

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. Wheeler.

Vol. V.—No. 7.]

FEBRUARY 15, 1885.

[PRICE ONE PENNY.

COMIC BIBLE SKETCH.—No. 108.



JESUS IN THE TEMPLE.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."—LUKE ii., 46-47.

PRAYING FOR GORDON.

It is not our intention to enter into a discussion of General Gordon's merits. This is not the place for it. Yet, to guard ourselves against doing him an injustice, we will allow what his worst enemies admit as well as his best friends, that he possesses singular force of character, splendid fertility of resources, conspicuous courage, and a marvellous power of wielding semi-civilised peoples. His defence of Khartoum is one of those magnificent achievements which give a glow to the page of history, and it is quite natural that it should greatly inflame the popular imagination. But all this may be conceded without the least approval of Gordon's mission or his desire to "to smash the Mahdi." Nay, we might even say that the well-nigh ferocious sentiments he has expressed with reference to the Soudan Arabs accord very ill with the character of "a perfect knight," which so many admirers, from Ruskin downwards, have ascribed to him; although we do not deny that those sentiments are quite consistent with the character of "a Christian hero," which is a different species of animal altogether.

Our purpose is neither to criticise Gordon in the dark hour of utter peril or the darker hour of death, nor to examine too closely the British soldier toiling over African sands for what he deems a comrade's rescue. These, with all their vices and defects, are *men*. They are not liars or cowards. They will fight to the death, but that death means their own as well as the enemy's. Say the worst of their profession you will, its very dangers redeem it from the vileness of those predatory creatures who live at home

in peace and luxury at the expense of their fellow men; for a wild battle, however wrong, is infinitely less so than diplomatic cheating and legalised theft.

We wish rather to make a few plain remarks on those cowardly humbugs of the Black Army, who do their share of fighting at home, and contribute nothing but prayers towards the Red Army's victories. The Egyptian business has set them all groaning in the regulation style. When Tommy Atkins risks his blood they hazard a few prayers. When he pants under an African sun they take a walk under cool English skies. When he goes into action they repose on a soft couch. When he lies wounded, and his blood moistens the desert sand, they solace themselves with fine old port. And when Tommy Atkins is dead they claim the victory for themselves through the agency of their precious Ghost.

The Archbishop of Canterbury, the Archbishop of Dublin, the Bishop of Manchester, the Bishop of Lichfield, and (not to be tedious) many other dignitaries of the Black Army, have set the rank and file praying for Gordon. If he is found to be dead, they will say that the days of resurrection are gone by. If he is found to be alive, they will say that God spared him in answer to their prayers.

But why need they trouble themselves at all about him? Gordon is a very pious man himself, and is much given to prayer. Surely, then, the Lord is duly apprised of his servant's need; or is he so deaf that solo prayers are lost on him, and that they only make an impression on his tympanum when they are uttered in chorus?

The fact is, the clericals are simply pandering to the popular feeling for their own profit. They are all praying for Gordon because he is the idol of the hour. Otherwise, why all this pother about one man? If God is the father of all, he should be equally interested in all; and if prayer is of any use, why is it not employed for every one in distress? Probably the clergy would deride the idea of ordering public prayers throughout the kingdom for a poor young wife, having to face death after giving birth to her first child; conscious that she must leave the man of her heart to loneliness, and the sweet young life she has ushered into light to be watched by other eyes while her own lie closed in the darkness of death. Yet the tragedy of such a mother's fate pales into nothingness the captivity of Gordon or his soldier's death on the ramparts of Khartoum.

One of the Black Army, the Bishop of Lichfield, is not satisfied with praying for Gordon. He implores his Ghost in the following strains: "Restrain, we beseech Thee, of thine Infinite mercy, the fiery passions and dangerous designs of those who are fighting against us." What miserable hypocrisy! Is God a partisan as well as the Bishop. Why should he restrain their fiery passions any more than ours? Our passion is one of conquest and revenge; theirs is one of justice and patriotism. If they are not justified in taking Khartoum, Englishmen would not be justified in defending London against a French invasion. What are the "dangerous designs" of those Soudan Arabs compared with our own? They are fighting in their own country against an enemy who has journeyed three thousand miles to attack them. Who are the intruders, they or we? If you find two men desperately struggling together in a house, and one of them lives there and the other doesn't, you need no spirit of prophecy to conclude which has a "dangerous design." The clergy should hang their heads with shame at such a monstrous perversion of the truth; and if they cannot denounce our wars of aggression, they might at least refrain from asking God to assist us in slaughtering men whose only crime is defending their own homes. Christianity has committed many crimes, but it could hardly sink lower

than when its well-fattened priests call on God to bless every act of international robbery, to help the strong against the weak, and to crush poor men who prefer death to slavery.

G. W. FOOTE.

"MONKEYS, APES AND MEN."*

A CENTURY ago Lord Monboddó and his theory that men once had tails formed a stock subject for the exercise of wit. The ridicule, however, was not that which comes of knowledge—not the man's laughter at childish folly, but the child's laughter at the man he cannot comprehend. Monboddó was one of the most learned and upright of judges, and his *Treatise on the Origin of Languages* shows more scientific treatment of philology than was common in his day. Apart from his theories, he deserves remembrance as being the first patron of the great anatomist, John Hunter, founder of the Hunterian Museum at Glasgow, and it was doubtless from Hunter, who was for many years his private secretary, that Lord Monboddó learned that the coccygeal vertebrae in man constitute a true rudimentary tail.

Since the publication of Darwin's "Origin of Species" the subject of "our poor relations up a tree" has, from being food for laughter only, become the object of serious scientific study. Man, in his foetal stages, passes through every form of animal development, and in his life is not one whit exempt from those laws of variability and of the constant struggle for existence, resulting in the survival of the fittest, which Mr. Darwin showed so largely determines the structure of other animals, and which the great naturalist did not hesitate to apply to ourselves. The mass of evidence which Mr. Darwin accumulated in regard to similarity of structure in skeleton, teeth, blood, tissue, nerves, and in methods of expressing emotion, as well as from cases of human reversion shown in abnormal muscles and more fully in microcephalous idiots, convinced him that man is an offshoot of the Old World Simian stem, and that in a genealogical view he must be classed with the division which includes the Gibbon, Chimpanzee, Orang and Gorilla. Not, be it understood, that man has descended from any existing form of anthropoid ape, but that he and they have a common ancestry.

Repugnant as this idea may seem to those bred in the belief that the progenitor of man in all his varieties was made out of mud in the image of some supernatural being, and that apes were made at the same time as a sort of bad pun upon man, it has been confirmed by all later investigation. It may be doubted if the imperfection of the geological record will ever be sufficiently cleared up to enable us to establish man's line of descent with the certainty with which Professor Huxley has demonstrated the horse to have descended from a clawed ancestor; or as M. Gaudry has shown the links between the elephants of to-day and the mastodons of the Miocene era. Yet if the theory of evolution can thus be confirmed in a single instance, what argument, save an appeal to ignorance, can resist its adoption throughout?

The instances of the gradations between monkeys, apes and men, in regard to the erect posture, hair-covering, height, teeth, blood-vessels, muscles, reproductive organs, the skeleton and brain, adduced in Dr. Aveling's little volume before us, are amply sufficient to convince any student of biology that the hypothesis of special creation is without a shadow of foundation. Dr. Aveling's long experience as a teacher of science enables him to give such concise explanations of all the terms he uses that the merest tyro in science can follow him, and, indeed, those who read his previous essays on "The Darwinian Theory" and "The Origin of Man" are in a position to completely master the doctrine of evolution.

The evidence adduced by Dr. Aveling fully bears out his statement "That in every point of structure . . . there is a greater difference between man and man than between man and ape, *i.e.*, the interval between the highest man and the lowest man in regard to any anatomical . . . point is greater than it is between the lowest man and the highest ape." And the case is made stronger by showing the yet greater difference which exists between the lower monkeys and the higher apes.

One of the most interesting items in the cumulative proof of man's remote, if ignoble, ancestry, is derived from a study of the microcephali or ape-men. In different places and at different times, human parents—in many cases quite normal themselves—have given birth to offspring of an abnormal type, often covered almost entirely with hair, unable to walk erect until long after the usual time when we cease to crawl on all fours, incapable of speech, and with receding foreheads that cover brains of less capacity than those of the higher apes. In one such case a difficulty arose as to baptism, the priest fearing that, by administering the holy sacrament, he might be giving an introduction to the kingdom of heaven to one of the lower animals. The structure, and no less the habits, of these creatures indicate their being reversions to an ancestral type. Similar indications may be found in the study of infant and savage life, and in this direction there is still a large field open for research.

The theory that man, who boasts himself "a little lower than the angels," is really but a little higher than the brutes, is a perfectly rational one, accounting for many otherwise inexplicable phenomena. It is only opposed by legends arising before the birth of science, and in this little pamphlet alone it is sustained by evidence that would be considered to prove a more acceptable hypothesis. Let it be admitted that man's organism has developed from lower grades, and there can be no reason for denying that his mental and moral nature has arisen through the same influences of natural selection.

J. M. WHEELER.

REVIEWS.

The Creation and Fall. By DR. H. J. HARDWICKE. Sheffield: By the Author.—Originally a lecture delivered at the Albert Hall. It is a forcible and spirited protest against the Bible story and the Christian dogmas it sustains.

Christian Crackers. By AURELIUS. London; W. Stewart and Co., 41 Farringdon Street, E.C.—This pamphlet, which is reprinted from the *Secular Review*, is mainly interesting as giving the reasons for a Roman Catholic preferring Freethought to Protestantism.

What Shall I do with my Vote? By ERNEST PARKE: W. Reeves. London.—Contains many excellent reasons why the English voters should support Radical candidates and Radical measures. It is written in very simple language, and the price is only one penny. We hope it will be largely circulated.

One Shaft More. By J. M. HARVEY, M.A. G. Standing: London.—A very warm piece of "blasphemy." Mr. Harvey's views may be inferred from two facts. He alludes to Jesus as "Gethsemane's humiliated egoist," and describes Christianity as the "Monarch of the forest of Untruth." Mr. Harvey wings his shaft with burning words, and speeds it at this monster.

To-Day. February. Modern Press.—The Socialist magazine appears to be under fresh management. Edward Carpenter's introductory article on "Social Progress and Individual Effort" is vigorous and suggestive. Frances Lord translates Ibsen's "Ghosts" in very bald English. The Manifesto of the San Francisco Workmen's Association will be read with interest.

The Republican. February. G. Standing: London.—Contains a piquant and highly eulogistic biographical notice of Mr. W. W. Collins from the pen of Ignotus. The accompanying portrait is fairly good, but it gives Mr. Collins a somewhat lackadaisical Exeter-hallish appearance, which is by no means flattering. Mr. W. P. Ball writes on the "Oath Question in Hackney," and Mr. Standing writes a vigorous letter to Prince Albert Victor. But why does he address the Prince as "Young Man"? It is grotesquely impolite.

Bible Morals. By J. E. REMSBURG: Truthseeker Company, New York.—Mr. Remsburg is one of the best Freethought writers in America. His present volume does not contain much from his own pen, although what there is is pointed and vigorous. It is chiefly a compilation from the Bible itself, and a very valuable one too. Under twenty heads, passages are selected from various parts of holy writ, to show that it sanctions twenty crimes and vices. The Bible is its own best interpreter, and by simply putting these texts together, with a few words of comment, Mr. Remsburg has compiled a terrible impeachment of God's word.

THE GARDEN OF EDEN.—The reputed site of the Garden of Eden at the junction of the Tigris and Euphrates is now a sterile tract, where the only vegetable life consists of a clump of date trees near a very small and dirty village called Gurna, at which the Turks maintain a garrison and a telegraph office. The inhabitants point out to strangers the tree of knowledge—a most sickly specimen bearing a small green berry which would cause even a goat to turn away in disgust.

* "Monkeys, Apes and Men," by Edward Aveling, D.Sc. London: Progressive Publishing Co., 28 Stonecutter Street; 1885.

ACID DROPS.

A FELLOW of the Royal Astronomical Society writes to the *English Mechanic* in answer to an inquiry regarding Spurgeon's statement that "Astronomers tell us that within the last two hundred or three hundred years, some thirteen fixed stars have disappeared, and according to their belief they have been burnt up." He says "pulpit science is always to be received with the gravest caution. How he got the number 1 have not the least idea. Some of the stars which are alleged to have vanished may quite possibly be variables of long period. Astronomers do not believe that stars no more visible 'have been burnt up.'" Another correspondent shows that "cooled down" is a more likely hypothesis than "burnt up."

A MADRID paper, speaking of the recent earthquakes, says that "by the blows of an unseen enemy" one of the most beautiful regions of Spain has become a desert, and hundreds of victims have been buried alive. But who is this "unseen enemy"? According to Christian ideas and Christian statements, it must be God. We never heard a Christian attribute earthquakes to the Devil.

THAT voluble and vehement man of God, the Rev. Canon Wilberforce, is loose-tongued in the worst sense of the word. Mr. Bradlaugh has just had to give him a dressing, and now he invites one from us, which we are sorry we have not time to administer properly. He has been describing the *Freethinker* as "infamous and indecent," but when challenged to compare it with the Bible he lost his temper, a fact of very frequent occurrence with this bumble disciple of the meek and lowly Jesus. Canon Wilberforce rejoiced at our imprisonment, and he keeps a copy of our prosecuted Christmas Number under lock and key, so that nobody may enjoy it except himself. We are sorry it has not improved his temper and manners, but perhaps that is impossible.

AT Farnham the Rev. George Cobbett, a Church of England clergyman, has been fined 10s. for being drunk and disorderly on a Sunday. The better the day the better the deed.

IT must be a great relief to know that, instead of hanging like Mahomet's coffin, between heaven and hell, one is definitely and irrevocably damned. According to the editor of the *Christian Commonwealth*, all Freethinkers may take to themselves this consolation. He says, in answer to an anxious inquirer: "We think the sin against the Holy Ghost is the deliberate rejection of the testimony which the Holy Ghost gives to the Messiahship of Jesus. Hence established infidelity or persistent unbelief in the Lord Jesus Christ is the sin that cannot be forgiven either in this world or the world to come."

THE Rev. Prof. Momerie has published a volume on the "Defects of Modern Christianity." The main defect of modern Christianity was the fault of ancient Christianity likewise—its want of truth. A minor defect is its mummery—Momerie, we mean.

A PERSON calling himself Hermann Neander writes a book on "The Gospel of Gehenna Fire." The Good News of Damnation and the Blessedness of Misery have always been prominent Christian themes.

THE Rev. Thos. Allin says: "On every side the old belief in endless torment is passing away, and though it may be enforced on rare occasions in the pulpit, it no longer commands the acceptance of thoughtful men anywhere." Just so, and modern scepticism condemns alike the book and creeds that teach the barbarous doctrine and the men who pretend to believe in them, but only preach them on rare occasions. Those who, like the Rev. T. Allin, conveniently shelve hell and its personal ruler, forget that heaven and its personal ruler stand on precisely the same footing.

THE following tempting advertisement appears in one of the Church papers: "Would a clergyman residing over the borders of Devon and Somerset recommend a steady ordinary farm laborer; wages 12s. A communicant preferred, and one who can sing in the church choir." The advertiser omits to mention whether the applicant for 12s. weekly must be tenor, baritone or bass.

FOR the *Christian Commonwealth* to speak of George Henry Lewes as Miss Evans's "paramour" is but a mild specimen of Christian charity. The *Church Times* speaks of "the gross and inexcusable immorality of her personal life." These kind Christians will be shocked if we speculate as to the relations of Mary with Pandera as told in the "Sepher Toldoth Jeshu." Yet the Jewish story of Mary casts no reflection on any person who has left living friends and relations.

PATARA, one of the Maori chiefs who came to England with King Tawhiao, evidently understands the missionary business. This chieftain was lately entertained at a temperance tea, and the company, which of course included the usual percentage of

missionaries, and other well meaning nuisances, was very anxious to hear what the New Zealander had to say about the blessings and advantages of missionary work in his country. There was an ominous twinkle in Patara's eye as he rose to his feet with the customary salutation, "Tena Koe." "Greeting to you" and (gallantly) "to all the beautiful ladies here present." After a few preliminary words, Patara expressed himself in this fashion: "You ask me what the missionary do when first he come to my country. I shall tell you. He say to the Maori, 'Put your hands so' (folding his palms) 'and turn your eyes up to the skies' (showing the great whites of his eyes). 'We do what the missionary say, and while we look up he look down. At last we get tired of so much looking up, and when we go to look down again our country is nowhere to be seen.'"

THE *Topical Times* would like to know "Why Mr. Edmund Yates should be treated any differently from Mr. G. W. Foote, of the *Freethinker*? Why difference in belief should make difference in diet and dress?" We hear now that, despite his commodious quarters, with his own food and furniture, Mr. Yates is finding his loss of liberty tell upon him. What, then, must it have been for twelve months in a narrow cell on the other side of the prison?

THE Wesleyans are greatly aggrieved at the Church of England appointing a Bishop of Fiji, the native converts being Methodists almost to a man. The Church has always been famous for crediting itself with other persons' labors.

THE new Bishop of Exeter, Dr. Bickersteth, is the author of "a Miltonic poem," entitled "Jesus Christ the same Yesterday, To-day and For Ever." We were once lent a copy of this "poem," but could not make any sense of it until we hit on the happy device of reading only the first lines of every page. The oft-times happy combination of disconnected lines proved an immense improvement. We can confidently recommend the plan to anyone who may feel bound to look over similar poems.

A PIOUS hermit at Avellino, in Italy, has had his arms broken by infuriated peasants who were ruined by trusting to his inspired "tips" concerning lucky numbers in the lotteries. The three first numbers he gave happened to win. Hence came swarms of applicants and proportional disappointment.

THE Rev. Mr. Baxter editor of the *Christian Herald*, and author of "Louis Napoleon the Monarch of the World," has got into a squabble with the tenant of the Blue Ribbon Army Barracks at Doncaster, who being turned out by Baxter determined to leave the barracks as he found them and pulled the tiles off the roof.

THE Rev. J. Irwin gives in the *Guardian* some of the results of teaching the Church Catechism. The subjects given were to write out "My duty towards my neighbor," and the Apostle's Creed. These are specimen answers: "To bear no manners or atred in my heart; to suckle my father and my mother; to submit myself to all my governesses spirit pastures and fasters; he suffered on the Pontious Pilate was curried and descended into heaven and the third day he ascended into hell and sitted on the right hand of the communicum of sins and the life everlasting, Amen."

THE churchwardens of St. Anne, Haughton, Lancashire, accuse the Rev. Joseph Davies of drunkenness despite the following certificate which he sent in and which they describe as "blasphemous":—"St. Anne's Rectory, Jan. 1, 1885.—In the name of the Father, Son and Holy Ghost, Amen. I rector, Joseph Davies, of St. Anne's, am and will be a total abstainer from all intoxicating liquors.—Joseph Davies."

A CORRESPONDENT sends us another begging circular issued by the indefatigable Booth. It asks: "Is it possible for you to help us again? If so, I need not say it will be received with much gratitude in the Master's name." Booth should be asked to produce, together with his balance-sheet, the heavenly document authorising him to receive subscriptions "in the Master's name."

WORKMEN have lately been engaged in securing St. Peter's Church, Liverpool, which serves as the pro-Cathedral, the foundations having been affected by the land connections of the Mersey Tunnel. Another instance of Science undermining the Church! Immediately in front of the church is a grid communicating with the railway beneath, and which emits sulphurous smoke suggestive of the bottomless pit.

THE architecture of the above-named ecclesiastical eye-sore curiously illustrates the fostering care of Christianity for art. When the church was in course of erection in the last century, the architect sent from London for approval four designs for the doors, intending the local committee to select one. They accepted the whole of them, and the effect of four distinct styles in one small building can be more easily imagined than described.

THE Church Diocesan Building Society find that their income is decreasing and that the churches they build are too large, as the minsters cannot half fill them.

SQUABBLES about the use of the Cross are plentiful in this happy Christian land. Roman Catholics and Ritualists regard the Cross as the sign of religion, while Protestant Christians are apt to regard it as the sign of superstition and the favorite adornment of the Scarlet Lady of Babylon. The Brentford Guardians have just removed a crucifix which has blessed the children's sanctuary for a long period. "Wanderer," in the *Middlesex Chronicle*, condemns their iconoclasm as a mere pandering to the low exigencies of a forthcoming election, and as more hurtful to Christianity than the attacks of the Atheists. "Protestant," on the other hand, calls attention to the recent article in the *Lancet* on "Morbid Religious Affection," in which it is shown that the naked figure on the crucifix affects the feminine imagination in such a way that the use of the crucifix should be interdicted in the interests of moral purity and mental health.

E. B. HATFIELD sends to the *Liverpool Courier* a long howl on the Egyptian question. He assumes the prophet, and makes the Lord say that "Egypt shall prosper under my servant Christian England." Then, says prophet Hatfield, "with the paw of the lion smash them to atoms." This drunken vomit of beastly fury comes from a professed worshipper of the God of Peace. We suppose the Peace in this case is the late Mr. Peace of Sheffield.

By the way, is prophet Hatfield, who is so anxious to see Mohammedans "smashed to atoms," the same Hatfield whose name figured in Mr. Chamberlain's speech on coffin ships?

THE Church of England Mission to the West Enders is exciting but little interest. Last December Doctor Jackson appealed for £1,500 for the purpose of spreading the gospel in the West End, and a week ago only a trifle over £100 had been subscribed. The West Enders subscribe to evangelise the East Enders but want to be let alone themselves.

THE Rev. Anthony Walker, of Marshall, Texas, took a flying visit to glory on the 23rd ultimo. His exit was made by means of a rope from a gallows, this emulator of David having killed a man to gain possession of his dollars, land and wife.

THE coroner of St. Louis has been investigating a faith cure hospital in that city. He found that a baby had just died there who received only the prayer treatment prescribed in the fifth chapter of James.

THE *South Wales News* reports another suicide from religious mania. A young man named James John, who passed most of his time sitting by the fireside reading the New Testament, at length resolved to depart and be with Christ. He shuffled off the mortal coil by aid of a strong dose of rat poison.

THE Nevada Legislature has agreed to hire chaplains at the rate of three dollars and a half per prayer. Could not our own Parliament adopt this system—so long, that is, as it continues the absurd custom? Perhaps payment by results, as in national education, would be still better.

MISSIONARY STORIES.

NO. 3.—THE MAD MAJOR'S "ALL NIGHT WITH JESUS."

In explanation to the magistrate she said, "My name is Emma Krankey. I am a Salvation soldier, and rank as 'Major' in the S. A. I have been having 'an all-night with Jesus.'" That and communion with the holy spirit had produced an exaltation difficult for the "unwashed" to distinguish from alcoholic intoxication.

Police-constable Coppem said the young lady was drunk and wanted to "fight for Jesus," and asked him (the officer) to "wash her and she would be whiter than snow." He refused. She took him by the beard, smote him, and slewed him round. With the aid of Constable Stone he took her to the station.

Police-constable Stone said the "Major" ran her fingers into his hairs and pulled a handful out by the roots. He helped to run her in. He further stated the stalwart lady planted her finger nails in his face, and gave him what she called the "ten commandments." She blasphemously added that "this was the third time they were imprinted on Stone, and would probably produce more effect than on the other two occasions. She was known as the "Mad Major," and this was her tenth offence. The officer's face corroborated. Ten well-defined diagonal streaks made his countenance resemble an Indian brave's on the war-path.

The missionary said he had spoken seriously to the young lady. He had pointed out to her that Jesus had said, "Even the hairs of your head are numbered." He had called her attention to the unnecessary trouble she was giving the recording angel, who instead of altering figures might be occupying his time far more usefully. He further expressed his willingness to take charge of his misguided sister if his worship would consent.

The magistrate said, "Madam, although you are no relation of mine, its plain you are a *Lushington*. Communion with the holy

spirit is treated here precisely as communion with ordinary and unholy spirit. A month of meditation, prayer and fasting will be given you without money and without price, but *not* without hard labor. Two liveried servants will now accompany you to your carriage."

The holy Amazonian soldier of the cross saluted the Court with a loud "Hallelujah," and with a "By-bye, tra la" to the missionary departed. Two azure-tinted attendants escorted, one on her right hand the other on her left, and as she went she cried to him on her right hand, "Say, old man, get us a drink for Christ's sake, my mouth's that blooming dry I can't spit a six-pence."

The missionary departing murmured to himself in the words of Jeremiah, "Emma has gone into captivity because of affliction; she dwelleth among the heathen, she findeth no rest, for the Lord hath afflicted her for the multitude of her transgressions. She weepeth sore in the night and tears are on her cheeks. Amongst all her lovers she hath none to comfort her. Would that I might suffer in thy stead, oh, Emma, oh, Emma." The missionary was startled. The lady was entering "Black Maria," and the cry of the city arabs as they greeted the well-known form of the "Mad Major" seemed to echo his very words, for the air was rent with shouts of "Whoa, Emma! Whoa, Emma!"

BAWDEN BYNE.

(To be continued.)

A NEGRO SERMON.

DEAR BREDREN AND SISTAS,—You will find de tex ob dis sermon widin de two kubbers ob dis blessed book. I 'spose you niggas hab all foun' de tex afore I tole yer where it am. Neber mind, I'll tell yer once more. It is in de elebenth chapter ob Neuteronomy, de last verse but twenty-seben: "De Lord sawed eberyting dat was good."

If dere am any skepical niggas heah who intend at de finish ob my dishcourse to refoot all dis chile am going to say, let dem stan' up and answer me now afore I begin. Ah, none ob dem hab pluck enuff for dat; so now I will commence at de beginning where I leff off, and once more *deal* wid my tex—for "De Lord sawed eberyting dat was good."

O bredren and sistas, dis tex am bery cutting. Wood dat you could see de meaning as *plane* as dis chile can. Only tink ober de *gnashing ob teeth* dere would be if I were to illustrate dis tex to you. But I do tink all you niggas are bery bad, else you would not be heah to-night. Your Maker would hab operated on yer; for de tex says "De Lord sawed eberyting dat was good."

O bredren and sistas, some ob yer don't want to belebe in hell-fire, and yer treat its existence bery coolly. But it is not a nice place by any means. Yet if yer hab faith in dis sacred book yer must imbibe-hell—I say you must *Hymn-Bible*. What! none ob you darkies see dat good joke. Ah, none ob you hab de Lord in you, nor eben is he among you, for de tex says "De Lord sawed eberyting dat was good."

Now I must return to de part ob my sermon I hab not yet mentioned; it am how de Lord made de world and how him destroy it. Some ob you darkies tink de Lord so cleber dat him could destroy de world afore him made it. Let me gib you niggas a little inflamation on dis point.

Bredren and sistas, I will tell you fust how de Lord made de world. Dis is de real truff. God's grandfather left him twelve waggon loads ob nuffing, and as de Lord couldn't sell or raffle dat good stuff, him sawed it up and made dis world wid it. Him work hard and use up two waggon loads each day, and after six days him found him got as much leff as when him started de job. Dat made de Lord so wild dat him sent de damn lot to de Debbil. Dat genleman hab been using it eber since to make him fire burn.

Now let me tell you darkies ob your fust parents. Dey were monkeys. What! you not like to hear dat. Don't monkeys lib up trees; and now ask yourselbes—Wasn't the fust *pair* up a tree? Dat how dem know all about de apple.

After de Lord made your fust parents he made your fust brudder—Balaam's ass. Dat ass spoke till it became *hoarse*. Dey were de nex pair. De Lord made eberyting in pairs—even kippers. Yet de Lord was an Odd-fellow, for him destroy de world jus to re-pair it again—for "De Lord sawed eberyting dat was good"—specially when him help ole Noah make de ark.

But O bredren and sistas, some ob you tink de Lord fust destroy de world in de time ob Noah. Dat show what little yer No-ah bout it. I say de Lord destroy de world directly him made it. Doesn't de Bible say eberyting he made was bery good; and don't de tex say "De Lord sawed eberyting dat was good"? No wonder de Lord wanted a day ob rest!

O deah bredren and sistas, let me say in seclusion dat de Lord made one big mistake. You darkies ought to know by dis time dat my tex says "De Lord sawed eberyting dat was good." But he *didn't* make eberyting good; he didn't make de Debbil good, for if him had dat damn ole tief would hab been dreffully "cut up," for de world would hab been *too good* for him.

SCOFFER.

TALMAGE says men were ten feet high in early biblical times. This accounts for some people finding the Bible stories "too tall."

EDITORIAL NOTICE.

Our Correspondents are requested to notice the Change in our Address. Letters should be addressed to us at 14 CLERKENWELL GREEN, E.C. All Business Letters should be addressed (as before) to Mr. Ramsey, at the shop, 28 Stonecutter Street, E.C.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Feb. 15, Milton Hall, Hawley Crescent, Kentish Town, N.W.; at 7.30, "Christianity in its Cradle."

FEBRUARY 22, Liverpool; 23, Chatham.
MARCH 1, Manchester; 8, Milton Hall; 15, Northampton; 17, Walworth; 22, Grimsby; 29, Glasgow.
APRIL 12, Milton Hall; 19, Hall of Science; 26, Hall of Science.
MAY 3, Hall of Science; 10, Milton Hall; 17, Hall of Science; 24, N. S. S. Conference; 31, Manchester.
JUNE 7, Liverpool; 14, Plymouth.

CORRESPONDENTS.

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. 3s.; Three Months, 1s. 7½d.

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

RECEIVED WITH THANKS.—C. Solomons, J. Wadmore, G. Jones, F. Claydon.

F. W. CRESSY.—When Earl Beaconsfield was twitted with certain statements in his "musty old speeches" that were inconsistent with the policy he was then advocating, he very sensibly remarked that "a good many things have happened since then." We return you the same answer. A good many things have happened since 1876. We are nine years older for one thing. Next, we have seen Mrs. Besant robbed of her child, and Mr. Bradlaugh robbed of his seat, during that interval. Last, but not least, we have had the opportunity of studying Christianity for twelve months in the comfortable seclusion of Holloway Gaol. Pray don't boast of your discovery. Such inconsistency as you point to is no crime. We could answer many things we said ten years ago, although we do not admit that there has been any radical change in our opinions. The chief alteration is in our method of promoting them. We have, however, changed on some points of opinion. But what of that? "Here below," as Newman says, "to live is to change, and to have lived much is to have changed often."—Your other query is so insolent that we would not deign to reply except for the sake of others. We never "bow or scrape" to Mr. Bradlaugh or any other man. He receives no more attention in our columns than his public struggle calls for, and we have sometimes been reproached for giving him too little. As a matter of fact, our business is, and always has been, entirely separate from Mr. Bradlaugh's. He neither has nor attempts any control over us, and we are not disposed to brook interference from any quarter. We are on terms of friendship with Mr. Bradlaugh, notwithstanding old differences; but we very rarely meet him except on public occasions (for we are both a great deal too busy), and neither directly nor indirectly is he the smallest source of pecuniary profit to us. We have always fought on our own hand, and we shall ever do so till the pen drops from it, and our tongue is silenced by a greater power than Judge North.

A. W. FREER.—Why not insert an advertisement? You could then devote the proceeds to what purpose you please.

B. J.—The joke appeared long ago.

A. C. B.—Thanks. We shall be pleased to hear from you.

T. W. W.—Hardly up to the mark, and scarcely in our way.

JOHN LEE.—The climate of Plymouth is mild; that of Torquay milder. Lodgings would be cheaper at Plymouth.

H. BRUCE.—We answered your letter in the usual way, and meant no discourtesy. How could we possibly answer all our correspondents through the post?

J. C. COOPER.—Many thanks. There are no good photographs of Mr. Foote on sale at present, but there may be some shortly. Dr. Aveling's three brochures on Evolution will be bound up in a little volume in a week or two, and will be duly advertised. See "Acid Drops."

J. H. WHITHAM.—Thanks for the cutting, but the matter has already been dealt with. We are glad to hear that Mr. Fidler is bold enough to exhibit our contents-bill, and we trust his shop will long be an eyesore to the bigoted sky-pilot who wants to see him prosecuted. No doubt some open-air lecturing would do good in Birmingham, but is it not prohibited by the municipal laws? Address, Mr. Joseph Symes, Liberator office, Melbourne, Australia.

A. W. COOKE, Secretary of the Bermondsey Branch of the N. S. S., desires us to remind all members and friends that the annual collection on behalf of the Benevolent Fund will be made this evening (Feb. 15).

A READER.—The Christadelphians disbelieve in the natural immortality of the soul, in the Trinity, and in a personal devil. They expect the kingdom of heaven to be shortly established on earth, where immortality will be given to true believers, and the rest annihilated. The prophecy of the destruction of Jerusalem cannot be shown to have been in existence before the event, and it is falsified by the passage saying that immediately after the tribulation of those days the sun should be darkened and the stars fall from heaven. The Jews had already been dispersed and captives in Babylon before prophecies of their dispersion can be proved to have existed.

A. G. S.—Read Greg's "Creed of Christendom," Newman's "Phases of Faith," "What is Christianity without Christ?" and E. P. Meredith's "Prophet of Nazareth."

A FATALIST points out that the discrepancies of the genealogies mentioned on p. 35 is not the only difficulty, for Matthew sets forth saying, Jesus was the son of David, the son of Abraham, and then makes his father the Holy Ghost.

H. MUNRO.—The Archbishop of Canterbury can confer both medical and musical degrees but they are not of any value.

A. H. ELLIS.—Messrs. Chapman and Hall publish Carlyle's "French Revolution." You can get the three volumes for 4s. 6d.

C. R. REEVES.—Would require a little dressing to be suitable.

ELISHA.—It was John Howard Payne who wrote "Home, Sweet Home." He was no relation to Thomas Paine. Glad to hear that our Christmas Number and tracts are appreciated in Cornwall.

T. HAYTHORNTHWAITE.—2 Chronicles xxi, 20, informs us that Jehoram was thirty-two years old when he began to reign, and he reigned eight years. The next chapter (verses 1 and 2) says that Abaziah his youngest son was made king in his stead and that he was forty two years old when he began to reign; thus making him two years older than his father. He was no relation to Melchisedec, who was "without father, without mother, without descent, having neither beginning of days, nor end of life" (Hebrews vii. 3).

J. SCHOFIELD.—Thanks for cuttings. We are sorry to hear that the Bradford Secular Society have "surrendered" their hall for many months to the Gospel Temperance Mission. We suppose this is the result of "free admission" to Secular lectures. The experiment is bound to fail as human nature goes.

J. DE FRANE.—Shall appear.

EVERTON TOPP.—Thanks. Always pleased to hear from you.

T. D. STEWART.—Scarcely up to the mark. But you need not be discouraged. You can't expect to be a perfect poet at nineteen.

D. EARLY.—Thanks for the suggestion. It is only natural that you have to say "Since I joined the Secular cause I have learnt more than I ever knew before, and a little learning gives me an appetite for more."

T. H. DUKE.—We will look up the reference. See "Sugar Plums."

J. FRANCE.—Cuttings are always handy, and our readers cannot help us better than by sending them.

ONE OF THE DAMNED.—Apply to Mr. Anderson, at the Hall of Science.

W. C. SAVILLE.—Thanks. Always pleased to hear from you.

R. A. DEITH.—You are right. Dod Grile's strong point was humor, not arithmetic. We are pleased to hear of your encounters with the orthodox. Your common sense is more than a match for their well-worn arguments.

PAPERS RECEIVED.—Middlesex Chronicle—Liverpool Mercury—Denton Examiner—Northampton Guardian—South Wales Daily News—Liberator—Truthseeker—Kilmarnock Standard—Liberal—Lucifer—Manchester Examiner—Staffordshire Chronicle—New York Life.

"FREETHINKER" PRIZES.

WE offer a PRIZE OF ONE GUINEA for the best Comic Bible Sketch, and ANOTHER PRIZE OF ONE GUINEA for the best Comic Religious Sketch on a topic of current interest.

The drawings should be done in pen and pure black ink on white card-board. They should be carefully done with all the lines well distinct, so as to be reproduced by the photo-zinco process. Washes or colors must not be used. The drawings must of course be original, not copies; and they should be about one-third larger than our ordinary single or double column size.

The first competition will close on March 1. The winner of each prize will be announced in the *Freethinker* under his own name or a *nom de plume*, whichever he prefers.

A remittance according to value will be made to the owner of any other drawing which we may publish.

SUGAR PLUMS.

THE Lord sendeth his rain alike upon the just and the unjust. True, but the just (that is, Freethinkers, of course) feel it a good deal less. The heavy rain last Sunday evening played havoc with church and chapel congregations, but it did not deter a capital audience from assembling at the London Hall of Science to hear Mr. Foote's new lecture on "Cheap Salvation." And it should be remembered that the audience does not reside around the Hall, but travels there from all parts of London.

MR. B. DAWSON, our old Freethought friend of Spennymoor, informs us that Mr. W. Tunstall, miner, and member of the N. S. S., has been elected on the local School Board. He is fourth on the list with 2,055 votes, the first only scoring 3,067. Hallelujah! We beg pardon, Encore!

A CORRESPONDENT writes:—"I am a member of the N.S.S., and have taken the *Freethinker* from the first. During the first portion of its existence I must say I thought its tone a little too strong. I knew it wounded the Christians deeply, and I could hardly think the doing of so much violence to the feelings of such a large body of people justifiable. But when they put you in prison I felt that we must stand by 'it' and you at all hazards; and since your release and the resumption of the pictures, I have come to see daily more clearly the reason and necessity of the course you are pursuing. I think I like each number better than the last. I now see that it supplies an evident need."

WE are glad to know that this correspondent is typical of many more. Our policy was unusual, and it naturally took some time to commend itself. Now, however, there is very little difference of opinion as to its value and justification.

MR. BRADLAUGH is going to stand for Finsbury as well as Northampton, and we hope he will succeed in both places. It is understood that if Northampton re-elects him (as it is pretty sure to do) he will sit for it in preference to any other borough that may do him the same honor. The borough of Finsbury Freethinkers' Political Association, whose headquarters are at the Hall of Science, have been the moving spirits in this business, and we presume they will continue to act as Mr. Bradlaugh's election committee. More power to them.

MR. G. STANDRING, the secretary of the Association, asks us to make an appeal for funds in the *Freethinker*. We have great pleasure in doing so, and we trust there will be a liberal response. We cannot, however, comply with his second request. Our space is too limited to allow of our printing every week an uninteresting list of subscriptions, which will necessarily be acknowledged in the *National Reformer*. Acknowledgment must be made somewhere, but surely once is enough, and the *N. R.* has more room to spare than we have. Mr. Standring's address is 8 Finsbury Street, E.C. Mr. R. O. Smith's (Treasurer) is 142 Old Street, E.C.

MR. GEORGE PAYNE is still fighting the good fight in the columns of the *Manchester Examiner*. He shows how unfair is the continued refusal of the Free Libraries Committee to admit *Progress* and *Our Corner*. The Committee refuses to assign any reason for its decision. Christian rubbish is admitted freely. The tables abound with such periodicals as the *Church Missionary Intelligencer*, the *Tract Magazine*, the *British Evangelist*, the *Church Advocate*, the *Christian Herald*, the *Church Missionary Juvenile Instructor*, and like specimens of goody-goody literature. But the Christian members of the Committee decline to let the public see for themselves that Atheistic literature is not the mad and indecent stuff which the public have too generally been led to believe it is.

MRS. FENWICK MILLER, in her biography of Harriet Martineau, gives the following characteristic letter as written a few weeks before the writer's death:—"I can't think of any future as at all probable, except the 'annihilation,' from which some people recoil with so much horror. I find myself here in the universe—I know not how, whence or why. I see everything in the universe go out and disappear, and I see no reason for supposing that it is not an actual and entire death. And, for my part, I have no objection to such an extinction."

THE Protestant Churches of Germany may write "Ichabod" over their portals. The population of Berlin has increased by half a million within the last fifteen years, yet only two new churches have been built in that period. The correspondent of the *Nonconformist* says that the parsons are sadly over-worked.

AMONG coming book announcements likely to be interesting to Freethinkers, are the collected essays of Swinburne, which will shortly be published by Chatto and Windus, and the "Religion of Philosophy" by R. S. Perrin, announced by Messrs. Williams and Norgate.

MR. S. WATTS, of Manchester, who started selling Freethought literature a year or two ago, has just opened a second shop at 27 Oxford Street, where he hopes to do a still larger trade. We feel quite sure he will not be disappointed. Mr. Watts has shown already, by his courage and enterprise, that a very large sale can be obtained for our publications when they are adequately brought before the general notice.

THE Archbishop of York recently consecrated a new church at Hull. He took as the text of his sermon 1 Corinthians i., 18. "For the preaching of the cross is to them that perish foolishness." The *Leeds Mercury* in its report prints *preach* for *perish*. The unintentional joke is a very good one. The preaching of the cross is foolishness to many of them that preach, and worse foolishness to most of them that listen.

RALPH CREYKE, writing to the same paper against Mr. Chamberlain, remarks that "Tom Paine, his friends and disciples, are long ago dead and forgotten." We are happy to correct this gentleman's blunder. Paine's works have still a remarkably good and steady sale, and so far from being forgotten, his anniversary is celebrated every year in England and America, while a handsome hall is erected to his memory in Boston.

THE Rev. F. G. Widdows, an ex-monk, has been lecturing at Hope Hall, Liverpool, on "Monks and Monks," in the course of which he related that when in Rome he was called upon to "fix" a Weeping Virgin in the absence of a drunken brother monk. He lifted off the crown and veil and saturated a sponge which was concealed in the head of the image; at the proper time a string was pulled which caused the sponge to be squeezed, and water would trickle through a small tube at the top of the nose, and the "poor thing" would weep! He also asserted that monks sometimes assumed nuns' attire and associated with them, asking his audience to "put two and two together."

THE *Westminster Review*, noticing the new edition of Matthew Arnold's "God and the Bible," declares that the Bible is "an

idol which has nearly run its day, and which nothing thereafter can ever set up again."

SAYS Mr. M. D. Conway, in his "Farewell Discourses," "A God who can be blasphemed is no God at all. He would be no God if he desired praise. People who suppose God cares whether people believe in him or not are one and all believing in an idol that has no more existence than Pluto."

FREETHOUGHT is looking up in Australia. The Secular Association, Melbourne, are wanting another lecturer from England. Mr. Symes has more work in hand than he can well manage.

SHELLEY is at length commanding some attention in France. Madame Dorian has recently published a translation of the "Cenci," and the *Revue des Chefs d'Œuvres* contains a rendering of his "Prometheus Unbound."

A LETTER from Colombo, Ceylon, to the *Philosophic Inquirer* informs us that the Rev. Chas. Webster Leadbeater, a Church of England clergyman from Hampshire, has formally severed his connection with Christianity and embraced the Buddhist religion. The ceremony was administered by the Buddhist High Priest Rev. H. Sumangala, Principal of the Vidiodaya College, Colombo, in the presence of the most prominent native citizens of Ceylon. On being requested by the High Priest to state his reasons why he desired to become a follower of Buddha, Mr. Leadbeater stated that it was his desire to arrive at the truth, and that he had found the truth expressed in a purer form in Buddhism than in any other system with which he was acquainted. He further stated that while the Christian doctrines were all based upon hearsay evidence and upon doubtful authority, and required him to believe many unreasonable things, the teaching of Gautama Buddha which stands forth most prominently, is that we should believe nothing which our reason cannot accept as true, because faith, to be lasting, must be based upon sound reason and common sense.

MR. LEADBEATER is not alone among Europeans in his view of the superiority of Buddhism to Christianity. Theosophists like Col. Olcott, Mme. Blavatsky and Mr. A. P. Sinnett, all prefer the older creed, and most impartial investigators find good ground for their preference in that the system of Gautama is based on conduct and not on creed. The conversion of a Buddhist priest to Christianity is a circumstance so rare as to be unknown.

A PRIEST ON LIBERTY.

IN his "Notes on Ingersoll"—a would-be popular work which we criticised a short time ago—Father Lambert shows us pretty plainly what views Roman Catholics are supposed to hold on the subject of liberty in general and of religious liberty in particular. These views, as might be anticipated, differ as widely as possible from those held by the more civilised nations of modern times.

In answer to Ingersoll's assertion that Jehovah persecuted for opinion's sake even unto death, Father Lambert replies that "it is not true to say that God punished or persecuted for opinion's sake. . . . Thoughts and opinions, unless made overt, are not capable of being evidenced or proved. Therefore no one was punished in Judea for opinion's sake." This pitiful quibble, which if it proved anything would simply show that no one ever did or could persecute for opinion, is supposed to completely rebut Ingersoll's charge. Roman Catholics never burnt a heretic for his opinions, but only for his overt display of them—only because he did not effectually conceal them. What a splendid distinction!

When Ingersoll says, "Within the Old Testament was no such thing as religious toleration," the priest unhesitatingly replies: "Certainly not. . . . Religious toleration meant liberty of treason." The command in Deut. xiii., 6-10, to slay wife or son or daughter who might endeavor to lead the father to any religion save that of Jehovah, is similarly replied to:—

"Idolatry was treason against the sovereign of the Jewish state. The laws of all nations punish treason with death, and we cannot see that it makes any difference whether the traitor be a man or a woman. The traitor should be removed from the body politic as you would remove a cancer from your jaw, your mawkish sentimentalism to the contrary notwithstanding."

We see only too plainly from this what would happen if Roman Catholicism regained its ancient power. Christian massacres and *autos-da-fe* would once more desolate the earth in honor of Jehovah and in obedience to his commands. And all this our priest would consider in no way infringed the principles of religious liberty, because heresy would be called treason. It seems lamentable beyond expression that in this nineteenth century there should still

be vast numbers of human animals so bigoted, so deficient in intellect, so oblivious to the dictates of justice and humanity as to yield themselves to the guidance of priests who gravely and deliberately justify and teach and praise a bloodthirstiness far worse than that of wild beasts—for these kill to satisfy their natural hunger, but the devout Christian to satisfy his hatred and religious madness.

While Father Lambert strenuously upholds religious liberty of this horrible kind he furiously condemns the rational liberty advocated by Ingersoll. He says that liberty is without a definition—he could easily obtain one if he really desired it—and “is the pet word of lunatics, fools and philosophers so-called.” He confuses liberty with license in the most outrageous manner, and lyingly (no periphrasis will meet the case) speaks of Ingersoll as preaching “unlimited liberty” (p. 106). He refers to the “liberty” exercised by assassins and thieves, and wants to know how Colonel Ingersoll, holding the doctrine of liberty, will “dare” to uphold restrictions on polygamy and polyandry and promiscuous intercourse. It is assumed that Atheism means unrestricted “liberty,” *i.e.*, license, of the vilest kind. So degraded and pitiful are the ethics of priestly Christianity that we are asked, “If man is only an animal destined to perish like the beasts of the forest, why should he not follow his instincts as they do? You rob him of every reason of self-denial.” These instincts of course are always supposed to be of a purely evil and bestial nature, the good instincts and nobler passions being entirely ignored. Thus Atheistic “liberty” is depicted as infamous and abominable in the extreme, and as being only restrained from sinking to the deeper abysses of vice and crime by the gracious influence of a public opinion created by Christianity. If a Christian priest thinks so vilely of himself and his colleagues and his dupes as to believe that loss of religious hopes and fears would make beasts of them, he need not measure our corn by his own bushel. Insolent abuse of the most atrocious kind is no more a sound argument than were the stonings to death and the Smithfield fires which our priest defends as being in perfect harmony with the true spirit of liberty.

Some of our readers will like to know what true liberty is. Father Lambert obligingly shows us that true liberty is identical with priestly despotism of the most absolute kind. He reasons thus:

“The most perfect liberty exists where the most perfect government exists—that you will admit. The most perfect government is that which is directed by the most perfect wisdom and judgment, which are attributes of the most perfect being only. God is the most perfect being; that you must admit if you admit his existence. Then it follows that where God directs the government, there the most perfect liberty exists. By liberty I, of course, mean the right to do right. . . . There are individuals, of course who claim the liberty to do wrong, but they are comparatively few. Some of them have died suddenly and prematurely by dislocation of the neck, and some others are in the penitentiary. Poor encouragement for disciples of liberty of license and heroes of free thought.”

Perfect liberty, we find, is simply perfect submission to God and his priests. We must give up our own judgments and must approve of every divine atrocity and every biblically-sanctioned crime. “God is just because he is Justice” (p. 198) and we have no “right to rejudge his justice” (p. 57). We must believe all on trust. We must swallow fallacies, falsehoods, crimes, and impossibilities, with unquestioning faith and unwavering loyalty. Such is still the prescription of the priesthood as set forth in these “Notes on Ingersoll.” Surely the ready acceptance of such shallow nonsense and unscrupulous abuse as a valid and powerful defence of the Faith—for the Roman Catholic papers seem to be in raptures over the “Notes,” and 100,000 copies are said to have been sold already—must indicate that large numbers of mankind are but little removed as yet from the barbarian stage. They must have the intellectual faculties of children combined with the feelings and instincts of savages, whose only social passion as yet is a brute-like and unreasoning loyalty of fear towards a chief or a God.

W. P. BALL.

OBITUARY.—Died on Tuesday last, Mildred, daughter of Henry Avenel, an active Freethinker, at Millwall. The funeral was at the East London Cemetery. Mr. Ramsey gave an address at the grave.



A METHODIST preacher in a Lincolnshire village chapel, preaching from the text “And gross darkness shall cover the people” (Isaiah lxii., 2), declared “gross darkness is far blacker than pitch. A gross, my brethren, is twelve dozen, and twelve twelves are 144, so that we can calculate that it will be 144 times blacker than soot.”

THE Rev. M. Baxter, editor of the *Christian Herald*, says that “Missionaries, preachers, and Christian workers know that their occupation has ‘no money in it.’” Good gracious! Our parsons and our Salvationists and Christian editors and church dignitaries and colonial bishops must all be working *gratis*! How little a carnal and perverse generation knoweth of the real inner life of Christianity and of religious organisations!

THE Rev. A. Norris, of Tynemouth has made such sweeping charges of fostering immorality and deadening modesty against theatrical managers and performers that Mr Younge, an actor, replying through a local paper, says that to argue with a man who can utter such untruths would be folly indeed.

THE minister at the Wesleyan Chapel, Silverdale, is a nice specimen of the old-fashioned Christian. According to a correspondent of the *Lancaster Observer*, he declared that the unconverted would be carried away by devils, “and they will sprinkle fire on you as meat is sprinkled with salt.” He also informed his audience that if they were not converted that night they would have great doctors’ bills to pay, intimating that all sickness was sent because they were not converted. It is quite refreshing in these days of clerical hypocrisy to come across such a glimpse of the genuine good old gospel doctrines.

THE Rev. W. H. Anderson, a well-known Roman Catholic preacher in Manchester, has published a volume entitled “Fasti Apostolici, or, a Chronology of the Years between the Ascension of our Lord and the Martyrdom of SS. Peter and Paul.” From this veracious and entirely trustworthy record we learn that the Virgin Mary intoned the Magnificat when Gabriel called to pay his respects; that on the day of Pentecost she acted “as choregus or precentor,” and that she “died and was assumed into heaven in the seventy-second year of her age.” This he fixes in the year 54 A.D. So she must have just turned “sweet seventeen” when she attracted the attention of the Holy Ghost.

THIS good Catholic assures us on the authority of Mother Church, which with him is more than equal to special revelation, that Mary Magdelene spent thirty years in a cave near Marseilles, “being carried up by the angels every day to hear the heavenly alleluias.” What became of her seven devils we are not informed.

STILL richer is the description of Paul’s martyrdom at Rome: “When the Apostle of the Gentiles was decapitated, milk instead of blood flowed from his veins, and the spot has always been named ‘the three fountains,’ in consequence of the sacred head having thrice rebounded on the places where they sprang up in miraculous attestation.” Anyone who doubts the lacteal nature of Paul’s corpuscles or the elastic qualities of his cranium may see the three fountains in proof. What more could they want when they know the story is given on the authority of St. Linus, the imaginary successor of St. Peter as bishop of Rome.

DR. CHALMERS tells us that “God provides for the wants of every family.” How comes it then that so many starve!

THE Lord also “has an ear open to every prayer.” What a large ear it must be! Would a photograph of his auricular appendages resemble the illustration at the head of these paragraphs, we wonder?

PROFANE JOKES.

DR. BELHUNE, on being introduced to a very tall, thin, Baptist minister, exclaimed, "Shrunk in the wetting, I see!"

A YOUNG Baptist working at a printing office was terribly insulted when asked when he was going to be "wetted down."

A CHILD whose father had lost a leg was asked by his Sunday-School teacher how Peter walked on the sea. "Please, sir, he had cork legs," was the reply.

A LEANING THAT WAY.—"Are you a Methodist?" we inquired the other day of a fellow who had sought the side wall of a meeting-house to steady by. "I lean that way," replied the chap, with the most imperturbable coolness. We concluded he was not so very drunk after all.

A PIOUS San Francisco man entered a saloon not long ago, and to his surprise and mortification discovered his only son seated at a card table indulging in the wicked game of euchre. He ejected the youth unceremoniously; then looking at the vacant chair at the table he noted that his heir had left a very promising hand, and so he sat down and finished it and raked in the pot. Thus is virtue rewarded.

AT a prayer meeting of some colored brethren the president concluded to pass the hat himself, and, to encourage the others, he put in a ten-cent piece. After the collection, during which every hand had been in the hat, the president turned the hat upside down, and not even his own contribution dropped out. He exclaimed: "Fo' goodness, but 1½ eben lost the ten cents I started wid!" Who was the lucky man? That was the question. He could not blush or turn pale, for all were as black as night. It was evidently a hopeless case, and was summed up by one brother, who rose in his place and said solemnly: "Dar 'pears to be a great moral lesson roun' heah somewhar."

NOW READY.

MONKEYS, APES, MEN.

By DR. EDWARD AVELING.

Being the third and concluding part of his popular work on Evolution. Darwinism is here made easy to the plainest understanding.

PRICE SIXPENCE.

Progressive Publishing Co., 28 Stonecutter Street.

NOW READY.

GEOLOGY AND THE BIBLE.

By W. W. COLLINS.

Sixteen Pages. Price One Penny.

Printed exactly as delivered from the platform. Good for Freethinkers—Better for Christians.

Progressive Publishing Co., 28 Stonecutter Street.

IMPORTANT REMAINDER.

THE

Devil's Pulpit.

BY THE

REV. ROBERT TAYLOR.

Reprinted Verbatim from Richard Carlile's Original Edition. Published at 8s. It is now offered at

TWO SHILLINGS.

Or by Parcel Post, 2s. 6d.

These discourses (46 in number) show clearly the connection between Christianity and Paganism, and prove that every rite, ceremony and legend is derived from heathen sources.

A FEW ODD PARTS FOR SALE.

(Each complete in itself.)

The Day of Temptation—Rich Man and Lazarus—Raising the Devil—Melchizedec—Judas Iscariot Vindicated—Sarah—Who is the Lord? (parts 1 and 2).

Published at 2d. each, the nine post free for 6d.

S. HARTMANN,

8 LONG LANE, ALDERSGATE STREET LONDON,

WHOLESALE BOOT & SHOE Warehouseman,

And Importer of Foreign Boots & Shoes.

A large and well-selected stock always on hand. Most advantageous place for cash buyers.

TO FREETHINKERS, Etc.

A TRIAL SOLICITED. BEST STYLE, FIT AND VALUE

H. HAMPTON,

TAILOR, 14 Gt. Castle Street, W. A FEW DOORS FROM REGENT CIRCUS.

Second Edition Now Ready.

THE **CHRISTMAS NUMBER**

OF THE

"Freethinker"

—1884—

PRICE 3d. PRICE 3d.

Best Special Number ever issued.

ILLUSTRATIONS:

- The Christian God. (Full page).
- Joseph's Brethren. (Full page)
- The House of Prayer.
- Gabriel and Mary.
- The Imitation of Christ. (Booth's edition).
- Abraham and Isaac. (A series of eight comic woodcuts, showing how the old man didn't sacrifice the young one).

ARTICLES:

- God in a Cradle. By G. W. FOOTE.
- Bible Stories Revised. By J. M. WHEELER.
- Christmas Eve in the Upper Circles. By JAMES THOMSON (B.V.)
- Joseph's Coat. (Renovated).
- Full Report of the Last Supper.
- The Devil's Wedding. By ARTHUR B. MOSS.
- Curious Police Case.
- Dod Grile's Sermon.
- The Deluge, or Wicked Teetoto. Etc. Etc.

VERSE, Etc.

- The Devil's Christmas. By H. G. SWIFT.
- Holy Moses. By W. P. BALL
- The Creation Pantomime. By SCOFFER.
- Cosmogony. By G. L. MAC.
- The Parson's Call. By LUCIANUS.
- Priestcraft Exposed.
- A Bible with Advertisements.
- Profane Conundrums.
- Profane Rib Ticklers.
- To Facetious Correspondents.
- Fragments that Remain.

Order at once to prevent disappointment.

Progressive Publishing Co., 28 Stonecutter St.

SATIRES AND PROFANITIES.

BY THE LATE

JAMES THOMSON (B.V.)

With a brief Introduction by G. W. FOOTE.

The most Brilliant Volume of Freethought Wit and Satire ever Published.

192 pages. Handsomely bound in cloth.

Price 2s. 6d.

"It cannot be neglected by any who are interested in one of the most pathetic personages of our time. For James Thomson was no hireling journalist. If he wrote with drops of gall, they were drawn from his own heart. His atheism was as earnest as his republicanism; and both were dictated by deep pity for his suffering fellow-men"—*Academy*. "As clever as they are often profane."—*Christian World*.

Progressive Publishing Co., 28 Stonecutter St.

PROGRESS.—Vol. IV.

JULY TO DECEMBER, 1884.

Now Ready. Neatly Bound in Cloth.

PRICE 2s. 6d.

Containing articles by G. W. Foote, J. M. Wheeler, Dr. Aveling, Dr. Drysdale, W. P. Ball, Norman Britton, S. Britton, John Robertson, Louise Bavington, Mrs. Edgren, G. Temple, etc. etc., on a vast variety of advanced questions in Religion, Politics, Sociology, Philosophy, Science, Literature and Art. Only a limited number are for sale, and no more will be bound up.

OUR OLD NOBILITY (Second Series).—The original edition, containing the history of fifty-one "noble" families and the means by which they acquired their wealth; 259 pages, bound in cloth, published at 2s. 6d.; offered to clear out, post free 8d.—28 Stonecutter Street.

Price Fourpence.

PROGRESS

A Monthly Magazine,

EDITED BY G. W. FOOTE

- The FEBRUARY NUMBER contains—
- Radicalism and Religious Liberty. By the Editor
 - Geology and Evolution. II. By W. W. COLLINS.
 - Prisoner for Blasphemy. VIII. By G. W. FOOTE.
 - Primitive Marriage. By J. M. WHEELER.
 - Man's Manufacture of Organic Bodies. By Edward Aveling.
 - Supplement to the Inferno. By James Thomson (B.V.)
 - Is Shelley a Great Poet? By S. Britton.
 - Christian Schools. I. By an Usher.
 - The Astronomical Origin of the Sabbath. By B. J. HOPKINS, F.R.A.S.
 - New Almanacs for Old Ones. By Ignotus.
 - The Blind Philosopher. By Marcus Medrington.
 - Reviews, Etc.

MR. FOOTE'S WORKS.

- Arrows of Freethought. 112 pp. ... 1 0
- Blasphemy No Crime. The whole question fully treated, with special reference to the Prosecution of the *Freethinker* ... 0 1
- The Folly of Prayer. New edition; with fresh Introduction ... 0 1
- Atheism and Morality. New edition; fresh Introduction ... 0
- Secularism the True Philosophy of Life. An Exposition and a Defence. (*In Wrapper*)... 0 4
- Death's Test, or Christian Lies about Dying Infidels ... 0 2
- Atheism and Suicide ... 0 1
- The God Christians Swear By ... 0 2
- Was Jesus Insane? ... 0 1
- Brown's Story; or, The Dying Infidel. 16pp. 0 1
- Law and Gospel. Letters to Lord Coleridge, Judge North, Gaoler Harcourt, and Lawyer Giffard ... 0 1

BIBLE ROMANCES (1d. each).

- (1) The Creation Story. (2) Noah's Flood. (3) Eve and the Apple. (4) The Bible Devil. (5) The Ten Plagues. (6) Jonah and the Whale. (7) The Wandering Jews. (8) The Tower of Babel. (9) Balaam's Ass. (10) God's Thieves in Canaan (11) Cain and Abel. (12) Lot's Wife.
- First Series, bound in elegant wrapper, One Shilling.
- Second Series—13, Daniel and the Lions; 14, The Jew Judges; 15, St. John's Nightmare; 16, A Virgin Mother; 17, God in a Box; 18, Bully Samson. 19, Gospel Ghosts; 20, A Rising God.

Ready, Thursday, Feb. 19th.

JONAH'S EXCURSION

TO NINEVEH.

By G. W. FOOTE.

With Twenty-Four Illustrations by Paul Bellevue, and a Frontispiece.

Handsomely printed on toned paper. Handy for pocket.

PRICE TWOPENCE.

Progressive Publishing Co., 28 Stonecutter St., E.C.

The Cheapest Publication ever issued.

PAINE'S THEOLOGICAL WORKS complete for 1s. (in cloth, 1s 6d.), including "Age of Reason" and all Miscellaneous Works. Never issued before under 3s.—28 Stonecutter Street.

Thwaites' Liver Pills

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask One Trial of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for INDIGESTION, LOSS OF APPETITE, DIZZINESS, BILIOUSNESS, COSTIVENESS, NERVOUSNESS, PALPITATION OF THE HEART, PILES, ETC., all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are PURE HERB PILLS, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2 Church Row, Stockton-on-Tees. Sold at 1s. 14d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, 21. Best quality, on vulcanite, 4s. a tooth; upper or lower set, 22. No extras. Completed in four hours when required. Best teeth on Platinum, 7s. 6d. each; on 18-carat gold, 15s. Painless extraction daily, with gas, 6s.; without, 1s.; stopping, 2s. 6d.—MR. STANTON, R.D., 129 Strand, London. Hours nine to eight.

J. WORSTER, WINE AND SPIRIT MERCHANT, "Duke of Ormand," Princes Street, Westminster. The "National Reformer," "Freethinker," and other Freethought journals at the bar.

Printed and Published by G. W. FOOTE at 28 Stonecutter Street, Farringdon Street, London, E.C.