

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]



CHRISTIAN CHARITY.

WORKMEN AND SUNDAY.

THE Trades Union Congress has again discussed the question of Sunday freedom, and has once more registered a vote against it. The London delegates appear to have championed the right side with skill and spirit, but they were overborne, and, it would seem, vituperated, by the provincial delegates. Scotland was especially strong in support of Sunday slavery, one delegate quoting an old-wives' saw that "a Sabbath profaned, whatever is gained, is a certain forerunner of sorrow." It was regrettable also to see a delegate like Mr. Knight, the general secretary of the Boiler Makers and Iron Shipbuilders' Society, standing up for "our dear old Sunday." A few other friends of the old order of things indulged in a strain that would have done credit to a Methodist local preacher. Unfortunately London is crushed down in these matters by the provinces. It has no municipal government, like other capitals, and its ideas and aspirations are nullified by the imperial government. When this wretched condition of affairs is changed by a good measure of Municipal Reform, the metropolis of the British Empire will no longer ask the fossil puritans of Scotland, or the dull-witted bigots of England, whether its museums, art galleries and public libraries shall be opened on Sunday. The men of London feel the indignity of their present position, and are resolved to alter it. They begin to understand why Priestcraft and Privilege exclude them from every institution of culture on the one day in the week when it is really available. They feel, even when they do not see, that the object of this exclusion is to keep them ignorant, mentally torpid, and therefore socially enslaved.

Mr. Broadhurst, for reasons we should like to fathom, steadily opposes Sunday freedom; but the working men of Stoke protested against his misrepresentation of their wishes in the House of Commons, and we defy Mr. Broadhurst to contest a London division as a labor candidate, without facing round on the Sunday question, or to defend his views before an audience of London workmen.

Some Trade Unionists seem to think that working men should only combine in the interest of their stomachs, and that when wages-disputes are settled and benefit-funds expended, all their business in this world is at an end. What miserable short-sightedness! Physically, the brain acts upon the stomach as well as the stomach on the brain; and man's social condition is affected by his knowledge, his mental power, his ideas and his aspirations. It is of vast importance that working men should enjoy the blessings of culture. Besides expanding their natures, and making their lives worthier and lovelier, it gives them new tastes, raises their standard of comfort, and makes them eager to shape society according to a better pattern, to improve the present above the past, and to make the future brighter and more beautiful for their children. But what culture can they attain to while they are debarred from all its sources? Oh, it is said, let them go to public institutions in the evening! But what energy has a man left for profitable study in such places after a hard day's work? And how, for instance, is he to get much good from viewing pictures in fallacious gas-light? Fancy, too, a workman tramping after tea from Hackney, Deptford or Battersea, to the British Museum, South Kensington, or the National Gallery! The idea is preposterous. Proffers of culture in such circumstances are a ghastly mockery. Let the

working man breakfast leisurely after a long Saturday night's rest; let him spend a pleasant hour or two with his family over a pipe or a newspaper; let him start out thoroughly refreshed, with his brain alert and active, for one of the glorious palaces of science and art which are now sealed to him, and a single hour's study there will do him more good than twenty hours with a jaded body and a languid brain.

Surely the delegates at the Trades Union Congress who feared a "continental Sunday" are easily imposed on. After so many years of organisation the working men of England can hardly be incapable of defending their Sunday's leisure. Besides, as a matter of fact, ten times as many people work every Sunday to keep open churches and chapels as would keep open every public institution in the country.

In closing our article we venture to quote some striking and racy sentences from Colonel Ingersoll's "Live Topics" just published at our office:—

"Nothing can be more inconsistent than the theories and practice of the churches about the Sabbath. The cars run Sundays, and out of the profits hundreds of ministers are supported. The great iron and steel works fill with smoke and fire the Sabbath air, and the proprietors divide the profits with the churches. The printers of the city are busy Sunday afternoons and evenings, and the presses during the nights, so that the sermons of Sunday can reach the heathen on Monday. The servants of the rich are denied the privileges of the sanctuary. The coachman sits on the box out-doors, while his employer kneels in church, preparing himself for the heavenly chariot. The iceman goes about on the holy day, keeping believers cool, they knowing at the same time that he is making it hot for himself in the world to come. Christians cross the Atlantic, knowing that the ship will pursue its way on the Sabbath. They write letters to their friends knowing that they will be carried in violation of Jehovah's law, by wicked men. Yet they hate to see a pale-faced sewing-girl enjoying a few hours by the sea; a poor mechanic walking in the fields; or a tired mother watching her children playing on the grass. Nothing ever was, nothing ever will be, more utterly absurd and disgusting than a Puritan Sunday. Nothing ever did make a home more hateful than the strict observance of the Sabbath. It fills the house with hypocrisy and the meanest kind of petty tyranny. The parents look sour and stern, the children sad and sulky. They are compelled to talk upon subjects about which they feel no interest, or to read books that are thought good only because they are stupid."

We should like to see these shrewd sentences printed in large letters, framed, and hung up in every workshop in England—aye, and in godly Scotland too.

G. W. FOOTE.

THE ASSASSIN'S PSALM OF THANKSGIVING.

I THANK the goodness and the grace
That on my life have smiled,
And made me in this wicked land
A pious Christian child.

Though from my youth I lied and stole,
I scorned the sceptic's snares;
I grew in grace, I kept the faith,
I always said my prayers.

In pious ways I rose in life
By God's all-wise intents,
And made my money from the poor,
And pocketed my rents.

And when the price of guiltless blood
Clink'd sweetly in my hand,
I ask'd God's blessing on the crime,
And form'd a gallant band.

I gave the knives out to my men;
I bound them with an oath.
Two worlds we saw, and we resolv'd
To be secure in both.

Fresh from religion's holy rites,
Whose comforts none can tell,
We track'd our victims day by day,
Until at last they fell.

Stab'd to the heart with many a thrust,
Staring and stiff and stark,
Corpses of peaceful men unarm'd
Lay stretch'd in Phoenix Park.

If such "removal" could be wrong,
Still I atoned for that:
On holy days and Fridays I
Have never eaten fat,

Because I know such awful guilt
Would sink my soul to hell.
Thank God, I always kept the faith,
And loved the Church right well.

What matters it, if at my beck
Brave men were foully slain,
If on the Church's holy days
From butter I abstain?

God is my friend, his Church my guide,
In him I stand secure;
For I believe, and he will save:
His promises are sure.

Divine approval of my deeds
I know my God will give;
For all the English heretics
Are men too base to live.

They must be slain, for God so wills;
Thus all the saints were told
To smite and slay those heretics
The Canaanites of old.

So when at heaven's blest gate I cry
"James Carey is my name"—
For there I shall be proud of it,
Though here it is my shame—

Angels will waft me to the throne
Where white-winged seraphs stand;
And I, all thanks to Jesu's grace,
Shall join their glorious band.

Thank God, my men were Christians all;
In heaven we all shall meet;
For martyr'd Christian murderers there
Fraternally will greet.

But stay, although by thy sweet grace
Our sins are all forgiven,
My fellow-murderers may, perhaps,
Not welcome me in heaven.

I saved my neck at their expense;
They will remember this.
Oh, keep us far apart, good Lord,
In thy wide realms of bliss.

Yea, save me from their clutches, Lord,
Or all will be in vain!
And keep far from my sight, O Lord,
The spirits of the slain.

Those wretches whom we doomed to death
In hell thou wilt enclose;
'Twould shock me terribly in heaven
To meet such wicked foes.

Then I shall ever praise thy name
In heaven so bright and fair;
Though earth, revolted, spue me forth,
I have a refuge there.

W. P. BALL.

ACID DROPS.

THE Prince of Wales is entitled to wear seventy-four different kinds of uniform. Many more useful and no less honest men are only entitled to wear one kind of uniform—a pauper's. Yet the parsons say that God is the father of both. An earthly parent who showed the same partiality towards his children would be treated with indignation or contempt.

THERE is always a crowded congregation at Balmoral when the Queen attends "divine worship," although many churches in other parts of the country are half empty. The Lord is in all churches alike, but a Queen is an extra attraction to a good Christian. They say that God is no respecter of persons. What a pity his worshippers don't follow suit.

MOODY began the revival business as poor as a church rat; now he has a home big enough to hold a Christian Convention in. Sankey has just purchased a fine residence about a mile and a half from Moody's. Not a bad result from preaching a gospel without money and without price. Souls are saved by the business, and so is cash.

WILLIAM NEWTON, of Highgate, who recently committed suicide by hanging, left a letter for his poor wife, in which he expressed a pious hope that the Lord would "look after" her and her daughter. We venture to think the Lord will do nothing of the kind. William Newton should have stayed and "looked after" them himself.

ANOTHER religious crank is Alice Grey, of Sheffield. She is a member of the Salvation Army, and displays a remarkable anxiety for the welfare of her husband's immortal soul. One night he woke up and found her demonstrating this sentiment upon his throat with a carving knife. Her idea was that if she killed him and then herself, both would go to glory together. George Gray, however, does not share her view on the subject, and the unfortunate difference of opinion has led to her appearance in the police-court.

MISS ANNIE FRANCIS COOKE, aged twenty-five has drowned herself in the sea at Rhyl. A doctor had for some time been treating her for religious melancholia. She refused to take food (although she said "Give us this day our daily bread"), and believed it was wicked to support life. She had attended five services on one Sunday, yet continually exclaimed, "I'm lost, I'm lost." Perhaps she thought it best to go to the Devil at once as he would treat her with more kindness now than if she waited until she was an old woman. A few *Freethinker* Tracts might have saved her life.

EPIGRAM:

I'd like to be an angel
And with the angels dine;
I'd chew the holy manna,
And with the angels w(h)ine.

A CONGREGATIONAL MINISTER writes to the *Nonconformist and Independent* stating that the Rev. J. A. Panks, of Exmouth, has been expelled from the Congregational Union for heresy, and this not at the suggestion of his own congregation, but at that of an outsider. It looks as if the independency of the Independents was on a par with the freedom of the Free Church.

How many working men are there in the Working Men's Protestant League? Probably a dozen, all hands paid. Some of the League's leaflets we have just been reading lead us to believe that the organisation is worked by parsons in their own interest. One of these documents calls on the electors to stand by "the Bible and the principles of Protestantism, as settled by the Revolution settlement of 1688." Oh, indeed! That settlement disfranchised Catholics, debarred Dissenters from all public posts, and made the taking of the sacrament at a State church imperative on every official in the kingdom. Is this the "freedom" we are to return to? Are the parsons silly enough to think that the working men of England will agitate for such a "settlement"?

ANOTHER leaflet calls Catholic Emancipation "that fatal blunder," and implores the working men to undo it. "We must be Christians first, politicians afterwards," it exclaims. The working men of England, however, are just the opposite, and likely to remain so. We should like to see the reception of an emissary of this Protestant League at the Trades' Union Congress.

FURTHER on we notice a tirade against a fiscal system so designed that "the foreigner may live by our boasted free trade." So the Protectionists are wirepulling the Protestant League as well as the parsons. Well, it is only natural. Protection in trade and Protection in religion are in principle the same.

THE Rev. John Stephenson, a Primitive Methodist minister of Hull, is reported to have been very successful in showing the poison in the New Theology. We venture to say that the *Freethinker* is a good deal more successful in showing the poison in the Old Theology.

LORD SHAFTESBURY telegraphed to a Young Men's Conference at Belfast that he had been ill in bed for three weeks, but "Trust by God's mercy—better." God's mercy cannot be very efficacious if his lordship only trusts he is better. It might also be observed that God would show his mercy more obviously by removing the aged earl from this miserable vale of tears to the felicity of heaven. But somehow the most pious Christians, and the most devout believers in everlasting bliss, like to stay in this wretched world as long as they can, and stick to it as tenaciously as a limpet sticks to a rock.

ANOTHER reflection. If God can show mercy to Lord Shaftesbury at the fag end of his life, why could he show none to that little child who toddled away from home the other day, got lost in the woods, and was eventually found dead of starvation, after having munched the leaves in its hunger? We do not believe there is a man in England who would not have walked day and night to save that little one, if he had known its whereabouts. Fancy its first horror at the loneliness, its piteous cries for its mother, its pangs as the stomach craved for food, its low sobs as strength failed and no help came, its faint moans as death crept over its frame, and its poor eyes glazing in the final trance.

Yet a great lubber of a Lord saw all this from above, saw the agony of the searching parents, and never lifted a finger to save. Pah! The dogma is only fit for fools and rogues.

THE Mayor of Croydon has been somewhat too officiously wearing the municipal gold chain at the "foundationing" of a new Congregational church, which "stands in a highly respectable quarter" with "none but well-to-do people all round." Public functionaries have a right to attend any church they please, but they should never be allowed to do so in their official capacity. Radicalism will see to this by-and-bye.

CROYDON had forty-two churches and chapels before this new one was contemplated. One would think that gospel-shops enough for one London suburb. But the inhabitants are mostly "respectable," and that class of people keep a minister as naturally as a miner keeps a dog, or an old maid a cat.

A CHRISTIAN editor seems to be a very superior sort of creature. The eldest son of Dr. Lyman Abbot, editor and proprietor of the *New York Christian Union*, is on his first visit to England, and the editor of the *Christian World* informs the British public that "he has found many things to interest him, especially in London." What a distinguished honor for London, to be sure! The metropolis of the empire ought to hold another Hyde Park demonstration to thank Mr. Abbot for condescending to speak of it so kindly. Who knows what may happen? Perhaps the editor of the *Christian World* will honor America with his presence, and deign to find something interesting in New York and the Falls of Niagara.

OUR pious contemporary, the *Christian World*, says that the religion of Jesus "will embrace in its cool and solemn shadow the whole family of mankind." Cool shadow! Warm would be a better adjective. Cool is a strange epithet for a creed which dooms nine-tenths of the human race to eternal fire, unless it is used to qualify impudence.

LORD PENRHYN gives the site for a new church at Capel Curig, and £1,000 towards its erection. It would be far better if his lordship spent his cash on improving the dwellings of certain men he knows, instead of building houses for a God he doesn't know.

THE Rev. J. W. Inglis, of Ballarat, is charged by his elders with preaching Dean Stanley's sermon as his own. What's the odds? Surely an Inglis may as well lie for the glory of God as a Paul? Besides, if the congregation paid for Inglis's sermons and got Stanley's, how much did they lose on the contract?

JAMES KING, "Captain" of the Salvation Army at Coleford, Gloucestershire, has received a month's imprisonment with hard labor for stealing a coat. The captain's defence that he was drunk was a curious one, considering the odor of temperance which is supposed to flavor the Salvation movement. He was, however, proved to have been convicted before, which, we suppose, was a good recommendation for his captaincy.

"GENERAL" BOOTH, when last in Liverpool, speaking in Hengler's Circus—a building sacred to religious and other mountebanks, but denied to Freethinkers—complained of the meagre reports which the newspapers gave the proceedings of the Salvation Army. Judging from what has already appeared in the public prints concerning the Armstrong case, Booth seems in a fair way to speedily enjoy as much publicity as would satisfy the most inveterate lover of notoriety.

THE latest prosecution makes it plain that the police are instructed to interfere with Socialist preaching on Sunday. A very foolish proceeding and one which is sure to lead to other results than those desired. The common sense of the question lies in a nutshell. No person whether Socialist or Salvationist should be allowed to annoy inhabitants or obstruct a thoroughfare. On the other hand no one who occupies waste ground should be interfered with simply because the views he holds are obnoxious to the powers that be. That Socialists alone are prosecuted while tub-thumpers of every other kind roar with impunity, show that the police are acting under instructions from head-quarters. Such measures must be stoutly resisted against whomsoever they are directed. The price of liberty is eternal vigilance.

THE Mersey Docks and Harbor Board, at their last meeting, decided to prohibit the use of pleasure boats in the Birkenhead Docks on Sundays. Those persons who imagine that the Dock Board was elected to control the shipping and dues of the port will, of course, cheerfully admit their mistake, and feel grateful that there exists a Dock Board which devotes its time to deciding how Sunday should be spent. Meanwhile, however, the numerous ferry boats on the Mersey still ply on Sundays, and, presumably, contribute to the Dock Estate exchequer; but the board will probably rectify this anomaly now that attention is called to the matter.

A "CITY MISSIONARY" named Brown was taken ill at Parkgate, Chester, last week, whilst "holding forth," and died shortly

after reaching home. Should a visitation overtake a Freethought lecturer, the occasion will be "improved" in a thousand pulpits.

THE *Huddersfield Weekly News* and other English papers are publishing, apparently with great glee, that lying report of an American sky-pilot about the American town of Liberal, which was founded, and is still inhabited by Freethinkers. "Bradlaugh's views," say the orthodox journals, "have been carried out, and proved a failure." There is no failure except in the mendacious fancy of a gospel-shopkeeper; nor is Freethought simply "Bradlaugh's views." It existed long before he gallantly fought for it, and will exist after his warfare is ended in death. Ours is not a cause which depends on one man, or any number of men; it is a tendency of civilisation, and keeps pace with all progress.

As the Devil is becoming a mere object of popular ridicule it is refreshing to see occasional expressions of Christian belief in the undoubted existence of his Satanic Majesty. The *Christian Commonwealth* for instance assures a hesitating correspondent that Satan is a real person and that any argument which destroys the personality of Satan will equally destroy the personality of God. Exactly; if hell and the Devil be dropped so must God and heaven. He that believeth not in the Devil shall be damned.

G. A. SALA, the well-known writer, complains that "Sunday in Sydney is observed with a grim severity equal to that which reigns on the Sabbath in Scotland." Mr. Symes and his friends will doubtless alter this in time, and so will bestow on our Australian cousins a day of reasonable recreation and rest.

IN the *Rationalist* is an anecdote of an old soldier whose pious major caught him on church parade with an improperly pipe-clayed pouch-belt, and punished him by making him stay outside the church. The poor old soldier waited outside the church all alone in that blessed Sabbath sunshine with never a prayer to comfort him. But he had a pipe, and lit it. Next Sabbath every second man in the regiment paraded with a dirty pouch-belt.

As Freethought is becoming a power, clergymen are beginning to claim to be Freethinkers themselves. The *Rationalist* gives an account of a sermon preached by the Rev. C. Warboys on "Christian Freethought." This parson would like to appropriate a word which is growing popular and respectable, but he evidently does not want the real thing it denotes. He holds that thought is not free unless it is in harmony with the facts—he also means the fictions—of Christianity. The first of these facts is that man is a worshipping animal. But man may also be described as a fighting animal, a slave-holding animal, a sacrificing animal, a persecuting animal, a selfish animal, a sinful animal. This kind of argument would not prove that bloodshed and slavery and lust and greed and persecution are right.

A NEW use has been found for French pennies. People finding it difficult to dispose of these pennies to tradesmen, have, it seems, hit upon the expedient of using them at the offertory in church. The clergy of Colchester have been posting notices, praying their parishioners not to contribute "foreign bronze moneys," as "they are not current, and can be parted with only with great difficulty and at great loss."

THE "Humanitarian Christadelphians" announce that we are within thirty-six months of Christ's return to earth. The prophetic number pointing to the year of the Advent terminates in 1892, and although that is apparently over thirty-six months it is not so really for "This year you call 1885, but it is really 1889. The vulgar era is four years too late." Each new sect plays the old tune which the early Christians found so profitable. The world is speedily going to smash, so join us and be saved. The smash, however, which was promised in the lifetime of the apostles has been adjourned *sine die*, unless the Humanitarian Christadelphians are right.

AT Tafalla in Spain the inhabitants tried hard to keep the cholera away by religious means. They organised a grand procession including all the priests, monks, nuns, local authorities and soldiers of the district. Fifteen banners representing the "Mysteries of the Holy Rosary" were carried by wealthy residents and the image of St. Sebastian was carried aloft amidst lighted tapers and candles. A complete cordon of holy wax about a mile and a half in length was also placed round Tafalla by the priests. Notwithstanding these excellent precautions the dreaded cholera made its way into the place just as if nothing whatever had been done to stop it. Superstition is evidently no barrier against cholera, but the Spaniards are too pious as yet to learn this truth.

If (that fatal "if") Christianity is true, can there possibly be greater blasphemy than is daily perpetuated in our Christian courts of justice? A man, we will say, owes you ten shillings current coin. To recover your one hundred and twenty pence, you go (if young and foolish) to court. An individual hands you a book—generally a dirty volume. He then, with execrating gravity, pronounces this mysterious, blood-curdling, but sacred formula: "Takkukrihanvidenceyushlgivtrufwholtrufnofinbutrufshepbobbkisthbk."—*Rationalist*.

IN Lima, which has a population of about 100,000, there are 126 Catholic churches and 12 monasteries and convents. On Sundays people attend mass in the morning and go to bull-fights and cock-fights and similar entertainments in the afternoon. It is more or less so all over Peru. Where the Catholic Church is undisturbed she is quite willing the people shall enjoy the Sunday in their own way provided they pay for the support of the Church.

THE *English Churchman* challenges the assertion that Roman Catholics are more moral than Protestants and if its figures are to be relied on, it overwhelmingly proves the reverse. We are far, however, from judging of the question of morality by the mere number of illegitimate children, but in more serious matters the Catholic Church shows no better. The number of murders in Catholic nations is much higher than in England. Spain shows the proportion of 44, Naples of 64, and the Roman States of 237 murderers to 1 in England. It is also asserted that two-thirds of the murders which occur in Great Britain are committed by Papists.

IN regard to general crime the evidence is in the same direction. In Ireland, where the Catholic population is about three and a half to one, the criminals are in the ratio of six Romanists to one Protestant. In Scotland the case is more striking. The Catholics while less than one-twelfth of the population furnish one-third of the criminals. In Liverpool where the Protestant population is as three to one, the Roman Catholic prisoners are double the number of Protestants.

IN America the statistics show that the Roman Catholic school system produces a larger percentage of illiterates, paupers and criminals than the public school system. The figures are (R.C.) illiterates, 1,400; paupers, 410; criminals, 160; to 10,000 inhabitants. Public school system, illiterates, 350; paupers, 170; criminals, 75; to 10,000 inhabitants. In Australia the Catholics contribute fully one half of the criminal population, while they do not constitute more than three-tenths of the whole population of the colony.

FREETHINKERS are of rare occurrence in the prison statistics unless upon the charge of "blasphemy." The *New York Truth-seeker* recently published the figures from the reports of prisons in seven of the United States and Canada. Out of a total of 44,034 prisoners, only one was set down as "an Infidel."

IN a sermon preached by the Bishop of Sodor and Man, he is reported to have told a remarkable story of some "Lady Grimstone" who did not believe in God or in eternity, and who said if it was true five sycamore trees might grow up out of her grave, and the five sycamores accordingly grew. The grave is said to be at Tewin in Hertfordshire. Do any of our readers know of the grave? The particular mention of five sycamores at once suggests that the legend grew up after the trees.

THE Buddhists boast of a more wonderful tree than these sycamores. It is the tree of the ten thousand images at Kounboum, Thibet, said to have sprung from the hair of the Buddhist saint and reformer, Tsong-Kaba. Each leaf of this tree, which is said to be the only one of its species, is found to be inscribed with Thibetian characters. This may be a natural coincidence or the characters may have been copied from the natural objects. The priests have utilised the tree of the thousand images just as the Bishop of Sodor and Man and others try to utilise the five sycamores growing out of a grave.

WHEN a certain deaf old Christian was told that the revised Old Testament was published, he sighed and said, "Ah! another Infidel work by that blasphemous Ingersoll, I suppose."

A MILLION pounds and more have been spent in restoring and completing Cologne Cathedral since 1828. Although this religious edifice is a triumph of architecture, we think the money could have been spent to better purpose.

THE last cyclone in which the Lord manifested his fatherly kindness to the people of Ohio unroofed 400 houses in Washington Courthouse. Damage has been done to the amount of a million dollars. Three hundred people have been wounded and many still lie buried in the ruins, fifteen corpses having already been recovered. What a good and loving God he must be.

WHY did God write the ten commandments with his finger? Give it up? He would have used a goose-quill from the wing of the Holy Ghost, but he had forgotten his pen-knife, and was too lazy to go back to heaven for it. That's as true as the finger-and-stone story. Amen.

THE *Manx Punch* seems to show that wit always inclines to Freethought. Who would have expected the following paragraph in an Isle of Man paper bearing any other title?—"A FACT.—Would you believe it? the most roaring trade at present is street preaching. These noisy people are merely street beggars—they are always on the look-out for donations—and they are a greater nuisance than even the German bands."

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Sept. 20, Hall of Science, Old Street, London, E.C.; at 11.15, "The Coming Struggle;" at 7, "An Hour in Hell."

SEPTEMBER 27, Liverpool.

OCTOBER 3, Heywood; 4, Manchester; 11, Milton Hall, London; 20, Walworth; 25, Sheffield.

NOVEMBER 1 and 8, Hall of Science, London; 15, Milton Hall, London; 22, Halifax.

DECEMBER 6, Plymouth; 13 and 27, Milton Hall, London.

CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. W. J. Ramsey, 28 Stonecutter Street, London, E.C.

The *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3s.; Three Months, 1s. 7½d.

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

P. SPENCER.—We cannot give a correspondent's address without his sanction. Thanks for the cutting.

EZRA KEEN says that the subscriptions to the Slater Testimonial Fund, acknowledged as from the Glasgow Branch of the N. S. S., were really the proceeds of a collection at one of Mr. Collins's lectures.

B. MOON.—Thanks. See "Acid Drops."

W. CROPPER.—It is not a very clear case, and as the magistrates have dismissed it, what can we do? We are too far off to know the truth of the matter, and therefore we had better refrain from criticism altogether.

SHIP STEWARD.—The generous advertisement of the Rev. G. B. Fazakerly, who offers to give fifty-two masses in return for twelve pennies, has been dealt with before in our columns. It is a standing "ad," and no doubt brings much grist to the priest's mill.

H. P. BOWDEN.—You omitted to give the name of the magazine.

W. H. MORRISH.—Your friend is evidently not a practised versifier. Some of his lines don't scan, and others don't rhyme.

W. C. SAVILLE.—Not up to your usual good level. Thanks for the cuttings.

G. E. C. NÆWIGER.—The Andaman islands were probably alluded to. Sir John Lubbock, in his "Origin of Civilisation and Primitive Condition of Man," gives accounts of many savages who have no forms of marriage nor any definite religion.

H. STARKIE.—It is Anglo-Israelitish rubbish, trying to make out that Englishmen are the descendants of the lost tribes. If you value your sanity read something else. It is safer even to study Bradshaw.

E. G.—Your Christian friend is a very ignorant person. Adrienne Lecouvreur, about whom Voltaire wrote so pathetically, was not "excommunicated for her immoral life." The Church denied her proper burial because she was an actress, the histrionic profession having always been banned by the clergy. Voltaire did not put up tamely with a drubbing. The young duke of Rohan ordered his lackeys to thrash Voltaire in the streets; Voltaire sent him a challenge, and the only answer he got was imprisonment in the Bastille. The Abbé Gautier business is a much-disputed one.

J. E. S.—You will find a host of Bible contradictions in Part I. of the "Bible Handbook for Freethinkers," which we are seeing through the press. It will be ready in a week or two. You will see it is obviously impossible for us to supply you with contradictions in writing.

JAMES LAW.—James Thomson's writings are published in several volumes. "Satires and Profanities," a collection of his Freethought articles, is published at our office; the rest are published by Messrs. Reeves and Turner, Strand, London. If you can only afford to buy one volume, and wish to study Thomson at his best, get "The City of Dreadful Night," price 5s. Mr. Ramsey can supply you.

R. NICHOLLS.—Thanks; but we will leave Booth alone now or a bit until the Armstrong case is ended.

R. TABRUM.—Many thanks See "Acid Drops" next week.

J. L. (Rochdale)—The fifth volume *Progress* will not be completed till December, the volumes being yearly now instead of half-yearly. We are pleased to hear you take such an interest in the magazine. Thanks for the joke.

S. BROWN.—J. E. Rose would of course agree with you that it is not a Freethinker's duty to look out for *consoling* beliefs, but *true* ones.

EX-WESLEYAN.—14 Clerkenwell Green is only a printing office from the outside, but our editorial room is upstairs, and we shall be happy to see you there any morning if you will send us word when to expect you.

J. WADMORE.—Thanks for the cuttings. Mr. Collins will not be "lost" to us. He will preach the gospel of Freethought at Sydney, and our readers will occasionally hear from him.

W. CUNLIFFE.—The verse in Exodus says: "Thou shalt not do any work" on the Sabbath. Surely these words are plain enough. The Jews would not light a fire on the Sabbath, and it is evident that they understood the law literally, or why should Jesus seem an innovator for suggesting that it was lawful to heal on the Sabbath?

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

PAPERS RECEIVED.—Dublin Evening Mail—Hampshire Independent—Dundee Evening Telegraph—Aberdeen Free Press—Liberal—Boston Investigator—Index—Rationalist—Middleton Guardian—Freethought Review—Exhibition Gazette—Addresses at the British Association, Aberdeen—Protestant Standard—Truthseeker—Yorick—Unitarian Herald—Church Reformer—Umpire.

"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 October 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.

SUGAR PLUMS.

THE London Hall of Science was filled with a very enthusiastic audience last Sunday evening, when Mr. Foote lectured on "The History of the Devil." This evening (Sept. 20) Mr. Foote lectures there again on "An Hour in Hell." Those who admire the lecturer's style may expect an unusual treat.

AMONG the visitors who spoke to Mr. Foote after the lecture were two young Freethinkers from the provinces. Their father is a clergyman. Another young Freethinker, who is a Londoner, warmly shook the lecturer's hand, saying, "Sir, you have changed my life. I was a sincere Christian, and a miserable one, until you made a Freethinker of me; and now I am happy, striving to make a good position, and taking a keen interest in all public questions. I am another man altogether."

"LIVE TOPICS" is the title of a new pamphlet we have just issued. When we say that the author is Colonel Ingersoll we have said enough to make every Freethinker rush for a copy.

MR. J. M. WHEELER is seeing through the press a choice collection of his various essays on Evolution, Social Development, Ancient Faiths and Modern Superstitions. The volume will be entitled "Footsteps of the Past," and will be issued by the Progressive Publishing Co. Mr. Wheeler's many admirers will look forward with pleasure to its publication.

"THE Bible Menagerie" and "The Crucifixion" are the titles of Mr. Foote's new Bible Romances. They will be published on Oct. 1. The two numbers to complete the Series will follow shortly.

THE new number of "Crimes of Christianity" contains a startling account of the Ignorance, Vices and Quarrels of the Early Clergy, who appear to have been as happy a family as those we sometimes see in cages in the street, and about as educated and sensible.

THE first volume of "Crimes of Christianity," including Parts I. to IX., is being bound in a handsome wrapper like the first series of "Bible Romances." It will comprise 144 pages and the price will be one shilling. Those who purchase the numbers as they appear will thus have a slight advantage. We may add that nearly all copies of Parts I. and II., except those reserved for binding, are sold out. The other parts can still be obtained, although the earlier ones are running low.

THE *Rationalist*, a weekly Freethought paper published at Auckland, New Zealand, of which we have received half-a-dozen numbers, is a lively, readable paper, which makes it warm for the bigots and does not mince its opposition to Christian superstition. "Ivo," the editor, evidently knows what will take, and his short, crisp leaderettes are bound to be of service to the Freethought cause in the colonies. We hope the cheaper paper will not injure the circulation of the Wanganui monthly *Freethought Review* which has long been a credit to our cause in the colony. Each in their several ways are useful, and there should be room for both.

WE are surprised to see, however, that the *Rationalist* cannot perceive any just reason why the Bible should not be read in public schools. There is far more sound sense in the subsequent remarks of a "Schoolmaster" who objects to the State hatching that "cuckoo's egg" Christianity.

THE obscenities and improprieties of the Bible are a great stumbling-block to modern teachers, one of whom says: "I dread the scripture lesson more than any other in school. It is always 'Please, sir, what is circumsised?' or what is 'Thou shalt not commit adultery?' or some other equally embarrassing question."

MESSRS. MENDUM AND SEAVER have worked together as editors of the *Boston Investigator* for 46 years, almost since the time it was started, in conjunction with Frances Wright. So long a literary partnership is as rare as it is striking in its testimony to the worth of the men and their work for Freethought.

THE *Freidenker* of Milwaukee publishes a German translation of one of Victor Hugo's speeches, in which he declares, in the strongest language, his conviction that the priests should not be allowed to have anything to do with the schools or the instruction of children.

Out of the 579 Liberal candidates in England, Scotland and Wales, 403 are in favor of Church Disestablishment, 33 being unpledged, while only 37 are opposed to it. It is evident, therefore, that the abolition of all religious privilege cannot be far distant.

So many jurymen of late have pleaded want of faith as a reason for not swearing, that *Modern Society* suggests that the plea of "agnosticism" is merely a pretence to avoid serving on juries. There is still too much bigotry against unbelief for this to be likely, but the very suggestion speaks of the strides Free-thought is making. A little persistence will soon secure the right of affirmation for jurymen as well as for witnesses.

THE National Liberal League of America, whose name will probably be altered to National Secular Union at its next annual convention, has now over three hundred branch societies and a membership of thirty thousand. New organisations are being rapidly formed and a vigorous agitation adopted for the total separation of Church and State and the complete secularisation of Government in all its departments and institutions.

THERE has just been erected in Danvers Cemetery, Massachusetts, a monument to Rebecca Nurse, who was hung as a "sorceress" at Salem in 1692. She had been arrested upon the plaint of Edward and Jonathan Putman for having "practised certain diabolical arts called sorcery upon Ann Putnam, Mary Woolcot, and others"; but when put upon her trial the jury at first returned a verdict of not guilty; but this was so unfavorably received by the audience that they allowed themselves to be intimidated, and "reconsidered" their verdict. The Judge allowed them to do this, and when they came into Court a second time with a verdict of guilty he sentenced Rebecca Nurse to death, and the sentence was executed. She was taken in chains to the village church and formally excommunicated, after which she was hung upon Gallows Hill. Her friends secretly obtained possession of her body and buried her in the Danvers Cemetery, where the monument, which is eight feet high by two feet wide, has now been erected to this victim of fanaticism.—*Echo*.

OUR article on the "First Woman" is now reprinted by request as a tract for general distribution. Several thousands are already ordered. The price is 6d. a hundred; post free 7d. A thousand carriage free for 5s.

WE are gratified to see that the *Midland Free Press*, an old-established Liberal paper with an honorable history, in reviewing the September number of *Progress* says of Mr. Foote's prison experiences that "the hardships to which he was exposed are sickening to read and disgraceful to all concerned."

PRIMITIVE CHRISTIANITY.

WHEN Christians are confronted with the evidences of the crimes and contentions which disfigure the entire course of Christian history, they usually reply, "These are but corruptions of the pure faith of the Gospel. The Church, alas! has departed from the primitive unity of the apostolical age, when all was purity, simplicity and love." Without pausing to inquire why a supernaturally-given revelation should be allowed to decline from its pristine purity, or to comment upon the fact that all the jarring Christian sects and schisms alike pretend to be founded upon and to represent primitive Christianity, we at once challenge proof of the boasted unity, simplicity and purity. Certainly the formulated dogmatism of the Church is not to be found in the earliest Christian records, but equally certainly there is not to be found in those records any one coherent system of religion at all.

On all hands it is allowed that the admittedly genuine writings of Paul—viz., his epistles to the Romans, 1 and 2 Corinthians, and Galatians, are the earliest Christian documents, preceding in point of time even the earliest of the four Gospels. These writings of Paul disclose to our view a scene of perpetual strife. The chief cause of this strife apparently was that Christianity had already departed from its original principles and in the hands of Paul became another gospel from that of the apostles who were sent only to the lost sheep of the house of Israel. Paul, although an interloper, does not scruple to declare himself "not a whit behind the very chiefest apostles" (2 Cor. xi., 5) and to speak of others as "false apostles, deceitful workers" (v. 13). He sneers at James, Cephas and John as seeming to be pillars (Gal. ii., 9), and declares emphatically that he withstood Peter to the face because he acted the hypocrite (v. 11—13). The author of the legendary Acts of the Apostles, who glosses over this early dissension, mentions a sharp contention between Barnabas and Paul, so that they parted asunder. Paul tells us of the "envying and strife

and divisions" that had sprung up among the Christians in his own time; how "every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. i., 12; iii., 3) and how "brother goeth to law with brother, and that before the unbelievers;" "Nay, ye do wrong, and defraud, and that your brethren" (1 Cor. vi., 6, 8). They are even accused of having wickedness among them such as was "not so much as named among the Gentiles" (1 Cor. v., 1) and of being "drunken" at the Lord's Supper (1 Cor. xi., 21).

Paul emphatically declares to his followers "If any man preach any other gospel than that we have preached unto you, let him be accursed" (Gal. i., 9). Yet the apostles, and Jesus also, if we have a correct report of his sayings, did teach another gospel. Paul taught that "a man is justified by faith without the deeds of the law" (Rom. iii., 28). James, writing later, replies "by works a man is justified, and not by faith only." "Wilt thou know, O vain man, that faith without works is dead?" (ii., 20, 24). The evangelists know nothing of the doctrine of original sin and justification by faith in the atonement which has been founded on Paul's theology. Paul teaches that the law is past away. Jesus declares that he came not to destroy but to fulfil the law, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: [see 1 Cor. xv., 9, "for I am the least of the apostles"] but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Dr. Pfeiderer considers that by "the least" is implied Paul, it being "an evident intentional allusion to his own personal confession." By "great" is to be understood Peter, called "the first" (Matt. x., 2) and given in this gospel "the keys of the kingdom," with authority to "bind and loose."

Even the moral doctrine of Paul is different from that of Jesus. Paul teaches that if a man does not work neither shall he eat, and that he who neglects to look after his house is worse than an infidel. Jesus taught—Take no thought for the morrow; Leave all and follow me; If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Nor is there a difference only between the doctrine of Paul and that of the gospels. There is no substantial agreement about the Christ himself. Trinitarians and Unitarians alike defend their views from the same books; and with reason. The Logos of the fourth Gospel is an entirely different person from the Jesus of Matthew, of Luke, and the Alpha and Omega of the Revelations, and these again differ from the Christ of Paul and of each other. The gospels equally exhibit contention between the apostles as to who should be greatest (Mark ix., 34; Luke ix., 46; xxii., 24), and in regard to doctrine there is equal variety in the gospels themselves. Matthew teaches that "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," while Mark summarily declares that "he that believeth and is baptised shall be saved, but he that believeth not shall be damned." In short, all the discordant views which have been taken of Christianity can be and are defended from the primitive records themselves, and this because their boasted simplicity and unity is a myth which will not stand a critical examination.

J. M. WHEELER.

AN Arizona, man who subscribed for a religious paper some time ago, sent a letter to the editor to stop it, in which he said: "We find the *Christian Howler*, our local paper, much livelier than your old milk-and-water affair. Besides, you haven't played a square game in your 'ads.' My wife bought a pair of the corsets you advertise and blamed if they didn't bust in three weeks, and we use them now to mend the chicken-coop. I took half a dozen of the dead-shot pills you puffed up in a reading notice week before last, and the next day I was so sick that all the doctors in the town published bulletins about my approaching death, and the boys said I had the jim-jams. For these reasons I have determined to quit your paper and read the *Christian Howler* only. As I know it always lies unless it is paid to tell the truth, it can't lead me into temptation."

"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.

THE BIBLE DEITY.

PART I. (Continued).

"God is love."—1 JOHN IV., 8, 16.

God finding that the second set of beings he had created, like the first, refused to yield that implicit obedience to his authority, which he did not expect, because he foreknew their refusal, but which he desired, displayed his love by flying into a terrible rage and cursing everything and everybody. He cursed the earth and made it sterile so it should not yield its fruit, except after long and wearisome labor. He cursed the sea and air, and made them liable to storms and tempests. He cursed the animals that had no share in this transaction, and condemned them all to prey upon and devour each other, to lead a life of suffering only to be terminated by a death of agony. He cursed the man and woman, and made them the victims of every sort of disease and misery, sentenced them and their yet unborn descendants to toil and sweat for their daily bread or perish for its want, and after all their toil and suffering to die in bitterness and woe. But the Devil, the source of all the mischief, he lets pass unscathed as though he had had enough of him and felt him more than his match. For the serpent however—the innocent unwilling agent in the matter—he reserved a special malediction. He was to go on his belly and eat dust all the days of his life. We are ignorant of the manner in which that first serpent originally travelled. Whether he hopped on his head or his tail, or swallowed the latter extremity and bowled along like a wheel, or whether he wriggled along on his back are mysteries on which neither Scripture nor tradition have condescended to enlighten us.

God had pronounced the sentence of immediate death as the punishment of eating the forbidden fruit, but his love was too great to allow him to keep his word. He had said, "On the day thou eatest thereof thou shalt surely die." Adam did not die that day, nor for nearly a thousand years afterwards. If you believe the Bible you believe this. So if the Devil was the father of lies, God was the mother: for the first-born falsehood was brought forth by him. It did not suit his purpose to execute at once the sentence he had passed. He wished man to live on, feeling the effects of his anger, knowing that the instrument of vengeance was suspended over his head and might at any moment fall, but that by no possibility could he hope finally to escape it. He wished that unfortunate first pair to be fruitful and multiply and replenish the earth, that instead of two he might have myriads of subjects on whom he could lavish his divine affection.

Years rolled on and the earth became numerously peopled. But out of the many nations who were scattered over the globe, his love, infinite though it was, found no hearts to love him in return except those of Noah and his family. So he sent rain upon the earth for forty days and forty nights, and caused so terrible a flood to deluge the world that all the inhabitants thereof, except those selected few, were drowned. And he did this because it repented the Lord that he had made man on the earth and it grieved him at his heart (Gen. vi., 6). From this passage we learn that God is unchangeable and infinitely happy.

The rain ceased, the flood subsided, and Noah, with his sons and their wives, were alone in the world. Even the animals, except such as were necessary for the propagation of each kind, have perished. Every living thing which had the misfortune not to be qualified for an aquatic existence suffered for the fault of humanity alone. The love of God had no object on which to exercise itself but the fish, so they received the full benefit of infinite charity, and enjoyed such a luxurious repast as at no other time has fallen to their share. Three hundred and fifty years after the flood Noah died, and long before that time the earth was again peopled by his descendants, and divided into a multitude of nations and tribes. Their complexions varied from that of the Circassian to that of the negro; their customs, tastes, laws and dress were at least as unlike each other as those of different nationalities at the present day. Yet they all sprang from the sons of Noah and within that short space of time. It is clear that if God repented of having made man, he still more rapidly repented of having destroyed him, and repaired his error with all possible expedition.

E. J. BOWTELL.

(To be continued).

REMEMBER LOT'S WIFE.

THE Sunday-school was hushed and still,
And the parson led in prayer,
Then said a speech would now be made
By a stranger who was there.

The lesson told, that day, the fate
Of the cities razed by fire;
And of the great reward of those
Who did the Lord's desire.

And then the stranger spoke of those
Who disobeyed God's law,
Said they the end of such as sinned
Was the death that Lot's wife saw.

To impress the fact he asked a class,
Small eight-year urchins they,
Why God had turned Lot's wife to salt
On that ill-fated day.

One little rascal made response,
With grimy hand upheld;
His shrill voice sounded loud and clear:
"She was too fresh," he yelled.

Knowledge copies an article on "Hysteria as Religion" from the *New York Tribune*, which, after alluding to some recent revival performances with "trances" in America, declares that "medical science does not hesitate to assign the methods used for religious purposes to the category of diseases."

THERE were lively doings at Pudsey last Saturday evening, when Mr. S. W. Duncan, of Horsforth, Tory candidate for the Pudsey Division, delivered an address in the Victoria Hall there. The hard-headed and common-sense men of Pudsey gathered in force, and the Tories were not allowed to have it all their own way. Among Mr. Duncan's remarks and the audience's comments were the following: "The Radicals want to blot God Almighty out of the statute-book of England." (Cries of "Oh" and "Get down.") The worst feature of Radicalism was—and he had seen a tinge of it that night—"You will see more of it before you've done"—that it bound its votaries in a bond of slavery—"Oh"—It destroyed their conscience—"Nonsense"—and usurped the best sentiments of our nature. He appealed to Christian men, as he appealed the other day to one of the stars that brought out Briggs Priestley—he told him he should take this question into his closet. That gentleman was taken aback. He went pale. (Laughter). After a good deal of hesitation he said he could not promise to do that. If a Christian could not take a question into his closet he ought not to follow it. ("When's the prayer-meeting going to begin?" and laughter). Any Christian who rose from his family altar on the polling day and recorded his vote for Mr. Priestley was a supporter of Bradlaugh. ("He is not.") He was forced to be. ("He wants freedom.") He would record his name in support of a blasphemer and an Atheist. (Hooting). They had better at once burn their Bibles—"Nowt at sort,"—lift up the standard of Bradlaugh—(cheers and hooting)—and renounce the faith for which their forefathers died at the stake. (Cheers). A vote of confidence was carried according to the decision of the chairman, but was decidedly lost in the opinion of the audience.

THE *Freethought Review* mentions the opinion of an expert in matters connected with the aborigines of New Zealand that the conversion of the Maories to Christianity was little better than a delusion. He maintained that though a native called himself a Christian and went regularly to church or chapel, yet he invariably returned to his old beliefs when seriously ill or in trouble. Then he sent for his priest who is usually a doctor as well, and placed mind and body in his hands. The same phenomena has been noticed with Hindu converts to Christianity. When sick they prefer the services of a Brahmin. The explanation is simple. The old feeling and early associations remain and are only kept in check when the senses and intellect are keen and active. As the latter fail the former revive. This explains those cases of "conversion" when Freethought was in its infancy which gave rise to the ordinary orthodox myth that Freethinkers nearly always embrace Christianity on their death-beds.

ON the top board of a fence beside the railway between Rochester City and Lockport, the traveller reads:

"TAKE JONES' PILLS

AND

A cow licked off the rest of it, and on the lower board a pack peddler has written:

"PREPARE TO MEET THY GOD."

THE Rev. Sam Jones, the revivalist, doesn't like the new word sheol. There's no fire in it. Sheol, he says, wouldn't frighten a cat. But neither will the other word. It takes a boot-jack or a brick to frighten a cat.

PROFANE JOKES.

THE most remarkable cruise on record.—The widow's "cruse" (of oil).

AN old colored woman, upon being immersed on a recent Sunday, exclaimed: "Bress de Lord; dis am five times I've been baptised."

COUNTRY RECTOR: "Why, my dear, I declare it's raining. Well, I am surprised." His Wife: "But, my darling Cuthbert, don't you remember praying for rain only on Sunday." Rector: "Yes, but I never dreamt of it's coming with the barometer at 'set fair.'"

LITTLE BOY (who has lately been told of the goodness of Jesus), rushes in at the door: "Mether, I've seen Jesus; Jesus gave me a penny" Mother: "Nonsense, my child; but what did Jesus give you a penny for." Little boy: "Fetchin' his beer."

"COME and hear me preach," said Bishop Horsley to Thurlow. "No," returned the Lord Chancellor, "with his usual expletives; 'no, I hear you talk nonsense enough in the House, where I can contradict you, and I do; but I'll be d— if I come and listen to you where I can't.'"

THE old man who always responds at the wrong time is on hand at a neighboring gospel meeting this year as usual. The other evening, a clergyman referring to sinners in his prayer, used this expression: "We see them suspended over hell!" "Glory be to God!" rang out the response with all the enthusiasm of an old-time Methodist.

THE story is told of a clergyman that after preaching an interesting sermon on "The recognition of friends in heaven," he was accosted by a hearer, who said: "I like that sermon, and I now wish you would preach another on the recognition of people in this world. I have been attending your church three years, and not five persons in the church have as much as bowed to me in that time!"

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