

THE FREETHINKER.

EDITED BY G. W. FOOTE.

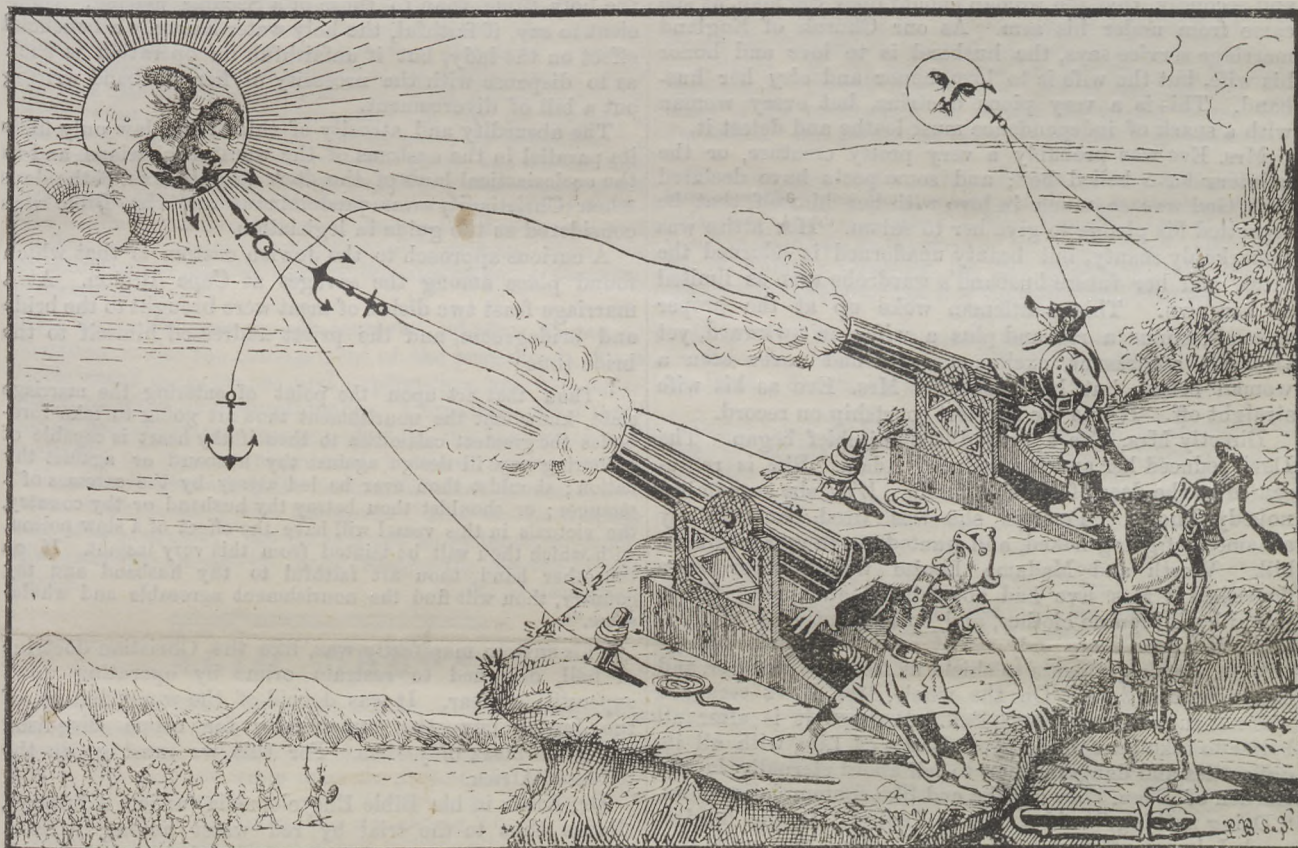
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]

COMIC BIBLE SKETCH.—No. 133.



JOSHUA FIXING THE SUN.

“And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.”—JOSHUA x., 13.

THE FIRST WOMAN.

Do we believe there was a first woman? Certainly not. We are Darwinians, and we cannot allow that there was a particular female specimen among the ape-like progenitors of the human race that could be called the first woman, any more than we can allow that there is a particular moment when a girl becomes a woman or a youth a man. Nature does not leap, she creeps; and so slowly, that you cannot discern her movement by steadfast watching. Look away for a while, then look again, and you may see a change. A tree grows every minute, unless it is decadent, but you cannot detect the fact by looking at it from sunrise to sunset, day after day, week after week, and month after month. Measure it, leave it, and recur to it after a long interval; then you will see the progress it has made.

The first woman we are concerned with at present is Mrs. Eve, the wife of Mr. Adam, whom Tennyson calls “the grand old gardener,” and whose glorious life, noble actions, and wise and witty sayings, ought to have been recorded in the book of Genesis, only the author forgot them. Instead of representing Mr. Adam as a grand old gardener, the inspired biographer represents him as a grand old fool. Like Charles the Second, in Rochester’s epigram, Mr. Adam never did a wise thing; but, unlike the merry monarch, he never said a wise one either. A collection of his utterances, throughout a long life extending to nearly a thousand years, would be the smallest and baldest treatise to be found in the whole world.

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Mrs. Eve was the result of an after-thought. God did not include her in the original scheme of things. He threw her in afterwards as a make-weight. Poor Mr. Adam was all alone in his glory in the Garden of Eden, king of the dreariest Paradise that ever existed. Monarch of all he surveyed, his right there was none to dispute; except, perhaps, a big-maned lion, with hot carnivorous jaws, a long-mouthed alligator, a boa-constrictor, a stinging wasp, or an uncatchable flea. Walking abroad and surveying his kingdom, he saw that all the lower animals had partners. Some of the males had one wife, and some a fine harem, but none was without a mate. Mr. Adam was the only male unprovided for, and he was besides a poor orphan. Never had he climbed on his father’s knee. God was his father, and his legs were too long. Never had he felt a mother’s kiss on his brow. He watched the amorous couples frisking about, the doves billing and cooing, and his solitary heart yearned for a partner. Lifting up his hands to the sky, from which his heavenly parent was cried occasionally to drop down for a conversation, he cried aloud, in words that were afterwards used by poor diddled Esau, “Bless me, even me also, O my father.”

Day after day poor Mr. Adam pined away. In less than a month he lost two stone in weight, and the Devil had serious thoughts of offering to purchase him as a living skeleton for his show in Pandemonium. At last God took pity on him. Forgetting that he had pronounced everything good, or not foreseeing that Moses would be so mean as to record the mistake, he said it was not good for Mr. Adam to be alone, and resolved to make the orphan-bachelor a wife.

But how to do it? God had clean forgotten her, and had used up every bit of his material. All the nothing he had in stock when he began to make the universe was exhausted. There was not a particle of nothing left. So God was obliged to use over again some of the old material. He put Mr. Adam into a deep sleep, and carved out one of his ribs. It was the first surgical operation under chloroform.

With this spare rib God manufactured the first woman. How it was done nobody knows, but that it *was* done *everybody* knows, except a few wretched, obstinate, perverse Infidels, who deserve imprisonment in this life and hell-fire in the next. Why God took a rib, instead of a leg or an arm, has never been decided; but Christian commentators say that it was to show two things; first, that the man should love the woman, as coming from near his heart, and secondly, that the woman should obey the man, as she came from under his arm. As our Church of England marriage service says, the husband is to love and honor his wife, but the wife is to love, honor and *obey* her husband. This is a very pious doctrine, but every woman with a spark of independence must loathe and detest it.

Mrs. Eve was probably a very pretty creature, or the painters have belied her; and some poets have declared that God was so much in love with her himself, that he regretted his pledge to give her to Adam. Her attire was remarkably scanty, but beauty unadorned is adorned the most, and her future husband's wardrobe was as limited as her own. This gentleman woke up at the proper moment, minus a rib and plus a wife; an awkward, yet after all a pleasant, exchange. He had never seen a woman before, but he recognised Mrs. Eve as his wife straight off. It was the shortest courtship on record.

Directly Mrs. Eve appeared the mischief began. The Devil seduced her and she seduced Adam. She is represented as the door of sin and death. *Why* she succumbed nobody knows. Perhaps she was tired, not to say ashamed, of going naked, and wanted to run up a milliner's bill. Worth and Madame Louise would never have flourished if Mrs. Eve had not fancied an apple. There would have been no clothes, and consequently no civilisation; for houses are only, as it were, extended suits of clothes, larger garments to shield us from the weather, and create for us a *home*. On the whole, Mrs. Eve's escapade was not such a very great Fall. Perhaps it is after all better to take part in the great Battle of Life, with all its difficulties and dangers, than to loll about eternally in the Garden of Eden, chewing the cud like contemplative cows. "Doing nothing," said a shrewd Yankee, "is the hardest work I know—if you keep at it." Mrs. Eve made life more bearable by giving us something to do.

Now comes an interesting point. God breathed into Mr. Adam's nostrils (blew up his nose, you'll observe) the breath of life, and he became a living soul. But there is no trace of any such operation being performed on Eve; and we defy anyone to prove from Genesis to Revelation that women have souls at all. Oh that the ladies would reflect on the scurvy way in which God treated their sex; first, forgetting to include them in his original scheme, and next, forgetting to provide them with souls! A little reflection on this point would make them all Freethinkers. Good-bye then to all theology. Churches would have to shut up or be devoted to other uses, and parsons would have to earn an honest living. For it is gospel truth that most of those who sit in church wear bonnets, and most of those who don't go there for the sake of those who do.

As the Bible story stands, however, and as Paul interprets it, Mrs. Eve was a very wicked woman. She was the Devil's first customer, and poor Mr. Adam only went to the same shop to oblige her. With this story before them, Christians have reviled and degraded womanhood. It inspired that Church canon of the sixth century, which forbade women to take the sacrament with their naked hands, lest the touch of their impure flesh should pollute the holy encharist. It sanctioned the doctrine that woman should be ashamed of her dress as the memorial of her fall, and of her beauty as the instrument of seduction. It lit the fires which roasted witches to death.

Why is this old story so insulting to women? *Because men wrote it.* We defy anybody to assign another reason. Next time the Bible is revised, one half the committee should consist of ladies. The story of the Fall might then undergo a drastic revision, and a good deal of disgusting nonsense might be cleared out of the Blessed Book.

G. W. FOOTE.

A BIBLE BARBARITY.

THE fifth chapter of the Book of Numbers (11—31) exhibits as gross a specimen of superstition as can be culled from the customs of any known race of savages. The divine "law of jealousy," to which I allude, is too long-winded to be given *in extenso* here. It provides that a man who is jealous of his wife may, simply to satisfy his own suspicions, and without having the slightest evidence against her, bring her before the priest, who shall take "holy water," and charge her by an oath of cursing to declare if she has been unfaithful to her husband. The priest writes out the curse and blots it into the water, which he then administers to the woman. The description of the effects of the water is much more suitable to the pages of the holy Bible than to those of a Secular journal. Sufficient to say, if faithful, the holy water has only a beneficial effect on the lady, but if unfaithful, its operation is such as to dispense with the necessity of her husband writing out a bill of divorcement.

The absurdity and atrocity of this divine law only finds its parallel in the customs of the worst barbarians, and in the ecclesiastical laws of the dark ages, that is of the days when Christianity was predominant and the Bible was considered as the guide in legislation.

A curious approach to the Jewish custom is that which found place among the savages at Cape Breton. At a marriage feast two dishes of meat were brought to the bride and bridegroom, and the priest addressed himself to the bride thus:

"Thou that art upon the point of entering the marriage state, know that the nourishment thou art going to take forebodes the greatest calamities to thee if thy heart is capable of harboring any ill design against thy husband or against thy nation; shouldst thou ever be led astray by the caresses of a stranger; or shouldst thou betray thy husband or thy country, the victuals in this vessel will have the effect of a slow poison, with which thou wilt be tainted from this very instant. If, on the other hand, thou art faithful to thy husband and thy country, thou wilt find the nourishment agreeable and wholesome."*

This custom manifestly was, like the Christian doctrine of hell, designed to restrain crime by operating upon superstitious fear. It was devoid of the worst feature of the Jewish law—the opportunity for crime disguised under the mask of justice. For this we must go to the tribes of Africa.

Dr. Kitto, in his Bible Encyclopædia (article Adultery), alludes thus to the trial by red water among African savages, which, he says, is so much dreaded that innocent persons often confess themselves guilty in order to avoid it.†

"The person who drinks the red water invokes the Fetish to destroy him if he is really guilty of the offence of which he is charged. The drink is made by an infusion in water of pieces of a certain tree or of herbs. It is highly poisonous in itself; and if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent, as he also is if, being retained, it has no sensible effect, which can only be the case when the priests, who have the management of the matters, are influenced by private considerations, or by reference to the probabilities of the case, to prepare the draught with a view to acquittal."

Dr. Livingstone says the practice of ordeal is common among all the negro natives north of the Zambesi:

"When a man suspects that any of his wives have bewitched him, he sends for the witch-doctor, and all the wives go forth into the field, and remain fasting till the person has made an infusion of the plant called 'go ho.' They all drink it, each one holding up her hand to heaven in attestation of her innocence. Those who vomit it are considered innocent, while those whom it purges are pronounced guilty, and are put to death by burning."

In this case, be it noticed, there is no provision for the woman who thinks her husband has bewitched her, as in the holy Bible there is no law for the woman who conceives she has cause for jealousy; nor, although she is supernaturally punished, is there any indication of any punishment falling on the male culprit who has perhaps seduced her from her allegiance to her lord and master.

* "Genuine Letters and Memoirs relating to the Isle of Cape Breton." By T. Pichon. 1760.

† In like manner Maimonides, the great Jewish commentator, said that innocent women would give all they had to escape it, and reckoned death preferable ("Moreh Nevochim," pt. iii., chap. 49).

Throughout Europe, when under the sway of Christian priests, trials by ordeal were quite common. It was held as a general maxim that God would judge as to the righteousness or unrighteousness of a cause. The chief modes of the *Judicium Dei*, as it was called, was by walking on or handling hot iron; by chewing consecrated bread, with the wish that the morsel might be the last; by plunging the arm in boiling water, or by being thrown into cold water, to swim being considered a proof of guilt, and to sink the demonstration of innocence. Pope Eugenius had the honor of inventing this last ordeal, which became famous as a trial for witches.*

Dr. E. B. Tylor, whose information on all such matters is equalled by his philosophical insight, says of ordeals:—

"As is well known, they have always been engines of political power in the hands of unscrupulous priests and chiefs. Often it was unnecessary even to cheat, when the arbiter had it at his pleasure to administer either a harmless ordeal, like drinking cursed water, or a deadly ordeal, by a dose of aconite or physostigma. When it comes to sheer cheating, nothing can be more atrocious than this poison ordeal. In West Africa, where the Calabar bean is used, the administrators can give the accused a dose which will make him sick, and so prove his innocence; or they can give him enough to prove him guilty, and murder him in the very act of proof. When we consider that over a great part of that great continent this and similar drugs usually determine the destiny of people inconvenient to the Fetish man and the chief—the constituted authorities of Church and State—we see before us one efficient cause of the unprogressive character of African society."†

Trial by ordeal was in all countries, whether Pagan or Christian, under the management of the priesthood. That it originated in ignorance and superstition, and was maintained by fraud, is unquestionable. Christians, when reading of ordeals among savages, deplore the ignorance and barbarity of the unenlightened heathen among whom such customs prevail, quite unmindful that in their own sacred book, headed with the words "And the Lord spake unto Moses, saying," occurs as gross an instance of superstitious ordeal as can be found among the records of any people.

J. M. WHEELER.

ACID DROPS.

THE *Christian Herald* edifies its readers with an account of a lady who was converted by a dream. She saw the moon assume a variety of forms, eventually becoming "the hand of God." It held a large pen, and wrote upon the face of the heavens her name, with the hackneyed words, "Prepare to meet thy God." Filled with terror she awoke, and straightway "flew to Jesus." A young man dreamed he was in hell, and was allowed nine days to escape. Not repenting within the time he died punctually on the ninth day. What kind of readers can they be who give this Christian pennyworth of old womens' superstitions a circulation of a quarter of a million?

THE same paper also gives us instances of "awful profanity and its punishment." It tells us how Ruth Pearce fell dead while calling on God to witness a lie, and how, at Wakkerstrom, in the Transvaal, "a well-known Boer," whose crops were destroyed by a hailstorm, fired three shots at the sky, and wished he could see God Almighty and shoot him, whereupon "immediately a stroke of lightning made him a corpse." When he was buried the next day the lightning returned and "one fearful stroke tore up the grave and exposed the body." But a pious Boer also had his house struck twice, two of his daughters being struck dead; but what the moral of this may be the penny dreadful does not stop to inquire, for the man is so religious that he will not even now be persuaded to have a lightning conductor attached to his house, because, he says, it would be "interfering with the visible hand of God." The general moral of these cases seems so us decidedly in favor of lightning conductors rather than faith as an effectual protection against God's anger in the shape of lightning.

BUT while God can destroy his friends and foes with lightning he can also protect them from dangers. The *Christian Herald* tells us of a missionary, apparently more or less "cracked," who

* The priests usually chose the trial by consecrated bread. If those who were inimical to the priests chose it, they were very apt to die soon afterwards. The nobility usually took trial by fire or battle. The former was often a farce unless the party was opposed to the priests who administered it, in which case they burnt their fingers. Trials by ordeal were frequent at the time of the compilation of "Doomsday Book." The title of the people to the land was often proved in this way. Nobles and freemen were eligible to ordeal by fire, but villeins only to that by water. See "Archæological Journal," Vol. XXXII. The law of trial by battle was not abolished until the present century.

† *Macmillan*, May, 1876.

went into a wild district and found himself surrounded by a crowd of savages. "Every spear was instantly pointed at his heart," but he "tried the power of singing the name of Jesus to them." He closed his eyes, played his violin, and sung, "All hail the power of Jesus' name." Before he had sung three verses of this *English* hymn, "the big tears were falling from their eyes." If Christianity still has such wonderful power as this, why does it not progress faster?

THE *Christian Herald* says that Talmage has twenty reporters taking down his sermons every Sunday, and that "ten million copies of his sermons are estimated to be printed every week." It is as easy to tell a big one, we suppose, as a little one while one is about it. Talmage's income is put down as larger than that of the most highly paid of our bishops. Talmage and Booth and Baxter, and a few more of them can testify that Christianity brings in the coin to ranting charlatans who can preach the gospel of poverty while they practice something very different.

MR. T. R. ANDREWS, the chairman of the London Society for Promoting Christianity amongst the Jews, is gone to heaven, or somewhere. At any rate, he has left this world by the usual conveyance. He will doubtless be able to find out now how many of the circumcised his Society has piloted to the New Jerusalem. But perhaps he knew the number very well before.

TALMAGE goes in for early marriages and small families, the only sensible thing he ever advocated. It is said that he has ordered ten thousand copies of Mrs. Besant's "Law of Population," to distribute in Brooklyn on his return home. He has no fear of Anthony Comstock, for that gentleman never troubles about such literature when it is circulated by Christians.

ANTHONY COMSTOCK is public prosecutor in New York, and Sir John Maule in England. The first public prosecutor was the Devil. See the book of Job.

CANON LOWE, of St. Stephen's, Nottingham, conducted a big meeting outside the prison while Joseph Tucker was being strangled within. And this is religion! Canon Lowe is true to his name. He has reached the lowest depth of religious sensationalism. Stay, in the lowest deep there is a lower, to use Milton's paradoxical language. Canon Lowe should try to have the execution done on the platform next time while the congregation sings "Hold the Fort," or "Safe in the Arms of Jesus," or he might induce the authorities to let him have the corpse for a few days, with the rope round its neck. Either would be a great attraction.

SOMEHOW you never can thoroughly depend on a Christian, especially if he is a "moral" one. There is the editor of the *Pall Mall Gazette* for instance. He openly charges a Queen's Commissioner with having seduced the daughter of a friend, and gives the names and addresses of all parties. The young lady sends him a letter denying that she has been seduced, stating that she has left her father's home and is earning an honest living, and protests that this wanton libel is likely to deprive her of her situation. Now would you believe it? This Christian editor, this moral editor, who is so valorously championing the cause of "our girls," actually refuses to insert this poor girl's letter, or to afford her the least redress. Was there ever more infamous hypocrisy than this man displays?

THE *Pall Mall's* latest catch is Henry Varley. It publishes a long screed from this ignorant and impudent fellow, who gets a much better living in the revival business than he ever made as a butcher. He it was who first mooted the idea of prosecuting the *Freethinker* for blasphemy, and he who flooded Northampton with lying tracts about Mr. Bradlaugh, to which he had not the courage or the decency to put his name. Varley is great on "vice," and he lectures on the subject very much after the style of a quack doctor. His letter in the *Pall Mall* is mostly mad, but there is this much method in it, he takes good care to puff himself. He actually screams that there should be no distinction at law between vice and crime; which is the silliest and most tyrannical idea that ever lodged in a human skull. Varley wants to make people pure; and what he means by purity is not a matter for discussion in a decent journal like this. It is only fit for Exeter Hall, when Varley lectures like other quacks "To men only."

A WISHY-WASHY paper, which boasts to the name of *The Girl's Own*, has the following among its answers to correspondents:—"AN UNBELIEVER ought to be ashamed of herself for daring to assume such a name, or to question the truths of the Holy Scriptures. . . . she ought to be soundly punished for her presumption." That's the style. Thought is a crime, and every girl whose head is troubled about the truth of religion deserves a spanking. How worthy of the Gospel which is the best in the world for rogues and fools.

CARDINAL MANNING, preaching recently at Portsmouth, expressed his holy horror at the idea of education without Christian teaching, which, he declared, would rear a people without Christianity; and "he deprecated religious controversies as having the effect of driving men away from the Church." Mother

Manning is shrewd enough to see that, unless it were inculcated in early youth, the mature mind would never believe that a child was born of a virgin or that a God can be made out of a wafer, and he knows further that discussion must be fatal to such superstitions.

A LITTLE girl was recently struck blind by lightning at Mile End. We suppose the clergy would call this an act of providence. If so, the Lord ought to be indicted for an aggravated assault.

THE *Literary World*, in noticing our edition of Ingersoll's "Mistakes of Moses," refers to "the calm superiority of the title." We hope every reader of the *Literary World* will peruse Ingersoll's volume in order to see whether the title is justified by the contents.

ONE of our readers went to Brighton a Sunday or two ago, and, calling on a friend, he found that he had gone to shore up a roof for the Young Men's Christian Association. The pious youths preferred Sabbath breaking to risking their health.

A YOUTH's cricket match followed by an entertainment took place in a field adjoining the rectory of the Rev. A. Armitage, Broughton-Astley, near Lutterworth. The rector's wife spied a boy in the cricket club who was guilty of attending a Baptist church. She at once drove the little heretic out of the field! His father pays a stiff tith to the rector, who hasn't the same objection to the money that he has to the boy.

GOD having foolishly allowed his church at Louisville to be destroyed by fire, the congregation were glad to accept the Jews' offer of the free use of their synagogue till the church was rebuilt. Would Christians be as liberal to Jews? Let the persecutions in Germany and Russia answer.

THE Bishop of London has been publicly presented at Exeter with a service of plate worth six hundred pounds. The dish out of which Jesus Christ and the twelve apostles ate the last supper was probably worth twopence.

AN inquest was recently held at Matlock on the body of James Macfarlane Dickson, a retired gentleman, formerly a superintendent of Covent Garden Market. Having plenty of leisure, the poor fellow instead of joining a Secular Society went mad on religion, and took a premature journey to heaven. Hence this inquest.

SEVERAL Boothites in Derby have been fined as "street musicians," as it was proved that people gave them money after their "performances." While in the dock they dropped on their knees and wrestled with the Lord. But he has learnt a thing or two since his match with Jacob, and gave them the slip. The consequence was, the hard-hearted magistrate inflicted the legal fine upon one of them, "Captain" Elbourne, to encourage the others, as Voltaire says. The gallant captain was removed to prison in default, and the Lord has not yet sent an angel to deliver him.

WE are sorry, however, that these crazy Boothites were so badly mobbed. Derby has enjoyed an unenviable notoriety for that sort of thing ever since it brick-batted Sir Charles Dilke for lecturing on the Civil List. Mr. Mortimer was badly treated there a few weeks ago, and one of our correspondents in Derby informs us that on his endeavoring to defend Mr. Mortimer, after he had left the town, against the attacks of one of the Christian Evidence Society's lecturers, he was hustled off without being allowed to speak. The Christian mob followed him through the streets, and he was obliged to take shelter. One big fellow tried to throw him down, and, on failing to do so, said in a low voice, his face white with passion: "I would like to have you for five minutes; I would knock your b—— head off."

CHRISTIAN journals are busy introducing into Christian homes the sickening subject, and in some cases quoted details, of the *Pall Mall Gazette* "revelations." The *Methodist Times* says that the *Spectator* is "hopelessly anti-Christian," and has "lost all sense of decency and propriety," simply because it objects to this pious dissemination of gutter literature. With the usual charity of the hot-headed Christian sensation-monger and popularity seeker, Mr. Hugh Price Hughes informs the world that "once a journalist turns his back upon the teachings of Jesus Christ, there is no depth of meanness and injustice to which he is not capable of descending." Lying and slander are the natural allies of the modern Pharisees who, for their own ends, exploit human nature with revolting filth, while they denounce as obscene a scientific work on the population question, which would save more millions of the human race from misery, disease, prostitution and early death, than the present spasmodic crusade can save hundreds.

HENRY GREY the "Salvation drummer" at Luton, has been committed to trial for indecent assault.

THE Rev. Coker Adams has taken back the thunderbolt which he hurled "in the name of God." He let it be known that he

did not place the authority of the Home Office above that of God, but only the authority of his bishop.

CAPTAIN JONES, a Welsh hermit, has been found in a filthy hole, in the last agonies of starvation. He has been troubled with religious mania, and trying to live like Elijah on Mount Carmel, only no ravens brought him food. In the good old days, when Christianity was supreme, Captain Jones would have been a candidate for canonisation. Now the papers call him a religious maniac.

A LADY tract distributor has been fined at Bootle for obtaining money under false pretences. She declared in court that she was being persecuted for being faithful to her master Jesus.

ST. HELENS is favored with a "ghost," and the inhabitants of that chemical manufacturing town are much exercised thereat. Messrs. Beecham, of pill celebrity, having decided on rebuilding their manufactory, took temporary premises in Lowe Street, the upper part of the same building being utilised by the Salvation Army as a "barracks." After dark, missiles are thrown, but all efforts to detect the perpetrator have as yet failed, and the presence of the Salvationists does not appear to exorcise the "spirit."

SUPERNATURAL occurrences are also reported from Ireland, where a blind girl is said to have been restored to sight; and from Cornwall, where a man who impiously replenished a furnace on the Sunday, was visited by his Satanic majesty, who sported an Havana. It is satisfactory to learn that his highness disappeared as the tones of the church bell announced the consecration of the host. This is an enterprising age, and the gigantic gooseberry and the sea-serpent are just about played out.

A COMMISSION, issued by the Bishop of Oxford, has been hearing evidence in the case of the Rev. James John Dand, Vicar of Chieveley, near Newbury, who is charged with drunkenness. The evidence showed that on Christmas Day last Mr. Dand read the wrong psalm, and in the Litany used the words, "raising up Satan," instead of casting him down under our feet. Mr. Dand pleads illness. Gout in the eyes and head led to his "raising up Satan."

MR. COURTENAY writes to the *Morning Post*, August 18, asserting that the aggregate expenditure of the Church Missionary Society upon the Palestine Mission, during the last thirty-four years, amounts to over £130,000, and that the agents of the society have never made in Palestine an adult convert from Mohammedanism. Turkish law requires the registration, with the Protestant vakeel at Constantinople, of all seceders from the jurisdiction of the patriarchs, and they have never registered a single native Christian adherent. Mr. Courtenay, moreover, charges the Missionary Society with introducing strife and confusion among the native Christians. No less than five secessions from the congregation at Nazareth alone were caused by the persecution of a native clergyman by the society. Mr. Courtenay asserts that not a single adult Mohammedan can now be converted to Christianity in the land where the miracles of Jesus are supposed to have been wrought. Surely here is something a Christian might do well to meditate upon.

THE *Church Review* declares that all Liberal Churchmen will vote for a Conservative rather than leave the slightest chance for the introduction of Disestablishment. If this is the case the Liberal Churchmen can surely say

"A merciful Providence fashioned us hollow
In order that we might our principles swallow."

THE *Tablet* is a fivepenny high-class Roman Catholic organ, edited by priests and approved "by authority." Yet this is the style in which, in its number for August 22nd, it writes of Evangelical Christians: "Heaceforth when an Evangelical Christian is asked to state the fundamental principles of his religion he will have excellent authority for replying, in the beautiful words once used by a Board school scholar to an examiner, 'I ain't got no fundament.'"

LORD LONSDALE who fought with Sir George Chetwynd in Rotten Row over an actress, is patron of thirty-nine Church livings. No doubt his nominees think of their patron when they pray that the nobility "may be endued with grace, wisdom and understanding."

As a plea for Church endowments the *Church Times* points out how George Dawson's church at Birmingham has fallen into insolvency since the death of its minister and it predicts the same fate for Spurgeon's Tabernacle and Parker's Temple.

TALMAGE declares that all who ever served God are now in heaven. If this is so where is the necessity for the Judgment Day to which Talmage often alludes? If all who have served the Lord are in heaven, Balaam's donkey must certainly be there waiting for Talmage to keep him company.

"THE GRAND OLD MAN" Cigars are so named because, like the Grand Old Man himself, they have never been equalled.—Thornes, Maker, Bradford, Yorks. All Liberal and Radical Clubs should try them.—ADVT.

SPECIAL NOTICE.

OUR recent article in the *Freethinker* on "The Bible and Young Girls" is reprinted with some additions as a Tract under the title of "THE MAIDEN TRIBUTE TO JEHOVAH." Copies will be supplied at 6d. a hundred, or 7d. post free. One thousand for 4s. While the *Pall Mall Gazette* revelations are fresh, the wide distribution of this Tract will be a splendid blow at the Old Book.

MR. FOOTE'S ENGAGEMENTS.

Sunday, August 30, Hall of Science, Old Street, E.C., at 7.30, on "Messrs. Moses and Aaron."

Monday, August 31, Henley Hall, Henley Street, Battersea Park Road, at 8, on "Good God."

SEPTEMBER 6, Birmingham; 13 and 20, Hall of Science, London; 27, Liverpool.

OCTOBER 4, Manchester; 11, Milton Hall, London.

NOVEMBER 1 and 8, Hall of Science, London.

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. 7d.

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

RECEIVED WITH THANKS.—J. Smyth, H. R. Bowden, W. L. A. Barnes. GREAT ADMIRER.—Thanks for the cutting. Send us more whenever you are disposed to.

F. PARKER.—We are much obliged. Our readers cannot do us a better service than sending us papers and cuttings affecting us or interesting to Freethinkers.

M. BLACKWELL writes that she has posted a copy of "The Maiden Tribute to Jehovah" to Judge North, and distributed 300 copies in other directions.

G. W. WOOD (Derby) orders 1,000 copies of "The Maiden Tribute to Jehovah" for distribution in that bigoted town, where Mr. Mortimer was recently mobbed.

T. T. WOOD.—We have read your letter with great interest. The Bishop of Rochester's recognition of the growing strength of our party is not so exceptional as you think. All the clergy who have any brains see that Freethought has carried outpost after outpost and is now menacing the very citadel of faith.

E. WRIGHT (Wakefield).—Cannot you do something yourself to form a Freethought society in your town?

J. P. MORRIS.—Literature forwarded. Glad to hear your Atheism is so pronounced and brave. We fear some Atheists are a little too discreet.

C. BOURCHIER writes: "I have just sent your powerful article on 'Booth's New Boom' to that military gentleman, hoping that he will read, mark, learn and inwardly digest. It is a masterpiece from our point of view."

A LOVER OF FREETHOUGHT.—Mr. Bradlaugh, we believe, is six feet one high. We have no register of his weight, but doubtless he will tell you himself.

J. JONES.—The "Confessional Unmasked" was compiled from the works of Saint Liguori.

T. J. NEARY.—Two blacks do not make a white. Our criticism on Booth was perfectly justified, and we were not concerned with any other matters in our article.

WM. BARROW.—The date of the tertiary period cannot be accurately fixed, but the quaternary, which comes later, is calculated to extend back at least one hundred thousand years.

THOS. STEDMAN.—We quite agree with your opinion.

C. H. D. B.—You are right. The more people think of the Bible the less they think of it. The *Champion of the Faith* has long been defunct, and apparently the C. E. S. do not do themselves much good by giving away the back numbers.

G. NIGHTINGALE.—We understand that the sensational case of Eliza Armstrong will be brought before the public courts. Booth is not likely to figure very creditably.

G. A. MEAD.—Vacillating Freethinkers are worse than useless to the cause. They are a source of weakness.

H. MOORE.—Your "Experiences of Christianity" are interesting, but not suitable for our columns.

C. KROLL LAPORTE.—Bishop Beckles personally is not worth powder and shot. We shall be pleased to look over anything you may send in regard to African missions.

EX-WESLEYAN.—We are gratified by your commendation and will be pleased to hear your information in regard to Booth's antecedents whenever convenient.

W. J. L. ANDERSON.—We are glad to find that our article on "Booth's New Boom" is so appreciated by Freethinkers. We do not believe in the policy of letting pious charlatans alone. They may be beneath the dignity of philosophy, but practical thinkers discern in them a danger to society.

ANXIOUS.—We do not know any newsagent in Bury St. Edmunds who supplies the *Freethinker*.

C. PRINGLE.—Sorry to hear of your trouble. Shall be glad to hear from you again.

THE Catalogue of Progressive Publishing Company's works can be obtained at 28 Stonecutter Street.

PAPERS RECEIVED.—Western Figaro—Wakefield Express—Eastern Province Herald—Shropshire and Montgomeryshire Post—Nottingham Daily Guardian—Bedfordshire Standard—Literary World—Truth—Liverpool Courier—Yorkshire Post—Chatham and Rochester Observer—Liberator—Thinker—Penrith Herald—Liverpool Echo—Kettering Observer—Unitarian Herald—Boston Investigator—Liverpool Weekly Post.

"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 September 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.

SEVERAL thousands of our tract "The Maiden Tribute to Jehovah" were distributed at the Hyde Park Demonstration last Sunday, by the energetic propagandists who have been conducting the Freethought lectures there during the summer. We return them our best thanks, and trust that the leaflets will produce good fruit in some minds. Our friends took care to give the sky-pilots a copy, but we have not much hope from that fraternity.

THE largest audience that has assembled at the London Hall of Science for some time met last Sunday evening to hear Mr. Foote's lecture on "The Bible and Women." The loud and repeated applause showed that he is making the right use of the present agitation from the Freethinkers' standpoint. This evening (August 30) Mr. Foote will lecture again in the same Hall on the lively subject of "Messrs. Moses and Aaron."

MR. SEYMOUR KEAY, the Radical candidate for Southwark, when asked by one of our friends, Mr. C. Bouchier, whether he would vote for the repeal of the Blasphemy Laws, replied that he certainly should. More than half the Liberal and Radical candidates in London have pledged themselves on this question, and we hope our friends will exact pledges from the rest. There has been an immense change in the public mind since we were sent to prison. No member of Parliament except Mr. Peter Taylor could then be induced to question the Government on our case. Now dozens of parliamentary candidates are pledged to assist in sweeping the Blasphemy Laws away altogether; and with proper pressure there is no reason why three-fourths of the Liberal and Radical members in the next Parliament should not be in favor of the same object.

THE *New York Sun* reports at some length an interview its London correspondent had with Mr. Foote. The conversation on the relative treatment of the editor of the *Freethinker* and the editor of the *World*, in Holloway Jail, contains matter with which our readers are already familiar. What the reporter says himself about Mr. Foote will probably be more interesting: "On the next morning I went to see Mr. G. Foote, one of the ablest leaders of the revolutionary party. Mr. Foote is a great friend of Mr. Bradlaugh. He is the editor of the *Freethinker* and of *Progress*, and he is one of the most indefatigable, as well as one of the best orators, of the Socialist meetings. He has the mixed air and aspect of a German student and a Congregationalist priest. He was sentenced to twelve months' imprisonment for blasphemy about two years ago. He told me that he suffered much during that time, which made me conclude that he is possessed of a very robust constitution, for he certainly wears no trace of mischief now, neither in his healthy complexion nor in his erect and athletic body." The *Sun* reporter has made at least one mistake, however. Mr. Foote is not a Socialist orator, and has never spoken at a Socialist meeting.

WHAT fools some judges and magistrates can show themselves! A chairman of the Divisional Bench down in Staffordshire asks a little girl such questions as these before he takes her evidence: "If you tell a lie where will you go to? Don't you go to Sunday-school? Do you know what the Bible is?" In another case at Chelmsford the judge asked another little girl "What do you know about the Supreme Being?" and the poor thing began to cry. The judge declined to take her evidence, but the counsel who wanted it, fancying himself clever, tried her again. "Now, my dear," he said, "what sort of a thing is God?" Not being a theologian, the child could not solve the riddle, and was put down. The late Justice Maule showed a sensible example in this respect. When he once saw a little girl terrified by a Q.C. who asked her a number of theological conundrums, he called her up on the Bench and seated her by his side. Taking her by the hand in a kind, fatherly sort of way, he said, "Now, my little dear, can you tell me where you will go if you tell a lie?" "No," she replied. "A very sensible answer; nor do I," said the judge. Theo, turning to the clerk, his lordship added, "That will do; you may swear this witness."

THE best answer we ever heard of was this. A little girl was asked in court "What will become of you if you don't speak the truth?" and she promptly answered, "I shall be took up." Yes, fear of the policeman may be a check to perjury, but fear of the Devil never kept any man from telling a serviceable lie.

THE *Liberator* says: "A new lecturer has appeared on the Freethought platform in New Zealand named Miss T. P. Chap-

man. A Christchurch paper states she 'is about twenty-two years of age, and of a prepossessing appearance. She speaks clearly, with a good deal of pathos occasionally.' The young lady is lecturing against the Catholic Church, of which she was previously a member, and is meeting with crowded audiences."

WE are pleased to note in our Madras contemporary, the *Thinker*, that it is contemplated to make versions of Freethought works in the vernacular languages of India. The bulk of the natives will thus be better able to meet the arguments and assertions of the missionaries.

Truth, a Freethought paper published at Pittsburg, a great manufacturing centre in the United States, "acknowledges with thanks" the receipt of our Summer Number, which, it says, is "profusely illustrated and contains a large amount of excellent reading matter." Some of our Sketches it describes as "fine illustrations of biblical history and Christian nonsense." *Truth* adds that "Mr. Foote and Mr. Wheeler deserve the hearty support of the Freethinkers of Europe and America."

As a remarkable instance of how rapidly printed matter is carried about the world, we may mention that the number of *Truth* before us contains a reprint of our article on "The *Pall Mall Gazette* and the Clergy," which appeared in the *Freethinker* of July 19.

THE London Boiler Makers and Iron Shipbuilders held their annual Demonstration at the Crystal Palace last Monday. The weather was beautifully fine, and some two thousand of these hard working craftsmen, with their wives, daughters, sisters and sweethearts, thoroughly enjoyed themselves in the building and the grounds. At three o'clock there was a meeting in the theatre, at which addresses were delivered by Mr. Robert Knight, the General Secretary for the United Kingdom; Mr. Joseph Leicester, Secretary of the Glass Blowers' Association and Radical candidate for West Ham; Mr. T. F. Allen, London District Secretary; Mr. E. Wood, Mr. Daniel Griffith and Mr. J. Clark. Mr. G. W. Foote was present by invitation of the Committee and met with a very cordial reception, his speech, dealing with the economics of Trade Unionism, being enthusiastically applauded.

THE September number of *Progress* contains a quantity of interesting articles. Mr. Foote contributes another long instalment of his "Prisoner for Blasphemy" giving fuller descriptions of his prison life than have yet appeared, and an article on "The Coming Elections." Mr. Wheeler has an elaborate examination of the famous story of Pope Joan, which includes many interesting details. S. Britton writes in his usual pungent manner on "Sabbatarianism in Liverpool." Dr. Aveling deals with "The Recent Revelations." Mr. W. P. Ball contributes a thoughtful and valuable article on "How Natural Selection Works." Björnson's powerful drama is concluded, and a biography is begun of William Godwin by James Thomson (B.V.) There are also some excellent verses including another striking poem by J. M. Harvey.

THE monument to Giordano Bruno, to be erected next February in Rome, will be twenty-six feet high. The statue of Bruno will be of bronze, about ten feet in height, standing on a pedestal of granite. On the sides of the pedestal will be medallions of Huss, Servetus, Vanini, Arnold of Brescia, and other victims of the Church. The sculptor is Professor Ettore Ferrari.

THE West Central Branch of the N. S. S. have put forth a varied programme of lectures, and mean entering upon a vigorous campaign during the coming winter. They intend securing premises of their own as soon as possible, but in the meantime should be supported where they are at the "White Horse," Castle Street, Oxford Street, W., where Mrs. Sowden lectures August 30, at 8 p.m.; subject "The History of Christianity."

SLATER TESTIMONIAL FUND.—W. Beale, 6d.; J. Warren, 1s.; R. Hall, 6d.; G. Scarrott, 6d.; W. Parker, 3d.; R. Bignall, 3d.; J. Hobson, 2d.; J. Luah, 6d.; R. Fleming, 3d.; W. Emery, 6d.; Marsham, 3d.; H. Jago, 6d.; Mrs. Brummage, 6d.; J. Brummage, 1s.; James Lowe, 5s.; J. Ridley, 1s.; J. Ridgeway, 6d.; G. Round, 3d.; J. Partridge, 1s.; Mossley Branch N. S. S., 2s. 6d.; R. Quinn, 6d.; H. Fongue, 1s.; T. Greenhalgh, 5s.; E. Jaggon, 5s.; W. Ainsworth, 6d.; J. Wandle, 6d.; Mrs. Wandle, 6.; W. T. 2s. 6d.; H. Barlow, 6d.; Mrs. Barlow, 6d.; J. Stewart, 6d.; Thomas Mallaline, 6d.; Miss A. Hill, 1s.; J. Lus, 6d.; J. Wharmby, 6d.; J. Moston, 1s.; Ralph Henderson, 2s. 6d.; Richard Stuckbury, £2 2s.—W. H. Reynolds, Treasurer, Camplin House, New Cross, S.E.

THE Jerusalem correspondent of the *Jewish World* asserts that while the Jewish dispensary in that city is open to Mahomedans, Christians and Jews alike, at the English Missionary Dispensary you will see poor sufferers refused medicine unless they will also take religious books. The Christians are so careful of the soul that the body is esteemed as nothing in comparison.

THE DEVIL'S NAMES.

THE "evil one," from whom Christians, in the revised Lord's Prayer, pray to be delivered, has been called by many names, such as Satan, Apollyon, Abaddon, Beelzebub, Belial, the Serpent, the Dragon, Lucifer, the Prince of Darkness, the Prince of the Power of the Air, the Devil, the Deuce, the Evil Spirit, the Adversary, the Enemy, the Archfiend, the Tempter, Mephistopheles, Old Horny, Old Harry, Old Scratch, Old Nick, and so forth. The modern names, it will be noticed, are conceived in a spirit of jocular irreverence, indicative of the fact that his Satanic Majesty is now a popular laughing-stock rather than the object of terror which scared mankind during the dark ages of the past.

Satan means contrary, adversary, enemy, accuser; and when Christians speak of "our ghostly enemy" as the accuser or the adversary, they only translate the original Hebrew word into English. Satan was so called because he was supposed to be the great opponent of Jehovah, and of the human race generally. Whether he or Jehovah was the greater enemy of mankind is a disputable question. Perhaps the fairest conclusion will be that there was little to choose between them, though Jehovah, being almighty, bore the greater responsibility. God and Satan indeed often appear to act in secret partnership. The Book of Job shows at least that the leader of his divine majesty's opposition was received on very free and easy terms in heaven.

Abaddon (Rev. ix., 11)—a name which punsters will regard as very appropriate for the Evil One—signifies destroyer; and *Apollyon*, its Greek equivalent, also means one that exterminates or destroys. Throughout the Bible, however, it is Jehovah who is the destroyer rather than Satan, who is evidently not nearly so black as he is painted. It was God who drowned all living things, not Satan; God destroyed the Egyptians and Canaanites, not Satan; God creates evil (Is. xlv., 7), and then blames Satan for it.

Beelzebub, or *Baal-zebub*, was a god whose name signifies master of flies. Somehow Christians have managed to identify him with Satan. When Jehovah's name becomes unpopular, they will perhaps be enabled, from a comparison of 2 Sam. xxiv., 1, and 1 Chron. xxi., 1, to identify Jehovah also with Satan, and thus whitewash their improved deity by making Satan, disguised as Jehovah, the real author of the Old Testament atrocities. It will then be Beelzebub, *alias* Satan, who sent the plague of flies on the Egyptians, and not Jehovah, *alias* God.

Belial is used as a synonym for wickedness. The word is apparently derived from the name of the God Bel or Baal. Christians of course identified all the idols, or ex-gods, with Satan and his imps, and if we identify their God with the personification of all wickedness and cruelty, we shall only serve him as they always served other gods.

Samiel or *Sammael*, the prince of the demons, according to the Jewish belief, who bore away the lost souls at death, is also commonly identified with Satan, as also is *Asmodeus*, the evil spirit in the apocryphal book of Tobit.

The *Serpent* who tempted Eve is almost universally assumed by Christians to have been the fallen angel, Satan, in disguise; but the story in Genesis gives no hint whatever that the tempter was anything but an ordinary serpent. If otherwise, why did God curse the whole serpent race for ever because Satan disguised himself as one of them? Will God also punish all his angels because "Satan himself is transformed into an angel of light?" (2 Corinthians xi., 14).

Mephistopheles is a somewhat more modern name, foreshadowing the explanatory resolution of the old Devil into the foul *mephitic* vapor and deceptive mist of unhealthy imagination.

Scripture calls Satan the "angel of the bottomless pit," the "prince of this world" (John xii., 31), and the "god of this world" (2 Cor. iv., 4). As "prince of the power of the air" (Eph. ii., 2), he must exercise control over birds and balloons, and can carry people through the air as he did Jesus. We may well wonder how it is that he allows God to "ride the whirlwind and direct the storm" through his aerial territory.

The commonest of the names by which the "Evil One" is known appears at first sight to be merely the word evil with a "D" prefixed, just as God appears to be connected with the word good. But appearances in both cases are deceptive. Devil, deuce, *deus*, *Dieu*, divine, Jupiter (Zeus-

pater), Zeus, and cognate words, are traced by modern philologists to a common origin in the Sanscrit, the earliest known representative of the primitive Aryan tongue, which formed the basis of the Indo-European languages. The original root is said to signify "shining ones." The Hindoo *devas* gradually developed into deities and devils with the most charming impartiality. Philology thus shows us that God and Satan are fundamentally akin. When we speak of some misfortune "playing the dence" with a man, we mean that it plays the *deus*, the God, with him—God, or the gods, really causing far more mischief than the Devil, to whose charge it is often unfairly laid. The suggested derivation of Devil from the Greek *diaballo*, I throw against, or slander, or mislead (*dia*, through or against, and *ballo*, I throw), appears to be untenable, although the cognate words for Devil in Latin (*diabolus*), French (*diable*), and Italian (*diavolo*), give considerable plausibility to this etymology. These words really have no connection with our word Devil except the curious coincidence in sound and significance. Similarly the word evil is not connected with the word Devil but with the Anglo-Saxon *yfel*, evil, and perhaps *fell*, cruel, bloody.

Lucifer, the most honorable of the names assigned to Satan, also indicates some amount of confusion between Devil and Deity. God, according to Genesis, first brought light into the world by a glorious act of creation. Yet Christians glorify Satan by terming him the light-bringer, for *Lucifer* is derived from *lux*, *lucis*, light, and *fero*, I bear or bring. Satan appears to have deserved this noble name. He induced mankind to pluck the divinely-forbidden fruit of the tree of knowledge. He spoke truth where God had lied* by threatening death on the day of eating the apple of knowledge, which God knew would lead to still higher tastes and grander acquisitions from the tree of life. Satan removed ignorance, brought knowledge, brought light, as his name signifies; yet the Bible also terms him the Prince of darkness. Where is the consistency in giving Satan two such names? Perhaps Christians are beginning to regret that in the days when knowledge was sin they foolishly gave their great enemy so fair and brilliant a title—for they never allowed him to pick out a name for himself. The Revisers at least are dissatisfied with Isaiah xiv., 12, which says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" They find that *Lucifer* is the name given to the morning star, and their translation now runs: "How art thou fallen from heaven, O *day star* son of the morning!"

The baleful influence of the stars, according to the old astrological beliefs, may perhaps explain the evil association connected with *Lucifer*, the morning star, and the consequent identification of that evil influence with the personality and the actions of the Evil One of the Christian mythology.

W. P. BALL.

THE *Christian Commonwealth* tells an anecdote of a Christian who danced with one leg only, on the plea that the other belonged to the church. It calls this "illustrating Scripture truth with familiar things."

A NEW volume "Rome, its Princes, Priests and People," opens with the statement that in the reign of Pope Clement XIII. (1758—1769) there were ten thousand murders in the Papal States, of which four thousand were committed in Rome alone. A nice state of things in the capital of Christendom and beautifully illustrating the saying of Jesus that he came not to bring peace but a sword.

THE *Catholic Universe* calls Colonel Ingersoll "a standing infamy to Christian society." It declares no man will permit his mother to be insulted, but who will pretend that his mother is more sacred than God? "The man who would not strike down the insulter of his mother is no man. Yet here in Cleveland supposed Christian men pay to have their God insulted." We were charged most absurdly with blasphemy to the breach of the peace, but if the foregoing is not an incitement to the breach of the peace it is as near it as the exhortation of the Inquisition to the civil magistrate "not to shed blood" was an incitement to burning alive.

* Yet Christians tell us that Satan was a liar from the beginning and the father of lies. The Old Testament shows that it was God, and not the much-maligned Satan, who was a liar from the beginning, "and the father of it" (John viii., 44).

G O D O R M A N ?

THE following incident is sent to us by a gentleman who can vouch for its truth:—Not long since there came into one of the largest hospitals in Dublin a patient suffering from aneurism (a tumor formed in the walls of an artery) of the large artery of the arm. This patient was a most intelligent man, and a cabinet-maker by trade. He was also a very religious, and, as the phrase is, God-fearing man.

The resident surgeon in this hospital was a Freethinker, and a very clever and scientific man. When going his rounds as usual one morning, he asked this patient how he was. The man replied, "I am getting better, thank God." The doctor asked him what God had to do with it—the surgeons were treating him, and not God. If left to the tender mercies of his God, without the aid of surgery, he would not live long. The patient said he was grieved to hear a gentleman talk like that, as nothing could be done and no one could prosper without the help and grace of God.

After this they had long conversations on religious matters, and the patient appeared to be getting more and more sceptical, as to the existence of his God every day.

At last this aneurism burst, and the poor man would have bled to death in three or four minutes had not the hæmorrhage been controlled and the artery skilfully ligatured with silk by the resident surgeon, who was immediately summoned to the patient's bedside.

When the latter was sufficiently recovered to be able to converse, the doctor asked him whether, in the moment of his great danger, he would rather have had the grace of God or the little piece of floss silk, which kept his life's blood from ebbing away.

This religious man at once replied: "Well, sir, I would sooner have had the silk, and trusted to it."

I may mention that he left the hospital quite well and a Freethinker, having been converted by the house-surgeon.

OLD HUNDRETH AND DOXOLOGY.

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ALL people that on earth do dwell,
Sing to the Lord with cheerful voice;
No matter if you can't sing well,
Come ye before him and rejoice.

Know that the Lord is God indeed;
From nothing he himself did make,
And us his sheep, and each sheep's creed,
Also the Devil and the snake.

Oh, enter, then, his gates with praise,
Approach with joy his courts unto;
Flatter and laud him all thy days,
For he commands us so to do.

For why? The Lord our God is good;
His mercy you may thus secure;
For centuries his hell has stood,
And shall from age to age endure.

DOXOLOGY.

Praise God, from whom all blessings flow,
And also every form of woe;
Praise him above, ye heavenly host,
And thus delight the Holy Ghost.

IMPROVISATRICE.

THE WAY IT WAS DONE.

HOW THEY CROSSED THE RED SEA.—A colored preacher in Florida thus held forth: "My brudering, de Israelites went over the Red Sea on the ice. They got over all safe; and dat's the reason why Moses sung the song of praise. In de morning, when de sun was up, hot, Pharioh and de Gyptians come wid deir great lumbering chariots of iron. Dey broke through de ice and all went to de bottom of de sea."

"Stop dere!" exclaimed a hearer. "I want to ask a question. I've read g'ography, and Egypt's a hot country. It's under de tropics, it's near de 'quator, and dere ain't no ice dere. How could dey go over on de ice, an' dere no ice dere?"

To this the preacher responded: "I'm glad you asked that question. Now I can 'splain. That comes of reading g'ography instead of the Bible. My Brudering, when de children of Israel go over the Red Sea, dat was a great, great while ago, before dere was any g'ography, before dere was any tropics, before dere was any 'quator. Dat's de reason dere was ice, my brudering."

SOMEONE has discovered that true Scriptural kissing must be used between those of the same sex. If the sky-pilots would take notice of this it might save a few scandals.

PROFANE JOKES.

"How is it you never come to church?" asked a sky-pilot of a Hampton brewer. "Are you a Nonconformist?" "No, sir, I'm what they call a Bushpapist." "A Bushpapist, I never heard of that sect before. What are the tenets of your creed?" "Well sir, we believes in working hard six days of the week and going out birds-nesting on Sunday."

"Do you know what peculiarity there is in the last chapter of Hezekiah?" the young man with the sober countenance asked the Baptist deacon. The good deacon couldn't think, and reached for his well-thumbed Bible, when the sober young man began to smile and the deacon saw the point. Several persons, generally considered well versed in scripture lore, have lately been caught by this question.—*Christian Advocate.*

"WHERE was Bishop Latimer burned to death?" asked the examiner. "In the fire," replied a little fellow, looking very grave and wise. An equally unexpected reply was elicited from a pupil when asked, "What did the Israelites do when they came out of the Red Sea?" "They dried themselves."—"What is the feminine of friar?" First bright boy: "Hasn't any."—"Next." Second bright boy: "Nun."—"That's right." First boy, indignantly: "That's just what I said?"

A CERTAIN curate, a contemporary tells us, was asked to dine with his squire one Sunday not a hundred miles from Salisbury Plain. The squire was an old gentleman who was ordered to dine at four o'clock, and as it was rather a hard matter to get through the service decently in time to keep the appointment, the curate told his clerk that they would for once dispense with the singing. To his horror and disgust, the clerk, at the moment when singing should have intervened, jumped up, and, with the west-country drawl, said: "I g'ies notice that there is no singing this Sunday arternoon 'cos parson's goin' to dine with the squire."

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