

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. V.—No. 45.]

NOVEMBER 8, 1885.

[PRICE ONE PENNY.]

COMIC BIBLE SKETCH.—No. 139.



THE WOMAN OF SAMARIA.

*"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband."—JOHN IV., 17, 18.*

## GLADSTONE ON GENESIS.

WHAT'S in a name? asked Shakespeare. Begging his bardship's pardon, a great deal. The swan of Avon did not live in an age of popular authors and fashionable magazines. He knew nothing of the editorial method of catching the public with a big name. His own immortal works had a very small sale, and brought him no profit. They were written for the stage, where they were chiefly "published," and helped him to keep the theatrical pot boiling; but beyond that they were a source of no revenue. Things are altered nowadays. People worship great names, and if a man has what is called a "reputation" they will listen to him on any subject even if he knows it as intimately as Artemus Ward knew science, which he was free to lecture on with an imagination untrammelled by the least acquaintance with the subject. This is the only way in which we can account for the success of Mr. Gladstone's article on the "Dawn of Creation and of Worship" in the *Nineteenth Century*. The magazine rapidly ran out of print and is now in its second edition, although we have no doubt an extra number of the first was printed. Mr. James Knowles is a sharp man of business, and by giving Mr. Gladstone's article the place of honor in his magazine he calculated rightly on a big sale, even if all the other contents were rubbish.

We have read Mr. Gladstone's article through, and we can heartily recommend it to all hasty people as an exercise in patience. It is pedantic in phraseology, dull as ditch-water, and dry as a remainder biscuit. Never in the whole

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course of our reading have we seen such childish absurdities, and puerile arguments, dressed up in such a pretentious garb. Mr. Gladstone has a solemn way of talking and writing which imposes on ordinary minds, and especially on ordinary British minds. His style is prelatial; and we venture to think that if he had not been a great political orator he might have been a great bishop.

What strikes us most forcibly in Mr. Gladstone's article is the fact that he is about a hundred years behind the time. He wastes his labor on textual criticism, as though the mysteries of the universe could be deciphered by ascertaining the precise meaning of a disputed passage in an ancient document, written nobody knows when, where, or by whom. He seems to have never heard of Darwin or Haeckel, Broca or Vogt, Spencer or Tylor. He talks utter nonsense on scientific matters that are within the range of a well-educated schoolboy; and his notions of light and heat are enough to make Tyndall's hair stand on end. He seriously cites the "Vestiges of Creation," which was never up to date, and is now very much out of date, in a manner that would disgust Mr. Grant Allen, who has just said some very plain words on that "popular" volume in his admirable little book on Darwin. He quotes Whewell "who half a century ago discussed" the nebular hypothesis, and advances Dr. McCaul as a scientific authority. Yet, for all that, Mr. Gladstone is an Evolutionist; only he believes in "Evolution in its highest form." He claims Moses as the master of biology, and finds the Evolution theory in St. Paul, Eusebius and St. Augustine, with occasional corroborations in Dante and Luther. Our readers will thus see that if Mr. Gladstone is

an old-fashioned thinker he is a very new-fashioned Evolutionist. We advise Professor Huxley, now he has a little more leisure, to look up Mr. Gladstone and get a few fresh hints for a new edition of "Man's Place in Nature."

Mr. Gladstone has made a study of Homer, and he finds in the monarch of ancient poets "characteristic resemblances to the Hebrew tradition." He asserts, therefore, that both had a common origin, just as the marks on horses and donkeys show that they are related to the zebra. But what Mr. Gladstone means by "a common origin" is that the Greeks borrowed of the Jews. This is not development, but imitation; and it is safe to say that there never was a people who imitated so little and originated so much as the Greeks. If there was any borrowing in the case, it was more probably done by the Jews, who have practised that game ever since the Exodus. They borrowed their Satan, their doctrine of a future life, their heaven and hell, their angelology and their demonology. With great perceptive powers, they have shown no creative ability, and their whole literature, since their Scriptures closed, has consisted of tiresome commentaries. Men like Spinoza and Heine have had to step outside Judaism before they could do justice to their exceptional faculties; and the chosen people recognised them at once as black sheep.

The "common origin" of ancient myths does exist, but it must be sought elsewhere than Mr. Gladstone suggests. Given a certain state of culture, and man's ignorant imagination will weave a certain mythology out of the aspects of nature. Comparative Mythology shows us the same ideas always occurring in the same stages of mental growth. Similarly, the child beats its doll, and the undisciplined man kicks an object that annoys him; both being, for the moment, on the same intellectual level.

Dr. Réville, whom Mr. Gladstone is replying to, charges the Creation Story with containing "scientific errors." Mr. Gladstone mentions three, and treats them very solemnly in several dreary pages. They are familiar, with many more of the same sort, to every Freethinker; yet Mr. Gladstone discusses them as though the world had only just heard of them. He should read Ingersoll's "Mistakes of Moses," where he would find dozens of "errors," set in the light of common sense, and further illumined with coruscations of wit. How Mr. Gladstone defends Moses and the inspiration of the Bible against Dr. Réville, on these and other points, will furnish us with a good deal of entertainment in another article.

G. W. FOOTE.

(To be concluded).

### THE CHURCH IN DANGER.

THE enfranchisement of two millions of the unprivileged classes has aroused and alarmed the Church. Apathetic in the midst of the real human evils of ignorance, oppression, war, poverty and bigotry, which it has rather fostered than remedied, it is up in arms the minute its own interests are imperilled. From one end of the country to the other its high-paid dignitaries are loudly beating the "drum ecclesiastic" to the old tune of "The Church is in Danger." In many parishes the pulpit is being turned into an election stump wherefrom to denounce the wicked infidels and sacrilegious monsters who are bent on robbing God and destroying the national religion. When a church dignitary opens his mouth we know he is sure to put his foot into it. Somehow or other parsons are bound to touch the question of Church property. Evidently it most comes home to them. The bishops, who know that in any rearrangement of the present divine state of things they, poor creatures, are but too likely to suffer, are foremost in "charging" against the enemy. Bishop Thorold declares he knows fifty parishes where Christianity would cease to be taught if Disestablishment were brought about—which is highly complimentary to the clergymen of these parishes. Bishop Lightfoot believes that the residuary legatees of the Church would be irreligion and Atheism; and the Bishops of Peterborough, Chester and Lichfield follow in the same strain. Cardinal Newman hopes the Protestant Church will be maintained as a bulwark against Atheism, and Canon Liddon goes to Dr. Dollinger for an expression of opinion that the ruin of the State Church will mean the downfall of religion.

The Archbishop of Canterbury, who rivals "Soapy Sam," of Oxford, in suavity, and the late Lord Beacons-

field in "oracular sentences of deep no meaning," declares that the Church is "freely established," and that "when tithes go all morals of property go," as if he was not quite aware that the Church is bound to teach according to the formulas directed by the State, and as if he did not know that the property given to the Church by the "individual Christians," of which he boasts, was given for the most part to teach something very different from what the Church of England now teaches, and, for the rest, with the entire knowledge that it is subject to State control. The State has ever held the fee simple of tithes in its own hands, and has again and again altered the conditions upon which they were held. Henry VIII. did not scruple to change them, nor did Mary, nor Elizabeth.

In view of the craft being in danger, all the discordant elements are united. High, Low and Broad Church—Attitudinarians, Platitudinarians and Latitudinarians—are at one upon the fundamental question of cash. When they do agree, their unanimity is wonderful. Time was when the Ritualists, finding the yoke of State control too burdensome to bear, actually drew up schemes of disestablishment; but since so many High Church bishops have been appointed, and the Ritualists find that they can do pretty much as they like, even in churches with evangelical congregations, they have altered their tune. The less stupid kind of parsons are trying to put off the evil day by urging Church reform, doing away with absenteeism and the traffic in livings, reducing the bishop's salaries, and making all seats free, etc. This tinkering may prove beneficial, and will be vitally necessary to the Church when disestablished; but objections to the Establishment, on the part of the vast number outside its pale, rest on principle, and will not be obviated by any internal reforms. Disestablishment is not only desirable, it is inevitable. And because it is inevitable it needs no precipitation. Thorough and effectual Disestablishment will be worth waiting for. The favoring of one privileged sect at the expense of the rest of the community is an anomaly which an era of democracy is bound to sweep away. The declaration of Lord Salisbury, that he will defend the Church to the uttermost, is on a par with that of the former Earl Derby that his mission was to stem the tide of democracy. Radicals will rejoice, for the more surely the Tory lords stake their existence upon upholding the Church, the more surely will their own privileges be in danger. The dawn of progress can no more be stayed by Conservative politicians than the Church can be preserved by the clamor and hooting of church owls dazzled by the daylight.

J. M. WHEELER.

VICTOR HUGO AND THE BISHOP.—In 1878 the centenary of Voltaire's death was celebrated in Paris, and Victor Hugo delivered the splendid Oration which we have published. The Bishop of Orleans addressed a remonstrance to Victor Hugo on the occasion. The following letter of Victor Hugo's to the bishop will show the kind of sympathy this great Republican had for leading churchmen:—"Monsieur,—You are guilty of imprudence. You remind those who might have forgotten it that I was brought up by a churchman, and that, if my life began in prejudice and terror, it was the priest's fault, not mine. That sort of education is so fatal, that at nearly forty years of age, as you point out, I was still under its influence. All that has been said before. I don't dwell on it. I have a certain contempt for mere utilities. You insult Voltaire, and you do me the honor to revile me. That is your affair. You and I are two men, better or worse; the future will decide between us. The moral sense is so imperfectly developed in you that you reproach me with the very act which does me honor. You undertake to read me a lesson. By what right? Who are you? Let us come to the point. Let us see what a thing your conscience is, and what mine is. A single comparison will suffice. France has lately passed through an ordeal. France was free. One night a man treacherously seized her, overthrew her, and gagged her. If a nation could be murdered, that man would have murdered France. He brought her near enough to death to reign over her. He began his reign—since reign it was—by perjury, ambush and massacre. He prolonged it by oppression, by tyranny, by despotism, by an indelible parody on religion and justice. He was at once a monster and a pigmy. For him were sung the "Te Deum," the "Magnificat," the "Salvum Fac," the "Gloria Tibi," and the rest. Who sang them? Ask yourself. The law abandoned the people to him, the Church surrendered to him the Almighty. Justice, honor, country gave way before that man. He trampled under foot his cath, equity, good faith, the glory of the flag, the dignity of man, the liberty of the citizen; that man's prosperity perplexed the conscience of mankind. This lasted nineteen years. During that time you were in a palace; I was in exile. Sir, I pity you.—VICTOR HUGO.

## ACID DROPS.

A REVIVAL meeting in Virginia was broken up by a dog who began munching the sacramental bread. The leader administered a vigorous kick, whereupon the owner and his son expostulated so emphatically that the meeting had to be closed to prevent a fight. One of the ministers said he was convinced that the Devil was in the dog, and the *Christian Herald* thinks he may have been right. The most important consideration in this affair has remained unnoticed. The dog has partaken of the body if not of the blood of Christ. After taking the sacrament he must be admitted to heaven. Will Christian papers kindly enlighten us upon the problem of the salvation of animals? Many of the dogs of our acquaintance are more worthy of it than some of the Christians.

THE *Christian Commonwealth* has to condemn "a dishonest transaction" of which that bright and shining light Mountebank Talmage has been guilty. The sermons he preaches here are published almost immediately in America and are announced to the public there as having been just telegraphed across the Atlantic. Talmage is charged with having sold copies of the sermons in question to enterprising publishers before he left America; the dates and places at which he should deliver them having also been arranged so that the sermons could be issued as freshly telegraphed matter. Well, we suppose Talmage received a good price, and if the "whole transaction is as disreputable as downright falsehood" there will be no particular injury to Talmage's character or the general reputation of Christian preachers.

DR. PARKER holds that "creation" and "evolution" may mean the same thing if we can only get over the difficulty of words. Very good, and on the same terms Theism and Atheism will be discovered to be closely akin as soon as Atheism is triumphant.

WE read in a Christian journal that a quantity of jewellery consisting of rings, brooches, bracelets, etc., was "given to the Lord" during a conference. We should like to have seen the Lord receiving them, and still more wearing them. Fancy Jahveh in civilised costume decorating himself with earrings and with bracelets, which he would probably mistake for nose-rings, and with the other gorgeous trivialities so attractive to savages and their deities. If he only would tattoo himself and arm himself with a few weapons of slaughter the model would be complete and might be exhibited at Madame Tussaud's.

THE polygamy which is part and parcel of the Mormon religion is being put down by law in America. Hiram B. Clawson has been fined 300 dollars and sent to the penitentiary for six months to study the question of religious liberty in matrimonial matters. Judge Zane said that the law "does not allow the institutions upon which society rests to be attacked by religion any more than any other means." He quoted a dictum by "the greatest commentator upon the common law who has ever lived," which says that polygamy is condemned by the New Testament. We defy Judge Zane or any one else, to find a single passage in the New Testament against polygamy, except perhaps in bishops. Even the injunction that a bishop should be the husband of one wife may be directed against celibacy and its temptations to a loose life rather than against polygamy. If we read the passage as meaning that a bishop should be the husband of at least one wife we should be doing less violence to the text than Christian sects commonly exercise upon passages that need plausible distortion to favor special views.

GOD has been worse than the Mormons. He never married. The plea that his illegitimate offspring was his *only* begotten, i. e. of no more force morally than the servant-girl's excuse that her baby was only a little one. Besides God's excuse is hardly truer. "Sons of God," presumably thousands in number, and evidently inheriting their parent's rakish propensities, came down from heaven and so carried on the same old game with the fair daughters of men that the old gentleman became disgusted with the repetition of his own freaks and had to drown the world as the only way to end the growing scandal. But Jesus was not only "begotten" before the foundations of the world. He was also born again of a betrothed wife. God did not marry her before making her the mother of his son. Couldn't he have contrived some way of avoiding seduction of the Mother of God and bastardizing the Savior of a world? Did he wish to sanctify illegitimacy and the breach of the most sacred obligation known on earth? Christians are invited to answer.

THE *Brighton Daily Gazette*, in a "contributed" article on "The Coming Struggle," represents the Secularism of people as a *shadowy material* Pantheism. It complains that agitators do not address themselves to the "industrious middle-class, but go down still lower" to the democracy. The pious writer is filled with feelings of "pity and confusion" for these "poor misled ones," but he also fears them. He finds that "the rising tide of infidelity is arousing the indignation of a Christian nation," and he calls upon every citizen to "resolutely discountenance and actively oppose all shades of religious unbelief." In plain

English, persecution, not argument, is the besom that this Mrs. Partington relies on for sweeping back the inflowing Atlantic of popular Secularism.

GOD has graciously favored the Newfoundland fishermen with a hurricane. He has wrecked 80 vessels, drowned 300 human beings, and left 2,000 people destitute on shore. Five steamers have been dispatched to render the assistance which God the destroyer refuses to his starving children.

THE ratepayers of St. Botolph, Aldgate, have held a meeting to protest against the tithes levied on them. Next day a petition signed by 550 householders was presented to the Court of Common Council. In Aldgate the tithe is 2s. 9d., in the pound, but the assessments for this purpose were not raised from their ancient amounts till, in 1880, the owner of the tithes determined to enforce his right to the utmost. An Act was then passed regulating the amount payable. The only satisfactory Act will be one sweeping away all such monstrous charges.

A CORRESPONDENT of the *Church Times* declares that the Salvation Army is making little progress in India. "Major" Tucker, who has assumed a method of life more eccentric than that of even the wildest and most fanatical of the Army at home, is the chief curiosity. The natives ask if "General Booth" has founded a new religion.

IN addressing a Salvation Army meeting in Illinois, recently, a young lady convert said she wished to God she was a double-barreled shot gun, loaded to the muzzle, so that she could shoot salvation all over the civilised world.

THE Bishop of Liverpool is so much in love with a State Church that sooner than see it disestablished he would hail the coronation of the next sovereign in Westminster Abbey by Mr. Spurgeon. In other words, so long as the Church is kept in existence, Bishop Ryle does not care what it teaches. What a professional view of the subject! Maintaining places and salaries for sky-pilots is thus the sole end of the establishment. We thank his lordship for corroborating the opinion we have always entertained.

THE *Pall Mall Gazette* has grown remarkably pious since its editor took to courting "Christian support" in his Purity Crusade. It now poses as the champion of religion, as though there were not a host of weekly papers entirely devoted to that object. Its latest move is defending the State Church against the "rash attacks" of Mr. Chamberlain. Yet remembering its old attitude on this subject, it explains that while no Liberal would think of setting up a State Church if we were beginning afresh, Liberals would do well to keep it now we have got one. Besides, it urges, "the State Church in England is practically out of danger of serious attack."

THE reason assigned for this remarkable confidence, which does not seem shared by the bishops, is that "the English people are in the main a religious people," and that therefore "a crusade against the Establishment that is led by Mr. Chamberlain, Sir Charles Dilke and Mr. Bradlaugh, is not a Crusade which any wise Churchman need fear." Well, we shall see. Two-thirds of the English people never go to church or chapel, and the working classes are notoriously indifferent to religion. If the Church can win the support of these against the Radical leaders, we shall confess that the age of miracles is not yet past.

A CAT, evidently of episcopal proclivities, has got into the internal machinery of the organ of St. Edward's Church, Leek, and refuses to come out. Being a vigorous old stager he has improved his opportunities and has broken many of the "trackers," perhaps in rushing after the mice or in attempting to play the organ in too feline a fashion. At divine service the other Sunday the congregation were edified by the far from melodious effects extorted from the instrument by the combined efforts of the organist and the cat. They think of having a ferret hunt to drive the new performer out of his stronghold. If this could be done in church time it would render the service lively and would solve the great problem of how to draw the masses to church. If the parsons accept our suggestion we will help them to make out the advertisement and will ensure them a splendid house.

MR. WHITE, a shopkeeper of the village of Long Sutton in Lincolnshire, has been boycotted by his vicar for daring to be a Liberal. A letter from the parson's daughter to Mrs. White, announcing this piece of clerical tyranny runs thus:—"I am sorry to say that Mr. Lowe says he must withdraw his custom from your husband. I am sorry, because you have been always so pleasant and obliging. I think it is a pity if your husband thinks such horrible things that he does not keep them to himself instead of trying to infect other people. It ought to be kept like fever or small-pox, for I am sure such opinions are equally dangerous to the general public." The pastor and master of the locality also refuses to allow the use of the national schoolroom to the Liberal candidate because he is "ready to rob the Church," that is, he favors separation of Church and State. This is how parsons teach the poor benighted natives justice, impartiality, courtesy, and so forth.

LAST week there was a very violent row in a church on Staten Island; a Catholic priest decamped from Toledo, (Ohio) with \$6,800, after having been unduly intimate with a woman; and a clergyman at Chester (Illinois) was deposed for drunkenness. These things indicate that the fall campaign against Satan is about to open.—*Truthseeker.*

THE new Lord Shaftesbury, unlike his pious father, is a High Churchman and a prominent member of the Romanist Society which assumes the manner of the "Church of England Working Man's Society;" of whom, by the way, we believe the majority of the members move in social positions nearer that of Earl Shaftesbury than that of Hodge the laborer.

MR. J. E. MOSS, Conservative candidate for the Southport division of North-West Lancashire, is vigorously blowing his pious penny whistle. He reminds the electors that "Fear God and honor the king" is a divine commandment, and calls upon them to resist the Atheism which is spreading in England, and which, when it has robbed us of God, will very soon leave us without a king. How these Conservatives do hate Freethought! And very rightly too, for it is their only real enemy. All other Radicalism is half-hearted and ineffectual.

THE Church candidates at Sheffield have jointly issued a wonderful address to the electors, in which, among a number of similar truths, they inform the public that Free Education is a violation of Magna Charta, a document which perhaps none of them has ever read. They also say that education without religion is a curse rather than a blessing. So it is, to all the rogues and sharpers of society, and their name is legion, who batten on the ignorance and piety of their fellow-men. Even a Church candidate may light upon a truth now and then, although he is pretty sure to misunderstand it.

W. H. HURLBERT, an American, writing on State Christianity and the French Elections in the *Nineteenth Century*, attempts to make out that the recent reaction manifested in the French elections was brought about by irritated religious sentiments. As, however, he gives no evidence of this beyond a monarchical manifesto which complained of the Republicans waging a perfidious war against religion, we find quite sufficient cause for the reaction in the disastrous foreign policy and excessive taxation without giving much weight to the religious sentiment.

THE Vicar of Gernansweek, North Devon, received a horse-whipping from a farmer outside church a Sunday or so ago. It was something about burying the farmer's daughter, but it is expected full particulars will come out before the police court.

TASMANIA abounds in Scriptural names, and a recent issue of the *Mercury* contains a sub-leader urging Parliament to do away with such names as Jerusalem, Jericho, Lake Tiberias, and River Jordan, and adopt names more in accordance with the fitness of things. The climax has assuredly been reached in the proposal, which has recently been introduced into the House of Assembly to expend £500 on "widening the road to Paradise."

MR. J. MINAHAN, the policeman who was turned out of the force for giving evidence against Mrs. Jeffries, the notorious procuress, writes to the papers directly contradicting Sir William Venables Vernon Harcourt's statement that he had no part in hushing up that case. He says: "It was amusing to hear the ex-Home Secretary preach to the people of Derby on the Ninth Commandment, the very one which he had broken so often with regard to me. I quite expected him to follow it up with an exposition on the Seventh Commandment, but was disappointed to hear nothing respecting that clause of the Decalogue." Mr. Minahan knew too much of Mrs. Jeffries' customers for his evidence to be allowed to come before a jury.

DR. DIPLOCK has exceeded his duties as a coroner. At a recent inquest, Mr. Nash, of Latimer Road, refused to be sworn, giving as his reason that he had no religious belief. He was ordered, however, to remain until the close of the proceedings; and on questioning the coroner's right to detain him, he was informed that the coroner was the judge of his own court. Next time a Freethinker is placed in the same predicament as Mr. Nash he should say to the coroner, "Do you wish me to stop as a juror or a witness?" If the answer is "Neither," let the Freethinker quietly walk out of court, and let the coroner arrest him if he dares. From the report, we fear Mr. Nash did not ask this question; and it appears to us that he will therefore have to pay the fine which Dr. Diplock imposed on him for leaving the court.

THE *Christian Herald* says:—"Pope Leo has taken up his favorite autumn amusement, lark-catching in the Vatican gardens. This sport seems a strangely cruel pastime for the infallible head of a Christian Church. Numbers of fine singing larks are blinded with a red-hot needle, and concealed in cages in a laurel grove, where flocks of larks fly across from seaward during their autumn migrations. The blind songsters decoy their fellows by their loud strains, and nets are then deftly dropped over the unlucky birds attracted. The Pope gets very angry with any awkward attendant who fails to drop the net at the critical moment, and himself often extricates the birds, and kills them in the

approved fashion, by crushing their heads between thumb and finger." Whether this is a *bond-fide* illustration of Christian inhumanity or only a specimen of the slanders that Christians invent and circulate for each other's benefit, we cannot say.

BISHOP ELLICOTT, who ought to know all about it, has been discoursing on "The Future of Man." After putting aside the theory of evolution, because it affords no ground for concluding that man's lot after death will be different from that of the animals which were his progenitors, he declares with all the confidence of a well-salaried Father in God, who has both received the Holy Ghost himself and is able to dispense it to others, that "The truth is this: the existing state of things will be brought to a sudden termination by the return of the Lord, under circumstances of great majesty and glory to this earth." The bishop, one would think, had the very latest information on the subject. Yet his only authority for his catastrophic theory is the statement of Jesus that he was coming again and that in the lifetime of the then existing generation. As Jesus is long since over-due we suppose he has forgotten the matter or lost his way amid the galaxies of stars.

FROM the same source Bishop Ellicott tells us that after the sudden termination of all things there will be a separation of the good and evil, and that this separation will be final and eternal. The goats will fry for ever in burning hell while the sheep eternally celebrate the marriage of the Lamb. We are afraid that since the time of Jesus there has been too much interbreeding for even celestial cattle-dealers to accurately determine the species. Hair and wool are curiously mixed in most of us, and it will be a mysterious providence indeed which gives a harp to Bishop Ellicott and a gridiron to Charles Darwin.

THE priests detest education as the Devil does holy water. They can only tolerate it when the control is in their own hands. The Rev. Father Searle, preaching on the School Board election, resents the "diabolical attempt" made by the Liberal party—or "infidels," as he calls them—to rob the people of their faith and make them Protestants or infidels. He denounces the School Board expenditure as "an iniquity," and says that "the Protestant and Catholic people should exercise their rights and do their duty by refusing to send their children to Board schools," which are only horribly insidious means to "corrupt them, and rob them of morality and religion, and give them a degraded system of mere secular instruction that would make them the hopeless, hapless slaves of an aristocratic State." Fortunately the great and glorious work of national education is beyond the reach of priestly bigotry, which can only gnash its teeth in impotent rage at its own impending ruin.

THE obituary notice of Bishop Fraser in the *Church Times* is characteristic. After declaring that he "never cared to make himself master of the things which it is the special business of a bishop to know," it expresses deep regret "that Bishop Fraser should have passed away without a word of contrition for the enormous evil which he has brought about. Perhaps, indeed, he did make some death-bed statement on the subject; and if so, the sooner his friends give publicity to it the better it will be for his memory." After this it ends with the customary "*Requiescat in pace!*" We fancy Dr. Fraser's ghost would hardly rest in peace if it saw a copy of the *Church Times*.

THE Dean and Chapter of Manchester cathedral have drawn up a long prayer to the Almighty, asking him to see that a good successor to Dr. Fraser is appointed. The joke is that these two sky-pilots are the very persons who will be formally called upon to elect a new bishop. The Crown will furnish them with the name of its nominee, they will then seek the guidance of the Holy Ghost, and they will infallibly find, as is the rule in such cases, that the Crown and the Holy Ghost fix upon the same person. What a roaring farce it is, to be sure! It has gone on for ages, but the Dean and Chapter of Manchester are the first who have ever had the cool hypocrisy to play it in this public fashion.

IN Essex the tithe rent-charge is said to average nearly 10s. per acre. No wonder we hear continually of agricultural depression. The Essex Chamber of Agriculture have passed a moderate resolution declaring that the time has arrived when tithes should be redeemed.

THE *Church Times* declares that "to the ultra-Protestant party the words of the Psalmist were always applicable—'As soon as it was born it went astray and spoke lies.'" The *English Churchman* retorts that the Ritualists are "perjured priests and Romanists in masquerade." How these Christians love one another!

SLATER TESTIMONIAL FUND.—W. Bell, 5s.; Rotherhithe Branch N. S. S., 10s. 6d.; W. Brierly, 10s.; J. Brierly, 7s. 6d.; Miss E. Gately, 2s. 6d.; R. Daniels, 5s.; A. Baker, 2s. 6d.; E. Smith, 1s.; J. Greenall, 6d.; T. Gaskell, 6d.—W. H. REYNOLDS, Treasurer, Camplin House, New Cross, S.E.

"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. 8, Hall of Science, Old Street, London, E.C.; at 11.15, "Churchill's Programme"; at 7, "An Hour in Heaven."

NOVEMBER 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.

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SWINDON.—Mr. Barrett, 4 Marlborough Street, Westcott Place, supplies Freethought literature.

F. E. SIMS.—We have no reason to doubt the sincerity of Father Ignatius.

H. LANGDON, General Secretary of the United Kingdom Pilots' Association, sends us a circular calling attention to the grievances of the pilots, but without stating exactly what those grievances are.

J. S. D.—We have no idea what book the reverend gentleman read from. You should have asked *him*. His explanation of the miraculous supply of quails is ingenious, but it won't hold water.

F. BEALE.—Thanks. See "Sugar Plums."

J. CALLAGHAN.—Your sentiments are admirable, but you are no poet. FREETHINKER.—It is a good retort of the Protestant on the Catholic, but we are against them both.

W. JUMP.—We shall be out of pocket by the debate if the Rev. P. Hains accepts our challenge, but we proposed such conditions so as to leave him no escape.

J. E. ROUSE.—The contradiction on p. 25 of the "Bible Contradictions" is a real one. The verse in Luke promises the Holy Ghost's assistance to the disciples in Jesus's lifetime; the verse in John says that the Holy Ghost will not assist them till after his death. Of course we are not offended. Yours, or anybody's honest criticism, is not an offence, but an honor.

J. A. LAMPARD.—The poor boy's sketch stands no chance for the prize, which is awarded according to merit. We print for our readers, and not for ourselves.

J. G. DAVEY.—Thanks. Such cuttings are always welcome.

A. J. APPLETON suggests that the prison loaf in the window at Stonecutter Street should be varnished for preservation, but we prefer to let it tell "a round unvarnished tale."

GUARDIAN OF THE POOR.—We shall say more about the case when it is over.

F. CLAYDON.—Unfortunately we have no room for politics.

E. SIMS.—Thanks. See "Acid Drops."

H. WEBSTER.—We are very much obliged.

WALTER C. HART.—The "ends of the earth" or "ends of the world" are spoken of in Isaiah xl., 28; Proverbs xxx., 4; Job xxviii., 24; xxxvii., 3; xxxviii., 13; Psalms xlvi., 10; lix., 13; lxx., 5; lxxvii., 7; xcvi., 3; cxxxv., 7; and in many other passages. The "four corners of the earth" are mentioned in Rev. vii., 1.

H. BARKLEY.—Thanks for the joke, and also for the *Manchester Sunday Chronicle*, which seems an outspoken paper.

T. D. HARRIES.—A well-written letter ventilating progressive views in the local press is always of service.

T. JARVIS.—We regret to hear of your Society's difficulties at Tunbridge Wells, but we fancy from the tone of your letter that you will surmount them. Peg away! as Lincoln said.

C. K. LAPORTE.—Shall appear. We are only waiting for room. Glad to hear the *Freethinker* is doing good in such unlikely quarters.

R. ROSETTI informs us that the *Freethinker* may be found on the table of the Monarch Coffee Palace, Bethnal Green.

A. DICKSON.—The third article of the Church of England declares that Christ "went down into hell."

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.—Brighton Daily Gazette—Evening North Wilts Herald—Daily Free Press—Monroe's Ironclad Age—Chat—Newcastle Weekly Chronicle—Wigan Examiner—Bath Herald—Buenos Ayres Herald—Oldham Chronicle—Truthseeker—Boston Investigator—Lucifer—North British Daily Mail—Peterborough Express—Winning Breeze—Sunday Chronicle—Manchester Evening News—Haverfordwest Telegraph—Liberator—Bath Herald—Liverpool Mercury—High and News.

## "FREETHINKER" PRIZES.

NONE of the drawings for the November 1 competition are fit to take the prize, except that of F. Wilcockson, who is withdrawn from the competition and will be paid independently for his sketches.

Commended and may be used: F. Seymour, J. Wright, F. Brider, Harry Harrison.

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.

THERE was a splendid audience at the London Hall of Science last Sunday evening to hear Mr. Foote's new lecture on "God's Mother." This evening (November 8) Mr. Foote will lecture in the same hall on an entirely new subject, "An Hour in Heaven." Those who have had "An Hour in Hell" will doubtless come and get a compensation for their sufferings; those who despair of ever reaching Heaven after death will be able to obtain a sight of it now; and those who have secured through tickets will be able to enjoy a foretaste of their coming bliss.

MR. FOOTE'S "Death's Test; or Christian Lies about Dying Infidels" is out of print, and only obtainable now in his collected "Theological Essays." The little work will be entirely rewritten and considerably enlarged, so as to make it a standard on the subject. It will be ready in a few weeks under the title of "Infidel Death Beds."

WE rejoice to see that Mr. H. Richards, the Conservative candidate for Northampton, and the only poor creature the Tories can get to oppose Mr. Bradlaugh, has been defeated in the School Board election for the City of London.

MR. RICHARDS went in strong for the Church programme: religious education, voluntary schools, and all the rest of it. Still, the poor man has failed. What will he do next? Cannot Churchill and Salisbury get up a subscription for him, buy him a small annuity, and let him slumber out the rest of his days in peace.

MESSRS. HIBBERT and Stanley, the Liberal candidates for Oldham, have both pledged themselves to vote for the Repeal of the Blasphemy Laws.

AT one of Professor Stuart's recent meetings in the Tabernacle School, Old Street, he was asked by Mr. Webster whether he would vote for the repeal of the Blasphemy Laws. Professor Stuart replied that he had since read through the acts (what acts?) and would vote for the repeal of such portions as make it punishable for a man to express his honest convictions.

So far so good; but Professor Stuart spoiled it all by adding that the law should maintain the decencies of controversy, a phrase which comes with a remarkably ill grace from one of Mr. Stead's chief supporters, who has been very active in the Armstrong case, and has all along approved the publication of the "Revelations."

WE put this question to Professor Stuart: Does he wish the law to maintain "the decencies of controversy" in other matters as well as in religion; and if not, why not? We venture to tell him that a law which makes a difference between religious and other discussions is a persecuting law, and Professor Stuart is a bigot if he upholds it.

WE put the Professor another question: What are the decencies of controversy? There is a law against obscenity, and there is a law of libel. What other protection does "decency" require? As the famous orator said, we pause for a reply.

NEARLY a hundred thousand of our tract, "The Maiden Tribute to Jehovah," have been circulated. The demand still keeps up, and we have just printed a fresh supply. The other new tract, "The First Woman—Mrs. Eve," has also been exhausted, and we have also printed a fresh supply of that. Our readers will promote the cause more than they are apt to fancy by distributing these leaflets broadcast. We happen to know that much good has already been done.

EVEN in Buenos Ayres there are Freethinkers running the newspapers, and judging by the scraps in the *Weekly Herald* of that city they are of a sufficiently pronounced character.

THE *Kettering Observer* comes down like a sledge-hammer on Mr. T. Bingham, a local opponent of Secularism, who, after thrashing his wife and turning her out of doors, has decamped and left his children without maintenance. A box of tracts about dying infidels was the principal article of furniture in the house.

OUR readers will relish the following remarks of the outspoken Kettering editor:—"Mr. Bingham's zeal was in excess of his knowledge. He was not even conversant with the outlines of

Christian evidences, and yet he was rash enough to rush in and attempt to debate with the trained dialecticians of the National Secular Society. We pointed out that those gentlemen have to undergo a severe examination, not only in Freethought, but in Christian literature before they are permitted to lecture. We happen to know that the examining board is composed of ladies and gentlemen of high scholastic attainments, and, as a mere proof of ability, anyone might be proud to have their imprimatur. Therefore, if simple-minded Christians, who simply know their Bibles to be true, to quote Cowper's words, think to find an infidel lecturer an easy nut to crack they are mistaken; and had better let them gang their own gait, as the canny Scots say."

JAMES THOMSON'S "Satires and Profanities," as our readers may see by the advertisement on our last page, can now be obtained for the small sum of eighteenpence. Thomson was the greatest Freethought poet since Shelley and the keenest satirist since Swift. Never were such vigor, brilliance, audacity and wit, directed against Christianity as in this volume. A hundred years hence it will be prized by all lovers of the literature of freedom. Every Freethinker should find a place for it in his library, read it frequently, and treasure it for his children. We are glad to feel that it is now within the reach of a wider circle of readers.

OUR Christmas Number is on the stocks and will be ready shortly. It will contain an unusual number of good illustrations, including a series of fourteen depicting the Devil's adventures from Genesis to Revelation, and a full page one of "Our Rector" in church, at the Gaiety, and in many other delightful situations. Further details next week.

*Lucifer*, of Kansas, copies from *Progress* the stirring verses by Mr. E. Vans entitled, "Brethren the World is ours."

A YANKEE journalist has been formulating a creed for Agnostics. It runs as follows:—"I believe in the chaotic Nebula, self-existent Evolver of heaven and earth, and in the differentiation of its original homogeneous mass, its first begotten product, which was self-formed into separate worlds; divided into land and water; self-organised into plants and animals; reproduced in like species; further developed into higher orders; and finally refined, rationalised, and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down in the rites and customs of civilisation, under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated heterogeneity, back to the original homogeneousness of Chaos. I believe in the wholly impersonal and meaningless absolute, the wholly un-Catholic Church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in progress everlasting."

## THE EVOLUTION OF THE TRINITY.

(Concluded from page 350).

PANTHEISTIC ideas assisted in the formation of Trinitarianism. If God was all and in all, God was Christ and in Christ, and in estimating the value of apparently Trinitarian passages in the Bible this explanation must be borne in mind.

It must be remembered also that the manuscripts on which the New Testament is founded are far from being originals. They disagree in an enormous number of instances, and the earliest copies extant do not date back beyond the fourth or fifth century. There was thus ample time and opportunity for many forgeries, omissions, interpolations, transcriptions of "glosses" or marginal notes into the text, and monkish corrections of the more prominent instances of the "unsound" Unitarian views of the archaic faith. Transcribers' errors that favored the growing doctrines would tend to be retained, while authentic passages, irreconcilably hostile to them, would be omitted as errors or modified by glosses. The general non-Trinitarian character of the New Testament is, however, a proof that this portion of holy writ has been transmitted to us with a fair amount of faithfulness since the incipiently Trinitarian period at which its text became fixed.

Judged by the standard of the Athanasian Creed, or even of the Nicene Creed, all the early Christian writings were unorthodox; and generally speaking the more ancient and trustworthy the document is the less Trinitarian will it be in its language and doctrine.\*

The First Epistle of Clement, which is one of the earliest of Christian writings, being usually referred to the close of the first century, was subsequently rejected on the

ground, among others, that it treated the divinity of Christ unworthily. This epistle is probably earlier than portions of our New Testament. It was commonly read in the churches, and is included in one of the most ancient collections of canonical scripture.

The Syriac version of the Ignatian Letters has had the words "our God" added to the name of Jesus Christ, which appears in the Greek and Latin versions without this addendum.

Justin Martyr treats Christ as a secondary God, and as the Logos. The Father is "Lord of that Lord who appeared on earth." The Son is distinct in number and identity from his divine Father, but not in will, which always harmonises with that of the supreme God.

Tertullian (about 200 A.D.) guards himself against ditheism, but admits that the Son is entitled to be called God on the principle that "whatever is born of God is God," just as one born of human parents is human. He also denies the co-eternity of Father and Son, saying that "there was a time when the Son was not." He believed that the reason or Logos of God was afterwards converted into the Word or the Son as a real being, having previously been only an attribute. With Origen, Hippolytus (A.D. 220), and the early Fathers generally, he regarded the unity of Father and Son as only unity of affection, feeling and will.

Origen (born A.D. 185), whose death is regarded by Bunsen as marking the end of free Christianity, was highly unorthodox in his ideas of Christ, and in many other respects. Yet his orthodoxy was not impugned till long after his death, and he was claimed by Arians and Athanasians alike, though he agreed with neither. He distinctly says that the power of the Father is greater than that of the Son, the power of the Son than that of the Holy Ghost, and the power of the Holy Ghost than that of other holy things.

The Ante-Nicene Fathers universally admitted the inferiority of the Son, and even the Nicene Creed (A.D. 325) did not assert that the "consubstantial" Father and Son were numerically one, or that the Holy Ghost was also consubstantial and co-equal with the two members of the Trinity, from whom it proceeded. The Council of Nice only decided that Christ was of the *same* substance as the Father, and not merely of *like* substance as maintained by the Arians. Athanasius himself did not go as far as the creed subsequently called after his name. He only advanced the doctrine of the Trinity a stage further than those before him had done. Arius, his rival, though defeated at the Council of Nice, subsequently regained his influence with Constantine, who accepted his doctrinal explanations, and banished Athanasius in his turn. After long and bitter persecutions, the great Christian conflict, in which Athanasius and Arius were the original leaders, terminated, as Hume reminds us theological conflicts always do, in the triumph of the party most opposed to natural reason, the most extravagant opinion necessarily presenting the greatest attraction to the religious mind.

The sadly-neglected Holy Ghost, whom I shall treat with the same scant courtesy that Christians have bestowed on him, was not formally admitted into the Trinity till the Council of Alexandria (A.D. 362). A little while before this, Catholics dared not openly acknowledge this part of their belief. So insignificant and impersonal a thing as the divine influence or breath (*πνευμα*) or spirit would evidently never have been admitted to the high honor of personification and deification if Jesus, the son of "our Father," had not led the way. As it was, he rendered Christ's unique position as Almighty God a little less singular, and he helped to make up the sacred number three. Admirers of the Holy Influence were gratified, and the doctrine of compound deity was strengthened and consolidated to the satisfaction of worshippers of Son and Ghost. Gradually from being only God in an inferior sense, the Ghost was raised to a perfect equality with Father and Son. The composition of the Athanasian Creed, about 600 A.D., may be regarded as marking the completion of the process. Six hundred years for the evolution of a doctrine will, however, not seem an excessively long period when we remember that it has taken over eighteen hundred years for the complete evolution of two other doctrines now held by the chief Christian church, the doctrines namely of the Immaculate Conception and of Papal Infallibility.

\* For an elaborate and well-written account of the historical development of the doctrine of the Trinity among the primitive Christians, see Lamson's "Church of the First Three Centuries."

## THE BIBLE DEITY.

PART II.—CONTINUED.

"God is love."—1 JOHN IV., 8, 16.

WE have only to read the gospels to see how complete this failure was. After journeying to Egypt in consequence of a dream, and returning from it in consequence of another dream, Joseph seems to have settled down in the quiet pursuit of his trade, and to have brought up his boy to keep him in his humble but useful occupation. Like most other parents, he met with some trouble in performing his parental duties. The revolutionary ideas which are sure to be found among a people subject to foreign yoke, and which were no doubt the frequent topics of conversation in the village carpenter's shop, began to produce an effect upon the mind and behavior of young Jesus. When he was twelve years of age authority and supervision appear to have become irksome to him. In compliance with a precept of the law, his parents had taken him to Jerusalem, and, having fulfilled the obligations required of them, were on the road homeward, but the boy remained behind. When they discovered his absence, they returned and searched the city for their lost child. At length "they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke ii., 46). "His mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?" (verses 48, 49). "And he went down with them, and came to Nazareth, and was subject to them" (verse 51). Possibly Joseph kept careful watch over him and exercised his paternal authority with some effect, if the Christian tradition be true that Joseph died when Jesus was twenty-nine years of age, for we are not told of any further eccentricity of conduct on the part of the young man until that time had expired. On the contrary, we read that he, the omniscient, omnipotent, infinite God, "increased in wisdom and stature, and in favor with God and man" (verse 52).

Shortly after this, however, a great change began to manifest itself in his conduct. He seems to have inherited Joseph's faculty for dreaming, but he dreamed by day instead of by night, and—unluckily for himself, unluckily for millions who came after him, unluckily for us—he began to dream that he was the destined deliverer of Israel, the future king of the Jews. He was young—younger from want of knowledge of the world than from lack of years—of an excitable temperament, and apparently subject to some mental disease which gradually tended more and more to develop into insanity. The visionary cast of his intellect, his physical prostrations, his unnatural irritability of temper, are all evidences of his terrible malady. He had suffered the evils of poverty from his earliest years, and his impatient spirit writhed with hatred of those whose share of the world's goods was superior to his own. His cry was "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you!" (Luke vi., 24—26). And he declared "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (xviii., 24). This was the teacher who now appeared to offer salvation to his own class, to preach the gospel to the poor.

And in an especial sense it is said to be the gospel of love, of universal love, of perfect, infinite love. "In the beginning was the word, and the word was with God, and the word was God" (John i., 1). And "God is love" (1 John iv., 16). "And the word was made flesh and dwelt among us" (John i., 14). Love itself in human form, with human voice and human heart, one of ourselves. What have we not a right to expect from his words and from his deeds? He comes to preach salvation to the poor, and we bless his good intent, but why does he threaten damnation to the rich? Lazarus, taken from his misery to Abraham's bosom, might see God's love, but Dives, against whom no evil action is recorded, but who fed the hungry from his table, must fail to recognise it in the torturing flames of hell. He comes to teach his own people to heal the sick and comfort the afflicted of his own nation, but when a woman of another race begs for some of

his favors, he begins to fear that he may too soon reach the limits of his infinite power, or infinite charity, and answers her, "It is not meet to take the children's bread and to cast it to dogs" (Matthew xv., 26). Our ideal of human love knows no distinctions of nationality, class, or condition. This divine love, poor, paltry, finite, hemmed in its narrow bounds by silly prejudice and ignorance, is unworthy a place by its side. Human love in perfection greets the whole world with the kiss of peace. Divine love incarnate says: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matthew x., 34, 35). He found the marriage law as it then existed not binding enough for his new morality. Moses permitted the man who had contracted an unhappy union to give his wife a bill of divorce and put her away, but Jesus forbids this and chains the wretched pair together to bite and snarl and tear each other to the end of their days, giving them only the choice between hell in this life or in that which is to come. He came to save the human race from perdition through belief in his name, but nearly two thousand years have passed away, and to only a few of that race is his name even yet known, whilst to fewer still has his love granted that precious gift of faith. He calls the many, but chooses only the few.

E. J. BOWTELL.

(To be continued).

## CONVERSION OR REVERSION.

"SUPERSTITION dies hard. Perhaps in ignorant minds it never dies. It is sixty-five years since Christian missionaries began their work in the Sandwich Islands. In peaceful times little is seen or heard of the superstitious usages of the natives described by the early navigators; but let the islands tremble with an earthquake, or let the huge volcano begin to pour a molten tide down its rugged slopes and threaten villages and farms, and some of the old people will appeal for rescue to their ancient gods."—*Young Folks Paper*, July 11, 1885.

Now is not this extract suggestive as showing the effect of early training on the human mind? Where the mind and body are enfeebled by age or illness, or where the mind is overcome by the fear of death, then we see sometimes, those who had adopted Roman Catholicism, reverting to their earlier belief; or Protestants reverting to Roman Catholicism; or, again, we may see Atheists on their deathbeds, or at the close of life, reverting to the superstition in which they were born and educated. The reasoning mind must judge of the truth or falsity of a theory by evidence; and these deathbed conversions, or reversions to former beliefs, prove nothing beyond the strong hold of early training. Well may Darwin say: "It is worthy of remark that a belief which is constantly inculcated during the early years of life, whilst the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason."—"Descent of Man," Vol. I., chap. iii.

I read some time ago in the *Cornhill Magazine* of an African who, in early manhood, was brought to England, and, after being educated and thoroughly indoctrinated with Christianity, was sent out again as a missionary. But alas! early associations and influences and inherited propensities were more than he could successfully combat, and he reverted to fetishism.

E. J. ROOSE.

## PROFANE JOKES.

RECTOR'S wife, severely: "Tommy Jackson, how is it you don't take off your hat when you meet me?" Tommy: "Well, marm, if I take off my hat to you, what be I to do when I mee the parson himself?"

LITTLE Annie was found one Sunday morning busily crocheting. "Annie, dear, it is Sunday," said her mamma. "Did you forget?" "Oh, no, mamma," she replied. "I knew it was Sunday, but I am playing that I am a little Jew."

A LINK-BOY asked Dr. Burges, the preacher, if he would have a light. "No, child," says the doctor, "I am one of the lights of the world." "I wish, then," replied the boy, "you were hung up at the end of our alley, for we live in a devilish dark one."

A GENTLEMAN, begging Villiers, the witty duke of Buckingham, to employ his interest for him at court, added, that he had nobody to depend on but God and his Grace. "Then," said the duke, "your condition is desperate; you could not have named any two beings who have less interest at court."

SPEAKING FROM EXPERIENCE.—A little boy of three years, whose mother played the organ in church, and who was obliged to be left to the care of others, was asked one Sunday morning what his kitten was crying so piteously for. "I don't know," said he, "but s'pect the old cat has gone to church."

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