

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub Editor—J. M. Wheeler.

Vol. IV.—No. 21.]

MAY 25, 1884.

[PRICE ONE PENNY.]

"If the Bible be the word of God, it requires not the wretched aid of prosecutions to defend it; and the legislature might with as much propriety enact a law to protect the rays of the sun as to protect the Bible, if the Bible, like the sun, be the work of God."—*ECCE HOMO.*

COMIC BIBLE SKETCH.—No. 71.



DAVID'S LITTLE DANCE.

"And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw King David leaping and dancing before the Lord; and she despised him in her heart."—2 SAMUEL vi., 16.

CHURCHILL'S PIETY.

THIS is a fast age. Events chase each other rapidly across the scene, and the burning question of to-day is the ancient history of to-morrow. How brief a time has Earl Beaconsfield been dead; yet, even to those who went heart and soul into the great struggle which decided the fate of his Government and brought Mr. Gladstone into power, his name seems of a far-off past. And naturally the public memory is very short. Like the Athenians of St. Paul's time, the English people are anxious to hear some new thing. They are so eager about to-day that they forget yesterday, and one result is that political inconsistency flourishes amongst us with amazing vitality. Newspapers write almost anything, knowing quite well that their readers notice no contradictions from week to week, much less from month to month or year to year. Who knows what his morning paper said on any particular question the last time it was passionately discussed? Sufficient unto the day is the opinion thereof.

But there are times when it is well to recall the past, and this seems to be one of them. When Mr. Bradlaugh's entrance to the House of Commons was first opposed in the name of "some deity or other," it was not Sir Stafford Northcote who moved in the matter. It was the old fourth party, whose leader is now fast becoming the "boss" of the Tories. Sir Stafford Northcote allowed the young cubs of his party to gnaw the Bradlaugh bone, and he only took it

away from them when he found there was a good deal of meat on it. Lord Randolph Churchill was, with Sir Henry Drummond Wolf, one of the earliest actors in this pretty farce. He began by loose talk about "profaning the oath," and he has ended by a wild excursion among the Early Fathers. Young Randolph posing as the friend of religion was a sight to make all the angels weep and all the devils laugh; but, like the Claimant, he has kept it up well, and many people have come to regard him as the appointed champion of the honor of God. Perhaps, too, little Randolph believes it himself; for it is a fact that men who tell a lie long enough, in the end believe it themselves even more firmly than their dupes; and, as Carlyle well said, no man is a perfect liar until he believes his own lie.

From the first, however, I for one always said that little Churchill's love for religion was accurately expressed by the family pension of £4,000 a year. A man who loves God at that rate naturally loves him a great deal. Churchill had an evident interest in keeping Mr. Bradlaugh out of the House. The junior member for Northampton was an Atheist. That was a horror. But there was a far greater horror. He was bent on abolishing Perpetual Pensions, a worse heresy than denying the Trinity or ridiculing the "blessed book." If he had been *only* an Atheist; that is, if he had been an Atheist and a Tory instead of an Atheist and a Radical; Northcote and Churchill might have met him at the door of the House and introduced him to the Speaker. And if he had said "But I am an Atheist you know! How about that oath?" they would probably have answered "Oh never mind that, keep it dark!"

Yes, Perpetual Pensions were at the bottom of it all, and the murder is now out. While Mr. Bradlaugh has been kept out in the cold, the titled pensioners have been following the example of the Duke of Richmond, who gained the right to levy blackmail on the industry of the English people because his ancestor was a bastard of Charles the Second. They have been arranging with "the Treasury" to commute their pensions, so that before policeman Bradlaugh appears on the scene they may have safely carried off the swag. Among the rest, the Marlborough family has accepted £107,000 down in lieu of £4,000 a year for ever, because they know that this *for ever* means a very short time when the democratic spirit is fairly aroused.

The Marlborough family have been one of the most disgusting set of political leeches that ever sucked away a nation's blood. I admit that John Churchill, its founder, was far and away the greatest general we ever produced; but he was also one of the greatest scoundrels that ever escaped hanging. Swift's bitter criticisms on him in the *Examiner* were not half bitter enough. Even then it was clearly seen what John Churchill was fighting and intriguing for. Swift's satirical "Bill of Roman Gratitude" and "Bill of British Ingratitude" speak volumes. And look at the following passage which precedes it:—

"The lands of Woodstock may, I believe, be reckoned worth £40,000; on the building of Blenheim Castle £200,000 have been already expended, although it be not yet near finished; the grant of £5,000 per annum on the Post Office is richly worth £100,000; his Principality in Germany may be computed at £80,000; pictures, jewels, and other gifts from foreign princes, £60,000; the grant at the Pall Mall, the Rangership, etc., for want of more certain knowledge, may be called £10,000; his own and his duchess's employments, at five years value, reckoning only the known and avowed salaries, are very low rated at £100,000. Here is a good deal above half a million of money; and, I dare say, they who are the loudest with the clamor of ingratitude will readily own that all this is a trifle in comparison of what is *untold*."

True, the *untold* sums which Marlborough jobbed out of the commissariat far exceeded the sums granted him by "the nation" (Heaven save the mark!) And ever since they

entered into the full possession of these extortionate gains, the Marlborough family have received an additional £4,000 a-year from "the nation," until at last the real nation has awakened to a sense of these things. During more than 250 years the little game has been going on. They have received in this way nearly £700,000 besides the original £540,000 and the *untold* sums; and now the Blenheim whelp has, by keeping Mr. Bradlaugh out, secured another £107,000, all for the honor and glory of God.

"The Treasury" is a party to this friendly settlement, and that means the Government. In matters of this kind there is not a pin to choose between Liberals and Conservatives. We can expect no real honesty from a Christian Government. Liberal or Conservative, they are equally ready to keep Freethinkers in gaol or help Priestcraft and Privilege to plunder the people. The whole system is rank hypocrisy from top to bottom. Whether Gladstones or Churchills work, it makes very little difference. It must be *destroyed*, and the only way to achieve that is to spread Freethought. There will never be any true Radical business done in Parliament until Freethinkers go to do it. Before long they will go there; and I sincerely hope that one of their acts will be to take back this £107,000 from Churchill's family, with five per cent. compound interest for all the time they have had it. That will be something worth living to see, and I trust that some of us will live to see it.

G. W. FOOTE.

BIBLE BRUTALITY.

THE authors of the books of the Bible, though destitute of even a vestige of scientific knowledge, possessed one faculty which was sure to make them popular among general readers. They knew the taste of the people, and wrote on subjects that would be sure to obtain a large number of readers. Like the writers in society journals, they knew how to furnish interesting scandal and news to satisfy the tastes and appetites of the licentious as well as of the brutal and degraded. And if an editor to-day wants to get an immense circulation for a journal, and is at all sagacious and cares little for honor or decency, he knows how the thing can easily be accomplished. Three or four columns of highly-spiced reports of divorce cases and a like number of columns of sensational police news are certain to "catch on" with the general public. Add to these a column or so of gossip about the strange conduct of Lord Hemp-Tyhead with Miss Guilty Crust and a few special pars on the "mashers," and your readers may soon be numbered by their tens of thousands.

The Bible writers may have been perfectly oblivious of these, as they were of most other facts, but they were guided by the same general principle, whether consciously or not. What, for instance, are the books of Exodus, Numbers, Judges and Kings but a series of articles written with more or less skill, treating principally of tales of indecency, of wanton cruelty and reckless butchery? And I must say this, that if the majority of Christians were examined on their Biblical knowledge to-day it would be seen that they really know more about the sensual, obscene and brutal parts of the Bible than of any others; and the sensual person is invariably at heart a brutal person. He who could exult over the outrage of some unfortunate maiden cannot be truly said to possess fine feelings. On the contrary, though he may not have perpetrated any cruel deed himself, his inward exultation shows him to partake largely of the brute nature.

How many Christians have read the indecencies of Onan, Judah, David and other Biblical celebrities, and not only chuckled inwardly over them, but specially marked the passages, in order to quietly draw the attention of a "pious" friend to the doings of the early saints? But not only do Christians read and relish these things, but what they enjoy even more are the frightful tales of wanton bloodshed, the ruthless slaughter of an unoffending people for the greater glory of the living God. And I say that Christians must enjoy this, else they would not be so ready to sanction and support a repetition of Bible brutality to-day.

The bishops in the House of Lords, when the question of the Zulu war was on the *tapis*, voted for wholesale slaughter without the slightest hesitation, and virtually repeated to their "dearly beloved brethren" the question of Moses, "Who is on the Lord's side?" and those who responded the Christian Government commanded in so many words to

"Put every man his sword by his side and go in . . . and kill every man his brother," etc. (Exodus xxii., 27).

How often Bible brutalities are to be repeated it would be hard to say in view of our recent behavior in Egypt; but at all events it may be taken for granted that until there are more Freethinkers in the House of Commons the Bible will exert its pernicious influence in legislative Acts, which show above all things how these pious folk endeavor to keep Christ's command to "Love your enemies."

ARTHUR B. MOSS.

SECULAR SERMON.—No. 3.

LOVE (BY GOD) FOR HATE.

(Concluded from p. 155).

NEITHER God, Christ or the Christians are genuinely sincere believers in the queer morality of our twin texts. As for God, he displays his love for his enemies by damning them in the nineteenth century for Adam's childish offence committed in the year 1; by drowning, or burning, or otherwise slaughtering them; by pouring out from heaven fire and brimstone, plague and pestilence, curses, threats and denunciations on his enemies and haters. Let those who require proofs of God's deep affection for his enemies try to read with smothered feelings of humane indignation the catalogue of horrors detailed with nauseous iteration in Deut. xxviii., 15 *et seq.* After trailing his mind in these worse than Bulgarian atrocities, the reader will suspect that Christ spoke the words of our text as a sarcastic impeachment of the misdeeds of Jahveh. Nor was Christ himself, though meek, mild and mellifluous in certain moods and tempers, always overflowing with the milk of human kindness. "Hypocrites," "fools and blind," "whited sepulchres," "ye serpents, ye generation of vipers," are the terms of Billingsgate endearment by which he smoothed his ruffled temper towards the scribes and Pharisees. Unbelievers he stigmatised as worse than the unnatural monsters of Sodom and Gomorrah. Of his enemies, who would not that he should reign over them, he says, parabolically: "Bring them hither and slay them before me;" whilst on the wicked—composed of the great majority of mankind, and including a host of unbelievers—he intends some day, God knows when, (though Christ does not), to pronounce the diabolical doom: "Depart from me, ye cursed, into everlasting fire." The Christians have admirably followed the loving example of their Lord and master, and of his and their good-natured "Father which art in heaven." They have ever had a burning love of their enemies, and have exemplified it by the stake and the boiling cauldron. They have more preferred to bless their revilers with the curse of martyrdom than take the blessing to themselves. The bickerings of the apostles, the dissensions of the early disciples, the quarrelling, lying and mutually hating sects of primitive Christianity, the fierce hatred of Christian for Pagan, the high words and heavy blows of the rival churches, the persecutions and prescriptions of heretics within and without the Church, the crusades against Saracens and Albigenses, the Inquisition, the rack, the wheel, the rope, and the stake; the villainies perpetrated by the Church against the Jews, the Moors, and so-called witches; the bloody carnage of Catholic against Protestant, and Protestant against Catholic; the base treatment accorded to heretics, from the murder of Hypathia till the imprisonment of our martyred Editor—these and numerous other acts of faith are the cynical commentaries passed by the conduct of Christians—believers in the principle of universal love and forgiveness of injuries—upon the doctrine taught by our text. Let the Christians, who believe, and let the God and Christ who preach these principles, so lofty yet so unattainable, give proof of their sincerity by repenting them of the wickedness which they have committed, and by doing those acts of kindness to their foes which, in the light of such principles, are only lawful and right. Up to the present they have been miserable offenders, rebellious against the divine law which these texts lay down. This law, so despised and rejected by both legislators and subjects, can claim small authority over the minds and consciences of Freethinkers!

"God is love." Love for whom? Not for man; at least, certainly not for all men, else why are most of us to be damned, and only a few to be saved? Not for Christ, for God slew him. Not for the devil, for he eternally torments them. Not for the angels, for they are slaves, only created to minister to his honor and glory. Is then self-love alone

the passion which animates the breast of God? Yes; self is evidently the one object of God's love; an unresponsive, unrelated love, a love which begins at home and stays there; a sort of infinite self-conceit puffed up and blown out into infinite proportions of ludicrous vaingloriousness—a mere shadow and base counterfeit of love. Such love is as phantasmal and imaginary as God himself.

WILLIAM HEAFORD.

ACID DROPS.

THE *Derby Journal* republishes from a paper called *The Truth* (not Labouchere's paper, of course) a leaderette on the "Result of Ingersoll's Blasphemies." It is the sort of thing we thought pretty well played out, but, as Heine said, the fool-crop is perennial, and while it is so sharpers will never be lacking. A young doctor hears Ingersoll, becomes converted to Freethought, shows himself a horrid blasphemer, goes to a meeting of the Young Men's Christian Association, leads off with a ribald prayer, and in the midst of it falls dead on the floor. Naturally there is not a word about where this all happened, and the only voucher for its truth is "a minister whose veracity will not be questioned by any one who knows him." Well, we don't know him, and we should be surprised to learn that anybody else does.

HERE is a specimen of the outdoor talk of the Christian Evidence Society's lecturers. It was heard at Gibraltar Walk last Sunday morning:—"These Freethinkers say that man is descended from a monkey, and if you look in their faces you will see they have good grounds for the belief. Mr. Bradlaugh ought to have a tail four feet long, and Mrs. Besant one three feet long; and then they could tie their tails together and walk about in that style instead of arm in arm." The same person stated that Messrs. Foote, Ramsey and Kemp were sent to gaol for "obscenity," that they were never tried for blasphemy at all, and that they spent all their time in gaol wiping the tears out of their eyes. We are not going to print this person's name, and so give him the advertisement he seeks; but we ask the Christian Evidence Society whether it thinks it honest to pretend love for Freethinkers when asking for money to convert them, and to give secret instructions to its lecturers to indulge in the wildest and grossest defamation of every leader of our party. We ask this once for all, as we do not intend to recur to the subject.

THE Christians of the present day are beginning to discover that their teaching differs somewhat from that of the primitive Church. A manuscript, entitled "The Teaching of the Twelve Apostles," has been discovered in Constantinople and attributed to the second century. It is supposed to be the composition of some Jewish Christians unfamiliar with the teachings of Paul and John. It fails altogether in declaring the vicarious nature of the sacrifice of Christ and barely alludes to redemption. We should say its Christianity bore some resemblance to the play of "Hamlet" without the Prince.

THE *Christian Globe* has, however, made a discovery which must settle the point for ever. It says: "The document impresses upon the reader the fact that at that very early period a portion at least of the Church attached great importance to righteous living." Who after this will venture to assert that there is any resemblance between the Christianity of the present and the Christianity of the first three centuries?

At a meeting of Methodist ministers in Chicago, a doctor of divinity, after confessing that "the Old Testament abounds with ten thousand old wives' fables, which will finally drop out like a tadpole loses its tail when it has no further use for it," added: "When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly." To believe one thing and teach another is the high form of morality practised by sky-pilots all over the world.

GENERAL GORDON is not to be specially prayed for. The Archbishop of Canterbury advises the clergy to include him in "all sorts and conditions of men." It appears that the Lord forgets all whom the parsons don't remind him of, and judging from the Prayer Book the Christian God requires a great deal of stirring up.

SUPERSTITION again! Two women arrested at Clonmel for putting a child on a hot shovel to break a fairy charm. The clergy denounce this absurd belief now, but it is not so long since they used to roast men on hot gridirons for a similar theory.

It is a remarkable thing that the *Freethinker* was the only journal in London that gave a line of report of the great St. James's Hall Demonstration against the Blasphemy Laws. It is beginning to be very obvious that in the long run "blasphemers" will have to fight their own battle.

HARRISON, the "boy preacher" has converted 1,300 sinners in St. Louis in ten days. Had he continued his labors for a few days more St. Louis might fairly put in a claim to be considered the "city of the saints." As it is we fear the majority will soon get those 1,300 sinners back again.

THE captain of the Salvation Army in New Jersey has been taken prisoner. It is not, however, the Devil who has captured him in fight, but the gaoler who has turned the key on him for theft.

ANOTHER capture! The captain of the Salvation Army of Cleveland, Ohio, is charged with abducting two sixteen-year-old girls of that city—all for Jesus.

THE original Salvation Army, under the leadership of the Apostles, made dying for Jesus the chief object of their ambition. Since then living for Jesus has been more in form. The Salvation Army of the present day have discovered a practice more in accordance with their tastes. Creeping for Jesus is one of their favorite modes of serving him. At an all-night meeting held in a large circus in York the gas was turned out, and in complete darkness persons of both sexes and of all ages crawled about the floor indiscriminately among each other for two hours. The Apostles, after the ascension, "looked steadfastly up" to catch another sight of their vanished master. Not finding him in that direction, their modern successors have resorted to the plan of searching on the floor. Perhaps the next generation may go deeper in their investigations, and, digging for the lost Jesus, may find him underground, where in our opinion he has certainly been for eighteen centuries.

ON A BANKRUPT WHO TURNED CLERGYMAN.

No more by visitors perplexed,
Or ruined tradesman's angry din;
He boldly preaches from the text—
"A stranger, and I took him in."

MR. MONCURE D. CONWAY, at the late Blasphemy Demonstration in St. James's Hall, told two stories which admirably illustrate the laws under which we were sent to gaol. The first story shows what the Christians really mean by their claim to punish those who outrage the religious feelings of the community. Out in Ceylon some Buddhist priests—able, earnest and gentlemanly men, who are bound to be poor by the vow of their order—started a little paper to oppose the Christian missionaries. They wrote in a very mild, not to say timid, manner; and they chiefly tried to show, by quotations from our leading writers, that Christianity was dying out in Europe, while the ideas of Buddhism were spreading rapidly. The missionaries grew alarmed and applied to the authorities for aid. Thereupon the English Government swooped down upon these poor Buddhist priests, who were striving to defend the religion of their native land against intruders who tried to bring it into "disbelief and contempt," and told them that unless they discontinued their little paper they would be prosecuted for blasphemy. Mr. Conway found these Buddhist priests in a state of trepidation; they had only published one number, and after the warning they had received they were afraid to publish a second. This is the infamous creed which chatters at home about its poor feelings. When it goes abroad, with a Government to back it, it plays the bully on every side.

THE other story was quite as interesting. Mr. Conway addressed some native students at Madras, and referred in laudatory terms to the freedom with which speculative beliefs are discussed among us. When his speech was over one of the young Hindus got up and said: "Yes, what you say about your liberty in England is very fine, but how about Mr. Foote?" Mr. Conway said that he never felt so disconcerted in his life. "My beautiful balloon," he added, "was punctured and emptied by that young student's question—'How about Mr. Foote?'"

WE are beginning to see very plainly why the Tories, and especially little Churchill, played the pious dodge against Mr. Bradlaugh. They raised the cash question partly to embarrass the Government, but to prevent Mr. Bradlaugh from moving in the matter of perpetual pensions. Meanwhile they have taken time by the forelock, and the pensioners are commuting all round; that is, they are getting the Government to pay them a lump sum down instead of so much a year. Instead of its annual £4,000, the Marlborough family, for instance, is going to take £107,000 and cry off for ever, so that when Policeman Bradlaugh appears they will have safely carried off all the swag. This is the real meaning of the cry of "infidel!"

THE great Swedish statesman, Oxenstierna, satirically bade his son observe "with what wisdom the world is governed." He might have advised him to observe with what ease the world is duped and plundered. Religion is essential to both these transactions.

A Scotch minister rails against Irving for travelling on a Sunday, and the *Echo* answers that he never even rehearses on the "Lord's Day." We are happy to add our little contribution to this important controversy. Mr. Irving sometimes takes a walk on Sunday, but he always wears list shoes to avoid making a noise. He often smokes a cigar, but he calls it incense; and when he drinks "a cup" he does it in communion. He never takes a train, but lets it take him; and when he drives out he engages a hansom, so as not to employ his "manservant" or his own "cattle." We could add a few more interesting traits, but these will probably suffice.

It is a great pity that the Missionary Societies don't try to do something for our heathen at home, for they are a great deal worse than any heathen abroad. Last week, for instance, as John Gibbons, painter, was walking through Leman Street with his wife, William Courtney happened to be walking on the same pavement with a male friend. Being in a playful mood, these two gentlemen set upon Mrs. Gibbons, whom they had never seen before, and who had offered them no provocation. They knocked her down and kicked her about the head and body; and when her husband tried to protect her, they knocked him down too and kicked him in the same way, one of their kicks severing his eyelid. These ruffians had nothing to gain by this exercise, and we doubt whether there is any "heathen" country in the world where the natives kick their neighbors about for the mere fun of the thing like these London roughs, who have grown up under the shadow of church walls and within a few miles of a bishop's palace.

GREAT perturbation of the bucolic mind in Harlow! Charles Wade, a local Freethinker, had the stupendous audacity to die as he lived. The consequence was much dispute as to how he should be buried, as though it in any way concerned him. His corpse at last received a silent burial in the churchyard, which the local paper calls "an unusual and distressing spectacle," just as though silent burials were not the general rule among nearly the whole Scotch nation. Charles Wade appears to have been a man of superior gifts and attainments, and the *Heris Observer*, while regretting that "a man of such abilities should have descended into the depths that lie beyond the pale of Christianity" (is that *hell*?) expresses a hope that the Lord did something for him on the quiet in his last illness. The best thing that the Lord could do for him was to leave him alone; neither decent gods nor decent men obtrude their presence in the death chamber.

A "SOCIETY for the Encouragement of Marriages" has been formed at Lyons. Its object is to persuade young men about to marry to set apart a sum to meet the more essential expenses of a new establishment. One of the presidents is a clergyman. He does not appear to agree with Jesus in teaching his disciples to "take no thought for the morrow."

THE earthquake in Essex made most havoc with the churches, and a thunderstorm in Seville has done serious mischief to the cathedral. It is dangerous to be on too friendly terms with Jahveh. He was always fond of trying experiments with fireworks and explosives. Those who are nearest to him on these occasions are likely to be the worst sufferers.

A PIOUS member of the Blue Ribbon Army in Bath recently appeared as respondent in the Divorce Court. He seems to have fairly divided his time between attending religious meetings and visiting brothels. On one occasion he prayed over a sick child and afterwards committed adultery in an adjoining room. Probably he had taken the man after god's own heart as his model. David praised the Lord seven times a day. He also prayed over a sick child, but the child died. He avoided all difficulties in the Divorce Court by a ready method to which Nabal and Uriah fell victims.

DR. TALMAGE says "if a man does not believe there is a God he is neither to be trusted with a dollar nor with your life-long happiness." Believers should read the records of the police-courts and remember an old proverb concerning those who dwell in habitations of glass.

Two of Spurgeon's evangelists have been doing a fortnight's mission at Portsea. One of them, a Mr. Mateer, at the farewell meeting, expressed himself in the true language of piety. "Would to God," he said, "they could persuade—he had almost said *bully*—their fellow-creatures to enter the kingdom of heaven." Yes, that has the true ring about it. Believe and be saved, disbelieve and be damned—there's Christianity in a nutshell, and it is simply bullying from beginning to end.

THE Rev. R. Linklater, preaching at the Garrison Church, Portsmouth, stated that he had received two copies of the *Freethinker*, and "he was surprised that people could write such articles as he found in them. They went out of their way to attack the most trivial details of Bible teaching; but surely, if the Bible was worth writing about at all, it should

be written about seriously, and not in so trifling a manner." No doubt Mr. Linklater objects to *details*. He of course prefers vague general statements about the Bible; we prefer to show what is really in it. And no doubt he would like us to treat all his Bible nonsense seriously, but in doing so we should give him half the battle. When we want to explode cock-and-bull stories we use the dynamite of ridicule. It blows them to atoms and leaves no pieces for the priests to put together again.

D.D. after the name of a clergyman is not a contraction for "damned."

THINGS are coming to a pretty pass when May meetings advise God. At one of these little affairs a resolution was carried expressing gratitude to God and recommending to heartier support in the future. The Jewish firm had evidently been neglecting the society.

ONLY black men can evangelise some parts of Africa. There are plenty of them with white faces in the missionary ranks.

THE Church seems to be awakening to a sense of her wickedness. There is a Church Penitentiary Association.

LORD SHAFTESBURY has been at it again. "Some accept infidelity through fear." Of what, in the name of the House of Lords? Of God, whom we reject? Of hell, at which we laugh? Of heaven, which we despise? Of man, at whose hands and by whose laws, written or unwritten, we suffer? To be an Atheist to-day needs more courage than Lord Shaftesbury has common sense.

THERE is much talk about lay agency in the work of religion. Lay agency has nothing to do with a betting establishment. The desire is to utilise other fellows in the bad work besides the professionals. There seems little need for the employment of the amateurs as long as so many of the clergy are only lay figures.

IN South Africa the missionaries have labored for twenty years and not gained one open convert. When they do gain a convert, he is generally only open—to conviction—before a magistrate.

NOT a few Kaffirs only learn enough of Christian teaching to be thoroughly conceited and spoiled, says Mr. Wardlaw Thompson, foreign secretary of the Congregational Union. Let them go on learning Christianity and they will become completely demoralised in time.

SOME time ago a body of real Bible believers started a prayer hospital in Hackney. They painted over the door the text from James v. 15, and tried hard to cure people by Bible methods. But whether the Holy Ghost has given up miracle working, or whether he has been absent in another planet making arrangements with some carpenter's sweetheart for a repetition of the Bethlehem business, nobody knows. Anyhow, the whole concern has collapsed, and now the house is turned into a laundry. The text is painted out, and "Shirt and collar dresser" reigns in its stead. Cleanliness has followed godliness, soap has taken the place of anointing oil, and bap tising is done with hot water.

THE Rev. W. B. Lark has been lecturing at Southsea on the "Evidences of Christianity." In his fifth discourse on "Is the Bible True?" he fell foul of Mr. Foote, whom he described as a poor imitation of Voltaire. The reverend gentleman showed how poor an imitation of Voltaire *he* is when he told Freethinkers to go home and get their friends to look after them. "It was all very well," he said, "for Mr. Foote to sneer; it did not require much intelligence to do that, and from his writings he did not think Mr. Foote capable of anything but sneering." Well then, why not test the question? Mr. Foote is ready to meet Mr. Lark, or any other clerical bird in Southsea, and he is willing to take Mr. Lark's own subject "Is the Bible True?" A public debate on the Bible is what Freethinkers always seek and Christians always shun.

PIONEER SUNDAY CRICKET CLUB.—A meeting was held last Thursday, when it was decided to commence play on Blackheath on Sunday morning. We accordingly met there for practice on Sunday, and after playing for some time, the heath constable requested us to desist, which we did under protest. Arrangements are in progress for next Sunday where we shall not be molested. A meeting will be held at the Hall of Science on Thursday, May 29, at nine o'clock. Gentlemen desiring to join are requested to attend.—E. DAWSON, Secretary.

SAMBO: "What does yer understand 'bout dis here conflic' 'tween science and 'ligion?" "'Hits my 'pinion, brudder Jones, dat when a Christian goes inter de prize ring, and has a conflic' agin science, he deserts all he gets."

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Saturday, May 24th, Odd Fellows' Hall, Brighouse, 7.30, "Prison Thoughts on the Bible."

Sunday, May 25, Lecture Hall, North Street, Leeds: at 11, "How I Fell Among Thieves;" at 3, "Prison Thoughts on the Bible;" at 6.30, "The Gospel of Holloway Gaol."

Monday and Tuesday, May 26 and 27, Temperance Hall, Leeds Road, Bradford, at 7.30, "How I Fell Among Thieves;" "The Gospel of Holloway Gaol."

Wednesday, May 28, Town Hall, Huddersfield, at 8, "How I Fell Among Thieves."

June 1, Plymouth N. S. S. Conference; 8, Claremont Hall, London; 15, Rochdale; 21, Sutton in Ashfield; 22, Nottingham; 29, Manchester. July 6, Claremont Hall, London; 13, Claremont Hall, London; 20, Milton Hall, London; 27, Milton Hall, London: August 3, Hall of Science, London; 10, Hall of Science, London; 17, Claremont Hall, London; 24, Milton Hall, London; 31, Milton Hall, London. Sept. 7, Hall of Science, London; 14, Hall of Science, London; 21, Glasgow; 28, Edinburgh. Oct. 5, Liverpool.

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor of the *Freethinker*, 28 Stonecutter Street, London.

THE *Freethinker* will be forwarded, directly from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

DR. EDWARD AVELING'S ENGAGEMENTS.—May 25, Hall of Science. June 8, 15, 22, 29, Milton Hall.

S. A. PORTBURY.—A Radical daily paper would need a very heavy capital. We have an idea that will partly meet the want, about which we hope to make a public announcement before long.

J. HOLMES.—The extract is rather old. We saw it in the papers many weeks ago. Thanks, however.

W. C. SAVILLE.—Received with thanks.

G. COCKMAN, Secretary of the Hackney Branch of the N. S. S., desires us to draw special attention to Mrs. Besant's lecture at Rutland Hall, Rutland Road, on Thursday, May 29, as upon its success will very much depend the opening of the Sunday afternoon lectures in Victoria Park.

A. ATKINSON.—We are unfortunately overcrowded with matter just now.

JOSEPH LILEY.—Mrs. Wheeler thanks the Brighton Branch for its vote of sympathy.

E. SHELTON.—Thanks, but we are too full to give any attention to North this week.

J. W. PILCHER.—We shall be very happy to debate with Mr. Lark if he has the courage to meet us.

W. A. NEWCOMB, of Liverpool, writes that he has at last found a newsagent in the north end of the city who will sell and exhibit this paper. The address is Mrs. S. Melloy, 446 Scotland Road, opposite the Rotunda Theatre.

J. T. CONGREVE.—We really cannot continue such an internecine disunion. Our business is to fight the enemy. There is no need for such bitterness, and we think we can afford to smile at the notion of our "cowardice."

R. JAMES.—Mr. Pilcher had already written to us. We are not only ready but eager to debate.

W. MORRISH.—Many thanks. You are doing excellent service to the Freethought cause.

C. A. BERRY.—Lempriere's "Classical Dictionary" is the best cheap work we know. Mr. Wheeler cannot yet be seen at the asylum, but the doctor says there is a slight change for the better.

WOULD KNOW.—Greg's "Creed of Christendom," Amberley's "Analysis of Religious Belief," Scott's "English Life of Jesus," Meredith's "Prophet of Nazareth," "Supernatural Religion," Hennel's "Origin of Christianity."

E. C. GIEVE.—Mr. Whitmore's tract has been exposed again and again. To circulate such a mass of inaccuracy after so many exposures is downright dishonesty.

A. HILBERT writes that he gave two begging nuns some tobacco for the old men in a monastic institution in Sheffield, on condition that they also took for them several copies of recent numbers of the *Freethinker*.

F. R. MAHONY.—Racy cuttings are always welcome. Our friends can't send us too many.

W. JONES, in sending us a welcome bundle of jokes, says that during the last fortnight he has obtained three new subscribers to this paper.

AQUILA.—Some of your suggestions are excellent.

J. W. GRANTHAW.—We could not see our way clear to publish a special number with a full report of the Blasphemy Demonstration. Special numbers are seldom a success.

W. H. SPIVEY, Huddersfield, writes that he has taken a few handbills of Mr. Foote's lectures with him on his suburban walks, and stuck them on trees, stones, and other objects. He recommends this plan of advertising.

TRUE FRIEND.—We have from the very first declined all offers of pecuniary assistance. The *Freethinker* has been conducted on a commercial basis; its readers pay for it, and no other aid has been sought or accepted. It paid its way at starting and has been steadily improving every week since. When there was no profit we were content to wait, and we have the satisfaction of knowing that we have made a great and unprecedented success of this journal without once sending round the hat. The only time we asked for public support was when we were prosecuted by wealthy humbugs of the Christian persuasion, whose object was to ruin us and put down the paper. As for our business, we are happy to state that

it is in a very flourishing condition, and needs no other promotion than our own industry and vigilance. We have our own printing plant, our own machinery, and our own regular staff; we are at no one's mercy, and are quite able to hold our own against all opposition. Of course we do not wish to ignore the fact that this is largely due to the generous way in which the Freethought party answered our prosecutors, and showed their respect for our steadfastness. Mr. Foote and Mr. Ramsey are working cordially together, and Mr. Kemp is at his old post in the shop.

M. E.—"The Prayer for the Devil," by St. Thomas Aquinas, which you refer to, is a poem by Mr. W. Call. It is too long to reprint in our columns, but we hope to get the author's permission to publish it some day in a little volume of selections.

BLASPHEMY FUND.—T. Bright, 20s.; S. H., 2s. 6d.; E. Goodard, 1s. SEVERAL correspondents stand over till next week, owing to Mr. Wheeler's absence and the great pressure of work on Mr. Foote.

AGENTS wanted in town and country to sell this paper and other Freethought literature.

It is particularly requested that all orders for literature should be sent to W. J. Ramsey, 28 Stonecutter Street, London, to whom all Post Office Orders should be made payable. Considerable delay and annoyance are caused by the disregard of this rule. In remitting stamps halfpenny ones are preferred.

EDITORIAL.

WE are happy to state that there is a decided improvement in Mr. Wheeler's condition. We cannot get access to him yet, but the doctor informs us that his physical health is better, and that he is composed enough to glance at a book. We fear, however, it will be at least a couple of months before he can resume his duties; and even then the utmost care must be taken to prevent any over-working or excitement of the brain.

SUGAR PLUMS.

THE Plymouth Branch of the N. S. S. desire all delegates and visitors to the conference on June 1 to make straight for the St. James's Hall in Union Street, where a list of hotel accommodations will be kept. A steamer has been engaged for trips on the Saturday, and it is hoped that as many friends as possible will arrive in time to join in them. The Secretary's address is A. Webb, 27 Well Street, Plymouth.

TAKING advantage of a change in the military command at Portsmouth, the bigots have tried to stop the Sunday bands on Southsea Pier. But they have signally failed. Sir George Willis declines to interfere with the old arrangements, and the military band will continue to play every Sunday afternoon and evening.

MR. JOSEPH COWEN, who would not sign the memorial for the release of Messrs. Foote, Ramsey and Kemp, has signed a memorial for the release of Mr. Arthur Orton. Mr. Cowen is to be congratulated on the astuteness with which he "keeps in" with every section of Newcastle voters except the Radical party.

BUDDHISM is said to be spreading rapidly in Russia. It is making thousands of converts from Christianity annually. The reason given is that it is better adapted to the wants of the people and is more easily understood. What do our Anglican friends who claim affinity with the Greek Church say to this?

DR. PARKER's address as chairman of the Congregational Union was a good specimen of what passes at present for Christianity. His opinion that everything must be done, not by reason, but the "spirit," is true enough from his point of view; for it is certainly not reason but the "spirit" which fills his "temple" every Sunday.

"GIVE us a printing-press inspired by a truly Christian heart," cries Dr. Parker. This is a poor compliment to the *Christian World*, the *Christian Globe*, the *Christian Herald*, and all the other Christian somethings, to say nothing of Parker's own paper.

MR. HERBERT SPENCER'S "Education" has just been translated into Chinese. It was before translated into Japanese, and into some of the vernacular languages of India.

THE *Weekly Dispatch* of last Sunday had a leading article on "Blasphemy," suggested by the great Demonstration in St. James's Hall. That admirable paper has been true to its Radical colors on this question all along; and while the *Referee* and other papers that live on small-talk and claptrap, without facing any serious question, were jubilant over our imprisonment, the *Dispatch* from the very first denounced it as a monstrous outrage. For this very reason, however, we regret to see this Radical organ fall into error on the subject of Blasphemy. The Society which called the St. James's Hall meeting does not seek to "reform" the Blasphemy Laws, but to abolish

them, and Sir James Stephen's Bill has precisely the same object. It is not proposed to adopt the clause from the Indian Penal Code, so that, as the *Dispatch* puts it, "the punishable offence shall be the thrusting upon others, without their consent, matter—in print, pictures or otherwise—hurtful to their religious convictions." If this rule were adopted, then, to make it fair all round, Christians ought to be punished who put tracts into a Freethinker's hand telling him "Your friend's in hell!" or "Be sure your sin will find you out," or something equally insulting. And why are "religious" feelings only to be protected? Why not protect our "political" feelings as well, and punish those who exhibit satirical cartoons in shop-windows, calculated to make Tories weep or Radicals tear their hair? Directly the principle was applied all round its absurdity would be apparent, and everybody would agree to drop it as a nuisance.

LORD BRAMWELL stated, at the recent annual meeting of the Sunday Society, that he would be glad to see the time come when cricket, lawn-tennis, and other innocent outdoor games, would be played on Sunday with the sanction of public opinion. The Hall of Science Cricket Club should take note of this.

MR. W. J. RAMSEY lectures this evening (Sunday, May 25th) at Milton Hall, Hawley Crescent, Kentish Town, on "A New Gospel Harmony."

THE *Manchester Evening News* describes the May Meetings as "the annual invasion of parsons," and says that they are "unutterably dry." So far so good. But we cannot agree with the same journal when it says that if the Conservatives cry "Beer and the Bible!" the Liberals should cry "Tea and the Testament!" Most men who get drunk on beer go quietly home and sleep it off; but a man who gets drunk on gospel generally looks round for a head that differs from his, and tries to break it. Besides, we object to politics being decided at Dorcas meetings or prize-fights.

THE reverend incumbent of Emmanuel Church, Manna-mead, Plymouth, we hear, has just discovered and communicated to his congregation the important historical fact that Noah built the ark at his own sole expense. Further scholastic inquiries may reveal Noah's calling. Was he a tenant-farmer, a landlord, a licensed victualler, or a ship-owner? At any rate, after this we ought to know how he made his money, having heard how ingeniously he saved it. Noah as a ship-owner would make a capital subject for a lecture, and might be a very useful one to the President of the Board of Trade in his present difficulties.

THE Bishop of Manchester, speaking at a meeting in Bolton, said that if the religious instruction of the young were neglected, the condition of society must become Atheistic. We quite agree with him that if the human mind is not in its infancy corrupted by pious teaching, it is not probable that it will swallow Bible nonsense after it has attained to mature strength. He confessed he looked forward with no great hopefulness to what England might become. But when bishops despair mankind may hope for the best.

WE publish the following letter as a fair specimen of hundreds we have received since our release from Holloway Gaol, and as a reply to those who say we make no converts:—"12 Ebenezer Terrace, Rushden, Higham Fenns, May 18th, 1884.—Dear Sir,—I beg to say that, until I saw your trial in the papers, I did not know of you or the *Freethinker*, and I believe the *Freethinker* never came into our village until after you were cruelly placed in one of her Majesty's 'Hot-els.' I read the whole of your trials before North and Lord Coleridge, and came to the conclusion that you were most unjustly convicted, and I resolved to go and hear the first Freethought lecture that lay in my power to reach, and I thank Mr. Moss for coming to Wellingboro' last year. I walked down (five miles) with two or three friends to hear him give his lecture on 'God and Nature,' and we were quite delighted with him (I am but a poor man with a wife and three children dependent upon me); and since then I have been doing what lay in my power to make the *Freethinker* more known in our village. I went to our newsagent, who is a Methodist, and ordered six copies of the *Freethinker* weekly, which he has supplied me with; and such has been the eagerness of the young people to get the *Freethinker* since the Comic Bible Sketches have reappeared, that I gave him a weekly order for twelve copies instead of six. I trust you will live long to fight the bigots—a hope that I often hear expressed by many other friends in Rushden.—Believe me yours sincerely, S. KNIGHT."

WE are seeing through the press at our office a complete collection of the "blasphemous" essays and articles by the late James Thomson (B. V.) which have appeared during the last twenty years in the *National Reformer*, the *Secularist*, and other journals. Many of these brilliant things are highly prized by a few choice spirits who have kept copies of them, and we

fancy a much larger circle of readers will enjoy them when they are made accessible.

THE *Church Reformer* says that "the [renunciation of] that very vague thing called 'Christianity' has led people to fight against evil and to work for that housing, feeding, clothing, emancipating of the people which Jesus Christ claimed as work done unto him." That is, the renunciation of Christianity has led to the practice of those human virtues which we are told Jesus came down from heaven to teach. Just so. We have to remove the corrupting influence of religion before we can find out the amount of good that remains in humanity in spite of the fall.

WE print the following letter as an illustration of the methods pursued by our godly persecutors:—"Sir,—On Tuesday, May 13, a meeting was held at the Holborn Town Hall, G. Philips, Esq., in the chair (member of the Metropolitan Board of Works), and I, along with five others, was supplied with a ticket and a promise of 2s. 6d. to vote against the London Government Bill. By 8 o'clock the hall was three parts full, and then the doors were opened to admit the public. It was all cut and dried. After the meeting we received the 2s. 6d., but I voted against them. My reason for taking the ticket was that I might expose the manner in which these meetings are got up. I am told that it is quite common, others having had 2s. 6d. on other occasions. I am satisfied that it shows the necessity for reform.—Yours respectfully, T. McLENNAN."

MR. W. COLLINS, of Birmingham, lectures at Claremont Hall, Penton Street, Pentonville, this evening (May 25), on "Modern Materialism." Mr. Collins is the latest accession to the list of Freethought lecturers; he possesses ability and knowledge, and leaves a good name behind him wherever he goes. We hope he will have a good audience this evening to encourage him in his work.

SAMUEL MORLEY, RELIGIONIST.

LIKE the Earl of Shaftesbury, Mr. Samuel Morley is one of those of whom it is difficult to speak with patience. He is of the class of men who have so notable a reputation for godliness that the thoughtless people mistake it for a reputation for goodness. He is the somewhat solid essence of respectability, a quality that many think is synonymous with the last four syllables of its name. So blinded are most English people by the mystery of godliness that they actually speak of such men as those whose names I have just mentioned as great.

The commoner—though it is difficult to say which is the commoner of the two—has an advantage in nomenclature over the peer. The only other Shaftesburys known to the average modern citizen are the clever Achitophel of Dryden's poem and of Charles II.'s reign, and the reformatory ship. The present Earl is not likely to be confused with either of these. But there are two other Morleys in the field of public life. Their reputations throw a kind of borrowed and chastened lustre over that of Samuel in the thoughts of the large number of people who have their public men a trifle mixed in their minds.

John Morley and Henry Morley are able men of letters, and I believe many of the old women who bask in the presidential smiles of the sainted Samuel at meetings (tea or otherwise) have a sort of placid suspicion that their continual chairman is the editor of a review and a professor of English literature.

The truth is that, as far as I can judge from Samuel Morley's published utterances, he is a man of the most ordinary or less than the ordinary intelligence. And this impression is confirmed by that which I remember of him personally. As a boy and as a youth I vegetated, was stagnant, and had my existence—it is not living, moving, having a being—in the dull atmosphere of dissent that Samuel Morley makes more dull by his habitual presence. The impression left upon me is that even the great wealth of the man and his importance, in a double sense, to himself and to the religious people, did not wholly prevent a more than hinting at a contempt for him on the part of most of his clients. I use the word in the old Roman History sense.

In any case we may gather from his feeble lucubrations in public that, like Lord Shaftesbury on his own confession, Mr. Morley knows little or nothing of literary men or of literature. He is extremely rich, and it would be an interesting question how much exploitation of his employes the pious merchant has accomplished. The use of a fraction of his immense wealth seems to point to some consciousness of the need for atonement in his superstitious mind. When I

see men like Morley giving a few hundreds here and there out of their countless thousands I am always reminded of the old barons, who thought they had atoned for a long life of wrong to men by giving money to God. "They must build churches," and Morley builds chapels.

I suppose it would shock Exeter Hall and its belongings, but the ultimate criticism on such a man as this is that he is an immoral man. Let me be quite clearly understood. I have never heard that Mr. Morley has been known to break even one-tenth of the commandments. As far as concerns that touchstone of morals to the ordinary mind, the meeting all his monetary engagements punctually, he is unimpeachable. In the domestic relations he is, doubtless, propriety itself. And yet with all this I call him distinctly a man of an immoral type.

Quite unconsciously, in all probability, Mr. Morley has devoted a long life and considerable sums of money to the furtherance of schemes that are a danger and a wrong to the community. Money spent in the furtherance of science or of art is nobly spent. But I do not remember having seen the name of Samuel Morley as establishing science classes or endowing art schools. Money spent in active benevolence to individuals is nobly spent. I cannot doubt that a few stray pounds have found their way from Samuel Morley's pockets to the poor, though, I fear, some originally intended for that destination have only reached the banking accounts of secretaries and other officials. But the lists of accounts of the multitudinous religious societies bear witness to the fact that the major part of Mr. Morley's benevolence has gone to the support of associations for promulgating certain speculative opinions whose moral tendency is, to say the least of it, doubtful.

It is time that we spoke out plainly on these matters. A man is not a moral man who, with boundless wealth at his disposal, devotes that which he does not spend on himself to the extension of a worn-out gospel and of an effete book. When it can be shown that Mr. Morley has, by speech, pen, or money, helped to increase the world's sum of practical knowledge or to make the world richer by a single great thought—that, in a word, he is anything more than one of the dissenting-deacon school—I may have to speak of him less harshly. But the man who has so little sense of justice and honor as to oppose the entry of a man into Parliament because he has an alien shibboleth, the man who can so blindly speak of drink as the *greatest* source of evil to-day, the wealthy merchant who can calmly state that three-fourths of the misery of the poor is self-inflicted, rouses a sense of indignation against him that is, I believe, just.

EDWARD AVELING.

CORRESPONDENCE.

THE NATIONAL ASSOCIATION FOR THE REPEAL OF THE BLASPHEMY LAWS.

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—I am happy to inform you that all the expenses connected with the recent meeting in St. James's Hall have been paid. You may therefore close the subscription list you have so kindly and usefully kept open. Allow me to thank your readers for their liberality, and you for your unremitting and generous exertions.—Truly yours,

Preston, May 18, 1884.

W. SHARMAN.

OBITUARY.—Died at his residence, St. Andrew's Terrace, Plymouth, on May 16th, Dr. C. Marchant Jones, for some years an active member of the Plymouth Branch of the N. S. S. The death of this gentleman is universally regretted in this town by all classes of society. The late doctor took an active interest in the Secular Society, and the blank caused by his death will not be easily filled.

OBITUARY.—Died at his residence, 67 M'Intyre Street, Jarrow, on the 16th inst., Robert Wilson, boiler maker, 55 years of age—after nine years' illness, borne with a Spartan firmness. A thorough Freethinker for thirty years, formerly treasurer of the Jarrow Branch of the N. S. S. Often asked by Christians to recant; he was so firm that none dared try the second time. He died as he had lived, a good, worthy and honest citizen and Freethinker.—H. SANDERSON.

A BISHOP'S ADMISSION.—That accidental mistakes have been made in transcribing the Hebrew scriptures is nothing more than what is common to the transcripts of every work. And Hebrew manuscripts especially were liable to such mistakes, as well from the similarity in some of the Hebrew letters as from other causes peculiar to the Hebrew language.—*Bishop Marsh*, Lecture XI. on "The Authenticity and Credibility of the New Testament."



A PROMINENT MEMBER OF THE SALVATION ARMY.

A WEEK or two ago there appeared in one of the small illustrations in *Punch* a brutal caricature of Mr. Bradlaugh, which represented him with a face something like a baboon and something like a Christian prize-fighter. Yet we believe the Editor of *Punch* favors the sending of Freethinkers to gaol for "outraging people's feelings." Of course he only means *Christian* people's feelings. Our feelings are not worth considering. Now, if we are provoked we may retaliate, and we publish the above sketch as a specimen of what we can do. This sketch is lovely enough, but the next will be lovelier. When Dryden was annoyed by his publisher, the famous Jacob TOWSON, he knocked off a stinging epigram, and sent it on to the culprit, saying to his messenger, "Tell the dog that he who wrote these can write more." So we, a long way after Dryden it is true, tell the bigots that he who drew this sketch can draw more.

PROFANE JOKES.

"NOTHING but leaves," as Adam remarked, when admiring his wife's polonaise.

"MA, what did the minister mean when he talked about angels with palms in their hands? Haven't we all of us got palms in our hands 'fore we go to heaven?"

At Rotherham Station the other day, a porter promptly offered the Bishop of Sodor and Man all possible assistance with his luggage. "How many articles, your lordship?" "Thirty-nine," said the Bishop, with a sly twinkle in his eye. "That's too many, I'm afraid," replied the man, in good faith. "Ah," said the bishop, "I perceive you are a Dissenter."

A BOY was sent out to milk the cow, and after he had been gone something over two hours his father started out to look him up. He found him sitting patiently on a three-legged stool in the corner of a ten-acre lot. "What the mischief are you sitting there for?" demanded the irate father. Why don't you do your work and get back to the house?" "Because," answered the boy, "the teacher said to-day that all things comes to him who waits, and I am waiting for the cow."

"I SUPPOSED as a general rule you passed clergyman," said the red-nosed man in a disappointed tone, "and my case is particularly a hard one." "If there is any good reason why you should have a pass I will consider the matter," said the superintendent. "Are you in distress, out of a job, anything of that kind?" "I am out of business completely," exclaimed the red-nosed man earnestly. "I was a missionary to Japan, but now the Japanese pretend that they have discovered trichinosis in missionaries, and won't let us into their ports any more. That has ruined my business, and I am bankrupt." On the next train there was a red-nosed man who showed the biggest pass ever issued over that road or its leased branches.

THE LEGEND OF THE GUARD AND THE RESURRECTION.—The evangelist himself supplies the clue to the growth of this strange fiction when he tells us that a certain saying connected with this tale was commonly reported among the Jews down to his day. This saying was that the disciples of Jesus had stolen away his body; but this very saying implies that no guard was set, that no guard saw an angel, or returned to announce the resurrection, or was bribed by the grand council. It implies, further, a thorough disbelief in the fact of the resurrection, whereas the narrative of Matthew is based on an absolute belief. The legend is thus traced unmistakably to a Christian source; and the details are just those which would suggest themselves to believers fervent in their faith, and wholly innocent of all discrimination of character.—*Thomas Scott*, "English Life of Jesus," p. 315.

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