

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 117.



GOD MAKING MAN.

“God created man in his own image, in the image of God created he him.”—GENESIS i., 27.

“Common sense (which, in truth, is very uncommon) is the best sense I know of: abide by it; it will counsel you best. Read and hear, for your amusement, ingenious systems, nice questions, subtly agitated, with all the refinements that warm imagination suggests; but consider them only as exertions for the mind, and return always to settle with common sense.”—CHESTERFIELD.

THE PRINCE OF PEACE.

GENERAL GORDON was a Christian hero, and he spent nearly all his life in fighting. Mr. Gladstone is a Christian statesman, and he has run up our war estimates, butchered thousands of Egyptians and Arabs, and finally asked for a vote of eleven millions to threaten Russia. England is a Christian country, and during the last two centuries she has been half her time at war. She has conquered with fire and sword, during the last hundred and fifty years, nearly three million square miles of territory, inhabited by two hundred and fifty million people. Within the past century she has spent six thousand million pounds on her army and navy and the interest of her war debt. Yet there are people who love to repeat that old story about Queen Victoria, who, in an interview with a foreign prince, laid her hand on the Bible and said, “*This is the secret of England’s greatness.*”

Well, perhaps in one sense the old lady was right. A study of the book which records the infamous inspired wars of the ancient Jews is no doubt a capital training for a nation of bandits. England goes in for Bible religion and Bible morality, and if she also goes in for Bible warfare she is only consistent. And who can blame her if, as the Anglo-Israelites maintain, she is peopled by the lost ten tribes, and her Queen is the lineal descendant of King David?

Inspired by her dear Bible, England has gone all over the world shouting “Kill, kill, kill,” like King Lear, and

crying like Othello for “blood.” It makes no difference who is in office. Her governments are all alike, and some of them “a little more so.” Gladstone or Beaconsfield, what does it matter? The only difference is, that the one indulged in international burglary without any fine moral pretensions, while the other spends and slays with Jesuitical cant on his lips.

What could be more horribly wicked than the policy of our “Christian statesman” in the Soudan? For months he has been revelling in aimless slaughter of brave men “rightly struggling to be free.” There was no purpose in it all. It was sheer, stupid, callous butchery. We are now going to bolt. Mr. Gladstone will not “smash the Mahdi,” he will not go to Khartoum, he will not try to restore order in the Soudan, and all Lord Wolseley’s fine promises to the friendly tribes are to be washed off like the writing on a slate. Here is morality for you! Not that we object to England’s absence from the Soudan; on the contrary, we hold that she should never have gone there. But she has gone there, and she has done nothing but murder. Mr. Gladstone is the Prime Minister of England, and he is morally responsible for all this. He rushed into the Soudan and out of it again with as much purpose as a mad dog, and he is really guilty of all the blood shed there. And Christian England has not virtue enough to tell him so, or to resent his hypocrisy. How, indeed, can it be expected to protest, when it chuckled over his wretched equivocation that we were at war with no one, while ten thousand troops and our “only general” were fighting in Egypt at a cost of four millions to our treasury?

These are strong words, but do not the times demand it? As Freethinkers we object to murder, we hate it, and we shall denounce it whether the murderer be Conservative or Liberal, Beaconsfield or Gladstone. Their party distinctions are petty, insignificant, compared with the great laws of morality. And when Freethinkers remember how little they owe Mr. Gladstone, how trifling has been his

aid to Mr. Bradlaugh, how calmly he watched three heretics rotting in a Christian gaol, they may well ask why they should refrain from plainly charging him with his crimes.

Christian heroes, Christian statesmen and Christian England, worship the Prince of Peace. The sky-pilots of all denominations are his ministers. Yet how few of them raise their voices against war, especially when their own political party is in office! Dumb dogs all, as the *Pall Mall Gazette* describes them, they worship the Prince of Peace by peacefully enjoying their salaries without crossing the interests or prejudices of their congregations. Most of them are in the spiritual anodyne business, and nowise superior to the traders in soothing syrup.

The Prince of Peace is after all a very fallacious title for the Nazarene at whose breath "the world grew grey." "I came not to send peace, but a sword," are his own words, and they are diabolically true. Christ has been the world's curse instead of the world's savior. More blood has been shed in his name than in any other. And certainly he does nothing to check the horrors of war. His followers are always fighting and killing. Compared with them Buddhists are doves and even Mohammedans are lambs. Christian Europe is a huge camp. Her soldiers are reckoned by the million. Life and wealth are prodigally wasted in warfare. And only Freethinkers seem to raise their voices with any effect against this criminal insanity.

Christianity is utterly played out. It never was fit for much, but now it is absolutely useless. Nay, it is worse than useless. It is a mere sham, an organised hypocrisy. It corrupts men's hearts, deadens their consciences, and makes them wink at any wickedness which covers itself with the cloak of religion. It must be swept away in the interest of truth and humanity. Let us hold no terms with it. Let us fight it with all our strength. Let us, as Voltaire said, "Crush the Infamous."

G. W. FOOTE.

DR. BARRY, Bishop of Sidney, has ordered his clergy to refuse Church privileges to all persons who have married deceased wives' sisters, although in Australia such marriages are perfectly legal. So much the better, since it will lead to the relinquishment of a Church that is so narrow and so arrogant in setting itself above the civil law.

APRIL the 23rd was an old English holiday, being dedicated to St. George the patron saint of England. The real history of this worthy is very little known. Gibbon relates it in the twenty-third chapter of his "Decline and Fall." George was the son of a fuller in Cappadocia. From this obscure origin he raised himself by the talents of a parasite, and his patrons procured him a lucrative contract to supply the army with bacon. He accumulated wealth by the basest arts of fraud and corruption, and his wealth procured for him the bishopric of Alexandria. In course of time "the infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry and of the garter."

ENGLAND, none the less, has a worthy saint for this very day. William Shakespeare, the author of the Saxon Bible, whose name will remain when the whole tribe of saints are sunk in oblivion, was born on April 23.

BUCKLE, in his earlier chapters of the "History of Civilisation," quotes from a statistician that suicides are more frequent amongst Protestants than Catholics. Talmage will see in this an argument against Protestantism.

THE Heathen Chinese has long since discovered that the Bibles so lavishly sent out from this country make excellent material for *papier maché* articles, and now the Red Indian claims a passing notice as having found some practical use for Easter cards. A Quaker lady in Philadelphia, according to an American authority, spends hundreds of dollars yearly in Easter cards which she despatches to the Indians. They are received with great thankfulness, the squaws utilising them in their toilet, and the chiefs glueing them to their backs. When thus adorned with crosses, windmills, and "Black Crook girls," the noble savage must present a really picturesque appearance.

BUT let it not be imagined that New York is behind the City of Brotherly Love in the matter of Easter cards. The Empire City owns a resident who is a purchaser all the year round. He is subject to epileptic fits, and when he feels one coming on he knocks at some private house, and on being shown into the parlor informs the lady of the house of the nature of his malady. This done, he rolls on the floor and makes the most horrible noises, nearly frightening the lady out of her wits. Next day she receives, as some recognition, a packet of Easter cards!

PROFESSOR WELLHAUSEN ON THE PENTATEUCH.

ONE fortunate result of the heresy-hunting of Professor Robertson Smith by the Presbytery of the Scottish Free Church for his articles in the "Encyclopædia Britannica" has been that the conductors of that monumental work have selected to write on cognate subjects a scholar under no necessity of trimming his opinions to suit those expressed in the Westminster Confession of Faith. Poor Robertson Smith was in a strait. He had either to risk the displeasure of the orthodox by embodying in his articles the results of modern biblical criticism, or to stultify his reputation and become the laughing-stock of Europe by following on the lines laid down by his Church. He chose the former alternative, though in the timid fashion of a man who lets "I dare not" wait upon "I would," and received his reward—a prosecution for heresy, dismissal from his professorship and appointment to a better one.

Professor Wellhausen, being a foreigner, is under no apprehension of a prosecution for heresy. His "Geschichte Israels" (History of Israel), although it has to make its way against the renowned works of Keunen and Ewald, has established a European reputation, from which his articles on "Israel and Moses" in the "Encyclopædia Britannica" will not detract. He is already feared and abused by the orthodox as "a critic of the destructive school."

The article on the Pentateuch, in the just published eighteenth volume of the "Encyclopædia Britannica," is sure to occasion further fluttering in the theological doves. Although not devoid of that heaviness which seems inseparable from German scholarship, its conclusions, with which alone we shall deal, will somewhat startle those brought up in the traditional belief that the first five books of the Bible are the work of Moses, and who are unacquainted with what modern criticism has to say on the subject. Professor Wellhausen, who says that as the Pentateuch and the book of Joshua form one whole, it is therefore more correct to speak of the Hexateuch than the Pentateuch, traces the growth of criticism from the time of Spinoza, who, in assigning the "books of Moses" to the time of Ezra, anticipated and even went beyond modern criticism, and Jean Astruc, who in distinguishing between the Jehovist and Elohist documents in the same book, laid the foundation of subsequent research. Professor Wellhausen's own view, which may be considered the summary of authority upon the subject, assigns Deuteronomy and the Jehovist portions of the Hexateuch to the time of Josiah—that is to say, over 800 years after the death of the alleged author. Bible-readers will remember the momentous finding of the book of the law by Hilkiah the high priest, narrated in 2 Kings xxii, 8—11, and 2 Chron. xxxiv, 14—19, a finding of a work which the historical books of the Old Testament clearly show was never previously known, and which suggests that Mr. Hilkiah was an ancient antetype of Mr. Shapira. The Priestly Code is assigned to a still later date, being first made known by Ezra, over a thousand years after Jahveh had buried Moses. "The record of this step," says Prof. Wellhausen, "is contained in Nehemiah viii.—x. It is closely analogous to the introduction of the Deuteronomic law under Josiah in 2 Kings xxii. Just as we are told there that Deuteronomy became known in 621 B.C., having been unknown previously, so we are told here that the Torah [law] in the rest of the Pentateuch became known in 444, and was unknown till that date. And, further, as the date of Deuteronomy can be inferred from the date of its publication and introduction under Josiah, so in like manner the date of the composition of the Priestly Code can be inferred from its publication and enforcement by Ezra and Nehemiah."

It follows that the boasted antiquity of the laws of Moses is all a myth, and their ascription to that hero nothing less than a forgery. So far from the Bible being, as the vulgar believe, one of the oldest books of the world, it is quite modern compared with the Egyptian Book of the Dead; the Assyrian Tablets, which tell earlier stories of the Creation and the Deluge; the Chinese Shoo King; and the Hindu Vedas. It is even subsequent to Homer and Hesiod, and a large part of it is later than the Greek sages, Thales, Solon, Pythagoras and Lycurgus; the Hindu sages, Manu, Kapila and Gautama; and the Chinese teachers, Confucius and Laotse.

J. M. WHEELER.

ACID DROPS.

DR. TEMPLE, the new Bishop of London, has been "confirming" young people at Brentford. He told them that confirmation was a gift of the Holy Ghost, but forgot to tell them how much it was worth in the open market. More to him than to them, we expect. He advised them to read a small portion of the Bible daily. Capital! If they read a *large* portion daily they would soon know too much about the Blessed Book, and that leads to Atheism. He also told them to pray to God daily, and "above all" to receive the holy communion. Above all! Of course. Priests always recommend most earnestly the *rites* of their Church, because they minister to its power and profit. Like the rest of his cloth, Dr. Temple's rule is two for himself and one for God. An admirable rule of three!

THE Rev. J. Ossian Davies has been holding forth to the pious young snobs at Exeter Hall on things in general. Among many other sensible "tips," he advised them to avoid "nibbling scepticism," which would go into such matters as the length of the tail of Job's leviathan. Mr. Davies, however, calls the Apostle Thomas "an honest sceptic." But why this difference? Why should physiological inquiries about leviathan's tail be wrong, and anatomical researches into Christ's interior be all right? Perhaps Mr. Davies will explain.

ANOTHER speaker at the same meeting, Dr. Sinclair Paterson, said that "The Bible ought to be read without question, and without doubt." This is what he calls "The Practical Study of the Bible." Very practical indeed! Dr. Paterson evidently thinks with other sky-pilots that the believer who hesitates is lost.

MR. SPURGEON has been seeking the Lord for three months at Mentone. The kind of Lord he found at South London didn't agree with him, but the article he found in South France did him a power of good. He is back in the Tabernacle once more, looking ever so much better, and preaching the same old nonsense in the same old manner. Mr. Spurgeon has made very little protest against English butcheries in the Soudan, for Gladstone is in power, and he is not only a good Christian but an occasional patron of the Tabernacle itself. But now there is a prospect of war with Russia he whines to the Lord about our unjust wars, and begs him not to let loose a Great Power upon us. "O Lord, we've thrashed others, but don't let anybody thrash us." What cowardly humbug, to be sure!

THE American Adventists having once more announced the end of the world and the coming of Christ, preparations were duly made by the sect. One leading family, the Kails, of Creston, prepared their robes, and abandoned all worldly pursuits, resigning such situations as they had held. Thomas Kail was encouraged to throw off his clothes and represent Adam in his original condition. As he was taken into the streets in this state, the police arrested the three leading members of the family, who went to jail like martyrs, one of them telling the sheriff that Paul and Christ were persecuted, and he could stand it. Isaiah, the great prophet of the Lord, went about naked for three years. Poor Thomas Kail is two or three thousand years too late, or he too might have been a great prophet.

CAPT. FREDERICK HAMILTON, of the Paterson, N.J., column of Major Moore's Salvation Army, goes to state prison for three and one half years for abducting and seducing little Maggie Kerrigan, aged 16. Brother Charles Stone, an extraordinarily enthusiastic exhorter, also a Salvation soldier, stole a purse with 15 dollars in it from one man, and a 25 dollar cornet from another. He is in jail.

PRAYER-BOOKS are now made with bouquet-holders on the outside, and it looks as if in a short time a Bible will not be complete unless it has a plate-glass mirror, with little compartments for hair-pins, face-powder, and cologne on the back.

THE pernicious influence of the Bible upon a man of admirable qualities is illustrated in the fact that when the treacherous Pashas were brought before General Gordon, that Christian hero was occupied in "reading Holy Writ" before consigning them to horrid torture and a cruel death. In Holy Writ he would read how the chosen people of God cut off the thumbs and great toes of Adoni Bezik, and how the man after God's own heart cut his enemies with saws and harrows of iron. Such examples must have overcome his sense of humanity.

THE late Equerry to the Duke of Albany declares that Prince Leopold never visited Mr. Eglinton or presented him with a slate, as alleged by the spiritists. The spiritists continue to say that the Queen and several of her children are believers in spiritism, though not in Mr. Eglinton.

WAS there ever a more overpraised fetish than the Bible? Sir William McArthur, presiding at a meeting of the Lambeth Bible Society, declared that "this country owed more to the Bible than to any other source for its prosperity." He might as well have ascribed civilisation to the fact of bishops wearing lawn.

What a capital remedy for hard times. Cease building ships and devote all our energies to printing Bibles. Our prosperity is about as much owing to the Jew-books as was that of ancient Greece and Rome.

THE Rev. R. P. Downes, editor of *Great Thoughts*, lecturing at St. Leonards on "The Book of God," declared "It could not have been the work of a good man, for it spoke of the weakness of all men. For angels to have produced it there must have been an implication of falsehood, and devils would have condemned themselves by what was said in it. If not written by devils, or angels, or men, it must have been written by God." Here is logic with a vengeance. The idea that the different books of the Bible were written by different men, and reflect their various views and mixed qualities, seems never to have occurred to the reverend lecturer. He thinks of little but angels, devils and God, creatures of whom he knows as much as the man in the moon.

THE *Weekly Dispatch* is very indignant about the "Jewish Life of Christ," and calls it "a cruel insult" to Christians. It is difficult to please some people. We have been scolded *ad nauseam* for ridiculing Christianity, and told that our criticisms are an "outrage" on people's religious feelings. Yet when we publish a scholarly work, dealing in a careful and serious manner with an historic document of great importance, we are told that it is "a cruel insult." Well, our best plan is to please nobody but ourselves; to go on doing what we think right without troubling ourselves about other people's tastes and feelings.

By the way, the *Dispatch* lets the cat out of the bag. Free-thought, it says, is not helped, but hindered by such publications; which is exactly what it said about James Thomson's "Satires and Profanities." We venture to think, however, that people who are not Freethinkers are not exactly the best judges of what is good for Free-thought. Generals do not usually decide their campaigns on the advice of the enemy, or even of unfriendly neutrals.

THE *Dispatch* might also warn its reviewer against perpetrating one falsehood and one misquotation in a dozen lines. That is rather a liberal license even for a newspaper hack. We esteem the *Dispatch* so highly that we are sorry to see it defaced by such slovenly work.

CANON LIDDON referred, in a recent sermon at St. Paul's, to Professor Max Müller's expression of regret that the Jews did not practise cremation, as he thought, if they had done so the doctrine of the resurrection of the body would never have been heard of. If Christ's body had been cremated—a contingency which, Canon Liddon observed, Christian reverence shrank from discussing—the doctrines of his ascension and the resurrection of the body would have been incredible to the early believers.

PROFESSOR FLEIDERER, who delivered the first of the Hibbert lectures this season, rejects the miraculous conversion of St. Paul. The *Rock* believes that the main object for which the Hibbert Trust was instituted is the destruction of supernatural religion.

THE *Spectator* commenting on the Bishop of Rochester's determination to reject communicants who wear inappropriate finery, wants to know if "white satin shoes or mock-pearls are more grievous to the judge of inward life, than the self-satisfaction which sometimes creeps into an episcopal heart after a touching Confirmation sermon?" The *Rock* calls the *Spectator's* remarks "outbursts of spite," but in another column one of its own correspondents quite as satirically observes: "Immediately after the Bishop of Rochester's threat, in your paper for to-day, it is somewhat amusing to read a description of a complete set of silk robes, with a silver-mounted umbrella, etc., being presented to a very worthy clergyman. Might not a poor man, following the Bishop of Rochester's example, object against the ministrations of a clergyman who carried a silver-mounted umbrella?"

A SILVER mounted umbrella, however, is nothing to the new pastoral staff of the Archbishop of Canterbury, a full description of which is given in the Birmingham papers. It is of solid silver, richly gilt and set with precious stones of considerable value. Yet Jesus prohibited his apostles from carrying a simple walking staff!

THE Bishop of Manchester has followed the lead of the Bishop of Rochester in denouncing the extravagance of dress at confirmation. As the bishops only get one male for every twenty female heads they lay their holy hands upon, they should think twice before refusing to gratify the vanity of their best supporters.

HERBERT FREUND, the modern John the Baptist, who has often been incarcerated for making disturbances in St. Paul's churchyard, has been sentenced to two months' imprisonment for shouting out at the Lord Mayor's obsequies that as Christ's messenger he would stop the funeral. Another religious maniac, described as clerical-looking, shouted out at Dr. Parker's sermon in the City Temple last Sunday, "It is a gigantic lie—the wicked

shall be turned into hell, and all the nations who forget God." He was suffered to depart in peace.

BISHOP TAYLOR, who is about to go to Africa to engage in missionary work, intends to teach the natives English by the phonetic system. He says: "If taught to read the old orthography, as soon as they are enabled to understand the Holy Scriptures, the Devil would thrust under their eyes all manner of infidel and corrupting reading matter." The Devil apparently hasn't yet mastered the phonetic system.

THE Vicar of Bilston has been preaching on "the duplicity of the double-headed eagle." "Give us war in our time, O Lord" is evidently the prayer of this fighting parson, who ought to have been made a chaplain of the forces in the Soudan.

CANON LIDDON is anxious to have it known that it would have been just as easy for the Lord Jesus Christ to have resurrected himself after cremation as after burial. The fact that he eat broiled fish and honeycomb shows that he had a natural as well as a spiritual body. How about the text which says "flesh and blood cannot inherit the kingdom of God." Did he take the broiled fish and honeycomb with him?

THE Vicar of Newbold, Rochdale, who attempted to prevent the formation of a School Board at Rochdale, on the ground that the people were competent to provide education for their children themselves, has called a meeting to protest against the erection of a new Board School. It is easy to discern the motives underlying the pretence of saving the pockets of the ratepayers.

It is a curious fact that now the Salvationists have, in opposition to St. Paul, taken to encouraging "the preaching woman," the Primitive Methodists, who formerly put the talents of sisters to account in gospel shouting as well as in love-feasts, repudiate feminine help. In their chief organ, the *Comexional Review*, for the present month, the Rev. J. Macpherson and T. Greenfield, the present and former principals of the Theological Institution, stoutly "deny the propriety of women preaching publicly."

AN old man named Dunn, aged eighty-six, of Tiddington, Stratford-on-Avon, has had to apply to the guardians for poor relief. He lent his money to some Primitive Methodists who were building a chapel, and now he cannot get either principle or interest.

GENERAL GRANT receives so-called spiritual aid from Dr. Newman, but his friend, Senator Chaffee, apologises for this by saying that the general allows the parson to pray just to humor him and to avoid hurting his feelings.

THE Rev. G. Drury, of Akenham, having had a squabble with his vestrymen, refuses the use of the only available place in the parish for a vestry meeting, which was consequently held in the open air, Mr. Drury having summoned a policeman to stand by his side at the church porch door to prevent the parishioners from entering that sacred edifice.

THE Mayor of Southport, presiding at a bazaar to pay the debt of a new Wesleyan Chapel, said it was usual for religious bodies to follow the system of doing the work first, and trusting to the good public to find the money to pay for it afterwards. What would be thought if such a principle was adopted in business? Yet the churches all teach, "Owe no man anything."

JANE STOW, of Clerkenwell, has committed suicide through religious mania. She leaped from a window and fell over fifty feet, scarcely a large bone in the body escaping fracture.

WILLIAM STICKLAND, of Notting Hill, formerly a collector, has also gone to heaven with the aid of several bottles of laudanum. In his pockets were found several letters to friends in which he tells them that he has not committed suicide through religious mania, but only because he wished to be with Christ. On his chest was a piece of paper on which was written: "I die trusting in Jesus. Heaven is my home."

MR. H. C. RICHARDS, the rejected of Northampton, intends to try another fall with Mr. Bradlaugh in the contest for Finsbury. Mr. Richards is a lawyer and a Ritualist, two characters little likely to commend themselves to the Finsbury electors. The Conservatives must be hard up for talent if they cannot select a better man; but perhaps they count on the moderate Liberals doing their work for them.

THE *Saturday Review* has an article with the blasphemous title of "C'te Farceuse de Providence"—that clown of a Providence—ironically complaining of "naughty Providence to come in the way of Mr. Gladstone." Tory upholders of godliness do not object to irreverence when it is put to political account.

DURING a Salvation Army procession at Bexley Heath a horse shied at a Hallelujah Lass, and dashed into a yard, injuring several people. Really Booth ought to get lasses a trifle better

looking. If they frighten horses they'll never draw young men. Besides, in the interest of horse-owners, the police should insist on a certain standard of looks. There ought to be a maximum of ugliness allowed, and anything beyond that at least in street processions, should be severely dealt with. Say forty shillings or a month.

THE Rev. Dr. Evans, of St. Mark's, South Shields, has been committed for thirty days for not paying his debts. One of his creditors was a wine merchant, whose bill amounted to over six pounds. We wonder whether this was for communion port, or for various evening celebrations of the Lord's supper.

J. M. SMITH writes in the *Shields Gazette* that the poor vicar has got into trouble through the organ, which he "zealously, but not discreetly" went in for, and invites subscriptions from kind friends to defray the cost of that church ornament. Not a bad puff for the Organ Fund.

WE have recently come across an old book entitled "Crimes of the Clergy, or the Pillars of Priestcraft Shaken;" published by Benbow in 1827. It shows that the cloth then as now was exceedingly liable to slip in offences of a sexual character, and has an astonishing number of instances of the peculiarly clerical crime for which Bishop Alterstow was hung in 1640, and for which the Bishop of Clogher absconded in 1822.

THE Rev. Samuel Ingle, vicar of Bleedon on the Hill, Leicestershire, has been sentenced to eighteen months' imprisonment for inciting a youth named Needham to commit an unnatural offence.

SOME pious idiot is advertising "Nuts to Crack, for Infidels and Freethinkers." One of them is the old conundrum, Which came first the egg or the hen? a joke worthy of Colney Hatch or a revival meeting. These Nuts are advertised at a shilling a dozen. Good filberts are cheaper and better.

BISHOP HERVEY, of Bath and Wells, has been "visiting" his diocese. At Bridgewater he held forth on Socialism, which he described as "an alarming feature of the time." Perhaps so, but the description comes with an ill grace from a disciple of the Communist of Nazareth. When Bishop Hervey talks about private property as "the stronghold of national morality" he conveniently forgets the many texts in which Jesus taught that all things should be held in common. "Sell all that thou hast, and give unto the poor" was the supreme advice which J. C. gave to the young lawyer, who required only one thing to become perfect. But what can be expected of a bishop? Hypocrisy is the very essence of his trade. A man who swears by the Sermon on the Mount, yet not only preaches private property, but takes as many thousands a year as he can get, is one of the vilest humbugs on this globe.

AT a recent meeting of the Widnes Local Board, one of the members, being greatly excited, exclaimed "By the holy devil!" This seems to have extinguished the debate then proceeding, a portion of the board being highly amused, and the remainder being, or professing to be, horrified.

PHILIP CALLAN, M.P., has blocked the Affirmation Bill. At the celebrated division on the Government Bill, Philip made use of "expressions" which, on appeal to "Philip sober," he thought it advisable to withdraw. There is a Munchausen air about Phil which is really amusing, whether he is engaged in desperate adventures in South America or writing anonymous letters to himself at home. Philip should be permitted to take the oath on the Apocrypha.

ARCHDEACON FARRAR has been confined to his bed by a severe attack of jaundice. No wonder. The spread of "infidelity" amongst the people is enough to give all the clergy a Chinese complexion.

HENRY VARLEY, ex-pigsticker and revivalist, has gone out to America. He has been trying to revive St. Louis, but that city would have none of him. He revenges himself by writing to the *Christian*: "This great city is one of Satan's seats. Containing nearly 500,000 souls, I should say it is one of the most godless upon the face of the earth. There is a vast German element in the population, mainly either infidel or materialistic; where any religion exists it is cold Lutheranism. The mass of the people are utterly indifferent to the claims of God, and the gospel of Christ is despised." The New York *Truthseeker* explains that the people of St. Louis were quite indifferent to the claims of Varley. Hence these tears.

THE *English Churchman* complains that "there is a growing tendency to regard Old Testament history as a Hebrew myth, and to explain away the miracles of Christ and his apostles by suggesting that allowances must be made for excitement, for exaggeration, mistakes and partisanship." It declares that the doctrine of an over-ruling Providence, while not rudely denied, is politely ignored, and asks the practical Atheists who pretend to Christianity to try and re-write the Bible, leaving out the miracles.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, April 26, Hall of Science, Old Street, London, E.C., at 11.15, on "Beaconsfield's Elisha: Lord Churchill;" at 7, "Good God."

MAY 3, Hall of Science; 6, Camberwell; 10, Milton Hall; 17, Hall of Science; 20, Camberwell; 24, N. S. S. Conference; 31, Milton Hall.
JUNE 7, Liverpool; 14, Plymouth; 21, Manchester; 28, Bristol.
JULY 5, Hall of Science, London; 12, Camberwell.

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. 7 $\frac{1}{2}$ d.

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.

H. P. THOMPSON.—Your remarks are just. The prophecy Micah v., 2, was not fulfilled by Jesus, since he certainly never ruled Israel. It is doubtful what the prophecy "There shall come a star out of Jacob" really refers to. The passage you quote from Paul was perhaps the result of that sunstroke he had on his way to Damascus.

J. BURNS.—Yes. The denunciations of Jeremiah and the other prophets against the priests were probably directed against the very men who concocted the so-called laws of Moses.

J. B.—Cuttings received with thanks. Where does the *Northern Leader* hail from? We cannot find it in the Newspaper Directory. We are always glad when our readers send us press notices of *Progress* or any other of our publications.

T. BELL.—No doubt the size and general conformation of the head are to a certain extent indications of mental and moral character. But very much depends on other things, such as blood and temperament, and on the quality of the brain, which cannot be read by the Science of Bumps. More size is very delusive. We have seen energetic and capable men with small heads, and big heads on fools. Combe's "Constitution of Man" is a good book in its way.

D. ELDRIDGE.—You are trespassing on the province of the author of "School Board Essays." Good otherwise.

G. H. GODFREY.—The paragraph you send is founded on a lying tract, which was exposed at length in our columns (Vol. III., No. 39). Most of the alleged converts were obscure nobodies.

J. H.—A student points out that Lev. xxiv., 16, is translated in the Septuagint version, "He that nameth the name of the Lord shall be put to death."

G. T. KITCHINGS.—Paley's and Archbishop Whately's books on the Evidences are standard Christian works. On the other side you can read Cooper's "Bible Evidences," the "Freethinker's Text Book," Scott's "Credibility of the Gospel Narratives," and Greg's "Creed of Christendom." Canon Westcott is a standard orthodox writer on the Gospels; "Supernatural Religion" is a scholarly work on the Free-thought side.

ALDERSHOT FREETHINKER.—Many thanks, but there is nothing that calls for special notice in a subscription for restoring an old church. The buildings are generally better than the preachers.

D. SHEAN.—We are pleased to hear such sentiments expressed, and we hope you will have a prosperous future.

J. F. (Middlesboro).—We know of no such passage. J. C. was never quite so sensible. The nearest approach to it is "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father which is in heaven."

T. J. CONWAY.—Thanks. We were just sending to the wrong address.

FREETHINKER.—Cuttings are always welcome. Our readers cannot send us too many.

T. DACE.—Mr. Foote's "Prisoner for Blasphemy" will be reprinted from *Progress* in book form, after careful revision and some amplification. There will be an Appendix or a Preface dealing with the whole discussion on the Blasphemy Laws occasioned by the recent imprisonments. The volume will be published as cheaply as possible.

C. TAYLOR.—We do not mention all the competitors' names, but simply those whose sketches are highly commended.

J. W. GRANSHAW.—Many thanks for the paper.

WM. RICHARDSON.—Exigencies of space prevent us dealing with petty local matters.

J. MALONEY.—The verses are hardly up to the mark, although they contain a good promise. You will probably do better with more practice.

EX-WESLEYAN, whose father was a popular dissenting minister, writes: "On Sunday evening I listened with the greatest pleasure to your (Mr. Foote's) eloquent lecture (Christ on Calvary), and no words have done more to strengthen my growing conviction of the fallacy of the Christian religion." Our correspondent asks why Mr. Foote said that our Gospels were written by Greeks. Because they are written in Greek, because Greek scholars say they are evidently not translations from Hebrew, and because the writers were grossly ignorant of the language, law and customs of the Jews.

PAPERS RECEIVED.—Lucifer—Liberal—Truthseeker—Boston Investigator—Evening Standard—Newcastle Weekly Chronicle—Hastings and St. Leonard's Observer—Birmingham Daily Mail—Sydney Bulletin—Chat—Rochdale Times—Southport Guardian—Lincolnshire Chronicle—Liberator—York Herald.

"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 suitable for reproduction; the competition to close on June 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.

LAST Sunday evening Mr. Foote lectured at the London Hall of Science to a large audience on "Christ on Calvary." His peroration, contrasting Jesus Christ as a martyr with Giordano Bruno, excited tremendous applause. To-day (April 26) Mr. Foote lectures again in the same hall. His morning subject will be "Beaconsfield's Elisha: Lord Churchill," an entertaining topic; and his evening subject, "Good God," a more entertaining topic still.

By the way, Mr. Ramsey reports an exceptional sale of literature at Mr. Foote's lectures last Sunday. There was a large demand for the "Jewish Life of Christ," and over a hundred copies of "The Shadow of the Sword" were disposed of.

MR. MASKELYNE, the famous conjuror, who has done so much to expose Spiritism, calls the dark seance an abomination, and says it is a medium for "flirtation," not to use the stronger term which is deserved. "I could tell," he says, "of visits paid to me by fathers and husbands, begging me to expose the vile 'faith' and its professors, who, under cover of its dark seances, had insulted their wives and daughters, and I could tell you of occurrences within my own knowledge which you could not publish." Mr. Maskelyne's verdict on Spiritists is that they are "made up chiefly of dupes and rogues."

MR. SYMES has been presented with a testimonial commemorating the anniversary of his landing in Melbourne. The *Liberator* contains a capital protest against colonial aid to war from our friend's ever-active pen.

THE agitation against the Soudan expedition commenced by Freethinkers has been taken up by Unitarians, and is extending among the Nonconformist bodies. The Churchmen will be the last to join in the demand for the recall of our troops.

THE Senate of the University of Edinburgh has conferred the honorary degree of LL.D. on Professor Rhys Davids in recognition of his studies and writings on Buddhism.

JUSTICE WILLIAMS, of Melbourne, has published an attack on Christianity from the Deistic standpoint, entitled "Religion Without Superstition." It would be good fun if he was indicted for blasphemy, and had to try the case himself.

MANY Freethinkers might be numbered among colonial judges. Judge Strange wrote many excellent works against Christianity. Sir J. Hanson's "Jesus of History" is one of the best rational criticisms of its central myth, and Justice Higginbottom has published sentiments destructive of orthodoxy. Five of the eight principal judges in America are asserted to be Freethinkers.

WRITING to a London evening paper, the Rev. H. R. Haweis complains that "newspaper editors and the clever gentlemen who write the leading articles will not come to church," and that Christian ministers are "left to address select circles of ladies, nicely brought up children, and fathers of families who require rest (sleep?) on Sunday." This is excellent news.

THE following blasphemous rhymes appeared in the *Pall Mall Gazette*:

We don't want to fight;
But, by Jingo, if we do—
We've Protestant and Catholic,
Turk, infidel and Jew;
We've "God" and "Mammon," "Allah,"
"Buddah," "Brahma," and "Vishnu";
We've collared all the Deities, so what *can* Russia do?

IT is said that Professor Dowden has made the fortunate discovery of 3,000 hitherto unpublished lines of Shelley's poetry, which will be given to the world in a forthcoming volume.

THE Salvation Army, according to the *New York Observer*, is a failure in America. Yes, because Booth's lieutenants have gone among the whites, who read a great deal and take a keen interest in public affairs. They should go down South among the blacks, who are more given to Revivalism, and might take kindly to Booth's sample.

THE *Pall Mall Gazette* asks, "What have our clergy done to remind Englishmen in this great crisis of the importance of being on their guard against the promptings of passion, and of bringing to the decision of the greatest questions that can confront a nation the most careful and impartial judgment, and the most anxious desire to ascertain the whole truth, and not to take a single important step under the influence of popular excitement

or national animosity? What have they done? *They have been dumb dogs all.*"

DR. PARKER resents what he evidently considers the impertinence of the *P. M. G.* He appears to think that journalists have no right to criticise ministers, and that as a Christian premier is at the helm of affairs there is no need to trouble overmuch about the righteousness of its policy. "I have," he writes, "such confidence in Mr. Gladstone that I should think it disloyal to him and the great cause which he represents to embarrass him with advices which are purely sentimental." This is exceedingly rich when one remembers Dr. Parker's attitude towards Earl Beaconsfield's government. When they threatened war with Russia, Dr. Parker gave them plenty of "sentimental" advice. Why does he refrain from it now? Because Gladstone is a Liberal while Beaconsfield was a Conservative, and more because Gladstone is a Christian (one of us, you know) while Beaconsfield was suspected of being an unbeliever.

MESSRS. APPLETON AND CO., of New York, the well-known publishers, announce a new work, entitled, "An Inglorious Columbus: or Evidence that Hewi Shan and a Party of Buddhist Monks from Afghanistan Discovered America in the Fifth Century," by Edward P. Vining. This belief has been previously advanced by Mr. A. Lillie, in his "Buddhism and Early Buddhists," and by some German writers. Whether it be satisfactorily established or no, it is certain that Christian missionary enterprise was preceded and exceeded by the Buddhists, who, unlike the Christians, did not carry with them persecution and destruction to the countries they visited.

"GENTEEL INFIDELITY."

THE *Rock*, in a leading article on "Genteel Infidelity," calls attention to this "singular phase of unbelief" as "specially characteristic of the period in England." This genteel infidelity of men who call themselves Christians and Churchmen, but who do not believe a single word of the vital doctrines of Christianity, is described as shocking nobody by open profanity, but as silently sapping people's faith until they "find that they have rejected the whole Gospel before they were aware that they had begun to doubt." Thus it comes that we find clergymen in rash moments of outspokenness preaching from the pulpit that the story of the Ascension is but a legend; while eminent writers and great professors are busy defending the Bible and Christianity by explaining them away into fine morality and beautiful myth. Matthew Arnold, for instance, who professes to be a great "lover of the Bible," says in one of the monthly reviews:

"What is the miracle of the Incarnation? A homage to the virtue of pureness, and to the manifestation of this virtue in Jesus. What is Lent, and the miracle of the temptations? A homage to the virtue of self-control, and to the manifestation of this virtue in Jesus. What does Easter celebrate? Jesus victorious over death by dying. By dying how? Dying to re-live—to re-live in Paradise, in another world? No, in this."

Mr. Arnold is also charged with converting immortality into a mere living "in the eternal order which never dies." All this, and a great deal more, we all know to be true of Mr. Arnold, who, in his own lucid style of "sweet reasonableness," has done much towards effecting a sort of friendly demolition of the Christian myth. The *Rock*, of course, is fully alive to the insidious power of such comparatively gentle and soothing eloquence upon educated and advancing Christians, and it regards genteel infidelity of this kind as "one of the most deadly influences in operation in the Church and in the world." That Matthew Arnold's writings have a strong anti-theological tendency I can testify, in some degree, from personal experience. His "Literature and Dogma" helped me materially in adopting a decided Atheism as the only sensible conclusion a man could arrive at. A God who was merely a "stream of tendency" was clearly no God, except for poetical purposes. On referring to "Literature and Dogma," I find myself quite unable to revive the great interest with which in my transitional days I read that then instructive work. In the light of the result it is rather amusing to read once more Matthew Arnold's declaration:

"For us religion is the solidest of realities, and Christianity the greatest and happiest stroke ever yet made for human perfection."

Max Müller, too, has to figure as a genteel infidel, inasmuch as, in his recent "Biographical Essays," he shows that he "has abandoned his belief in the divine nature and Incarnation of our Blessed Lord, as well as in the Resurrection."

He also, it seems, "declares his belief that the story of the Nativity is but a myth." Dean Stanley also, unless Max Müller's opinions of his views of the resurrection and ascension are unfounded, was also more or less a genteel infidel.

As the word "infidel" is only used by Christians as an abusive epithet useful for insulting lovers of truth, we ought to be as pleased at the testimony of the *Rock* to the growth of infidelity as the *Rock* is alarmed. The genteel infidels do excellent work in their own way, and though we might wish them to be more advanced and thorough, and more courageous and definite than many of them are, we must congratulate ourselves on their assistance in quarters inaccessible to us. Those, of course, who are totally silent, are mere hypocrites, and deserve only the contempt of all parties. But that those who endeavor to teach their cultured "infidelity" do much good work for Freethought and for mankind may be gathered from the concluding remark of the *Rock*, which says that "if Bradlaughism has slain its thousands, the genteel infidelity of such teachers as Mr. Matthew Arnold and Mr. Max Müller has slain its ten thousands." They make recruits and pass them on to us.

We suppose that the late Bishop Colenso (for the crime of investigating the Pentateuch), the present Bishop of London (for his share in "Essays and Reviews"), and the numerous clergymen who refuse to recite the Athanasian creed, will also be condemned by the *Rock* for their honorable infidelity towards falsehood. But there is a far larger class of genteel infidels who ought not to pass unnoticed—the innumerable clergymen who are guilty of systematic infidelity to truth and conscience, who, "suckled on perjury," recite creeds in which they do not believe, and teach doctrines which they know are disproved by modern science or condemned by modern morality. These perjured preachers of "Eternal Truth" are the real infidels whom the *Rock* should crush with the weight of its denunciations. For the sake of the loaves and fishes they sell themselves to the iniquity of lying against the holiest spirit that can reign in the heart of man—the spirit of devotion to truth, honor, reason and humanity. They stifle inquiry, they stupefy conscience and intellect with the anodyne of respectability, they sink below the level of their honest dupes, they weaken and destroy the virtues they are supposed to teach, and leave the real work of raising mankind to men whom they stigmatise as heretics. This disloyalty to principle—which in its innumerable manifestations is not however confined to Churchmen or even to religionists—is the "genteel infidelity" which is perhaps the deadliest foe of the human race—the foe whom all men should courageously expose, discredit and overthrow—the common enemy, insidious and formidable, the real Satan, who readily adopts the myths of the many as his own and suits his methods to the prejudices and obtusities of mankind, and who therefore must be met the more resolutely and persistently by those whom better teaching and wider thought have enlightened as to his true character.

W. P. BALL.

A NOTE ON THE SEPPER TOLDOTH JESHU.

ARCHBISHOP WHATELY, in his "Annotations on Bacon's Essay on Studies," says: "There are four books which contain perhaps as much absurd trash as any in existence, which yet no educated man ought to be wholly unacquainted with." These books are the Mishna, the so-called Spurious Gospels, the Koran, and the Toldoth Jeshu. To these we might have felt inclined to add the Bible as the fountain-head of Semitic superstition, whence much of the other trash is derived. In another place Whately speaks of the Toldoth Jeshu as "a very ancient book" (Sermon on Jesus despised as a Nazarene), and there can be no doubt it reflects very ancient traditions. The anonymous writer of an article on the Talmud in the *Cornhill Magazine* (August, 1875), states that the author of the Toldoth Jeshu was a Bohemian Jew named Chaim or Joachim, who had been converted to Christianity and baptized Ferdinand Francis. This he gives as upon the authority of Wagenseil, the first Latin translator of the work. Now this Chaim was put to death in 1642. Yet Wagenseil mentions that the main outline of the Toldoth Jeshu story was translated by Luther in the previous century from the work of Salvatius Porcheti, of Geneva, who had it from Raymundus Martini, a monk who lived in the thirteenth century. The nucleus of the story, the illegitimate birth of Jesus from Miriam and Pandera, is referred to independently in both the Jerusalem and Babylonian Gemara 300—500 A.D., and was thrown in the face of the Christians by Celsus in the second

century. The truth is there were many variations of the Jeshu story current in the middle ages, and of one of these Chaim was the author, or more probably transcriber and circulator. In Fuerst's "Bibliotheca Judaica," a Toldoth Jeshu is ascribed to Ferdinand Francis Engelsberger, of Bohemia, who in a note is mentioned as also called Chajim, doubtless the same person, of whom there is a tale of Christian kindness worth the telling. Soon after turning Christian he turned thief, says his opponent Wagenseil. He was condemned to be hanged in the fish-market at Vienna, and there received the Holy Sacrament. A Jesuit stood by and offered him a crucifix. Chajim asked was there no earthly hope. The Jesuit replied there was none. The condemned man dashed down the crucifix and avowed he had only adopted the Christian faith for reasons of policy. The horrified Jesuit reminded him that he had just partaken of the Holy Eucharist. "Into my mouth," he replied; "but thence immediately into my handkerchief, and thence"—elsewhere. For this blasphemy the Jews of Vienna suffered; their shops were pillaged and themselves stoned and wounded, their money taken from them and their rings, together with their fingers if they could not be taken without. The hapless Chajim had pieces pinched out of him with tongs at a white heat, was drawn through the town tied to a horse's tail, and had his tongue amputated. He was roasted before a slow fire, and a couple of fierce dogs tore him from time to time. Yet not one cry of pain did he utter. He only muttered his father's prayers, and when his right hand was hewn off said it deserved such pain for having subscribed the Christian faith. As long as life lasted he beat his bosom with that maimed hand, and cried as well as his mutilated tongue would let him, "May my death atone for my apostacy." His ashes were cast into the Danube on August 26th, 1642, and a brazen tablet in the market-place told how Christians had done all this to the greater honor and glory of their God.

It may be mentioned that the Jewish pronunciation is Toledos Yayshu. In English, while the Hebrew *yod* is properly pronounced as *y* in hallelujah, it is improperly pronounced in Jesus, Jacob, Jahveh, etc.

ELIPHAZ.

REVIEWS.

Design and Natural Selection. By A. B. Moss: Watts and Co. One penny.—Another addition to the long list of Mr. Moss's propagandist pamphlets. It is written with the author's usual ability, and will do doubt find many readers.

Drink. By LORD BRAMWELL: Liberty and Property Defence League. One Penny.—Lord Bramwell pleads for what Major O'Gorman called "a man's right to drink as much as he can carry," although he allows that drunkenness in public should be repressed. His lordship maintains that nothing can be done by law to diminish drinking, and recommends us to "trust to the good sense and improvement of mankind."

We are sorry to hear that the Rev. E. M. Geldart, M.A., of the Free Christian Church, has, it is supposed, committed suicide, having disappeared from a steamer during the journey from Newhaven to Dieppe. His broad views and his "Christian Socialism" had become so displeasing to his congregation that he had to resign, and this preyed on his mind. His protest against the Blasphemy Laws at St. James's Hall will be remembered by many of our readers.

THE TRAFFIC IN LIVINGS AND PERJURY IN THE CHURCH.—From the earliest days of its existence the Establishment has been the seat of the mortal disease of simony, a disease that has increased with its growth, thriven on its life and fed on its decline. Civil and ecclesiastical enactments have been powerless against it. The laws of Edward VI., Elizabeth and Victoria have been as impotent to arrest its course as the Constitutions and Canons of the famous Synod of 1603, confirmed by the King's authority under the Great Seal of England. Simony flourishes in spite of all of them. It could not be otherwise. Crown patronage and lay patronage are the inevitable accompaniments of an Established Church; and simony is the inevitable consequence of patronage; and perjury—we have it on the word of no less an authority than Lord Coke—is the inevitable result of simony.—*Dublin Review*, Jan. 7, 1882.

PURGATORY.—Jesus Christ, like Mohammed, provided only two abodes for the souls of men; one in heaven with his father, the other in hell, where the fire was never quenched. It was felt, however, by the general Christian world that this sharp separation of all mankind into black and white, goats and sheep, was quite untenable. Hence the Catholic institution of purgatory, which, whatever may be said against it, is a wise and liberal modification of the harsh doctrine of Christ, affording a resource for the vast intermediate mass who are neither wholly virtuous nor wholly wicked, and providing an agreeable exercise for that natural piety which prompts us to mingle the names of departed friends in our devotions, whether (as in Africa) to pray to them, or (as in Europe) to pray for them.—*Viscount Amberley*, "Analysis of Religious Belief."

HEAVENLY ROBES.

Freddy: "Papa, what do angels wear besides a harp?"
Papa: "A harp? They don't wear harps, they wear robes."
Freddy: "Oh indeed, robes. Where do they get robes from?"
Papa: "You must know they assume robes when they enter Heaven."
Freddy (to himself): "Assume robes? Enter heaven? Papa who makes the robes?"
Papa: "They are made by God, I suppose."
Freddy: "Made by God? Robes made by God? Papa, what does he make them from?"
Papa: "You are beginning to make yourself foolish again, young man!"
Freddy: "Foolish, because I want to know what God makes robes from? Are they made of glory?"
Papa (evasively): "No!"
Freddy (won't be put off): "I suppose glory wouldn't be warm enough—they'd get 'cold shivers?'"
Papa: "You talk ridiculously. What do you call glory?"
Freddy: "It's like a gas stove, and worn on the head by angels."
Papa: "You are becoming frivolous. You must know robes are made from omnipotence; not material at all."
Freddy (chuckling): "Here's a lark! robes made from omnipotence. What's omnipotence? Are my clothes made out of it?"
Papa: "I shall chastise you if you speak like that!"
Freddy: "What's omnipotence? Pa, I want to know. Can I buy some? Is it sold by the pound or the yard?"
Papa: "Be quiet, you young rascal, or I'll send you to bed instantly."
Freddy: "Send me to bed because I want to know what omnipotence is? I'll be good if you will tell me."
Papa: "Well, then, it's not material at all; it can't be seen; it is God's power!"
Freddy (smiling): "Power? How funny! 'A large room to let with omnipotence; can't be seen.'"
Papa (severely): "Frederick, you are joking with the wrong material, and I'll not allow it."
Freddy: "I'm not joking with material at all, papa; it's only omnipotence."
Papa: "Leave the room instantly. You are a bad boy and will never get to heaven!"
Freddy: "Then I shan't be dressed in omnipotence after all! Oh, I shall die laughing. Can't be seen—oh my!"
Papa (boxing *Freddy's* ears): "You blasphemous young wretch, you're worse than the *Freethinker*."
Freddy (sobbing): "I wish I was a wild Indian or a Hottentot, I'd scalp pa! (Leaves room crying)."

THE VILLAGE LASS.

"SHE came to a village church
 And sat by the pillar alone;"
 Her beau was left in the lurch,
 Yet her head was heavy as stone.

And once, but once, she lifted her eyes,
 And suddenly, sweetly, strangely blushed;
 For there, to her wonder and surprise,
 In the chair, whose howling hum was hushed,

Sat the tenor, brave and fair,
 With a smile her sorrow he dashed,
 Brushed back his wavy hair,
 And the maiden so meek was "MASHED."

R. T. S.

KEPT ON A TROT BETWEEN THE WORLD AND THE MOURNER'S BENCH.—"It's a powerful hard matter for me to keep my religion," said a church member to his minister. "Every time I think I've got an everlastin' holt on it, something turns up to make me cuss, so I am kept on a trot between the world and the mourner's bench. This morning I lost all the religion I had while trying to shoot Tom Green. The gun wouldn't go off, and I had to cuss."

A MODEL SUNDAY-SCHOOL ADDRESS.—"You boys ought to be kind to your little sisters," said a Western Sunday-school superintendent, "I once knew a bad boy who struck his little sister a blow over the eye. She did not resent the blow immediately, but in a short time, with the word forgiveness on her lips, she rose up and hit him over the head with a rolling-pin, so that he couldn't go to Sunday-school for more than a month on account of not being able to put his best hat on."

"YOUR children must have been using the book badly," said one of our local book-binders to a burly miner who brought a very dilapidated family Bible to get re-bound. "You're misteykin there, mistor," was the reply, "it isn't mine, it wor chepel Bible." "O, indeed," rejoined the book-binder, "then your preachers are surely very earnest?" "Arnest?" said the miner, "thoo can see that, sor! They're not content te be brayin' religion intiv folk's heeds, but they mun gan and knock the brass rims off the word iv God!"

PROFANE JOKES.

"Ma, this paper says that there are 3,950 bands of mercy in this country. What is a band of mercy?" "An association for charitable purposes, child." "Oh! I thought it meant a brass band that didn't practise evenings."

An agent of the Humane Association was talking to the pupils of a Chicago school, for the purpose of organising them into a "band of mercy." The pledge was written on a blackboard, and all the pupils but one held up their hands to endorse it. Johnnie's teacher asked for an explanation. The young hopeful replied: "Well, I'll tell you. Bill Daley sauced me yesterday and smashed my face, and I want to lick him first, and then I'll join."

"Ma," said Johnny, one Saturday afternoon, "where do good little boys go?" "To heaven, I suppose," replied ma. "I don't mean when they're dead," replied Johnny in a tone of disgust; "where do they go when they're alive?" "I don't know," remarked the mother, absently; "I suppose they stay at home with their mammas." "Oh," said Johnny; "I thought maybe their mammas sometimes took 'em to the theatre."

"SPEAKING in a theatre once, in presence of the late H. J. Byron, of the sorrows of 'supers' and the absurd figures they occasionally cut, I," writes Mr. Robert Reece, "happened to quote a case when the 'most potent, grave, and reverend signiors' in 'Othello'—poor things!—miserably dressed and wigged, fell in a body, owing to the overturn of the judicial bench (it was a bench), and I described the aspect of the wretched 'supers,' with feet upraised in air, beseeching help. 'Praying with all their soles!' said Byron."

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