

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 112.



GOING FOR JERICO.

“And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat.”—JOSHUA vi., 20.

THE GODDESS GRUNDY.

JOHN STUART MILL, in his Essay on the Utility of Religion, refers to a little work written by George Grote, under the pseudonym of Philip Beauchamp, from the notes of Jeremy Bentham, and published under the title of “The Influence of Religion on the Temporal Happiness of Mankind.” This admirable treatise is a fine example of the analytic method, and is worthy to stand beside Feuerbach’s “Essence of Christianity.” Among the many services which Mr. Truelove has rendered the cause of Progress, few are more commendable than the republication of this excellent volume.

Bentham and Grote point out, in the course of their work, that religion is entirely a matter of authority with the multitude. The few men who study and reflect rather reason themselves out of religion than confirm themselves in it. It is not argument and research that make men Christians or Mohammedans, and even the priests who write learnedly on the faith are trained in it before they attempt to illustrate and defend it. How many adherents of one creed have ever been convinced by the evidences of another? How many men who emancipate themselves from religion are ever tempted back by the most artful allurements? It is our training that decides our creed, and men are Christians in England for the same reason that they are Mohammedans in Turkey.

Now what is this authority that determines our faith, just as it determines our manners and customs? It means, first of all, the direct teaching we receive in our childhood, and secondly, the whole mental and moral atmosphere in which we are born and bred. Grote and Bentham sum these influences up under the general head of “public opinion.” They also show conclusively that no article of

religion is ever generally obeyed unless public opinion enforces it. “Thou shalt not kill” had absolutely no effect on duelling, which was reckoned a virtue until public opinion was against it; nor is that commandment any restraint on war. On the contrary, the banners of our troops are publicly consecrated by the priests, without the least regard to the merits of the side on which they may be ranged, or the diabolical scenes over which they may float.

A still more forcible proof of the same principle is furnished by Mr. Bradlaugh’s case. Christ’s commandment is plain—“Swear not at all.” But the House of Commons flies in its very face. Its members are sworn in on a copy of the very book which forbids them to be so. Yet in the name of the God whose injunctions they disobey and contemn, they prevent an “infidel” from swearing, although he acknowledges no allegiance to their deity. Christ says “Swear not at all.” Mr. Bradlaugh not being a Christian, they make him obey Christ; and being Christians themselves, they not only disobey him, but make their disobedience a law.

We could give a hundred illustrations of this truth, perhaps a thousand; and they could be selected from all departments of life. Some day or other, we may devote some time to preparing and reviewing a list of them. The candid Christians (if there be such nowadays) would stand aghast at the contradiction between profession and practice, between the commandments of God and the laws of men.

Yes, public opinion is the real ruler of mankind. It is their laws, their manners, their customs, their hopes, their fears, their ambition and their despair. The worst despotism in the world, as Hume sagaciously saw, is ultimately founded on “opinion.” And the vilest absurdities are protected by the same strong power. “What will the world say?”

deters thousands from acting sensibly, according to their taste and convenience, as well as from acting honestly, according to their convictions. Thus we go on wearing box-hats, tight boots, tighter corsets and pernicious gloves, and the thousand-and-one abominations of fashion. Thus we pursue our rounds of frivolity, chattering nonsense to our fellow-fools, grinning at each other's stupidity, and yet submitting to the detestable yoke, although it gives us infinitely more pain and trouble than would be occasioned by the most desperate effort to free ourselves. Thus we live, too often, recreants to our principles, paltering with our consciences and belying our convictions. "I hate, as the gates of hell," said the old Greek poet, "he who says one thing with his lips and hides another in his heart." We fear, if this fine ancient lived nowadays, he would find abundant objects of his hatred.

We are aware that public opinion is a blessing as well as a curse, and in the history of our race its benefits antedate its hurtfulness. It sanctions ordinary morality, checks tyranny, restrains injustice, compels new reforms and preserves old ones. We may sometimes be obliged to defy it, yet even in doing so we tacitly appeal to the public opinion of a future age. "Posterity will judge me" has been the proud cry of many a hero of progress in the midst of calumny and persecution. Always in our best hours when we rise above our meaner selves, the same great thought blesses and sustains. Public opinion is glorious when it means the conscience of humanity through the generations. It is only low and hateful when it means the inherited prejudices of the present, blind to the dawning light and deaf to the imperial voice of the future. And this paltry sentiment is what we name by the Goddess Grundy.

G. W. FOOTE.

(To be concluded.)

BOARD SCHOOL ESSAYS.

No. 4.—CAIN.

KANE woz the farther o' Hadamaneve, and was maid in the garding o' eating and born in a mainger whose mother woz name vergin marev. The exac date as never bin nown, but beleaved it append many years ago wen the lord was kwite a bit of a youngster. God woz makin mud pize when he sed to hissself, who woz is on'y kompanyan in those daze, let's make a man in our hone himmidge. Therefor he maid Kane an blode inter his hi-lidz the lickser o' life, and then wrested for is labor to keep it oly on the evening of th mournin thereoph in the land of nod. Kane was horful hangry with the lord for not makin im is bruther insted o' hissself, as bein a greengrosser he woz used to flours an ad set is hy on Abul's phlox, thereunto Kane wrested with the lord an smut im, an the spirit o' God (notis, I don't no weather it was gin, rum, or wisky) woz on the surfis o' the worter, and is brothers blud cride out thereof a lass am I my bruther's keeper. Then Kane took iz close, an makin a mark on the forrard of the lord, went to dwell in the land o' bath sheber, crime out who-ever seize me will shave me. But Gods art woz sorry for Kane avin nothink to eat an no helpmeat, so he maid it reign manner, wild dux, bred, cheas an noysters, an all sorts o' lickers. Kane got drunk an klimed up a ladder inter heaven, so the lord wacked froth an kaused asleep to cum on im an steeled a bone (N.B.—PREFIS: Sints them daze steelin is calld bonin) from is hart an maid im a munky for a wife name missing link whose son woz name darwin, an God said "Kussid be Kane you shall krrol on all fours, and suffrin bare children all the daze of yer life." This ends the hortterphotography of Kane the farther of man an evry creepin thing wot walketh on the herth. He passt piecefully away, avin bin slewed by is ungratefull bruther Abul as a sackrifise from the lord. Kane dide koverd with glory an a skeepskin witch he had stold from is wicked faternal bruther, an he woz sirrounded by the press heager to ketch is dine wurd an all the nobillerty an forrin potentaters witch lived in them daze o' welth an nappiness.

Hony soite kive mally penge (this is french)
Hup in is o monhigh.

BILLY BROWN.

A PRAYER TO HIS SATANIC MAJESTY.—Through some unaccountable mistake a worthy pair retired to rest without "barrin' the door," and in the darkness of "the stilly night" a large Newfoundland dog managed to effect an entrance to the room where the husband and wife were asleep. The dog set up a prolonged series of low, monotonous moans, greatly terrifying the husband, who came to the conclusion that it must be Old Harry on a mission. The dog at last raised his paws on the front of the bed, when the gude man gave utterance to the following:—"O good Devil, don't take me. Take Betty; she's at the back 'o the bed!"

ACID DROPS.

A PIOUS contemporary prays that "righteousness and peace may kiss each other in the shadow of the British sword." We should like to see them courting in a better place.

SAMUEL MORLEY is anxious to "bridge over the gulf between the rich and the poor." According to the New Testament, there is one, and only one, way of doing this, and that is by the rich selling all they have, if they can find buyers, and giving it to the poor. Law's "Serious Call," which is a stock-book with Christians, lays this down as the duty of every child of God, without which he stops short of perfection. But Christians, and especially rich ones, have a curious knack of attending to what suits their convenience and quietly dropping all the rest as of no importance.

THE gulf between the rich and the poor in this world is nothing to the gulf between them in the next. Between Dives and Lazarus there was "a great gulf fixed." How does pious Samuel expect to cross that when he once gets on the wrong side of it?

ACCORDING to the *Christian World* the Mohammedan missionaries have during recent years made ten or twelve million converts in Central Africa. Christian missionaries seem out of the running. Yet there are no Mahomedan missionary societies with large incomes and handsome appointments.

THERE is a Policeman's Christian Association at Exeter Hall with over sixteen hundred members. If Christianity were ever acted upon this would be an ill omen for sober and respectable citizens. Something of this sort will be occurring soon, when Mr. Robert takes to studying the Sermon on the Mount:

Respectable Citizen.—Mr. Policeman, I give this fellow in charge. Just look at my face. The blackguard struck me without the least provocation, and raised this big lump on my right cheek.

Mr. Robert.—Praise the Lord, my dear brother in Christ, and obey his holy word—"Whoso smiteth thee on the one cheek, turn unto him the other also." Ask him to give you a lump on the other side.

R. C.—Why, you confounded fool, what do you mean?

Mr. R.—Ah, my dear friend, say not so. Remember the text—"Whoso calleth his brother a fool is in danger of hell fire."

R. C.—Oh, hang your texts. I tell you the fellow wanted to rob me. He snatched at my overcoat and nearly got it.

Mr. R.—God be thanked. Sir, your duty is clear—"If one take from thee thy coat, give him thy cloak also."

R. C.—D'ye call yourself a policeman? You're more fit for the Salvation Army. I tell you the fellow is a trained thief. He had his pals with him, and they tried to draw me down that dirty alley.

Mr. R.—Bless his holy name! And why didn't you go? Sir, you should ask them to drag you down another alley—"If one compel thee to go with him a mile, go with him twain."

R. C.—Confound you, you idiot. What's your number? I'll report you at the police-office.

Mr. R.—Do, sir, and I shall be promoted. Our superintendent is Secretary of the Policeman's Christian Association.

R. C.—Indeed! So London is to be given over to thieves, is it?

Mr. R.—Hallelujah! For of such is the kingdom of heaven.

A YOUNG woman named Mary Ann Moor was brought to Bow Street suffering from religious mania. She says she is engaged to be married to the Lord, and also to the Prince Consort. Christian women are taught to regard the Lamb of God as their heavenly Bridegroom. This is polygamy with a vengeance. The Bridegroom in heaven surrounded with all his brides will make Solomon and Brigham Young seem almost monogamists in comparison.

THE bigots at Nottingham, anxious to emulate the pious persecutions at Southend, have been prosecuting a boy for selling newspapers in the streets on "the Lord's Day, commonly called Sunday." The magistrates, however, more sensible than those at Southend, dismissed the case and left the prosecution to lament the failure of their Christian efforts.

THE Pope has granted a dispensation allowing the marriage of Baron Popper, a Hungarian Jew, with the Roman Catholic Countess Castrone, on condition, as is always stipulated in such cases, that the children are brought up in the Romish faith.

A PIOUS butler named James Langley has committed suicide. He leaves a letter on mourning note-paper in which he announces his intention, and tells his son never to forget God, and prays for God's blessing. Of course Talmage will fail to notice the case.

THE New York *Truthseeker* of March 7 illustrates Christian progress and the inner life of the churches with a list of over forty clergymen who have recently been 'guilty of crimes and

immoralities ranging from murder (for which the Rev. Anthony Walker was sentenced to death in February) to embezzlement and indecent assault.

THE Bishop of Calcutta says that the Athanasian Creed is "exceedingly useful as meeting certain metaphysical difficulties regarding the doctrine of the Trinity entertained by cultivated Brahmins in Hindustan." If the cultivated Brahmins find any satisfaction in the assertion that a Son is as old as his Father and that "the Father is God, the Son is God and the Holy Ghost is God; and yet they are not three Gods but one God," their heads are hardly as level as we have hitherto thought them.

DR. DORCHESTER, at a recent convention of Baptist elders in New York, made the following assertion:—"A preacher has to contend with many abnormal growths in the church; with persons fancying themselves of the church militant, but who are really the church termagant; with the church somnolent; with the church of ineffable rest; with the church of holy cranks; and with the church of perpetual tramps, who live on star-preacher diet."

A HUNDRED and nineteen clergymen of the Liverpool diocese have petitioned their bishop to stay the legal proceedings against the Rev. J. Bell Cox for ritualistic innovations in the Church service. Other clergymen are bitterly enraged at the amount of tolerance displayed toward Romanising innovators. The more they rage and fight against each other the sooner will Disestablishment come.

THE bishop was quite right in refusing to interfere. The clergy of the Church of England are only too apt to consider that they are above the law instead of being the servants of the State. Lord Chief Justice Coleridge has pointed out that "the active interference of the bishops to prevent the law of the land being enforced against those who have deliberately broken it is as indefensible in theory as it seems to me fast becoming intolerable in practice."

THE bishops themselves are ready enough to set themselves above the law. Only a little while ago the Bishop of Bombay encouraged his clergy to refuse to marry persons who had been divorced, and now the Bishop of Calcutta tells his clergy that "he will uphold them in omitting certain sentences in the Burial Service which speak strongly of Christian hope, when they have to read that service over those in whose case Christian hope cannot reasonably be entertained." It may go against the priest's conscience to declare that some heathen he is burying has "the sure and certain hope of a glorious resurrection," yet none the less he is bound to read the service as appointed by law, or else resign his situation.

At the meeting of the Scottish Purity of Worship Association, held at Dingwall, resolutions were passed against the use of uninspired hymns and organs in public worship. The Rev. Mr. Ross said an organ was as ready to sing "Maggie Lauder" as the 103rd Psalm, and that Christ did not take an organ with him to the Mount of Olives, nor did Mary and Elizabeth praise him with the aid of an harmonium. Perhaps Mr. Ross goes in for the Jew's harp.

THE Scotch people will not tolerate the Sunday marching and shouting of the Salvation Army. Nine Salvationists were fined—some a sovereign and others ten shillings, with the option of fourteen and seven day's imprisonment—for marching through the streets of Cupar singing and making a noise on Sunday afternoon.

£43,000 out of the £73,000 left by the late Bishop of London to his family, was derived from life-insurance policies. He preferred trusting in providence to trusting in the Lord.

DR. MUIR has been suspended by the Free Church Presbytery of Edinburgh for heresy. He is charged among other counts with worshipping God before a crucifix, crossing himself and sanctioning the sale of his portrait in an attitude of prayer.

ONE of the good stories about Grant is that Marshall Jewell once told the General that Charles Sumner did not believe in the Bible. "Don't wonder," quickly replied the imperturbable Ulysses; "Sumner did not write the Bible."

MR. JAMES LOWTHER, M.P., the pious Tory, has discovered that "the Antichrist whose advent had been foretold" is Mr. Gladstone. Then why don't good Christians like Mr. Lowther prosecute and imprison Antichrist himself, and leave such minor blasphemers as ourselves alone?

THE Rev. T. Berney, rector of Bracon Ash, claims that by virtue of his "calling as a prophet of the Lord" he saved the British forces from destruction at El Teb and Tamanieh. It was in consequence of his "vehemently declared" warnings, he maintains, that the square formation was adopted. Why don't he also claim that he secured victory by holding up his hands, like Moses did?

MISS BOOTH has complained at a crowded Salvation Army meeting in Exeter Hall of the "cruel restrictions" and "persecutions" met with in Switzerland, and of the difficulties encountered in France because the people there do not believe in a God. M. Perron, a Frenchman, said the Salvation Army had shown the people of France what a real Christian life was. A real Christian life is apparently made up of drum-beating, concertina-playing, street howling, annoying quiet people with unbearable noises and disturbances, defying the authorities, and collecting cash by all manner of mountebank devices and religious false pretences.

CORRESPONDENTS in the *Church Times* are still squabbling as to whether the blood of their Savior can be administered to dipsomaniacs in the form of unfermented wine. One clergyman, the Rev. C. S. F. Warren, declares that the thought of "communicating in a minute portion of an antiseptic is blasphemous and revolting."

MOST printing offices have their "chapel," but somehow—perhaps the "printer's devil" can tell us why—the men don't often indulge in prayer. A large London firm noted for piety and underpaying its hands recently inaugurated a "half-hour's meeting for prayer and praise" in the machine room, but the men didn't welcome it, and when those who attended found their wages stopped for the time lost, the prayer meetings had to be given up as a complete failure.

A CHRISTIAN paper speaks of the "faith so perfect," "trust so boundless" and "hope so beautiful" displayed in the last moments of a Christian. There are no fears, or doubts, or shadows, it appears, to the dying Christian. What rubbish! Even Christ himself died with a wail of utter despair upon his lips, a cry so pronounced and well known that the Evangelists could not help recording it. The exclamation, "My God, my God, why hast thou forsaken me?" is so awkward for Christians to deal with that we wonder they have not revised it out of their Testaments, or at least discovered that the word "me" should be "them."

THE insanity of the Anglo-Israelites, who, in defiance of all ethnology and history, maintain that the English are descendants of the lost ten tribes of Israel, is not altogether harmless. Their journal, the *Banner of Israel*, helps to swell the chorus of Jingoism, and declares that we should take and hold Egypt for the purpose of fulfilling prophecy.

WOLSELEY finds some difficulty in provisioning some eight thousand British troops, and the Mahdi has scarcely been able to find enough food to maintain an army fluctuating between seven thousand and fifty thousand. But according to the Bible, Zerah, king of Ethiopia—and Ethiopia is not Egypt as foolish Christians will allege—managed to provide and provision an enormous army of over a million men with which he invaded Palestine (2 Chron. xiv., 9). How different the climate and the soil must have been in those days!

THEY did not do things by halves in Bible times. At one battle between the little tribes of Judah and Israel, according to the veracious record, "there were slain of Israel five hundred thousand men" (2 Chron. xiii., 17).

A CASE of a convert maddened by a revivalist meeting is reported from Wall's Bottom, near Clarington, Ohio. A German named Chris Dongel, becoming full of the Holy Ghost, jumped to his feet, yelled "Hosannah!" and marched up to the pulpit over the bodies of the women and men who were lying on the floor in trances. He knocked the minister down, and next night, after assaulting various people, he announced from the pulpit that he was Christ come to judge the world, and he would now separate the sheep from the goats. After a severe struggle he was carried away to a lunatic asylum.

PROFESSOR MILLIGAN, who is delivering a series of Baird lectures, shows that the three best known views of the interpretation of the Book of Revelation are untenable. He, however, knows what God meant, and in the next lecture he will explain. What is the use of a Revelation which needs all these conflicting and uncertain explanations, and whose real meaning, after eighteen hundred years of earnest study, seems further off settlement than ever?

CLERGYMEN have a kind of legal property in their preserve of souls and it is understood to be a very wicked thing for another clergyman to poach upon that preserve. The Rev. R. H. Hammond was announced to deliver a lecture in the Altringham Literary Institute on Egypt, for the benefit of the Wesleyan Sunday and Day Schools. His loving and tolerant brother in God, the Rev. G. London, vicar of Altringham, thereupon wrote him an extraordinary letter protesting against such an unfriendly "invasion" of his parochial prerogatives, and Mr. Hammond consequently cannot deliver the lecture. It is expected however that some other clergyman will deliver it in his stead.

THE Rev. Joseph Cook says that Atheism and Anarchy are mother and daughter. We should have far better historical warrant for saying that Religion and Ruin are sire and son, or that Christianity and Carnage are mother and daughter. For every historical instance of the association of Atheism with anarchy that Christians can allege or manufacture, we can point to a thousand undoubted instances of Christian massacre and persecution. If only in self-defence, we must continue to hurt pious feelings by pointing to the terrible religious murders, wars, tortures and delusions of the past till for very shame's sake Christians cease the disgraceful calumnies and accusations with which they endeavor to refute the arguments and blast the lives and happiness of Atheists. The pious and lying identification of Atheism with all that is vile, with "social vice," "brothels," "rum-shops," "gamblers' dens," "plots against property and life," that serves reverend slanderers like Cook so well in the pulpit, will re-act upon and degrade the moral nature of Christians, and will leave them exposed to the well-merited contempt of the more honorable and intelligent men who are being driven from the church in continually-increasing numbers.

THE Christian's *hope* of escaping hell is a glorious reality, according to Mr. Cook's ideas, but the Atheist's *certainly* of escaping hell is a "ghastly negation." Why should it be better to snatch a few from hell-fire than to demolish the fire and the terrible fear entirely? Is a fire-escape better than the complete extinction of a conflagration?

SAYS the Rev. E. Husband, incumbent of St. Nicholas, Folkestone, "Take away religion (by which he means the dogmas he is paid to preach) and dishonesty and immorality and falsehood would run riot. No man would be found to trust his neighbor or to rely upon his friendship. Everything good, pure and beautiful would vanish." Mr. Husband gives no reason why this should be so. Must we suppose it is because eighteen centuries of Christian teaching has not succeeded in improving the moral character of civilised men up to the point reached by savages?

ALL priests have the same tale. Chaos will return if their authority is disputed. In the early days of Christianity the Pagan priests were loud in lamenting the corruption which would follow the fall of polytheistic superstitions, and in denouncing and accusing of the most horrible crimes the Atheists (for so the early Christians were called) who were breaking up the old religions. The philosophers, like Celsus, pointed out the intellectual degradation which would ensue upon the triumph of an intolerant religion founded on faith instead of upon reason. History proved they were in the right.

It is constantly being asserted by clergymen and others that the Church of England receives no public money. The following instance to the contrary, though by no means a solitary one, presents some unique features: In the years 1702-4 the Corporation of Liverpool gave the site and erected at a cost of £3,000—a large sum in those days—the Church of St. Peter. About ten years ago the Corporation required, for the purposes of public improvements a portion of the graveyard. Litigation ensued, which resulted in the Corporation having to pay £10,000 for a portion of the land which a previous Corporation had given gratuitously. £5,000 of the amount awarded was swallowed up in the costs of the litigation, and the remainder invested in Three per Cent. Consols, the yearly interest of which (£150) is placed to the credit of the rector, who is thus compensated for land taken from the public in one form and given to the public in another. Other public improvements near St. Nicholas's Church will, it is asserted, lead to a repetition of this anomalous procedure.

A DEBATE, lasting four hours, and resulting in a tie when a vote was taken, was held lately by the students of a Western theological seminary on this proposition: "Suppose a prayer on a formal occasion is read from a printed slip, and a typographical error completely ruins the proper sense, will Providence receive the petition as read or as originally written?"

AN English evangelist, about to join Mr. Moody in Chicago, landed in New York the other day with only 25c. in his pockets, having lost his money in playing draw-poker. Nice kind of evangelist he is if he can't play draw-poker any better than that!

EUREKA! Paradise has been found, though not yet regained. President Warren, of the Boston University, has found it out, and is now able to place his finger on the exact place in the map. He has published a volume in which he proves beyond a doubt that the home of our race was in the Arctic regions, and the fiery swords which keep us out are really swords of ice! We have often wondered what sort of a paradise would suit Judge North, but can solve the problem now.

By the way though, how does President Warren explain the Tree of Knowledge business? Surely if Adam and Eve loafed round the North Pole they would have discovered their nakedness pretty soon without eating apples.

THE Salvationists of Crewe, where "Major" Pearson has

recently been exploiting "miracles," do not seem able to maintain order in their barracks. In a recent case which came before the local magistrates, one of the "sodgers" stated that an announcement was posted in the hall that disturbers would be "persecuted," but apparently without effect. The magistrates dismissed the case.

THE papers report the elopement of the superintendent of a Wesleyan Methodist Sunday-school from Birmingham with a member of the choir and a teacher in the school. The man leaves a wife and four children almost penniless, having been disposing of all available property lately.

MANY ailments the spring with its mildness will bring,
But this need not create any scare;
Let the news travel round, all may soon be made sound
With a good splash of grease and a prayer.

THE following were among the curious titles under which religious works were put forth in Cromwellian times: "A Most Delectable Sweet-perfumed Nosegay for God's Saints to Smell at;" "The Snuffers of Divine Love;" "High-heeled Shoes for Dwarfs in Holiness;" "Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, Sparrows of the Spirit, and the Sweet Swallows of Salvation." The most amusing title of all perhaps was Baxter's "Shove to a Heavy Ar—d Christian."

THREE Christians write to the *Daily News* in defence of Faith-healing. They grasp by faith the promises "that the prayer of faith shall save the sick; that the Lord shall raise him up, and if he have committed sins they too shall be forgiven him" (see James v., 15). They are "filled with wonder at the amazing apathy with which this part of the redemption scheme is viewed, and that promises so rich are so lightly esteemed." The Bible certainly is on the side of the Faith-healers, and the cool manner in which ordinary Christians dismiss its plain teachings is instructive. Divine commands that don't suit them they look at, as Nelson did the signal at Copenhagen, with their blind eye.

THE *Church Times* is at its best when on the track of an evangelical bishop. Bishop Alford, being in England while his diocese is in Australia, is described as one of the "returned empties." The record of his missionary labors is thus summed up: "The only exploit we ever heard about him was his leaving a copy of the Bible on the banks of a river and then running away, an achievement which he himself described as 'sowing the seed.'" We commend this anecdote of episcopal enterprise to subscribers to missionary funds. What, we wonder, becomes of all the Bibles and tracts sent out to the heathen? In some cases we have heard of their being appropriated for gun-wadding. The missionaries in China were astonished at the great demand for religious literature by the heathen Chinese. The astute Ah Sin was utilising the blessed Gospel for wrapping up his small wares. Verily the seed doth oftentimes fall on stony places.

A CONVERTED Hindoo named De Bhabba has brought an action to recover wages in lieu of notice from his employer Dr. Munro, who dismissed him for immorality with the servant and adultery with a lady patient. This Hindoo dresses in clergyman's attire, preaches occasionally, and is to proceed to India as a missionary. No wonder lady missionaries are found to be necessary as the only means of reaching the zenanas of India.

IN Guilford, N. Y., a son proposed to go gunning on Sunday with his brother. His mother dissuaded him, saying, "I am sure something dreadful will happen if you use a gun on Sunday." He laughed, and, not supposing the gun loaded, pointed it at his brother and snapped it. The bullet went through his brother's head, and he fell a corpse. Now the survivor has become insane and the mother is prostrated with grief. This is regarded by the religious press as a direct result of the disregard of the Sabbath. "It might have happened any day, but *could not* have happened *that* day if he had kept the Sabbath or taken his mother's advice." But is it not plain to the ministerial editors that the fault was entirely with the Sabbath-keeping mother? If she had not stopped the boys as they were setting out on their hunting expedition they would not have fooled with the gun, but gone on without mishap. Behold, "on what a slender thread hang everlasting things!"

MAORI CHIEF'S LAMENT.—A few years ago the fields were well tilled, there was always plenty of provision, and we wore few clothes, only our own mats of feathers. Then the missionaries came and took our children from the fields, and taught them to sing hymns; they changed their minds, and the fields were untilled. The children came home and quoted gospel on an empty stomach. Then came the war between the *pakeha* and the Maori that split up our homes, and made one tribe fight against the other; and after the war came the *pakeha* settlers, who took our lands, and taught us to drink and to smoke, and made us wear clothes that brought on disease. What race could stand against that?—*The King Land or New Zealand.*

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, March 22, Hall of Science, Freeman Street, Grimsby; at 11, "Religion and Dynamite;" at 3, "Darwin versus Moses;" at 7, "Twelve Months in a Christian Gaol."

MARCH 29, Glasgow.

APRIL 5, Bolton; 12, Milton Hall; 14, Walworth; 19, Hall of Science; 26, Hall of Science.

MAY 3, Hall of Science; 6, Camberwell; 10, Milton Hall; 17, Hall of Science; 24, N. S. S. Conference; 31, Manchester.

JUNE 7, Liverpool; 14, Plymouth.

CORRESPONDENTS.

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J. BELL.—We make it a rule not to give our readers gratuitous advertisements. If you want to dispose of any Freethought literature, please communicate by letter with Mr. Ramsey.

POPE PIUS.—Mr. Stocks, newsagent, 125 Walworth Road.

RAD.—Carlyle was not an Atheist. It would be difficult to say exactly what he was. B. V. is a fancy signature. Glad to hear of the "authentic case of Faith-curing in Glasgow—a man cured of all faith of any sort by reading the *Freethinker*."

T. PATTERSON.—The joke is not very pointed, nor is it as profane as we like them.

MEDICUS.—Mr. Foote's "Bible Romances" will be completed forthwith. Two fresh numbers will be ready in a week or two.

L. FRITH.—"The Jewish Life of Christ," edited by Mr. Foote and Mr. Wheeler, will be on sale next Thursday. No pains have been spared to make it the final edition of the work. Freethinkers will find it one of the most remarkable, instructive and entertaining volumes they have ever read.

A. CLARK.—Subscription received. See "Sugar Plums." Booth and Harcourt belong to the same family. They would do well to work the religious show together. Booth could dance, and Harcourt play the fat man.

M. CLAY writes that the *Freethinker* is being exhibited in a newsagent's window in a clerical and fashionable part of Oldham. The newsagent's address is Mr. Younger, Werneth Hall Road.

A. P. S.—We have no room for more paid service on our staff. We envy the journals that can pay for verse. Most editors get plenty of it for nothing. We declined about fifteen thousand miles of it last year.

A. D. ELPHINSTON.—Your subscription expires with the number for April 16, 1886.

A. STUCKEY.—Mr. Ramsey has handed us your letter. Bristol is no doubt given over chiefly to Christianity, or it would not take Samuel Morley for a good Radical; but there are a considerable number of Freethinkers in the city, and Bristol will hear of them before long. Mr. Morrish, 18 Narrow Wine Street, will give you further information if you call on him.

ARGUS.—All right. Don't be annoyed. We thought there were no more coming. Your brother's share in the Essays can be identified by a *nom de plume*.

J. DE FRAINE.—Thanks. Shall appear.

H. W. BACON.—We shall try to use the suggestions, but we doubt whether they can be worked up in pictures.

H. SMITHERS writes that he found more Freethought papers than Bibles on board the ship that brought him from Adelaide. He adds: "I had a very pleasant treat soon after my arrival here. A lady friend lent me nearly every pamphlet published at your office, and I have gained an immense amount of information from them, which has tended to make me a thorough Freethinker."

W. V. informs us (*apropos* of our remarks last week on Burns) that a very beautiful monument is erected to Shelley in the Priory Church, Christchurch, near Bournemouth. We suppose this is the one erected by Sir Percy Shelley. The photograph W. V. refers to would be acceptable.

E. C. EDWARDS.—We cannot discuss the ideas we express of publications sent to us for review, and if our criticism is not relished the editors or publishers can refrain from sending them. We take this opportunity of saying that in a country like England, where so much freedom of the press and platform obtains, any person who talks jauntily of using dynamite is in our opinion a rogue or a fool, and perhaps a mixture of both; and if he ventured to practise his theories we would not lift a finger to save him from the gallows. Those who appeal to violence must abide the issue.

STREATHAM.—A meeting will be held at the Rose and Crown, Lower Norwood, on Tuesday, March 24, with a view to forming a Branch of the N. S. S. for Streatham and Lower Norwood. Mr. Forder will be present and deliver an address. Friends willing to co-operate are requested to apply to D. Early, 15 Streatham Terrace, Eardley Road, Streatham.

SPARTACUS.—You are right. Temperance has no necessary connection with Christianity. See the Freethinker tract on "The Bible and Teetotalism."

H. M. PROWSE—"Imposition Simplified," which is a printer's book and not a theological one, can be obtained from the Librarian, Compositors' Society, 3 Racquet Court, Fleet Street.

INQUIRER.—The letters R. I. P. stand for *requiescat in pace*—rest in peace. The words evidently refer to the belief that perturbed spirits were apt to roam abroad after death.

LIBERTY.—The Inquisition was a religious tribunal sanctioned by the State. It was established by St. Dominic, who was a canon of Osma Cathedral, and was approved of by Popes Innocent III. and Honorius III. The officers were usually churchmen, although one Council declared that the Court of Inquisition should consist of one priest and three laymen; the lay power was speedily taken away and all authority was transferred to the Dominican order. See Mosheim, "Ecclesiastical History," book iii., century xiii.

C. EVANS.—The "Wicked" Bible was published in 1631. It contains the command "Thou shalt commit adultery." This reading was the one approved of by David and the saints of old.

PAPERS RECEIVED.—Church Reformer—Truthseeker—Naval Brigade News—Hampshire Independent—West Sussex Gazette—Bedfordshire Standard—Northampton Daily Reporter—Northampton Daily Chronicle—Wigan Examiner—Liberty—Mexborough and Swinton Times—Boston Investigator—Daylight—Citizen—War Cry—Sheffield Evening Star—Scraps—Weekly Budget—Crofter.

"FREETHINKER" PRIZES.

We offer another PRIZE OF ONE GUINEA for the best Comic Bible Sketch, and a PRIZE OF ONE GUINEA for the best Religious Topical Sketch; the competition to close on April 1.

The drawing must be done on white cardboard or thick white paper in pure black ink. The lines should be bold and well distinct. Washes or colors must not be used. The size should be about one-third broader than our ordinary single or double column size.

SUGAR PLUMS.

THE largest audiences that have yet assembled in the large hall of the Northampton Secular Club gave Mr. Foote an enthusiastic greeting last Sunday. The crowd in the evening was a sight worth seeing. As Mr. Foote was lecturing on "Twelve Months in a Christian Gaol," the chaplain of Northampton prison took the opportunity to hold a five hours' service (from five till ten) on the opposite side of the street. Perhaps the poor man thought he would be able, by the Lord's aid, to spoil the "infidel" by drawing away his audience. He never made a greater mistake in his life.

THE Club is growing splendidly. Over eight hundred members have been enrolled, to the great annoyance of all the bigots. When the reading-room is nicely fitted up, as we understand it will be as soon as the funds allow, the scheme will be a little more complete. We hope the committee will make a strenuous effort in this direction at the earliest opportunity. They possess already the nucleus of a good library, some volumes of which were presented many years ago by John Stuart Mill in recognition of the Society's admitting women as members on the same terms as men.

FREETHINKERS came in to the lectures from far and near, journeying by rail, in brakes, or on foot, Wellingboro' and Kettering being very strongly represented. The *Tory Chronicle* fancies that many of Mr. Foote's auditors were attracted by "curiosity." This explanation savors of the ostrich. What is the use of trying to explain away the crowded state of the Secular Hall, almost every Sunday, in comparison with the churches? You cannot alter facts by talking about them. As Burns says, "Fac's are chieks that winna ding."

THE *Tory* paper makes another brilliant discovery, namely, that the news vendor complained of the small sale of the *Freethinker* during the day. True, but the fact is the place was too crowded for the sale of literature. No room could be spared for the bookstall, and the people stood so thickly that the news vendor could not even pass between them with a few papers and pamphlets in his hand. In his own words, "When they called out for anything I couldn't get near them." Anyone in charge of a bookstall at a Secular hall will tell you that a crowded audience means bad business.

THE *Chronicle* finds that Mr. Foote's "discourse was commendably free from the coarseness which characterises too many Secular lectures. We venture to suggest that this "coarseness" exists only in the writer's imagination. Of Mr. Foote as a lecturer he says: "He is, as the Lord Chief Justice remarked at one of the trials, a man of considerable ability and no little intellectual attainment. Without possessing the declamatory power of Mr. Bradlaugh, he has a dramatic mode of appealing to an audience and can describe an amusing incident with an amount of dry humor that invariably brings the risible faculties of his audience into full play."

OUR Portsmouth friends have started a Secular and Radical Hall Building Company. We find among the Directors that

sterling veteran, J. E. Brumage, whose name is a sufficient guarantee for the *bona fides* of the scheme. The secretary, of whom prospectuses can be obtained, is Mr. W. C. Boryer, 41 Mayo Street, Buckland. The Company's capital is to be £2,000 in £1 shares. We earnestly hope every Freethinker in the town and district will lend his aid to the project, and secure it a rapid success.

WE have received the following further subscription towards the funds of the Society for the Repeal of the Blasphemy Laws, of which the Rev. W. Sharman is Honorary Secretary:—E. H. Chelsea, 10s.; Alfred Clark, £1 7s. 6d.

INGERSOLL'S new lecture on "Real Blasphemy" is just issued from our office—price one penny. It contains sixteen pages of bright racy talk, such as the great American Freethinker is famous for, and will gratify a host of admirers on this side of the Atlantic.

WE have in the press "Comic Bible Sketches," Part 1, comprising nearly all the illustrations that appeared in the *Freethinker* before our imprisonment, including those we were prosecuted for. Mr. Foote has written a special Preface of considerable length in his best manner. The work will be on sale in a week or ten days.

A CONFERENCE of French, Italian and Spanish Freethinkers will be held in Rome on May 30 and June 1 and 2 of this year. Pope Leo XIII. has already complained of the "enterprises of heresy in the Holy City." How will he relish an Anti-Clerical conference in the shadow of the Vatican.

A CORRESPONDENT in the *Rock* says that Unitarianism and Rationalism have "committed sad havoc" in the New England states. Unitarianism, he says, has obtained possession of the Harvard University, and one third of the Congregational Church, which was the established church of the New England States, became Unitarian and were cast forth by their more orthodox brethren.

THE controversy about the Ecclesiastical Budget in France is not yet finished. The Chamber of Deputies reduced the grant to the ecclesiastics by £120,000. The Senate replaced several of the omitted items, but the Budget Committee of the Chamber has recommended that they be once more struck out, and this suggestion will probably prevail.

TWO CHRISTIANS ON CHRISTIANITY.

THE Rev. H. R. Haweis, M.A., rector of St. James's, Marylebone, has delivered an astonishingly outspoken Sunday lecture at St. George's Hall on "The Wickedness of Christianity, or nineteen centuries arraigned." According to "Antonio" in the *Christian Commonwealth*, who found the title of the lecture "truly startling, but startlingly true," this "terribly unorthodox" minister, who sometimes after the sermon is over requests his congregation to stay behind and inspect a collection of pictures in the vestry, drew up a very powerful and impressive indictment against the actual or historical Christianity of the past nineteen centuries, a Christianity which, of course, he carefully distinguished from the Christianity taught by Jesus. He deplored the wickedness that had proceeded from dogma. Such horrible doctrines as the total depravity of man, eternal torments, and the necessity of endless ceremonies, made Christianity an attack upon the love of truth, the nature of man and the character of God. As soon as Constantine provided the Church with a creed it began to sink into a state of indescribable corruption. Roman Christianity had introduced grovelling superstition, it had poisoned the morals of the people, and was responsible not only for the cruelest wars, but for the horrible system of the Inquisition. The purification of the Church did not come from within: it was pushed upon her from without. It came with the setting up of the printing press, the overthrow of the Pope in England, and the irresistible march of education and science. All these reforms were opposed by the Church, and not by the Roman Church alone, Protestant churches also having much to answer for.

In the course of the lecture Mr. Haweis drew some powerful pictures of such scenes of the past as the murder of the beautiful and learned Hypatia by the monks, the enormous slaughter of the Crusades carried out in the name of Christ, and various religious massacres in honor of the Redeemer. He also had the manliness to tell his hearers that the present war in the Soudan and its awful bloodshed resulting in nothing but "murder and slaughter," is "also an example of the wickedness of Christianity."

In concluding, Mr. Haweis proceeded to "point the moral and adorn the tail" (*sic* in *Christian Commonwealth*). He said that we could not torture and burn now, for the law was too strong, or some people would do it; but there was still bitter hostility between sects. His own Church had made extraordinary blunders by its intolerance, ignorance, blindness, and cruelty. Among the moral lessons he drew was this: Don't resort to violence, cruelty and persecution when you are defeated in argument. Remember that Christ condemns the intolerance, bigotry, cruelty and lies that have for nineteen centuries been taught in his name.

Turning from this condemnation of historical Christianity on one page of the *Christian Commonwealth*, we find on another page a leading article headed "The Failure of Modern Christianity." Nineteen centuries of wretched failure are still followed by failure, but by failure of a different kind; for the churches, as Mr. Haweis had pointed out, have lost their former powers of torturing and of tyrannising. So powerless are the churches growing that the *Christian Commonwealth* has to own the "appalling fact that the vast mass of the English people are either supremely indifferent to, or in open revolt against, Christianity as it is represented by the Churches." In accounting for this "serious and terrible condition of affairs," the *Christian Commonwealth*, like Mr. Haweis, distinguishes between "the Christianity of the churches," which is "corrupt," "partial," "distorted," "apostate," etc., and the pure Christianity taught by Christ and the apostles, which is supposed to be everything that is good if it is only really believed in and carried out. Unfortunately, the Christians do not accept "true Christianity," which, it is claimed, has never failed, apparently, it seems to us, because it has never been tried. They only adopt "the human representation of the divine system." "How thoroughly this has failed," says the *C.C.*, "a glance at the condition of Christendom of to-day will suffice to prove." Continuing its honest and outspoken but suicidal argument, our contemporary says:

"It is no use blinking the fact that, so far as regards the Christianisation of the mass of the people, our popular Christianity is a failure. We effect to greatly deplore the fact that our places of worship are too few . . . But how little is said, comparatively, about the far more appalling fact that the sanctuaries we have are not half filled; that 80 per cent. of our population, and 98 per cent. of our working classes habitually neglect public worship, and to that extent, at any rate, are estranged from religion. In London, the religious accommodation has doubled in thirteen years, and yet there are fewer people in attendance than there were thirteen years ago. For a million of people in London who might go to church no provision is made; but something like three-quarters of a million of people for whom provision is made do not use it. One-half the sittings in our metropolitan places of worship are empty. This is the momentous fact . . . To-day we have a state of things which, in spite of all our church-building, is far worse than that of 1851. Sectarian rivalry has built us plenty of churches and chapels; but it has also alienated the people for whom they were provided.

"Why this failure? How is it that, in spite of all the religious zeal and activity of the last quarter of a century, the mass of our population is more indifferent, or more hostile, to Christianity than ever?"

Among the causes of this failure the *Christian Commonwealth* points out the "sickly and morbid sentimentalism" which has taken the place of the "robust religion" of earlier times, and the lazy habit Christians have fallen into of relying on Christ to do all instead of themselves doing all for Christ. Besides this the *C. C.* confesses that

"The action of the Churches in relation to political and social questions; the indifference which they have shown in regard to the temporal well-being of the people; the criminal way in which they have allied themselves with wealth and privilege and power, have also had much to do with the alienation of the masses of the people from Christianity."

Notwithstanding the acknowledged "wickedness" of Christianity in the past and its "failure" in the present, these sanguine enthusiasts confidently anticipate its glorious success in the future. Ordinary reason however, if we may venture to employ so impious a guide, will point to a very different conclusion. From wickedness and failure in the past and in the present it will argue a pitiful future of disgrace and decay. From enormities and errors and hypocrisies and frauds it will point to the Nemesis of retributive justice that awaits the system that perpetrated them.

W. P. BALL.

CLERICAL PERJURY.

In a noteworthy paper on "Religious Tests and Subscriptions," recently published in a volume of "Practical Essays" * Professor Alexander Bain advocates the total emancipation of the clerical body from "the thralldom of subscription." With wealth of illustration and felicity of diction he shows the undesirability of attempting to restrain discussion and advance of thought by penal tests. He shows further that the subscription to articles and the enforcement of a creed by penalties fail to produce the desired effect of uniformity. We all know that numbers of ministers, while they do not oppose the orthodox creed, none the less ignore it. They omit in their sermons all mention of the divine Trinity, the infallibility of the Bible, the supernatural character of the Christian revelation, so that in so far as their ministrations are concerned these sublime doctrines are non-existent. Some ignore the story of the Creation and Fall, others the consequent doctrines of original sin and vicarious atonement. Few among the cultured clergy ever think of mentioning hell to ears polite. These dogmas are left to the Ranters and Salvationists.

Be it remembered the clergy are both sworn to believe and to preach these doctrines. They take oath moreover that they feel called of the Holy Ghost for that purpose. Perhaps by the Holy Ghost they mean the ever blessed Trinity of £ s. d. They declare their belief in and adhesion to all contained in the three creeds, the Apostles', the Nicene and the Athanasian (Article VIII.). Yet many will not even read the latter on the days appointed. They are sworn to believe that "They also are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ whereby men must be saved" (Article XVIII.), and further that "works done before the grace of Christ, and the Inspiration of his Spirit are not pleasant to God, but they have the nature of sin." Yet happily, few indeed would not be ashamed to say that such men as Gautama, Confucius, Socrates and Marcus Aurelius, are damned for their heathenism. They moreover profess that they themselves have the power to forgive sins; the bishop declaring to them upon ordination: "Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." Do they really believe all this, or are they inducted to their office by perjury? The thief's pal, with tremulous compunction, kisses his thumb instead of the greasy covers of the court Bible when he gives evidence to exculpate his comrade. Not so the parson when he swears. "Custom hath made it in him a property of easiness." We wonder what percentage of these "solemnly-constituted impostors," as Carlyle well calls them, can be believed in their declaration that they have not sought the ministerial office from any worldly motive, and that they unfailingly believe the doctrines of the church to which they belong? We all know their readiness to accept a better living, the extent to which they tone down the more repugnant of the church articles, and the accommodating principles of interpretation with which they seek to reconcile science and theology. A day defined as morning and evening no longer means twenty-four hours, but an indefinite geological period. To make stretches of this kind requires an elastic conscience. Only the clerical conscience is equal to it.

Nor are the Presbyterian ministers in better case. They subscribe the Westminster Confession of Faith, which, together with the ordinary dogmas of orthodoxy, pledges them to believe that the world was "created or made out of nothing in six days," although only the fossilised among them believe any such nonsense. They are also compelled to believe in the damnation of the non-elect, although many preach salvation to all from their pulpits. We are quite aware that a diversity of interpretations can be placed upon the creeds subscribed to, sufficient to make them as much a "nose of wax" as the Bible itself. A Broad Church clergyman once told us he could give twenty different meanings to every article. He had £600 a year—substantial reasons for the exercise of ingenuity. The enforced subscription to ancient

creeds and the consequent attempts at accommodation vitiate the whole character.

The report of the Royal Commission contains strong and varied proof of the dishonest tone of opinion among the clergy on the subject of the traffic in livings. Mr. J. C. Cox (now a clergyman) was asked: "Is it your opinion that the traffic is increasing or diminishing of late?" He answered: "Increasing." Mr. W. E. Stark, an agent, asked: "Have you any information as to the extent to which the existing law of simony is contravened?" answered that

"Three-fourths of the patrons with whom I have come in contact, and among them clergymen of the highest standing, do not recognise any moral crime in an infraction of the present law of simony, and the consequence is that they freely and unhesitatingly sell and purchase advowsons with the understanding that immediate possession is to be given, not looking upon it as any sin. When I say clergymen of the highest standing, I have had business with ex-colonial bishops, canons and other dignitaries of the church, who, of course, would be above suspicion in every way."

When the question was put whether "these good and pious clergymen deliberately break the law," Mr. Stark replied: "Yes, men of the highest standing." The Bishop of Peterborough pressed the witness further, asking: "These moral clergymen, who first of all ask you to break the law, then take an oath that they have not broken the law?" The answer, of course, was "Yes." Comment may be given in the Bishop's own words: "So that every one of these clergymen of high standing and high moral character has been guilty of wilful and corrupt perjury."

Another instance was recently afforded by the publication of the letter of "An Anglican Clergyman" in the *Tablet*, the writer of which openly declared that he and his fellow-Ritualists use books and ritual "in order that they may familiarise the people with things Roman, and pave the way for their full acceptance." Now, should these gentlemen be released from "the thralldom of subscription," and enabled to preach whatever they please? Certainly, the moment they relinquish their tithes, glebe lands and rich benefices derived from national property, and depend solely on the contributions of their congregation; not before. While they are ministers of the State Church, the State cannot be expected to forego its right to prescribe what doctrines shall be taught, to demand tests as a security that men who are paid to teach one thing do not teach something quite different.

Disconnect the Church from the State; take away its fat livings and rich endowments; remove the Blasphemy Laws and all obstruction to freedom of discussion; let the same advantages be accorded to unbelievers as to Christians, and it would soon be seen that the progress of heresy within the Church is fully as great as that outside. The clergy then might develop themselves and educate their congregations into becoming honest unbelievers.

J. M. WHEELER.

REVIEWS.

The Truthseeker's Annual and Freethinker's Almanack. 1885. New York: 33 Clinton Place. 25 cents.—This is an excellently got-up annual. It is neatly and well illustrated. In addition to the usual features of an almanack, it gives names and dates of the birth and death of celebrated Freethinkers. It contains a number of articles by American Freethinkers; but perhaps the most interesting feature or features are the well-executed portraits of thirty-seven prominent American advocates of Freethought.

Joseph Mazzini: a Memoir. By E. A. V. With Two Essays by Mazzini, "Thoughts on Democracy" and "The Duties of Man." London: Alexander and Shepherd, 21 Castle Street, Holborn, E.C. Price 6d.—This reprint of the biography of the great Italian hero, of whom an excellent portrait is given on the title-page, is a marvel of cheapness. The two essays alone are more than worth the price charged for the book.

A HOT PLACE.—Among the stories told of Mr. Finney, the revivalist, is the following:—He was passing an iron foundry when the works were in full blast, and heard a workman swearing terribly. "Young man," said the revivalist, addressing the swearer, "How hot do you suppose hell is?" The workman at once recognised his questioner, and looking him squarely in the face, said, "Well, Mr. Finney, I suppose it's so hot there that if somebody brought you a spoonful of melted iron you'd swear it was ice cream!" Mr. Finney had nothing more to remark.

* Longmans, Green and Co.; 1884.

PROFANE JOKES.

"I TAKE up my cross," as the father said when he picked up his crying baby at mid-night.

A LITTLE boy asked a lady who made her teeth. "My Creator," she replied. "Well," said the youngster, "Dr. D— made my ma's, and they beat your'n clean out o' sight."

REMARKABLE PULPIT INTIMINATION.—Highland preacher: "First Sabbath I will be preaching at Glenbolich, the next Sabbath I will be in Glenfaunim, and the Sabbath after that I will not be in any place at all."

"How do you feel regarding the Christian religion?" asked an interviewer of a rich but very cautious man. "Well-er," he hesitated, not knowing what might be behind the question, "you can-er-put me down as—as friendly, I think."

"FOR what we are about to receive may the Lord make us truly thankful," devoutly murmured Dusenbury, sitting with folded hands at the dinner-table. Then, looking disdainfully over the dishes set before him he harled, "Good gracious, Maria, how many times do you want me to tell you that I don't hanker for cabbage and corned beef more than three times a week!"

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