

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHELAN.

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[PRICE ONE PENNY.

COMIC BIBLE SKETCH.—No. 137.



SWALLOWING THE BOOK.

“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”—REV. x., 8–10.

LORD SALISBURY ON CHRISTIANITY.

LORD SALISBURY wound up his Newport speech with an emphatic declaration that the Conservative party would fight tooth and nail against the Disestablishment, and especially against the Disendowment, of our State Church. He was bound to say so, but the public did not require the information. Things as they are are quite good enough for the privileged classes. Any change must be for the worse, and they naturally resist every innovation. They know that mending means ending, only the process is less summary; and as they object to ending they object to mending.

But of course Lord Salisbury could not openly oppose Disestablishment on this ground. He therefore appealed to his audience, and through them to the nation, to prevent the destruction of our State Church in the interest of religion. Speaking as a Christian, he implored them as Christians to maintain that ancient and glorious institution, the bulwark of our liberties, the consolation of our lives, and source of our hopes in death. His lordship wishes to persuade us that our Church of England is, as

Matthew Arnold (surely with sly facetiousness) described it, an institution for the promotion of righteousness. The mass of the people, however, take a different view. They see Bishops rolling in luxury at their expense; non-resident vicars bleeding parishes like leeches; and horses, pigs, and hop-poles seized for extraordinary tithes. Where the righteousness comes in is not very clear; but the greediness and impudence are obvious to the most sheepish intelligence. The Londoners told George the First’s fat Dutch mistress (Carlyle’s “cataract of flesh”) that she came not for their good but their goods; and the English people perceive a similar difference between the pretensions and the objects of the clergy.

Unconsciously, perhaps, Lord Salisbury showed what the Church really fears. He used the word Disendowment instead of Disestablishment. Aye, there’s the rub! Take away the cash and you behold a more piteous spectacle than Rachel weeping over her children. The proposal, said Lord Salisbury, “is fraught with frightful disaster to the nation, and more calamitous than any other change which has taken place.” From the Tory point of view this is true enough. Christianity was first established by force, and it has been maintained by the same means;

that is, by giving social and political privileges to its adherents, imposing penalties and disabilities on its opponents, and using the educational agencies to suborn the minds of every fresh generation in its favor. But if you abolish the State Church, you destroy the whole system of religious privilege. Christianity has then to sink or swim by itself, and in the nature of things it is bound to sink. With it goes every other form of privilege, for it is the support of all of them. The Church of England is not an institution for the promotion of righteousness. It was always the chief outpost of Privilege, guarding the precious citadel for the Aristocracy and the Throne. "No Bishop, no King!" exclaimed the prelates to James the First, who was for tampering with episcopacy. In other words, "If we go down, you follow us: Destroy the Church, and all Privilege will soon share its fate."

Lord Salisbury says that if the Church be disendowed (mark the word!), "in every part of the land the machinery by which God's word has been preached, by which Christianity has been upheld, by which all the ministrations of religion have been carried to suffering humanity, would be put an end to." How pathetic! It reminds one of the wail of Phinehas's wife when the Ark was captured by the uncircumcised Philistines. Ichabod! the glory is departed from Israel! Let us hope that the Radicals who settle the Church will not be treated like the captors of the Ark, whom the Lord afflicted with a painful and dirty disease, unmentionable in polite society.

According to his lordship's statement, the Church of England comprises all the agencies for disseminating and maintaining Christianity. Either, then, the Dissenting ministers, and their churches and chapels, represent so much wasted time and money, or they are devoted to serving the Devil. Perhaps the noble Marquis inclines to a mixture of both these views, only he is compelled by a base fate to convey his meaning by implication. In any case, however, his declaration comes to this, that unless religion is handsomely endowed, nobody will take the trouble to preach it. Perhaps so, but it is the strongest plea for Disendowment. If the zeal of the Church depends on cash, the sooner the cash is withdrawn the better. What cannot command means and devotion now, let it perish, and go swiftly to its doom.

Yes, Lord Salisbury is right. The burning zeal of primitive ignorance and simplicity is gone. Nothing remains but a calculating devotion. Religion is served by an army of mercenaries, and Christianity is an organised hypocrisy. John Milton proposed to "remove hirelings from the Church." If it were done to-day, how many shepherds would be left? The pastors serve Christ, but they always keep a sharp eye on the fleece.

Naturally enough, his lordship finds that "religious education is one of our most precious privileges." Which, being interpreted, means that religious education is one of the most precious props of Privilege. So long as children's minds can be stupefied by unintelligible dogmas; so long as the priest can counteract the work of the schoolmaster; so long as the Church can teach the rising generation to remain contented in the station of life Providence calls them to, and to order themselves lowly and reverently to all their betters; so long will slavery be a habit and an instinct in the people, and insolence and robbery the safe prerogative of the upper classes.

When Lord Salisbury tells us that Christianity is the only remedy for the evils of society, we tell him in reply that the world has had eighteen centuries of the remedy without very much mitigation of the disease. Whatever good has been effected has resulted from the labors and studies of those whom the Church burned or banned. Science and Common Sense, and a return to the saner ideas that were taught by

"the kings of old philosophy,
Who reigned before religion made men mad,"

have achieved more benefits for the world than all the trust and prayers of the dark ages of Christian faith. Europe is in the fresh light of a young day. Before it lies the grand light of truth and happiness; behind it lies the foul darkness of ignorance and despair. Turning back would be fatal. The syren voices that would lure us into the mystic gloom are the falsetto notes of ravening beasts of prey. Let us steadily front the daylight. And let us,

as Clifford said, see that the evil superstition which wrecked one civilisation does not wreck another. ;

G. W. FOOTE.

NEW TESTAMENT DEVILS.

PROMINENT among the miracles ascribed to Jesus Christ was the work of casting out devils. Who and what these devils were, whether the departed spirits of wicked men or the angels who fell with Satan, has been the subject of much dispute among Christians. There is something to be said against both views. In the story of Dives and Lazarus, Jesus teaches that the former is confined to hell with no possibility of escape, and both Peter and Jude speak of this as also the doom of fallen angels. Justin Martyr, the early Christian Father, says the demons were the offspring of the sons of God when they mixed with the daughters of men. Other Fathers said that they were the pagan deities, and this view is countenanced by Paul (1 Corinthians x., 20) and the author of the Apocalypse (Revelation ix., 20). It is noteworthy that in the only clear case of demoniacal possession given in the Old Testament, that of Saul, it is said that "an evil spirit from the Lord troubled him" (1 Sam. xvi., 14). It is also remarkable that nothing is said of persons being possessed by good spirits. This alone might suggest that the Bible simply reflects the common savage superstition that certain diseases are the work of evil spirits, to be warded off by magic words or prayers. Attention to the cases of demoniacs, given in the New Testament, will confirm this. All of them are afflicted with some indisposition. In some cases they are represented as lunatics, or not in their right mind (Matt. xvii., 15; Mark v., 15; Luke viii., 35). In John, "hath a devil" and "is mad" are used as synonymous (x., 20; vii., 20; viii., 48). In other cases symptoms of epilepsy are described (Mark ix., 18-22; Luke ix., 39). There are also devils causing dumbness (Matt. ix., 32; Luke xi., 14); blindness (Matt. xii., 22); and lameness (Luke xiii., 11). These features have induced many to admit that the persons said to be possessed by demons merely labored under natural diseases, either of a convulsive and nervous character, or were afflicted by bodily infirmity from birth. Hobbes was the first in England to give this explanation. He was followed by the learned Dr. Lardner, Hugh Farmer, Dr. Campbell, and many others. This view is now accepted by all rational persons. It is, however, to be noted that in one case (Matt. iv., 24) the "lunatick" are mentioned in addition to "those which were possessed with devils," and that in other places a distinction is implied between demoniacs and persons afflicted with ordinary diseases, showing that the New Testament writers did not hold the modern view (Mark i., 32; Luke vi., 17-18).

Four hundred years before the time of Christ, Hippocrates, called the father of medicine, wrote a treatise with the express view of combatting the common superstition that epilepsy and madness were the work of demons; yet Jesus, presumably all-knowing, never said a word to discourage the popular belief—a belief which led to the slaughter of hundreds of thousands of innocent beings as agents of witchcraft. On the contrary, he is represented as repeatedly speaking on the presumption that diabolical agency was the immediate cause of the infirmities (Matt. x., 8; Mark xvi., 17; Luke x., 17, etc.) In the case of the boy described as lunatick (Matt. xvii., 15), he says "this kind goeth not out but by prayer and fasting." He rebukes the devils, and in Luke xi., 17-26, he makes demoniacal agency the subject of a didactic discourse, asking, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" (a proof of the common practice of exorcism at that time, which we also learn from Mark ix., 38; Acts xvi., 16, and xix., 13).* He further alleges that "when the unclean spirit is gone out of a man he walketh through dry places seeking rest," which does not exactly agree with the report of the legion of devils who petitioned to be allowed to enter into the swine and then ran into the sea. It is needless to point out that no disease could be transferred in that manner from human beings to swine. The devils are, moreover, represented as crying out

* Josephus (Wars, vii., 6, 3) mentions the formulas and roots used by the Jews in exorcisms, which were reported to have come down from Solomon (Antiq. viii., 2, 5). See also Tobit viii., 3.

"art thou come hither to torment us before the time?" (Matt. viii., 29), and as knowing Jesus to be the Christ (Mark i., 24; Luke iv., 41), although 1 John iv., 2, says: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God;" Peter, although he says, or some one says for him, that the fallen angels are cast into hell in chains of darkness (2 Ep. ii., 4), also declares that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Ep. v., 8). Satan even carries Jesus to the top of an exceeding high mountain, and to the pinnacle of the temple. These particulars preclude the possibility of the Bible believers giving up the belief in possession by devils, and warranted Wesley in declaring that to disbelieve in witchcraft was to disbelieve in the Bible. Modern Christians are pretty well ashamed of the belief in demoniacal possession, and the person who should put forward such a theory in regard to the epileptics or lunatics of to-day would himself be considered hardly sane. So superior in knowledge are the most ignorant of the present age to the man they look up to as their Savior and their God.

J. M. WHEELER.

ACID DROPS.

THE Evangelical Union Conference sitting at Glasgow has had to deal with a heresy case. The Rev. J. Forrest, of Clerk's Lane Church, Kilmarnock, is charged by forty members of his congregation with saying in his public teaching (1) "That a God that required a bloody sacrifice for sin was a monster, and that he would not have a God that required such.—(2) That preachers of the present day told their hearers only to believe, which was all cant, for there was no faith in Churches or creeds, that would be of any benefit, but in doing right.—(3) That the man who would seek to get to heaven through the merits of another was a mean coward, and afraid to bear his own punishment.—(4) That miracles were inserted in the Gospels to please a superstitious age." The reverend heretic admits that the first three of these charges are "substantially correct" and gives explanations. The committee appointed to investigate report that the complaints are quite justified and recommend that the Commission should do nothing, beyond leaving Mr. Forrest to "outgrow" his opinions. What is coming to Christianity? If its ministers can preach such views as the Rev. J. Forrest's from the pulpit, the Freethought lecturer will find his occupation gone.

MR. THOMPSON, barrister, made an application last Monday week to Mr. Saunders (the anti-Socialist magistrate) for a summons against policeman K 179 for perjury in the noted Dod Street case. The application was refused. Two days later the said policeman died. We always thought the police were artful, but never imagined one would go so far as to die merely to get out of a bother. Before giving his evidence he said, "So help me God," and God has helped him—to "kick the bucket."

Pall Mall Stead is still stumping the country on behalf of his invented "revelations." He wants Christians to form committees everywhere for spying into sexual vice—a most degrading and mischievous work, as experience has always proved. At Sunderland this self-glorifying tool of the Salvation Army said that at the last general election the cry was "Beer and Bible," and at the next it appeared as if it would be "Beer, Bible and Brothel." The many clergymen present made no objection to this language. If a Freethinker were to accuse his opponents of supporting these three associated objects, his words would be objected to as atrociously insulting.

STEAD said at South Shields that "for what he did he was responsible to God alone—not to good people or bad people." It is thus that religious fanaticism destroys true moral responsibility, for God being only an idea in the individual's mind the believer is only responsible to a myth and not to his own conscience, or to his fellow-men who are efficient and undoubted realities. Stead asserts that "that which would otherwise be criminal was not criminal when the motive was lawful;" so that abduction, or rape, or murder are not criminal if the perpetrator thought he could effect some good to himself or others by his otherwise illegal action. The Christian enthusiast would thus hold it be no crime to murder Freethinkers in order to repress blasphemy, this motive being a perfectly lawful one. If Secularists were to teach such wretched sophistry and immorality what wouldn't Christians say of us?

MR. STEAD has, in our opinion, mistaken his vocation. He should have been a sky-pilot. At the Manchester meeting last Sunday evening, he "offered a short prayer for divine help and guidance" before commencing his address. We wonder if he offered a similar prayer while the French midwife was examining Eliza Armstrong. Among other sublime truths, he told the audience that "the only thing that could save the world was faith in God." As a matter of fact every debauchee

in England is reared in that faith. Mr. Stead proposes to carry coals to Newcastle.

ONE result of Mr. Stead's pious agitation will be to spread debauchery in honest families. Already we see that the painfully righteous are carrying on a vigorous crusade against disorderly houses. Poor prostitutes will be hunted from pillar to post, while the rich ones go unmolested. They will therefore be obliged to practise their profession *in secret*, and instead of having ten prostitutes in one house we shall have one in each of ten houses, besides a great increase in clandestine sexual intercourse of a non-professional character. All history, and especially Christian history, shows that prostitution cannot be put down by law. You might as well put a plaster on an ulcer. The proper course is to purify the blood.

MR. BIRCH addressed the meeting before Mr. Stead. This valorous preacher said "We, as the British nation, say that if they put you in prison we will break the doors." Loud applause greeted this heroic outburst; but we venture to assert that, if Mr. Stead goes to Holloway Gaol for abducting Eliza Armstrong, not one of the applauders will so much as shake his fist at the front door.

THE valorous Birch is one of the paltriest bigots in Manchester. He discourses in an amateurish way in the Free Trade Hall every Sunday evening, to as many people as like to drop in for nothing out of the wet. One result is, that when Mr. Bradlaugh wants the Free Trade Hall on Sunday, he has to content himself with the morning and afternoon. But there is another result. The Assembly Room adjoining the Free Trade Hall is also closed to Freethought lecturers on Sunday evenings, because the noble Birch will not have "infidel" views ventilated on any part of the premises while he is expounding "the true faith," and in order not to lose a regular customer the proprietors are obliged to comply with his bigotry. It is a curious thing that, in almost every instance, if you scratch a Christian philanthropist you find a bigot. Shaftesbury, Morley, Muller, Bernardo, Spurgeon, Birch—they are all alike. Strange, is it not? but true.

THE Rev. J. B. Meharry, lecturing on the Salvation Army, compares them to the Jesuits and shows many points of similarity, among which are the sensational out-door means adopted, the secrecy of their private doings, the absolute authority of the head, who is called in both organisations "the General," the "quasi-Christian buffooneries," and "monstrous caricatures of religion," and the quasi-military character of both systems. But the Jesuits were much cleverer and always valued and encouraged education and intellect.

THE Jesuits made their way at Rome by popular agitation aided by processions of reformed and comfortably-provided-for prostitutes dressed in white. Having won over the mistresses of the cardinals they became possessed of secrets which compelled acknowledgment of their order and acceptance of its services. Booth has been trying a somewhat similar game and has used Stead as his catspaw. But he has come a cropper over the Eliza Armstrong case, and his £20,000 doesn't look as promising as it did. Booth is tolerably clever and has made far more money than he could have done in any honest business, but he is not up to the Jesuits, who were almost inimitable in the height or rather the depth, to which they carried the wisdom of the serpent recommended by Jesus, from whom they took their name as faithful followers.

Two hundred years ago, on the date of our present issue (October 18, 1685,) Louis XIV., with the approbation and applause of the pope and clergy, drove out of France all who would not profess the Catholic religion; revoking the edict of Nantes by which his ancestor Henry IV. had promised tolerance and protection to dissenters. Its revocation was preceded by the dispatch of soldiers into all the provinces to compel the Protestants to abandon their religion. [Over half a million of them left their homes and sought refuge in other lands. As with the expulsion of the Jews from Spain and Portugal, dealt with in the current number of "The Crimes of Christianity," the persecution avenged itself, the persons expelled being among the most industrious and intelligent of the population. The commemoration of the event cannot fail to remind us how the priests have ever dealt with heretics, regarding no treaty as too sacred to be violated if only the interests of their church demanded it.

PROTESTANT readers of the telegrams from New York must have been delighted to notice that the announcement of the death of Cardinal McCloskey was followed by "The Explosion at Hell-gate."

CARDINAL McCLOSKEY married an American widow of forty-five, belonging to the Catholic Church, to a Protestant millionaire of eighty. The old gentleman was of weak intellect, and the marriage was arranged and celebrated without the knowledge of his friends. Decent people were scandalised, but the Church got command of plenty of cash, and if all is not fair in love and war, there never was any doubt about its being so in religion. Like the Pharisees of old, any Christian sect would compass

heaven and hell to make one convert—if he happened to be a millionaire!

At the meeting of the Baptist Union in Swansea, Dr. Culross said that without the lives laid down for Christ history would be only a tissue of ignoble selfishness. This is the usual pharisaic assumption of *all* virtue and greatness by Christians. The death of Socrates, the life of Buddha, the heroisms and sufferings of ancient Greeks and Romans and Teutons and Mahomedans, are only "ignoble selfishness" in the eyes of the Christians, who in their own opinion have monopolised all the goodness. Of all cads the theological cad is the most contemptible and insufferable.

MR. J. G. ADDERLEY read a paper before the Church Congress on the subject of "Working Men's Clubs in East London and Large Towns." Complaint was made of political lectures being delivered on Sunday morning, of the sale of intoxicants and "the want of a religious tone." One of Mr. Adderley's suggestions was that "gentlemen" should get themselves elected into the clubs and try and leaven the whole lump. We think it might possibly do the "gentlemen" good.

IN discussing the conduct of the Church Service, the Rev. J. V. Foot denied that a clergyman had a right to accentuate words in a public service. He ought to keep to a reverent undertone. One word is just as divine as another in the Bible and Prayer Book. The sleepily disposed will heartily endorse Mr. Foot's contention.

ONE good anecdote cropped up during the discussion on the rearrangement of the Church Service at the Church Congress. It was of a farmer who desired to return thanks for being delivered from a bull. He was recommended to use the service for the churching of women.

MR. FRANCIS T. PALGRAVE, otherwise Cohen, read a paper before the Church Congress on the History of Art, a subject upon which he is a competent authority. We wonder what Mr. Palgrave meant by saying "the Incarnation of Christ could not be properly taught without visible representation." This curious statement was received with applause by a clerical audience violent in their antagonism to the nude in art.

ONE of our readers on board one of her Majesty's ironclads is in hot water with the chaplain. The corporal brought him a copy of the *Freethinker* enclosed in another journal, and asked "what paper is that inside?" As the seaman would not answer the corporal had the impudence to open it himself, and took the *Freethinker* to the commander, who showed it to the chaplain. The cruising sky-pilot declared that its editor was a rascal, and continued with a long yarn on the existence of deity. He admitted that the heresy in the *Freethinker* was cleverly written, but said he could answer it all. We shall be glad to receive his answer, and if the grammar and spelling are up to the mark it shall be inserted.

PERSONS should be cautious in accepting [the interested statements made on behalf of the Church Establishment. The Church Defence Institution, in a tract just issued (No. 62), have the impudence to tell working-class voters that the churches are free and open to all alike, rich and poor. That the cushioned pews are reserved for the rich while the poor have bare seats in draughty places, of course makes no difference.

THE charity of the Rev. Wm. Sinclair, vicar of St. Stephen's, Westminster, is of the true Christian type. He refuses to allow Professor Beesley's posters to be placed on the walls of the church school, although those of the Tory candidate are there. Proud of his injustice to the Professor, he says: "I pray daily that he may be converted with all other Turks, heretics and infidels; but as long as he is what he is, when it comes to the sacred duty of representing a Christian community in the Christian Parliament of a Christian nation, I decline even to recognise him as a candidate." With sensible electors the letter will rather injure Mr. Sinclair than Professor Beesley.

THE Rev. James Knaggs, Congregational Church, Stratford, has caused some excitement among his congregation by introducing politics into his sermons. On Sunday week, the 4th inst., no deacon would attend, and one of them subsequently wrote to him antagonistically. On the 11th, however, the sky-pilot again preached a political sermon and showed himself to be of rather advanced Liberal, not to say Radical opinions. He also followed the Archbishop of Canterbury's example and offered a prayer for the coming election. It is very laughable to note the contradictory styles of prayers offered at the same time by different sects. While the Churchman are praying for a Conservative victory, the Nonconformists are begging for a Liberal one. Poor God must get rather muddled and will perhaps let in a Radical and Atheist majority by mistake. Let us hope so.

PROFESSOR HODGE has been trying to make out that Sir Moses Montefiore was a very good Christian. He says no one that really accepts the Father can reject the Son. The *Jewish World* replies that no one who accepts the legend of Jesus can respect God, ergo Professor Hodge is an Atheist.

THE Rev. J. C. Cowd, vicar of Kentish Town, has signed an apology for a libel on Dr. Watts, whom he now considers "a gentleman of unsullied purity and integrity." D. Watts undertakes to withdraw the action in the Court of Queen's Bench, and the Rev. J. C. Cowd has to pay all the costs and expenses. We congratulate both parties on the peaceful termination of their quarrel, and hope the reverend gentleman will be more cautious in future. The Psalmist said in his haste that all men were liars, and perhaps it was a too faithful imitation of the man after God's own heart that led the vicar of Kentish Town into his costly indiscretion.

"FORGIVE us our trespasses, as we forgive them that trespass against us," says the Lord's Prayer. Hang the Lord's Prayer! says the Rev. H. Mills, of Kineton, who is paid to repeat it. This irascible sky-pilot is a magistrate, and he recently sat all alone in his glory on the bench. There was brought before him one Edward Prickett, who had inflicted a shilling's worth of damage on Sir George Malcolm's apple trees. Sir George did not wish to press the charge as the matter was so trifling, but the priest of the gospel of charity held a very different sentiment. "If you are so merciful," he exclaimed, "I see no reason that I should be so." Mr. Mills's bishop should inhibit him from preaching until he has learnt two things: first, that a clergyman who is fed and clothed and housed at the public expense should refrain from calling his fellow citizens "blackguards;" and secondly, that of all fools on a bench the clerical fool is the worst.

FARMER CRISPE told some plain truths to the meeting at Ticehurst, held to protest against the Rev. Mr. Eden's seizure of hop-poles in payment of his extraordinary tithe. The vicar drew £552 ordinary tithe, and £442 extraordinary tithe, in addition to a free vicarage and glebe land. Besides this, the parish had to raise £457 yearly for the Dean and Chapter of Canterbury. The adjoining parish of Rotherfield was treated still worse. The vicar drew over £2,000 a year, paid £300 a year to a curate, and enjoyed the balance at Bournemouth. He never visited the parish, and refused to subscribe a penny for the repairs of the church. At Mayfield £1,242 was paid to the vicar, and £1,223 to lay impropriators. One of these is Lord Carrington, who paid £2,800 down for the right of receiving £1,100 a year. A very handsome investment!

AFTER all these clerical blood-suckers—we beg pardon, money-suckers—may be animated by a charitable motive. Blessed be ye poor! said Jesus; and perhaps they try to keep the parishioners poor in order that they may enjoy the blessing.

THE worshippers at South Kirkby parish church were edified the other Sunday with a practical illustration of Christian harmony. The parishioners' warden, being anti-ritualistic in his views, walked up to the altar and removed and extinguished the six candles burning thereon, as well as eight others. The parish schoolmaster then left his place and proceeded to re-light the candles. A disgraceful conflict then ensued. The representative of Ritualism struck his fellow-worshipper in the face with a candle, and afterwards tried to burn his beard with another. The evidence of the truthful and unbiassed partisans in Christ was so conflicting, however, that the magistrates had to dismiss the case after a long hearing.

SAMUEL DAYKIN, a local preacher and leader of the Primitive Methodists at Awsworth, Nottingham, has been arrested for stealing lace and other goods to the value of several hundred pounds. The son, a youth of sixteen, is charged with stealing the goods from his employers, and the father, who keeps a village store, sold them to the villagers and others, whose houses have now been stripped of stolen curtains by the police. The pious culprits had given some of the most valuable goods for sale at a chapel bazaar.

THE Rev. J. W. Leith, of Oldmeldrum, approves of free education, but is terribly afraid that the boon will be secured by the confiscation of Church funds. He founded his discourse on Gen. iii., 5, which describes the temptation of Eve by the serpent. His selection of a text was a very stupid one, for it was the fruit of the tree of knowledge that tempted Eve, so that the legend is decidedly hostile to the national education which he favors, and it cannot easily be twisted into condemnation of disestablishment. We are pleased to find that this defender of the faith acknowledges that there is now "far more influential Atheism, far more cultured Agnosticism, far bolder indifferentism than hitherto."

THIS minister holds, in common with his cloth, that the State is only the trustee of the Church funds and cannot divert them to other purposes without gross dishonesty. But the State could divert property from idolators to Roman Catholics, and from the Romish Church to the Protestants without any breach of trust, it would seem. This was not plunder or confiscation, and no parson advocates restoration of the funds in which he shares, although they originally belonged to Romanists and the State was only a trustee. Episcopalians forget that the State is the trustee *for the nation* and not merely for religion, or for a sect which is already in a minority. The nation, not the Church, must decide what is to be done with national property.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Oct. 18, Miners' Hall, Millgate, Wigan; at 11, "Will Christ Save Us?" at 3, "Good God," at 6.30, "An Hour in Hell."
Tuesday, Oct. 20, Freethought Institute, York Street, Walworth, at 8.30.

OCTOBER 25, Sheffield.

NOVEMBER 1 and 8, Hall of Science, London; 15, Milton Hall, London; 22, Halifax; 29, Manchester; 30, Leicester.

DECEMBER 6, Plymouth; 13, Milton Hall, London; 20, Hall of Science, London; 27, Milton Hall, London.

JANUARY 10, Hall of Science, London; 17, Huddersfield; 24, Liverpool; 31, Hall of Science, London.

CORRESPONDENTS.

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

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

RECEIVED WITH THANKS.—G. Whittaker.

AGNOSTICUS.—Many thanks. We will try and get the extract

K. HURST.—The Brighton paragraph was noticed last week. Thanks for the jokes.

T. L. OLDHAM, 24 Gathorne Street, Oldfield Road, Salford, having read one number of the *Freethinker*, challenges us to a public debate. He is "only a youth," but that "does not matter." Exactly what we think of his challenge.

R. S. PENGELLY.—Many thanks.

GREY-HEADED AGHEIST.—Paine's Theological Works can be obtained from Mr. Ramsey; price 1s. or 1s. 6d. in cloth.

J. STRAHAN.—You will find the passages you refer to, quoted by Mr. Foote on Sunday evening, in the first volume of the "Crimes of Christianity." Jerome on God's mother-in-law p. 61; the House of Loretto p. 95; and the Council of Ephesus, which damned Nestorius, who would not use the phrase Mother of God, p. 139.

W. PHILLIPS.—Mr. Foote took a great deal of trouble with his "Mill's Christ," and is naturally pleased to find that the pamphlet is so generally appreciated by those whose esteem he most values. Contrary to all expectation, it has had a capital sale.

A. MILLER.—Thanks for the cuttings.

R. PYKER.—Pamphlet sent. We cannot undertake to give legal advice.

FAIR PLAY.—William Cobbett, in his history of the Protestant Reformation, declares himself a member of the Church of England. The Hebrew for Peter is **פֶּטְרוֹס**, pronounced Kephā; in Greek *Κηφας* (Ke-phas). There is reason to believe that the name of Peter has been substituted for that of Cephas in the Gospels and Acts of the Apostles.

H. WEBSTER.—We do not understand your resentment. A correspondent asked our opinion and we gave it. As we understand the decision of the judges, although of course the Court of Appeal may dissent from Lord Coleridge, Mr. Bradlaugh can neither affirm nor swear. At any rate, he has been years trying to do one or the other, and it seems to us that an Affirmation Bill will be necessary to close this miserable scandal. To tell the truth, we would sooner see Mr. Bradlaugh enter in that way than in any other.

E. C. B.—Thanks for your interesting letter. We are glad that the lecture on God's Mother gave you so much satisfaction. We value your suggestions, but fancy we are right as to the accent in Origen.

C. WARD.—Thanks for the enclosure.

ANXIOUS.—Norman Lockyer's Elementary Astronomy, published by Macmillan.

J. E. ROOSE observes that as a new star is forming in the constellation of Andromeda, there is now a grand chance for the Christians to construct or pray for a telescope sufficiently powerful to see Jehovah at work, and to show Freethinkers how worlds are made out of nothing.

E. ANDERSON.—Received with thanks. We shall always be glad to hear from you.

JOHN LEE.—The sketch will furnish us with a few hints, but your drawing is not good enough for the competition. Part II of Comic Bible Sketches is in hand, and will be published shortly.

W. H. MORRIS.—You are mistaken. We never promised our readers a report of Mr. Foote's debate with Mr. Stainforth. Mr. Williams sent us a few folios, which would have filled about half a column, but such a report could have given no idea of a two nights' debate. We are much obliged to Mr. Williams, however, and are sorry he spent his time in vain. On the whole, it is better to let the encounter sink in oblivion. If Mr. Foote should again hold a public debate in Bristol, we hope it will be with a foeman worthy of his steel, or one who has at least an elementary knowledge of the subject in discussion. The extract from "Eccle Homo" is, we presume, from the work published by Honston in 1813, and not from the book by Prof. Seeley with the same title.

J. BRUMAGE.—Thanks for the paper and intimation.

A. H. HUNTER.—Thanks. See "Acid Drops."

W. MATTHEWS.—Thanks for the sketch. It may furnish a suggestion.

A. SERCOMBE.—We have exposed the libel on the Freethought town of Liberal in Missouri more than once. There is not a word of truth in it. The sky-pilot who first started it has been asked to prove his words, but he declines the invitation. Christians in England who cannot point to Freethinkers as wicked wretches are obliged to discover them with the eye of faith four thousand miles away.

G. BARBER.—Paul Bert's book, price 2s. 6d. We forget the publisher, but Mr. Ramsey could supply you.

C. J. POLLARD asks us to announce that the Hackney Branch of the N. S. S. opens this evening (Oct. 18) at the Morley Coffee Palace, Triangle, Mare Street, with a lecture by Mr. Haslam.

F. A. FOX.—Thanks for the letter. See "Acid Drops." Mr. Foote is in excellent health.

CATO.—Thanks. See "Acid Drops."

K. K.—It must be another Varley.

T. STEADMAN.—The verses were published in the *Freethinker*, and are reprinted in one of our tracts.

G. W. LARTER writes: "I am one of your latest recruits, for I joined the N. S. S. on September 22. An old Atheist in Kensington had lent me a number of *Freethinkers* and *National Reformers* and they finished me. After those Bible Sketches I can never look at the Bible without laughing."

CASTREL.—Shall appear.

M. SUTTON.—Your post-card arrived on Wednesday morning, and we cannot undertake to insert announcements arriving after Tuesday.

H. P. B.—We regret that we have not room for more articles. In any case your arrived too late for this week, and would be out of date by the next.

W. SMITH.—"Bible Contradictions" is printed in parallel columns for easy reference. It will be followed by "Bible Absurdities."

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

PAPERS RECEIVED.—Newcastle Daily Chronicle—Dunfermline Saturday Press—Cambria Daily Leader—Hampshire Independent—Wigan Observer—Newcastle Weekly Chronicle—Lucifer—Hampshire Post—Preston Guardian—Bedfordshire Standard—Truthseeker—Wolverhampton Express—The Thinker—Newcastle Daily Chronicle—North-Eastern Daily Gazette—Manchester Examiner—Liverpool Echo—Westminster Times.

"FREETHINKER" PRIZES.

We offer another *PRIZE OF ONE GUINEA* for the best Comic Bible Sketch, and a *PRIZE OF ONE GUINEA* for the best Religious Topical Sketch suitable for reproduction; the competition to close on November 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.

EDITORIAL.

HENRY VARLEY, the Notting Hill revivalist, having recently returned from America, and probably finding his peculiar business rather slack at home, is trying a fresh move. He is privately soliciting subscriptions for another prosecution of the *Freethinker*. We neither know nor care what success he is meeting with, but we think it right to let him and his friends know that we are aware of their little game. Varley has recently posed in the *Pall Mall Gazette* as a vehement friend of free speech on the most delicate questions, and he is accustomed to lecture on "the social evil"—"to men only." We suppose another prosecution of the *Freethinker* would illustrate his consistency. No doubt Varley's necessities, or his ambition, and perhaps both, compel him to open a fresh line of business. Professor Hunter has observed that while the Blasphemy Laws exist they are a mischievous weapon in the hands of any fool or fanatic who likes to use it. But the wielder need not be entirely a fool or a fanatic. His composition may include another ingredient, which seems the predominating one in Henry Varley.

G. W. FOOTE.

SUGAR PLUMS.

THERE was a magnificent audience at Milton Hall last Sunday evening to hear Mr. Foote's new lecture on "God's Mother." Every seat was occupied, and the passages were crowded to the doors with standers. It may interest some to learn that the audience was just as large as that which greeted Mr. Foote the first Sunday evening he lectured at Milton Hall after his release from prison.

It was pleasant to see so many young men and women listening with keen interest to the lecture, and no less pleasant to see a veteran like Mr. Birling, and a still older veteran like Mr. True-love, sitting on the front seat, and manifesting all the enthusiasm of youth.

THE supper and presentation to Mr. W. W. Collins previous to his departure for Sydney, will take place on Thursday, Oct. 22nd, instead of on Wednesday, the 21st, as announced in our last issue.

THE well-known story of the sailor who knocked down a Jew on account of the crucifixion, and who when told that happened over eighteen centuries ago, declared "Well I only heard of it

to-day," is full of historical symbolism. Readers of the narrative of the Jew Hunt in "Crimes of Christianity," will see that the Christians in all ages have acted in the spirit of the sailor. The cream of the joke is that Jesus was crucified by the Romans. If as the Talmud says Jesus was stoned and hanged, then the Jews were responsible, but if he was crucified as Christians allege, the responsibility rested with the Romans.

THE Rev. Thomas Norton, rector of Wychling, has a better sense of honesty and fair play than most of his brethren. He supports Disestablishment, and says: "I don't see why there ought to be such a difference between the Church and other denominations. I say that if you can't stand on your own base, you have no right to stand at all. As to extraordinary tithes, I would abolish them as a rank, downright robbery." Concerning the money question, he says that the commonest savage could put churchmen to shame.

THE Freethinkers of New York have decided on a petition to the Senate and Assembly of that State asking the repeal of: 1, the law exempting Church property from taxation; 2, the laws appropriating public money to sectarian institutions; and 3, the law compelling the observance of Sunday as a religious holy day.

THE Annual Convention of the Canadian Secularists has been held at Toronto. Mr. W. Algie has been appointed president in the room of Mr. Evans.

AMONG Messrs. Trübner's announcements is a work to be entitled "Christianity Before Christ," by C. J. Stone. Another is "The Life and Works of Giordano Bruno."

THE Camberwell Branch of the N. S. S., 61 New Church Road, hopes to recruit its exchequer by a grand tea-fight and ball on Saturday the 17th. Miss Alice Bradlaugh, Miss Thornton Smith, Mrs. Sowden, Mr. Touzeau Parris and Mr. W. J. Ramsey have promised to be present. Festivities commence at six.

SIR SIDNEY WATERLOW, Liberal candidate for the Medway division of Kent, promises to vote for Mr. Justice Stephen's Bill for the Repeal of the Blasphemy Laws, as he considers that "they are only idiots and fools who are guilty of Blasphemy." So long as candidates pledge themselves in favor of the Bill we are quite indifferent as to their opinion of our upper story. They may think us a lunatic at large, but we don't mind while they leave us at large.

WE are glad to see that Mr. Jacob Bright has been heckled on the Blasphemy Laws. His reply was "that he seldom saw and knew little of the *Freethinker*, and that he was in favor of the freedom of thought as of the freedom of everything else." Remembering what Mr. Jacob Bright said when we were imprisoned, we see that he has made a distinct advance on this subject.

MR. JAMES REEVES informs us that the Christian Evidence lecturer at Peckham Rye, who was to have demolished our "Crimes of Christianity" last Sunday, did not turn up. It would be rash to expect any man to turn up for such an absurdly impossible task. Mr. Reeves adds that the C. E. S. lecturers on the Rye usually attract a microscopic audience.

MR. HOPES, of the Cobden Club, Marylebone, is a candidate for that borough at the School Board Elections. His programme is Free, Secular and Compulsory Education. We wish Mr. Hopes success.

"BIBLE CONTRADICTIONS," or Part I. of the Bible Handbook for Freethinkers and Inquiring Christians, is now ready. It is well printed on good paper, and stitched in an elegant wrapper. Mr. Foote's special Preface to the whole work extends to six pages. Freethinkers will find this publication one of the handiest in the market. With a copy of it every infidel David will be able to slay as many orthodox Goliaths as like to come on.

CONSCIENCE AND RELIGION.

(Concluded from p. 326.)

ANOTHER common error is to ignore the normal healthy and pleasant action of conscience and to concentrate attention solely upon the mental discomfort and disturbance it causes when its promptings are slighted. One might as well consider that disappointed love was the only form of that passion worth noticing, or that the science of disease in general was the only true science of life. Conscience is a heaven within quite as much as it is a hell. Our notions of conscience are largely empirical and even superstitious. They need correction in the light of modern thought and science.

Following Darwin in his "Descent of Man," I think we may safely identify conscience with the social sense, which

is also to a large extent identical with, or the foundation of, the moral sense. This social sense is seen in many animals who act as sentinels while the rest of the flock are feeding, and who help and protect and rely upon each other in various ways to the common advantage. It is an incipient moral sense, an incipient conscience. Strengthened by natural selection, for tribes would prevail over other tribes in proportion as the social instincts developed among them, it has been a powerful ever-working factor in the great work of organising men into nations and in civilising and humanising them. It is a strong impulse and in some cases an irresistible one. The man who snatches a child from the fire no more stops to reason over the matter than does a mother whose infant is in danger. He is carried away for the moment by a powerful feeling which Darwin looks upon as entirely distinct from the love of pleasure or search after happiness ordinarily regarded as the great motive-power of human life. Of course the man really receives pleasure and avoids pain by gratifying his impulse, but, as the pleasure is thoroughly altruistic and commendable, we shrink from noticing in it the egoism which of absolute necessity is the basis of all our actions however good or noble.

If conscience is a divine guide and a pledge of immortality so also is the social sense, or developing gregarious instinct in animals. The difference is of degree, and not of kind. In man the slowly-developed conscience is instructed and strengthened and made permanent by intellect and memory. The sense of pleasure or of painful disappointment experienced by an animal in following, or being unable to follow, its social tendencies and their associated race-benefitting habits or duties, is temporary and is soon forgotten. In man, the "creature of large discourse, looking before and after," such feelings of pleasure and pain, besides being extended in scope and intensity, are indefinitely prolonged by his intellectual and imaginative faculties. He cannot forget. The pleasure of yielding to the temporarily strong impulses of his lower animal passions or selfish ambitions fades away, while the perpetually recurring pain caused by the deep dissatisfaction of his more durable and persistent sense of duty to others grows in intensity until it becomes strong regret or bitter repentance, or overwhelming remorse. The dissatisfaction is deepened by wounding pride or self-esteem, by compromised love of approbation growing into a wretched sense of shame, and by a sympathetic and imaginative endurance of, or shrinking from, the pain or evil caused to others. How far feelings of benevolence, sympathy, self-esteem and love of praise may be regarded as parts of conscience, or as mere occasional allies (or enemies as the case may be) is too complicated a matter to discuss here at any length.

The duellist is, in some cases at least, bitterly distracted by a conflict between his conscience, which disallows murder, and his sense of shame or honor which requires it. The benevolent man will knowingly demoralise people by indiscriminate charity in defiance of the warnings of his conscience. How far duty to self obedience to an imaginary God, the maternal instinct, and other moral obligations not clearly included in the social sense, should rightly be included in conscience, is not easily determined. A mother who had destroyed her infant, a savage who had broken *tabu*, a Christian who had trodden on a consecrated wafer or broken the Sabbath, would feel compunctions which are largely, or in some cases perhaps entirely, independent of social obligations. But I think in such cases the word "conscience" would not be introduced unless the opinion of the community had formed a moral standard of conduct to which the social sense required obedience. A mother's regret at having sacrificed her child on the altar of the national god would not be attributed to the workings of conscience except by those who had formed a higher standard of right and wrong. The sense of right and wrong is thus the decisive element in conscience. Every victory of a higher emotion over a relatively lower one—of a more worthy and estimable because more widely useful, desirable and pleasure-giving instinct over the more selfish and brutal instincts—will thus be regarded as a triumph of conscience, if only social opinion, or the highest ideal social opinion imagined by the individual, shall have stamped the loftier passion or decision with the actual or ideal social approval as right.

Christians commonly maintain that religion, or a reverent belief in God or gods, is the only basis of conscience. Darwin acknowledges that this religious element is "most

important, although not necessary." Necessarily, from the supreme power claimed and exercised by religion, it has been dominant in matters of conscience as in other matters. But the great reason why religion has patronised the moral sense is that it has had to do so. Of competing religions, natural selection gradually weeded out the wickedest and vilest. Only those that strengthened themselves with some considerable share of human morality, at least within the limits of the tribe or nation, could survive and spread. The process still continues, and we all know how it will end. Morality, purified of religion, will remain; belief in the supernatural will die out; and conscience, freed from unreal terrors and shameful misguidance, will concern itself effectually and happily with the practical matters of this life only.

W. P. BALL.

THE PARSON'S LAMENT.

WHEN I ascend the pulpit stairs,
And take my usual stand,
And bow my head before the desk
And lean upon my hand,
A weight of sadness bears me down
Before the assembled throng,
My conscience pricks me to the quick
I know there's something wrong.

More than a thousand week by week
Do congregate to hear
Within the old time-honored walls
Their favorite preacher dear.
My heart goes out in sympathy
For this enormous crowd,
When thinking of the ignorance
In which their heads are bowed.

Did they but know what I could tell
About the Christian creed
As built upon the holy books
They very seldom read,
'Twould open their eyes, and make them think
And keep them from the church,
And that to me would ruin be
If left all in the lurch.

Were I to show the falsehoods, and
The contradictions too,
The false quotations, forgeries,
We meet with (not a few),
The tortur'd applications
Of the so-called prophecies
Distorted from their meanings
And re-shapen into lies.

And were they told, in Matthew's book
First chapter, verse seventeen,
That two mistakes could there be found
(By thousands never seen).
'Twould fill them with suspicion,
While some would frown with rage
In finding gross deception
On the Gospel's opening page.

The generations spoken of
Are fourteen, three times o'er.
But well I know it is not so,
(This trickery I deplore).
The first fourteen are right enough
The next should EIGHTEEN be,
The next is THIRTEEN.—What is this,
But wilful forgery?

Yet knowing this I still go on
And preach a Savior dear,
Who saves from sin, and brings me in
A thousand pounds a year.
Oh! would to God my creed were true
That I'm compelled to preach:
How much more noble would it be
To have the truth to teach!

CASTREL.

C. OF E. CLERGYMAN to British workman: "I have been informed you don't go to a place of worship. How do you pass your time on Sundays? What do you think when you hear the bell ring for church?" British Workman: "If you'll tell me how you pass the time all the week and what you think when you hear the whistle blow six at the works, then I'll answer you."—Cuckoo.

"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.—ADV.

REVIEWS.

Women's Suffrage Journal. October. Should be read by all who are interested in its important object.

Socialism and Malthusianism. By JOHN ROBERTSON. Freethought Publishing Company.—Should be read by Socialists. Mr. Robertson ably shows the absurdity of their sneering at the law of population, and fancying that sentiment will change its character. The pamphlet deserves a wide circulation.

A Political Humbug; or, Half-an-Hour with Randolph Churchill. By G. W. NORMA. London: Darbyshire and Co.—An impeachment of the member for Woodstock, compiled with some care, but not too much discretion. The author imitates Lord Randolph Churchill in his invective, and mistakes abuse for satire; but the pamphlet has vigor, and will please Lord Randolph's enemies.

The Horrible Sweating System. By LEWIS LYONS. Published by the author, 1 Tenter Street East, Whitechapel.—Mr. Lyons was recently sentenced by Mr. Saunders to two months' hard labor in Holloway Gaol, for asserting the Socialists' right to meet in Dod Street. He is evidently acquainted with the subject of his pamphlet, and many people will be curious to hear what he has to say.

The Republican. October. London: G. STANDRING.—The editor continues his interesting history of the English Aristocracy, and contributes a smart article on "The Parson's Little Drama." The number includes some good miscellaneous matter, and portraits, with brief notices, of Horace Seaver and J. P. Mendum, whose names have been so long associated with the *Boston Investigator*.

The Enchanted Island. By W. G. GALL. London: W. Stewart and Co.—The author has a vein of poetry, but it is imbedded in a mountain of common place. In telling the story of the temptation of Telemachus, he gives us a weak dilution of Shakespeare's "Venus and Adonis." Some of the verses trip not ungracefully, but others, especially when the author is didactic, are as wooden as can well be conceived. If the hundred and twenty pages of this volume were rigorously compressed into thirty, the poem might be worth reading, but at present it will scarcely repay perusal. The publisher, however, has done his part well; the book is well printed and neatly bound.

The Redistribution of Political Power. By ANNIE BESANT. Freethought Publishing Company.—This essay is reprinted from *Our Corner*. It is a good summary of the growth of democracy since 1832. Mrs. Besant's suggested reforms will provoke a good deal of discussion, especially the legal enactment of an eight-hours' day in every trade. Personally, we should be happy to enjoy as much leisure as this proposal implies. We fear Mrs. Besant is becoming too optimistic. Nature will never be quite the bed of roses she seems to expect, and progress is made in this world by plodding rather than flying. Legislative short cuts look very enticing, but they are apt to prove long and wrong.

OBITUARY.

A VERERAN London Freethinker, Mr. J. Briscoe, has just died at the age of 84. His burly figure used to be well known at the Hall of Science. For forty years at least he was a propagandist of Freethought. Nearly as old as the century, he remembered Napoleon's retreat from Moscow. There were many Freethinkers at Manor Park Cemetery, where Mr. W. J. Ramsey read the Secular Burial Service over the coffin.

We regret to have to chronicle the death (on Oct. 8) of Mr. J. Warren, who was for some time president of the Portsmouth Branch of the National Secular Society. Mr. Warren was a staunch Freethinker and Radical, and his hearty services in the cause he loved rendered him respected by all who knew him.

THE St. Catherine's Mission is converting people at Rotherhithe, or trying to, by means of part-songs, snap-dragon and magic lanterns. We should like to see the face of Jesus Christ watching the show.

CASSELL'S *Saturday Journal* publishes some "Last Utterances of Celebrated Persons," one or two of which we take the liberty of correcting. Thomas Paine (not "Payne") did not say of his *Age of Reason*, "I would give worlds had it never appeared." Thomas Paine was a free-handed man, but he was an accurate speaker, and well aware that he had no worlds to give. We suppose the sentence is not what he *did* say, but what he *ought* to have said.

GAMBETTA'S last words were not "I am lost, I am lost." What he said was "*Je suis perdu*." "I am lost" is a literal translation, but an inaccurate one. The exclamation was used when the doctors declared there was no hope, and Gambetta simply meant "It is all over, then." After that he spoke calmly and lovingly to his friends. The French phrase, "*Je suis perdu*," has no theological associations, and would be used naturally by any man in the presence of irremediable evil.

PROFANE JOKES.

THE writing on the wall was Mene, Mene, Tekel Upharsin. An old German reads this as Mene, Mene, Tickle a parson.

"You don't mean to say that our old friend D. preached?" "Yes," replied Phin, "and it was a very good sermon. He took his text from the 2d. of Naptha.

"MA," said a twelve-year-old daughter, "I wish I'd been Eve." "Why, child, what for?" "Oh, 'cause." "Because what?" "She didn't have to drag through so many weary years before she had a bean."

A MAN said to a little boy: "What do you call your dog, sonny?" "Psalm, sir." "Psalm, Psalm, that's a curious name for a dog. What possessed you to give it that name?" "Because the animal is not a him, sir."

TEACHER: "What did Solomon mean when he said, 'All is vanity and vexation of spirit?'" Boy: "Dunno, 'less it was cause his seven hundred mothers-in-law visited him at once."

"MAMMA," queried a little boy, "is Satan an angel?" "He is one of the fallen angels, dear." "Well, what was the trouble with the fallen angels? Couldn't they make the wings work?"

HEARD NEAR TONBRIDGE.—Sister Anne: "Now, Ethel, be sure and pray God to make you a good girl" Ethel (praying): "Dear God, pleath twy and make me a dood 'tittle dirl, and if at firth you don't thuctheed, why twy, twy again."

TOMMY, who had been listening to one of grandpa's Bible stories: "And you were in the ark, grandpa, with Noah and the rest of 'em?"—Grandpa, indignantly: "No, sir; certainly not" Tommy: "Then how is it you wasn't drowned?"

SUNDAY observance: "Come here to me, you good-for-nothing thing," exclaimed a pious farmer, addressing his son. "You ought to be ashamed of yourself, going fishing on Sunday." "I didn't go fishin', pap, I only went down the lane to throw rocks at them nigger boys." "Oh, well, that's all right, then. Recollect, my son, you must never violate the Sabbath."

A COUNTRY clergyman was one day catechising his flock. The sexton, being somewhat badly posted, thought it best to keep a modest place near the door. But the clergyman observed him, and, divining his object, called him forward. "John," said he, "what is baptism?" "Ou, sir," answered John, scratching his head, "ye ken, its just saxpence to me and fifteenpence to the precentor."

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PART XI.—THE JEW HUNT—(concluded).

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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.)

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