

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. Wheeler.

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[PRICE ONE PENNY.]



THE MAHDI ANSWERS PRAYER.

No. 185.]

THE CHURCH MISSION.

THE Church has been "missionising" London; that is, the "superior" classes have been endeavoring to bring the "inferior" classes inside the pale of Christianity. Naturally the East-end was taken first, on the ground that "spiritual destitution" is most prevalent there, but really because it contains the largest number of working people. West and North were taken after. The West-end mission closed last Tuesday evening. According to the newspapers, the Duchess of Sutherland was present at the eight o'clock Communion at St. Savior's, Paddington; a fine piece of aristocratic condescension, which deserves to be publicly chronicled. Her Grace and the Duke of Westminster both offered their houses for drawing-room meetings, to be addressed, not of course by clerical small-fly, but by distinguished Canons like Body and Wilberforce; and they doubtless expected that the company would be as select as the preachers. All this is perhaps very gratifying. But *qui bono*? How many converts to Christianity have been made during the Mission? Above all, how many working men have been caught with the big net? That is the all-important question. John Bright said in the House of Commons, amid the howling of hypocrites at an unpleasant truth, that the lower classes in England care as little about the dogmas of Christianity as the upper classes care about its practice. But the upper classes dare not break away from Christianity, for it is the mainstay of their privilege. No, the Church has them safe enough. It is the lower classes—that is, the people who do all the productive work of the country—whose defection the Church has reason to fear. Are these in the slightest degree influenced by Mission tactics? We believe not. If the clergy were to make a round of inquiry at the London workmen's clubs, we are confident that they would be roughly disillusioned on this point.

The Mission itself is essentially a confession of failure. There are far more seats in our London churches than are ever occupied, although there is not accommodation for a quarter of the population. And the church doors stand invitingly open, while the services are advertised in the Saturday newspapers. Yet the pews continue half-empty. How can any spasmodic efforts cure this evil? You might as well try to grow rich crops in a cold summer by lighting bonfires in the agricultural districts. Moody and Sankey created more excitement here than all other revivalists put together, yet their influence on the statistics of church attendance has been simply *nil*. Christianity can only maintain itself by the agencies which established it—force and fraud. If it could control public education once more, and find another Constantine, it might hope to retrieve its losses. But it is too late for that. Schools Boards have taken too deep root; and, despite all drawbacks, religious liberty has made too much progress.

The methods the Church has descended to are a further confession of failure. Its Mission contingents have imitated the Salvation Army by parading the streets. Like the Salvation Army, too, they are puffed up with a sense of their own importance. In the North of London they prosecuted a van-driver for disorganising their procession, as though vans had not a better right to the road than a religious mob. Some of their antics have been extremely ludicrous. Near our own residence the thoroughfares have been patrolled every evening by surpliced boys and enthusiastic women, carrying lights and singing Sankey's hymns; much to the amusement of the street arabs, who have had a splendid week's fun. The net result of this impertinent obtrusion on the public has been that half a dozen stragglers have joined the procession and entered the church, probably out of mere curiosity.

Dr. Temple, the new Bishop of London, sanctions this imitation of the Salvationists. The *Christian World* reports him as saying that "since the ordinary methods failed to reach the people, there was clearly need of something which should arouse, startle, and awake them from their slumber." In other words, if we cannot attract them by sober preaching, we will allure them by acting as religious showmen. What a descent for Dr. Temple! Freethought has no need to follow suit. We can dispense altogether with street sensationalism; and although we charge for admission, instead of letting people in free and then warming them up for a collection, our halls are always full and frequently crowded.

During the Mission "house-to-house visitation has been extensively carried on, in which work bands of ladies have borne a conspicuous part." Yes, and a very impudent thing it is. Political canvassing will be put down some day, and religious canvassing will share the same fate. What right have these ladies to thrust themselves uninvited on their poorer sisters? What an outcry there would be if laundresses and mangle-women called at West-end mansions to ask their occupants to come to Mr. Tearem's chapel in Costermonger Lane! We happen to know, too, that many of the "lady visitors" practise the most shameful arts. They appeal to the meanest passions, and tempt poor people to church by promises of "charity;" and, almost without exception, they tout for their special places of worship, without evincing any interest in people who go elsewhere.

Meanwhile the Salvationists are not idle. They must keep ahead of all rivals in sensationalism, so they are going in strong for "faith-healing," after the fashion of General Peter and the first Salvation Army. We suppose the Church will be obliged to follow their lead, and St. Paul's Cathedral may yet be as noisy and disorderly as it was three centuries ago. After all, this degeneration may be for the best. It indicates a rapid decline of Christianity in all that redeems it from absolute contempt. Christianity will probably perish as it began. It originated among the poor, the ignorant and the depraved, and it seems destined to die out among the same classes.

G. W. FOOTE.

A SIGNALMAN in the Royal Navy writes us that out of twenty-five signalmen in one squadron, twenty are Atheists or atheistically inclined.

WE are pleased to note that the Hibbert Lectures by the Rev. C. Beard, M. Renan, Max Müller and T. W. Rhys-Davids, are to be issued in a cheap popular form.

THE Duke of Argyll, in a recent lecture, said that he had an interesting conversation with Darwin during the last year of his life. He remarked to the great Biologist that the wonders he had revealed in nature could not be understood except as an expression of mind. Darwin looked at him very hard for a minute and then replied, "Well, it often comes over me with overpowering force, but at other times (and he shook his head) it drops." What a beautiful illustration of reason triumphing over inherited superstition.

ONE of the hopeful signs of the times is that Christians as well as Secularists are giving Sunday lectures to the people. Mr. James Hanson gave an address the other Sunday at the Bradford Temperance Hall on "The Science of Religion," and for half an hour prior to the lecture a band played overtures. Mr. Hanson maintained that the examination and comparison of all the religions of the world would dispel the gross ignorance and prejudice of Christians against other religions than their own.

A TRANSLATION of "The Teaching of the Twelve Apostles," has been put forward by Canon Spence, who considers that it belongs to the last half of the first century and that St. John may have read it. It is certain such a work was known in the early days of Christianity, and if genuine it ought to find a place within the covers of the New Testament. A Constantinople correspondent has, however, suggested that the manuscript, said to have been discovered in the library of a monastery, was really forged by the present patriarch of Constantinople. If so he had done the work very cleverly, for he has not made it show any acquaintance with the gospel of John, or mention the other gospels by name. Dr. Harnack, the German editor, considers "The Teaching" was written in Egypt between 135 and 165 A.D.

THE following appeared in the *Weekly Echo* :—

'Tis said the Soudan Arabs count it crime
To kill a man of reputation holy;
Suppose we try them for a little time
By sending pious reinforcements solely.
If we the Mahdi wish to charm, he
Should be opposed by the Salvation Army.

THE CREDULOUS JEWS.—No reader of the Old Testament can fail to have been struck by the singularly credulous fickleness of the Jewish mind. Although claiming the title of the specially selected people of Jehovah, the Israelites exhibited a constant and inveterate tendency to forsake his service for the worship of other gods. The mighty "signs and wonders" which God is represented as incessantly working on their behalf, and in their sight, had apparently no effect upon them.—"Supernatural Religion," vol. i., p. 99; 1879.

ACID DROPS.

God Almighty has just committed another murder. Harriet Lingard expired after eating a heavy supper, and the jury returned a verdict of "Died by the visitation of God." Any other murderer would have been instantly committed for trial. We commend this case to the notice of the Public Prosecutor.

ACCORDING to the Rev. S. J. Stone, vicar of St. Paul's, Haggerstone, the work of converting the Jews is going on bravely. Out of a population of over a hundred thousand in the East-end of London, he has himself baptised "five adult Jews and two Jewesses." He does not state if any of them had been baptised before, or what consideration they received for undergoing the ceremony. From his mentioning that "disturbances in and about the church were only prevented by careful arrangement and a force of police," we may infer that his converts are not much thought of by their former co-religionists.

It is computed that, at the present rate of progress, if Jesus Christ delays his coming until all the lost sheep of the house of Israel are gathered into the Christian fold, the whole energy of our solar system will be exhausted some milleniums before the second advent.

THE Rev. Dr. Shepherd has, like his master, a talent for invective. At a recent meeting of a Conservative Club at Paignton, Devon, he described the members of the Government as "political felons," who ought to be ejected to the tune of the "Rogue's March." Mr. Gladstone he described as "fond of power and pelf" and Lord Hartington as "Gladstone's Warming Pan." A nice disciple of the meek and lowly!

THE Rev. Samuel Gael, of Cheltenham, has been brought before the Leamington Police-court, charged with indecent assault. He was committed for trial, the mayor remarking that it was the most abominable case to which it had ever been his painful duty to listen.

THE wife of the Rev. Philippe Abier has obtained a divorce on the ground of her husband's adultery and cruelty.

MR. GOSCHEN has been paying attentions to an Edinburgh constituency, although he has not yet made a formal proposal. We prophesy that he will be rejected if he does. He has stated, in a letter to Mr. W. M. Bonley, which is published in the Edinburgh papers, that he is "opposed to the abolition of the laws relating to Blasphemy," and although he is anxious to "see the Bradlaugh difficulty settled" he will not promise to vote for Mr. Hopwood's Affirmation Bill. The Edinburgh voters will know how to treat Mr. Goschen and his Liberal professions. He is a Liberal who has always opposed Liberal measures, and we hope he will be sent back to his Egyptian bonds.

BISHOP RYLE says that God sometimes punishes a people by "filling their rulers' minds with folly." He seldom fills his ministers' minds with anything else. God Almighty, deliberately stuffing folly into a man's head, is about as imbecile a spectacle as can well be conceived.

THE same Father in God is indignant at our "fumbling" in Egypt. He wants to see a bigger bill of slaughter served up every day, so that he may sing—

Ten thousand Arabs sent below!
Praise God from whom all blessings flow.

THE *Christian Commonwealth* honorably protests against our invasion of the Soudan, and points out what a "miserable mockery" it is for thousands of ministers to be preaching a gospel of love and mercy while they are at the same time "supporting, either by cowardly silence or Jingo speech, a course of action which practically sets Christianity aside." Only one protest, as far as the *C. C.* knows, has been made from the pulpit against a policy of blood guiltiness, *prestige* and vengeance. The *C. C.* advocates justice towards heretics in Africa. By-and-bye it will also advocate justice towards heretics at home.

At the Army Clothing Store, Pimlico, where a large number of men and women are employed, the order was issued for working on Sunday, February 15th. To take away any scruples, a sky-pilot was introduced, or allowed access to the building, who held forth to the workers upon the necessity and sinlessness of the act. If unconvinced they had the alternative of dismissal. A Government that does not hesitate to employ and compel men and women to work on Sunday to prosecute a cruel and needless war, refuses workers the opportunity of visiting their museums on the one day of leisure. Could the force of Christian humbug and hypocrisy further go?

The Archbishop of Canterbury has prepared prayers for the use of churches in which he beseeches God of his "Fatherly goodness" to take our soldiers and their cause into his "own hand." Then he cants about "seeking always the deliverance of the oppressed" and "the good of all mankind." And we are slaughtering oppressed Soudanese who have just delivered them-

selves from the tyranny of Bashi-Bazouks and Egyptian pachas! "Cantuar" is a very appropriately suggestive signature for the compiler of such blasphemous and hypocritical mockeries.

COLONEL IREDALE has had to protect his daughter, aged sixteen, from the proselytising interference of two Roman Catholic clergymen by settling £100 on her in order to make her a ward of Chancery so that he might obtain the assistance of the court. These priests had worked on the girl's emotions and had induced her to enter the Roman communion in direct defiance of her father's wishes. Mr. Justice Kay severely censured these over-zealous men of God, and issued an injunction restraining them from further communication with the girl. His lordship also condemned them to pay the costs of the suit.

A MANCHESTER Freethinker is standing at his shop-door. There comes by a Scripture Reader. "Ah," he says, "I see you have just settled here; may I ask what religion you profess?" Freethinker, satirically—"Well, I was brought up in the Church of England." Scripture Reader eagerly—"I am glad to hear it. I hope you will come to our church. There is no better way of getting a connexion or of extending your business." 'This is the way Christianity is propped up.

£ s. d., £ s. d.,
Ever-blessed Trinity;
Three in one, and one in three,
Ever-blessed £. s. d.

ONE of those periodical outbreaks of religious madness called revivals has just occurred in New Zealand. Judging from the accounts there has been a powerful outpouring of the holy spirit. One woman at the camp meeting rushed about screaming that she saw "Jesus up a gum tree." An eye witness says, "There are six mad people. I saw a man with only his trousers on, rolling and struggling and screaming on the ground, all the while tightly embracing another man's wife. Both are mad, and while they were thus performing an evangelist roared 'glory! glory!' It is to such lunatic excitement that Christianity owes both its origin and propagation.

MUCH excitement has been caused in the Potteries owing to the alleged faith-healing cures of "Major" Pearson at the Salvation Army barracks, Hanley. According to a report in the *Times*, a large number of cripples attend together with a great crowd of spectators. Some after being prayed over are induced to stagger forward and declare themselves better. No doubt where there is much emotional excitement there are some temporary cures. These the public hear of without knowing anything of the after relapse. If "Major" Pearson possesses the power ascribed to him the doctors in the district will soon have to emigrate.

A YOUNG man named McConnick, who it was stated was a captain of the Salvation Army, has been sentenced at Liverpool to three months imprisonment with hard labor for theft from his employer.

THAT funny paper, *Texas Siftings*, some time ago published some of Talmage's sermons. It recently apologised for omitting the sermon, and substituted a blood-curdling tale, entitled "A Tragedy of the Gulch! Fratricide in a Colorado Cabin." No complaints being received, the sermon has been again replaced by another yarn, entitled "The Devil to Pay." If *Texas Siftings* can keep this up, there will be little need for Talmage's sensational sermons to be resumed.

Texas Siftings remarks that the names of Jesus and Christ, though sacred in English ears, are almost as common among the Spanish as the name of Mary is with us. At Laredo the other day, Jesus H. Christ was registered at one of the hotels, and some little while ago a Mexican named Jesus Christ was hanged for horse stealing.

HALLELUJAH! We have found the real identical Christ—not the Mexican. The Catholic Bishop of Wellington declares that he is Christ, and that "every Catholic priest is Christ." This explains the state of morals in nunneries. The brides of Christ identify him with the priest.

At Creston, U.S., there are over fifty Christian Adventists, who are described as "almost starved to death from watching, waiting and fasting" for the immediate coming of Christ. The Karl family say that the heavenly bridegroom is angry, and delays his coming until a sufficient sacrifice is offered. It is believed that one of the daughters will be killed and offered up by the fanatical parents. Policemen are stationed about the house as a measure of precaution.

THE *Rock* is terribly angry with the Rev. Father Alexis Mills because he "dared to stigmatise Protestant missionaries and Bible societies' agents as hirelings," and said that they "did not make the people Christians; they made worse heathens, in a more helpless condition." It is expected that Protestant ministers in the neighborhood of Father Mills will deliver sermons in reply.

ACCORDING to the *Truthseeker*, pious Dr. Buckley complains bitterly of the rivalry of the roller-skate. One pastor says he knows of twelve young ladies in his congregation who have lost all interest in religion since they took to this recreation. Long live the roller-skate!

THE Rev. A. G. Brown has a seafaring disciple who knows exactly where he found the Lord. It was in "latitude 25, longitude 54." He found God immediately after reading one of Spurgeon's sermons. He thereupon received Jesus in his heart, and "jumped up off the coil of ropes, saved." As he was at sea—very much at sea, we think—he took an observation to mark the exact spot. We hope the clergy will send out a missionary ship there, and try to interview the old gentleman.

A LADY, defending her sex against the theological charge of causing the downfall of the race, writes:

'Tis said that we caused man to grieve;
The jest is somewhat stale;
The Devil it was who tempted Eve;
And is he not a male?

THE parents of a little girl at Calais, U.S., declare that she was cured of St. Vitus's dance by placing her on the back of a donkey for nine consecutive mornings, with her face to the east, and saying: "In the name of the Father, Son and Holy Ghost." Some of our revival preachers should try a donkey ride. Dr. Parker himself might be benefited by one.

THE Rev. K. Creighton, of Toronto, was suddenly struck with paralysis while reading the biblical lesson in his chapel in East Kings Street. It was in Toronto that the alleged paralysis of a Freethinker was recently reported as a divine judgment. The Rev. A. B. Beach, of St. John's Church, New York, has also died from an apoplectic stroke which came on while he was catechising a Sunday-school class. What lessons do our Christian brethren draw from the misfortunes of their own ministers?

THE *Boston Investigator* notices that a few years ago an orthodox minister in New York State whipped his child to death for not praying. It gives the following example of what children's prayers amount to. The prayer was uttered last Christmas by a little girl of five or six years of age: "Oh! Dod, please tell Santa Claus that I's a dood girl and ought to have a whole lot of nice flags. I want a jumping-jack, and please Dod, tell him I want a yellow one with red spots and a green pole; an' I want a set of real nice little dishes—a good deal nicer than Sister Jennie's was last 'Tismas, an' I want another Noah's ark, an' if Hattie Gimp breaks it I'll hit her—mean thing; an' please, Santa Claus, I want a doll baby—not a rag baby dat lets de sawdust all run out, but a real live meat baby, dat can squall an' squall an' wake up de neighbors. All dis I ask for Desus's sake. Amen! Oh! I fordot—I want a little cab for my baby, with two wheels an' a red handle. Don't forget, Dod, an' tell Santa Claus. Another Amen!"

A SMALL and exceedingly disreputable sect of Christians in Chicago believe in "obsession by the Holy Ghost," which renders them immaculate, and so holy as to be raised entirely above the ordinary restraints of morality and the ordinary duties of motherhood and fatherhood. The headquarters of this fraternity are frightfully dirty, but the walls are plentifully furnished with texts of Scripture. The men and women seem to live in common, and do no work. The children are neglected and no doctor is ever called in to them in case of illness. The sect has a branch in Indiana.

MR. J. S. KNIGHT, who has been laboring for some years past among the negroes of America, writes despondingly in the *American Christian World* respecting their condition. There are not a few of them who oppose any assistance from "de white folks." The following lines, quoted by Mr. Knight, are said to be highly popular among the southern negroes; they breathe a tone of spiritual superiority and pride of race, which would do credit to God's chosen people, the Jews:

"We's be nearer to de Lord
Den de white folks, and dey knows it;
See de glory gate unbarred—
Walk in, darkeys, past de guard;
Bet yer dollar he won't elose it
"Walk in, darkeys, trec de gate;
Hark! de kullered angels holler
'Go 'way, white folks, you're too late
We's de winnin' kuller! Wait
Till de trumpit blows to foller!
"Hallelooyah! tanks to praise!
Long enuff we've born our crosses;
Now we's de sooperior race,
And with Gorrarnighty's grace,
We's gwine to hebbez afore de bosses."

MISS WESTON supplies the navy with religion and coffee. Her coffee is a little better than her religion, but why does she charge so much a cup for while professing to help honest Jack?

HONEST Jack! Oh dear no. Miss Weston regards him in a

very different light. She promotes the Royal Navy Purity Society, whose object is "To discourage immorality throughout the navy, also swearing and all impure language and conversation." What egregious impudence! Jack is lectured and preached at by such fussy pietists as Miss Weston because his social position is a humble one. She would never think of promoting a Society "to discourage immorality among the aristocracy, also swearing and all impure language and conversation at West-end Clubs."

SOME of Miss Weston's sentences, in her Navy Tracts, are, to say the least about it, unhappy. She says, for instance, that "There is no end to God." Does this mean that the Almighty has no tail?

ACCORDING to the *Kilmarnock Standard* the Rev. R. R. Thom, in a recent sermon on prayer, said that Secularists can give no evidence on the question of the efficacy of prayer, because they never pray—just as "a man who never took a photograph can have no personal evidence to give on practical photography." But such a man can see for himself that photography by others is a success as readily as he can see that prayer by others is a failure.

MR. THOM objects to Tyndall's test for prayer as "unphilosophical," but he asserts that God will undoubtedly answer prayer if all the requisite conditions are observed. Prayer must be "in the name of Christ, according to the will of God, from pure motives, in faith, obedience, with right feeling, accompanied by right conduct, aversion to sin, the indwelling of the word and abiding in Christ." As, according to Christian theories, no one can ever perfectly fulfil these conditions, there will always be plenty of loopholes for Christians to creep out of when challenged with the non-success of prayer. Yet "ten thousand times ten thousand" (that is a hundred million) have prayed successfully, our reverend brayer maintains.

MEN who don't pray, it appears, are no better than sheep or goats, so that Darwin was no better than an old ram. If Shakespeare didn't happen to bray in the pious fashion he too was a mere old billy-goat. Surely those who do bray unto the Lord for heavenly hay and luscious thistles may fairly be compared to another well-known animal.

A CLERGYMAN had been invited to fill a vacant pulpit, and was to preach his trial sermon in anticipation of a call. At the house of a leading member, where he stopped, his host said he hoped he would avoid saying anything in his sermon to offend the Spiritualists, as there were many in the town who attended their church. Walking down street, another leading light of the church was met, who hoped he would not say anything to offend the Universalists, as many of them attended their church. Just as he was entering the pulpit one of the deacons button-holed him and said: "The largest liquor dealer in town is here in his pew; I hope you will not find it necessary to refer to that business." The perplexed clergyman then inquired: "What shall I preach about?" "Oh," said the deacon, "give it to the Jews; they haven't got a friend in town." The Christian paper (*Sunday Words*) from which we take the above anecdote says that "It would be well if this experience were limited to the candidate; but, unfortunately, the settled pastor often meets with like warnings."

FREETHOUGHT GLEANINGS.

HISTORY AND THE SUPERNATURAL.—An event cannot be at once historical and supernatural, for history is only possible on the presupposition of the absolute continuity and homogeneity of experience; and that presupposition is uprooted and annihilated by the presupposition of revelation.—F. Macan, "Hibbert Essay on the Resurrection," p. 116; 1881.

SUPERSTITIONS.—Those who ridicule vulgar superstitions, and expose the folly of particular regards to meats, days, places, pictures, apparel, have an easy task; while they consider all the qualities and relations of the objects, and discover no adequate cause for that affection or antipathy, veneration or horror, which have so mighty an influence over a considerable part of mankind. A Syrian would have starved rather than taste *pigeon*; an Egyptian would not have approached *bacon*; but if these species of food be examined by the senses of sight, smell or taste, or be scrutinised by the sciences of chemistry, medicine or physics, no difference is ever found between them and any other species, nor can that precise circumstance be pitched on which may afford a just foundation for the religious passion. A fowl on Thursday is lawful food; on Friday, abominable. Eggs in this house and in this diocese are permitted during Lent; a hundred paces further, to eat them is a damnable sin. This earth or building yesterday was profane; to-day, by the muttering of certain words, it has become holy and sacred. Such reflections as these, in the mouth of a philosopher, one may safely say, are too obvious to have any influence, because they must always, to every man, occur at first sight; and where they prevail not of themselves, they are surely obstructed by education, prejudice and passion, not by ignorance or mistake.—Hume's "Essays."

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Feb. 22, Camden Hall, Camden Street, Liverpool; at 11, "Christianity in its Cradle;" at 3, "Religion and Dynamite;" at 7, "Cheap Salvation."

Monday, Feb. 23, Public Hall, New Brompton, at 8, "Twelve Months in Holloway Gaol."

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.

ALL business communications to be addressed to the Manager, Mr W. J. Ramsey, 28 Stonecutter Street, London, E.C. Literary communications to the Editor, 14 Clerkenwell Green, London, E.C.

The *Freethinker* will be forwarded, direct 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. 7d.

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.—R. Jacques, A.

J. BRITCHER.—Mr. Ball had already written an article on Gordon's religion, or we should have been glad to knock off the little pamphlet on the subject, of which you offer to take a hundred copies. You might circulate an equal number of this week's *Freethinker*. It just meets your wishes.

SIGNALMAN.—Always delighted to hear from you. We have sea blood in our own veins, and your letters come like a sniff of our native brine. Your active, yet judicious, service to Freethought among your brother tars is highly commendable, and we are pleased to hear it is so successful.

PERSONNE.—We have no room for more articles. Short items are more acceptable.

H. SNELL.—Thanks for the reference.

G. O. R. ADAMSON.—You tell us that you were once a Freethinker, but are now a convert to Christianity. Judging by the contents of your letter, whoever converted you must have had a very easy task. We do not believe you ever were a Freethinker. You say "I was reckless and sinful." Perhaps so; but those are not the essentials of Freethought. The Christian Church is evidently your proper place. You have inoculated yourself with one folly to cure yourself of another.

T. W. CRESSY.—We have said enough on the subject, and we are not aware of any special claim on your part to challenge our motives or occupy our space. It is a pity you did not avow yourself a Christian when you first wrote. Next time you send us ten pages of silly insult, you might at least see that your letter is sufficiently stamped.

C. WARD.—Your cuttings are always welcome.

W. S.—The subject is too broad for a Freethought journal. Only a Christian artist could venture to treat it.

J. M. WHEELER wants No. 13, Vol. IV. (March 30, 1884), to complete set. Stamps will be sent in return. Address, 28 Stonecutter Street.

E. CHAMBERLAIN.—We do not know who is referred to in the statement you quote. Girls are affianced in marriage at a very early age in the East.

W. BRADBURN.—"Zeus," who cut up badly at the Grand Hurdle Handicap, is the Greek name for Jupiter. Like you, we wish the Christian Evidence Society would start an illustrated paper against us. It would be interesting to compare their Bible Sketches with ours if they had the courage to treat the same subjects.

J. WIDDICOMBE.—Carlyle's "French Revolution," 3 vols., four shillings and sixpence. Taine's work is still unfinished and is very expensive.

W. STANLEY.—The suggestion shall be considered, but we are afraid it would hardly do.

PUDDING NEXT.—Thanks for the cutting. We are always pleased to hear from ladies. Convert a husband, and you generally convert one man; convert a wife, and you often convert a family.

W. M. BONLEY.—We are very much obliged to you for writing to Mr. Goschen. Freethinkers should tackle every parliamentary candidate on the Blasphemy Laws as well as the Oath Question.

G. L., whom we thank for his cuttings, writes that he and a friend travelled from Guildford (30 miles) to hear Mr. Foote lecture at the Hall of Science on "Sky Pilots," and are longing to come again.

T. SKINNER.—We have no space to print notifications for every Secular Society that the members are requested to return their library books. You must really look to such matters yourselves.

H. HINDERSON.—The Christian's wrath was very natural. All the same it is well to give these tract distributors a *Freethinker* now and then in exchange.

J. W.—Thanks for Bishop O'Reilly's pastoral. We shall refer to its lying statements in our Liverpool lecture on "Religion and Dynamite."

EVERTON TOFFY.—We are overcrowded with copy this week.

A. W. FREER.—We are obliged to be strict in so small a paper, every line of which should be readable. If we insert one such advertisement in disguise, how could we refuse to insert the twenty others that would be sure to follow? We must treat all alike. Why not send the volumes up to Mr. Ramsey for sale, if you must dispose of them? But why dispose of them at all if you take "so much interest in us and our productions?"

ARGUS.—We cannot utilise all your pile of cuttings at once but they shall receive attention.

MANY THANKS.—Always pleased to hear from you.

ANTI-FREETHINKER.—Anonymous letters necessarily go into the waste-paper basket

AN EARNEST FREETHINKER.—Thanks for cuttings and good wishes.

R. TANG.—*Mahdi* signifies "guide" or "leader." The Mohammedan considers his advent one of the signs preceeding the resurrection and day of judgment. For the other information see "Some Muslim Laws and Beliefs" in James Thomson's "Satires and Profanities."

H. JENEY.—Thanks for your communication; see "Acid Drops."

F. MORRIS.—The case of Gordon is one of a myriad of instances illustrating the utter futility of prayer.

INQUIRER.—Greg's "Crest of Christendom," 7s. 6d.; Newman's "Phases of Faith," 2s. 6d.; Amberley's "Analysis," 21s.; Colenso's "Pentateuch," parts 1 to 4 (second-hand) 10s.; Meredith's "Prophet of Nazareth," 7s. 6d.; Volney's "Ruins," 2s.; "Amphilogia," 6d. Our own catalogue will be ready shortly.

A. G. S.—Glad to have jokes, but you need not borrow them from Shakespeare.

MANCHESTER.—The Democratic Publishing Agency, 37 Travis Street, London Road, supplies the *Freethinker* and other literature.

ANXIOUS.—The Jewish Life of Christ, the "Sepher Toldoth Jeshu," edited by Mr. Foote and Mr. Wheeler, will probably be ready in a fortnight. The editors are trying to make it of permanent value to the student as well as to the general reader.

PAPERS RECEIVED.—Midland Free Press—Kettering Observer—Liverpool Daily Post—Church Reformer—Spalding Free Press—Liberty—Western Daily Mercury—Freethought Review—Liberal—Newcastle Weekly Chronicle—Wakefield Herald—Liverpool Porcupine—Hackney Gazette—Weekly Dispatch—Liverpool Weekly Post—Truth—Philosophical Inquirer—Evening Mail—Kettering Observer—Reading Observer—Herts and Essex Observer—Chat—Liverpool Echo—Portsmouth Evening News—War Cry.

"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-zinc 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.

THERE was a crowded audience at Milton Hall last Sunday evening to hear Mr. Foote's lecture on "Christianity in its Cradle," and there was again a very large sale of the *Freethinker*. Under the new management the profit on the bookstall accrues to the Society, and it is found a very fair source of revenue.

THE March number of *Progress* will be ready next Wednesday. It will be an especially interesting one. Mr. Foote has brought his "Prisoner for Blasphemy" to the end of his first day's trial, and the next article will contain a full account of his experiences in Newgate.

"JONAH'S EXCURSION" is now ready. It is one of the raciest publications ever issued from a Freethought house.

WE have before us the First Report of the National Association for the Repeal of the Blasphemy Laws, of which our good friend, the Rev. W. Sharman, is the Honorary Secretary. Nearly ten thousand members have been enrolled, some of whom occupy eminent positions. Arrangements are also being made "for the introduction in the first session of the reformed Parliament of the Bill drafted by Mr. Justice Stephen," which provides for the complete abolition of the laws under which we suffered. The Report concludes with a very valuable list of publications on the Blasphemy Laws.

WE are pleased to observe from the Association's balance-sheet that nearly half the expenses of the St. James's Hall demonstration held last May were defrayed by the readers of the *Freethinker*. But we are not pleased to learn that the Association's funds are now nearly exhausted. We hope our readers will subscribe generously and promptly, as it is intended, if possible, to take vigorous action during the forthcoming elections. Mr. Sharman intends visiting a great many boroughs, and endeavoring to get the abolition of the Blasphemy Laws adopted as a test question by the Radical organisations. We begin the subscription list with our own guinea, and we shall be happy to transmit any other sums to the proper quarter after acknowledging them here.

WE strongly urge on our friends to "heckle" their local members on the Blasphemy Laws whenever they address their constituents, and to question every fresh candidate very closely on the subject. It is gratifying to learn that Mr. Broadbent questioned Messrs. Hibbert and Stanley at Oldham with a good result. Mr. Stanley replied, "I am opposed to the Blasphemy Laws altogether." Mr. Hibbert said he was opposed to them, but he

wanted to see the Bill first. Both members promised to support Mr. Hopwood's Affirmation Bill.

THE *Church Reformer* speaks out strongly in favor of the Repeal of the Blasphemy Laws and Mr. Hopwood's Affirmation Bill. It notes that the Dissenters who object to State patronage of religion, have done nothing to prevent the State gagging Freethinkers by these tyrannical laws, and asks: "Is it because Protestant Dissenters share in the supposed benefits of this particular invidious 'patronage' that the Liberation Society has hitherto held aloof from the agitation?"

A CONFERENCE on the Disestablishment of the Church will be held at the Memorial Hall, Farringdon Street, on Tuesday, March 24. It will be under the auspices of the Liberation Society.

THE *Liverpool Daily Post* of Tuesday Feb. 10, contains an appreciative notice of the late James Thomson, mentioning the fact that his most notable productions were originally contributed to Freethought papers.

THE little town of Liberal, Missouri, U.S., which is a community entirely of Freethinkers, now boasts two newspapers—the *Liberal* and the *Headlight*.

GORDON'S RELIGION.

THE hero of Khartoum has passed to his eternal rest. Fearless and stainless as any knight of old, he displayed high and noble qualities that thrill men's hearts, and in all ages demand and receive men's loving admiration. Hence Christians are usually glad to claim "the Christian hero" of the day as one of themselves. They point to him as an illustration of the good effects of Christianity and of belief in God. We propose to consider how far these claims are justified.

In discussing whether Christians can fairly count Gordon as one of themselves, we must necessarily pay far more attention to his own statements than to the assertions of those who are anxious to secure for their religion the reflected glory of his name and career. Now Gordon, in addition to being a believer, possessed a considerable share of intelligence, and he was, moreover, perfectly sincere and honest. Hence his opinions of the actual Christianity of the day were as strongly condemnatory as are the views held by earnest Freethinkers. The following quotations from letters written by him will illustrate this point:—

The Christianity of the mass is a vapid, tasteless thing, and of no use to anyone.

There would be no one so unwelcome to come and reside in this world as our Savior while the world is in the state it now is. He would be dead against nearly all our pursuits, and be altogether *outré*.

You can form some idea of what Christ was like. Do you know any single one of his pretended successors, clergymen or dissenters, who are like him? Pure religion and undefiled, to visit the poor and afflicted, and to keep unspotted from the world. Tell me one you know who professes to teach you, who does this.

Nothing can be more abject and miserable than the usual conception of God.

We credit God with attributes which are utterly hateful to the meanest of men.

Gordon at least felt there was all the difference in the world between the Christianity of Christians and his own religion. So disgusted was he with the hollowness and frivolity of Christians, that at one time he resolved never to discuss religious matters again with any of them. If, as the Bishop of Liverpool asserts, Gordon was "a thorough Christian," what are the nominal Christians who are so widely different from this real Christian? Naturally enough, the bishops and preachers do not care to discuss this point. The hypocrisy, cant, and general unreality of modern Christianity so clearly perceived by the "Christian hero," and so deservedly despised and condemned by him, are not so agreeable or profitable subjects that ministers of the gospel can afford to expose them and denounce them as honest men like Gordon do.

If Gordon is an example—an almost solitary example, apparently—of the good effects of Christianity, do not the remaining Christians equally exemplify the failure of religion in making men honorable, truthful, and high-minded? Why are the grand results of Christianity displayed by so exceedingly small a percentage of disciples?

How far the military operations carried on by Gordon may be consistent with a religion which is supposed to teach universal love and non-resistance to evil, is another

question, which might well engage the attention of such Christians as are sincerely anxious that the more peaceful instructions of their Lord and master should be faithfully carried out. Blowing up natives by the hundred with mines and shells, and smashing the Mahdi with an alien army of oppressors, do not appear to us, we confess, to be a very close or accurate translation into practice of the precepts about loving one's enemies and turning the other cheek to the smiter.

It seems to us that Gordon was as far from being a Christian of the New Testament kind as from being a Christian of the modern type. He rejected fundamental doctrines of Christianity, such as that of eternal torture and of the necessity of belief in Christ for salvation. Unbelievers and pagans, he held, would not suffer for their heresy. He believed much in God, little in Christ. At heart he was far more a Mohammedan than a Christian, and this was one of the secrets of his power in the Soudan. He held that the Mussulman was "as acceptable, if sincere, as any Christian," and he liked him because he was "not ashamed of his God," and because religion was with him a more genuine belief and a more vital force than with the Christian. Gordon's fatalism, too, and his genuine trust in God and resignation to the divine will, accorded much more thoroughly with the ideas and beliefs of Islam than with those of either ancient or modern Christianity.

His idea of immortality was Buddhistic, rather than Christian. He believed in transmigration of souls, for he held that "this life is only one of a series of lives which our incarnated part has lived." He had "little doubt of our having pre-existed, and that also in the time of our pre-existence we were actively employed." Similarly he believed we should be actively employed in a future life, and should "go on towards perfection, but never attain to it."

Of course, Gordon always considered himself a Christian, and he fervently and even fanatically believed in those parts of the Bible that took his fancy; but we think we have said enough to show that his Christianity was of no independent and erratic and sincere a character that no Christian church could accept his doctrines or his practice. If they scrutinised his opinions, he would be rejected by all Christian sects as a heretic. Their views are as far from being his as he felt that his religion was from being theirs.

(To be concluded.)

W. P. BALL.

HUNTING FOR THE HOLY GHOST.

"We have not so much as heard whether there be any Holy Ghost."—ACTS XIX., 2.

THE third person of the ever-blessed and ever-glorious Trinity is certainly the most mysterious member of that mysterious family. Appearing on one occasion as a dove, and on another as cloven tongues of fire, sometimes spoken of as a person and at other times as an influence, he seems to the full as indescribable as Junius.

The moment that you had pronounced him *one*,
Presto! his face changed, and he was another,
And when that change was hardly well put on,
It varied, till I don't think his own mother
(If that he had a mother) would her son
Have known, he shifted so from one to t'other.

The first we hear of this occult individual in the New Testament is in the statement that Mary "was found with child of the Holy Ghost." If this passage stood alone, it would be a reasonable emendation to read the word "priest" instead of "Ghost" in this verse. For, apart from the fact that this is the only recorded instance of a ghost being the parent of a child, we have the distinct statement of John (vii., 39) that in the lifetime of Jesus "the Holy Ghost was not yet, because that Jesus was not yet glorified." Nor need this view be altered by the text declaring that "blasphemy against the Holy Ghost hath never forgiveness." Priests have always resented opposition to themselves as unpardonable sin. When Ananias kept back some of the cash which he was required to deposit at the apostles' feet, Holy St. Peter at once declared that he lied "to the Holy Ghost"—that is, to god's ministers. However, it is quite possible that the myth of the miraculous conception arose out of a mistaken metaphor. In the earliest form of Matthew, the Gospel of the Hebrews, the story does not appear, but instead a voice from heaven says, at the bap-

tism of Jesus, "Thou art my beloved son, this day have I begotten thee." This expression may have given rise to the story. In this earlier gospel Jesus speaks of the Holy Ghost as his mother.

How the Holy Ghost, who, in the Nicene Creed, is described as proceeding from the Father and Son, was yet concerned in the birth of the Son, who is as old as his Father, is one of those sublime mysteries which are rather to be received with reverential awe than to be understood by the carnal reason. Even the Holy Apostles did not understand the doctrine of the Holy Ghost. They could not see how it was that the Holy Ghost was then dwelling in them, yet that he was to come to them thereafter, and that he was to speak, not of himself, "but whatsoever he shall hear, that shall he speak" (John xvi., 13). The Manicheans believed that their founder, Manes, was the Paraclete who should guide them into all truth, and the Mohammedans say the same of their prophet. In John xx., 22, we read that Jesus "breathed on them [the apostles] and saith unto them, Receive ye the Holy Ghost." Our bishops say the same when they ordain a clergyman, but, being so full of the Holy Ghost that it oozes out at the end of their fingers, they give it, like Peter, by the laying on of hands (see Acts viii., 17-19). Jesus conveyed the article by the breath, just as God breathed into Adam's nostrils and he became a living soul. This and the circumstance that the appearance of the Holy Ghost at Pentecost with a sound as of "a rushing mighty wind," may induce the conjecture that the Holy Ghost was simply a windy inspiration similar to the *afflatus* by which Pagan poets and prophets spoke. The word rendered "ghost" or spirit, be it said, is nothing more than "wind," "air," or "breath." Thus John iii., 8, reads: "The wind (*πνευμα*) bloweth where it listeth" . . . "so is everyone that is born of the Spirit" (*πνευμα*). To "baptise with the Holy Ghost and fire" is then very similar to the Pagan baptism with the elements.

The narrative of the descent of the Holy Ghost at Pentecost may, however, be derived from the story of Jahveh's appearance to Elijah, first with a wind, then with earthquake and fire, and finally in a still small voice. Here, possibly, we may get on the track which led to the evolution of the Holy Ghost. The Jews in the time of Jesus believed in a species of revelation which they called the

בת קול, Bath-Kol, *daughter of a voice*. The oracles were the offspring of a voice. It was the Bath-Kol that spoke to Abraham, Moses, Elijah, Daniel, and others. Thus Peter says "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i., 21). Jesus tells his disciples not to think what they shall say, "for it is not ye that speak, but the Holy Ghost" (Mark xiii., 11). Paul attributes speaking with tongues to the Spirit, and the only instance of the Holy Ghost being mentioned in the Old Testament Apocrypha is when Ezra says the Jewish law is burnt: "But if I have found grace before thee, send the Holy Ghost unto me, and I shall write all that hath been done in the world since the beginning" (2 Esdras, xiv., 22). In the Peshito or Syriac version of the New Testament, the "voice from heaven" (mentioned Matt. iii., 17, xvii., 5; John xii., 28, etc.), is called Bath-Kol. Josephus is supposed to allude to the Bath-Kol when he mentions the voice of God that spoke to the high priest Hyrcanus (Ant. xiii., 10, 3), and which cried out before the destruction of Jerusalem (Wars, vi., 5, 3). The Talmud refers several times to the Bath-Kol. On one occasion Rabbi Jose says: "I went once into the ruins of Jerusalem to pray, and I heard there a Bath-Kol cooing like a dove, and saying, 'Wo to the children, on account of whose sin I have destroyed my home, have burnt my temple, and have dispersed them among the Gentiles.'" And again in another passage, "when they were sitting in the upper room at Jamnia, and there was given upon them the Bath-Kol from heaven, saying, 'There is one here who is worthy that the holy spirit should rest upon him.'" The holy spirit of the Jews, be it said, was a subjective influence, not a separate personal God, though it was accompanied by objective signs, a lambent flame upon the head being believed by the Rabbis to be such a token.

Lightfoot declares that all cases of Bath-Kol are "either Jewish fables or devices of the Devil." If so, they are so like the manifestations of the Holy Ghost that if in the

Jewish Bath-Kol we have not tracked that mysterious creature to his lair, we seem at any rate to have spotted a trail.

J. M. WHEELER.

MISSIONARY STORIES.

NO. 4.—A SECOND MASSACRE OF ST. BARTHOLOMEW.

It was Monday morn. Our missionary stood in his bedchamber, a determined look on his face, firm resolve in his eye, and a razor in his hand. "Yes," he said, accosting his counterfeit presentment, reflected in the dressing-glass, "yes, you to-day shall do a deed that shall make the religious world ring; you shall accomplish a work, God willing, that when announced in the columns of the *Pentecostal Purger* shall make your name familiar in men's mouths as profane oaths, and your fame shall resound throughout the breadth and length of the land." Flourishing the deadly steel—start not, dear Christian reader—flourishing the deadly but useful "Mappin," he—proceeded to shave and then to dress. The preceding night he had a remarkable dream, and having sought counsel in morning prayer, he now felt assured the vision would become an actual reality. Six weeks before, a Christian gentleman much given to love feasts, holiness meetings, etc., had endeavored to instruct his own wife—who had remonstrated—in the doctrine of St. Paul, "that wives should submit themselves unto their husbands as unto the Lord"; and when the lady had further protested, and was desirous of being informed how these religious rites affected his breath, speech, and equilibrium, he impressed upon her more of the Pauline teaching, "that women should learn in silence with all subjection," also "that he suffered not a woman to teach"; and so forcibly were these texts impressed upon the "naggin' woman" with a sharp-pointed breakfast-knife lying handy, that the sceptical lady was found *dead*, with the blade inserted just about the region of her left nipple, and the Christian instructor *dead drunk* on the floor. For this error of judgment—he should have *booted* her to death: *that's* only three months—he was this morning to be executed, and Bartholomew Binns, Esq., was to officiate at the last dread scene, which the chaplain had assured the penitent Christian would eventually land him safe in the arms of Jesus. Our missionary's project was the conversion of the hangman. The lost *sinner* Binns should by grace become the saved *saint* Binns, and St. Binns should, from the platform of our missionary's little Bethel, tell the crowded assembly how the sin-slayer, our missionary, had brought about "a second massacre of St. Bartholomew." With a proud mien, an elastic step, and a gingham gamp, our missionary set forth. Arriving at his destination, being known, he was admitted, and soon found himself in the presence of the man he sought, who, seated in a comfortable apartment, was successfully placing himself *outside* a tasty meal, moistened with a stiff tumbler of his favorite whisky.

"I hope I don't intrude," said the missionary diffidently, "but as I have given the 'happy dispatch' to many, I shall be pleased to make your acquaintance." "Ah," thought the Crown chokist, "a brother pro." Then he said, "Don't apologise, old fellow; professionally I make many acquaintances, only to shake hands and then 'drop' them. Have a nerver?" he hospitably added.

Declining with a gesture, our missionary continued: "But your method and mine differ."

The finisher had been pulled over the coals lately by the powers that be for a clumsy performance of the rope-tying trick. He scented a rival, and frowned.

Noting the look and wishing to please, our missionary, changing his simile, remarked: "We all have our trials. I myself have been tried." "Tried—where?" said the great tight-rope performer, showing interest. "At the great judgment seat," answered the missionary. "Who tried you?" questioned the bowstringist. "The Lord, the great Chief Justice." "What did you get?" queried the one-string artiste. "Sentenced to death!" solemnly responded the missionary. "But you are here. How did you get off? Reprieved?" "No," answered the missionary, "I received a full pardon, for another suffered in my stead." "Who are you kiddin'?" snarled the spine-spoiler. "I am not deceiving," replied the missionary, "what I state is truth—God's truth. Oh! my brother, my statement can be verified; he who died for me was publicly executed. He died for you also, if ——" "Had as many lives as a cat," cut in the wind-jammer, "and made a regular trade on it. What's the blooming chump's name?" "His name, my irreverent friend," impressively answered the missionary, "is Christ Jesus, our blessed Lord and Sa———" "Gaoler," shouted the man-dropper, hurrying to the door, "gaoler, this bloke don't want Binns or Newgate; he wants a brace of doctors and a lunatic asylum all to himself. So long, old sinner-snarer." With a violent convulsion of the left optic nerves, aimed with deadly effect, Binns, like the baseless fabric of the missionary's last night's vision, vanished. As the reverberations of retreating footsteps, followed by a harsh, grating laugh, smote upon our missionary's ear, he sank upon his knees with bowed head and clasped hands, when again, for the *millionth* time, the Christ-cry vainly ascended: "My God, my God, why hast THOU forsaken me?" BAWDEN BYNE.

PROFANE JOKES.

WHAT scriptural character might be expected to blow up her husband?—Dinah might. A PAPER finds fault with a clergyman who makes himself foolish by his wild ravings in the pulpit. Does that paper want clergymen to be so sensible and decorous that there's no fun in going to church?

A LITTLE four-year-old child who was saying her prayers at her mother's knee, concluded as usual, "Bless papa, mamma, grandpa and grandmamma, uncles, aunts," etc., and then said: "Oh, mammy dear, I do wish these people would pray for themselves, for I am so tired of praying for them!"

At a wedding the other day, the officiating clergyman having concluded the marriage service, mounted the pulpit and gave the young couple a suitable address. He had not, however, proceeded far in his oration when the bridegroom left his pew, and going up to the verger whispered in his ear, "Tell your gov'nor to cut it short—I've got the cab by the hour."

HIS OWN COIN AGAIN.—"James, I find a bad shilling in the till; have you any idea where it came from?" "No, sir—that is, I should say, do you—a—do you attend the Church, sir?" "Yes." "Don't Deacon Swift take up the collection, sir?" "Yes." "Well, Deacon Swift was in here a short time ago and bought some sugar—" "You may go to dinner, James."

AN American beauty, while riding in an English railway carriage, was much annoyed by a parson, who was very anxious for the welfare of her soul. "My dear girl," said he, "you have three bidders for your soul—firstly, the world; secondly, the Devil; and lastly, Jesus Christ. It now remains for you to choose for life or death." "Well," said she, turning her head languidly, "I guess you can knock me down to Jesus Christ; he's the dude for this child."

DAUBER: "Let me show you my latest picture." Charles: "What do you call it?" Dauber: "It is Jonah and the whale." Charles: "Very good; but don't you think it would have been more appropriate if you hadn't dressed Jonah in a swallow-tail coat and an opera-hat?" Dauber: "Yes. It might look a little more artistic, but there must be some way of distinguishing Jonah from the whale."

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