

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. V.—No. 39.]

SEPTEMBER 27, 1885.

[PRICE ONE PENNY.

COMIC BIBLE SKETCH.—No. 134.



RAISING LAZARUS.

“And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth.”—JOHN XI., 43, 44.

THREATENED PROSECUTION.

WHEN we resumed the illustrations in the *Freethinker* after our release from prison, we duly apprised Judge North, Lawyer Giffard and Gaoler Harcourt of the fact, but the trio of pious worthies deemed it prudent to refrain from further molestation. Our prosecutors had obviously failed to break our spirit or to suppress our journal, and the unsuccess of their efforts was far from an encouragement to fresh proceedings in the same line of business. We happen to know that copies of the *Freethinker* were regularly laid before Giffard for his opinion as to the advisability of another prosecution; but that legal old fox deprecated any such step. If, however, the bigots were too impetuous to be restrained, he advised them to proceed against the printer only, and not give “Foote” the opportunity of making another speech. Whether the persecuting crew went any further, we are not aware; but if they did, they must have found themselves baffled; for “Foote” is the proprietor, printer, publisher and editor, all in one, and nobody can be attacked unless he is included in the prose-

cut. If need be, also, he is ready to sell the *Freethinker* behind the counter.

Since then the bigots have made very little splutter appearing to regard us as a necessary evil, like flies and bad weather. Meanwhile the question of the Blasphemy Laws has been raised at a host of electoral meetings, and scores of Liberal candidates have pledged themselves to vote for Mr. Justice Stephen's draft Bill, which contemplates the entire elimination of these hateful relics of persecution from the statute-book and the common law of England.

Imagine our surprise, then, on reading the following paragraph, which has been sent by a London correspondent to the provincial press:

“Mr. Bradlaugh's friends are again likely to be troubled with criminal proceedings for publishing indecent literature. A committee has been formed for the purpose of ascertaining by a judicial decision how far obscene illustrations can be justified in the advocacy of Freethought. For some time, a distinguished preacher has been annoyed by having engravings forwarded to him, which have first appeared in a Freethought journal, and afterwards, have been utilised as color-water drawings. Having endured the infliction for some time, he has determined to invoke the aid of the law on behalf of decency. It is a great pity the

advocates of advanced opinions do not draw a firm line between that course of conduct which shocks public morality, and is by no means necessary as a propaganda for the dissemination of biblical criticism. I am quite sure Mr. Bradlaugh will not sanction the publication of pictures, which no man can look upon without contempt, and no woman without revulsion. The committee appointed have instructed the legal agents to proceed under the Statutes for Indecency and not Blasphemy."

Our readers will observe that the fifth sentence of this precious paragraph, beginning "It is a great pity," is slightly mixed, the writer having evidently forgotten that there are two sides to a line of division. But this little blunder may be due to a certain deterioration of the writer's brain through his having spent several years in a convict prison for embezzlement. We have ourselves, although for quite another reason, had some experience of the effect of prison life, and we are therefore able to sympathise with this unfortunate scribe.

We happen to know something about the little clique which is ludicrously designated as "the committee appointed." Its moving spirit is a needy barrister, whose restless ambition is dissatisfied with the ordinary rules of professional success. He yearns for notoriety, which his genius is inadequate to achieve by legitimate means; and seeing that Sir Hardinge Giffard has been made Lord Chancellor, with £10,000 a year while he sits on the woolsack, and £5,000 a year after he is jostled off, for no other conceivable service than his prosecution of Mr. Bradlaugh and Mr. Foote, this enterprising lawyer fancies that he may climb to preferment by the same ladder. But he is under a mistake. First, he is not a Giffard; and secondly, the Tory party has no more political capital to make out of the cry of "Atheism!"

We confess, however, that we do not know who is the "distinguished preacher." Perhaps he is a purely mythical personage. But whoever he is, he has received no provocation from us. We have never posted copies of this journal to the clergy. In the first place we don't think them worth the trouble, and in the next place we do not believe in the policy of thrusting Freethought publications where they are likely to be offensive. Besides, the *Freethinker* has too good a sale for us to bother about "dead-heads." Our Subscription List is a large one, but our Free List is very limited, consisting almost entirely of exchanges with other journals. We did once advertise that parsons and paupers could have a copy of one of our special numbers gratis, and we received a few applications from both classes. But for the rest we have treated the sky-pilots like other customers. What they pay for they get, and what they don't pay for they go without. If, therefore, the "distinguished preacher" has been "annoyed," he will certainly be unable to trace it home to us.

Every Freethinker will agree with the Tory scribe that "Mr. Bradlaugh would not sanction the publication of pictures, which no man can look upon without contempt, and no woman without revulsion." For our part, we cordially echo the sentiment. But we also assert that none but fools and fanatics could scent "indecent" in our illustrations, if by indecent is meant *obscenity*—and the word has no other meaning at law. We may be blasphemous, as Lord Coleridge said, but, as he also said, we certainly are not licentious. Further, we do not believe it possible to get twelve men together in a jury-box, so utterly stupid and bigoted as to discern "obscenity" in our columns. We are exceptionally careful as to what we print, and we often refuse advertisements which Christian journals make no scruple of inserting. The whole talk about "indecent" is hypocritical nonsense. The Freethought party knows it, every honest man knows it; but there are some pious people who fancy that all weapons, however base and dirty, are clean and honorable enough to employ against Freethinkers. Yet we are not terrified at such unscrupulous bigotry. We were blasphemous, yet only one jury out of three could be induced to return a verdict of Guilty against us, and that simply because the judge threw himself heart and soul into the prosecution. We are not indecent, and no jury could find us so, even with a Giffard prosecuting us and a North on the bench. Let the bigots beware! If they place the editor of the *Freethinker* in the dock again on such a hypocritical pretence as is revealed in the letter of this Tory ex-convict, they will bitterly rue their folly. Do they want the filth of the Bible slung in their teeth? If not, they had better pause, seek counsel of

judgment instead of fanaticism, and practise that discretion which, in such cases, is ever the better part of valor.

G. W. FOOTE.

CHRIST'S APPEARANCE.

TALMAGE is sorry that photography was not invented in time to furnish us with a genuine portrait of Jesus. Christians and Freethinkers can alike join in this regret. An authentic portrait of Christ, or a trustworthy description of his appearance, would be almost as interesting to Atheistic humanitarians as to Christian devotees. Why has God failed to satisfy the adoring love of the followers of his Son with any true presentment of his appearance, either by picture or image, or authoritative description? We have fine portrait-busts of contemporary Roman emperors, and of Pagan sages and poets of still earlier date. Was not the Son of God worthy of having his countenance faithfully transmitted to posterity in unchanging marble? Could not some artist, or some miracle, have furnished the future generations of our race with a statue or relievo of its brightest and holiest specimen? Failing a statue with its accompanying danger of idolatry, why did not the Evangelists or St. Paul furnish us with some account, however slight, of the personal appearance of their Lord and Master? Would it have been unpardonable sacrilege to record a few particulars of his aspect and attire, or to graphically describe his features, his stature, his personal peculiarities and his general demeanor? Why did the Holy Spirit cause the inspired writers to neglect this essential, or at least highly interesting, portion of a biographer's work? Why was it necessary that the patchwork histories of Christ should be so absurdly incomplete and inartistic as to omit a personal description of their great hero? Why should we be left in the dark on such matters? Surely Luke, whom tradition describes as an artist as well as a physician, might have left us a finished painting of Christ, or a slight sketch if the more ambitious attempt was beyond his power. The Christian will solve the difficulty by his usual formula: "It was God's will that it should be so." The Atheistic critic will perceive that the Gospels were not written by educated eye-witnesses or able historians, but were the clumsy and poorly-edited result of the gradual growth and agglomeration of odd jottings of traditions, anecdotes, myths, parables and sayings, clustered rudely around the real or mythical personality of Jesus as the centre of crystallisation. Hence arise the many and striking imperfections and deficiencies of the fourfold biography.

As the Christian superstition gradually advanced in its deification of Christ, and in the number and character of its proselytes, this lack of personal portraiture was felt; and, like most Christian wants of a similar nature, it was in time supplied, to the great benefit of the people spiritually and of the monks pecuniarily. Hundreds of years after Christ's disappearance from earth it became known that in wiping the perspiration from his face on the way to the cross, he photographed his face on the handkerchief kindly handed to him by St. Veronica, a matron of Jerusalem. This incident was unknown to the Evangelists, and the name itself, springing probably from the alleged event, indicates the purely mythical, or rather, perhaps, the purely fraudulent, nature of the legend. Veronica (a mongrel name from the Latin *verus*, true, and the Greek *eikon*, image or likeness), only means "true portrait." It is absurd to suppose that a Hebrew matron would have borne such a name. Previous to the thirteenth century it was the cloth itself that was called Veronica.

Another miraculous and miracle-working portrait was bestowed on king Agbarus, of Edessa, by Christ himself, who, by also writing an epistle to the converted king, satisfied another Christian want—the unaccountable want of the written authority and evidence which should have been left by the founder of a religion, if sufficiently educated, which Christ evidently was not. This picture was unknown till some five hundred years after Christ's death, when, according to the account invented in the sixth century, it was restored to the light from a niche in the wall at Edessa, which city it at once miraculously delivered from its besiegers. The portrait and epistle are, however, such palpable frauds that, although Addison treated the epistle as genuine, no Christians now venture to rely upon them in discussions with educated people.

During the sixth century thousands of these divine pictures "made without hands" (*αχειροποιητος*) were fabricated and became objects of worship and sources of miraculous aid. It was pretended that the original portrait, like the true cross, had a prolific self-multiplying power, and transferred itself anew to linen fabric when brought into contact with it. These pictures, drawn by degenerate monks, were mostly destitute of all artistic merit, being insipid and conventional in the extreme.

W. P. BALL.

(To be concluded).

ACID DROPS.

MRS. SOLOMON, wife of the Rev. E. D. Solomon, of Wardlaw Church, Glasgow, is afflicted with chronic bronchitis, and the doctors say that her life is in danger unless she removes to a warmer climate. Mr. Solomon (perhaps a remote descendant of the first wide-awake gentleman of that name) is naturally alarmed at the idea of his better half going to heaven, and he has therefore accepted a "call" to a church in Cornwall.

THE Rev. J. W. Hodgson, Congregational minister, notwithstanding that nine out of every ten children brought into the world are passengers to hell, has just entered into the bonds of matrimony with a Sunday-school teacher, Miss Morgan. The married couple were appropriately presented with a Bible. No doubt it was intended as a reminder to the reverend gentleman of the terrible truth he had forgotten.

PROFESSOR BLACKIE is a humorous gentleman. At a recent after-dinner speech in Edinburgh, he expressed his agreement with St. Paul, in the fifth of Galatians, that "In Christ Jesus there is neither Free Church, nor Established Church, nor United Presbyterian Church." A new revised version of the whole Bible by the facetious professor would be a boon to many people who find the old one rather dull; and doubtless the work would be still more entertaining if Dr. Blackie achieved it, not only under the inspiration of the Holy Ghost, but also under the inspiration of the peculiar spirit of his native land.

THE Boothites have a Salvation yacht which steams about the coast and drops anchor now and then in port to fish for souls. But somehow, despite its pious crew, passengers and objects, the Lord doesn't show it any special favor, and it got so badly damaged in a recent gale that it had to put into Poole harbour for repairs. One night, as the sacred vessel lay at her moorings, and the Salvationists were all safe in the arms of Jesus, at any rate for a spell, some Devil's imps approached her with a purpose that made the very fish caper with glee. By the aid of a brush and paint they gave the yacht a fresh christening, and when the Salvationists awoke they found the name of their floating gospel-shop changed from the *Iole* to (tell it not in Gath, publish it not in the streets of Askelon)—*Eliza Armstrong!* "An enemy hath done this," cried the captain; while the cabin boy whistled "Twas all along of Eliza."

By the way, there is one curious similarity between *Iole* and *Eliza Armstrong*. Both of them were abducted. *Iole* was carried off by Hercules against her father's wish, and *Eliza Armstrong* was carried off by—Whom? gentlemen of the jury.

WE have been furnished with the following copy of a letter sent by a Yorkshire sky-pilot who lives in the neighborhood of Huddersfield, to a Scotch firm of jam manufacturers:

"August 12th, 1885.

"Dear Sirs,—I wrote you last April about my writing an article on your jams, and in reply April 4th, 1885, you bade me remind you in August and you would send me some of your new season jams. My note was to the effect that I was writing a series of articles on trade specialities, and that if you would send me a parcel of yours I would do my best to create a demand for them in these parts through the columns of a most influential weekly. The article was to cost nothing but the jam sent; this has been found the cheapest and most effective way of making anything known.—Sincerely yours, —"

MANY months ago we pointed out this line of business as a special one for sky-pilots, and the smart Yorkshireman seems to have taken the hint. We suppose he would have laid on the jam in his article according to the quantity and quality of the consignment from Scotland.

DISESTABLISHMENT does not perturb the soul of the Bishop of Gloucester, who recently declared that "Whatsoever God thought best for their beloved Church would come about, and the clamor of men would avail nothing." Well, all we can say is that if a Liberal government resolves on Disestablishment, God Almighty won't be able to stop it. As a matter of fact, he won't be consulted on the question.

ANOTHER bishop, the lord of Peterborough, says that if the "bloated endowments" of the Church were divided among the clergy, they would give "but a poor pittance to each." For all

that, there is many a poor curate who would like a slice of the Bishop of Peterborough's big share; anybody with half an eye can see why the Bishop objects to dividing.

THE Bishop of London has become a full member of the Independent Order of Rechabites, and in case of sickness he will be entitled to ten shillings a week. This must be a great consolation to Lady Temple. When her poor shepherd of a husband is too ill to work, she and the family will have something to fall back on, without pawning the pastor's preaching suit, the parlor teapot, or the family Bible.

THE advertisements in the Church papers are curiosities in their way. Here is one from the *Church Times* of Sept. 18: "Priests who see this are implored to celebrate the Holy Communion and others to assist with special intention of God's continued blessing on family in affliction." The depth of superstition revealed in this advertisement for priestly celebration of the sacrament can hardly be excelled in the Roman Catholic Church.

THE advertisements which immediately follow the above are equally good in their way. The first is—"Will any benevolent person give to a poor vicar a pony and cart or a tricycle, to enable him to visit his people in a large scattered parish?" The next is similar: "Vicar with small stipend will be thankful to readers of *Church Times* who will assist him to get a horse. References given if required." If, like their Savior, these vicars would be satisfied with donkeys, surely the family in affliction would supply them in return for the Holy Communion with special intention of God's blessing.

THE Rev. H. H. Smith, vicar of Market Rasen, has devoted some of the leisure which our national superstition affords him to writing a pamphlet intended to show that the cry of "The land for the people" is dangerous to the laboring classes. He has evidently forgotten that part of the catechism which refers to evil speaking, lying and slandering; for he says that Mr. Joseph Arch has "made a tidy lot of money out of the country chaps he's made fools of." Mr. Arch is well known to be a poor man, and we believe he never received more than £2 a week from the Laborer's Union. As a parson, H. H. Smith naturally defends his patrons the landlords, which simply means that he knows on which side his bread is buttered.

A PIOUS murderer having been hung at Chicago in the usual sure and certain hope of a blessed resurrection in glory, the *Chicago Times* records the affecting event under the heading "Jerked to Jesus."

A CORRESPONDENT sends us the following extract from Walton's "Recollections of the Midland Circuit":—"A man named Harrington was tried at Warwick for blasphemy. The prosecuting Counsel (Clarke, Q.C.) in the course of his address exclaimed 'Gentlemen, if there be any truth in what the prisoner asserts, where are we? If there be no devil and no hell, what is to become of us? Gentlemen, it is men like these who would deprive us of all hope here and comfort hereafter.'"

WHILE the captain of the Salvation Army at Long Eaton was exhorting his people to give their all to their heavenly Father, his own premises were entered by burglars, who robbed him of seven pounds and an overcoat, and got clear off. Doubtless the faithful will be expected to recoup the captain, whose heavenly Father seems, like Baal, to have been asleep or peradventure on a journey.

A SALVATIONIST captain was once going with his band down Commercial Road when his retrograde movement knocked the pipe out of a costermonger's mouth. A row would naturally have resulted, but the umbrellaed one half apologised and then added, "But you know you would have had a chimney on your head if you were ever intended to smoke." To this teleological argument the costermonger indignantly replied: "And do you think you was intended to walk back'ards? The Almighty would a-screwed yer feet round if yer was."

THE United States consul at Sierra Leone reports a great Mahomedan rising under a native prophet named Samuda, who intends to sweep away paganism and Christianity from the whole Western coast of Africa. He is said to be organising an army of one hundred thousand men, and the Mahomedan youth are everywhere flocking to his standard. How far he will succeed in imitating the Mahdi remains to be seen. The *Christian Herald* thinks that the enthusiasm displayed is a rebuke to the "lukewarmness and lack of faith" displayed by Christians. Its policy of extermination by brute force may far more instructively be regarded as an example of the effect of religion when it ceases to be lukewarm and becomes real and thorough.

MR. A. SPICER, from India, addressing a meeting of the London Missionary Society at Huddersfield, lamented that "the young Indians were becoming disabused of Christianity," and, being educated, they are destined to lead public opinion in Indian society in the future. He also confessed that Christianity only found converts among the lowest castes. The London Missionary Society acknowledges a debt of £11,473. Religious institutions

are of course not under the necessity of observing commercial principles.

Two French nuns have been mobbed by Catholic inhabitants of Dublin, under the impression that the foreign ladies were Protestants endeavoring to proselytise. They escaped with serious personal injuries, though their dresses were much damaged. How good and kind these Christian savages are to each other!

LOUISA MAPPLETON, of Sutton, after killing her two children by cutting their throats, committed suicide. The husband, on his return home, found all three dead and the place covered with blood. At the inquest he gave evidence that his wife was very much attached to the children, but "she had been of late a great student of the Bible, and he believed that her mind had become deranged in consequence."

JOSHUA WIDDICOMBE, writing in the *Weekly Dispatch* says that "Mr. Bradlaugh and Mr. Foote, the foremost Freethought leaders in this country, are two of Socialism's greatest opponents." Mr. Foote is not a Socialist, but he has never spent any of his time in attacking Socialism, being fully occupied in attacking a more obvious and powerful system, namely Christianity, already in possession of the ground. When superstition is cleared away social problems will be more easily settled; until then it is difficult to discuss them with much advantage.

"Who are you?" asked Dogberry Sanders of Mr. William Morris at the Thames Police-Court. "I am an artist and a literary man," replied Mr. Morris, and added with a tinge of justifiable pride, "pretty well known I think throughout Europe." Magistrates are of course very important personages, especially in their own estimation, but they really ought to draw a line somewhere between dignity and rudeness. Whatever may be thought of Mr. Morris's Socialism, and that is a subject likely to cause hot differences of opinion, there is no official in England who has any right to assume this high and mighty tone towards the author of "The Earthly Paradise."

MR. BALL's paper on "Christ's Appearance" reminds us that according to Mr. Leland the gipsies claim Jesus as having been one of their tribe, probably, he says, because they have heard he was poor and rode on a donkey. The portrait of Jesus shown in the Church of the Savior at Jerusalem has a decidedly Oriental cast of countenance.

In the hands of Mr. E. B. Tylor the study of children's games has thrown interesting light upon the customs of early man, but what are we to think of the theory of Mr. J. W. Combe in his paper read at the British Association? His idea is that the game of hop-scotch was originally intended to represent the progress of the soul through various intermediate states from earth to heaven. This looks like hypothesis run mad. We should think religious aspirations better represented by the game of shuttlecock, or blind man's buff.

JESUS said all the hairs of our head are numbered. It is an American who has made the calculation. He figures them as averaging about 128,000 hairs.

ACCORDING to a Boston paper, a butcher at Ile Perrot was arrested for irreverent behavior in church because, having a stiff leg, he knelt on one knee only. The churchwarden insisted on his going down on both marrow bones, and disregarded his explanations. An intelligent Justice of the Peace fined the wicked butcher eight dollars and costs!

THE *Bristol Mercury* tells a good story of the Rev. E. Gauge, a great favorite of the fair sex, who, visiting a lady who was ill early in the morning, found her unwashed and in curl-papers. He begged her not to mind; he would offer a short prayer. He selected a chair and knelt down; she selected another; and he commenced the prayer. He heard the door opened once; he heard it opened a second time. He concluded an earnest prayer, and on looking round—lo! a perfect transformation. While he was praying she had slipped to her bedroom, washed her face, curled her hair, changed her attire—and there she was in her very best silks, prepared to receive company, while he had been praying among the empty chairs.

SEVERAL correspondents write us in regard to the grave of Lady Grimstone at Tewin. It seems that the way in which some trees have grown from the grave and split or intertwined with the iron rails, makes a natural curiosity, which doubtless gave rise to the legend which we now hear in a new form, viz., that Lady Grimstone disbelieved in brimstone, and wished the trees to grow out of her grave in the event of her soul going to eternal flames.

THE *Church Times* considers the Atheists are at the bottom of the movement for disestablishment, "knowing perfectly well that they have nothing to fear from Dissent, as being on the one hand a purely class-religion, having no influence at all on the higher or the lowest ranks of society; and on the other, itself so honeycombed with unbelief as to be powerless in opposing more advanced scepticism than its own."

THE *Banner*, in its latest leaflet, cries to the agricultural laborers: "Friends, you little know the evils that will follow the loss of your Church. Many country districts would become like heathen lands. The people could not pay for the ministrations and so the worship of God would cease." How creditable to those who minister for sake of the pay.

WHO preacheth much and hard against the charm
Of money-getting, styling it a harm,
Yet hath for higher pay an itching palm?
The parson!

THE *Banner*, like all the Church papers, is violently opposed to free education, and says that the million and a half supplied by school pence must come out of ratepayers' pockets one way or another. It forgets that the Church endowments absorb four or five times this amount annually.

THE Jews have been celebrating their *Yom Kippur*, or day of atonement. This is the most holy fast of their religion, and it is a curious fact that the chapter of the law, which from time immemorial has been appointed for reading on that day, is Lev. xviii., which consists of a disgusting list of prohibited sexual offences.

A GOOD hit was made in the House of Representatives of the State of Georgia a little while ago. Rev. Dr. Felton moved that \$500 each be appropriated for life-sized portraits for the eminent Baptist, Rev. Jesse Mercer, and the equally eminent Methodist, the late Bishop Pierce. Mr. Arnheim, who is a devoted Jew, immediately arose and moved that \$25 be appropriated to secure a cheap picture of Moses.

IN view of the hopelessness of Christian Missions to Jews, Mahomedans and Buddhists, a new theory has been adopted of Christian Missions, which it is asserted are not intended to convert all the heathen of the future any more than in the past, but to simply preach the gospel to all nations so that they may have the chance of receiving it or rejecting it. This giving the heathen a chance of damnation is a characteristic outcome of Christian charity.

FATHER CLARKE has been preaching against spiritualism, which he declares is either a fraud or a device of the evil one. Father Clarke ought to know that spiritualism finds its foundations and defence in the Bible.

GEORGE MACDONALD poet, novelist and preacher, is subtly attempting to undermine his pious countryman's aversion to the drama. He has been playing before select audiences in Scotland a dramatic version of the "Pilgrim's Progress" in which he takes the character of Christian, and lands himself not only in the land of Beulah, but at the Celestial gates, where he is received by Two Shining Ones—his daughters. Large audiences go to see this performance who would condemn the title of Mr. Willing's play "The Day of Judgment" as rank blasphemy.

WE regret to hear that our old friend, the Atheist Blacksmith—Mr. F. Goulding, of Wanstead—has had another taste of Holloway Gaol for refusing to let his child be vaccinated. The local authorities appear to make a dead set at him, and it seems to us that he would do well to remove from the district and seek a living elsewhere.

PARSON PLAFORD, the chaplain of Holloway Gaol, tackled our friend in his usual style; told him he was a bad man, or the good magistrate would never have sent him to prison; informed him that he was an ignoramus and bound for hell; asked him why, if he believed there was such a person as Queen Elizabeth, he did not also believe there is a God; and finally said, "I hope never to see you again." Mr. Goulding reciprocates the sentiment with still greater warmth.

NEXT month will be the bi-centenary of the revocation of the Edict of Nantes, by which Henry IV. of France had given full toleration to Protestants. The revocation was preceded by the dispatch of soldiers into all the French provinces to compel the Huguenots to abandon their religion. About half a million left their country, over fifty thousand finding their way to England. Those who remained, says Mosheim, "the soldiers compelled with a thousand modes of torture, vexation, and suffering to profess with their lips and to exhibit in their outward conduct that Romish religion which they abhorred in their hearts."

AN amusing story anent the proposed Huguenot celebration comes from Cape Town. At a meeting of the descendants of the Huguenot, to discuss the best way of commemorating the landing of their ancestors in Cape Colony, one gentleman proposed that the memorial should be "a statue of Huguenot, with extracts from his works inscribed round the base." The origin of the term Huguenot is involved in obscurity, but it seems to have been originally, like Quakers and Shakers, a term of contumely.

"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.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Sept. 27, Camden Hall, Camden Street, Liverpool; at 11, "Messrs. Moses and Aaron;" at 3, "An Hour in Hell;" at 7, "Our Girls and the Bible."

Monday and Tuesday, Sept. 28 and 29, St. James's Hall, Cumberland Street, Bristol. Debate with Mr. R. R. Stainforth on the proposition "That the Mosaic account of the Origin of Man is scientific, while the theory of Evolution is the reverse."

SEPTEMBER 27, Liverpool.
OCTOBER 3, Heywood; 4, Manchester; 11, Milton Hall, London; 18, Wigan; 20, Walworth; 25, Sheffield.
NOVEMBER 1 and 8, Hall of Science, London; 15, Milton Hall, London; 22, Halifax; 29, Manchester.
DECEMBER 6, Plymouth; 13, Milton Hall, London; 20, Hall of Science, London; 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. 7d.

SCALE OF ADVERTISEMENTS:—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 8s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

RECEIVED WITH THANKS.—"A Freethinker."

J. SAUNDERS.—Thanks for the suggestions.

T. BRIDER writes that he made an ineffectual attempt to oppose Mr. Poulson, one of the C. E. S. lecturers, on Clerkenwell Green last Sunday; but, although discussion was invited, the lecturer, instead of staying to meet it, walked off with a sardonic smile.

W. H. MORRISH.—Thanks. See "Acid Drops."

J. PRIN.—Shall appear.

PORTSMOUTH.—Received with thanks.

G. L. MACKENZIE.—Shall appear.

R. NICHOLLS.—No, we are not thankful to the Devil for allowing us to be at large. It was the other party who sent us to gaol, and if he keeps his temper we have nothing to fear.

H. BROWN.—We cannot criticise an article that appeared in the *Protestant Times* two years ago. The current number of that journal is of very little importance, and its back numbers—well, we decline to follow them.

RAVEN.—Thanks; we are always glad to receive cuttings.

C. J. WILSON.—"Why Should the Atheist Fear to Die?" was written by Mr. Percy Greg, under the name of Lionel Holdreth. It originally appeared in the *Reasoner*. "The priests of the bloody faith" is a line from Shelley's little poem to his son William, written after Lord Eldon had deprived the poet, as an Atheist, of the custody of his two daughters. These were brought up in care of a clergyman; the survivor died a few years ago, and neither had read a line of their father's writings.

W. CABELL.—The matter shall be inquired into.

J. BARNES.—We have no contents-sheets of Colonel Ingersoll's lectures.

J. CLARKE (Sheffield).—Your newsmen has misled you. Part IX of "Crimes of Christianity" was ready at our publishing office early on Thursday morning, in time for the country agent. If the agent who supplies your news vendor failed to send, the fault is not ours. Mr. Williams, 100 Carlton Road, Sheffield.

M. PLACKETT (Long Eaton) says: "I sell about 30 copies per week of the *Freethinker*, and lots of other people wait with anxiety to look at one." Thanks. See "Acid Drops."

M. HEINEMANN.—Thanks. See "Acid Drops."

G. HAMILTON.—Thanks. We do not know what became of Kepler's mother, but as the authorities tried her for witchcraft, the probability is that she was put to death.

J. A. WILLIAMS.—Perjured witnesses often slobber the blessed book, and if the child you refer to went a step farther and spat on it, he committed a very excusable mistake.

F. S. WILFORD.—We are pleased to hear how heartily you approve our sketches. Our June 28 illustration was *apropos* then, but circumstances have altered since, and we have no thought of reprinting it.

ANTI-JESUS.—Thanks for the cuttings. Send us more at your leisure.

J. C. CREBBIN.—Cardinal Newman's reply to Principal Fairbairn will be treated in our columns. It is sure to be interesting both to Christians and Freethinkers.

W. MCINTOSH.—We are pleased to hear you say that the majority of the members of the Boiler Makers and Iron Ship-builders' Society do not share Mr. Knight's views on the Sunday question. Why not give him a broad hint before the next congress?

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

PAPERS RECEIVED.—Protestant Times—Stratford Express—Inver-gordon Times—Boston Investigator—Poole Telegram—Church Bells—Huddersfield Examiner—Nottingham Post—Unitarian Herald—Howard Association Report—Launceston Telegraph—Truthseeker.

"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.

THERE was a grand audience at the London Hall of Science last Sunday evening to hear Mr. Foote's lecture on "An Hour in Hell," and he received quite an ovation at the close of his address.

VOL. I. of "Crimes of Christianity" will be on sale on the first of October. It includes 144 pages of closely-printed matter, and is bound in an elegant wrapper. The numerous footnote references, often half a dozen on a page, will show what laborious pains Mr. Foote and Mr. Wheeler have taken with the work. Intending it to be a standard book, they have studiously refrained from gratuitous rhetoric, and crammed it with facts, some of which will be novel even to diligent readers of history. Whatever may be the other merits or defects of the work, it may be safely said that no impeachment of Christianity has ever before been made in such a thorough, or, as we might say, scientific manner. No Freethinker's library will be complete without it.

WHEN Mr. Ramsey was debating with Mr. Dunn a few weeks ago in Hyde Park, Mr. Foote authorised him to say, if the authority of "Crimes of Christianity" was challenged (as of course it was), that five pounds would be given to the Christian Evidence Society if any of its lecturers could point out a single substantial inaccuracy or misquotation in the work. Mr. Dunn has since claimed the five pounds in a long rigmarole letter. He alleges that he has found a mistake, but he omits to indicate it, not to mention proof. No doubt the C. E. S. lecturers can find any number of mistakes, at the rate of five pounds a piece—to their own satisfaction; but before they get the cash they will have to specify the mistakes and prove them to be so. Now then, gentlemen, fire away.

A CORRESPONDENT of the *Christian World* laments the fact that in France "in tens of thousands of parishes the Gospel is unknown, and the people alienated from Rome are in danger of falling a prey to Atheistic agitators." This writer wishes them to fall a prey to Protestant interlopers, and asks for £500 in aid of the Evangelical Continental Society, of which he is secretary. But as this body has been operating for the last forty years without rescuing France from "Atheistic agitators," it is hardly likely to save that devoted land from ruin with the aid of five hundred pounds.

THE *Christian World* speaks of "the high-pacing men of science looking down with lofty contempt on theologians." How delightful! The tables are turned since Galileo was on his knees before the Inquisition.

THE encouraging returns we gave last week of the number of Liberal candidates in favor of Church Disestablishment were from the *Record's* account, which was not as complete as that since furnished by the Liberation Society, which adds 59 to the list of Disestablishers. Out of the 581 Liberal candidates there are now 462 who favor the separation of Church and State, while only 33 are opposed to it. Of the remainder, 9 are doubtful, and from 77 no information has been received.

WE are in the midst of stock-taking. Our editorial sanctum is temporarily invaded with piles of publications wrapped up in parcels prominently and often comically marked outside with the abbreviated trade titles of our pamphlets and the number contained within. A thousand of God's Thieves stare us in the face. A thousand Floods are on our right hand, and on our left are hundreds of Virgin Mothers all ready to be disposed of at the low price of one "d." We are almost surrounded with Christian Crimes, and Plagues, and Frauds and Follies, and Suicides. We are not dismayed at the sight of parcels each containing 500 Rising Gods, or 1,000 Gospel Ghosts, or 200 Bible Devils, or 2 dozen Monkeys, or 2,000 Wandering Jews, or 500 Jew Judges. We have bundles of Arrows wherewith to meet the enemy. We wonder for the moment whether the D—Theory, with a big big D, refers to Christianity, and we feel puzzled to imagine how a small parcel can contain 500 separate Creations within its narrow limits.

THE *Times* of September 21, in a two-column review of "Modern Science and Modern Thought," by S. Laing, M.P., says Mr. Laing reports what is known and believed, or not believed, by the majority of scientific men. Yet Mr. Laing's work is completely Agnostic and contains a strong attack on Christian supernaturalism.

MR. LAING tells a good story from one of the old Norse sagas, which he says has always impressed him very much. An aged warrior when asked what he thought of the new religion replied, "I have heard a good deal of talk of the old Odin and of the new Christ, but whenever things have come to a real pinch I have always found that my surest trust was in my right arm and good sword." Mr. Laing thinks this Norse spirit, and not Christianity, has produced our civilisation.

THE Rev. C. J. Engstrom, secretary of the Christian Evidence Society, gives a long account in *Church Bells* of his encounter with Mr. Foote a week or two ago at Henley Hall, Battersea. It is on the whole very fair and courteous, and we must again express our regret that Mr. Engstrom cannot infuse some of his own politeness into his underlings.

MR. ENGSTROM tells what difficulty he experienced in getting in: "Arrived at the door, I proffered sixpence for a front seat (the ordinary admission charge being threepence), but was told that it was perfectly useless to attempt to make my way towards the platform through the crowded audience; as was indeed apparent at a glance, unless one could have availed oneself of the facilities for penetrating closely-packed matter, which the 'Fourth Dimension of Space' is supposed to confer. However, on making it known that I was purposing to reply to the lecturer, I was conveyed in by a side-passage, payment being refused. I was courteously accommodated with a seat already engaged, but which, as it was necessary that I should take notes, I could hardly refuse to occupy."

AFTER referring to Mr. Foote as "a very notable Freethinker," Mr. Engstrom gives the following account of how the notable Freethinker appeared to his Christian vision: "The appearance he presented was that of a rather good-looking, if not very refined, man. Not tall, but strongly built; and of such manifest robustness, as would suggest that a year's imprisonment for blasphemy was not calculated to injure his vitality, as it has certainly not enhanced his tenderness towards Christianity. No one who heard his lecture that evening would deny that he is also possessed of considerable abilities; that he is able to very clearly conceive in his mind what he purposes to say, and to express his meaning with a directness and clearness which, added to a powerful and not unpleasant voice, and appropriate action, make his orations exceedingly telling."

MR. ENGSTROM'S opinion of the lecturer's "considerable abilities" seems to have been heightened at the finish, for he says that "it was an effort to sit under a speaker of such power, attacking one's observations with a certain amount of warmth as well as of added vigor, so that one felt almost pulverised physically and mentally."

WITH respect to the audience, Mr. Engstrom admits that they treated him with a courtesy that "would have done credit to any assembly of gentlemen."

THE one point we wish to dwell on is Mr. Engstrom's reference to Mr. Foote's "manifest robustness." That is a fact of some little importance to "the accursed creed." Despite the rigors of twelve months' imprisonment in a Christian gaol, and eighteen months of subsequent work as hard as a galley slave's, the editor of the *Freethinker* is in splendid health, and he counts every day as lost which is not devoted to fighting the religion that robbed him of a year of his life and sent him to herd with felons. While Mr. Foote leads a severely temperate life, the Christians will find him hard to kill, and harder to answer. Judge North did a bad day's work for Christianity when he gave the editor of the *Freethinker* cause for saying "Thank you, my lord, the sentence is worthy of your creed."

MR. FOOTE now resides near Holloway Gaol, where the neighborhood is quiet and the air salubrious; and when he feels a little hipped with incessant work he drinks in "new strength of iron endurance" from the sight of the prison tower. Sometimes at night, when all is quiet, he strolls about the prison gates, smoking a meditative pipe, and his pen is all the keener in the morning.

OUR Australian brethren have managed to avoid the repetition of the Bradlaugh scandal, thanks to the good sense of the Speaker. Tasmanian papers report that Mr. George Stokell, a newly-elected member, was interrupted in taking the oath by Mr. Guesdon, who said that as Mr. Stokell did not believe in God or Devil he ought not to be sworn. The Speaker simply asked if the new member was prepared to take the oath. Mr. Stokell replying "Yes," the Speaker said, "Let the honorable member be sworn," which was straightway done.

THE END OF THE WORLD.

AMID the contentions of the primitive Christians there was one subject upon which they were agreed. It was that the end of the world and the day of judgment were at hand. Jesus is reported as declaring in the most emphatic way that there were those standing round him who should not taste of death until they saw the Son of Man coming in his kingdom (Matt. xvi., 28). Immediately after the tribulation attending the destruction of Jerusalem the sun was to be darkened and the stars to fall from heaven. "Verily, I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv., 29;

Mark xiii., 24—31). Peter, in his first preaching, declared that the last days had come (Acts ii, 16, 17). Paul tells the Thessalonians that "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. iv., 16, 17). James says: "Be patient therefore, brethren, unto the coming of the Lord;" "Behold the judge standeth before the door" (v. 7—9). John says: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (ii, 18). The same thought pervades the Revelation, to show "things which must shortly come to pass" (i., 1), for "the time is at hand" (v. 3), and the book ends with the declaration "Surely I come quickly."

The destruction of Jerusalem and the excitement it engendered contributed to swell the expectation of the end of the world. This belief, which a little previously to the time of Jesus had been promulgated in the Jewish book of Enoch (which Jude, v. 14, erroneously ascribes to "the seventh from Adam") was doubtless the most efficient cause of the spread of the Gospel. Among the Pagans even the Stoics had taught that the world would be destroyed by successive conflagrations at destined periods, when all would be reabsorbed in deity. Ovid, writing a little before the Christian era, tells how Jove

"Remembered in the fates a time when fire
Should to the battlements of heaven aspire,
And all his blazing worlds above should burn,
And all the inferior globe to cinders turn."

The early Christians confidently expected the catastrophe in the lifetime of the apostles, and it was firmly believed that John, who lasted longest, would tarry till Christ came. When he died and was buried at Ephesus, faith must have had a shock, but it still declared that John was not dead but sleeping, and that the ground above his grave heaved with his breathing. In the second century Papias confidently cited the words of Christ himself in support of the doctrine of the Millennium, when every genuine believer would have abundance of cake and wine. But the doctrine of Christ's speedy coming was falling into the background and the book of Revelation into disrepute.

St. Augustine tells us that the year 365 was designated as the fatal one, a calculation suggested no doubt by the number of days in the year. It of course passed over without Christ putting in an appearance, and the belief again fell in abeyance until Pope Gregory the Great found it profitable to put it forward. It was, however, at the close of the tenth century that the most widespread expectation of the end of the world occurred. About the year 960, one Bernard, a hermit, boldly proclaimed the assurance that the end of the thousandth year would bring the beginning of the end. The clergy adopted the doctrine and the pulpits resounded with it. Every shooting star furnished occasion for a sermon on the approaching day of judgment. When an eclipse of the sun or moon happened to be visible the cities were deserted, their miserable inhabitants flying to caverns for refuge. In their terror men cast their riches and land-titles at the feet of the priests to buy from them, as accepted mediators, God's pardon before the last trumpet's call and the Judge's appearing. Buildings of every kind were suffered to fall into decay and many noble edifices were deliberately destroyed. In the year 999 the pilgrims proceeding eastward towards Jerusalem, where it was imagined Christ would descend, were compared to a desolating army. A thunderstorm set the whole army on their knees in mid march. Much property and many lives were lost, but "the only lasting effect of this stupendous panic was the augmentation of the temporal prosperity of the Church." In the succeeding ages numerous prophets appeared who received but too much honor in their own countries. In France, Pierre Jean, a Beghard, fixed 1335 as the date of the consummation of all things. Arnold, in Spain, fixed 1345. During the plague of the Black Death, 1347—50, it was widely believed that the end was at hand. Undeterred by the failure of former prophets, the Anabaptists, and other sects which followed in the wake of the Reformation, declared that the overthrow of the papal antichrist would precede the end of all things. Our great poet Milton closes his work on "Reformation in England" with an invocation to "the eternal and shortly-expected king." Yet his most sacred majesty, Charles II., turned up instead. As late as 1806 all Yorkshire was thrown into a ferment by the discovery at Leeds of an egg

with the words, "Christ is coming," written on its shell with corrosive ink. In our own time, the class from whom the Salvation Army is recruited receive predictions of the speedy coming of the long-delayed Christ not only with favor, but with avidity—

"For faith, fanatic faith, once wedded fast,
To fond delusions hugs them to the last."

One of the most thriving religionists of the day is the editor of the *Christian Herald*, author of "Louis Napoleon the Destined Monarch of the World;" and hosts of others find their account in preying upon the terror of "the great day of wrath." Surely a review of the falsification of the prophets from Jesus downwards, and a consideration of the anxiety, anguish and insanity caused by belief in the speedy end of the world, whose stability underlies all human projects, should animate Freethinkers to destroy the superstitious belief in the book upon whose authority the delusion has been founded and supported. J. M. WHEELER.

THE BIBLE DEITY.

PART I. (Continued).

"God is love."—1 JOHN IV., 8, 16.

Now the love of God being unlimited in its extent, it might naturally be supposed that all creatures would enjoy an equal share of its benefits. Instead of this being the case we find that he still proceeded upon his old plan, and lavished all his benefits upon his special favorites. From all the nations he selected the Jews to be his sole worshippers. The rest he allowed to go astray after other gods, and each adored his own particular divinity. It is quite clear, if we accept the Bible account, that he had abandoned all claim to mankind in general, and from the time of Abraham to that of Jesus was simply the God of this one people. He remained, however, a jealous God, and commissioned the Jews to go forth, make war upon and exterminate all the surrounding tribes because they did not remain faithful to him, although he himself had abandoned them. Never, even in the history of the bloodiest tyrant this earth has ever seen, have we met with anything approaching the detestable cruelty he now displayed. It mattered nothing to him what might be the moral character of his subjects. It mattered nothing what means they might employ to carry out the mission on which they were sent. It was sufficient that they did carry it out, and slaughtered all who bent the knee to Baal or any opposition divinity. Abraham might seek to rise in the world on the prostitution of his wife, Jacob by robbing his brother of his birthright. Moses might slay the Egyptian in whose land he dwelt. The whole of the children of Israel might, nay must, by his especial command, borrow their neighbor's goods, and then fly the country with their booty. But one thing they must not do. They must not let their hearts be touched with pity or compassion. They must not spare the life of one individual among those surrounding tribes. Not the old man tottering upon the extreme limit of his existence, not the youth looking forward to a life of happiness and pleasure, not the father or the mother, not the children playing round their knees, not the little infant clinging to the maternal bosom. Oh, the horror of that time! Those fair lands but yesterday flowing with milk and honey, to-day flowing only with blood and reeking with slaughter. Yesterday peace and plenty, all around to-day covered with fanatic wretches destroying all they touch. In vain does the strong man catch up arms and strike in defence of all that is his and all that is dear to him. In vain do the feeble and the aged cry for mercy and for quarter. The courage of man, the tears of woman, and the shrieks of infancy are alike unavailing. The command of the great Jehovah has gone forth and must be obeyed. Murder, rapine, violence of every kind must have full sway. It was war which the great "I am" proclaimed against his neighbor gods. "I am that I am." "Thou shalt have none other gods before me." It was war like that which any petty king of a barbarous tribe might proclaim against the wealthier and more peaceful monarchs who dwelt near him. Mars, Jupiter, Apollo might rule the civilisation of the west, Brahmah, Vishnu might hold sway in the far east. The men of the north might bow down to Odin and to Thor. All these were distant gods, and mighty nations owned their sovereignty; so they were left in peace. From the divinities of Egypt he turned his back and fled. But on Baal, and Moloch and others, who were acknow-

ledged as gods only by neighboring tribes, few in numbers, but possessed of rich domains, he wreaks his jealous fury, and forgets altogether his much vaunted attribute of love. Truly if the ways of God are not as our ways in these days and climes of civilisation, they much resemble those of the savage in whom education and human intercourse have not yet extinguished the brutal ferocity of the parent ape.

How God loved his chosen people! How he must have loved them when all the infinity of his love was lavished upon them, and the rest of the human race entirely excluded from any participation in it! What evidence he gave them of his love! For forty years he kept them wandering in a wretched wilderness, round about the borders of a land he had promised them, but never permitted that generation to enter. Daily he fed them with manna from heaven, at the monotony of which they sickened till they turned from it with loathing and disgust. And then, when in their hunger and their misery their thoughts reverted to the days in which, if in a state of slavery, they were fed and clothed, if their hearts longed after the flesh-pots of Egypt, and they began to think that the gods of other nations were more generous to their worshippers than their God was to them, he sent among them fiery serpents and all sorts of plagues. He encumbered them, wretched wanderers and dwellers in tents as they were, with a multitude of idle laws and ceremonial observances which fill a volume. And when the last of that miserable generation, save Caleb and Joshua, had laid down in that dreary spot and died, he permitted their descendants to enter and take possession of the promised land.

For centuries afterwards God so loved the world that he kept all nations, save the one, in ignorance of his very existence, perhaps the best proof of his love he could have given them. There seems at this time to have been a fair competition among the gods as to which could best civilise and refine, or brutalise and degrade, the particular section of the human race which fell to his share. In some parts of the world mankind advanced in knowledge and improved in arts which tend to make the human being happy and serviceable to his fellows. In others, the men remained rough and untutored, but became at least brave and noble, cultivating principles of honor, and daring to meet individual suffering or danger for the common good. But the Jews, Jehovah's own people, having by his command murdered their neighbors and seized their property, remained much where they began, isolated from the rest of the world by a peculiar theology, which developed in them the grossest selfishness and the most bitterly exclusive spirit. One threat was ever held before them: if they bestowed a thought, other than a thought of hatred, upon the gods of other nations, other nations should rule over them. At length the superior power of a people who worshipped more human and more humanising divinities prevailed, and Judea became a Roman province. Still the gods of the heathen West did not do as he had done. They did not command their adorers to slaughter in cold blood all those who bent the knee to Jehovah. His worship was free and unrestricted. His temple existed in Jerusalem, and his synagogues remained as undisturbed as in the days of Solomon. But a change was coming over the face of the world—a change so vast in its effects, so important in its bearing upon ourselves, that to touch upon it is to enter upon another branch of the subject, and to consider the love of God as revealed to us, not in the pages of the Old Testament but in those of the New. E. J. BOWTELL.

REVIEW.

National Secular Society's Almanack for 1886. Freethought Publishing Company: London.—Contains a mass of information of interest to Freethinkers, and several articles by C. Bradlaugh, Annie Besant, J. Robertson, G. Standing, Alice Bradlaugh, Hypatia Bonner and G. W. Foote, all of which are good reading. We heartily recommend the publication to our readers. In the way of criticism, we may observe that the Calendar needs a little revision. Peletier's name is still spelt Peltier. Opposite Feb. 25 we read "C. Wren died, 1723." Christopher Wren was a great builder of churches. The *New York Truthseeker Annual* is better up to date. Opposite Feb. 25 it says "G. W. Foote, editor London *Freethinker*, imprisoned for Blasphemy, released 1884."

MR. CONEYBEARE, candidate for the mining district of Cornwall, is prosecuting the editor of the *Western Morning News* for libel in attributing to him Atheistic views.

PROFANE JOKES.

THERE is a story good enough to be true going round concerning the Bishop of Carlisle. The Bishop recently examined a youthful scholar, and asked him if he had read the Thirty-nine Articles? "No," was the reply, "but I have read the 'Forty Thieves.'" "You may stand down, sir," said the Bishop. "WHAT seems to be the asked mildly, as they were re church; "didn't you enjoy the "Enjoy the sermon!" she repeated shortly, "and that odious Mrs. Smith sitting directly in front of me with a new fall wrap on that never cost a cent less than 125 dollars. You must think I have a very warm religious temperament."

A LITTLE girl's mamma had just introduced a new brother into the family, and the pious fiction of its having been sent from heaven was resorted to. Her father a day or two after was giving her an elementary lesson in astronomy, the distance of the sun from the earth, the length of time it took light to travel and the existence of stars visible by powerful telescopes whose light must have taken seven thousand years to reach the earth." At this point the little girl said: "Then how long did it take baby to come all that way?"

AN Irish priest of sporting tendencies, who had entered one of his greyhounds for a coursing match, said to his servant—"Well, Pat, is the dog in good condition for the match?" "Dade, then, he's not, sorr, for I'm sorry to say the baste committed sacrilege." "What d'ye mane?" "The saints preserve us, yer riverence, if the hound didn't sneak into the chapel and drink up every dhrap av the holy water." "Is that so? Well, then he is sartin to win; for sure, Pat, Ould Nick himself will never be able to catch him now."

THIRD EDITION!!

RANDOLPH CHURCHILL:

THE Woodstock Bantam.

By G. W. FOOTE.

Price Twopence. Price Twopence. Stitched in Neat Wrapper.

"Mr. Foote's merciless assault of Lord Randolph Churchill will help to make some lively moments during the election period."—National Reformer.

"We recommend the pamphlet to all who wish to become acquainted with the true character of the leader of the Tory Democracy."—Democrat.

"A plainly-worded history of the new Indian Secretary."—Weekly Times.

"A scathing satire."—Reynolds's Newspaper.

Progressive Publishing Co., 28 Stonecutter Street.

CRIMES OF CHRISTIANITY.

BY G. W. Foote and J. M. Wheeler.

In parts of 16 pp. Price One Penny each:— I. Christ to Constantine—II. Constantine to Jovian—III. Athanasius to Hypatia—IV. Monks—V. Pious Frauds—VI. Pious Frauds (continued)—VII. The Rise of the Papacy—VIII. The Crimes of the Popes—IX. Ignorance, Vices and Quarrels of the Early Clergy.

Ready Next Week.

PART X.—THE JEW HUNT.

The succeeding parts will be issued at intervals of a fortnight.

"The two authors of this tract (which is well described by the title) are doing a good work in England in exposing the prevailing religion. They are able men, fluent and interesting writers and energetic publishers. In this tract new cases of Christian cruelty are unearthed and new authors cited as authorities. We wish every English-reading Christian could have a copy."—New York Truthseeker.

"A most useful addition to the Freethought library."—National Reformer.

"The evidence against the culprit, Christianity, is led with forensic skill."—Secular Review.

"Will be found most useful by Freethinkers engaged in controversy. Careful references to authorities are given, and the work thereby serves as a guide to wider reading."—Our Corner.

READY ON OCT. 1.

VOL. I., including Parts I. to IX. Price One Shilling.

144 pp. Bound in handsome wrapper.

Progressive Publishing Co., 28 Stonecutter St., E.C.

NOW READY.

LIVE TOPICS.

A New Relish by

COLONEL INGERSOLL.

Sixteen Pages. Price One Penny.

Progressive Publishing Co., 28 Stonecutter St.

—Ready on Oct. 1—

Two New "Bible Romances."

By G. W. FOOTE.

THE BIBLE MENAGERIE

AND

THE CRUCIFIXION.

One Penny Each.

Progressive Publishing Co., 28 Stonecutter St.

NOW READY.

THEOLOGICAL ESSAYS.

BY G. W. FOOTE.

PRICE TWO SHILLINGS.

This volume includes all Mr. Foote's anti-theological pamphlets now in print.

Progressive Publishing Co., 28 Stonecutter St.

New "Freethinker" Tracts,

By G. W. FOOTE.

THE MAIDEN TRIBUTE TO JEHOVAH. Forty thousand of this tract already circulated.

THE FIRST WOMAN—MRS. EVE. Reprinted by special request.

Price 6d. per hundred, post free 7d.; 4s. per thousand, carriage free 4s. 6d.

Progressive Publishing Co., 28 Stonecutter St.

BALL'S POND HALL 36 Newington Green Road.—On Sunday, Sept. 27, Dr. AVELING; subject, "Man and the Lower Animals." Chair taken at 7.30.

BALL'S POND HALL, Newington Green Road.—On Tuesday, Sept. 29, Mr. W. W. COLLINS will deliver his Farewell Lecture previous to his departure for Australia; subject, "New Wine in Old Bottles." To be followed by a musical entertainment. Doors open at 8 o'clock. Chair taken at 8.30.

COMMISSION given on orders introduced from substantial Builders, Painters, Coach Builders, etc.—Address, C. 23, Messrs. Deacons, Leadenhall Street, E.C.

SUNDAY LECTURES.—Athenaeum, 73 Tottenham Court Road—Edward Aveling, Oct. 4: Morning, 11, "The Age of the World;" evening, 7, "Creeds and the Want of One." Readings and music at each lecture. Admission—1s., 6d., 3d.

SCIENCE CLASSES [SOUTH KENSINGTON].—Teacher, EDWARD AVELING, D.Sc., Fellow of University College, London. Tuesday evenings—7, Geology; 8, Chemistry; 9, Animal Physiology. Fee for each class (28 lessons), 2s. 6d.—Apply to Dr. Aveling, 55 Great Russell Street, W.C.

RUBBER STAMPS.



National Secular Society Monogram ... 1 0 Any two-letter Monogram ... 1 0 Name in full ... 1 4 Postage to any part of England 2d. extra. Agents Wanted.

IRETON AND CO. 92 GRACESHURCH ST., E.C.

TO LET.—Two Large, well-lighted WAREHOUSE FLOORS. Rent low.—Apply, "Freethinker" Printing Office, 14 Clerkenwell Green, E.C.

SECOND SIGHT.—Two Gentlemen (Freethinkers) very successful in above, offer their services gratuitously as an additional feature in any entertainment or social gathering in Town.—Address: Mr. Haydon, 128 Strand, W.C.

MILL'S CHRIST.

By G. W. FOOTE.

Being an Exhaustive Examination and Exposure of John Stuart Mill's panegyric on Christ in his Essay on Theism.

Price Twopence.

In handsome wrapper; stitched.

"Christian Evidence speakers make the passage on Christ their stock reliance, and Mr. Foote thoroughly dissects and analyses it, and denounces it as valueless."—National Reformer.

"G. W. Foote has recently dealt with this subject much more effectively and exhaustively than we did ... in his 'Mill's Christ,' a condensed but eminently readable pamphlet."—Secular Review.

"G. W. Foote, editor of the London Freethinker has taken Mr. Mill to task in his usual vigorous style."—Truthseeker (New York).

Progressive Publishing Co., 28 Stonecutter St.

Price Sixpence.

PROGRESS

A Monthly Magazine,

EDITED BY G. W. FOOTE.

The OCTOBER NUMBER contains—

Mr. Gladstone's Manifesto. By the Editor.

"Hoodman Blind." By Edward Aveling.

Prisoner for Blasphemy. XVI. By G. W. Foote.

William Godwin. By James Thomson (B.V.)

What is Life? By Arthur Hickmold.

The (Third) Vision of Judgment. (A Poem.) By John M. Harvey.

The Dis-passionate Pilgrim. By S. Britton.

Daybreak. (A Poem.) By E. V. Ward.

Religious Madness. By J. M. Wheeler.

By the Sea. (A Poem.) By James Thomson (B.V.)

"Progress is an advanced, thorough-going drastic monthly."—Oldham Chronicle.

"Bids fair to become a standard magazine."—Northern Whig.

"Deals in an intelligent manner with a variety of social and literary subjects."—Manchester Examiner.

"Both variety and vigor. . . Cheap and well got-up."—Bristol Mercury.

"Will be welcome to all readers who love independent speculation."—Graphic.

"Contains a good deal of thoughtful writing."—Perthshire Advertiser.

"Ablely written."—Reynolds's.

"Exceptionally interesting to those whose views it expresses."—Western Daily Mercury.

"Full of matter that will interest a wide circle of political and thinking readers."—Huddersfield Examiner.

"Keeps up to its original standard . . . the well-known vigor and ability of Mr. Foote is a good guarantee that Progress will not be allowed to suffer."—Daylight (Norwich).

"Progress is solid, grave, erudite and sincere."—Newcastle Examiner.

Progressive Publishing Co., 28 Stonecutter Street.

TO FREETHINKERS, ETC.

A TRIAL SOLICITED. BEST STYLE, FIT AND VALUE.

H. HAMPTON,

TAILOR, 14 Gt. Castle Street, W.

A FEW DOORS FROM REGENT CIRCUS.

Manchester.

H. JONES, Bookseller, Newsagent, etc., 46 Oxford Street, Manchester (next door to the Clarendon Hotel). A good selection of Radical and Freethought Literature always in stock.

Thwaites' Liver Pills.

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask One Trial of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for INDIGESTION, LOSS OF APETITE, DIZZINESS, BILIOUSNESS, COSTIVENESS, NERVOUSNESS, PALPITATION OF THE HEART, PILES, ETC., all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are PURE HERB PILLS, and may be used at any time by anyone without any change of diet or danger of taking gold. Prepared only by GEORGE THWAITES, 2 Church Row, Stockton-on-Tees. Sold at 1s. 1 1/2d. and 2s. 9d. per box, or by post for 1s or 3s Penny Stamps. A Price List of Herbs free.

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, £1. Best quality, on vulcanite, 4s. a tooth, upper or lower set, £2. No extras. Completed in four hours when required. Best teeth on Platinum, 7s. 6d. each; on 15-carat gold, 15s. Painless extraction daily with gas, 6s.; without, 1s.; stopping, 2s. 6d.—MR. STANTON, E.D., 128 Strand, London. Hours nine to eight.

J. WORSTER, WINE AND SPIRIT MERCHANT. "Date of Ormand," Princes Street, Westminster. The "National Reformer," "Freethinker," and other Freethought journals at the bar.

Printed and Published by G. W. Foote, 28 Stonecutter Street, Farringdon Street, London, E.C.