

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]

"Let those who believe in eternal damnation be eternally damned, as they hope and believe; but, in the meantime, let them leave other more charitable people alone.—*Frederick the Great.*"

## COMIC BIBLE SKETCH.—No. 119.



### A HOLY RAFFLE.

"And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel according to their divisions."—*JOSH. XVIII., 10.*

## BUCHANAN ON INGERSOLL.

COLONEL INGERSOLL is a very conspicuous figure in America. He is reputed the finest orator of the great Republic, and he draws larger audiences than any of his platform rivals. Ward Beecher himself is less attractive. Whenever Ingersoll is announced to lecture in a fairly populous town, the tickets are all bought up in advance, and so great is his popularity, that speculators sometimes purchase a quantity of them and farm them at high prices. There is probably no other orator in the world of whom it can be said that he is able to fill a theatre with an audience of nearly four thousand people at a dollar a head. If this is objected to as a somewhat vulgar measure of success, we can only reply that it is certainly a test of the orator's power. But Ingersoll is more than an orator. He is a great-hearted, genial man, full of the milk of human kindness. He is known to earn a large income, but he is also known to spend it generously. His home is one of the happiest on this globe. Those who have the good fortune to enter it, speak of it afterwards as a precious memory. And what Ingersoll is at home he is out of doors. Healthy people enjoy his presence, and the familiar "Bob" is a testimony to his affability and good nature of more worth than whole volumes of panegyric.

It is not to be wondered at that Robert Buchanan (another Robert, but not a Bob), in his article in the *North*

*American Review* on "Freethought in America," should begin with Ingersoll. Nor is it any more surprising to those who are tolerably acquainted with Robert Buchanan that he should attack Ingersoll in the coarsest manner, and with a supercilious air of native superiority. Robert Buchanan is not given to praising anybody but himself, except in a pedagogic, patronising way; and those who remember the discussion between him and Messrs. Swinburne and Rossetti on "The Fleshly School of Poets," will remember how, in the article he wrote under the assumed name of Maitland, he denounced those impure poets, and celebrated the beautiful innocence of his own noble verse.

Certain of Ingersoll's qualities are too notorious for even Buchanan to deny. He therefore admits "the honesty, the courage, and the good humor of this remarkable orator," before rating him like a schoolboy and abusing him like a pickpocket. Buchanan does not see that the world stands peculiarly in need of those three qualities. Good humor is precisely what Buchanan himself most lacks; the slightest dash of it would relieve the steel-like hardness of his prose and verse, which are sometimes powerful, but never attractive. Honesty and courage are the finest elements of a manly character; and if Ingersoll exhibits them eminently in an age which is enfeebled with timidity and gangrened with hypocrisy, he may well be considered one of the Saviors of Society.

According to Buchanan, Ingersoll is "A Philistine of the Philistines." Well, it is easy enough to call a man names, but it proves nothing, and it accuses a want of wit. We suspect that what Buchanan means at bottom is that Ingersoll is an American, and not a Scotchman. How he pours out the vials of his North British wrath on that flippant nation which produces Ingersolls and Mark Twains, whose "artistic sense is almost dead," which is "practically without a literature," and which is "corrupt from the highest pinnacle of its public life down to the lowest depth of its primalism"! But one is, after all, tempted to remark, since Buchanan has used the word, that this objurgation is essentially Philistian. Maledictory prophets are usually in haste, like David when he said that all men were liars. We suspect that Buchanan meant to say of the American artistic sense that it was *incipient*, not that it was *dead*. Next, a country can hardly be without a literature, "practically" or otherwise, which has produced an Emerson, a Whitman, a Bryant, a Lowell, a Poe, a Draper, a Prescott and a Motley. Farther, a nation can scarcely be called corrupt which has just elected Cleveland as President because he is honest, and rejected the much abler Blaine because his reputation is doubtful. Lastly, what is "primalism"? We have a suspicion of the writer's meaning, but we object to a reckless creation of vague "isms" in a world already overrun with them, and Buchanan is not a Carlyle that he should do this thing.

Buchanan criticises Ingersoll as he criticises America. The great Freethought orator is charged with "trampling on the lotus, the rose, and the lily in the garden of the gods." We venture to say that he is willing to pay the gods full damages if they sustain their claim in a proper court. We venture also to say that he tramples, not on lilies and roses, but on the aconite and the deadly nightshade. Ingersoll is next accused of regarding every great myth as "a great 'lie,' and nothing more"; which assertion is itself a great lie, to speak in Buchananese, as everybody knows who has read Ingersoll's famous oration on "The Gods." Goddesses he is said to regard as "ballet-girls, exhibiting their nudity for so much a night." For him "Æschylus has no terror, Sophocles no charm, the author of the Book of Job no pathos; everything is



leather-and-prunella, except the performance of Harlequin." He "enters the temples of religion with his hat on one side, a cigar in his mouth and a jest on his lips." How sad! One almost sympathises with Buchanan when (plagiarising a *mot* of Shelley's) he exclaims, "For my part, I should prefer even to accept hell with John Calvin, rather than to eat cakes, drink ale, and munch hot ginger with Colonel Ingersoll." We were not aware that John Calvin's hell went by selection, nor that Ingersoll had ever recommended such a curious diet. Still, if Buchanan would rather go to hell with Calvin than to heaven with Ingersoll, we hope he may have his choice.

The danger of our age, says Buchanan, is "not that men may believe too much, but that they may believe too little." Ingersoll's iconoclasm is therefore a peril, although "a few centuries ago it might have been a cause for joy." To whom? A few centuries ago any one of Ingersoll's witticisms would have cost him his life. A few centuries ago Campanella was imprisoned thirty-eight years and tortured fifty-six times. A few centuries ago Bruno was burnt to ashes after seven years' agony in a pestiferous dungeon. A few centuries ago Vanini's tongue was plucked out and his body roasted for the glory and honor of God. A few centuries ago Ingersoll would have been "a cause for joy" only to the "priests of the bloody faith" and the Christian rabble who enjoyed no sport so highly as the ghastly torture of a heretic at the stake.

"The gospel of hot ginger, as preached by Colonel Ingersoll," says Buchanan, "would soon make of New York another Sodom." Why Sodom? What relation is there between Freethought and the peculiar crime which takes its name from that legendary city? There is no reason to suppose that the inhabitants of Sodom were Freethinkers. They probably worshipped a multitude of "the gods," about whom Buchanan is making such a pother. And Lot himself, who worshipped the "true god," and had personal interviews with angels, was very little if any better; for it is on record that he revelled in drunkenness and incest. As a matter of fact, religion and immorality go very well together; nay more, we defy Buchanan to mention a single vice that has not, in some age or some part of the world, been practised on religious grounds.

When Buchanan speaks of scepticism as having "fatally discredited the divine religion of poetry itself," he is simply talking nonsense. Freethinkers enjoy poetry quite as well as Christians, and perhaps more so. Schiller said that the man who loves poetry and art has no need of religion, and we might describe religion as the poetry of unpoetical natures. Ingersoll himself is a profound lover of poetry; witness his paper on Inspiration, which we printed in a recent number of this journal. Shakespeare is his "Family Bible," and he is never weary of referring to that holy volume.

Ingersoll's propaganda might be tolerable, says Buchanan, "if the old gods or the new had any bloody altars left, if the tongue of Freethought had not been loosened at once and for ever." But are there no bloody altars left? True, no physical altars reek with blood; but are not human lives dwarfed and degraded by the slow poison of religion; and are not men imprisoned and outlawed, and women robbed of their children, in its evil name? Ingersoll sees this; he has the honesty to say it and the courage to maintain it. And if he "outrages" Buchanan's, or any other person's, "most sacred convictions," it is because he is too proud to play the hypocrite, and because he deems convictions less sacred than Truth.

Buchanan allows that Ingersoll's philosophy "may be summed up in the words of Burns":

"To keep a cosy fireside clean  
For weans and wife—  
That's the true pathos and sublime  
O' human life."

But while this philosophy is "all very well in its way," it is not sufficient; else "George the Third would have been a great king, and Voltaire a great poet." We would rather not argue about Voltaire's position as a poet with Buchanan, but we may ask why Voltaire's poetical greatness depends on the truth of the philosophy of "giving in marriage and infant-dandling." This is Voltaire in quite a new light. The picture is a little fantastic, but not unpleasant. Buchanan is a better poet than we thought. He should

devote his abilities to history, instead of polemics, and if his writings in honor of Clio were neither profound nor accurate, they would certainly be original.

G. W. FOOTE.

#### CHRISTIANITY AND WOMAN.

CANON LIDDON would have us believe that the happiness of home life is dependent upon Christianity, and that the sanctity of marriage is owing to ecclesiastical regulation. One marvels which is greatest, his ignorance or his effrontery. We suspect that he has read nothing of that ancient Aryan poem the Ramayana, and knows not of its perfect picture of a model wife sharing her husband's every thought and danger. But if Canon Liddon has not heard of Sita he has of Penelope and must know that his Bible contains no such figure of wifely devotion. He must be aware that happy homes existed among those who never heard of his religion. He must know that Jesus came to set the father against the son, and the son against the father, the mother against the daughter, and the daughter against her mother. The Bible is the charter of woman's degradation. From Genesis, where the woman is told "Thy desire shall be subject to thy husband and he shall rule over thee" (iii, 16, margin), to Revelation, which speaks of all connection with women as defilement and typifies Antichrist as a woman—her position in the Bible is one of hopeless inferiority. As a daughter she is so subject to her father that he may, like Jephthah, offer her as a burnt offering. As a wife she may be discarded, like Hagar, whenever she finds no favor in her husband's eyes (Deut. xxiv, 1). Her very creation was an afterthought. She is made to be the cause of all sin. Paul declares the man is head of the woman "even as Christ is head of the Church." "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the men, but to be in silence. For Adam was first formed and then Eve." This last argument would make man subject to the creeping things which preceded him.

The highest eulogy bestowed on a woman in the Bible is given to a treacherous murderess. "Blessed above all women," it declares Jael, the wife of Heber the Kenite, who offered shelter to Sisera, and then, in violation of the humanity which even to the savage makes sacred the person of his guest, drove a nail into his temples and, with ferocious butchery, smote off his head. Rahab, the harlot and traitress, is the next highly-praised of Bible heroines, the best of whom perhaps is Ruth, who creeps to her kinsman's bed. Esther, to whom a long book is devoted, and whose feast the Jews keep to this day, was the willing mistress of a lascivious despot, supplanting his true wife and using her power to exercise the vilest cruelty. What picture in the whole volume is to be compared with that of the heathen mother of the Gracchi, the noble Cornelia, who when her neighbors boasted their costly adornments pointed to her sons saying, "These are my jewels."

Polygamy and concubinage were practised by those Hebrew saints who were most distinguished for their piety, faith and communion with God. He in no case censured or condemned these practices, but, on the contrary, positively recognised and allowed them, to the extent of authorising the sale of a daughter as a concubine to a master who might put her away if she pleased him not. Nor did Jesus in any way denounce or prohibit the polygamy still prevalent in his time.

Canon Liddon and churchmen generally denounce marriage with a deceased wife's sister as nothing less than incest; yet not only did Jacob marry two sisters at once, but Jahveh himself is said to have metaphorically done the same thing (Ezekiel xxiii.); and he directly commands the prophet Hosea to marry a prostitute and an adulteress. Woman in the Bible is regarded as peculiarly unclean, and by a significant provision the period of purification after the birth of a female child was twice as long as in the case of a male (Lev. xii, 1-5; see xv, 16-18). They were considered unfit to be approached by their husbands for three days previous to their going to the mount to receive the commandment. Job asks: "How can he be clean that is born of a woman" (xxv, 4). The much-married Solomon declares, "one man among a thousand



have I found; but a woman among all those have I not found" (Ec. vii., 20).

Nor did Christianity improve the estimation in which women were held. Their essentially subordinate position was continually maintained by all sections of the Christian Church. In all Christian legislation woman was placed in a much lower legal position than she occupied in Pagan Rome or among the ancient Germans. Lecky tells us that when Christianity was dominant—

"Woman was represented as the door of hell—as the mother of all ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought into the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the *dæmon*" ("History of European Morals," vol. ii., p. 338; 1877).

Women were even forbidden by a council of the sixth century to receive the Eucharist into their hands on account of their impurity.

By making celibacy the primal virtue the Church degraded marriage. It gave woman but two alternatives—subserviency in marriage or worse subjection in a nunnery. The highest types of Christian woman, either like St. Elizabeth of Hungary caused more poverty than they sought to cure by adherence to the maxim, "Give to everyone that asketh;" or, like St. Theresa, wasted the devotion of a loving heart on an imaginary deity; while the worse types, like Catherine de Medici, Lucretia Borgia, Joanna of Naples, or Isabella of Spain, sunk beneath the lowest heathens.

The elevation of the ideal of womanhood has been largely due to opponents of Christianity. In France, Condorcet and the "infidel" revolutionists were first to propound those doctrines of woman's rights which Mary Woolstonecraft, Shelley and Mill did so much to forward in England. Maria Deraismes well says:—

"The question of the enfranchisement of woman and the recognition of her rights is closely connected with the anti-clerical question, or Freethinking movement. Woman, since the commencement of the world, has been the victim of religious tradition. It is often said that Christianity lifted woman out of her degradation; that before the coming of Christ she was a mere thing, an object of amusement, an instrument of reproduction. But this is only a legend, and has no historical foundation. The servitude of woman in antiquity has been considerably exaggerated. The fact is, she was subjected far less than many people are willing to admit" ("The Woman Question in Europe," p. 268; 1884.)

Everyone who desires the elevation of woman should second the Freethought movement. It is that which is shattering the tradition that has stood in the way of her emancipation. Woman has too long been the zealous upholder of the Book and the Church which have degraded her. When once she is educated in Freethought, Christianity will have received its death-blow.

J. M. WHEELER.

## ACID DROPS.

ARCHDEACON BLUNT, lecturing on the four Gospels, owns that they were not written till the apostles were passing away. At first there was no need felt for them, as the disciples constantly expected Christ's return, and "never contemplated a vast future without him." He does not explain why Christ broke his promises, or why he used falsehood as the best means of propagating truth. St. John's Gospel, he owns, contains many variations, but there is not "the slightest approach to contradiction." Mark (xv., 25) says: "And it was the third hour, and they crucified him." According to John (xix., 14), the sixth hour was passed before they crucified Jesus. Of course, no believer is able to see the slightest approach to contradiction in these two inspired accounts. The "Venerable Archdeacon" also rejects verbal inspiration as a theory held, happily by few persons now-a-days, and he describes it as "a modern fiction, without the slightest foundation." The modern fiction held, happily, by few persons now-a-days involves, of course, no contradictions in terms to believers already trained to swallow inspired contradictions of much graver character.

THE Rev. F. B. Meyer, preaching in Leicester, teaches that "Pain is universal" and that "Pain seems to be cruel, but it is not; it is infinite love." Sufferers of all kinds must remember that "Love is in every blow of the scourge." Famine-stricken millions gnawing their shrunken arms in the agonies of starvation are only receiving the apparently cruel blessings of infinite love. Horrors and tortures unspeakable that fall on man and

beast are only infinite love in action. God permits slaughter and outrage out of the purest benevolence. Is there any difference between divine love and fiendish malice?

THE Rev. J. Nunn, a member of the Manchester School Board, has been protesting against the neglect of religious instruction by one of the schoolmistresses. The "undenominational" majority of the Board attributed her conduct to "over-zeal" in pushing forward other subjects, and refused to pass a vote of censure, but the clericals having obtained a committee to investigate the matter, the mistress sent in her resignation. Fight away, black army, tooth and nail. Subjugate the school-teachers of the land to your wish. Make them do the mischievous work you are too incompetent and too lazy to perform. It is your only chance, but it will fail you, and will leave only the historical fact of your tyranny to condemn you and your religion for ever.

SOME of the committee of the Church Missionary Society are mightily offended because the new Bishop of Lincoln has been placed among the patrons of that society. Bishop King is described as "a well-known Romaniser, an advocate of auricular confession, masses and prayers for the dead." One of them cries out that "unless the faithful remnant of clergy and laity repudiate the Ritualistic conspiracy, we shall be partakers with the Great Apostacy, and receive of her plagues."

THE revised version of the Old Testament was to have been published on the first of May. Accordingly, Mr. Foote announced a lecture at the London Hall of Science on May 17, on "The New Bible; or, God's Word Brought up to Date." Since then, however, no doubt to spite Mr. Foote and spoil his lecture, the Archbishop of Canterbury has postponed the publication of the holy volume till May 19. Mr. Foote will therefore have to take another subject for his lecture on May 17, but he will be even with the Archbishop yet.

GEORGE KENNEDY, of Huddersfield, went to Hull, travelling "Sixty-five miles to rescue a perishing people." His method of doing this being very singular, the police ran him in, together with a holy cornet with which he blew into people's ears. He was fined 7s. 6d. and costs, and the Lord won't help him a bit.

THE Rev. James Kelly, of St. George's, Liverpool, denounces the new University College as a Godless institution, "over the portals of which may be said to be inscribed the awful words 'Whoso confesseth God and his Christianity shall not be amongst the Professors here.'" This is because the professors are not obliged to subscribe to any theological test. The clergy have been so used to dominate that they cry out when denied supremacy. Probably Mr. Kelly rightly judges that professors chosen for secular qualifications will not be those who confess God and his Christianity.

A NEW magazine, called *Parallax* (a monthly summary of Christian Philosophy), has appeared. As *Parallax* teaches that the earth is flat Christian philosophy apparently came to a stand still in the dark ages.

THE *Midland Times* reports some excitement at Newbold on account of some persons being discovered playing at cards in the gallery of the Church during service. It is understood that the orthodox Church game is "nap."

A CORRESPONDENT of the *Oldham Express* denies that the first Oldham Temperance Society was established by Secularists. However this may be, it is certain that the temperance movement was at first stigmatised on account of the "infidels" connected with it; till, as the cause grew, Christians saw their game lay in taking the credit out of "infidel" hands. It was so with the anti-slavery movement, the advocacy of woman's rights and opposition to aggressive wars. The Freethinker bears the brunt of the battle and the Christian claims the victory.

DR. GREEN, the new Baptist President, has a queer notion of modern scepticism, derived, we should say, like the German professor's idea of the camel, from his own consciousness. "Even infidelity," he says, "in some quarters at least, has ceased to scoff, and with a bewildered, pathetic earnestness seems trying to pray." We advise the Baptists to send a visitor to the forthcoming Conference of the National Secular Society to ascertain whether their President is right or wrong.

SURGEON has reaffirmed his adhesion to the Westminster Confession of Faith. He says that the man who should write a better creed would have to rise very early in the morning and sit up very late at night. In our opinion, the man who should write a worse one would have to do it in hell with the Devil to help him.

IN the Lower House of Convocation Archdeacon Hobhouse and others complained of the proposed grants of land by the Ecclesiastical Commissioners. Archbishop Benson explained that the Commissioners offered to sell to the Corporation of London part of some land at half price, which would have the



effect of enhancing the value of the other portion. This, and some blarney about the duty of the Church to care for the physical health of the people, by way of sop to those Churchmen who do not relish seeing any part of Church land devoted to secular purposes. But the Ecclesiastical Commissioners are trustees for the nation, and Convocation has no more legal control over their proceedings than the three tailors of Tooley Street.

THE bigots of Jersey are up in arms because gratuitous concerts of sacred music are given on Sunday at the French casino. The Baliff of Jersey, however, declines to interfere, as he sees nothing in the New Testament against it.

THE Rev. G. F. Clarke, rector of Upton, near Leamington, has committed suicide by taking cyanide of potassium. We pity the poor gentleman, but we recommend his case to the attention of Christians, like Tennyson and Talmage, who fancy there is some subtle nexus between suicide and Atheism.

DR. DAVID STERN, a well known Jewish rabbi and lecturer in America, has committed suicide at Philadelphia by swallowing laudanum. He had parted from his congregation, like poor Geldart, because his views were too advanced for them. Dr. Stern, at the age of 31, came to the conclusion that "injustice and selfishness rule the world," and as he possessed "neither strength nor inclination to continue the struggle any longer," he decided to quit the scene. He forbade "any Rabbi or clergyman of any denomination to act officially" at his grave. We wish Dr. Stern had taken a good strong dose of Atheism instead of the laudanum.

A MAJORITY of the London School Board have refused permission to the managers of a Jewish school in East London to open their playground on Sundays, although they were ready to undertake that all the secular labor of opening and shutting the gate should be performed by a Jew. The little Hebrews must therefore play about the dirty streets on the Christian Sabbath. Such a piece of bigotry is a disgrace to the London School Board. Freethinkers will have to look sharp after candidates at the next elections.

WE observe that the ignominy of opposing the claim of the Jewish children to their own play-ground, on a day which is not *their* Sabbath, fell to a woman. Miss Hastings objected that "as a Christian country we ought not to allow the desecration of the Sabbath." If this is the kind of bigoted nonsense we are to listen to from lady members of the School Board, we shall have to weed a few of them out at the next opportunity, and send them home to court the vicar and flirt with the curate.

By the way, Benjamin Lucraft's name appears in the list of those who supported Miss Hastings. We thought this professional working-man was elected on the Radical ticket. Why, then, does he hinder Radical work? Benjamin, beware!

THE *Detroit Free Press* offers £100 reward for satisfactory information about the malicious persons who are spreading a report that it "is an infidel paper, and a spreader of freethought doctrines." Methinks the paper doth protest too much.

THE Rev. C. L. Engstrom, secretary of the Christian Evidence Society, has been enlightening the people of Kilburn with "Hints on Christian Evidences." The first piece of information he gave was of a startling though not novel character. He is reported as saying: "Adam, before the Fall, had a perfect human nature—all that which our Savior took upon him when he became man." The perfection of Christian nature must have been peculiar if it was like that of Adam, for he, according to the story, fell at the very first temptation.

MR. ENGSTROM confesses that all the recognised leaders in philosophy are dead against Christianity, but he consoles himself by stating in the face of this, that "the more thoughtful a class is, the larger a proportion of Christians you will find in it." This, says he, is especially true of doctors and he declares that "every London hospital has a prayer-meeting among the medical staff." Mr. Engstrom's faith is so great, it ought to be equal to the task of moving mountains.

ONCE again it is our lot to chronicle the doings of a sacred elopist. This time the ancient city of Chester is the scene. An evangelist, who was engaged to regenerate the denizens of the slums of that historical spot, was noticed to be too-too with a married woman, and the committee who had engaged him, after investigating the matter, dismissed him with £10 in lieu of notice.

OUR hero confided to his wife and daughter—it would seem he had arrived at years of discretion—his intention to proceed to London to seek employment; but, as no man is a hero to his valet, so even a sky-pilot is not a saint to the wife of his bosom. The lady had her misgivings, which proved only too well founded; for instead of going to London, the Rev. Don Juan, accompanied by the fair cause of his woes, proceeded to Liverpool, and embarked on board a steamer, whence it is to be inferred that the next "sphere of usefulness" will be that part of the Lord's vineyard known as the United States of America.

LEADVILLE, Cal., contains seven churches, all "high"—over 10,000 feet above sea level.

THE Roman Catholic Bishop of Ossory, judging from his recent pastoral on the subject of "mixed marriages," seems inclined to furbish up and utilise the rusty ecclesiastical weapons of the dark ages, for not only does he threaten excommunication on the Catholic who marries a Protestant, but he includes the witnesses in the anathema.

Och, willasthru! here's the devil to-do!  
The Bishop of Ossory's in a rare stew!  
He swears he'll curse, with bell, book, and candle,  
All who by "mixed marriages" cause any scandal!

SOME curses, like some prophecies, bring their own fulfilment, and it is not unlikely that the seeds of discord and religious rancor, so sedulously sown by the clergy, will bear evil fruit in many a home which would otherwise be united. The Bishop's threat to have the offender's names published from the altar will, if carried out, probably lead to brutal assaults when the "fighting whiskey is in."

MR. H. F. BEAUMONT, who aspires to represent the Colne Valley division of the South West Riding, calls himself a Radical. But he is in favor of more Royal Grants and anxious to see the Blasphemy Laws more stringently enforced. We hope every Freethinker in the district will either withhold his vote from Mr. Beaumont or worry him into a little more Radicalism. His speeches show that he is a pliable candidate; something like the Yankee who, after a long election speech, said, "Well, gentlemen, those are my sentiments, and if they don't suit they can be altered."

THE Yarmouth people have been burning the effigy of the Rev. Canon Venables, vicar of St. John's Church. The cremation took place on the beach amidst the hootings and groans of a large number of people.

THE Rev. E. Lyon, of Leeds, after maligning Julian, Paine, Voltaire and other Freethinkers, refuses to discuss with Mr. J. G. Fisher, Secretary of the Leeds branch of the N. S. S. In preferring to circulate his calumnies from the shelter of the coward's castle Mr. Lyon makes it evident he possesses "the better part of valor."

ZWINGLI SERJEANT, the Baptist preacher who has been convicted at Warwick Assizes of a number of heartless and contemptible acts of fraud, was a good specimen of the Mawworm tribe. When arrested he entreated the detective to let him fetch his Bible that he might console himself with thoughts of salvation in his Savior's blood.

EVEN the Catholics are deploring "The Decay of Faith." The Rev. M. Gavin, of the Society of Jesus, has published a book with this title. One of the sections is headed "Dangerous Reading." The worthy Jesuit counsels his readers to avoid, if possible, all Protestant works; and as to attacks on Christianity, he declares that their perusal "is safe to tarnish the brightness or dull the edge of faith, even when it does not altogether destroy it."

ONE of the most comic exhibitions we have come across of late is Archdeacon Farrar's reply to Lord Bramwell on Drink. In defending the right to imbibe, Lord Bramwell did not forget to cite the proceedings at Cana, and to refer to a scene in a certain upper chamber, when the apostles were supposed to be full of new wine. Archdeacon Farrar quotes against the Christian example the temperance principles of the prophet of Mecca, and by implication places the example of Mohammed above that of Jesus. "Vot a larks!"

SOME inspired idiot has favored one of our newsagents with a tract headed "Death" in a mourning envelope. Enclosed with the tract was a precious document of the inspired idiot's own composition. On a sheet of letter paper, with a big black border the newsagent was "warned" that God never forgives blasphemy, and asked whether it was a good bargain to sell one's "immortal soul to the Devil for a few paltry halfpence through selling the *Freethinker*." Alas! the inspired idiot has missed his mark. The newsagent, who happens to be a woman, has decided to stick the document in her shop window. It will be a good advertisement for the *Freethinker*, and a good lesson in grammar and orthography for the inspired idiot if he stands outside and listens to the public comments.

A HARLESDEN resident publishes the following letter which was received in answer to an advertisement in a local paper, "A servant wanted":—"Dear madam. In answer to your advertisement, I want a Comfortable place. I am 20 and one year old and have been a member of the Salvation Army for the last 3 years. I can have a character from the last situation where I was for 2 years. If yours is a religious family I can elp in family prayers. please say how many children you have and if whashing is done at ome and if you are total abstainer. Hopping to hear from you soon I remains yours truly S—a H—s."



## SPECIAL NOTICE.

We earnestly request that all letters to the Editor be addressed to him at our office, No. 14 Clerkenwell Green. Many correspondents persist in sending to No. 28 Stonecutter Street, at the cost of inconvenience and delay.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, May 10, Milton Hall, Hawley Crescent, Kentish Town, at 7.30, on "Christianity in its Coffin."

MAY 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.

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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.—S. Kaufmann.

JOSEPH CLEGG.—You think it no offence for Mr. Gladstone to order the aimless butchery of thousands of poor Arabs, and you think it blackguardly on our part to call it murder. This only shows how worship of a leader distorts men's moral judgment. You and other Radicals cherish the maxim that Mr. Gladstone can do no wrong. That he went into the Soudan with a bleeding heart is hypothetical, but there is nothing hypothetical about the blood of those brave Soudanese poured out on the desert sand. Perhaps you will tell us *who* is responsible for the wanton slaughter. Mr. Gladstone's colleagues may be this, that, or the other; but he is Prime Minister of England, and he cannot shuffle the responsibility of his policy on his subordinates.

W. J. RAMSEY wants the number of *Progress* for June, 1884; can any of our readers oblige?

MANY correspondents have thanked us for speaking out so plainly on the Soudan butcheries. They are so numerous that we cannot print their names.

S. WESTWELL.—Thanks. Read Mr. Wheeler's article on Church Property in the April number of *Progress*.

W. H. RICHARDSON.—Thanks. Cuttings are never out of season.

F. GIBBS.—Thanks. See "Acid Drops."

F. GOULDING, the "Atheist Blacksmith," sends us a portrait of his baby, named at the Hall of Science while he was in Holloway Gaol for refusing to have it poisoned by vaccination.

J. E. ROOSE.—We should be sorry to find a blunder in our printing of your Bible Questions. You will find that Question 30 is properly answered. The Lord does dine with Abraham in Genesis xviii., and the chapter gives the bill of fare. We are obliged to you for the other attempt to set us right where you think we went wrong, yet we still think, after looking at the texts you refer us to, that we are essentially correct. Mark xiii., 10, strikes us as an obvious interpolation; it has absolutely no connexion with verses 9 and 11; in fact, it is inserted just as stupidly as the famous passage in Josephus. Matthew xxiv., 14, is part of the "prophecy" of the destruction of Jerusalem and the end of the world, which was to be accomplished before that generation (v. 34) had passed away; and that hardly leaves time for preaching the gospel unto all nations. Besides, neither of these passages is a *command* to the apostles, like that in Mark xvi., 15. It must also be remembered that Jewish synagogues existed in many heathen commercial cities, and the phrase "all nations" might mean no more than these; a supposition which is strengthened by v. 9, "they shall deliver you up to councils; and in the synagogues ye shall be beaten." Indeed, the very same language is used in Matthew x., 17-18, after Jesus had distinctly told his disciples (v. 5), "Go not into any way of the Gentiles, and into any city of the Samaritans enter ye not." On the whole we adhere to our statement that Christianity was originally nothing but a Jewish sect, and that Jesus never contemplated his gospel being preached outside the limits of the chosen race. Our Gospels were not compiled until long after Christianity had been carried to the Gentiles, and it is only natural that the Church should make efforts to correct the narrow Judaism of Jesus. Fortunately, the Church did this so clumsily that it can be easily perceived by a close student.

W. JAMES.—A French translation of the Egyptian Book of the Dead by M. Pierret is given in Vol. 33 of the "Bibliothèque Orientale." There is a German one by Lepsius. English information will be found in S. Birch's "Records of the Past" and "Archaic Classics," and in the works of Bonwick, Brugsch and W. R. Cooper. Articles on the Book of the Dead appeared in Vol. 6 of the *Penny Magazine* and Vol. 33 of the *University Quarterly Review*.

R. RAE.—You have perhaps read in a Christian paper that Colonel Ingersoll was taken prisoner in the American War by a boy of sixteen, and that he has made a pile of money by managing swindling whiskey rings, but it is a waste of your time and ours to ask whether such stuff is true.

J. ANDERSON says there will be a special entertainment at the London Hall of Science Club on Wednesday, May 13. All members of the N. S. S. are invited free.

J. W. ROGERS.—We are not aware where the Gibraltar Walk Branch meet at present. There was an amnesty of political prisoners in 1869. The Sultan of Turkey is not universally acknowledged as

head of Mohammedanism. It is mainly as chief of the greatest Mohammedan State that his power arises. Glad to hear from you.

G. MUSGRAVE.—Your batch of jokes received with thanks.

J. B.—Thanks; glad to see the paper ourselves.

L. J. SCOTT writes that H. J. Jackson, solicitor, recently sentenced to five years' penal servitude for embezzlement and forgery, has been for five years Vicar's Warden of the Moltram parish church.

PAPERS RECEIVED.—Northern Leader—Hunslet and Holbeck News—Derbyshire Courier—Oldham Evening Express—Midland Times—Railway Signal—Leamington Advertiser—Boston Guardian—Woman Suffrage Journal—Holiness Advocate—Willesden Herald—Wolverhampton Evening Express—Wexford People—Investigator—Birmingham Mail—Northern Leader—Horsham Times.

## "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.

THE National Secular Society's annual Conference will be held this year on Whit Sunday at Birmingham. The morning and afternoon sittings will take place in the Alexandra Hall, Hope Street, and the day's proceedings will wind up with a public meeting in the Town Hall, which has been kindly granted by the Mayor for the purpose. As the agenda paper shows a great many propositions that are likely to provoke a good deal of discussion, we hope the N.S.S. Branches throughout the country will make a special effort to be well represented. The Town Hall meeting ought to mark an epoch in our history.

DESPITE the splendid weather, and the Sunday League excursion, there was another good audience at the London Hall of Science last Sunday evening to hear Mr. Foote's lecture on "The Crimes of Christianity." The discourse, which lasted an hour and a half, was frequently applauded, and the lecturer received quite an ovation at the close. There were very many inquiries at the bookstall whether the lecture would be published. The answer is Yes and No. The lecture will not be published as delivered, but all the matter in it, and a great deal more, will be found in the "Crimes of Christianity" which Messrs. Foote and Wheeler are seeing through the press.

WHAT a run there will be for Part I. of our "Comic Bible Sketches"! It includes all we were prosecuted for by Mr. Labouchere's "notorious guinea-pig," Sir Henry Tyler, besides a great many more. Special paper has been made for printing the blocks on, and our artist has designed a racy frontispiece for the colored wrapper. Mr. Foote has also written a seven-page Introduction in his best vein. The price is only fourpence, and it will be ready next week. Every Freethinker will probably possess a copy within a month. When the subsequent Parts are completed, the lot can be bound up together as a Family Bible. We guess the youngsters will thumb it more than they do most Family Bibles.

A CORRESPONDENT writes:—"I was in Regent's Park on Sunday afternoon, and there were several debates on religious topics going on. At one place a man had made a portrait of Jehovah (taken from the *Freethinker*) in clay, and stuck it on the trunk of a tree with the week's Comic Bible Sketch underneath. An admiring crowd was looking on criticising the Lord's features, when a park-keeper came along and with his stick deliberately knocked down the whole concern. Fancy! smiting Jehovah with a stick! How will that park-keeper get on at the day of judgment?"

THE People's League advertises a mass meeting, to be held in St. James's Hall, London, next Tuesday evening to protest against the hereditary principle in our legislation. Mr. Labouchere will preside, and many Radical M.P.'s and candidates will address the meeting. We hope our London readers will give the demonstration their hearty support. It will, perhaps, stimulate them to know that the Executive and Branches of the N.S.S. are well represented on the League. Platform or reserved-seat tickets may be obtained of the Secretary, Mr. Joseph Forster, 14 Buckingham Street, Strand.

THE *People*, a Wexford paper, prints a column and a half of Mr. Foote's "Shadow of the Sword." He is very happy to furnish provincial papers with good copy, but they might at least print his name as the author. Perhaps the *People* is afraid that the name of a notorious heretic would be rather too startling for its readers' nerves.



A PROPOSITION will this year be put before the National Liberal League of America, of which Col. Ingersoll is president, to change its title to "The American Secular Union."

THE Lord's Day Observance Society did not get much satisfaction from Sir Henry Layard in regard to the non-opening of the National Gallery on Sunday. He simply stated that the trustees were there in the interests of the people and to ensure the safe preservation of national treasures.

NEARLY the whole of the London press, in commenting upon the discussion upon cremation, raised at the Parkes Museum of Hygiene, heartily endorsed the method of fire burial, and pointed out that the only objection raised, that arising from the destruction of traces of poisoning, could be obviated by the adoption of medical precautions.

EVEN the *Christian World* goes in for cremation. Very sensible too. But how is it that Christians are always so far behind Atheists on all progressive measures? Atheists make up their minds about every reform first; one by one the Christians follow suit; and in about fifty years a majority of them carry out, with much boasting, what the Atheists were sick of hearing argued.

ACCORDING to the *C. W.*, Professor Jowett declared a short time ago that Christianity had caused more wars than it had prevented.

We are glad to observe that the *Thinker* of Madras, which we had not received for some time, still continues its crusade against superstition. It reproduces from our columns Mr. Ball's article on Gordon's Religion.

THE *Westminster Review*, in an admirable exposure of Bishop Temple's attempted reconciliation of religion and science, says: "The rationalism of our so-called Broad Churchmen is superficial in that it only builds the superstructure of its creed on reason, while the foundations are still laid in the sand of old assumptions. It will not do in these days for teachers to attempt to palm off upon thoughtful men systems affecting a rationalistic form, while the old leaven of superstition is surreptitiously put in under the guise of philosophic terms torn violently from their context and compelled to do theologic service." The school that attempts to run with the hounds of science, while holding with the hare of theology, is much to the fore at present, and the article in the *Westminster Review* makes an excellent supplement to that of Mr. Payne on "The New Theology" in the current number of *Progress*.

IN another paper, on "The Judicial Separation of Mother and Child," the *Westminster Review* notices the cases of Shelley and Mrs. Besant. It holds that the mother is the parent who needs most consideration from the law, and lays it down that in cases of separation the court should concern itself only with the benefit of the child, and be absolutely indifferent as to the father's or mother's religion.

THE Prussian Diet have rejected the proposal of Dr. Windhorst for the repeal of the law stopping the temporalities of the clergy.

THE Universities of Norway are now open to women, and any Norwegian girl may strive for the highest degrees that her country has to offer as a reward for scholarship.

#### TALMAGE'S LATEST SERMONS.

TALMAGE is too representative a Christian orator for any apology to be necessary for the brief notes I am about to pen concerning three of his latest sermons as reported in various widely-circulated Christian journals. He speaks out with all the reckless audacity of one who knows that the Bible is really and undoubtedly the Word of God, and hence his sermons, shocking as they may appear in the eyes of a minority of cultured professors of Christianity, are apparently more widely read by the great body of commonplace believers than the sermons of any other preacher except perhaps Spurgeon.

In his sermon on the Sabbath he says that travellers reach their destination sooner by stopping one day in seven; and that intelligent men and dumb machinery alike cry out for the Lord's day. Commenting on this the *New York Times* says:

"It is a pity that Mr. Talmage has not earlier brought to the attention of steam-ship companies the fact that machinery is conscientiously opposed to working on Sunday, and that it can only be made to work at a loss of time. Did the Cunard people fully grasp this great truth, they could shorten the passage between Queenstown and New York by compelling the Oregon to stop her machinery on Sunday. That steamer now makes the passage in a little more than six days, including a Sunday, during which she runs at full speed. Were she to stop her

machinery on Sunday the passage would probably be made in five days, as Mr. Talmage is doubtless ready to demonstrate should the chief engineer of the Cunard Company call upon him."

In another "impressive sermon" on the "Sacred Rights of Women," he has the impudence to take for his text a passage from Solomon's Song (vi., 8): "There are threescore queens." As, with all his brazen outspokenness, he does not venture to base his sermon to American women upon the entire verse, we will give the words of God's Bible in their sacred completeness: "There are threescore queens, and fourscore concubines, and virgins without number." The words of a royal polygamist, the teachings of the lust-song of an inspired debauchee, are selected by this Christian advocate as a foundation for the superstructure of pure monogamic morality which Anglo-Saxon manhood and womanhood have evolved, and to which the preacher of God's Word must attempt to make his Bible conform, on penalty of being hooted forth from the pulpit which he defiles with the unrevised morality of the Word of God. Only pulpit charlatans, destitute of sense and sensibility, and of honor and honesty, could dare to insult and deceive modern civilised communities by such pitiful methods as are unblushingly adopted by Bible-swallowers of the Talmage type. His first comment on his text is: "So Solomon, by one stroke, sets forth the imperial character of a true Christian woman." The crowned and jewelled dolls of the harem are the type of the true Christian woman. The poor victims of polygamy do indeed represent in some respects the position of inferiority and degradation which the Bible assigns to woman, but popular preachers like Talmage can never think of setting forth views that appear to be derogatory to the Bible by which they live and flourish. They will make black white and white black first. Their powers of distorting and ignoring and manufacturing facts are simply marvellous. Talmage, in his sermons, tells his hearers that woman owes her present high position (higher than man's, he considers it) solely to the Bible. Without this inspired history of pious polygamists and adulterers, monogamy and respect for woman would cease! How long, how long, O man, are such wretched perversions of the truth to delude the people, and to close their hearts and minds against the Freethought which is even more precious and more needful a redeemer of mankind than Free Speech, Free Press, and Personal Freedom?

The latest sermon of this eminent specimen of Christian fearlessness displays a still more reprehensible lack of the primary instincts of morality. It is simply a glorification of a religious assassination—an unhesitating glorification, without qualification or apology, of a dastardly murder perpetrated during a confidential interview. But the assassin was religious, and Talmage learns from his Bible that God raised him up to deliver Israel and rule his chosen people. He "had a divine commission to destroy" King Eglon, who of course is represented as an oppressor, though the readiness with which he granted access to the royal ear seems somewhat to discredit the accusation. Here is Talmage's account of the holy and patriotic exploit:—

"Ehud entered the summer-house, and said to King Eglon that he had a secret errand with him. Immediately all the attendants were waved out of the royal presence. King Eglon rises up to receive the messenger. Ehud, the left-handed man, puts his left hand to his right side, pulls out a dagger, and thrusts Eglon through until the haft went in after the blade. Eglon falls. Ehud comes forth to blow a trumpet of recruit amid the mountains of Ephraim; and a great host is marshalled, and proud Moab submits to the conquerer, and Israel is free. So, O Lord, let all thine enemies perish! So, O Lord, let all thy friends triumph!"

Talmage teaches his congregation to rejoice in the success of the treacherous deed. He follows his Bible (Judges iii., 15-30), and no more thinks of blaming Ehud than did the Holy Ghost in dictating the inspired account of the sanctified crime. He holds the left-handed hero up as a model, and proceeds to draw up what he supposes to be relevant moral lessons, founded on his admirable conduct. He shows how "left-handed men"—men "defective in physical and mental [which, we may add, includes moral] organisation"—may have "an earnestness for the right," (!) and "a patient industry and perseverance" [in the assassination business, it is to be presumed] which will "achieve marvels for the kingdom of Christ." "Though left-handed as Ehud," he continues, with his usual



monstrous facility of distorted application, "they can strike down a sin as great and imperial as Eglon." The murder of a too-confiding monarch is utilised as the model of the destruction or assassination of a sin! The impudent cant and moral fraud of such teaching is something sublime in its obliquity and daring. But while it pays well, while Christians love it and encourage it, men like Talmage will continue to exploit the religious world with their shameless audacity and forcible rant. Not contented, however, with his various moral lessons based on murder, he endeavors to make capital of Garibaldi's heroism to supplement Ehud's piety. He gives in his own loose, mythical, anecdotal form that Freethinking liberator's declaration to his little army, that the only reward he had to offer them was hunger and cold and wounds and death. This Christian exploitation of the brave and touching words of the president of the Atheist Society of Venice, in conjunction with the elucidation of the resplendent morality of cowardly assassination by a messenger of God, is too much; and I quit the subject with sentiments of contemptuous disgust for one who panders to indiscriminate Bible-worship and reviles noble "Infidels" while utilising their valor and their fame—and of pity for the numerous hearers, and for the far more numerous readers, who appear to take delight in his emphatic acceptance of Bible vileness and wickedness as lofty forms of virtue and goodness.

W. P. BALL.

## ONE HUNDRED BIBLE QUESTIONS.

(Concluded from p. 143.)

51. How did the Lord punish his people when they complained of having nothing to eat but manna (Ex. xvi., 35)?—He smote them with a very great plague (Num. xi., 33); and on another occasion he sent fiery serpents among them (Num. xxi., 6).
52. How many men did the Lord kill for looking into his ark at Beth-shemesh?—Fifty thousand and seventy (1 Sam. vi., 19).
53. Who was called "blessed among women" by a prophetess of the Lord; and why?—Jael, for treacherously driving a nail into a man's head (Judges iv., 21; v., 24).
54. We are told that God is not a man that he should lie or repent (1 Sam. xv., 29; see also Num. xxiii., 19; Mal. iii., 6.) Give references showing he did both.—Lying: compare Num. xi., 19, 20, with 33, in same chap.; Ex. xx., 5, with Ezekiel xviii., 20; Jer. iv., 10. Repenting: 1 Sam. xv., 11, 35; Jer. xv., 6; Jonah iii., 10.
55. Where are we told God gave statutes that were not good, and judgments whereby people should not live?—Ez. xx., 25.
56. Did God have other sons besides Jesus?—Yes (Gen. vi., 1, 2; Luke iii., 38).
57. Where are we told Christ must be lineally descended from David?—Acts ii., 29, 30; Rom. i., 3.
58. Was Jesus lineally descended from David?—His mother was Mary, whose genealogy is not given, and his father was the Holy Ghost (Matt. i., 18, 25; Luke i., 35).
59. As Mary's husband was not Jesus's father, why is his descent given from David?—I don't know.
60. Was Jesus respectful to his mother?—No (John ii., 4; xix., 26; Matt. xii., 47, 48, 49).
61. Did he leave his parents when a lad?—Yes. He left them for three days at the age of twelve without their consent (Luke ii., 42 to 48).
62. Did Jesus say whoever called his brother a fool would be in danger of hell fire?—Yes (Matt. v., 22).
63. Give references to similar expressions, and other abusive language used by Jesus himself.—Matt. xxiii., 17, 33; Mark viii., 33; Luke xxiv., 25.
64. Why did not the people believe Jesus?—Because God hardened their hearts, and blinded their eyes, etc. (John xii., 39, 40).
65. Why did Jesus speak in parables?—So that people could not understand and be converted (Mark iv., 10, 11, 12).
66. When Jesus was asked if it was lawful to give tribute unto Cæsar, how did he answer?—By equivocation (Mark xii., 14—17).
67. What reward did Jesus offer his twelve disciples?—That they would eat and drink with him in his kingdom, and sit on thrones judging the twelve tribes of Israel.
68. Why did Jesus curse a fig tree?—Because he found no figs on it, they being out of season (Mark xi., 13, 20, 21).
69. Where are we told that only a few people will be saved?—Matt. vii., 14.
70. Where are we told that poison will have no effect on those who believe?—Mark xvi., 17, 18; and in the same place we are told they can take up serpents, cast out devils, speak with new tongues, and lay hands on the sick and they shall recover.
71. And what will happen to those who do not believe?—They will be damned (Mark xvi., 16).
72. What strong reason have we for supposing that the followers of Jesus will also be damned?—Jesus tells us that to be a follower of his we must hate our brethren (Luke xiv., 26);
- and we are told elsewhere, "Whosoever hateth his brother is a murderer" (1 John iii., 15).
73. Where does Jesus say, "For the Father judgeth no man, but hath committed all judgment unto the son?"—John v., 22.
74. And where does Jesus tell us that he judges no man?—John viii., 15; xii., 47.
75. What does Jesus say to those who laugh?—"Woe unto you" (Luke vi., 25).
76. What must we do when we are merry?—Sing psalms (James v., 13).
77. Are mansions ever inside a house?—Yes (John xiv., 2).
78. Where are we told to take no interest in mundane affairs?—Matt. vi., 19, 23, 28, 31; and verse 34 adds, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."
79. Where are we commanded to suffer ourself to be defrauded rather than go to law?—1 Cor. vi., 7; and Jesus tells us "if any man take away thy coat, let him have thy cloak also."
80. Why did many Samaritans believe in Jesus?—Because a woman told them "He told me all that ever I did" (John iv., 39).
81. Did Jesus and his disciples think the last day was near?—Yes (Matt. xxiv., 31—35; Mark ix., 1; xiii., 26—30; Luke ix., 26, 27; xxi., 27, 32; Acts ii., 16, 17; 1 Pet. iv., 7; Rev. xxii., 12, 20).
82. Where are the unjust and the filthy told to remain so?—Rev. xxii., 11.
83. From what texts may we infer that in sickness we must rely on the Lord and not on physicians?—11 Chron. xvi., 12; James v., 14, 15.
84. Does Jesus lead us to suppose that if we become mutilated in this world we will enter the next one in the same condition?—Yes (Matt. xviii., 8, 9; Mark ix., 43 to 47).
85. Was self-mutilation one of his doctrines?—Yes (Matt. xix., 12).
86. Why does Jesus teach us to ask God to "lead us not into temptation" (Matt. vi., 13) when we are told God tempteth no man (James i., 13)?—God tempted Abraham (Gen. xxii., 1) and speaks of laying stumbling blocks before people (Ezekiel iii., 20).
87. The Gospels are full of Jesus's miracles and other supernatural events; why, then, does he say no sign would be given that generation (Mark viii., 11, 12)?—I don't know.
88. Where does Jesus promise riches in this world to those who leave all and follow him?—Mark x., 29, 30; Luke xviii., 29, 30.
89. Where are we taught that a man may, with his flesh, serve the law of sin, if with his mind he serves the law of God?—Rom. vii., 14 to end.
90. Was Jesus forty days in the wilderness tempted of Satan?—Mark says he was, and that he went there immediately after he was baptised (Mark i., 12, 13); but John says that on the third day after baptism he attended a marriage. John neither mentions the temptation in the wilderness nor leaves room for it (John i., 32, 35, 43; ii., 1).
91. How did Judas die?—According to Matt. xxvii., 5, he hanged himself; but Acts i., 18, says he fell and burst asunder.
92. Who bought the field in which he died?—We are told it was the priests who bought it (Matt. xxvii., 5, 6, 7); but in Acts i., 18, 19, that it was Judas.
93. Jesus said he came to send fire on the earth (Luke xii., 49) and a verse or two further on he says he did not come to bring peace, but rather division: why, then, do Christians call him the Prince of Peace?—I do not know.
94. Is the Bible in favor of knowledge?—No. Man was commanded under the penalty of death, not to eat of "the fruit of the tree of knowledge" (Gen. ii., 17). We are told "knowledge puffeth up" (1 Cor. viii., 1); "and he that increaseth knowledge increaseth sorrow" (Eccles. i., 18). "Thy wisdom and thy knowledge it hath perverted thee" (Isaiah xlvii., 10). The whole spirit of the Bible is against earthly knowledge; and wherever wisdom is praised, it is that spoken of by Job (xxviii., 28), "Behold the fear of the Lord, that is wisdom."
95. Did the brethren of Jesus believe on him?—No (John vii., 5).
96. Will they go to hell for unbelief?—Yes (Mark xvi., 16).
97. Where are we told Christian faith is vain, if Christ rose not from the dead?—1 Cor. xv., 17.
98. Are there contradictions in the different accounts of this marvellous event?—Yes, the Gospels disagree.
99. Where did the Ascension take place?—From Mount Olivet (Acts i., 9, 12), from Bethany (Luke xxiv., 50, 51), or else from Galilee (Mark xvi., 7, 19; Matt. xviii., 16).
100. What contradictory instructions did Christ give to the disciples who were about to witness this event?—To go to Galilee (Mark xvi., 17). Not to stir from Jerusalem (Acts i., 4).

J. E. ROOSE.

## REVIEWS.

*To-Day*. May. Modern Press.—An interesting number of the Socialist magazine. It may be recommended to those who wish to hear what cultured Socialism, of a semi-Christian type, has to say for itself.

*The Republican*. May.—Mr. Standing publishes this month a portrait of himself, which does him an injustice. The modest biographical sketch is more satisfactory. Altogether the number is an interesting one. *The Republican* deserves support. It can be had at our office.



**PROFANE JOKES.**

It is more blessed to give than receive. Our Lord referred to kicks, medicine and advice.

A LAD fell into a sugar hog's head, and his first exclamation was, "O for a thousand tongues."

FREDDY being asked if he would not like to be an angel, replied he would rather be a hawk and live on chickens.

THE Sultan of Morocco has one thousand wives. Solomon only had seven hundred. But it has been remarked, Solomon was a wise man—he knew when he had enough.

A SUNDAY-school teacher was dilating upon Nebuchadnezzar's punishment. She said that for seven years he ate grass just like a cow. "And did he give milk?" asked Freddy. The lady's answer is not recorded.

AN old minister, addicted to the use of snuff, on one occasion caused great amusement among his congregation by giving out his text in the following fashion:—"Ma free'n's, in such a chapter and such a verse you will find it written—snuff-box produced—'line upon line, precept upon precept, here a little'—here an enormous pinch was applied with great unction to one nostril—and there a little," when the second nostril came in for its share.

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