

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. V.—No. 44.]

NOVEMBER 1, 1885.

[PRICE ONE PENNY.]



BOOTH AND BRAMWELL.

“Lord, have mercy on my son: for he is a lunatick, and sore vexed.”—MATTHEW xvii., 15.

## CHRISTIAN FAIR PLAY.

HENRY VARLEY has been to Derby, endeavoring to stir up a hornet's nest against Sir William Harcourt. There was a fierce row at the ex-Home Secretary's principal meeting, and according to the *Pall Mall Gazette* over two hundred chairs were broken. The “evangelist” was “assisted” into the street, although he is quite big enough to take his own part if he were not restrained by the gospel maxims of non-resistance, as well as a personal timidity which usually passes under the name of discretion. All this is very edifying to the Freethinker, who sees very little essential difference between the rival parties. Varley suggested the first prosecution of this journal in a circular to members of Parliament, and he is now seeking subscriptions for another attempt to promote free speech as piety understands it. But we are not particularly wroth with him. From his point of view, at any rate, the fellow must live, and we feel towards him very much as we do towards a bug or a flea. Harcourt, on the other hand, without being driven by a clamorous stomach or any other necessity, went out of his way to libel us in the House of Commons, in face of Lord Coleridge's distinct declaration to the contrary, and at a time when he knew we were gagged by the prison rules

However, here they are, the two pious cronies, denouncing and cursing each other. “You are a friend of criminal vice,” says Varley. “You are a liar,” says Harcourt. Perhaps the safest plan is to believe them both. At any rate, when certain people fall out, certain other people have nothing to lose by the quarrel.

Harcourt libelled us when we were helpless, but he stands up now for Mr. Bradlaugh. Why? Simply because the Northampton question has been forced on the attention of every Liberal candidate by the indignant electors. If Mr. Bradlaugh were not the hero of this great constitutional battle, if he were not a member of Parliament, if he were not a politician with a considerable following, if he were simply a representative Freethinker claiming his natural rights as a man and a citizen, he would have no more bigoted and insolent opponent than Sir William Harcourt. There is no worse time-server in England than the member for Derby. He comes of a family which has always battened on the public. He sneers at Mr. Gladstone when he is under a cloud, and calls him the grand old man when he is once more the popular idol. He has no convictions on any subject except that Sir William Harcourt must have a place, and he will applaud whoever is the leader of the winning side. If Freethought were dominant to-morrow, he would be one of its most abject flatterers. He is a sinister and corrupting influence in our political life. A



short time ago he visited Plymouth. We felt sure it boded evil to our birth-place, and would infallibly lower the political tone of the borough. Our anticipations are realised. Admiral Maxse has retired from his candidature, and for a while at least the political arena loses one of its purest and noblest figures.

Harcourt is not the only person who shows a respect for Mr. Bradlaugh the politician, which he would gladly withhold from Mr. Bradlaugh the Freethinker. The same policy is observed by Liberal editors. With what unanimity they railed at Mr. Bradlaugh the Atheist and Malthusian before he was elected by Northampton! And what a change now! Yet one little fact throws a flood of light on the alteration. Let Mr. Bradlaugh deliver a political lecture, and Liberal editors, such as the chief of the *Manchester Examiner*, will give him a full report. Let him deliver a Freethought lecture (alas! he too seldom does) and they will not give him a line. Bumble lays his heavy hand on all our respectable journals. He will tolerate your Freethought if you keep it to yourself and refrain from making proselytes. But if you show any indiscreet zeal for your ideas, he protects his own dogmas and conventions by consigning you to neglect. Yet we venture to say that, rightly considered, one Freethought lecture by Mr. Bradlaugh is of more real importance than a hundred of his political speeches. As a militant Atheist he helps to form new opinion, the highest of achievements; as a "practical politician," with all his power, from the very nature of things he can only shout in the general chorus of commonplace. The Radical programme of to-day is born of the thought of ideal reformers of previous generations. It will be carried somehow, whoever does or does not figure on the political stage. Far grander is the task of preparing the new thought, which will give birth to nobler programmes in the future.

But let us emphasise our point. It is this. The respect paid to Mr. Bradlaugh as a powerful politician is not a respect paid to Freethought. It is not an expression of religious tolerance. Christian fair-play is tested by its attitude towards obscure and helpless sceptics; and what that is thousands know only too well.

A few weeks ago there was a great noise in the East of London about the Socialist meetings in Dod Street. Mr. Saunders foolishly abetted the police in their interference with the right of public meeting, and the London Clubs flamed up in righteous indignation. Most of the daily papers gave good reports of the proceedings, and wept over the sufferings of the Socialist martyrs who had a brief taste of imprisonment. Ten times as much fuss was made about the incident as about our twelve months' imprisonment. Yet we obstructed no thoroughfare, assembled in no street, disturbed no man's peace. But we attacked Bumble. That is the explanation. The Liberal papers know what Christian fair play is, and they took care not to cry out too loudly against our imprisonment. Some of them went to the length of applauding it. So long as the Socialists leave religion alone they are pretty safe in England. Bumble knows he is secure enough while the national superstition is unharmed.

Scratch a Christian and you find a Tartar. His religion is the fount of his bigotry and inhumanity. He will tolerate a Republican, but not a Freethinker. Thomas Paine had plenty of good friends while he was the outlawed author of the "Rights of Man." He lost them nearly all when he wrote the "Age of Reason." But he saw that the latter work was the more important, and we may add that the hostility it provoked was a proof of the fact. The Rights of Man will never be won till the Age of Reason is well advanced. Meanwhile the real reformers of Paine's stamp, even if of inferior metal, will continue to experience the political and social effects of Christian fair play.

G. W. FOOTE.

A PARSON in Cornwall was sent for by an old lady said to be near her end. When he arrived she cordially received him, and on his inquiring how she felt, she replied that she much needed refreshing sleep and for that reason had sent for him. He was unable to understand the point of his being summoned for such a purpose, but the old lady frankly explained: "I do so miss the sermons at your chapel, and the beautiful refreshing sleep I used to get there; I have never enjoyed such sleep since I have been unable to attend." And now she wanted to be preached to sleep again.

## DISENDOWMENT AND FREE EDUCATION.

On the question of the Disestablishment and Disendowment of the Episcopal Church all Freethinkers will be essentially agreed. In our view, not only is that church no longer the church of the nation; its doctrines are pernicious, and are rendered more so by their State sanction. Its history has been one of almost constant antagonism to every effort of human progress. Established upon the ruins of Roman Catholicism by that worthy monarch Henry VIII., it inherited all the intolerance and most of the superstition of its mother church. It relentlessly persecuted Baptists, Quakers, Independents, Unitarians and all other dissenters. Freethinkers and Jews it excluded from all legal rights. It restricted the higher teaching of the universities to its own members, and reserved for them also the monopoly of all offices of emolument in the State. It rated all Nonconformists to support its own supremacy, and opposed every effort directed at its reform and the education of the people. Looking at its history in the past we confess we cannot understand the tender anxiety for this ancient iniquity on the part of some Nonconformists who would still keep it dominant at the expense of the rest of the community.

With regard to the modern demand for Free Education the case is different. No thinking person will disregard a consideration of the consequences of lessening parental responsibility. Nor will the average ratepayer easily be induced to prefer paying for other people's children during the rest of his life, rather than for his own during the limited period they are at school. Yet in making education compulsory, the principle that it is the duty of the State to ensure the secular education of all children alike was virtually conceded. England being in direct competition with countries in which education is free as well as compulsory, and in which the expense of School Board officers hunting up delinquents is unknown, cannot afford to give her sons and daughters a smaller outfit. Unlike investments spent on the devious and contradictory roads to an imaginary heaven, money spent on education is sure of its return.

Pushed on by the logic of events, the question of Free Education will mainly resolve itself into a financial one. It is for this reason we couple it, and think Freethinkers everywhere should couple it, with the question of the disendowment of the State Church. It is more desirable that both questions should be thrashed out together than that either should be hastened precipitately. It has hitherto been the policy of the *Freethinker* to refrain from any sustained attack upon the Establishment. It has been our aim to remove false ideas in order to ultimately destroy false institutions. The ideas gone, the institutions will be modified, or will fall of necessity; and we still should regard as a misfortune a hasty disestablishment of the Church, which should endow it with the vast wealth of cathedrals, parish churches, churchyards, glebe lands, and other ecclesiastical property which are national property subject to the control of the State, or which even should make over, without payment, to the Anglican sect any considerable share of the national wealth. No doubt, in any scheme of disendowment, present occupancy and vested interests would be amply considered. Rather than repeat such private enrichment at public expense as occurred at the disestablishment of the Irish Church, it might even be preferable to disendow gradually by each holder of a living retaining it till death. This, at least is certain, that even after the fullest payment of compensation to present holders of church livings, there should be a sufficient sum not only to endow free elementary education, but to ensure that secondary education should be free to all who could avail themselves of it. No doubt the dissenting sects would like the proceeds of disendowment to enrich their own chapels and schools, just as the Catholics support the Establishment in the hopes of some day stepping into its shoes. To pay, however, additional public money to denominational schools without public control would be highly objectionable. It is for Freethinkers to see that now that the centre of political life is changed its direction shall make for secular welfare, and that more and more the wealth, energy and devotion that have been bestowed upon sky-politics shall be used for the amelioration of the life we have here and now.

J. M. WHEELER.



## THE BIBLE DEITY.

## PART II.

"God is love."—1 JOHN IV., 8, 16.

"God is love," but, if we accept the biblical records, for many centuries of the world's history he limited the exercise of this love with regard both to time and space. He limited it as to space, for of all nations the Jews alone were admitted to participation in it. He limited it as to time, for while he promised rewards to those who were faithful to him, all those rewards were of a temporal nature, and he appears to have entertained no idea of prolonging man's existence after this life in order that he might bestow benefits upon him in a future state. He could not, however, in spite of all his jealous threats, prevent his own people from gathering fresh ideas from other nations, and the notion began to prevail among them that after this there is another world. Pagan poets had imagined it for ages, heathen philosophers had thought it probable; but, strange to say, God, who had created man, as we are now told, for no other purpose than to be happy with him in a future state, yet left his own people in perfect ignorance that any such state existed. In the books of the Old Testament, in the revelations said to have been made through Moses and the prophets, there are promises enough, and threats yet more superabundant; but all have reference to temporal matters alone—there is no word of immortality, no syllable of good or evil after this life. Darkly and uncertainly, ideas of an existence beyond the grave came creeping in from without, until at last there arose the sect of the Pharisees, who endeavored to make it an article of Jewish faith. The poor and suffering—the victims of injustice, cruelty and oppression—eagerly grasped at the new teaching, and gladly believed that, in a world to come, God would heal their wounds and turn their sorrows into joy. The rich and prosperous were slower to adopt this opinion, and hence the sect of the Sadducees, who clung with true aristocratic Conservatism to the old doctrine. The priests, who saw the advantages they might derive from it, became willing advocates of the newer school. In addition to this, another and more universal opinion had gained ground among the people, and was preparing them for a change of affairs. They were a conquered nation, they paid tribute to Cæsar, and although in return they received the benefits of Cæsar's protection against their neighbors and against themselves—although their conquerors were gradually introducing among them the fruits of western civilisation—still they longed, as nations subject to a foreign yoke will always long, for their own independence, and parted with every coin of the tribute with a sigh of regret. But they believed in the prophecy that a Messiah should come who would restore the kingdom to Israel; and so strong was this belief—so well did it correspond with their desires—that no male child was born of the predestined line from David, but his parents fondly hoped that he might prove the future king of the Jews. They thought that the time was approaching for the fulfilment of the promise. The whole nation was eager with anticipations, and ready to flock to the standard of the first fanatic who might proclaim himself to be he that was to come.

At the very time when the people were thus prepared for a double revolution, daily expecting the advent of a king of their own nation, and to some extent, at least, willing to believe that his kingdom might extend beyond the limits of this world, in an obscure village of a despised province, among the poorest of the poor, there dwelt a man said to be descended from the royal stock of David. He gained his hard living in a little shed, where, industriously combining the duties of carpenter and blacksmith, his chief occupation was the manufacture of the rude agricultural implements which were used in the cultivation of the surrounding soil. This man was advanced in years, but he had a young wife and son. It is said, indeed, that the boy was not his son, that "When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost" (Matthew i., 18), and that on this account Joseph, who does not appear to have had any previous acquaintance with that spirit, "was minded to put her away privily" (verse 19). This man, Joseph, was an inveterate dreamer, and regulated his conduct in his waking hours by the visions which appeared to him in sleep. "While he thought on these things, the angel of the Lord appeared unto him in a dream, saying Joseph, thou son of David, fear not to take unto thee

Mary thy wife: for that which is conceived in her is of the Holy Ghost" (verse 20). As a dream satisfied Joseph, and he was the interested party, there would seem so far to have been an end of the matter. The old man regained his peace of mind, the young wife retained her reputation, and nobody was much the worse, except the old women and scandal-mongers of Nazareth, who lost a delectable topic, on which they might have exercised their powers of gossiping. Unfortunately, the story was afterwards revived or invented, it matters little which, and as this mysterious offspring of a ghost and a carpenter's wife is commonly considered to be the Christ that had been foretold, it concerns us to examine somewhat into its merits. If the child was, as Christians maintain, the Messiah, the two prophecies must, according to their own interpretation, be fulfilled in him. He must be descended from David, "I will raise unto David a righteous branch" (Jeremiah xxiii., 5)—and he must also be the son of a virgin. "A virgin shall conceive and bear a son" (Isaiah vii., 14). But the evangelists Matthew and Luke have so bungled in their relations of the birth of Jesus, that they have made the fulfilment of either prophecy entirely contradict the other. To establish the first, they have given us the pedigree of Joseph. There is a vast amount of difference in their accounts, but Matthew says "Jacob begat Joseph, the husband of Mary of whom was born Jesus, who is called Christ" (Matthew i., 16); and Luke states that Jesus was "(as was supposed) the son of Joseph, which was the son of Heli" (Luke iii., 23.) If he was only supposed to be the son of Joseph, it is clearly an imposture to put forward Joseph's descent from David in evidence of his Messiahship. If on the other hand he was really Joseph's child the prophecy that he should be born of a virgin was not fulfilled in him. Nor have the words which follow any application to his case: "They shall call his name Immanuel. Butter and honey shall he eat, that he may know how to refuse the evil and choose the good" (Is. vii., 14, 15). Strange inconsistency of this Bible deity! He damned the whole human race because Adam eat of a fruit by which he learned to distinguish between good and evil. One only of the descendants of that first man escaped inheriting that fatal original sin. This one he feeds on butter and honey, giving to that kind of diet the very quality which had been so obnoxious to him before. But what the prophet foretold did not come to pass. His name was called Jesus, and no one has ever applied to him the name of Immanuel, except for the very obvious purpose of making a correspondence between the event and the prediction. If he did not eat butter and honey, the prophecy was false, or did not refer to him. If he did eat it, it failed most lamentably in producing the intended effect. Had it not so failed, with better truth might it have been said of him, "God is love."

E. J. BOWTELL.

(To be continued).

## TEN LITTLE BIGOTS.

TEN little bigots chalked out a line,  
One couldn't toe it, then there were nine.

Nine little bigots, full of zeal and hate,  
One asked time to think, then there were eight.

Eight little bigots, fencing roads to heaven,  
One cut across lots, then there were seven.

Seven little bigots, at each other shying bricks,  
One's pet creed was smashed, then there were six.

Six little bigots, fighting who should drive,  
One got down and walked, then there were five.

Five little bigots, wrangling more and more,  
One heard of Darwin, then there were four.

Four little bigots, still could not agree,  
One kicked his catechism, then there were three.

Three little bigots, madder yet they grew,  
One cried, "Damn it all," then there were two.

Two little bigots, each with loaded gun,  
Aimed one at the other, left was only one.

One little bigot, crowing all alone,  
Tackled Bob Ingersoll, then there was none.—Puck.



## ACID DROPS.

THE Bishop of Durham thinks Disestablishment would be ruinous. His salary is something like twelve thousand a year. But, says the lofty-minded Father in God, "My alarm would be mitigated could I look forward to any form of really earnest Christianity being the gainer. But I cannot. The residuary legatees, I cannot doubt, would be irreligion and Atheism." Dr. Lightfoot is one of the few learned men left in the Church of England, and his studies have made him acquainted with the extent to which Christianity is undermined.

A GOOD instance of infallible ignorance is given in the just published "Memoirs of Adam Black," the well-known publisher and M.P. for Edinburgh. During an interview with Pope Pious IX., that pontiff asked Mr. Black whether he was a member of the English or of the Scotch Parliament. The guardian of the keys of heaven knew but little of the affairs of earth, even after having ruled over the papal states and the Catholic world for above a dozen years.

A WORTHY man of God, the Rev. James Craig, of Blyth, near Newcastle, has been persecuted and ordered to pay 5s. weekly for the support of a child of which he is alleged to be the father. He has appealed to another fallible human tribunal, but the court above has cleared him from the costs—alas! not from the calumny—by decreeing the death of the child.

ANOTHER scandal has transpired at Blyth, where William Colpits, drum major of the Salvation Army, has been ordered to pay three shillings a week for the support of the child of Elizabeth Turner, another member of the Salvation Army.

ANOTHER clergyman, the Rev. Wm. Acraman, vicar of Crich, has been charged at the Belper Police Court with the peculiarly clerical offence. The case was heard *in camera*, the details being unfit for publication. The man of God had to be escorted to the gaol van protected by ten policemen, to protect him from the crowd.

YET another sanctimonious scoundrel is G. F. M. Frost, who, after seducing a fellow-teacher at his chapel, wrote her the most pious letters, exhorting her to "cleave close to the Savior." He afterwards repudiated her and turned her out of the Sunday-school, saying that he was not a follower of street-walkers.

THE Rector of St. John's Church, Wednesbury, went off to Llandudno for his summer holiday six weeks ago, taking with him the annual collections for the choir. He has since declined to shell out, and the choir is on strike. Next time the reverend gentleman should take a shorter holiday—on his own cash.

WE fancy the Hackney Radicals must be a little disappointed in Professor Stuart. He has used his position chiefly to promote all sorts of evangelical hobbies, and last Sunday evening he preached in a Hoxton pulpit. He seems hand in glove with the Booths, and it would not surprise us if he joined the Salvation Army. The Radical Professor should devote himself more strenuously to his political duties, and leave preaching about kingdom come to the sky-pilots.

WHY does Mr. Broadhurst drag his infantile theological notions into political speeches? Addressing a meeting at South Place Institute recently, in behalf of Mr. Rowlands' candidature for East Finsbury, the member for Stoke said that God intended the land for the poor, but the landlords had frustrated his design; now, however, the rural vote would enable the Almighty to carry out his original idea. Mr. Broadhurst did not use these precise words, but they are a very fair summary of his remarks. Greater nonsense and greater blasphemy was never uttered. Mr. Broadhurst appears to regard God as a sort of bed-ridden old gentleman, whose interests are promoted by the friends and injured by the enemies of the honorable member for Stoke.

THE *Rock*, speaking of Mill and the exclusion of religion from the "wonderful education" bestowed on him by his father, says: "Of one so infamously brought up, Christian charity demands that we should speak most leniently." This remark shows the true character of Christian charity. It is the kind of charity which stigmatises non-Christian excellence as infamous, and which if it had the power would proceed to corresponding acts of persecution and cruelty.

CHRISTIAN papers are boasting that during the last twelve months Mr. G. Muller has received "in answer to prayer" no less than £41,558 for his Orphan Homes at Bristol. If he had only prayed in secret to God and had not made known his prayers to his fellow men he would have received nothing. The cash was received in answer to appeals to human benevolence, which is independent of creed. If we publicly prayed to Mumbo Jumbo for the relief of special distress, and kindly disposed people sent us subscriptions in consequence, would that prove the efficacy of prayer to idols? Those who succeed attribute their success to prayer. The multitudes who fail never boast of their failure or take the trouble to attribute it to prayer.

A NEW sect in Russia calls itself by the curious name of "The Nest of Godly People." These saints dig a grave, or "nest" as they term it, in the floor of their houses or in their gardens, and lie therein, communing with God until overcome with hunger. They profess to see angels and saints and devils during these fasts. The graves are covered with wooden lids with doors, and when in gardens are usually concealed by bushes and guarded by savage watch-dogs to prevent the approach or interference of strangers. After all, this road to heaven is quite as likely to lead to the throne of God as wading through the blood of Christ.

THE Rev. Wm. Macdonald Sinclair, of St. Stephen's, Westminster, not content with refusing Professor Beesley the right of placing his placards beside those of the Conservative candidate, has published a scurrilous sermon under the title, "The Positivists; or, Can I Vote for Infidels? a Call to the Christians of Westminster of all Denominations." He prefaces his misrepresentation of the features of Comte's teaching, which are most likely to excite prejudice against those supposed to share them with the words: "May God forgive me for the hideous and awful blasphemies which I shall have to repeat;" and he appropriately winds up with such texts as: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed," and "If any man love not the Lord Jesus Christ, let him be Anathema." One might think it beneath the dignity of a clergyman to indulge in political mud-throwing; but Mr. Sinclair evidently agrees with Mr. Stead, that the best way of proving an offence can be committed is to commit it oneself.

THE Vicar of St. Stephen's has another way of replying to Professor Beesley. He sets his church bells ringing when the Radical candidate addresses an open-air meeting within ear-shot. The argument is loud, but not very convincing. Indirectly, however, it proves that it is high time the church-bell nuisance was dealt with in London as it is in Paris.

PROF. SOCIN writes in the *Expositor* on the alleged results of the Palestine Exploration. He declares that the identification of places is in the highest degree uncertain, and that the etymology is not merely uncertain, but incorrect. However, when a large fund is started, something must be found, and it don't matter much whether it is the tomb of Melchisedek or of Jezebel.

THE *Jewish World* has not yet noticed the account of the Jew Hunt in our "Crimes of Christianity." We are, however, glad to be of some use to our contemporary, as we notice it derives some of the material for last week's leading article on "Toleration in Word and Deed" from our work.

VARIOUS "Tannergram" codes, as "Dagonet" calls them, will soon be constructed for enabling people to telegram a sentence in a word. If parsons of all sects can descend to condense their fraternal messages into single words, we will insert a simple and self-elucidative code for their special use. As samples we give the following:

"The statements in question are unworthy of credence"—*Pentateuch.*

"The doctrines are irreconcilably incongruous and utterly impracticable"—*Jesus Christ.*

"You are a bigoted fool and a canting fanatic"—*Peter.*

"You are a great zealot and a great bore in one, with a screw loose in the upper story"—*Paul.*

"All my eye and Betty Martin"—*Revelation.*

"He is a smooth-tongued humbug and pervertor of truth"—*John.*

"He is a wolf in sheep's clothing"—*Priest.*

"He preaches what he never practises"—*Christian.*

"I shall be very pleased to see you when you call. Business is brisk"—*Satan.*

BOYCOTTING is horrible when Irishmen practise it, but it has always been a favorite weapon of the Church. What is excommunication but boycotting on a big scale? We are, therefore, not at all surprised to find the Rev. S. A. Fleming, rector of East Chinnock, warning Nonconformist tradesmen that Churchmen will be obliged to shun their shops. Shut up our shops, says the rector, and we'll shut up yours. But he forgets that there are plenty of Nonconformist customers, and that boycotting is a game which two can play at.

EVIDENTLY BELIEVES IN "SHEOL."—He looked earnestly at the two glass hand-grenades that hung on the walls of the corridor of the theatre. "How thoughtful," he said, "of the management to provide bottles of water in case of faintness among the ladies." "Them's fire extinguishers," interrupted the attendant, "when a fire breaks out you throw a bottle or two on it and they puts it out." "Any kind of fire?" "Yes; big or little." "Then I'll have a dozen put into my coffin."

"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, Nov. 1, Hall of Science, Old Street, London, E.C.; at 11.15, "Chamberlain's Programme"; at 7, "God's Mother."

NOVEMBER 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 3, Milton Hall, London; 10, Hall of Science, London; 17, Huddersfield; 24, Liverpool; 31, Hall of Science, London.

## CORRESPONDENTS.

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

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

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

W. P.—Mr. Foote's lecture on "God's Mother" is not published.

OLD NELL.—Your points are good, but your versification is indifferent.

J. BEDWELL.—Kelly's "London Directory" will give you any addresses you want. It is kept at many refreshment houses.

J. B. F.—Thanks. See "Acid Drops."

J. REEVES.—We are already overcrowded with copy.

W. HARRIS.—We value your friend's appreciation of "The Shadow of the Sword." The pamphlet is purely non-theological, and we wish it could be read by thousands of Christians.

E. GARDNER.—You do well to be indignant at the spending of £50,000 to restore part of a gospel shop while so many of "God's children" are perishing in hunger and misery. Keep pegging away in connection with your Branch, and look forward to the better time coming.

J. MOORE.—We suppose it was the same place.

G. L. MACKENZIE.—Your new piece shall appear in the Christmas Number; the other appears this week.

N. S.—Thanks for the paper. See "Acid Drops."

F. MILLAR.—We are overcrowded with copy at present.

W. B.—No, but there could be a "silent funeral," as is the common practice in Scotland, without any service at the grave.

R. S. JOHNSON.—Your circular to hand. What is it all about?

E. GWINNELL complains that neither Mrs. Besant nor Mr. Foote take any notice of his magnanimous offer to explain to them in five hours a theory for the immediate and complete reformation of the world. When we have time to spare we will let him know. He should have applied to us when we were in Holloway Gaol. We had plenty of time then.

F. A. D.—No. 6 of the *Freethinker* Tracts, on "The Bible and Teotalism," will give you all the information you desire. Among Bible texts note Deut. xiv., 26; Prov. xxxi., 6 and 7; and John ii., 1—10.

J. COLE asks us to announce that Mr. Mortimer will lecture on Monday, Nov. 2, at 8.30, at the Monarch Coffee House, Bethnal Green Road, for the new Bethnal Green Branch of the N. S. S. Admission free.

W. COLE.—Vol. II. of "Crimes of Christianity" will be published when Part XVIII. is completed. Mr. Ramsey might arrange for supplying you with any American or Australian Freethought paper you require.

W. SHANNON sends us three large folios of manuscript "for the topical sketch prize competition." We want pictures, not articles.

J. G. DAVEY.—Thanks for your interesting letter and the report of the bishop's address, which shall be dealt with in our next number.

J. WHITE says that J. De Fraine, instead of carping at the announcements of Messrs. Woffendale and Whitmore, should challenge one of them to a public debate with Mr. Foote. He adds: "The Rev. Mr. Woffendale is an able and brilliant debater, as Mr. Foote well knows. Such a discussion between two such well-known intellectual athletes would be a great treat."

H. NORRMEN (Philadelphia).—We are obliged to you for sending us the report of Archdeacon Farrar's characteristic lecture, which we shall deal with next week. The sample you send us of orthodox jokes on Ingersoll is enough. Ingersoll, like Falstaff, is witty, but he does not resemble Falstaff in being "the cause that wit is in others."

ELIZABETH KENNEDY writes us from South Shields. She is a little girl of eleven, and has been puzzling her head over the dimensions of the New Jerusalem, as given in Revelation, which she fancies are not large enough to hold all the spirits. She forgets that according to the Christian scheme there is always plenty of room in heaven. Few tourists take that direction, and it is very difficult to book through.

J. SYKES writes in praise of the Camberwell bookstall, which sells the *Freethinker* with the Comic Sketches colored "in a really artistic manner." This surely must be a labor of love.

G. GIRLING, 3 Faulkner Street, Mastan Lane, Harpurhay, Manchester, asks any readers interested in forming a Branch of the N. S. S. to call on him at the above address next Sunday, between 2 and 6.

H. S. RUSSELL.—Volney's "Ruins of Empires," price 2s., and Voltaire's "Philosophical Dictionary" (two vols.), 8s., can be procured from Mr. Ramsey. There is no complete edition of Voltaire's Theological Works, but we intend to translate and bring out the best of them. The sacred books of the Buddhists are called the Tripitaka, those of the Persians, the Avesta. The latter and some of the most important books of the former are being brought out in the "Sacred Books of the East," edited by Max Müller.

J. F. WALKLETT.—Extraordinary tithe is the tithe of "hops, fruit and garden produce," which by the Tithe Commutation Act is to be

separately valued and added to the ordinary parish tithes. Mr. Wheeler's article on "Church Property" in *Progress*, for April, will give you the other information you require, or you can procure the little work, "The Case for Disestablishment," published by the Liberation Society.

R. LAWRENCE.—You will find what you want in "The Rise of the Papacy" and "Crimes of the Popes."

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current number. Otherwise the reply stands over till the following week.

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

PAPERS RECEIVED.—Western Daily Mercury—Wigan Examiner—Newcastle Daily Chronicle—West Sussex Gazette—Naval Brigade News (from Rio Janeiro)—Tyneside Echo—Inverness Advertiser—Practical Christian—Derby Daily Telegraph—Birmingham Post—Chat—Portsmouth Evening News—Liverpool Mercury—Highland News—Dublin Evening Mail.

## "FREETHINKER" PRIZES.

THE announcement of the winners will appear next week.

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 December 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.

MR. FOOTE will deliver his new lecture on "God's Mother" at the London Hall of Science this evening (November 1). Those who did not hear it at Milton Hall should not miss this opportunity.

We have no hesitation in pronouncing Ingersoll's latest lecture on "Myth and Miracle," just published at our office, one of the very finest of his orations. It contains outbursts of eloquence unsurpassed by any contemporary writer, and we predict for it a wide success in this country as well as across the herring pond.

SHORTLY before Colonel Ingersoll stepped upon the stage to deliver his new lecture on "Myth and Miracle," a reporter said to him: "Mr. Ingersoll, have not the repeated attacks made upon you by the clergy ever affected you in any way?" "Young man," replied the great orator, laughingly, "for twenty years have I walked, without an umbrella, through a storm of mud without a speck of it ever touching me.—*New York Sun.*"

MR. GEORGE PAYNE, president of the Manchester Branch of the N. S. S., and our very good friend, has complied with a strong invitation to stand as a candidate for the Manchester School Board, and his address will be found in our advertisement column. Mr. Payne is in favor of free, compulsory and secular education, and is determined, if he is elected, to resist the encroachments of religion on the curriculum of our public schools, and to assist in expelling it as a thing with which the State has no legitimate business. We know Mr. Payne to be able and energetic, and a devoted servant of liberty and progress, and we hope he will be returned at the head of the poll, or very near it. To secure this end, the Manchester Freethinkers should *plump* for the one candidate who is in harmony with their views, and on whom they can thoroughly rely. Our earnest advice to every one of our readers in Manchester who has a vote is to *Plump for Payne.*

THE Liberation Society have just issued a new series of leaflets for the electors. Their titles will sufficiently indicate their scope: "The Toryism of the Established Church," "How Should I Vote?" "Are the Clergy State-paid?" "The Country Clergy and the Country Poor," "Mr. Chamberlain on Disestablishment," and "The Established Church and Progress." The leaflets may be obtained from the secretary, 2 Serjeant's Inn, Fleet Street.

MR. ARTHUR MOSS lectures to-day, November 1, in the Cordwainer's Hall, Nelson Street, Newcastle-on-Tyne. It is a long distance from London, and we hope Mr. Moss will be well supported.

THE *Thinker*, of Madras, is to be enlarged and conducted in future by the Madras Branch of the N. S. S. We wish it every success. There is a vast field for Freethought in India.

*Chat*, a lively little Portsmouth journal, opens its columns to a discussion on Secularism. The number for October 23 contains a very well written defence of Secularism signed Agnostic.

M. BLOUET (Max O'Rell) in his latest book on England "Les Chers Voisins," has the following hit at insular hypocrisy:—"A strange being—this same Englishman. In the temple, a pub-



lican crying out, 'O Lord, I am but a miserable sinner!' Outside its door, a Pharisee, setting up for a marvel of virtue. Worshipper of mammon and Jehovah, the man most concerned in the interests of the next world, and most wrapped up in the concerns of this."

WE were pleased to notice that our friend Mr. Brumage, of Portsmouth, was called upon to preside over an important political meeting in that city addressed by Mr. Labouchere and the two Liberal candidates for the borough. Such men as Mr. Brumage are the life of every Radical movement in the districts where they dwell, and it is a good sign when their merit is recognised despite their heterodoxy.

#### THE EVOLUTION OF THE TRINITY.

CHRISTIANITY sprang from a thoroughly monotheistic religion; and in its earlier stages it retained this worship of a single and undivided personality as God. How, then, has the mysterious doctrine of the Trinity become superimposed upon, and incorporated with, the strict monotheism of Jewish fanaticism and ancient philosophy? A little reflection on the teachings of the New Testament concerning Christ and God, aided by a glance at the early history of the Church, will furnish a tolerably complete and satisfactory explanation.

Judaism, being the product of the religious evolution of a barbarous race, depicted the tribal God, who only gradually became the sole and supreme God of the universe, as a God of terror rather than of love. He is described in the Jewish Scriptures as jealous, wrathful and vindictive in the extreme. He avengeth furiously. He makes his arrows drunk with blood. He is a barbarous monster, a "spiritually" magnified savage. As the Jews were conquered by, and mixed with, more civilised people than themselves, their ideas improved, and they had to civilise their God. In the later prophets—in Isaiah, for instance—the process of idealising and humanising the old national deity is very evident. The process continued till in the time of Jesus some minds at least were prepared to regard the supposed Creator of all as the loving Father of all his creatures, and especially of man, who flattered himself that he was made in the image of this heavenly Father. Jesus preached the Fatherhood of God as a lofty and consoling doctrine; and this Fatherhood of God necessarily implied also the sonhood of man. If God is "our Father which art in heaven," we must at the same time be, with an equal amount of literal or figurative truth, his children which are on earth. Jesus especially would be felt by admiring disciples to be pre-eminently a child of God and son of the highest, and the title of Son of God would in moments of adoring rapture and oratorical fervor be frequently substituted for the simpler and safer, though not really less humble, title of Son of Man which he had appropriated to himself from the writings and prophecies of Daniel and others. In all this half-poetic, half-literal ascription of special divine sonhood to their beloved Lord and master the early Christians meant nothing that was inconsistent with a strict Unitarianism or Monotheism, though at times extravagant expressions of adulation would escape them which in after times would be regarded as raising Jesus to an equality with God. Warm utterances of poetic truths of feeling and of symbolised fact, were readily adopted, and gradually grew into doctrines undreamt of by the original utterers. The emulative oratory of the new and plastic religion slowly solidified into theological creeds. Flowers of speech with which enthusiasts garlanded their hero were literalised into the iron chains and unyielding fetters of priestly dogma.

This process of Trinitarian evolution occupied at least some four hundred years. At the period of the formation of the canonical gospels, say 70 to 180 A.D., the doctrine of a Triune God was scarcely known. John, as the latest gospel, approaches most nearly to orthodox notions of the Trinity. So little however does the Bible support the Trinitarian view, that Unitarians are in the habit of challenging opponents to produce a single genuine text in support of their contention. The First Epistle of St. John (v., 7) says, indeed, that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." But this, the only decisively Trinitarian text in the Bible, is now given up as a hopeless forgery of later days, and respectable Christians never venture to use it except among those whom they

regard as ignorant dupes who know no better. The Revised Version honestly omits the entire verse, but it partially conceals the omission by retaining the marginal verse-number 7 and placing it opposite the latter half of verse 6. The passage at the end of Matthew about baptising "in the name of the Father, and of the Son, and of the Holy Ghost," even if we allow it to be more genuine than the concluding verses of Mark, does not teach the doctrine of a co-equal Trinity in Unity any more than the association of the names of Allah and Mahomet indicated that the latter was to be worshipped as God. Commonly repeated in ancient times as "in the name of the Father, by the Son, through the Holy Ghost," it was an intrinsically monotheistic formula which developed in the course of some five hundred years into the sublime mysteries of the Athanasian Creed. It took several centuries of Christian irrationalism to build up this incomprehensible assertion of impossibilities, and to pervert human intellects sufficiently to allow of its reception.

The Bible teaches much nonsense, but it is scarcely guilty of the intellectual atrocity of a Triune God. Jesus indeed says, "My Father and I are one," but he also speaks in the same way of his disciples, praying thus, for instance: "As thou, Father, art in me, and I in thee, that they also may be one in us," and that "they may be one, even as we are one" (John xvii., 21, 22, 11). If these words were taken literally, the Trinity would have to be considerably enlarged by the introduction of all Christians, seeing that they are also sons of God, born by grace and by creation; and if this unity of Christ and the Church is only figurative, why is the unity of Christ and God literal, seeing that the one is expressly compared to the other? Besides, Jesus distinctly says, "My Father is greater than I"—which Athanasians more ingeniously than ingenuously refer only to the human part of Christ's alleged double nature.

John, identifying Jesus with the Logos or divine wisdom of the Platonists, says that "the Word was God," and that "the Word became flesh" (i., 1, 14), but he says nothing of a Trinity, and the inherent difficulty of correctly rendering such passages is shown by the stupidity of our authorised literal translation, which, when read independently of the theological prepossessions, is sheer nonsense. Can a "word," or even a discourse, or even language in the abstract, be a deity or change into a man? The sense of such metaphysical expressions of the Alexandrian Platonists is that divine reason was manifest in Christ, but the interminable task of battling over rival meanings and conflicting interpretations of the far-fetched transcendental terms of a confused and much-debated pseudo-philosophy I must leave to such Christians as think the matter of sufficient importance. I will only mention that Justin Martyr (A.D. 103? to 163?) explains that Christ is the Logos, or Word, in the same sense that Mercury is the Logos of Jupiter; that he also childishly but religiously supposes that the Psalmist, in saying "By the word of the Lord were the heavens made" (Ps. xxxiii., 6), meant that the "Logos," the "Word," the "Son," created all things as the manifestation or deputy, or active attribute-offspring or wisdom, of the supreme God; and that he says that Christ, "since he is the first begotten Logos of God, is God"—a sentence indicating with tolerable clearness the method of reasoning by which the Trinitarian idea was developed. Justin Martyr, however, only revered Christ as "next in rank" to God, or "next after God."

W. P. BALL.

(To be concluded.)

THE question of miracles may be said to be settled, and it is hardly fair, at this time of day, to call upon any sincere and competent student to give a moment's consideration to the subject. Still, we ask our readers to turn to Luke xx., 26, where we read, "Then came Jesus—the doors being shut—and stood in the midst." Here it is insinuated that Christ came into the house when there was no visible means of entry; but, in dealing with Thomas, he appeals to the natural attributes of matter. In entering the house the law of the impenetrability of matter—a law which tells us that no two particles can occupy the same place—is quietly set aside, and then it is immediately resumed to convince the doubter, Thomas. If Jesus could come before the apostles with no possible means of entrance, then his body must have been a shadow, and, indeed, it is possible that this is what Thomas meant when he cried out, "My Lord and my God!" There is a blunder somewhere.—*Truthseeker.*



## CORRESPONDENCE.

## MR. BROADHURST AND THE SUNDAY QUESTION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. Knight "Most positively denies the correctness of the inference you have drawn between Mr. Broadhurst and the Boiler Makers' Society on the Sunday Question," and gives as the only reason for the small contributions to the Testimonial Fund—the poverty of our members.

I cannot understand how he can use such an argument now, when he used all his influence at the time to get the society to contribute more to the fund, while he knew more than any one the position of the society and its members. There is something accommodating in the argument.—Yours respectfully,

JOHN SAUNDERSON.

(Local Sec. to South Shields Branch of N. S. S.)

149 Albert Road, Jarrow.

Oct. 25, 1885.

## FREE TRADE.

THE parsons say we must not work  
Upon the Sabbath day;  
Of course they do, for if we did  
Their trade would never pay.

They know that folk would disregard  
Their holy pigeon's coo  
If 'twere not—thanks to them—that they  
Have nothing else to do.

They know full well that with "Free Trade"  
Their Gospel shops would close;  
"Protection" is the parson's cry,  
As ev'rybody knows.

But why should priests monopolise,  
For their commercial "spec."  
This day of rest, when other trades  
Are held in penal check?

If honest tradesmen's shops are shut  
On this day of the week,  
Why should the parson sell his wares  
And advertise his clique?

All privilege should be destroyed;  
All should on Sunday be  
Allowed, or disallowed, to sell  
Their gospel, gin, or tea.

G. L. MACKENZIE.

## REVIEWS.

*Evolution of the God-Idea.* By H. J. HARDWICKE, M.D. Sheffield: Published by the Author. Price 3s.—Dr. Hardwicke is a thorough-going evolutionist, and in this lecture deals largely with the nature myths of the early religions. We are of opinion that no treatment of the subject can be considered complete unless it investigates the theory of the origin of the belief in gods in that of ghosts, as put forward by Messrs. Spencer and Tylor. In our view, hero and ancestor worship has had much to do with the evolution of the God-idea as well as nature worship. None the less Dr. Hardwicke's pamphlet is full of information and suggestion.

*Our Corner.* November. Freethought Publishing Company.—Mr. Bradlaugh deals with "The Right of Public Meeting" in a brief paper which reads more like a legal memorandum than a magazine article. Mr. J. H. Levy begins a promising essay on "The Method of Unreason," and Mr. Robertson continues his valuable analytic paper on Poe. Mrs. Besant gives a further review of Stepniak's black account of Russia under the Tzars. The report of a speech on State Education by the Hon. R. Stout, the Freethinking premier of New Zealand, will be read with much interest. Mrs. Bonner begins some "Chats on Chemistry."

FREDDY: "Mother, who made Mr. Baker?" Mother: "God, my child." Freddy: "And who made Mrs. Baker?" Mother: "God, my child." Freddy: "And who made Mr. Baker's baby?" Mother: "God, my child." Freddy: "Did God make them all?" Mother: "Yes." Freddy: "Then why did he make baby so wee? Hadn't he enough skin?"

PRIMITIVE METHODIST MILKMAN (meeting old acquaintance): "You wouldn't believe how happy I am this morning since I was dead." Old acquaintance: "What!" P. M. M.: "You may say 'what,' but I have been dead—was dead twelve hours; and I've been to heaven. Yes, I've been on the beautiful shores, and it was grand." Old acquaintance: "You seem sure about it." P. M. M.: "I am sure." Old acquaintance: "Then you are a complete fool for coming back to carry the milkcans."—Cuckoo.

## FREETHOUGHT GLEANINGS.

PIETY AND SUCCESS.—The belief so frequently expressed in the Psalms, that the descendants of the righteous shall continue, and that those of the wicked shall fail, is not fulfilled in the history of our English peerage.—Francis Galton, "Inquiries into Human Faculty" p. 287; 1883.

WOMEN AND THE BIBLE.—Now I ask you if our religion teaches the dignity of woman? It teaches that abominable idea of the sixth century—Augustine's idea—that motherhood is a curse, that woman is the author of sin, and is most corrupt. Can we ever cultivate any proper sense of self-respect as long as women take such sentiments from the mouth of the priesthood? Now what we demand is an expurgated edition of the Bible. Men have written it, translated it, revised it, and put in and taken out whatever suited their own ideas. What we want is to call a council of women for an expurgated edition of the Bible that shall place us in our true position as equals on this Christian earth. I am not willing that our sons and daughters shall read the Bible as it stands to-day and become poisoned with these ideas of woman's inferiority. I went into many a Catholic church in Europe, where no woman is allowed to sing in the choir. I asked the reason why. I knew, but I wanted to see what they would say. They said it was only because women were not allowed to enter the altar. Women were the authors of sin; we have been the sex that has been denounced from the fifth to the eighteenth century.—Elizabeth Cady Stanton, in *North American Review*, May, 1885.

## EXPLAINING SCRIPTURE.

In a village in one of the smaller states of Germany there lived a parson and a clerk who had often quarrelled about some trivial matters relating to church affairs. In the midst of these petty broils the parson wished to introduce something new in the order of service, to which the clerk objected, on the ground that it had never been so and never should be, if he could prevent it. Long and heated discussions followed, in which the clerk, not being so well educated as the parson, was generally ignominiously defeated, his sole argument being that it had never been so. On a subsequent Sunday morning the minister chose as his text, "And unto him that smiteth thee on the one cheek offer also the other." When he had concluded a very eloquent discourse on this subject, he brought the service to a close and proceeded on his way home. The clerk, whose route lay also in the same direction, took a short cut across the fields, and thus met his old adversary the clergyman. Thinking that the opportunity had at last arrived for avenging past injuries, he confronted the parson, saying, "Let us see if you can practise as well as you can preach," he then gave the parson a smart blow on the right cheek. The clergyman determined to act on his text rather than allow the clerk to deride and sneer at him, so he offered him the left cheek, upon which the clerk, thinking the clergyman thoroughly cowed, promptly administered a heavier blow than before. "Now," said the parson, who was a man of rather large dimensions, "there is another text which runs thus—'For with the same measure ye mete withal it shall be measured to you again,'" and, suiting the action to the words, he gave the clerk such a sound thrashing as he had never before received in his life, and never wished to receive again. The squire of the parish, happening to pass in his carriage, and desirous of knowing the cause of the scuffle, sent his footman to ascertain what it was about. The footman quickly returned, and, touching his hat, said, "Oh, sir, it is only the parson and the clerk expounding Scripture to one another!"

## PROFANE JOKES.

A LITTLE boy wants to know the meaning of the people saying in church that Jesus "suffered under Punch's spider."

UNCLE WILL attended Bible class one afternoon. The lesson was the account of the legion of devils who were cast out of the man and entered into the herd of swine. Being asked his opinion of the special lesson taught, he said: "I think it shows that one man can stand more devils in him than a herd of swine can."

"I AM very tired," said the lady at the head of the boarding-house table, Monday morning, to the good-natured minister who sat at the other end. "You should not be," said the parson, "you didn't preach a sermon yesterday." "No," said the lady, almost unconsciously, "but I listened to one."

A DEVOUT country preacher, who had tasted but few of the drinks of this world, took dinner with a high-toned family, where a glass of milk-punch was quietly set down by each plate. In silence and happiness this new Vicar of Wakefield quaffed his goblet, and then added: "Madame, you should daily thank God for such a good cow."

A GENTLEMAN, travelling in the wilds of Virginia, had to pass the night in the lowly home of a "broomsager," who, before his family retired, offered the following prayer: "Now we lay we'uns down to sleep. We'uns are not jealous of our betters, and of the snow falls fo' feet to-night, in the mawnin' perhaps the stranger will trade we'uns his watch and chain, even up o' the old yellow mule."



NOW READY.

# MYTH AND MIRACLE

A NEW LECTURE BY COLONEL INGERSOLL.

FULL OF POETRY AND ELOQUENCE. Delivered at Boston Theatre to an audience crowded to the doors. Sixteen Pages. One Penny.

Progressive Publishing Co., 28 Stonecutter Street.

Price Sixpence.

# PROGRESS

A Monthly Magazine,

EDITED BY G. W. FOOTE.

The NOVEMBER NUMBER contains—Naked and Not Ashamed. By S. Britton. Our Redeemer Liveth. (A Poem.) By John Harvey. Prisoner for Blasphemy. XVII. By G. W. Foote. A Forgotten Reformer of Last Century. By George Payne.

Heredity and Progress. By J. M. Wheeler.

A Mummer's Wife. By Edward Aveling.

Two Leaves of a Fadeless Rose of Love. (A Poem.) By James Thomson (B.V.)

Agnosticism. (A Review of a Recent Criticism.) By Robert Batho.

Love's Birth. (A Poem.) By Tristram.

Schopenhauer. By James Thomson (B.V.)

Board School Instruction. By Ellen C. Bromhead.

Judea under the Roman Sway. By W. C. M.

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—Part X. The Jew Hunt—Part XI. The Jew Hunt (concluded).

Now Ready.

PART XII.—THE CRUSADES.

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.

NOW READY.

VOL. I., including Parts I. to IX.

Price One Shilling.

144 pp. Bound in handsome wrapper.

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

# BOTH SIDES.

Being the arguments (fairly and concisely put) on BOTH SIDES of 26 Questions of the Day.

Invaluable to Political Convassers and Debaters.

Price 7d. Post Free.

E. HOWARD, 169 Romford Road, Stratford, E.

REDUCED TO SIXPENCE.

# ARROWS OF FREETHOUGHT.

By G. W. FOOTE.

Progressive Publishing Co., 28 Stonecutter St.

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

NOW READY.

# Bible Contradictions,

Being PART I. of a BIBLE HANDBOOK FOR FREETHINKERS AND INQUIRING CHRISTIANS.

EDITED BY

G. W. Foote and W. P. Ball,

WITH A

Special Introduction by G. W. Foote.

STITCHED IN WRAPPER.

PRICE FOURPENCE.

Progressive Publishing Co., 28 Stonecutter St.

Now Ready.

# Bible Romances

(SECOND SERIES),

By G. W. FOOTE.

In Handsome Wrapper. Price Ninepence.

Progressive Publishing Co., 28 Stonecutter St.

# MISTAKES OF MOSES.

By R. G. INGERSOLL.

The only Complete Edition published in England; accurately reprinted from the Author's American Edition.

WITH A BRIEF

INTRODUCTION by G. W. FOOTE

A Handsome Volume of 136 pp.

Paper Covers, 1s. Bound in Cloth, 1s. 6d.

Progressive Publishing Co., 28 Stonecutter St.

# MANCHESTER SCHOOL BOARD ELECTION.

—1885—

To the RATEPAYERS OF MANCHESTER.

LADIES AND GENTLEMEN, In consequence of serious disagreement amongst the supporters of religious instruction in Board Schools, the forthcoming School Board Election is to be a contested one.

I have been invited by a number of electors to allow myself to be nominated as a candidate who is in favor of the discontinuance of Religious Instruction in Schools maintained out of the public funds, and I have had much pleasure in acceding to the request.

In my view public money ought not to be employed for the purpose of teaching subjects upon which opinions widely differ, and which a large and increasing class of people look upon as valueless. The various sects and churches are so anxious, and so well able, to undertake the religious instruction of the young, that those who desire their children to receive such instruction cannot have the slightest difficulty in securing it for them. On the other hand, those who deny its value, and those who whilst in favor of religious instruction, disapprove of its being given in Board Schools, have good cause to complain that public money is applied to purposes which they conceive to be improper.

The position I adopt is, in fact, the one originally held by the non-sectarian party, and clearly set forth in the address of their candidates in 1873. That address was signed by the following persons:

W. MCKERROW, JOHN WATTS, LYDIA E. BECKER, W. M. BIRCH, JUN., WILLIAM HUGHES, STANWAY JACKSON, JOSEPH PHYTHIAN, JOHN SLAGG, JUN.,

and it includes the following declaration:—"While grateful for the law which makes elementary instruction the right of every child, we look forward to a time when all instruction given in public schools, at public expense, shall include only that on which all agree, while all controverted subjects shall be left to those who best appreciate their value, and who are best qualified to teach them effectively."

It is a curious fact that those who have raised the outcry against "over-pressure" are the very persons who strongly insist upon the necessity of religious teaching. I am, however, of opinion that the attempt to force upon the immature minds of children the religious subjects included in the code of the Manchester School Board, greatly increases the danger of over-pressure.

For the above reasons I advocate the total abolition of Religious Instruction in the Board Schools.

I am in favor of Free Education. It is in the interests of the state that education has been made compulsory, and, therefore, I consider that the state should bear the cost. Meanwhile, pending the accomplishment of this reform, I should carefully consider all cases of hardship arising from the exaction of school fees, and would use my utmost endeavor to lessen the suffering and humiliation inseparable from an appeal to the Guardians.

I am deeply interested in the spread of education and in making it broad and efficient, and shall, if favored with your confidence, be prepared to give the necessary time and labor for fulfilling my duties as a member of the School Board.

GEORGE PAYNE, 20 Kennedy Street, Manchester, Oct. 24, 1885.

THIRD EDITION!!

# RANDOLPH CHURCHILL:

THE Woodstock Bantam.

By G. W. FOOTE.

Price Twopence. Price Twopence.

Stitched in Neat Wrapper.

"A scathing commentary on several salient features in the career of the member for Woodstock."—People's Journal (Dunder).

"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' Newspaper.

Progressive Publishing Co., 28 Stonecutter Street.

# THE GENERAL ELECTION.

THE READERS OF THE "FREETHINKER" are asked to question all CANDIDATES AT PUBLIC MEETINGS if they would support a motion for the

SUNDAY OPENING OF THE NATIONAL COLLECTIONS,

and to forward the replies to the office of the NATIONAL SUNDAY LEAGUE, 89 New Oxford Street, London, W.C.

HENRY SAVERAUX, Secretary.

# DARWIN MADE EASY

By Dr. E. B. AVELING.

PRICE TWO SHILLINGS.

The best Popular Exposition of Darwinism in the Market.

Progressive Publishing Co., 28 Stonecutter St.

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.

REDUCED TO SIXPENCE.—Christians should read it, Freethinkers study it, Jews prize it. Most important discussion, by Agnes Rolfe Wilkie and Arthur B. Moss, on "Was Jesus an Impostor? Was he God or Man? Did he Perform Miracles, or Delude the People? Or was he Ignorant and Mistaken?" All these questions answered. Also Sixpence, "Waves of Freethought," by Arthur B. Moss. Progressive Publishing Co., 28 Stonecutter Street.

# 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 GRACECHURCH ST., E.C.

# THE JEWISH LIFE OF CHRIST.

Being the "Sepher Toldoth Jesu," or Book of the Generations of Jesus. Edited (with an Historical Preface and Voluminous Notes) by G. W. Foote & J. M. Wheeler.

Paper Covers—PRICE SIXPENCE. Superior Edition (printed on fine paper and bound in limp cloth) ONE SHILLING.

# 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 APPETITE, 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 cold. Prepared only by GEORGE THWAITES, 2 Church Row, Stockton-on-Tees. Sold at 1s. 1d. and 2s. 6d. per box, or by post for 15 or 20 Penny Stamps. A Price List of Herbs free.

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, 21. 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 18-carat gold, 15s. Painless extraction daily with gas, 6s.; without 1s.; stopping, 2s. 6d.—MR. STANTON, R.D., 128 Strand, London. Hours nine to eight.

J. WORSTER, WINE AND SPIRIT MERCHANT, "Duke J. 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.