

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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APRIL 19, 1885.

[PRICE ONE PENNY.

PRIZE COMIC BIBLE SKETCH.



DOCTOR JESUS.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. . . He went his way therefore, and washed, and came seeing."—JOHN ix., 6, 7.

WHY GORDON DIED.

"WHY?" ejaculates the reader, "What a foolish question! Everybody knows why Gordon died. The Mahdi took Khartoum by a mixture of force and treachery, and poor Gordon fell a victim to the Arabs just as the English relief columns were almost within sight. Why Gordon died! You must be silly to put such a query. Perhaps you will next ask why Queen Anne died."

Well, reader, your indignation is pardonable, but it is after all unjust. You don't know why Gordon died. You think you do, but you don't. We do, but we were once as ignorant as you are on the subject. We imagined that what we read in the newspapers was all gospel. We followed Gordon's defence of Khartoum by their aid as you did, and, like you, we were sorry when he fell; not because the Mahdi had taken Khartoum, which is very much like the Dutch taking Holland, but because Gordon was a brave genius, however wrong in many things, and it is not in human nature to withhold sympathy when a man falls battling against overwhelming odds after a long and gallant struggle. "Poor Gordon!" we sighed when we heard the news of his death; "there goes a man born two or three hundred years too late. A few centuries ago he might have changed the face of the globe, and turned the course of history. He has not smashed the Mahdi, but the Mahdi has smashed him."

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Such were our thoughts for many a day while Gordon's name rang in everybody's ears. By-and-bye, however, we were undeceived. We learned the true cause of Gordon's death at last in an address delivered at St. Savior's Mission Room, in the north of London, by a preacher named Mackeson, who probably hails from north of the Tweed, and comes therefore of a race of prophets. Mr. Mackeson goes deeper than the surface of things. Nay, he goes further than Lucretius, who saw into the nature of things. His penetrating vision enables him to see into the God of things. He is on pretty familiar terms with the Almighty, and is prepared to tell us precisely what the Lord means by every natural event. The great Mackeson's talents are invaluable, and we hope he will place them entirely at the service of mankind. With his superlative knowledge of the divine economy, he might compose a new "Inquire Within for Everything." Or he might publish an almanack that would eclipse Zadkiel's and Old Moore's, and even dim the splendor of the great Partridge himself. There is no fear of another Swift holding him up to the laughter of mankind, for who could ever think of ridiculing such an authentic prophet? Yea, a greater than Elijah is here.

Well, the great Mackeson, to whom we listen with bated breath, tells us the real reason why Gordon died. Let the reader guess what it is. We defy him to do it in a thousand times. You cannot solve the riddle? You give it up? Good! And now for the answer. The real reason

of Gordon's death was—you are all attention—was—listen now!—was—don't lose a word—was—the *Freethinker*! There it is—the murder is out. What! laughing? Don't roll about in that ridiculous manner. Sit still and look serious. That Gordon was killed by the *Freethinker* is as true as that Mackeson is a great prophet. "Tis true, 'tis pity, and pity 'tis 'tis true."

We will now satisfy the reader's curiosity by giving him the great Mackeson's own words. Here they are:—

"A few weeks ago a man sent me a copy of a paper, of which I will not mention the name, because I do not want any one, even for the sake of curiosity, to help on the sale of such wicked refuse. On the first page of this paper there was a picture—what I am going to say I shall say in all seriousness, and I would not that a smile should pass over any of your faces, for what I have to tell ought rather to cause a shudder than a smile—underneath the picture was printed the text: 'God created man in his own image; and in the picture, crouching among the bushes, was the figure of a man monkey; whilst above this, looking down from amongst the clouds, where the sun in truth was shining, was a still uglier imitation, if possible, of the figure on the ground, so that you were left to infer that the one was man and the other was God. And such a thing as that is permitted to be sold in open daylight, and to be put up in the fronts of shop windows, even in the City, where over the Royal Exchange, in which men have made their money because God has let them make it, and where, in one moment, if he willed, he could end their money-making and their lives together, is still written the text, 'Righteousness exalteth a nation, but sin is a reproach to any people.' While England lets such things as these disgrace her streets, while she cares no more than this for the fair fame of the eternal God, we cannot wonder if English honor is dragged through the dirt and if England's bravest Christian hero is offered up a sacrifice for the sins of the people."

Oh Mackeson, Mackeson, be not so severe. We sinned in innocence. We meant no harm by that "wicked" picture. It was an honest effort to interpret the Scripture. The blessed Book says that God made man in his own image; Science tells us that primitive man was a semi-monkey; and we put the two things together as we best could, in the most perfect good faith. We were wrong, of course; our carnal intellect led us astray. But we are willing to make atonement. We humbly ask the great Mackeson to draw us a picture of God making man in his own image, and we will insert it in the *Freethinker*, for the edification of our readers' minds and the salvation of their immortal souls. The copy of the *Freethinker* it appears in will not be burnt by "the working men," as the great Mackeson says our ordinary number would be—though it isn't. On the contrary, it will be carefully treasured by its happy possessors, who will adore it in life,

"And dying, mention it within their wills,
Bequeathing it as a precious legacy
Unto their issue."

As for our share in Gordon's death, we profoundly regret it. Had we known what awful results would follow that picture, we would have charitably withheld it. Still, it appears strange that the Lord should kill Gordon to show his displeasure at the *Freethinker*. Christianity is a vicarious system, but that seems carrying the principle to an extreme. It is commonly said that Christianity is the safe side. Not so, however, according to the great Mackeson. Freethinkers may provoke the Lord with impunity, for he vents his anger on some unfortunate Christian. We are very glad to hear it, and we hope the rule will hold good at the day of judgment. Yet we dare say the great Mackeson will be less certain of its justice if he finds himself doing our sentence in hell.

Some of our readers will say, "But your great Mackeson is a fool." No, even from their point of view, he is not so. He is only alarmed. "We live," he says, "on the brink of a volcano. If we make a journey by rail, we cannot help wondering whether we shall safely reach its end; if we go to a place of amusement, it is at the risk of being blown up." There, reader! You surely will pardon much in a prophet who lives on the edge of a volcano, and goes about in constant fear of being sent to heaven like Elijah.

G. W. FOOTE.

"Ah! my friend," said a clergyman to a parishioner, who was the husband of a termagant, and who had made application for a divorce; "we should be yielding and forgiving. There are no divorces in heaven." "That's the reason," said the sufferer, "why I am so anxious to get a divorce here."

PRIESTCRAFT AND PROGRESS.

No Freethinker is so foolish as to blame exclusively the priests for the evils they have caused and still cause. Were there no tyrants, there would be no slaves, and if none were superstitious there would be no priests. It is, however, the condemnation of priests of all faiths that, having the power to enlighten, they kept their followers in darkness. Christian priests in especial, claiming exclusive possession of divine truth, and that there is no salvation outside their pale, have persistently denounced the cultivation of that intelligence which is fatal to their claims. Pretending to have power beyond the grave they have tortured alike the body with material fire, and the mind with threats of fiercer flames in hell. They have done their utmost to hinder education, and would now keep it as far as possible under their own control. They proclaimed the guilt of error and doubt, and endeavored by every means to extirpate heresy. "Differences in civil rights, as the effects of religious belief," affirms Ortolan, "began with Christianity" ("History of Roman Law," p. 595.) By setting up an infallible standard it excluded the possibility of progress. As the Church became paramount it rigorously extirpated every form of worship but its own. Its triumph brought on the period of history known as the Dark Ages. Not till the education of Europe passed from the monasteries to the universities, not till Mohammedan science and classical Freethought and industrial independence broke the sceptre of the Church, did the intellectual revival of Europe begin. From the time of Constantine until the rationalistic spirit wrested the blood-stained sword from the priestly hand, persecution was practised and defended by the greatest and best Christians of all sects. It was invariably defended from the Bible, and only the advance of the rational spirit has induced the Christians to revise their arguments. Lecky, in his "History of European Morals" (vol. i., p. 420, says: "The persecution which has taken place at the instigation of the Christian priests, differs in some respects broadly from all others. It has been far more sustained, systematic and unflinching. It has been directed, not merely against acts of worship, but also against speculative opinions. It has been supported, not simply as a right, but also as a duty." The decadence of Spain is directly owing to the repression of its freest and most original minds. In our own land the Church maintained its position by such provisions as the following:—It was penal to absent oneself from divine service (Steven's "Blackstone" 7th ed., vol. ii., p. 706); penal to attend any other form of worship (p. 717); penal to deny its doctrine of the Trinity (p. 708); or the authority of the Old and New Testament (vol. v., p. 202); and penal to utter anything in derogation of its Book of Common Prayer (p. 209.) Heretics on land were committed to the flames; infidels on the ocean were treated as pirates (Kent's "International Law," p. 437.) Priests taught the odious doctrine that any one under the ban of the Church might lawfully be killed and that falsehood might be used in the interests of religion, and that "faith with a heretic need not be kept." For centuries the Church displayed implacable hostility against every form of scientific theories of creation and against every attempt to probe the unveracity of the Jewish scriptures. Bruno and Vanini it burned, Galileo it imprisoned. When Jacquier and Le-Suer issued their commentary upon Newton's *Principia*, they prefixed a notice to their work declaring that they bowed with implicit submission to the decision of the Pope that the sun moved round the earth, but that they had been incited by curiosity to show what would have been the case, had it been a truth instead of a fiction, that the earth moved round the sun. The world laughed and learnt; the Vatican, if not satisfied, was silent. Had they ventured to question the creeds or the decrees of the Council of Trent, doubtless they would not have escaped so easily. Obloquy, ostracism and punishment have been the portion of all those who have attempted to remove the spiritual yoke, and there are plenty of proofs that priestcraft, although it has lost its power, is not yet devoid of the will to visit its opponents with persecution.

J. M. WHEELER.

THERE was in Bologna once a celebrated trumpeter named Brizzi. Donizetti was rehearsing Rossini's "Stabat Mater," and Brizzi, who was famous for a loud and long-continued note, absolutely surpassed himself. "Per Bacco!" said Donizetti, "if I were Almighty God I would engage you to perform on the Last Day."

ACID DROPS.

ACCORDING to a paragraph which is going the rounds, the following sapient verdict was returned recently at a coroner's inquest in Buckinghamshire: "Died by the visitation of God in a natural way." We wonder if the visitation to Mary was in a natural way.

THE *Birmingham Mail* says that a coroner recently asked the mother of an overlain child: "What did your other child die of?" "I don't know exactly," said the woman, "but the jury returned a verdict of 'died by the resignation of God.'"

A WARRANT has been issued to arrest the Rev. James Wishart McLaren, of Arbroath, as an absconding bankrupt.

THE Presbytery of Deer, Aberdeenshire, has been meeting in private to consider charges of immorality brought against a member, one of the ministers. As usual, the private conference resulted in the matter being hushed up.

A CORRESPONDENT in the *Rock* complains bitterly that a Sunday lecture on "Christ a Myth" has been delivered in Plymouth. He says: "A more audacious insult to the Christian public we cannot possibly conceive." Opposition is naturally regarded as outrage by bigots who have sacrificed what little reason and charity they may have possessed at the shrine of a system whose pretensions are illimitable in their arrogance and tyranny.

THE rival Church Armies at Leicester have had a collision. The "row," the "hustle" and the excitement lasted for some hours, and the conduct of the hostile factions, according to the reporter of the *Midland Free Press*, deserved severe censure.

THE *Daily News*, reviewing "Letters from Hell," edited by George Macdonald, calls it "a disgusting sensational farrago of blasphemous ferocity." It is needless to say that this description does not apply to Mr. Wheeler's amusing little brochure with the same title; but does it not apply to the description of hell given in the New Testament?

CHRISTIAN blasphemy seems to be tolerably popular. The Rev. Peter Mackenzie has been delivering his "famous lecture on Satan" in the City Temple. According to the account given in the *Christian Commonwealth*, he gave his pious audience a good deal of "racy, witty talk" and "careless jesting" on the subject of the Devil. While speaking with dogmatic certainty of a "perpetual damnation" and a "hell to burn the sinner," he could yet speak of this infamously awful punishment with "unfeeling jocularity." It appears that you may joke upon these fearful Christian verities if you only believe them, but if you reject such horrible and agonising ideas your jokes will land you in Holloway Gaol. Fun that will destroy the terrible bogeys of Christianity with healthy laughter cannot be tolerated in a land of Christian hypocrites.

THE Christadelphians are lecturing in opposition to Peter Mackenzie. They argue that Satan is not a person, but a personification, and they treat as allegory all passages in the Bible referring to "the evil one." The Christadelphians, however, are not logical enough to apply their principle of interpretation to Satan's divine antagonist.

PIOUS people easily manufacture the charge of indecency against those who offend their religious susceptibilities. Mr. J. B. Rowcliffe, manufacturer, Glossop, was thus fined 5s. and costs for "indecent" behaviour in Charlesworth Church. He appealed against this decision of the pious magistrates. As he had only "smiled" at the surpliced choir and observed as they marched across the church that they "looked well in their night-shirts," the Court quashed the conviction. Perhaps Sir W. Harcourt will notice this case. His own false charge of indecency against the *Freethinker* is, however, privileged. Our only Court of Appeal is public opinion, and unfortunately years and generations and centuries pass before its real decision is arrived at.

THE *Banner* is shocked at the idea of our Prize Sketches. "When," it says, "we find the proprietor of a paper absolutely offering prizes for comic sketches of the Bible it would seem that the time had arrived for judicial interference." Who is to interfere? The *Banner* suggests the Society for the Suppression of Vice. This pious organ of Christian bigotry may be good at Gospel but it is very bad at Law. The Vice Society could no more touch us than *The Banner*, or any other rag, could fly over the moon.

VICE Society forsooth! Just look at this bigot's logic. Christianity promotes public morals; whatever assails it must therefore injure public morals; Freethought assails it; therefore Freethought injures public morals; every thing that injures public morals should be put down: therefore Freethought should be put down. This zealous scribe does not see that such logic would justify the suppression of Christianity if Freethought had the upper hand.

THE *Evening Standard* complains that the Freethinkers of Lyons have had all the monumental crosses removed from the city cemetery, to the great distress and indignation of the Catholics. We hesitate to believe this on the authority of the *Standard*, and we dare say whatever grain of truth there is in the story is very simple and intelligible, and by no means discreditable to the Lyons Freethinkers. Atheists are not usually prone to "such high-handed proceedings."

MOST parsons expect not only to be little God Almighty on earth but to enact the same rôle in heaven. Thus Parson Plaford said, "It's no use saying at the last day that you have not been warned to flee from the wrath to come, *oh no*; because I shall be there at the judgment seat to give evidence against you. *Oh yes*." Plaford is the sky-pilot at Holloway Gaol.

THE Rev. D. Evans, of St. Mark's Church, South Shields, has been committed to prison for 90 days on judgment summonses for debt.

At a Sunday-school Conference at Coventry, it was seriously suggested by the Rev. J. Bainton that music, dancing, and the drama should be introduced as inducements to attendance at Sunday-schools. With specially attractive services, gorgeous ritual, cushioned seats, and possibly spittoons, it is hoped that Christianity may retain the attention if not the belief of the most impressionable of both sexes.

A PROTESTANT clergyman named Hamilton, who had previously been under restraint in a private lunatic asylum, committed suicide last week in county Meath.

ANOTHER clergyman, the Rev. F. G. Border, vicar of Lee Brockhurst and chaplain of Wen Union, Salop, has committed suicide. A letter found in his pocket asked forgiveness of his father and sisters, as life had become intolerable to him.

Truth says: "Sir William Harcourt's new house at Castle Malwood is progressing apace, and makes a fine red splash in the thickly-wooded horizon at Stony Cross. But there are dark rumors of a right of way past his dining-room windows, and of an old woman who has pledged herself to parade there nightly whilst the Home Secretary is at dinner."

A RELIGIOUS contemporary notices the "fearful monsters" from the sea exhibited in the Natural History Museum at South Kensington. Of the "Killer" or *Orea gladiator* it says: "The compact set of teeth of this fighting Colossus are a terror to look at." It says nothing of the infinite benevolence of its supposed God in making such destructive monsters, nor does it think for a moment of calling in question God's perfect love, kindness, justice, mercy, and so forth, when it exclaims, "What frightful suggestions of murderous conflict in the ocean abysses are furnished by some of the specimens." We hope our Christian friends will continue to study these specimens of divine skill in the murderous direction until they begin to ask themselves questions concerning the moral character of the designer of a vast system of bloodshed and destruction.

MR. W. H. BRADLEY, lecturing to the Young Men's Christian Association at Southport, gives them a very unnecessary warning. He says that "The young man who revels in intellect and exalts it above Revelation commits the most egregious of blunders." No one ever thought of accusing the Y. M. C. A. of revelling in intellect, and Mr. Bradley should not have wasted his time in cautioning the members against an impossible sin. Mr. Bradley, in the common Christian style, prefers revelling in religious buncombe and religious falsehood. He says that Gambetta on his dying bed confessed his mistake, and that Voltaire "came to see" that the intellect is not everything. The absurdly untrue statement that "there is no truth but that revealed in or based on the Word of God" is a sample of the rubbish in which a Y. M. C. A. lecturer delights. Will he kindly show us where Euclid's axioms and the multiplication table are to be found in the book which he says "is the fountain of all Truth" and the "infallible guide to all Truth?" Or will he confess that his assertion is only a ridiculous hyperbole?

WE quite agree with Mr. Bradley's assertion that a questioning of the inspired Word of God often leads to a practical rejection of the Bible and to a total shipwreck of religious faith. The Holy Scriptures will not stand examination, and the Christian tempted to be intellectual may well exclaim with Mr. Bradley, "Can we then afford to question them?" As a Christian, Mr. Bradley, you decidedly cannot, but as a man it is your duty to do so. "Prove all things; hold fast that which is good."

In the discussion on the Seats Bill last week, on a proposal to alter the arrangement of the Liverpool Parliamentary divisions with a view to facilitating the return of an Irish candidate, Mr. T. Healy postured as a champion of religious equality, and alluded to the fact that whilst several Roman Catholic constituencies in Ireland returned Protestants to Parliament, in only one instance, and that quite recently, had an English constituency returned a Roman Catholic.

UNFORTUNATELY, however, the instances alluded to by Timothy, M.P., do not encourage lovers of liberty to yearn for their multiplication. Mr. Healy says to be a Catholic is, in England, sufficient to deprive a man of any chance of being returned to Parliament; but this complaint comes with especial bad grace from the member of a party which enters into an alliance with other enemies of liberty, in order to keep a duly elected member from his seat; and the conduct of the English Catholic member on this question is certainly not calculated to induce really Liberal constituencies to return others, whose religion may compel them to be unjust.

MR. LEWIS JACKSON, a gentleman of the Hebrew persuasion, has recently published a pamphlet in which he advocates the adoption, by his co-religionists, of the Christian in lieu of the Jewish Sabbath. The essay was first offered to and refused by an orthodox Jewish publication in London, with the result that it has excited much more attention on both sides of the Atlantic than it otherwise would have done. Mr. Jackson lays stress on the monetary loss which those Jews suffer who adhere strictly to the observance of their Sabbath, and, though he is strenuously opposed by the Rabbis, his argument is one which has enormous weight, not only with Jews, but with Christians.

SIR HUSSEY VIVIAN, in opening a Wesleyan Sunday-school at Swansea, took occasion to mention his personal objection to the Athanasian Creed. This statement has elicited a correspondence in which it is shown that a number of clergymen never use that creed, although by the canons of the Church they are ordered to do so.

A MAN, named Riordan, has been sentenced to two months' imprisonment with hard labor for calling out in church that Canon Griffin was a liar in terming country dances the cause of outrage and immorality. Next time Mr. Riordan will write a polite note to the canon's bishop calling attention to the dubious character of his statements.

The *Weekly Dispatch* prize for the best twelve lines of original verse, with the following endings in the order given: Afraid, dismayed, found, awhile, beguile, round, adore, restore, just, design, repine, trust—has been awarded to Mr. Henry Earle, for the following:

MR. BRADLAUGH'S MEETING AT ST. JAMES'S HALL.

When our bishops and parsons to speak are afraid,
And stand 'mid the rush of the war-tide dismayed,
And in bloodguilty silence are found;
When the mis'ries of war cannot stir them, awhile
Their cut-and-dried tenets their senses beguile,
And break their monotonous round;
'Tis strange—while these Christians great Jingo adore—
To see, to their shame, the Freethinkers restore
Our sense of the right and the just!
Well, if this be the aim of the Christian design,
No more o'er our bishops and priests I'll repine,
But rather an Atheist trust!

THE Rev. H. Allon, D.D., says we must believe in God in the same way as we believe in gravitation, because, although unseen, we have the results of his existence. Gravitation, however, is but a word implying an observed order of facts. No one supposes it implies a conscious personal existence. If this D.D. has no better argument for his deity, we think those letters must stand for Decided Duffer.

THE Rev. John Hunter, a popular Congregational minister of Hull, has compiled a liturgy for his congregation, in which are special prayers for the editors of newspapers. Mr. Hunter knows that the "chapel" editors frequent is one where the "devil" is always at their heels, but from what we know of editors we believe they are past praying for—especially the pious ones.

A CONFERENCE of Presbyterian ministers recently propounded the following conundrum. How can ministers best continue their theological studies in connection with their pastoral duties? Answer: Don't stay so long visiting where the husbands are not at home.

THE Bishop of Rochester is scandalised that girls attend confirmation attired as if for a ball. His wrath is in especial directed against sham pearl necklaces and white satin shoes, and he threatens to refuse confirmation to all so attired. As the Bishop also refuses to confirm girls under fifteen, we wonder if he wants them to wear short petticoats to ascertain if they wear white satin shoes, or will he appoint a chaplain to make them stand in a row and hold up their tootsies for inspection before Bishop Thorold lays his holy hands upon them.

JEZREEL, otherwise White, the prophet who was to have established 144,000 saints at Gillingham, near Chatham, is dead, but has left behind him his "Flying Roll," and a successor in the person of James Cumming, of Scotland, who will proceed to gather the saints together, and await the second advent.

THE *Princeton Review*, one of the most noted of American theological quarterlies, has suspended publication. The public prefer to read the *North American Review*, where they can hear both sides.

A WEST-END clergyman recently made the following announcement:—"Remember our communion service next Sunday forenoon. The Lord will be with us during the morning services, and the bishop in the evening."

It is said that a Greenland missionary had to be recalled, because he had not made a single convert. On reaching home, he said, "the natives would crowd round me in the bitterest cold until I began to speak of the terrors of hell fire prepared for all who did not heed my words. The thought of going to a place where it was always warm affected them differently from what I expected, for the prospect appeared so desirable to the poor creatures trembling with cold, that from the same hour they never came back!"

SQUABBLES have been the order of the day at the Easter vestries. The Earlston Church scandal has cropped up again, and at Warrington the Rev. W. Quekett has been called over the coals for dismissing his curates because they were disliked by Mrs. Quekett, whom one of the churchwardens called the real rector of Warrington.

WE printed a paragraph last week stating that Alfred Scott Thomson, a member of the Church Army, had been sent to Reading Gaol for deserting his wife and family. W. Carlile, hon. sec., writes to us from the headquarters, at 36 Southampton Street, Strand, to say that Thomson "has no connection with the Church Army, nor has he had any for some considerable time." But how long is "some considerable time"? Probably since Alfred Scott Thomson was "found out."

"THE City of Churches," as Brooklyn has been styled for many years, appears not to be correspondingly a city of church-goers, as one of her ministers finds upon investigation that there are 250,000 people there who never go to church.

SOME Jews in Constantinople were contesting with some Turks about paradise, saying that no one would be permitted to enter there but themselves. The Turks asked, "If it be as you assert, where do you mean to place us?" The Jews were not so daring as to say that they would be entirely excluded, and therefore only replied, "Oh! you will be outside the walls, and you will look at us." This dispute reached the ears of the Grand Vizier, who said, "Since the Jews leave us outside the walls of Paradise, it is quite right that they should provide us with tents, so that we be not exposed to the sun and the rain." Consequently, after that time, the Jews at Constantinople had, in addition to their ordinary tribute, to pay a tax to defray the expense of the afore-said tents.

PRIMROSE DAY.—(1885.)

I ALWAYS was taught, in the days of my youth,
That flowers were emblems of sweetness and truth;
But I learn in old age, to my greatest surprise,
That a primrose now favors a Father of lies.

R. T. S.

"Who is the wisest man mentioned in the Scriptures?" asked Miss Goodenough of one of her Sunday-school class on a very recent Sabbath. "Paul!" exclaimed a little fellow, confidently. "Oh! no, Johnnie; Paul was a very good man, but Solomon is mentioned as the wisest man." "Well, my father says Paul was the wisest man, because he never married; and I guess father ought to know!" replied the boy, rather emphatically. And Miss Goodenough, who has now reached the sunless side of forty, did not contradict him, even though she may have had her own views upon the subject.

THE Rev. Mulkittle is still having trouble with his boy. "Pa, was Peter a good man?" "Yes, he was one of the favorite disciples." What made 'em call him Simon Peter; why didn't they call him Peter Simon?" "Simon Peter was his name." "And was John's name John Jim?" "No, his name was simple John." "I thought my Sunday-school teacher called him John Jim." "You are telling a story, now. You know you didn't think so." "But I could have thought so. Was it Peter that had the rooster?" "No, Peter didn't have a rooster. You are thinking about the cock that crew when Peter denied his master thrice." "Why did he deny him?" "Why, he said that he didn't know him." "Then the rooster crowed, didn't he?" "Yes." "Was it a red rooster?" "I don't know." "Was it a dominicker?" "I told you that I didn't know." "You said that you didn't know he was a red rooster, but I thought that you might know that he was a dominicker. Was the rooster a game chicken?" "I don't know, I tell you." "But, pa, you didn't tell me." "Go away now. I shall not talk to you any more. I am ashamed of you."

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, April 19, Hall of Science, Old Street, London, E.C., at 11.15, on "Gladstone's Copy of Beaconsfield," at 7, "Christ on Calvary."

APRIL 26, Hall of Science.

MAY 3, Hall of Science; 6, Camberwell; 10, Milton Hall; 17, Hall of Science; 20, Camberwell; 24, N. S. S. Conference; 31, Manchester.

JUNE 7, Liverpool; 14, Plymouth; 28, Bristol.

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. 7½d.

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

RECEIVED WITH THANKS.—A. R. Benyon, C. Ward.

A. GENT.—No. If you want further information you had better write to Mr. Bradlaugh.

A. M. H. G.—Glad to receive cuttings, and still more so to hear that you have "risen with wearied heart and feverish brain out of the nightmare of Christianity."

E. SIMS.—Thanks for the cuttings. We hope the Rev. Prebendary Scott will like the paper you sent him.

T. J. EASY writes: "On seeing your Comic Bible Sketch this week, the idea struck me that if the Lord had such a job as that to bury Moses, it accounts for his taking Elijah to heaven in a chariot of fire."

W. BRYAN asks us to announce that the Bristol Branch of the N. S. S., which has long been under a cloud for want of premises, will resume its regular meetings this evening (April 19) in the new St. James's Hall, Cumberland Street, at seven o'clock. We wish the Branch every success, and we trust that all Freethinkers in the city will rally round it.

C. WARD.—Cuttings are always welcome.

S. BROWN asked us a week or two ago for the address of Mr. James Hooper, which we were unable to give. Mr. Hooper has since forwarded it—23 Keswick Street, Sneinton, Nottingham.

BILLY TWIST and W. PRICE send us each a copy of some verses beginning "Money, oh money, thy praises I sing." We are obliged to them, but the poem has long been included in one of our "*Freethinker* Tracts." From various quarters we receive about a dozen copies of this production every month. It is very kind of the senders, of course, but there can be too much even of a good thing. We hope our readers will notice that we are fully supplied with the article.

J. G. H.—Thanks. See "Acid Drops."

J. T.—Your idea is good, your verse bad.

J. W. GRANTHAM.—We are always glad to see the lively *Bulletin*. Thanks.

J. H.—We are pleased to receive your interesting communication. The other convert from the Jewish ministry, like yourself, does not wish his name divulged.

J. HUNTER.—The best work upon Rationalism is that of Lecky, on "Religion and Science." Draper and White.

F. N. H.—Christian chronology, as we point out in the preface to the "Sopher Toldoth Jeshu," is hopelessly confused. In regard to the difficulty you mention, there were two Herods—one King of Judæa, the other Tetrarch of Galilee.

INVESTIGATOR.—We have no personal acquaintance with the man.

L. MILLS.—Part I. of "Comic Bible Sketches" is in the press, and we hope it will be ready next week. Yes, it does contain *all* the Sketches for which Sir Henry Tyler prosecuted us, and many more. Mr. Foote's Preface extends to seven pages, and is one of the best things he has written.

J. PARRIDGE.—We value your Committee's vote of thanks, but we only did our duty. We trust that you will make the Whit Sunday Conference a grand success so far as that depends on your efforts.

J. LUBBOCK.—The little sketch over the verses will do capitally, and the designer should be encouraged. The ink and subject of the large sketch are both too blue.

W. JOYCE.—"The Shadow of the Sword" is advertised as a "Secular Sermon," but you will find it very different from the ordinary run of sermons. It is by no means a cure for insomnia.

R. T. SWIFT.—Thanks. Your own verse shall appear. We don't care for the copied verse on Churchill.

SCRIBE writes that the Rev. Gratten Guinness's students tried to oust Mr. Trumper from his old Atheistic platform in Victoria Park last Sunday, but after a sharp tussle the Christians were defeated with great loss of temper.

A. HERVEY.—Pleased to receive your cordial letter. You need not fear our relenting. We shall maintain our old attitude towards superstition and Christianity in especial.

ANTHONY.—We cannot guess the value of the old Latin Bible without knowing where it was published.

PAPERS RECEIVED.—Anti-Christian—Manchester Weekly Times—Midland Free Press—St. Louis Post-Dispatch—Australasian—Clerkenwell Chronicle—Republican—Owl—Lucifer—Boston Investigator—Willesden Herald—Cambria Daily Leader—Naval Brigades News—Shields Daily Gazette—Western Daily Mercury—Warrington Examiner—Sydney Bulletin—War Cry—Hampshire Independent.

PRIZE COMIC BIBLE SKETCH.



THE FIRST SUNDAY.

"In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—EXODUS xxxi., 17.

SUGAR PLUMS.

A CAPITAL audience met at Milton Hall last Sunday evening to hear Mr. Foote's lecture on "Religion and Dynamite." The lecturer was suffering from the relics of a very bad cold, which had confined him to his bedroom for three days during the week, but he spoke vigorously for nearly an hour and a half, and received a special ovation on resuming his seat. This evening (April 19) Mr. Foote delivers a new lecture at the Hall of Science—"Christ on Calvary."

MR. FOOTE's new pamphlet, "The Shadow of the Sword," is now ready. It contains three or four times as much matter as his *Progress* article on the Ogre of War. It is written in his best vein, and is a magazine of information on the subject. A large number of copies were ordered beforehand, and we are sure that the pamphlet will command an extensive sale. Freethinking lovers of peace would do well to lend it to their orthodox friends. It is written from our point of view, without obtruding our special anti-theological doctrines. We recommend it as an antidote to the prevalent war-fever.

THE Camberwell Branch of the N. S. S. is to be congratulated upon the opening of its handsome new hall. It is excellently situated, and capable of accommodating 800 persons. There was a large attendance. Among the speakers were Mr. Bradlaugh, Mrs. Besant, Mrs. Sowden, Miss T. Smith, Mr. Feroza, an Oriental, who made an admirable speech full of facts and common sense, Mr. Moss, Mr. Standing, Mr. Ramsey and Mr. G. J. Holyoake, who, since he has so long expressed horror at crude blasphemy, astonished the auditors by remarking that he pitied Jesus Christ for having to rise at Easter, two months before the earth was warm. Mr. T. Parris and Mr. G. W. Foote were unavoidably absent through illness. The premises are the freehold property of the South London Secular Hall Company, whose finances, we are pleased to see from the report, are in a flourishing condition.

THE National Association for the Repeal of the Blasphemy Laws acknowledges the following additional subscriptions:—W. G. Taplin, 5s.; G. R., £1; Plymouth, Stonehouse and Devonport Branch of the N. S. S., £1 1s.

WE have ourselves to acknowledge the following subscription to the same Fund:—L. S., 1s.; H. L. Ridgway, 5s.

THE eighteenth volume of the *Encyclopædia Britannica*, just issued, gives four columns to Robert Owen. It says, "Apart from his Socialistic theories, it should be remembered that he was one of the foremost and most energetic promoters of many movements of acknowledged and enduring usefulness. He was the founder of infant schools in England. He was the first to introduce reasonably short hours into factory labor, and he zealously

promoted factory legislation—one of the most needed and most beneficial reforms of the century; and he was the real founder of the co-operative movement. In general education, in sanitary reform, and in his sound and humanitarian views of common life, he was far in advance of his time." The article is from the pen of Thomas Kirkup.

It is an agreeable change to find that the wholesale insult and calumny bestowed on the Freethought party by the religious press can occasionally be varied by a word of sympathy or praise. The *Christian Commonwealth* acknowledges the services rendered by Mr. Bradlaugh and his followers at St. James Hall in protesting against the Soudan war. It even says: "Much was said at the meeting that was true and brave. Certainly such a demonstration was a reproof to large sections of the Christian Church." Of course it mixes this with the usual insult of assuming that utilitarians are impure, and that their "only philosophy of life is unadulterated selfishness," and it falsely and most unfairly charges Mr. Bradlaugh with not having protested against the bombardment of Alexandria, and our conduct in Egypt and the Soudan generally, until he could take advantage of the revulsion of public feeling now setting in. Christians think that the Freethinkers, whom they make outlaws fighting a desperate and uphill fight for their own rights and liberties, ought also to be always taking the part of a forlorn hope in the social and political work which Christians neglect and oppose. The compliment may be a high one, but the unconscious hypocrisy and insolence of such expectations are contemptible in the extreme. The one favorable symptom is, however, more noticeable and significant of the future than the more horrible features of the disease called Christianity, which is now, we hope, on the turn, after the ravages of centuries.

If our language in the preceding paragraph is objected to by the editor of the *C. C.*, we ask him to read the perfectly true description of the main stem of Christianity given in his paper in the article on "Pew-pecked Parsons," where the writer says: "The whole history of Rome, with its Jesuitism, its Inquisitions, its *Auto-da-fé*, is one long ghastly illustration, drawn by the bloody fingers of Moloch himself, of the longevity of the religious tiger."

SOME time ago Professor Marsh, of America, discovered fossil birds with teeth, bridging the supposed gulf between birds and reptiles. Fully as remarkable is the alleged discovery of a living bird with four feet. This bird inhabits the island of Maijo, in the Lower Amazon. It is only four-footed, however, during infancy. The announcement of its existence has been made to the Chicago Academy of Sciences by Mr. E. Brigham, who has studied its embryology, and finds that the fore-feet, which are unmistakably shown in the egg development, remain for a period of several days after hatching. Later on, the digits and claws of the fore-feet are foliated, and the true bird asserts itself. This should interest Darwinians.

WE have received from Sydney, New South Wales, a copy of the rules of the *Liberal Association*, which, we are glad to see, goes in for "the complete Secularisation of the State." The Association, which is presided over by Mr. F. T. Thomas, has already obtained the opening of the art gallery at Sydney on Sundays. The *Liberal*, a Freethought journal, is the organ of the Association.

AMONG articles in Mr. Stewart D. Headlam's *Church Reformer* interesting to Freethinkers are those on "The Liberation of the Church," "Browning and Christianity" and "Two Atheists on the Land Question." The "two Atheists" are Mr. Bradlaugh and Lord Salisbury.

THE Bishop of Manchester acknowledges that it seems as if the foundations of faith in Christ are being ruthlessly shaken on every side. The sacred truths of Christianity, even the resurrection, are being assailed, and the materialism, positivism, and religious scepticism, which are in the air make him afraid. We, on the contrary, rejoice. We see the assured triumph of the future, and we can hardly pity a poor, helpless bishop, whose Church has lost its power to imprison and slay.

In these distressing circumstances the Bishop grows quite jubilant over two "eminent professors" who admit Christ's resurrection, and say that it is the only physical evidence we have of the life beyond the grave. But the Bishop does not tell us how many eminent professors thoroughly endorse the latter part of this admission without in the slightest degree accepting the first portion.

It is intended to establish a museum at Paris exclusively devoted to comparative religion and forms of worship. All sacred objects from fetish stones to statues of saints, from bells to Bibles, will be collected. There could be no better corrective of belief in one exclusive revelation than such a museum. It will be a pity if they cannot add some portion of the Holy Ghost.

UNDER the title of "Taoist Texts" Messrs Trübner have just published a translation of the sacred books of the followers

of Lao-tze, including the Tao-teh-king. Mr. F. Balfour is the translator.

THE first incineration at the Crematorium of the Cremation Society at St. John's, Woking, Surrey, took place a short while ago. The body of Mrs. Pickersgill, a lady well known in literary and scientific circles, was reduced to ashes within the space of one hour. The result of the trial of this sanitary method of disposing of the dead was considered eminently satisfactory.

MR. STANDRING'S *Republican* for April has a good portrait of Thomas Slater, of Bury. The same number contains a capital article by Mr. E. T. Craig on "Our Insane War."

The *Birmingham Owl* says, "There is not quite enough of the instalment of Mr. Foote's account of how he was recently a "Prisoner for Blasphemy" in *Progress*, though the editor probably has his reasons for not giving too much of such lively copy." Nothing of the sort. There was no room for more in the April number. The May number will contain a longer instalment.

ANOTHER correspondent, who was in the Jewish ministry at least fifteen years, but who has come over from the Jewish pulpit to the Hall of Science, expresses his pleasure with the *Sepher Toldoth Jeshu*, which he says recalls many sayings of his early orthodox acquaintance. Among other matters he tells us that when they wish to apply the most opprobrious epithet possible to any hated person they call him by the term applied to Jesus in the first chapter of the *Toldoth Jeshu*.

OUR correspondent suggests that the passage in Lev. xxiv., 16, which is translated in the English version "He that blasphemeth the name of the Lord, he shall surely be put to death," and by a writer in the *Jewish World*, "He that pronounceth the name of the Lord," etc., may also be rendered, "He who speaks of God as a female shall be put to death." The Hebrew is an excellent language for a divine revelation. It affords such scope for variety of interpretation.

At the opening of the new Theistic Church in Swallow Street, Piccadilly, Mr. C. Voysey announced that while our museums and art galleries remained closed on Sunday it was intended to give organ recitals in the church on Sunday afternoons.

THE "TEACHING OF THE TWELVE APOSTLES."

In an article in the *Manchester Weekly Times*, "Verax" brings the ancient Christian treatise—or clever modern forgery—called the "Teaching of the Twelve Apostles" before the notice of the public, and gives a full translation of the document. He treats it as undoubtedly "a precious fragment of Christian antiquity," written probably at the close of the first or commencement of the second century. (Some critics, however, would date it from the latter part of the second century.) If genuine, this work should have been incorporated with the Christian Scriptures, and should now form part of our Bible. But the fact of its remaining unknown and unheard of, except as a lost work once held in high honor, until Bryennios, the Greek Metropolitan of Nicomedia, found it quite recently in the library of the Patriarch of Jerusalem in a monastery at Constantinople, is at least a suspicious circumstance, and the alleged reluctance of the discoverer to submit it to photography and a thorough examination may perhaps be another. Seeing that the library has been open to searchers for many centuries, it is singular that no one came across the precious document until now. "Verax," however, says that it has "passed unscathed the critical ordeal of the learned world," and, as this over-statement of the case has a fair amount of truth in it, the manuscript may be a genuine copy of the Christian work from which the early fathers quoted. If authentic, Christians will have to ask themselves why God permitted the disappearance of a current work equal to, if not surpassing, some of the Gospels in authority and antiquity, and we shall be left to wonder whether any more of the many lost and rejected Christian scriptures will be brought to light to supplement the present Bible. If, like the "Apostolic Constitutions" or "Recognitions," the work is not genuine or authentic, it must at least be a very good imitation of the real thing, and it is evidently a faithful reflex of early Christian doctrine, or of what the best scholars accept as such. Viewed in either light it is instructive, and should be especially so to modern Christian sects, with their complicated doctrines and observances.

On reading the translation, we find that the commands to love God and one's neighbor, to love and bless enemies,

to turn the cheek when smitten, to go two miles if forced to go one, to give the tunic to him who takes the cloak, to give to all who ask, to be meek, to shun anger, to recite the Lord's Prayer, and so forth, are echoes of, or are echoed by, Christ's teachings in the synoptical Gospels. Which may be the more original it is hard to say, for Gospels and "Teachings" alike are patchwork productions, badly compiled and edited, made up of oral remembrances, written scraps and current traditions, gradually taking shape as current works of repute and authority. The general tone of the work reminds us of Matthew and Mark, and not in the least of John, which probably was the latest and by far the most unscrupulously-written of the canonical Gospels. Taken as a whole, these "Teachings of the Apostles" are more simple and practical and liberal, and less doctrinal and superstitious, than the Gospels. They consist largely of moral injunctions. They treat baptism and the Lord's Supper in almost a rationalistic manner, the one being made merely an initiatory ceremony and the other only a service of thanksgiving. There is no idea whatever of the later doctrines of baptismal regeneration or of transubstantiation. Nay, it would seem that far more important Christian doctrines were not known to the early Church. The vicarious atonement, the whole Christian scheme of salvation by faith, the crucifixion, the godhead of Jesus and the immaculate conception, seem to be as yet undreamed of. Jesus is spoken of as God's "servant," not as his equal, and in the Eucharist the disciples say, as Unitarians or Deists might: "We thank thee, our Father, for the life and knowledge which thou madest known to us by Jesus thy servant." Surely if the most essential doctrines of modern Christianity had been known to the early Church, the writer would have worded several of his instructions very differently. Baptism, it is true, is to be "into the name of the Father, and of the Son, and of the Holy Spirit," but there is absolutely no indication that this phraseology implied the Trinity which it originated. Jesus of course, like all men, would necessarily be a son of "our Father," and so would be pre-eminently honored with the phrase "Son of God" as a title, as he was also with the special titles of "Son of Man," "Lord and Master," and so forth. And "Holy Spirit" would have meant only God's influence or power sent forth among men, and not a separate person.

A commendable indifference to the petty differences that subsequently distracted Christendom is seen in the instructions for baptising converts. The baptism was to be in living (*i.e.*, running) water. Failing this, other water, either hot or cold, would suffice. If there was not sufficient water for immersion, water was to be poured on the head. If God had incorporated these apostolic directions in the New Testament, much dissension on the subject might have been avoided.

The practical nature of the "Teachings" is shown in chapters xi. and xii., which provide against the abuse of Christian hospitality by the greedy and idle "Christ-trafficke." No one was to be allowed to live in idleness. No "apostle" could remain as a guest for more than two or three days, under penalty of being known as a false prophet. The apostle who asked for money was also an impostor. A prophet "in the spirit" could order "a table," but could not partake of it himself, and if while still prophesying or raving "in the spirit" he should ask for money or anything else to be given to him, his request was not to be listened to. The command to give freely is in another place qualified with the words, "so long as thou knowest to whom thou givest," and the beatitude is corrected with a curse, "Woe to him that receiveth" if he "hath not need."

Among other points of interest we notice the following. Christian ownership of slaves is recognised without rebuke or correction, save of undue severity or bitterness towards them. Christians are not to fast on the second and fifth days of the week, but "on the fourth day and the Friday." They are to watch for the unknown hour of the Lord's coming and to be constant, for the whole time of their faith, they are told, shall not profit them unless they are found perfect in the last season. No one is threatened with hell-fire or eternal torment, and there is apparently no need of it, for the resurrection of the dead, "not, however, of all," is distinctly expected to refer only to the "saints." As hell and the fall of man seem to be unknown, so also the idea of being saved from hell by Christ's

death is only conspicuous by its absence. In chap. iv. we read: "Thou shalt give with thine hands, as a ransom for thy sins," and in chap. i.: "Blessed is he who giveth according to the commandment, for he is innocent." Charity—not Christ—is the ransom for sins, and justification by alms-giving takes the place of the subsequently-invented doctrine of justification by faith. The most remarkable circumstance, indeed, in this document is its silence concerning what are now considered to be the fundamental doctrines of Christianity, and we believe that, whether genuine or forged, the manuscript in this respect accurately represents the teachings of the Church in its earliest and obscurest years, when from the original system of purely monotheistic morality the more striking theological dogmas of Christianity were being gradually evolved.

W. P. BALL.

STRICTLY RELIGIOUS IN MICHIGAN.

AN old couple, man and wife, were along the wharves a day or two ago hunting for an upshore boat, and the woman explained to a steamboat agent, "It's a very stormy season, and we expect to be seasick, and we'd rather go on a boat where the captain is a religious man."

"Well, that's all right," he replied. "We've got one very religious captain on our line, and his boat sails to-night."

"Can we go down and see him?"

"Oh, yes. Keep right down the street until you see the boat."

The couple walked on, and finally boarded the steamer. The captain and all hands were busy with cargo, but the old folks walked up to him, and the old woman said—

"Captain, you have been recommended to us as a religious man."

"The—I have!" he promptly growled.

They looked at each other with consternation depicted in their faces, and then the old man said—

"Captain, what church do you belong to?"

"I am blanked if I ain't bothered by more dashed lunatics than any other blanked man on the dashed lakes!"

Man and wife retired to consult, and after getting ten feet away, the woman said—

"Henry, he's not a religious man."

"No, Maria; but you see this is out West. We don't swear and belong to the church, too, up in New Hampshire, but they may be differently out here. He swears, but he looks like a man to depend upon in the storm."

"Shan't we look for another?"

"I guess not, Maria. I guess the religions here in Michigan are kind o' stretchy, and they 'low swearing on steamboats and around depôts. We'll go by this boat, and if he don't swear any harder than he did to us mebbe Providence will let him squeeze through on the up trip and sink him when he comes down!"

FREETHOUGHT GLEANINGS.

THE GOSPELS.—The idea of having inspired *four* different men to write a history of the same transactions—or rather of many different men having undertaken so write such a history, of whom God inspired *four* only to write correctly, leaving the others to their own unaided resources and giving us no test by which to distinguish the inspired from the uninspired—certainly appears self-confuting and anything but natural. If the accounts of the same transactions agree, where was the necessity for more than one? If they differ as they (notoriously) do, it is certain that only one can be inspired; and which is that one?—W. R. Greg, "Creed of Christendom."

CHRISTIANITY IN CHINA.—So discouraging is the attempt to convert a vast and immemorial civilisation to a new religion by a scheme of authorised assumption, that many missionaries take refuge in an expectation that a people who are proof against ordinary methods will be Christianised by miracles. This *penchant* for "miraculous evidences" is the logic of the Christian, which renders it so ill-advised in him to bring charges of superstition against the heathen, is, in fact, an impenetrable barrier to the confidence of a rationalistic people like the Chinese. They readily detect the absurdity of an attempt to absorb all their own sober traditions into the sacred books of a people of whom they never heard, upon the pretence that this people has been miraculously illuminated to furnish the criterions of truth and duty. The old Catholic idea that the Chinese were "*Noe, s neveux*" ever and anon reappears in the standard works of Protestant missionaries. This is unpromising; but the prodigious assumption of exclusive ownership in the way of salvation, and of the extreme religious blindness of the heathen, are enough to defeat the proselytising efforts of any body of men, however able or sincere. Medhurst was quietly asked if he supposed there were no good people in China before his arrival, and how he could think of coming there to exhort people to be good.—Samuel Johnson, "Oriental Religions: China," pp. 850—851; Boston, 1877.

PROFANE JOKES.

"WHAT Queen was it who journeyed to see King Solomon?" Silence prevailed. In order to help them the Sunday-school teacher said: "The name begins with S." "I know," cried Freddy; "it was the Queen of Spades."

A FELLOW of St. John's College, Cambridge, walking with a friend, who was a stranger in Cambridge, by chance met the master of his college on horseback; and on his friend asking who the gentleman on horseback was, he facetiously replied: "It is St. John's head on a charger."

REV. MR. HYSAVUM, who is minus a nasal organ, has company to dinner, and is about to carve a fine turkey. "Now, my little lady, would you like a wing?" "No, thanks; I always have the parson's nose." (General titter of horrified guests). Irrepressible Freddy (reprovingly): "You ought to be ashamed of yourself, Ethel; you know he ain't got any!" (Company all faint).

A PRIEST in extreme poverty resolved to get credit for a miracle. He put the yolks of several eggs in a hollow cane and stopped the end with butter; then walking into an ale-house, he begged to fry a single egg for his dinner. The smallness of his repast excited curiosity, and they gave him a morsel of lard. He stirred the lard with his cane, and to the wonder of the surrounding peasants produced a handsome omelet. The miracle established his fame. He sold omelets, and grew rich by his ingenuity.

FREDDY comes rushing into the drawing-room with his entire face and head covered with gore, shrieking and crying, "Mamma! Mamma!" Mamma gasps out: "Freddy, my darling—oh, I shall faint!—whatever has happened to you? Speak!" Freddy: "Boo-oo-ol you said I was wicked and should never get to heaven, and so—so—I have been trying to wash myself in the blood of a lamb!"

It is narrated as a fact that many years ago, while a clergyman on the coast of Cornwall was in the midst of his sermon, the alarm was given, "A wreck! a wreck!" The congregation, largely consisting of professional wreckers, were eager for their prey, and were immediately making off, when the parson solemnly entreated them to hear only five words more. This arrested their attention until the preacher, throwing off his canonicals, descended from the pulpit, exclaiming: "Now let's all start fair."

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