

THE FREETHINKER.

EDITED BY G. W. FOOTE.

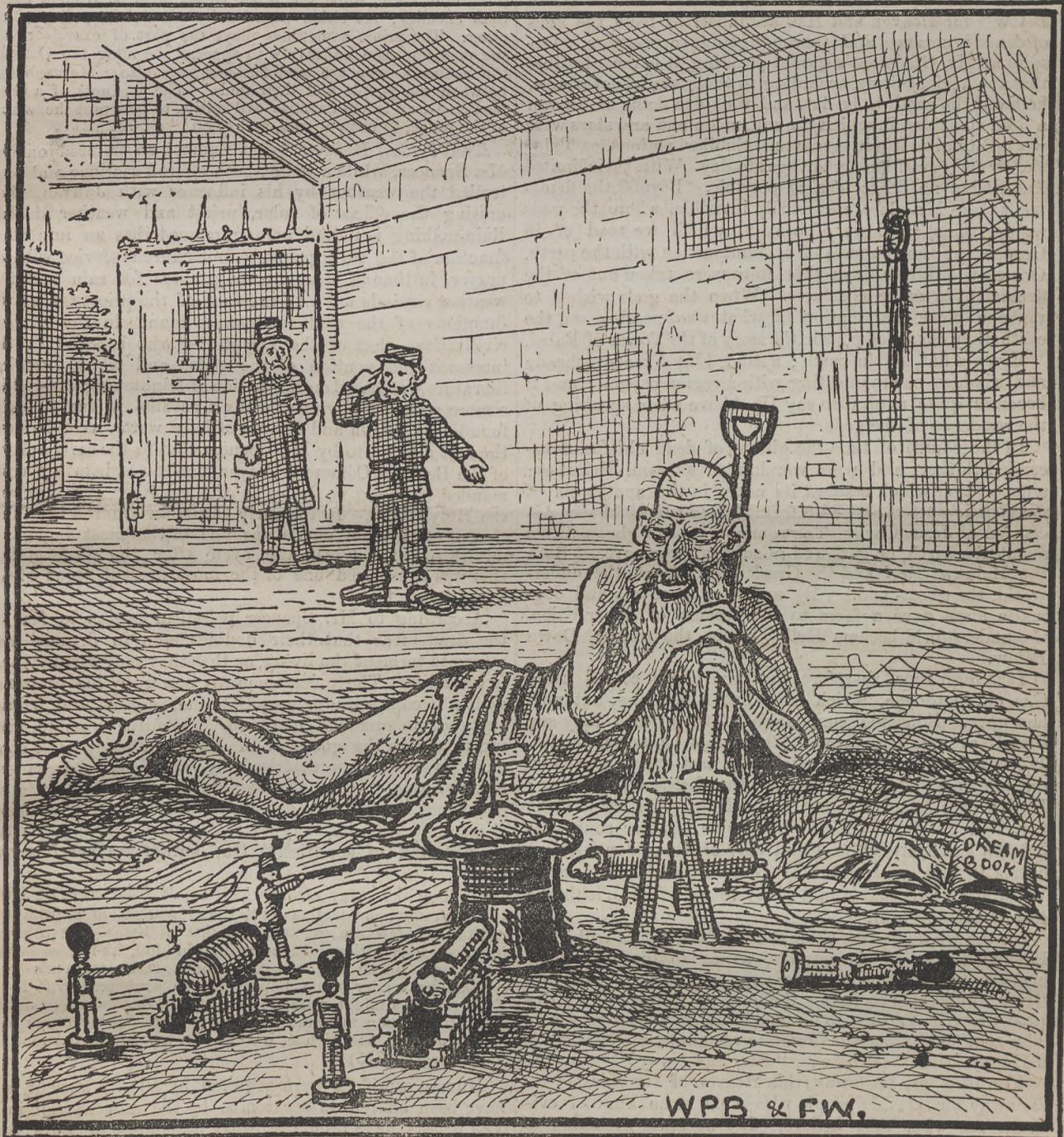
Sub-Editor—J. M. WHEELER.

Vol. V.—No. 50.;

DECEMBER 13, 1885.

[PRICE ONE PENNY.]

COMIC BIBLE SKETCH.—No. 144.



EZEKIEL BESIEGING A TILE; OR, THE RESULTS OF INSPIRATION.

"Take thee a tile . . . and lay siege against it, and build a fort against it . . . and set battering rams against it round about, . . . Lie thou also upon thy left side . . . three hundred and ninety days . . . and thou shalt not turn thee from one side to another, till thou hast ended the siege."—EZEKIEL IV., 1—8.

U P A B O V E .

THERE are all sorts of religions in the world. Each is the true one in the estimation of its professors, and every one of them is false in the estimation of the *Freethinker*. All religionists are "infidels" to every creed but their own. The *Freethinker* only goes a step farther, and rejects the whole of the world's faiths without a single reservation.

One point of agreement exists among true believers.

No. 227.]

They all expect to go to Heaven. It is a place especially created for their delectation. Their faith and their virtues will be rewarded with everlasting felicity. The whole economy of the infinite universe is directed towards that end. Such is their modest opinion of their own deserts. Virtue is its own reward, said the grand old Stoics; but the Christians, as well as the adherents of other religions, appear to think there is no excellence in virtue, unless it leads to an eternal feast of celestial sugar-plums.

When they are asked where this wonderful Heaven is they piously roll the whites of their eyes, and exclaim, Up Above! This is not very explicit. Our world is perpetually turning round, and Up Above varies with the time of the day. If two men die at the same moment, one in England and the other in New Zealand, and both go Up Above, they travel in opposite directions. The farther they go, the farther they are apart; and if one gets to Heaven, it is clear the other never can.

Besides, there is in nature no above or below. Like all divisions of space, as well as of time, these terms are purely relative. The roof of our house is above us, but it is below the tiler who is mending it. The stage in a theatre is above the pit, but it is below the gallery. And so on *ad infinitum*.

The fact is, the phrases "Up Above" and "Down Below" for Heaven and Hell are inherited from the ages of dense ignorance and thoroughgoing superstition. Despite all Mr. Gladstone's special pleading, it is incontestible that the ancient Jews, according to their sacred scriptures, believed the earth to be flat, and the blue dome of heaven a solid structure, in which the sun, moon and stars were worked to and fro in grooves. Similar notions, as Tylor shows us, prevail among savages to-day. With their limited knowledge no other idea is possible. Beyond the firmament there is a place, necessarily invisible, where the gods reside. The windows of heaven, which we read of in Genesis, are the channels of communication with the earth. One of the Rabbis says that stars were taken out of the firmament to make apertures. When the gods wished to make a close examination of what was passing on the earth, they came down, as in the story of the Tower of Babel.

Given a flat, stable earth; a solid, blue dome overhead; and windows communicating with a region beyond; and it becomes quite natural to say Up Above when speaking of the residence of the gods.

In the course of time the ghosts of dead chieftains ascended thither, and were worshipped as semi-divinities; a conception which reaches its acme in the apotheosis of the Roman emperors, and informs the doctrine of the Ascension of Jesus Christ. The common herd of ghosts flitted about the earth, or gathered in subterranean caves. Both the Hebrew *Sheol* and the Greek *Hades* mean the underworld, the ghost-land. By and bye, as moral and dogmatic ideas gave a form to the dreams of superstition, the underworld became Hell. Hence the phrase, Down Below.

It is high time, therefore, that the clergy ceased using this old language, which once had a meaning, but now has none. Educated men laugh at them when they say that Heaven is Up Above. They must be more precise. Where is Heaven? Is it within the vast spaces swept by our telescopes? Or is it beyond the farthest fixed star? In that case Adam has not arrived there yet, even if he travelled as fast as light; and some nimbler soul, that left the earth after the Flood (say diddling Jacob), may overtake him, and get into Heaven as the first man. What a law-suit that would give rise to! The Tichborne case is nothing to it.

On the whole, we conclude that the sky-pilots will place Heaven as far off as possible, so as to diminish their chances of detection, just as any sensible prophet would never think of predicting the end of the world until a time when he is sure to be dead and safe from reproach. The good old hymn will therefore remain true. "There is a Happy Land." Where? "Far, Far Away!"

Yes, it is far, far away, this Heaven of the priests; too far away for sensible people who want some kind of evidence for what they believe. Let us cease dreaming of this unapproachable fairy-land, and try to realise a paradise on earth. Let us become honest, thoughtful, and independent citizens of this world, instead of candidates for the next. And if the priests continue to whine that "Heaven is our home," let us politely but firmly tell them to "go home."

G. W. FOOTE.

COUNTRY RECTOR: My boy, it is a sad thing your father never comes to church. I am afraid he doesn't fear God. Boy: Yes, he does, sir. He always takes his gun with him.

MRS. PARTINGTON, after attending a country church in the winter, remarked that the text was very appropriate, but somehow the parson did not refer to it in his sermon. The text, as it caught the old lady's ears, was, "Many are cold, but few are frozen."

HERBERT SPENCER ON PRIESTS.*

"New Presbyter," says Milton, "is but old priest writ large." Old priest, virtually, says Herbert Spencer, is but sorcerer in disguise. Both are concerned with supernatural agents, which in their original forms are ghosts, and if the medicine-men of savagery seek to propitiate the spirits by spells, sacrifices and incantations, their modern representatives pursue a similar end by means of prayers, praises and reliance upon the substitutionary sacrifice of the bleeding lamb. The only distinction drawn between the medicine-man and the priest is that whereas the former seeks to frighten away the spirits, the latter tries to cajole them. But says Mr. Spencer:

"Though the one is a driver away of spirits rather than a propitiator of them, while the other treats them as friends rather than enemies; yet either occasionally adopts the policy of the other. The priest sometimes plays the part of exorcisor, and the medicine-man endeavors to appease. Among the Ostyaks, the Shamans, who are medicine-men, are also 'intermediators between the people and their gods.' The business of a Gond medicine-man is 'to exorcise evil spirits, to interpret the wishes of the fetish, to compel rain, and so on'" (p. 732).

That typical Hebrew priest Samuel, as pointed out by Mr. Spencer, while a judge, both offered sacrifice and controlled the weather by his influence with Jahveh, thus uniting the offices of ruler, priest and weather doctor. Rain-making is indeed among many tribes an important function of the early priest, as our church service with its prayers in time of drought and prayers for rain and fine weather reminds us. An instance of the priest taking the functions of the medicine-man is found in the earliest civilisation—that of the Egyptians, who believed in the incessant intervention of the gods, and whose magical literature was based on the notion of frightening one god by a more powerful divinity, while a parallel in our times is found in baptism and the use of holy water, as well as in the fact alluded to by Mr. Spencer that in the early edition of the Book of Common Prayer unclean spirits are commanded to depart in the name of the Father, the Son, and the Holy Ghost. In the early Christian Church the function of casting out devils was one of the most important ministerial functions, and even after the Reformation this was considered one of the most evident signs of the true Church.†

According to Mr. Spencer priestism begins in fear of the dead—fear that their doubles seen in dreams may return to torment the living, or that they may torture them in after-life. The priest acquires power by his presumed ability to cope with or propitiate the supernatural beings supposed to surround mankind. Primitive worship, aiming to obtain the goodwill of beings in many cases atrocious is often characterised by atrocious observances. Spencer says, "Originally there is no moral element in it; and hence the fact that extreme attention to religious rites characterises the lower types, rather than the higher types, of men and of societies." Our author further observes that:

"Among the many errors which result from carrying back advanced ideas and sentiments to the interpretation of primitive institutions, few are greater than that of associating priestly functions with actions classed as high in kind, and dissociating them from brutal and savage actions. Did not men's prepossessions render them impervious to evidence, even their Bible readings might raise doubts; and wider readings would prove that among mankind at large priests have displayed and cultivated not the higher but rather the lower passions of humanity" (p. 775).

Human sacrifices were required by all the ancient, and have been offered in hecatombs by the modern religions. The priests have been the great promoters of wars with those worshipping rival deities. In a chapter on the military functions of priests, Spencer gives many instances, not omitting to notice that

"Even among the Hebrews, while king and people were in some cases inclined to show clemency, priests insisted upon *cherem*—merciless, indiscriminate slaughter; and Samuel 'cried unto the Lord all night' because Saul, who had 'utterly destroyed' the Amalekites, had not killed their king and all their cattle: reminding us of the Fijian who, not having done his utmost in slaying, worked himself into a 'religious frenzy,' calling out continually 'the God is angry with me'" (p. 778).

* "Ecclesiastical Institutions: Being Part VI. of the Principles of Sociology," by Herbert Spencer. Williams and Norgate; 1885. Five shillings. Reviewed at length in the December number of *Progress*.

† See "Crimes of Christianity," No. 14, "Witchcraft,"

Robbery as well as murder has had religious sanction. There are still tribes who "never rob save in the name of Allah." Priests always plunder with the name of God upon their lips. Sometimes they have gone further. In the Friendly Islands "the chief priest was considered too holy to be married, but he had a right to take as many concubines as he pleased." The custom not yet extinct of the clergyman claiming the first kiss of the bride is a very mild survival of a still more odious practice. Prostitution is still a religious service among the Maharajahs of India, as it was among all early Eastern nations, a fact which may explain some of the accounts of god-begotten sons.

Although in a brief section Mr. Spencer traces the rise and establishment of monkery, which he believes to have been engendered by the superstition that suffering is pleasing to the ghosts or gods, and the desire to attain those abnormal mental states which are supposed to imply either possession by spirits or communion with spirits, he does not mention priestly celibacy as a distinct institution for the preservation of a priesthood. This we think the one flaw in the work, and it is the more to be regretted since Mr. H. C. Lea, in his work on "Sacerdotal Celibacy," has thoroughly cleared the historic ground and left it open for a philosopher to generalise upon the causes and results of an ordinance which, as Mandeville long since pointed out, strengthened the Church not only by severing its servants from family ties, but by ensuring that property once acquired by ecclesiastics never passed out of the hands of the Church.

How far priests have placed the interests of their own order above those of common morality, and how little the precepts they profess have influenced them when those interests were at stake Mr. Spencer makes abundantly manifest while giving them all credit for inculcating subordination and obedience to the alleged supernatural commands. The following passage, though lengthy, is noteworthy as coming from a person of Mr. Spencer's authority:—

"Through all these centuries Christian priests have so little emphasized the virtue of forgiveness that, alike in wars and in duels, revenge has been thought an imperative duty. The clergy were not the men who urged the abolition of slavery, nor the men who condemned regulations which raised the price of bread to maintain rents. Ministers of religion do not, as a body, denounce the unjust aggressions we continually commit on weak societies; nor do they make their voices loudly heard in reprobating such atrocities as those of the labor traffic in the Pacific, recently disclosed by a Royal Commission (see *Times*, June 18, 1885). Even where they are solely in charge, we see not a higher, but rather a lower, standard of justice and mercy than in the community at large. Under clerical management public schools have in past times been the scene of atrocities unheard of in schools under lay management; and if we ask for a recent instance of juvenile savagery, we find it at King's College School, where the death of a small boy was caused by the unprovoked blows given in sheer brutality by cowardly bigger boys: King's College being an institution established by Churchmen, and clerically governed, in opposition to University College, which is non-clerical in its government and secular in its teaching" (p. 816).

Mr. Spencer points out, that in early societies Church and State are united. Nothing like dissent is tolerated. Nonconformity grows with the spread of the Church, and early dissent is rather an appeal to the past than a provision for the present. Religious revolutions for this reason only result in establishing forms of rules slightly better than those they displaced.

"In his assumption of infallibility, and his measures for enforcing conformity, Calvin was a pope comparable with any who issued bulls from the Vatican. The discipline of the Scottish Presbyterians was as despotic, as rigorous, and as relentless as any which Catholicism had enforced. The Puritans of New England were as positive in their dogmas and as severe in their persecutions as were the ecclesiastics of the Church they left behind. Some of these dissenting bodies, indeed, as the Wesleyans, have developed organisations scarcely less priestly and in some respects more coercive than the organisation of the church from which they diverged." (P. 205).

With the multiplication of sects however, and the spread of intelligence among the laity, the spirit of nonconformity to priestly authority increases. Even in the Church of England, we have not only the division into High, Low, and Broad Church, but the anomaly that the Ritualists, while asserting priestly authority, are themselves rebels against priestly authority, and defy their ecclesiastical superiors in their determination to assert ecclesiastical supremacy. The growing movement for the disestablishment of the Church

is another sign that priestly influence is slowly but surely passing away. Even if, as Mr. Spencer considers, there will still remain room in society for moral teachers as distinct from dogmatic theologians, we may be pretty sure that by the thinking part of mankind those teachers will be credited with no priestly authority over their fellow men.

J. M. WHEELER.

OBITUARY.

WE regret to receive notice of the death of Elizur Wright, the veteran American Freethinker and opponent of slavery, who died on November 22, at his home in Malden, Massachusetts, at the advanced age of eighty-one years.

For over half a century Mr. Wright has been prominent among the advanced public men of America. He was born in the State of Connecticut, February 12, 1804. He graduated at Yale College, and after some work as a teacher he was appointed professor of mathematics and natural philosophy in Western Reserve College, Hudson (Ohio). He threw himself heartily into the abolitionist cause, and in 1833 he threw up his professorship to become secretary of the American Anti-Slavery Society, which position he occupied for five years, editing a paper called *Human Rights* and the *Quarterly Anti-Slavery Magazine*. He went to Boston in 1838, and in the following year became editor of the *Massachusetts Abolitionist*. The part taken by Mr. Wright in the anti-slavery contest was conspicuously heroic, and the colored man in America is indebted to few more than to him. After the abrogation of slavery Mr. Wright devoted himself largely to the discussion of Freethought, and by his writings and other aid did much to support the *Boston Investigator*, the *Index* and the *Truthseeker*. He was a firm and uncompromising Atheist, and for several years was president of the National Liberal League. Only a few weeks ago we noticed a letter of his endorsing its change into the American Secular Union.

ACID DROPS.

WE very much regret the defeat of Dr. Pankhurst at Rotherhithe. He is a thorough Radical, and prepared to maintain the fullest liberty, even to the extent of abolishing the Blasphemy Laws and admitting Mr. Bradlaugh to his seat. Dr. Pankhurst attributes his defeat to the libels circulated by his Tory rival, one of which charged him with publicly defying God and the Devil in the Manchester Town Hall.

DR. PANKHURST has one fault. He is a little too impulsive. Directly he came up to London for the elections the *Pall Mall Gazette* people bagged him for their Hyde Park demonstration. No doubt the warm-hearted Manchester Radical was deceived by the "working men" whom Mr. Stead engaged to boss the show. Had he made inquiries he would have found that the Trades' Union Council declined to countenance it, and that Coote and Rowland represented the working men of London rather less than the three tailors of Tooley Street represented the people of England. Mr. Stead is now in prison; Dr. Pankhurst has probably taken the full measure of Mr. Coote; and the Cab-drivers' Association is asking, "O where, and O where is my Rowland gone?"

THE *City Press* relates, with regret, in view of the cry of disestablishment, the story of a City vicar who, with £1,500 a year, employed a curate, to whom he paid the magnificent stipend of £20 a year, to do the bulk of the work. But the curate desired an increase, and ventured to suggest that in future he should be paid £25 per annum. The vicar, however, was highly indignant, and forthwith dismissed his assistant. Much more in accordance with the vicar's views was the reverend gentleman who next became his curate, for he offered his services for nothing, and the worthy vicar generously offered the use of his house—which, by the way, he did not want, as he was non-resident. The new comer, however, being a married man with a family, and in want of money, suggested that he should have some small monetary remuneration. "Oh," said this generous vicar, "I will give you permission to take in loggers!"

It is a satisfactory sign of the times to find that the Rev. C. Jones, minister of Chapel Lane Chapel, Bradford, instead of giving prosy theological sermons, lectures to a large Sunday audience on "Charles Darwin." He is reported as saying that "the theories of Darwin had greatly strengthened the foundations of religion." The Rev. C. Jones evidently entertains peculiar notions of what constitutes "religion."

A HANDBILL against Free Education, which was extensively circulated during the recent elections, has the impudence to assert that at present the schools are paid for by "the parson, the squire and voluntary subscriptions." As a matter of fact the returns show that in 1884 the Government grant to denominational schools was £1,768,140, while the voluntary subscriptions only amounted to £732,000. Of this, very small indeed is the share

contributed by the parson, who usually claim the management of schools mainly supported by public money.

THE *Echo*, though well informed on political matters, makes a little theological mistake when it says Archdeacon Denison is only restrained by the Thirty-nine Articles from identifying Mr. Gladstone with the Devil. The "forty stripes save one" by an unaccountable omission forgot to make any mention of the Evil One.

THE *Church Times* of December 4 takes to hallooing before it is out of the wood. It congratulates its readers on the stability of the Church and the collapse of the Liberationists as evinced by the elections. It takes the credit of "victory" to the Church party and pooh-poohs the theory that the Conservative gains in boroughs were the result of the Irish vote, on the ground that "in Wales and Scotland, where the influence of the Church is weak or non-existent, no impression worth speaking of was made upon the serried phalanx of the Liberal party." What will it say now when it finds that in the rural districts where the Church that has hitherto been supposed to be paramount, one constituency after another has refused to accept the dictation of the clergy. This revolt of the agricultural laborer is to us one of the most cheering signs of the times. It scarcely argues for the eventual stability of the Church.

THE *English Churchman* is a little more up to the time of day, and views the result of the election "with grave alarm," while the *Church Review* declares that the Church has now to sail between the Scylla of disestablishment and the Charybdis of undigested schemes of Church Reform. When Hodge, for whom Mother Church has done so much, turns against his benefactress, it surely betokens the beginning of the end.

"HOLY WILLIE," of the *Ross-shire Journal*, is wrath once more. The trouble now is that Dr. Macdonald, whom "Holy Willie" and a number of sky-pilots have shown to be an Atheist, has beaten his rival, Novar, by 2,017 votes. Novar was "Willie's" favorite M.P., as he posed as a pious young man and professed to be shocked at the Doctor for saying that certain holy Scriptures were "platitudes." Ross-shire is now "a second Northampton." Verily, "Holy Willie's" troubles have only commenced.

A SALVATIONIST who rejoices in the signature of Garibaldi the Second, sends to the *War Cry* a description of an actual fight outside the Prince of Wales's Theatre at the West End, and heartily thanks God for three black eyes and many bruises.

ANOTHER MARTYR.—The Salvation Army has lost the services of Brother Lloyd, who was sentenced by the Hanley Magistrates to six months' hard labor. For some months past, this Edward Lloyd has been cohabiting simultaneously with a mother and her daughter, having seduced the latter, who is only sixteen, under a promise of marriage which induced her to leave her situation and return home. He had previously ruined another girl in the same way, and had stolen her mother's poultry, for which latter offence when detected he received twelve months' imprisonment. All this time the prisoner was an active member of the Salvation Army, and on the night he stole the fowls he "held forth" as one of the speakers and led the prayers at a meeting of the mission. He has now been adding ruffianly brutality to his other pious accomplishments. He has knocked down the mother whose bed he shared in common with the daughter, giving her a severe black eye and kicking her while on the ground. Her little boy he has also beaten black and blue. Happily for Christians, the most dreadful depravity is of no consequence when accompanied by the belief in Christ that washes away all sins. The magistrates who pronounced the case one of the vilest they had ever heard of, forgot this Christian aspect of the question. We wish Booth joy of his convert, and hope that no sensational petition for remission of martyrdom will be listened to.

Two laborers, named Artes and Hillier, whose labors seem to have been devoted to the Salvation Army, have been charged with abducting two young girls, aged respectively sixteen and seventeen. No doubt the Salvation game gives good opportunities for this sort of thing. Hillier played the big drum in the Army band, and the girls were in the habit of attending the Army meetings. The men and the girls met together at the prayer-meetings, and afterwards slept together at various coffee-houses.

THE Rev. T. H. P. Platt, of Croft Villas, Wallingford, was charged with assaulting Mrs. Basson, and in return charged her with drunkenness, and with assaulting him and breaking windows in his brother's house. Mrs. Basson entirely denied being drunk, and said that Mr. Platt, after two or three times inquiring his way of a young girl, said to Mrs. Basson—"All you are fit for is to keep a brothel," whereupon she followed him, and he knocked her down with a violent blow on the chest, and retreated into his brother's house. The Bench suggested that the case should be settled out of court. The reverend gentleman thought it wise to follow this advice, and all the summonses were accord-

ingly withdrawn. The clergyman doesn't shine in this. Even if Mrs. Basson did call him a "long-tailed Salvationist," knocking her down in return was a very far-fetched interpretation of the text, "Resist not evil."

THE Rev. Newman Hall is not ashamed to support the belief in possession of devils. On an alleged feat of exorcism performed by Paul and Silas, he finds an allegorical approval of Stead's child-stealing. He says, that they abducted the devil to save the girl, and like Stead, they did this because "loyalty to their Divine Lord overpowered all scruples." They did not ask the aid of the police, nor the permission of the father or the mother. They at once "abducted the devil." Any amount of magniloquent virtue is thus poured forth in defence of law-breaking by pious fanatics, and in approval of the imposture of casting forth devils.

THE *Christian Commonwealth* thinks proper to "praise God and magnify his grace as manifested in Rebecca Jarrett's conversion and work." This work includes perjury, swindling her employer and the public, child-stealing and indecent assault. But these trifles, it seems, are only the "mistakes" of a "sincere and devoted Christian." Would Christian journals be equally charitable towards an Atheist who made similar "mistakes?" They would then see vice in its true colors, the blackest of the black. But belief washes away all sin in Christians, and the vilest wretch is white as snow: which is morality—of the Christian kind.

A WRITER in a religious contemporary says the Radicals want to haul down the Union Jack, which has always been a religious symbol, a union of crosses. He declares the flag has "a distinctly religious character," especially, we should say, when unfurled in unjust and aggressive wars. Wherefore let all true believers rally to defend the sacred crosses.

THE wife of a Flintshire vicar is threatening to stop the Christmas charities because the people she patronises voted Liberal after she had canvassed them in the interest of Mr. Mostyn, the Conservative candidate. She says that the working-men voters are utterly unworthy of such a sacred trust after her experience of their conduct, and Gladstone must have been demented to give them votes. Naturally she is afraid her poor dear hubby will be disestablished, and as the first duty of a Christian she looks after the loaves and fishes.

AN instance of primitive superstition confirming the ideas of Herbert Spencer is given in the report of Mr. Maclaren's address to his supporters at Inverness in the *Highland News* of December 7. Mr. Maclaren stated that an elector belonging to the North Church, formerly presided over by Dr. Kennedy and now by Dr. Mackay, had previously supported him, but ceased to do so after Dr. Mackay had preached against disestablishment. On being asked the reason why, he said, "Oh, I could not go against my minister; you know he said it would be Dr. Kennedy's wish, and you know Dr. Kennedy is dead, and I signed that petition against disestablishment, and if I were to go against Dr. Kennedy now that he is dead his spirit would be at me for it."

THE Jews, like the Catholics, are getting more Conservative despite the fact that they owe their emancipation to the Liberals. Before 1878 there was not even any indication of a Jew appearing as a Conservative. In last Parliament Baron de Worms appeared as a defender of the Christian religion against the electors of Northampton, and now, out of eight members sent by the chosen race, three are followers of Lord Salisbury or Randolph Churchill.

A CERTAIN vicar in Cornwall was telling his parishioners that if Disestablishment took place their parish church might be turned into a gin palace; where to one of the Cornishmen replied that if it were so the vicar need not be frightened, for plenty of the same congregation would still remain. He might have added that the spiritual consolation they would then receive would only be slightly changed in character. The pun on the word "spirit" is illustrative of the moral fact that there is much less difference between "rum and true religion" in their attractions and effects than is commonly supposed.

ONE of Dr. Dale's sons has blossomed into poetry, and won a prize for some verses on "The Dream of Jacob." We have not yet seen the poem, but we hope to. It may throw some light on the question of why the angels, who have wings to fly with, went up and down a ladder. The schoolboy's explanation—"Perhaps they were moulting"—is obviously too profane to be true.

CHRISTIAN PRECEPT—Take no thought for the morrow. Christian Practice—The late Duke of Buccleuch by his will made arrangements for the management of his Cheshire estates for the next 1,300 years—till 3183 A.D. He evidently did not expect the second advent much before that date.

"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, Dec. 13, Milton Hall, Hawley Crescent, Kentish Town, London, at 7.30, "Christmas before Christ."

DECEMBER 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.

RECEIVED WITH THANKS.—T. Evans, Faith Cures, N. S. D., G. Brown-ing.

A. TOWER.—The text under Comic Bible Sketch No. 142, was from Exodus xv., 20, 21. By some error the chapter was omitted.

SIGNALMAN.—Always glad to hear from you. Our compliments to your messmates.

H. HEYES.—Quarterly subscriptions to the *Freethinker* commence at any time. Sorry to hear your newsagent is scared. A few poor watery souls are frightened at the shadow of another man's danger, but the difficulty they occasion will soon disappear. We have gone through the bother before, and still we live.

R. SHERMAN.—Cuttings are always welcome.

H. WOOTTON.—Wyman, Great Queen Street, publishes *Knowledge*. Our correspondent says: "Your Christmas Number is a certain kill or cure. If any one dies of it he will die a pleasant death."

S. A. FLEMING.—We do not know Dr. Sexton's address. According to our last report he was in America. Dr. Sexton published the Batley Debate in a volume after it appeared in the pages of the *Secular Review*. We do not know where it can be obtained.

NOBLE.—Mr. Foote would be happy to visit Bradford, but he understands there is some difficulty in obtaining a suitable hall. We are glad to hear that our Christmas Number furnishes you with so much innocent amusement.

B. DAWSON.—Parcel sent. Try another newsagent. Thanks for your good wishes. We do mean to go on.

GÆLIC SCEPTIC.—Thanks. See "Acid Drops."

P. J. EDWARDS offers to give £5 towards the Freethinkers' Benevolent Fund if we can prove it has any existence. Our correspondent discreetly omits his address, and we venture to doubt the existence of his £5.

T. EDWARDS.—We shall be glad to receive the remainder of your verse. We wrote you, but our letter was returned through the post-office.

L. HILL sends his subscription and says: "I like your article last week on Our Policy. It will remove the scruples of many Freethinkers who object to shocking sensitive Christians."

W. POWELL asks us to announce that Miss Thornton Smith, one of the few lady lecturers on the Freethought platform, will lecture at the Ball's Pond Secular Hall this evening (Dec. 13) at 7.30, on Freethought Martyrs.

E. A. H.—We value your compliments and good wishes. We are glad to know we have many sympathisers and supporters in the medical profession.

W. R. JOSSLYN sends subscriptions for three members of the Battersea Branch N. S. S.—"Three converts through your imprisonment."

A. CLARK.—Received too late for acknowledgment last week. Appears this week.

H. B.—Mr. Ramsey supplies the *Secular Review* and all other Freethought literature as desired.

MRS. PERRY, 415 Portobello Road, North Kensington, asks us to announce that a discussion and reading room has been started at that address, open from 7 to 10 p.m.; Sundays, 10 to 1 a.m.

A HUMBLE SUBSCRIBER.—Thanks for the reference.

W. FOSTER.—Under consideration.

H. HARWOOD wishes to know the address of a newsagent who supplies the *Freethinker* at Keighley.

A. BRUCE.—We have read your letter with interest.

A. FORRESTER.—Your Glasgow subscription list reached us on Wednesday morning, too late for insertion this week.

A. JONES.—There is much truth in what you say.

J. BRUMAGE.—The name makes no difference. Glad to see you have done so well in Portsmouth over the elections.

R. WATSON sends subscriptions collected among a few West-end Shoemakers, and adds that we have many friends in his trade.

PAPERS RECEIVED.—Daily Telegraph (Launceston, Tasmania)—Iron-clad Age—Boston Investigator—Baillie—Rationalist—Winnowing Breeze—Kent and Sussex Courier—Daily Chronicle—Highland News.

"FREETHINKER" PRIZES.

The Guinea Prize for the best Comic Bible Sketch has been awarded to Luther Howchin, Anglo-Continental Guano Works, Victoria Docks, E. It is entitled "Jahveh's Tiff with Sarah," and will appear next week.

Commended.—J. Boorman, A. Bloomfield, H. Harrison, W. Banfield. 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 January 1, 1886.

The drawing must be done on white cardboard or thick white paper in pure black ink. The lines should be bold and well distinct. Washes or colors must not be used. The size should be about one-third broader than our ordinary single or double column.

EDITORIAL.

A FEW newsagents have been frightened by the Glasgow prosecution, and until the storm is blown over they will not supply the *Freethinker*. In the course of time this will rectify itself; but in the meanwhile some of our readers (fortunately the number is not very great) will find it impossible or difficult to obtain their "weekly treat." To meet such cases, we recommend the following plan. Let one Freethinker in the locality act for the rest. The number of copies required can be sent to his residence, carriage paid, and the other readers can call on him and get their *Freethinker* for one penny as usual. We have had to meet a similar difficulty in the same way before, and it has answered admirably.

SUGAR PLUMS.

MR. FOOTE is announced to lecture at Milton Hall this evening (Dec. 13) on Mr. Gladstone's Theology. Mrs. Besant however lectured on that subject last Sunday evening, and Mr. Foote will therefore take a new one—"Christmas Before Christ." The lecture will contain matter of instruction and amusement, and will be eminently seasonable. As it will be an eye-opener to Christians, Freethinkers should take the opportunity of inviting their orthodox friends.

MR. GEORGE PAYNE'S article in *Progress* on "A Forgotten Reformer" is particularly interesting at the present juncture. Like Mr. Ferguson, of Glasgow, Daniel Isaac Eaton was a white-headed old man when the bigots prosecuted him for blasphemy. They stuck him in the pillory, and gave him a long taste of their prison, without improving his orthodoxy. It was Eaton's infamous sentence that elicited Shelley's noble letter to Lord Ellenborough, which is one of the most remarkable things ever written by a youth of eighteen. Mr. Payne deserves the thanks of all who honor the memories of those who have suffered for freedom, for the patience with which he has collected, and the ability with which he has stated the facts, of Eaton's stormy life.

OUR next number will contain a story by the editor, entitled "A Modern Saint," narrating the career of a pious but shady character.

MR. FOOTE'S "Prisoner for Blasphemy," reprinted with some alterations, and considerable additions from *Progress*, will be ready for sale on January 15. There will be two editions; one in paper covers at eightpence, and another bound in cloth at half-a-crown. The latter edition will be printed on very superior paper.

THE Second Part of "Comic Bible Sketches" is in the press and will be ready on December 31. The First Part has had a large sale, and we anticipate the same for the new one.

PLYMOUTH last Sunday presented a scene such as Shakespeare must have had in mind when he wrote "The rain it raineth every day." The streets were almost deserted, and as quiet as a graveyard, except when the Salvation Army made a joyful noise unto the Lord. Mr. Foote's morning audience suffered a little from the weather, but there were very good houses in the afternoon and evening. The naming of a baby girl before the third lecture appeared to give great satisfaction to the ladies.

ST. JAMES'S HALL, Plymouth, is at present fitted up as a circus, and the lecturer had to speak from an extemporised platform in the middle of the ring. Mr. Foote's face, therefore, was only visible to one half the house at a time, but he reminded those behind that they still had as good a view of him as Moses had of the Lord.

THE Plymouth Freethinkers are all very anxious about the Glasgow case, and delighted to find that their friends in the North mean fighting. We are informed that both in Plymouth and in Devonport the sale of this journal steadily increases.

OUR Christmas Number is going with a rush, and we receive congratulations from right and left on its excellence. The illustrations are pronounced, as we expected, the best we have ever issued, making, with the letterpress, an incomparable "Budget of Blasphemy." Those who look at the Registrar-General's returns for next week may expect to find a marked reduction in the death rate. The only drawback is that the readers of our Christmas Number will grow fat with laughing before the advent of the roast beef and plum pudding. Still there is a remedy. Let them go through a course of the *Church Review* or the *Record* on the 24th inst. A dose of either will pull them down to normal dimensions.

WHILE a few timid Freethinkers are endeavoring to boycott the *Freethinker* on account of its illustrations, our ablest American Freethought contemporary has decided to follow our example, and give pictures both "upon live religious issues as well as upon Old and New Testament topics familiar to all." We hope to make arrangements by which the most striking of our own Comic Bible Sketches will be brought before the notice of the people of America.

A TASMANIAN correspondent assures us that Freethought is progressing favorably in that colony.

We understand that Colonel Ingersoll has resigned his house in Washington, and will henceforward take up his residence in New York. Although Washington is the political capital, the great commercial city of New York is far more the centre of influence, and we feel sure that in taking this step the great American orator has made another stride forward in his brilliant career.

THE cemetery of Père la Chaise, at Paris, where have been placed the bodies of so many French notabilities, from the time of Abelard downwards, is to be adorned with a handsome crematory, the cost of which will be about eight thousand pounds. The Parisian municipality have ordered the erection. This, it is stated, will be the first time that an apparatus for cremation has been ordered by an administrative body. In Italy, Germany, and other countries where cremation is occasionally practised, the crematories were provided by private initiative.

A NEW DOXOLOGY:

A Logical Counterpart to the Old Hundredth Psalm.

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.—ISAIAH xlv., 7.

Thou hast created all things, and for thy pleasure they are and were created.—REV. iv., 11.

The Lord hath made all things for himself: yea, even the wicked for the day of evil.—PROV. xvi., 4.

Shall there be evil in a city, and the Lord hath not done it?—AMOS iii., 6.

As for God, his way is perfect.—2 SAM. xxii., 31; DEUT. xxxii., 4.
De Deo nil nisi bonum.—CHRISTIAN AXIOM.

ALL people that on earth do dwell,
Think of the Lord who maketh hell;
Ponder his crimes; weigh praise and blame;
Then curse—not bless—his fearful name;
For 'tis from him all evils flow,
That desolate this world below.

For hurricanes that scourge the seas,
And howl o'er human miseries;
For crews now sinking 'neath the wave,
Whom he doth hear but will not save:
Curse God from whom all evils flow;
Curse him all creatures here below.

For deserts vast; for raging seas;
For sands that burn and steppes that freeze;
For oceans where, of deaths the worst,
A man may die of maddening thirst:
Curse God from whom these evils flow;
Curse him all creatures here below.

For the volcano's lurid powers,
Its burning floods, its fiery showers,
Burying people as they flee
In vain to meet the boiling sea:
Curse God from whom such evils flow;
Curse him all creatures here below.

For slugs that eat the mellow fruit;
For worms that gnaw the tender root;
For cares and toils whose fruits and joys
He blights and cankers and destroys:
Curse God from whom all troubles flow;
Curse him all people here below.

For scorpions and for centipedes;
For all the vermin nature breeds;
For moth and mildew, mould and rust,
Rotting our stores to filth or dust:
Curse God from whom these evils flow;
Curse him all people here below.

For tumors and internal worms;
For small-pox and for cholera germs;
For cancer; for consumption's doom;
For children curs'd within the womb:
Praise God from whom these blessings flow;
Praise him all idiots here below.

For lightning rending tree and branch;
For land-slip and for avalanche;
For man and child and cattle lost
In snow-storm and in bitter frost:
Curse God from whom all dangers flow;
Curse him all creatures here below.

For wintry gales; for trees uptorn;
For hail that smites the growing corn;
For locusts that devour the plain
Where ruin'd men have toil'd in vain:
Curse God from whom these evils flow;
Curse him all people here below.

For cities gulf'd in earthquake shocks;
For vessels wreck'd on hidden rocks;
For sand-storms burying beast and man,
Erstwhile a gallant caravan:
Curse God from whom disasters flow;
Curse him all creatures here below.

For swamps, malaria, ague, chills;
For all the frightful aches and ills
That flesh is heir to; and that he
Createth evil wilfully:
Curse God from whom diseases flow;
Curse him all creatures here below.

For superstition's gloomy reign;
For love of God whence men are slain;
For cruel creeds; for fond belief
In mitred fool and black-robed thief:
Curse God from whom such follies flow;
Curse him all creatures here below.

For holy wars and mad crusades;
For murder'd men and weeping maids;
For Smithfield fires; for pious frauds;
For "Acts of Faith" that God applauds:
Curse God from whom such blessings flow;
Curse him all people here below.

For fever's thirst; for famine's pangs;
For tigers' teeth and serpents' fangs;
For all the agonies design'd
By the creative master mind:
Curse him from whom such torments flow;
Curse him all creatures here below.

For minds driv'n mad by blighted hope;
For ills with which man cannot cope;
For birth-pangs and the choked last breath
When martyr'd being perisheth:
Praise God from whom such blessings flow;
Praise him all cringeing slaves below.

For babes born deaf and dumb and blind,
Or maim'd in body or in mind;
For orphans' sighs, for widows' tears;
For all life's losses, griefs and fears:
Curse him from whom afflictions flow;
Curse him all creatures here below.

For battle, murder, sudden death;
For murderers saved at their last breath;
For brutal minds for hell full ripe,
For criminals of hopeless type:
Praise God from whom these blessings flow;
Praise him all thoughtful men below.

For gaunt starvation's fiendish strides
O'er famished realms where drought abides,
Till mothers, with despairing moans,
Gnaw bare their new-born infants' bones:
Praise God from whom such blessings flow;
Praise him all demons here below.

For millions slain by pestilence;
For anguish varied and intense;
For death that takes the only child;
For sin by which man is beguiled:
Curse God from whom these scourges flow;
Curse him all creatures here below.

For death and hell and all our woes;
For making him whence all sin flows—
The Devil, whom the Lord so needs
As scapegoat for his own misdeeds:
Curse God from whom these evils flow;
Curse him all people here below.

For serpents and for beasts of prey;
For priests that rob, and kings that slay;
For hells on earth, and hells of flame,
In honor of his holy name:
Curse God from whom such terrors flow;
Curse him all people here below.

For ruin wrought by storm and flood;
For shedding seas of living blood;
For making men each other slay
Who are but in his hands as clay:
Curse God from whom all evils flow
That mar the lives of men below.

For instincts causing mortal strife
In all that breathe the breath of life,
Till "nature, red in tooth and claw,"
Owns murder as her ruling law:
Curse him, the universal foe,
From whom such awful horrors flow.

For every evil great and small,
And for himself the worst of all—
The vampire God who lives and thrives
On broken hearts and ruin'd lives:
Curse him from whom all curses flow;
Curse him the universal foe.

He kills and tortures hour by hour
That men may feel his awful power,
And crouching kiss the cruel rod
That teaches them there is a God.
Curse him from whom such horrors flow;
Curse him ye victims here below.

All for his pleasure and his fame
He scatters anguish, death and shame,
And rides the storm and hurls the flood,
And makes his arrows drunk with blood.
Curse then this Fiend who can act so,
'This God who is earth's fellest foe.

For writhing billions, chain'd in fire,
Aye feeding to his soul's desire
The Almighty Ghoul who lives and thrives
On bleeding hearts and blasted lives:
Curse God from whom all evils flow;
Curse him all creatures here below;
Curse him ye doom'd and tortured host;
Curse Father, Son and Hely Ghost.

W. P. BALL.

THE GLASGOW PROSECUTION.

THE Ferguson Appeal is still awaiting the convenience of the judges. It may be heard in a few days, or may wait another fortnight. Meanwhile the *Freethinker* is sold in Glasgow as before, and the young men who have volunteered to take Mr. Ferguson's place if he should be sent to gaol are holding themselves in readiness for any emergency. We hear that the demand for the *Freethinker* in Glasgow is by no means diminishing. Every copy of the first supply of our Christmas Number was snapped up in a few hours. Mr. Robert Wallace (a name of good omen), Secretary of the Glasgow Defence Committee, writes as we go to press that "Mr. Ferguson is selling the *Freethinker* openly in his shop, and we are quite determined to fight as far as we can for the right to buy and sell and laugh at any of your comic sketches, regardless of the hostility of open foes and the timidity of nominal friends."

THE FERGUSON DEFENCE FUND.

We have received the following further subscriptions:—Plymouth (collected by Mr. Foote)—Councillor Uglow, 10s.; J. B. D., 2s. 6d.; Mr. Row, 2s. 6d.; Mr. Cuerel, 2s. 6d.; R. S. Smith, 2s. 6d.; P. S. Shapter, 1s.; J. H. Walker, 1s.; Mr. Hawkins, 6d.; Mr. Mannicoen, 6d.; Mr. Stevens, 2s. 6d.; Four Secularists, 1s.; J. R., 3d.; Mr. Hayes, 6d.; Mrs. Hayes, 6d.; Devonport, 2s. 6d.; F. B. H., 1s.; Mr. Pascoe, 1s. 6d.

Justice, 2s. 6d.; W. Crabtree, 5s.; J. Scofield, 2s. 6d.; W. P. (Ventnor), 2s. 6d.; A. Clark, 3s. 6d.; Alfred Cooper, 5s.; Gaelic Sceptic, 2s. 6d.; F. Smallman, £1 1s.; T. Jones, 1s.; G. Smith, 6d.; A. Ferguson, 6d.; C. Ougden, 6d.; J. Reed, 1s.; C. W. Rendall, 1s.; W. R. Josslyn, 1s.; H. Harwood, 2s.; G. Hilder, 2s.; J. May, 1s.; G. Foster, 6d.; J. Lowe, 1s.; G. Bailey, 6d.; E. A. H., 10s.; Kensington and Hammersmith Branch, N. S. S., 6s. 1d.; Barrow in Furness Branch, N. S. S., 2s. 6d. Per L. Hill: H. B., 6d.; H. W. B., 6d.; W. L. S., 6d.; L. H., 6d.; F. Maitland, 6d.; S. Turner, 1s.; A Poor Member of the Westminster N. S. S., 1s.; Mr. Corslick, 1s.; J. Hilton, 5s.; W. Wag-horn, 1s.; F. Knight, 1s.; M. Bywater, 2s. 6d.; J. Booth, 1s.; J. Cumming, 1s.; A. Bryce, 2s.; T. W. Delaney, 3s. 1d.; H. G. Rayner, 5s.; J. F. Rayner, 5s.; W. McC., 10s.; F. S. and G. W., 1s.; J. Barnard, 1s.; N. Snell, 1s.; D. White, 1s.; C. Collins, 1s.; E. Hall, 6d.; T. Cook, 1s.; J. Aldridge, 1s.; R. Jacobs, 1s.; A. Heath, 1s.; J. Mullice, 1s.; W. Robinson, 1s.; A. Rockhall, 1s. From the Workmen of Silvertown Gas Works:—F. Hodnett, 6d.; A. Lyes, 6d.; S. Bayee, 6d.; J. A. Beare, 6d.; T. Newton, 6d.; Foster, 6d.; Daniels, 6d.; Harry, 6d.; Brown, 6d.; Smith 6d.; Friend, 6d.; J. Brown, 6d.; Gilbert, 3d.; Duffield, 6d.; ♀ Harris, 6d.;

Captain F. J. Johnston, 2s.; W. H. Cooper, 1s. Portsmouth (per J. Brumage): E. A. P., 1s.; H. R., 6d.; Another H. R., 6d.; P. M., 6d.; H. B., 6d.; J. Brumage, 6d. A Friend, 3d.; J. Nilsson, 6d.; C. Dalgren, 6d.; C. Macintosh, 6d.; J. Downey, 6d.; R. Watson, 6d.; P. Laissur, 6d.; A. McPherson, 6d.; J. Fetter, 6d.; D. Swan, 6d.; R. Phaup, 3d.; J. Grenfield, 3d.; W. Jones, 3d.; A Friend, 3d.; A. Butler, 3d.; C. Grierson, 6d.; E. Jones, 6d.; H. Griffin, 3d.; D. McGregor, 6d.; R. McGregor, 6d.

CORRESPONDENCE.

BOYCOTTING THE FREETHINKER.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—Seeing that some newsagents have become frightened and that there is a difficulty in obtaining the *Freethinker*, will you allow me to say that I shall be glad to receive orders for any Freethought literature, and will undertake to deliver at customers' houses anywhere in the neighborhood.

W. NORRISH, Member of the N. S. S.

4 Oswyth Road, Camberwell.

REVIEW.

What I Believe. By LEON TOLSTOI. Translated from the Russian by Constantine Popoff. London: Elliot Stock; 1883.—Count Tolstoi describes himself as one who, from having lived many years without faith, not because dissatisfied with the alleged evidences of Christianity, but because following a life at variance with its precepts, has had the whole aim of his life changed by studying what he calls the Gospel, but what resolves itself into the Sermon on the Mount. Belonging, as he says, to a class of society, "military men, judges, administrators, whose whole lives are passed in resisting evil," he now finds their every action opposed to Christianity. Each man, he declares, no less by being called upon to serve on juries than by the obligation to military service which is enforced in most countries, is put in direct antagonism to the Gospel. Count Tolstoi, in short, is a Quaker, and something more—he is a Quaker and Anarchist combined. He contends, for instance, that the injunction, "Judge not; that ye be not judged," would abolish all courts of law. Witness the following:

"Christ says 'Resist not evil.' The sole object of courts of law is to resist evil. Christ enjoins us to return good for evil. Courts of law return evil for evil. Christ says, 'Make no distinction between the just and the unjust.' Courts of law do nothing else. Christ says, 'Forgive all; forgive not once, not seven times, forgive without end. 'Love your enemies.' 'Do good to them that hate you.' Courts of law do not forgive, but they punish; they do not good but evil to those whom they call the enemies of society. So that the true sense of the doctrine is that Christ forbids all courts of law."

The doctrine of non-resistance Count Tolstoi believes to be the central basis and divinest feature of Christianity. All ecclesiastical systems and dogmas he puts on one side, forgetting that these are what mainly differentiate Christianity from other religions. He seems quite unaware that long before Jesus said "resist not evil," Gautama, Buddha and Lao-tse had taught overcoming evil by good; the one declaring "Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality and the liar by truth,"* and the other, "The good I would meet with goodness. The not good I would also meet with goodness. Virtue is good. The faithful I would meet with faith. The not faithful I would also meet with faith. Virtue is faithful."† Stoics and Brahmins had taught this doctrine before Christianity was known. What is the reason it has made so little way? Evidently because the past history of our race has proved the necessity of working out the savage by other means. When the law is asked to cease from taking life it is bound to require that the assassins begin.

Count Tolstoi is equally opposed to swearing and to war. Yet history shows that, however useless among an enlightened people, the oath is some guarantee of truth among the superstitious, and that while savagery and desire of acquisition remain, states cannot afford to disband their armies. Count Tolstoi sees how pernicious the Church has been in substituting the observance of its rites for the performance of moral duties, yet he fails to notice that the superstition and savagery it has supported has kept alive the customs he abhors.

We do not wonder that this eminently Christian book has been prohibited in Russia, for its teachings, if carried out, would not only upset all government institutions, but shatter the very framework of society. Count Tolstoi himself announces that as slavery has gone "property and kingdoms" must follow. His Christianity abhors wealth-gathering, and the most eloquent parts of his book are those in which he opposes the simple needs of peasant life with the Mammon worship, which he justly says has produced a thousand times more martyrs than Christianity itself. There is a strain of moral enthusiasm and warm personal feeling through the book which renders it more interesting and dangerous than any Anarchist production putting into less flagrant contrast the teaching of Jesus and the practice of Christianity. The copy sent to us is wrongly bound and should it reach a second edition the misprint of Spenser for Spencer (p. 213) should be corrected.

* Dhammapada, verse 223.

† Tau-teh-king, chap. xlix.

3d. NOW READY. 3d.

THE CHRISTMAS NUMBER

(OF THE

"Freethinker"

CROWDED WITH

COMIC ILLUSTRATIONS AND WITTY ARTICLES.

Calculated to make Sky-Pilots rave and Honest Men laugh. People given over by doctors should read it and take a fresh lease of life. People with torpid livers and weak stomachs will find it a capital aid to digestion. It is warranted to extinguish all fear of the Devil, all dread of Hell, and all belief in Ghosts, whether big or little.

One dose sufficient. Give it a trial.

ILLUSTRATIONS:

- Satan's Adventures. (Fourteen sketches). By PAUL BELLEVUE.
- The Transfiguration.
- The Deluge! By F. WILCOCKSON.
- The Baby God. By F. WILCOCKSON.
- A Corpse Reviver. By F. WILCOCKSON.
- God in a Cloud. By G. L. MACKENZIE.
- Our Rector. (A series). By E. CLARE.
- A Bag of Sins. Happy Eliza! Etc. Etc.

ARTICLES:

- The Star of Bethlehem. By G. W. FOOTE.
- God as a Barber. By W. P. BALL.
- A Bethlehem Scandal.
- Discovery of Noah's Ark. By J. M. WHEELER.
- Jehovah's Election Address. By SCOFFER.
- The Archbishop's Prayer for the General Election.
- A Modern Judas. By A. B. MOSS.
- Going to Church. By G. STANDRING.
- Mrs. Brown on the Bible.

VERSE:

- God's Holy Word. By LUCIANUS.
- The Bible Alphabet. By SCOFFER.
- The Creed of Burns.
- Merry Christmas. By G. L. MACKENZIE.

MISCELLANEOUS:

- Celestial Announcements.
- Johnnie's Inquiries.
- Biblical Museum.
- To Facetious Correspondents.
- Prize Bible Questions.
- The Bible Simplified.
- Rib Ticklers. Etc. Etc.

MIRACLES OF CHEAPNESS.

- Paine's "Age of Reason" ... 0 6
- Paine's "Complete Theological Works," including "Age of Reason" 1 0
- Ditto, in cloth ... 1 6

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.

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 GRACEBURCH ST., E.C.

IN THE PRESS.

Prisoner for Blasphemy.

By G. W. FOOTE.

Containing a full account of his Prosecutions and Imprisonment.

A volume which every Freethinker will prize, and which will be invaluable to the future historian of our age.

Cheap Edition, in Paper Covers ... 1s. 6d.
Superior Edition, in Cloth ... 2s. 6d.

Ready on December 31. PART II. OF

Comic Bible Sketches

48 Pages. In Handsome Wrapper. Price Fourpence.

REDUCED IN PRICE!

- The Darwinian Theory ... 3d.
- The Origin of Man ... 3d.
- Monkeys, Apes and Men ... 3d.
- The Three bound in cloth as—
- Darwin Made Easy ... 1s.

The best popular expositions of Darwin in the market.

By DR. EDWARD AVELING, (Fellow of London University.)

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 (concluded)—VII. The Rise of the Papacy—VIII. The Crimes of the Popes—IX. Ignorance, Vices and Quarrels of the Early Clergy—X. The Jew Hunt—XI. The Jew Hunt (concluded)—XII. The Crusades.—XIII. The Crusades (concluded)—XIV. Witchcraft.

Ready Next Week. PART XV.—THE INQUISITION.

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

"The two authors of this work (which is well described by the title) are doing a good work in England in exposing the prevailing religion. In this work 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.

"The brochure now before us is a most serviceable and effective compendium of the overwhelming historic testimony against the Christian Church from its origin to the Dark Ages. . . . The bulk of the work is beyond cavil; and if it be complained that the spirit of the writers is too determinedly hostile to Christianity, the answer is that they always speak from cited evidence."—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.

New "Freethinker" Tracts,

By G. W. FOOTE.

THE MAIDEN TRIBUTE TO JEHOVAH. Nearly 100,000 of this tract already circulated.

THE FIRST WOMAN—MRS. EVE. Reprinted by special request. Price 6d. per hundred, post free 7d.; 4s. per thousand, carriage free 4s. 6d.

LIFE-SIZE BUST ENGRAVING OF GENERAL GARIBALDI, with Autograph: size 35in. by 24in.; post free, 1s.—28 Stonecutter Street.

APARTMENTS.—A young Freethinker (musical preferred) wanted, to share two large rooms with Advertiser: near Vauxhall Station; five minutes tram ride from Victoria. New furniture, piano and board of the best. Terms very low.—E. A., 43 Upper Kennington Lane, S.E.

Price Sixpence.

PROGRESS

A Monthly Magazine,

EDITED BY G. W. FOOTE.

The DECEMBER NUMBER contains—

- Herbert Spencer on Ecclesiastical Institutions By Hero E. Jewel.
- Prisoner for Blasphemy. XVIII. By G. W. Foote
- Neither Slumber nor Sleep. (A Poem.) By John Harvey.
- A Forgotten Reformer—(concluded). By George Payne.
- Browning as a Dramatist. By Edward Aveling.
- Charles Darwin. By J. M. Wheeler.
- Schopenhauer. By James Thomson (B.V.)
- The Origin of Mind. By a Graduate.
- Agnosticism. (A Review of a Recent Criticism.) By Robert Batho.
- The Old Sot's Song. By E. V. Ward.

Progressive Publishing Co., 28 Stonecutter Street.

MR. FOOTE'S WORKS.

- Arrows of Freethought ... 0 6
- Theological Essays, including all the theological pamphlets now in print. Cloth ... 2 0
- Blasphemy No Crime ... 0 1
- Mill's Christ. Being an exhaustive examination and exposure of John Stuart Mill's panegyric on Christ in his Essay on Theism ... 0 2
- The Folly of Prayer. New edition; with fresh Introduction ... 0 1
- Atheism and Morality. New edition; fresh Introduction ... 0 1
- Secularism the True Philosophy of Life. An Exposition and a Defence. (In Wrapper) ... 0 4
- Atheism and Suicide ... 0 1
- The God Christians Swear By ... 0 2
- Was Jesus Insane? ... 0 1
- Brown's Story; or, The Dying Infidel. 16pp. 0 1
- Law and Gospel. Letters to Lord Coleridge, Judge North, Gaoler Harcourt, and Lawyer Giffard ... 0 1
- The Shadow of the Sword. An Essay on War ... 0 2
- Jonah's Excursion to Nineveh. With twenty-four illustrations ... 0 2

BIBLE ROMANCES (1d. each).

- 1 The Creation Story
- 2 Noah's Flood
- 3 Eve and the Apple
- 4 The Bible Devil
- 5 The Ten Plagues
- 6 Jonah and the Whale
- 7 The Wandering Jews
- 8 The Tower of Babel
- 9 Balaam's Ass
- 10 God's Thieves in Canaan
- 11 Cain and Abel
- 12 Lot's Wife

FIRST SERIES, bound in elegant wrapper, ONE SHILLING.

- 13 Daniel and the Lions
- 14 The Jew Judges
- 15 St John's Nightmare
- 16 A Virgin Mother
- 17 God in a Box
- 18 Bully Samson
- 19 Gospel Ghosts
- 20 A Rising God
- 21 The Bible Menagerie
- 22 The Crucifixion

SECOND SERIES, bound in elegant wrapper, NINEPENCE.

"For regular go-a-head propagandist work we know of no literature likely to be so effective as Mr. Foote's series of little pamphlets entitled Bible Romances."—Secular Review.

TO INQUIRERS—Send for Wm. Blundell's List of Socialist Literature, post free 1d.—14 Camden Passage, Islington, N.

WANTED, Hair-cutter and Shaver; Atheist preferred.—Mr. Gibbon, 88 Bridge Street, Gainsborough, Lincolnshire.

Thwaites' Liver Pills.

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

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, 2l. Best quality, on vulcanite, 4s. a tooth, upper or lower set, 2l. 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, E.D., 128 Strand, London. Hours nine to eight.

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