

# THE FREETHINKER.

EDITED BY G. W. FOOHL.

Sub-Editor—J. M. WHEELER.

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WAR IN HEAVEN.

*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.—*  
REV. xii., 7.

## CHRISTIAN TACTICS.

THERE was a time when Christianity answered Freethought with the rack, the thumbscrew, the dungeon and the stake. While it lasted it was a very successful method. Extermination will refute anything. It is easy to silence an opponent if you choke him with his own blood. But those good old days are happily past. Freethought was not quite exterminated. Enough survived as a germ of better things, and it has grown mightily during the last hundred years. It has influenced governments, altered the tone of society, imparted a new spirit to literature, and silently changed the mental and moral atmosphere of Europe. Unconsciously to themselves, the very orthodox are imbued with it. Their profession, as Mill said, does not hold good to the point of practice. Their lives belie their creed, except in its darker vices. Superstition decays, but bigotry lingers, and hypocrisy creeps by her side.

Christian tactics necessarily alter with the times. Burning and physical torture are out of date; and although Freethinkers may be robbed of their children, of their political rights, and even of a year of their lives, such things only happen occasionally. The arm of persecution is more than half paralysed. Yet the evil spirit lurks within, and finds expression in new forms. Not until Christianity is utterly dead will the world be secure from its ravages. Fortu-

nately its end is approaching. Those who cannot see that the Infamous is perishing are blind to the greatest sign of our age.

At present Christian tactics are extremely simple. They consist in silence on our principles and defamation of our characters. Let us consider these separately.

Schopenhauer complained that the German professors of philosophy answered him by closing their teeth. They took no notice of him, and lectured as though he had never written. It was an easy form of refutation, and for a long while it succeeded, but not for ever. Schopenhauer's books slowly crept into notice, and after a generation of silence the stolid professors were compelled to speak. In like manner the professional champions of Christianity pretend they know nothing of our principles. We are obscure ignoramuses who will die out if left alone. Our cause is a mushroom growth, which will disappear as suddenly as it came. They know better, but this is what they say. They deplore "infidelity" in general, and shed tears over Huxley and Spencor. Yet they shut their eyes to organised Freethought, its lectures, its journals, its pamphlets and its books. They can no more, however, prevent the *people* from hearing of us than the German professors could keep Schopenhauer in oblivion. The conspiracy of silence might be powerful if Christianity were universal. But it is far from being so. The larger portion of the people are indifferents. They are perhaps

more inclined to favor Christianity than Freethought, because it holds more wealth and is a passport of "respectability." Yet they are not really Christians. They do not attend places of worship, or subscribe to religious funds, which is a Christian's highest duty. And as they do not learn their news at church, and take their "tips" from sky-pilots, the conspiracy of silence does not affect them. Those affected by it are the more orthodox, and in their case it places us at a decided disadvantage. Still, we persevere in spite of it. One by one the faithful hear of us, notwithstanding the discreet silence of their ministers. They get a sight of our papers, dip into our books and pamphlets, and gradually advance along the broad road that leadeth to wisdom. Let your watchword be "Mum." O ye pious mummers, as long as you will; you cannot hide the truth for ever, or keep your flock perpetually in the fold.

The Christian Evidence Society was established for the purpose of opposing "infidelity" with the credentials of faith. Yet it is only supported at the rate of about a thousand a year, although men like Earl Carnarvon and Samuel Morley preside at its annual meetings, supported by bishops, and other swell mobsmen of the plundering creed. And even the Christian Evidence Society itself has come to the conclusion that debates on religion do more harm than good. Dr. McCann was, therefore, deserted at the Hall of Science by the very people who pretend that Freethought withers away before the evidences of Christianity.

But if this precious society dislikes debate, as well it may, it knows how to wield the weapon of defamation; and in this respect it conforms to the general fashion of orthodoxy. If a priest, parson, preacher or tub-thumper refers to this journal, for instance, he is pretty sure to call it blasphemous, disgusting, indecent, obscene, and so forth. Every epithet may be a lie, but it serves its turn; and a lie which does that is always commendable in the eyes of piety. So successful was this slander a few years ago, that when we defended ourselves before Lord Coleridge he was evidently astonished to find that the editor of the *Freethinker* was not a vulgar brawler, and his surprise was shared by the whole Court. The *Spectator* confessed it had been mistaken, other journals made a similar admission, and even the *Westminster Review* had to allow that "Mr. Foote was far from being the vulgar, uneducated disputant" he had been represented.

It must not, however, be supposed that Christian charity does no worse than libelling this journal. Deliberately and systematically it slanders every leading Freethinker, whether living or dead. Voltaire and Paine, like the devil, are painted black. Every crime except murder has been attributed to Mr. Bradlaugh, and the foulness circulated about Mrs. Besant is too vile for repetition in any place but a church. Nor have we been less a target for these pious guerilla. Listen to Mr. Engstrom's brood, and for every word you hear in defence of Christianity you will hear a hundred in vilification of the leaders of Freethought. Slander is their trade, and they are paid for it. The scurrilous pamphlet we noticed last week is a fair sample of their manners. Yet these men are, after all, only imitating their betters. The fashion is set from above; and the malignity which concocts and circulates lists and stories of "converted infidels" is the same in kind as that which animates the lower dabblers in libel who bespatter Freethinkers with Christian filth.

G. W. FOOTE.

THE *Medium* gives the report of some utterances ascribed to the spirit control of Thomas Paine. If this is correct we must certainly believe in degeneracy in a future life, for Thomas Paine never indulged in such flabby maunderings when on this side of the bourne, whence only the stupidest of travellers appear to return.

A WESLEYAN chapel was lately struck and partially destroyed by lightning at Sutton. One of the Fathers, Arnobius, informs us that when, during the infancy of Christianity a pagan temple was in this way demolished, the Christians used to ask their opponents why Jupiter thus destroyed his own temple—perhaps a splendid one. The latter were always equal to the occasion. They said it was because, though splendid, it was not splendid enough; he wished a better to be built in its place. Perhaps the Christians will explain the phenomenon at Sutton in the same way, and with the same plentiful lack of proof. Or did the Almighty with his flaming thunder-bolt make a bad shot at 28 Stonecutter Street?

## RELIGION IN FRANCE.

SOME people have a ridiculous predilection for regulating the affairs of others. "Mrs. B. wears such an old-fashioned bonnet, and the C's didn't have their baby baptised. They must be Atheists, and will come to no good, I warrant." For some time past all our high-class journalistic gossips have joined in an outcry against our neighbor across the silver streak. France is so aggressively irreligious. Fancy putting priests on the same level with ordinary citizens. It is positively wicked of her. And then to remove the emblems of religion from national schools and to allow children to be brought up without even knowing the name of *le bon Dieu*. How shocking! The high and mighty dame who edits the *Saturday Review* is at one with the spectacled frump who presides over the columns of the *Spectator*, and when they do agree their unanimity is wonderful.

It is however just possible that the French Ministry, the French Senate and the French Chamber of Deputies know as much of the past history and present necessities of their country as even the English journalists who are so ready to instruct them. A few facts seem to support this position.

It is undeniable that the clerical party has, since the Great Revolution been on the side of reaction. Nay, it has even constantly sought to bring back *l'ancien regime* when one-third of the country belonged to ecclesiastics and the rest to the nobles. From 1814 till the expulsion of Charles X., the ceaseless object of the restored clergy was to abolish religious liberty. No sooner was Monarchy established than it was proposed to abolish the University and place all colleges and schools under the bishops. All educational establishments were treated as haunts of impiety and sedition, which must be destroyed. Roux Laborie, well known as the representative of the clergy, declared in the Chamber that all their old power and riches must be restored. Laws were passed in this direction. All persons were compelled to adorn their houses during religious processions. Freethinkers and Protestants were fined and imprisoned for refusing to do so, and in 1824 the bishops carried a law in the Senate, whereby sacrilege was punished by death, preceded by mutilation.

A change came in 1830, and in the early days of Louis Philippe a party arose who sought with Lammenais and Lacordaire to reconcile "God and Liberty." But the ingredients would not mix. The Pope solemnly damned the doctrine of liberty of conscience as an absurd and erroneous delusion flowing from the infected fountain of religious indifferentism. Clericalism came again into the ascendant with intolerance in its train. The Revolution of '48 stripped the Church of some of its privileges, which, however, were recovered under the Empire, and the hitherto proscribed Jesuits returned. Since the collapse of the Second Empire the whole of clericalism has been employed in an attempt to upset the Republic. Quite recently the Comte de Mun attempted to form a Catholic party with the avowed object of bringing not only public worship and the schools, but all industry, under the dominion of the Church party. This, it was felt, was premature. The first thing the clerical party have to do is to overthrow the Republic. Though neither Legitimists nor Bonapartists are strong enough to establish themselves, both can be utilised on the side of clerical reaction. During the last elections in October the clergy threw themselves in a body into an open agitation on behalf of the Conservative candidates, skilfully using their influence among the pious peasantry, who dread nothing so much as having to pay their curés themselves, by describing Republicans as Atheists who were bent on the complete separation of religion from the State.

Were this at present what it must ultimately become, the programme of the Republican party, nothing could be said against it on the score of abstract justice. With a wise moderation, however, they have sought no violent overturn. They have simply reduced the salaries of the overpaid dignitaries, and restricted the exceptional privileges of ecclesiastics. They have in no degree interfered with the teaching of religion by those who desire it, but they have insisted that compulsory education must not be mixed up with religion. For this they have been denounced as godless. Were there a class established who lived by the belief in astrology, we have no doubt Repub-

licans would be equally denounced for not having all children taught that their destinies were ruled by the stars.

When, after the elections, M. Goblet suspended the salaries of those of the clergy who were proved to have coerced or intimidated their flock, an outcry of persecution was raised in the Catholic journals and taken up by the English Conservative papers, and this has been continued ever since. The pious demand "toleration," but they mean supremacy.

An amusing instance occurred in the *Christian* of a few weeks back. It cried out against the "intolerance" of French Freethinkers because they held a public banquet in one of the suburbs of Paris on Good Friday. The wretches actually celebrated the solemn anniversary of God's crucifixion by feasting. This is almost as bad as the outrage of butchers opening shops through which vegetarians have to pass. The sexless sacerdotalist who edits the *Anglican Church Times* also has his religious susceptibilities wounded because priests are not allowed to prowl at will through the public hospitals in Paris. Poor sinners may die unconsolated by the hopes of eternal glory or unterrified by threats of eternal torment, unless they themselves desire the presence of the priest. No more hospital proselytism. Can the furnaces of hell be hot enough to punish such impiety? Alas! this is not the worst. Godlessness is apt to spread. The English Channel may hold a million foes at bay. It cannot keep back a single fertilising idea. Republicanism, free education and religious liberty are gradually securing firm hold in France, and will in time commend themselves on this side the silver streak. This is the secret of the outcry against French irreligion.

J. M. WHEELER.

## ACID DROPS.

THE Salvation Army held its "International Congress" at Exeter Hall last Friday. Hindoos, Chinese, Red Indians, Germans, Swedes, and representatives of various other nations appeared in national costume. In opening the proceedings "General" Booth said that the Army was always doing something new, and when Solomon said there was nothing new under the sun he did not know of the Salvation Army. The "General," also explained that the Italian contingent had not come from Italy, but consisted of converted organ-grinders and ice-cream vendors from the Italian quarters of London. The "Yankee minstrel," "Chinese Peter," some Cingalese, Red Indians, Italians, and Swedes sang songs in their respective languages. £289,678 have been spent in purchasing and fitting up buildings. By help of their homes for rescuing girls from the streets the Lord saves 65 per cent. of the inmates. Why don't he save 100 per cent. while he is about it? Is it because the money subscribed is insufficient?

AFTER the meeting at Exeter Hall five thousand troops assembled at the Congress Hall, Clapton, and had a pitched battle with the Devil, sparring like maniacs and flinging their caps in the air with the usual shouts and ravings. The "General" gives the income last year as £70,000. He says he is willing to admit he is not a fool though he passes as one. A man who contrives to rake in £70,000 a year from religious simpletons is not generally looked upon as altogether a fool. Another ingredient in his character is suspected.

LA MARECHALE BOOTH (alias Miss Booth) came over from Paris to attend the Congress. What they wanted, she said, was a living religion. Infidel France wanted it, and so did all the countries of the world. Infidel France, however, does not appear conscious of the want; for, according to Miss Booth, "if the work was to go on, it rested with the people here, for they had no more sous in their pockets." Poor old John Bull is the perennial big calf of all these people. They bleed him for the conversion of Hottentots, Fijians, Syrians, Hindoos, Chinese, and Jews; and now he is to be bled for the conversion of "Infidel France." Rather a big job, that. It will take more blood than John Bull's and Jesus Christ's to boot, to wash "infidelity" out of those Frenchmen.

A LIVING religion! A good phrase, Miss Booth. Your family explains it. It means a religion to live by.

THAT fervent Welshman, the Rev. Hugh Price Hughes, fancies that sceptics care as little for reason as he does. Speaking at Booth's Salvation Congress, he drivelled as follows:—"He heard of a man once who prayed 'God save Charles Bradlaugh,' and if the Christians had tried as hard to get Charles Bradlaugh into the kingdom of heaven as some of them had tried to keep him out of the House of Commons, Charles Bradlaugh would have been a bright and shining light of Christianity by this time." Evi-

dently the Rev. Hugh Price Hughes knows very little of Mr. Bradlaugh. Still less does he know that there are some people in the world who form their opinions by thinking.

SAM JONES says: "The best man in Chicago is the man who spends the most of his time on his knees. I don't care who he is." The man that makes a business of putting down carpets would appear to have a pretty sure thing on eternal glory.

TWO inmates of the Richmond Lunatic Asylum, at Dublin, commenced talking on religious matters. The effect was the same as among the saints outside when they discuss their religious differences. Both disputants became excited, angry, furious. Finally one of them made up for his dialectical deficiencies with a brush, two violent blows of which killed his opponent and ended the discussion in the good old way of which the Church triumphant was once so proud. The *Evening Standard* gives an amusing account of this event, and commences by observing that "Religious discussions are, of all other, the most liable to end in angry words." We commend this truism to the Christian advocates, who boast so loudly of the harmony resulting from religion.

WHILE a religious service was proceeding at All Souls, Langham Place, on behalf of the London City Missions, a missionary, named Burdett, was taken ill, and died almost immediately. God seems to dispense his "judgments" very stupidly. If he kills his worshippers like this he will frighten his congregations away.

GOD is displaying his wonderful benevolence again in Sicily. He has stirred up Mount Etna. One village is destroyed and the lava streams are advancing rapidly in the direction of Nicolosi and Belpasso. Religion, however, is hard at work saving the threatened townships. The Archbishop has sent for the sacred veil of St. Agatha. It stopped the lava floods that were about to overwhelm Catania in the seventeenth century, and of course it can stop them again now. The municipality has granted the use of the veil, and the Archbishop and his flock have received it with great fervor and enthusiasm. We should like to see the flimsy veil in front of the slow-rolling avalanche of burning pitch or molten rock. Of course it will no more be scorched than were Shadrach, Meshach, and Abed-nego in the fiery furnace.

LORD HALIFAX, who has recently been appointed an Ecclesiastical Commissioner at a meeting of the English Church Union, advocated union with Rome as a necessary bulwark against infidelity.

THE revenue of the Scottish Free Church has declined during the past year to the extent of £31,000, while that of the U. P. suffered a decline of £21,000. If this continues it will soon be all U. P. with the Presbyterians.

SPURGEON was unable to preach on May 2, through an attack of gout, brought on by overwork, (?) and was also unable to discharge the duties devolving upon him in connection with his Pastors' College Conference. He must pray to the Lord at Mentone, and the Lord will hear his supplications if he mingles enough sea-bathing and open-air exercise with them.

"DIED by the visitation of Almighty God" was the verdict of a Foulmire jury, county Cambridge, the other day at an inquest upon the body of an old man of 77. The medical evidence proved that the heart was in an advanced state of disease, consequent upon which syncope ensued. God has been so infrequent in his visitations to men, and to women, of late that it is worth noting the symptoms of his appearance.

MR. JOB DUERDON, of Burnley, one of the passengers in the lost steamer "Oregon," has been giving an interesting narrative of the wreck. Many took to praying when they ought to have been working the pumps. Mr. Duerdon mentions the remarks of a profane American to some of the pious who had expostulated with him during the voyage respecting his swearing. They were pleading for mercy to be saved. He stood by and remarked, "Why, hear these — fellows, they have been praying for a long time to go to heaven, and when a fair chance has come if these fellows ar'n't praying to stop away. Get up you sneaking cowards, and go to heaven now when you have a fair chance, or else stop your praying and act like men."

THE Rev. Theophilus Bennett, Rector of Stocksfield on Tyne, in a letter published in the *Weekly Express*, declares that his experience is that "persons who attend a place of worship are, in morals and pecuniary matters, more to be trusted than those who stay away." Oh, yes, dear brethren, all the good people deal at my shop. Attend public worship on Sunday and you cannot possibly cheat your neighbors on the rest of the week, or at any rate, I will give you a character for trustworthiness.

A TRACT issued by the Free and Sovereign Grace Mission, entitled "A Convert from Atheism," has been sent to us. It says that the Arminian and Free-will doctrines have "brought forth swarms of half-hatched Papists and Atheists." In proof it tells of one "H. D." who says he drifted into Atheism, but God

revealed himself to him on the 28th of March, 1886. Who H. D<sub>1</sub> represents there is no way of finding out, but if his God will only condescend to reveal himself to all Atheists there will be a goodly number of conversions to chronicle.

A WRITER in the *Church Times* offers "Hints on Church Defence Meetings." The most important hints are upon "nobbling" the papers. "Show every possible attention to the reporters and provide a cab for them. See that they are hospitably treated and do your best to make them take a genial view of the affair." This shows how the oracle is worked.

A FEMALE American spiritist medium, by name Mrs. A. E. Newton, has, it seems, given birth to a ghostly-begotten spirit-baby. Her husband is a second Joseph, and writes a book entitled *The Ministrations of the Angels Realised*. This seems rather a stale trick for the nineteenth century, when in the eighteenth Mary Tofts outdid the Virgin Mary by giving birth to rabbits.

A SENSATION has been caused in Calcutta by the discovery of a Jesuit priest, one Father Harford, in *flagrante dilecto* with a Mrs. Farrell in the chapel gardens. The husband threatened an action for adultery and seduction, but the Bishop induced him to hush up the scandal by at once exporting Father Harford to Belgium. Who will say the Lord does not look after his own?

WILLIAM JOHN LIDDCOAT, a local preacher and Sunday-school superintendent of St. Columba, has been sentenced to two months' imprisonment with hard labor, for an assault upon a girl of thirteen years of age.

BISHOP DOUGLAS of Zululand writes, declaring it inadmissible that polygamists can be received into the Christian Church. Converts to Christianity in Zululand must therefore send all but one of their wives adrift before they can be baptised in the name of the God of Abraham, Isaac and Jacob. What a reflection on these polygamists. The Bishop does not say what is to become of the other wives.

POLYGAMY was common in the time of Jesus, yet he is never recorded to have uttered any condemnation of it any more than of slavery. Indeed, he says that whoever resigns brother or sister or wife shall have a hundred-fold in the life to come. Paul certainly says a bishop must have one wife, but as the Mormons say, that does not declare that he shall not have more than one.

DEFICIENCIES amounting to over £1,000 are reported to have been discovered in the accounts of Mr. A. Walker, secretary of the Adelaide T. M. C. A. This news has caused almost as great a consternation in religious circles as the numerous frauds connected with the Commercial Bank. Mr. Walker was considered a model secretary of the pious organization whose worldly affairs he administered. He is about thirty-five years old, with a countenance redolent of piety.—*Sydney Evening News*.

The *Globe*, under the heading "Juvenile Agnosticism," takes occasion to sneer at the youth who refused to take the oath at Hammersmith on account of being a pot-boy. Want of religion among potmen seems so strange to the *Globe* that it calls him a *usus naturæ*. We rejoice to know that Freethought is progressing among the class to which the youth belongs; and that such lads have the courage of their convictions is a most hopeful sign.

THE Rev. Nelson Winn, M.A., preaching in Holloway Road on behalf of the Church Missionary Society says, "We can now point to Tinevelly alone with 56,000 Christians and 68 native clergy." Mr. Winn's facts we dare say are all right, but they need a little explanation. Tinevelly is a district of Southern India, mainly inhabited by a race called Shanars, who are not Hindus at all, but belong to aboriginal races, who were settled there before the Aryan conquerors came. They live by palm-tree climbing, and in religion are devil-worshippers, believing in witchcraft, spells, and bloody sacrifices. Christianity is found eminently suitable to these Shanars. It is just one step in advance of their devil-worship. Its adoption by Shanars is, however, only another reason for its rejection by intelligent Mohammedans and Hindus.

THE Rev. M. Baxter, editor of the *Christian Herald*, the prophesied Beast of the Revelation, and author of "Louis Napoleon the destined Monarch of the World," has been suing some of the members of the Blue Ribbon Army for keeping some musical instruments for which he paid. It transpired in evidence that Mr. Baxter makes a very good thing of his philanthropy. He takes all collections at the mission stations, and it was calculated that he makes about £20,000 a year profit out of his *Christian Herald*. Baxter takes care that the Lord shall provide.

THE London City Mission boasts of having made over eighty-three million visits and calls. It has held nearly six million meetings for prayer and preaching, and has given away nearly half-a-million Bibles, or portions of the Bible, and over a hundred million tracts. And what is the effect of all this? Why, that the

working classes still refuse to go to church, and that Christianity is losing ground every day. If Freethinkers were numerous enough and rich enough to support such a propaganda, the effect would not be nearly so slight or so superficial.

THE Rev. J. Lias, known at Cambridge as *alias* Elijah, has published a book on "The Church and Modern Society," one section of which deals with the Church and unbelief. Unbelief, Mr. Lias admits, is common, but it has its root in the corruption of the human heart. It's all through Adam eating that apple, that we fail to understand the beautiful scheme of God being born of a woman, and dying to take away the sins of other people. All the uncorrupt, Mr. Lias, viz., and his fellow believers, see no difficulty, but then why does not God bestow his miracle of grace on all hearts alike?

THE *St. Pancras Gazette*, which also boasts a number of other titles too many to quote, prints a letter from "A Christian," who need not, however, have signed himself so, for the stupidity and bigotry of his effusion prove him, beyond all doubt, to belong to that fraternity. This is what the man says, or rather a part of it: "The band of Secularists, which holds its meetings on Sunday evenings in the Milton Hall, has hitherto been content to exhibit its advertisements of blasphemous lectures by means of a board-man and sundry bills at street corners, but, last Sunday afternoon, I was disgusted by seeing a van on which were posted bills of the lectures, and a special announcement of a lecture by a notorious Infidel, who was very properly imprisoned for twelve months for the publication of a disgusting and blasphemous print entitled the *Freethinker*. This van was drawn by a pony at a walking pace through the main thoroughfares for several hours during the afternoon and evening. Surely the police have the power to prevent this outrage on religion and to punish its authors."

THE pious "Christian" had better learn that Freethinkers are not to be so easily put down. This "disgusting and blasphemous print" has weathered some very heavy storms, and it is not likely to sink in fresh ones. We are not so sure, however, about the Milton Hall committee. They held a meeting last Sunday evening, over-rode their own advertising committee, and resolved to dispense with the pony and cart on the curious ground that they were offensive to the feelings of Christians. We congratulate the committee on their exquisitely fine feelings, which we dare say the Christians will exhibit in their turn. We should have admired them still more, however, if they had been displayed before instead of after the appearance of a "Christian's" letter.

By the way, we notice that Secular societies that show an extra regard for "Christian feeling" generally go to pot with remarkable quickness. The fighting societies are the strongest, and in every way the most flourishing. The Milton Hall audiences, we understand, have not been so large of late. Perhaps the committee will take the hint.

THE rector of St. Margaret Pattens and St. Gabriel, in the City, with £800 a year and other emoluments, was sued for debt for goods supplied. The reverend defendant did not appear. He had made many promises to pay but had always broken them. Mr. Commissioner Kerr said he had no alternative except to make an order of committal for twenty-one days.

AT an Exeter church the clergyman recently announced that, on the previous Sunday two gold rings had been placed in the offertory. This had also occurred previously. He considered it a sign of great devotion. We hope it is not the result of a raid upon a jeweller's shop. It was a sign of great devotion in the sailor who saying "silver and gold have I none, but such as I have give I unto thee," dropped his "bacca" quid in the offertory.

THE Christians who were conspicuous by their absence at the Foote-McCann debate, are now spreading a report that their ill-supported champion was perpetually interrupted, and scarcely able to get a hearing. Had they been present, they would have seen that Dr. McCann was treated with infinitely more fairness than is shown at ordinary meetings of Christians, or politicians, to those who differ from them. In his last speech, the reverend gentleman said to the audience: "You have listened to me with most exemplary patience, and have given me the fairest of hearings. There have been a few interruptions, which I perfectly understood, and which indicate to me earnestness rather than rudeness." After this, we hope we shall hear no more of the pious slander.

THE *Spectator* calls the Koran "that extraordinary medley of good sense and superstition, triviality and eloquence, cold formulism and enthusiasm, legal rules and traditions, opportunism and monotheistic principle." This description would apply equally to the Bible, in which some fifty writers got mixed up by the Holy Ghost, while the Koran was entirely written by Mohammed with the assistance of the angel Gabriel.

## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, June 6, Co-operative Hall, King Street, Oldham: At 11, "God's Mother;" at 3, "Who Wrote the Gospels?" at 6.30, "An Hour in Hell."

JUNE 13, N. S. S. Conference; 20, Milton Hall; 27 Ball's Pond.

JULY 4, Rochdale; 11, Milton Hall, London.

AUGUST 15, Milton Hall; 22 and 29, 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. 3d.; 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.—Exonia, R. Fox, R. S. Pengelly, A. Recruit J. Jenkins, Romana, R. J. R.
- J. KEAST assures us that the Salvation Army is played out at Devonport, only the Captain and a few lasses being left for the hallelujah cancan. Our correspondent also informs us that the published Debate between Dr. McCann and Mr. Foote is doing a great deal of good in the town.
- W. JOYCE.—In response to several inquiries we have had some copies of the Debate bound in cloth. The price is 1s. 6d.
- MR. HISCOCK, of the Finsbury Branch of the N. S. S., is requested to send us his address.
- J. MELLING.—Father Lambert's reply to Ingersoll was reviewed in the *Freethinker*, Jan. 18 and 25, 1885. Ingersoll has not replied nor is it worth his while to do so. He would spend all his time in controversy if he answered all his American critics.
- E. H. S.—Colenso's *Pentateuch* deals with the Flood. Read also Ingersoll's *Mistakes of Moses*, and Mr. Foote's Bible Romance of *Noah's Flood*.
- E. R. HOYLE.—All orders should be sent to 28 Stonecutter Street. You will find more matter in Colenso's *Pentateuch*.
- AMUSANTE.—We forget the price of *La Bible Amusante*. Apply to A. Roques, French bookseller, High Holborn, London, W.C.
- J. BROUGH writes that he has laid *Progress* on the table of the West Hartlepool Liberal Club, and is glad to see it is being well read.
- A. SERCOMBE.—We are pleased to hear that our reference to the Leeds affair removed the false impression made on your mind. It would be well in future to take no impression at all until the statements are examined.
- H. ROTHERA.—Many thanks. The collection of jokes may be utilised in our Summer Number as well as in these columns.
- G. H. COWIE.—Hardly up to the mark. A great many people write verse, but few have any faculty for it.
- SIMPLE SIMON.—Cuttings are always welcome. Go fishing for them whenever you please.
- H. P. BOWDEN.—Thanks. See "Acid Drops."
- J. M. HOYLE.—Your sketch was not drawn well enough. It could not have been reproduced as it was. The idea was a good one, and if you send your address we will make you an acknowledgment for it.
- S. TOULMIN.—Glad to hear you are so pleased with *Gladstone's Irish Stew*. The pamphlet is having a good sale, and it has been an eye-opener to many of its readers. It is astonishing how little real discussion of the subject goes on among Liberals and Radicals. Mr. Foote has dealt further with the difference between Mr. Gladstone and Mr. Chamberlain in the June number of *Progress*.
- C. DEANE.—We are always pleased to hear from you, and only regret that your communications are so infrequent.
- QUERY.—The accent is not on the *i* in such names as Eusebius and Photius. In Origen the accent is on the *i*, and the *g* is soft. The other words are pronounced as spelt.
- F. MILLAR says that the opposition to Freethought lecturers in the open air is almost invariably of a piece with the stuff we noticed last week.
- R. TARRUM (Huddersfield).—We would gladly have inserted the notice last week, but for some reason it did not reach us in time. We shall be happy to assist your building scheme in any way possible.
- PERPLEXED.—A cutting was sent to us without the name of the paper in which the advertisement appeared. We do not know what duke's child was referred to in the *Christian World*.
- GEORGE WOODS.—A letter to Mr. Symes, *Liberator* office 120 Swanston Street, Melbourne, will find him.
- PAPERS RECEIVED.—Freethinkers' Magazine—St. James' Parish Helper—Lucifer—Bazaar—Sloper's Half-Holiday—Democrat—Boston Investigator—Christian World—Sunday Chronicle—Christian—Islington News—Liberator—Independent Pulpit—Truth—Women's Suffrage Journal—Church Reformer—North-Western Advertiser—Church Review—New York Herald—Evening Telegram—Western Weekly News.
- 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.
- A CATALOGUE of the Progressive Publishing Company's Works can be obtained at 28 Stonecutter Street, London, E.C.

## THE FERGUSON DEFENCE FUND.

THE following additional subscriptions have been received:—G. Naewiger, 1s.; Poor Slave, 1s.; W. Sugden, 1s.

There is still a deficit, but the fund will be closed next week. We are astonished at the feeble assistance rendered by the London section of the Freethought party. Relatively speaking, the provinces have made a far better response. The Glasgow committee contemplate presenting old Robert Ferguson with a testimonial on Whit-Sunday. He is in straitened circumstances, and it will therefore take the form of a purse, the contents of which will depend on the generosity of his friends and admirers. We shall do something ourselves, and we shall transmit to the Glasgow committee any sums we may receive.

## SUGAR PLUMS.

MRS. BESANT has for some time been an advocate of Socialism, and in this as in other causes, she has displayed great energy and eloquence. She has not, however, succeeded in converting the Freethought party to her visionary schemes. Mr. Bradlaugh promises to review her economical doctrines; Mr. Foote criticises her *Modern Socialism* at considerable length and with much vigor in the June number of *Progress*; and we see that Mr. W. P. Ball announces a big pamphlet, which pulls "Mrs. Besant's Socialism" (for that is its title) to pieces in the most merciless fashion.

No one can accuse Mrs. Besant of being deficient in pluck. We venture to prophesy that she will reply to her critics before long. In any case "may difference of opinion never alter friendship." The more our opinions are knocked about the better, so long as our persons are spared.

MR. FOOTE has resolved to give four or five of the chief open air stations in London a lecture each during the summer. The paragraph we published a fortnight ago has brought him a greater number of applications than he can comply with, but he will make the Sunday mornings go as far as possible.

OUR sub-editor, in grubbing at the British Museum for materials for his "Historical Sketches of Freethought in England" in *Progress*, has lighted on a passage in Ephraim Pagitt's *Heresiography* (1645), complaining of the "Atheists too many" who disgraced the age, and including amongst them the author of "a tractate of divorce in which the bonds are let loose to inordinate lust." This was no less a person than John Milton. Mr. Wheeler's interesting discovery appeared in last week's *Athenaeum*.

MR. WILFRID WARD has in the press a volume entitled *The Clothes of Religion; a Reply to Popular Positivism*. The author has received a characteristic letter of approval from Cardinal Newman, who has read the advance sheets. We shall review the work when it is published.

M. YVES GUYOT has introduced a Bill in the French Chamber for the complete separation of Church and State. He proposes to retain the best churches as "historic monuments," and the money voted to maintain them would come under the head of "Fine Arts." English liberationism, says the *London Echo*, is inspired by Nonconformity; French liberationism by Freethought.

THE *Gentleman's Magazine* for June has an article by H. S. Salt on "The Works of James Thomson (B.V.)." It is highly appreciative, and, in the writer's opinion, Thomson is "destined some day to take a high place in English literature." With respect to *Satires and Profanities*, which is published at our office, Mr. Salt says that it displays "rare satirical power;" although he laments that "the cause in which the satirist's genius is enlisted is, unfortunately, not one which commends itself to the majority of readers." That cause does, however, commend itself to the majority of our readers; and we advise them all to obtain a copy of this splendid volume. Originally published at half-a-crown it is now reduced to eighteen-pence.

SALISBURY is among the prophets. The leader of the Tory party, in a speech on the Durham Sunday Closing Bill, complained that "the clergy of all denominations, who didn't agree amongst themselves on other matters as much as could be wished, agreed in coming to Parliament and asking for the Secular arm to help them in obtaining what should rather be the result of their own ministrations." That is exactly what we complained of when we stood in the Old Bailey dock. Remembering this, the *Daily News* says that if Lord Salisbury's criticism of the clergy "had appeared in the *Freethinker*, Mr. Justice North would probably have given Mr. Foote an additional six months."

WE have received from Waco, Texas, a copy of the May number of *The Independent Pulpit*, a Freethought journal which ably advocates the claims of Secularism against Christianity, under the editorship of Mr. James D. Shaw. It is very satisfactory to find Freethought so ably represented in the lone star state.

THE Barrel Organ of *Truth* has the following on the May Meetings:—

" 'Tis plain to any eyes,  
That they enable charlatans themselves to advertise;  
They give our 'Stigginses' a chance their goodness to parade,  
Help 'Chadbands' of their piety to make a paying trade,  
And offer opportunities—better than found elsewhere,  
For self-assertive Pharisees their goodness to declare."

THE *Ironclad Age* gives some particulars of the career of the ex-Rev. George C. Miln, who some three years ago left the clerical profession for the more honest one of an actor. Mr. Miln explains his change of vocation by the fact that he grew. During the ten years in which he was in the ministry he passed, he says, through a mental evolution, whose genesis was enthusiastic orthodoxy and the termination of which was well-defined Agnosticism. Mr. Miln appears to be enjoying some success as a personator of Shakespearean characters.

THE *Ironclad Age* of Indianapolis has now reached its thirty-first volume. Its editor and proprietor, Dr. J. R. Monroe, keeps up his fire upon orthodoxy with shrewd American good sense and good humor. We always rejoice to look over its ever bright and frequently funny pages. We notice that the irreverent proprietor of the *Ironclad Age* is still paying five dollars a head for ghosts, little or big, old or young, male or female, holy or unholy, and he wants all he can get. He is also paying fifteen thousand dollars a head for virgin mothers. Dr. Monroe, however, reports no applicants.

#### LUDICROUS ASPECTS OF IMMORTALITY.

CHRISTIANS allege that we are immortal. It is well to examine the consequences of such immortality to see whether they are reasonable, desirable and possible. If by assuming a falsehood to be true we can reduce the whole supposition to an absurdity, as Euclid often does in the strictest mathematics, we at least help to demolish a fiction and to establish truth. The Christian who begs we will look only at one aspect of a question is out of court when truth is concerned. His bribe of a heaven and his threat of a hell ought to influence us neither way.

If we are immortal, at what age does the immortality commence? When does the infant receive an immortal soul? Does it come by miracle, or by natural growth? Does the child receive or develop its soul before birth, and is the Roman Catholic ceremony of baptism for unborn children justified by assuring the salvation of infants who are thus made members of Christ and heirs of heaven at a time, when it is feared that they may never see the light of day? Does the soul enter with the first breath? Is soul identical with breath, as most of the earlier believers in a soul apparently imagined?

What is the use of immortality to an infant? It has no memories, no knowledge, no affections, no moral or intellectual faculties. What can it do with immortality when carried off to heaven? Will it only cry and suck and sleep and be nursed for all eternity, knowing no one, and destitute of all faculties but those of the most elementary nature common to the young of all animals? If the human baby is immortal, why not the baby of the monkey? The monkey's infant cannot display less mental or moral capacity than the human babe. Will the human mother when she goes to heaven meet and nurse for ever her immortal infant? Talmage assures Christian mothers they shall have glorious chariots to ride in. Will they also have glorious perambulators for their everlasting infants made immortal at an early age? And will there be golden feeding-bottles and celestial cows, or asses, to supply the milk? This is no unreasonable question to ask, seeing that Milton plainly represents the angels as enjoying food and drink in heaven; while the Bible itself speaks of "angels' food," and Jesus promised his apostles that they should "eat and drink" in heaven. If full-grown angels take food, so too should infant angels. And these latter will require nurses, at least till the mothers arrive and devote all eternity to their maternal tasks. Some mothers have lost several babes when young. Will each mother find all her little cherubs awaiting her care in the celestial nursery, where meanwhile they "continually do cry"? And

how will she nurse them all at once and for ever? And will such a heaven be a pleasant one even for the most devoted mother who sees no chance of ever rearing unintelligent babes into rational, affectionate, speaking men and women?

This leads us to the consideration of the growth of the soul—which evidently takes place on earth, if soul means moral and rational faculty. Will souls go on growing in heaven? Will wordless and thoughtless infants grow into manly and womanly angels? Will they develop wings and ways and thoughts and feelings of their own? If so, how will the Christian mother recognise her babies robed and winged and whiskered according to the latest celestial fashions? What will she do when her six-foot babe is at last popped into her arms? The little innocent over which she wept, whom she has dreamed all her life of clasping again to her breast, has disappeared without the gradual development of its cherished personality into the totally different personality of a perfected being—without the gradual change which day by day and year by year satisfies and rewards the mother's feelings and the mother's care.

If the principle of growth prevails, does it cease to act when a kind of middle-age or prime of life is attained? Will the aged grow younger and the young grow older, till they meet in one throng of middle-aged angels? This would produce great sameness and great loss of individuality. But if we reason from earthly considerations that the infant soul grows on through childhood to middle age, why does it not also proceed through the stages of senility and decay to death?

Will the showman's exhibition of Washington's skulls when a boy and when a man be paralleled in heaven? Will the celestial boy-child still young meet the mother who departed young, while a fully grown edition of the same being meets the wife, the children, the grand-children, of later life?

Christian pictures would lead us to believe that only the heads and shoulders of babies are preserved. Furnished with wings, but not with tails to guide themselves, these chubby curiosities flit about among the clouds of heaven. Will the mothers, also furnished with wings, flit about after these comical baby-boys like sparrows after their newly-fledged young?

Will these bodiless cherubims, too, fly races occasionally, and will the elder angels also arrange flying matches with each other? Talmage, we know, thinks they will thus compete with each other. So the dying coal-heaver who offered to fly the parson for a sovereign may have been very sound in the doctrine, after all, perhaps.

One thing is certain. These juvenile cherubims cannot be among the number of Christians who, as Christ says, "sit down" in the kingdom of heaven—nor will the glorified mothers of the little darlings ever be able to administer chastisement for their little peccadilloes in the approved fashion.

The mother fondly imagines that her babe goes straight to heaven, and the priests teach her to think so, although according to Christian doctrine, the division into sheep and goats does not take place till the judgment day. Millions of mothers are thus led to believe that their children and their husbands are now in heaven on the faith of a book which distinctly contradicts this belief. The souls of the departed still await their resurrection, and may do so for thousands of years yet. Where do the baby souls and the adult souls stay meanwhile? Who nurses the juniors? Are they all in a state of suspended animation? What will become of their memories, which constitute one half the mind? Surely a delay of many centuries will produce forgetfulness? How then will people recognise each other, especially if we also so change in character as to lose our faults and peculiarities?

Some men and women have been married several times. Will not this prove rather awkward for such Christians when they reach heaven? Will they rush with rapture into the arms of several partners at once? Will there be no jealousies, no dissatisfaction at losing a beloved spouse who has to share his or her time and presence among several wives or several husbands, as the case may be? How will Deacon Brown of the Tabernacle conduct himself towards the several Mrs. Browns who faithfully await his embraces? Surely the situation will be an embarrassing one. How can he treat them all equally

well, and hide his preferences? If he greets the beloved Jane first, or directs his after-remarks or attention especially to the equally-beloved Susan, how will he pacify dear Henrietta and darling Clara, whom he thus treats as only occupying inferior positions in his heart? And how will Parson Smith feel, seeing that he married two widows who had had several husbands, some of them being also widowers who had married other widows besides. Will all these numerous husbands and wives thus widely connected by the marital bond, unite as one happy family in the New Jerusalem? The wisest of men clasping his thousand wives to his breast will be an interesting sight. Abraham, with Hagar on one arm and Sarah on the other and Keturah in the rear, may find it difficult to compose the feminine jealousies of his spouses except by the summary process of ejecting Hagar into the wilderness again. Jacob will meet with similar troubles to mar his otherwise perfect felicity. David and Uriah, both claiming Bathshebah, may easily produce a "scene." Christ's solution of the problem is that there is no marrying in heaven. This is a damper to popular hopes of reunion in heaven. The great consolation, the only consolation worth anything to most people, in the doctrine of immortality, is that they will again meet and love and be loved by their dear ones. For cold, heartless religious happiness that tramples on human affections, they care nothing. Hence this explanation of Christ's is judiciously kept in the background except when wanted to meet objections.

W. P. BALL.

(To be concluded.)

#### CHRISTIAN EVIDENCE SOCIETY.

ON Monday afternoon a small assembly of old women, clergymen, agents of the Christian Evidence Manufacturing Society, with a sprinkling of the unemployed, and some reporters, among whom, carefully disguised in a godly garment, was one Atheist, attended the fifteenth annual meeting of the above Society in Exeter Hall. On the platform were a goodly number of gentlemen who live by the profession of Christianity. In the absence of Mr. Samuel Morley, the chair was taken by that gay old Conservative, Lord Carnarvon. Mr. Engstrom read the report, which deplored a diminished income, the subscriptions having dropped from £1,304 to £1,115, and since the secretaries take £511 11s. 4d., there is not much left to the share of outdoor bullies, and but a very infinitesimal sum available for prizes to those who pass in the examinations. The report also mentioned the spread of infidelity among the undergraduates at Oxford. Lord Carnarvon made a strong appeal for funds for what he considered the cause of good morals. Nothing could say more for the Society than that it had the support of such different men as Mr. Samuel Morley, the wealthy hosiery manufacturer, and he, the late Conservative Cabinet Minister. His lordship remarked that he believed—he could not exactly say why, but it was a sort of instinct told him—that the tide was turning against infidelity, and they only needed a little money to conquer. His lordship actually shelled out £10 *pour encourager les autres*. Although Mr. Morley sent a note to decline the chair on the score of ill health, it did not transpire that he had enclosed any cheque. Bishop Titcomb—a cadaverous colonial "returned empty"—whose legs would look all the better for a little judicious padding, had an instinct like his lordship in the chair, that the tide was turning against infidelity. He gave a demonstration of his ability to meet sceptics by citing Isaiah ix. 6, as a prophecy of Jesus, although the Jews, who ought to know their own book, apply it to Hezekiah—and by undertaking to show that the Athanasian Creed was taught in the Synoptic Gospels. The effluence of the Holy Ghost from the episcopal feet was almost too strong for our atheistic reporter's feelings, and he had to find relief in coughing. Principal Cave, of Hackney College, an intellectual-looking, long-haired red-bearded, Jack-in-the-box sort of professor, also believed in his lordship's instinct. There was less scepticism in Germany. Beneath the surface of all infidelity was a deep gloom, which could only be dispersed by the blessed belief in a coming halo and a golden harp.

The Rev. W. Harrison, the only man on the platform who had the appearance of being at once able and genial, objected to the militant tone of the preceding speakers. He always considered he held a brief for the sceptic, and was sure all the agents of the C.E.S. were in sympathy with their opponents. Is Mr. Harrison aware that the latest publication by a lecturer under the auspices of the C.E.S., says, "Atheists are mean and selfish, neither good for monkeys nor men, and a disgrace to both?" Professor Elmslie in a lengthy speech also sought to establish the truth of Lord Carnarvon's instinct, but in his allusion to Biblical criticism, made it evident he did not understand the scope of the researches of men like Renan and Wellhausen. In the course of his remarks Prof. Elmslie let slip a fatal admission. He thanked God that most Christians did not require evidences. Christianity was all in all to them, "without which they would ever have no ground for the love of their own children." We could not draw a more damning indictment of the detestable

creed. Mr. George followed in a similar strain, and our reporter crept out, carefully depositing his last loose button in the well-jingled contribution box at the door.

## CORRESPONDENCE.

"THE ANABAPTISTS IN MUNSTER."  
TO THE EDITOR OF "THE FREETHINKER."

SIR,—I felt much interested in Mr. J. M. Wheeler's account of the doings and sufferings of the "Wiedertäufer" in Münster, Westphalia, an ancient city where I spent my holidays when studying in Osnabruck many years ago. In this hot-bed of orthodoxy I conceived a deadly hatred of Christianity. I often stood and gazed at the instruments of torture exhibited in a case under the arch of the "Rathhaus" (town hall). These were afterwards removed by order of the humane King William IV. of Prussia. I still shudder when I think of the enormous iron pincers which, made red-hot, tore the smoking flesh from the body of the enthusiast, Johann van Leyden, "the prophet" of Meyerbeer's well-known opera. His two associates, Knipperdolling and Krecting, were tortured to death by his side. When life was not quite extinct, the three bodies were smeared with honey to attract flies, then put in enormous iron cages with wide bars, and hung high up in front of the Lamberti Church, close under the belfry. I fancy I can see them now. I looked at these barbarous relics, and wondered whether Christians ever will become "humane."

Spending some days at Finchley and Wimbledon, I saw a little child run up to the wire fence of a field, in order to get a peep at the cattle. The darling grasped the upper wire as if to swing, then let go suddenly with a shriek. The rascally landlord had had little sharp iron nails twisted into the double wire, lacerating the child's hands, which began to bleed. In Wimbledon I saw a lady's dress torn who passed the dangerous wire fence close to the railway crossing at Merton. It is even cruel to cattle, for the cows, leaning against the fence at night, must lacerate their flanks. Save us from orthodox Christians and their tender mercies, is the prayer of your obedient, faithful servant.

CHARLES KROLL LAPORTE.

May 30, 1886.

## REVIEW.

*The Bliss of Revenge.* By T. EVAN JACOB. London: Swan Sonnenschein, Le Bas and Lowry, Paternoster Square; 1886.—Although two of our greatest modern English novelists, George Eliot and George Meredith, are both decided Freethinkers, it cannot be said that the market of Freethought fiction is overstocked. The present work is one which can be recommended as deserving a place in a Freethought library besides Mrs. Lynn Linton's *Under which Lord?* Sydney Grundy's *Days of his Vanity*, and Winwood Reade's *Outcast*. We remember many years ago the late James Thomson giving a humorous prescription for the production of a Freethought novel, in which he severely satirised the prevalent method of manufacturing the religious novel. Mr. Jacob almost appears to have taken a hint from the essay by B. V. Yet it must be confessed he has a distinct power of drawing character and a charm of imbuing his readers with his own sympathies and dislikes, which we cannot but be gratified to see employed in the service of Freethought. The hero, Richard Robson, is a Freethinking schoolmaster, evidently drawn from life. The villains, deeply dyed, are the Rev. John Bryanson, Head Master of the Grammar School, and his son, whom he designs shall marry Agnes Keelson, the richest heiress of the neighborhood. Agnes is inclined to Freethought, and communicates her doubts to Robson. Friendship and sympathy ripen into love. Bryanson gets Robson dismissed as an Atheist. After many adventures the lovers are of course re-united. Admirers of the sensational are supplied with a fire and a trial scene for forgery, arising out of sharp dealings with a Jew money-lender. Other love plots are interwoven with the adventures of Agnes and Robson. The character of Tim Flaring, a witty, boisterous, beer-imbibing usher, quieted down by marrying "Aunt Margaret," an elderly wealthy lady, is capably sketched, and among the choice bits of the novel must be noticed the courtship of Robert and Susan in North-country dialect. There is higher art in the depiction of these simple natural characters than in the delineation of the usual fanciful heroes and heroines of fiction. As a specimen of the Freethought which pervades the book, we give the following extract from a speech by Robson:

"The opinions of the Jew, of the Socinian, of the Hindu and Chinaman, are respected; those of the Freethinker scorned. The Jew who denies the divinity of the most important God in the Trinity is raised to the peerage; the Freethinker who does the same is sent to prison. The scruples of all who believe in any God or gods are respected; they who believe in no God are treated as though they could not possibly have any scruples at all. If a Chinaman, a Hindu, a Unitarian or Jew become Christian, they are lionised, and have their names praised from a hundred pulpits and in countless papers. But if a man turn Freethinker he is shunned. The Christian doxy is orthodox; all other doxies are respectable, save the Freethinker's doxy, which is damnable. This state of things must cease."

We believe this is Mr. Jacob's first book. It is full of sufficient promise to make us look forward with interest to further productions from his pen.

PROFANE JOKES.

AN aged negro in Alabama, against whom the tide of ill-fortunes had set in rather strongly, lifted up his hands and said: "If de wedder grows much worse, an' de work grows harder all de time, dis yere colo'ed pusson will hab a call to preach afore he's called to glory."

"WHERE do you expect to go to when you die?" asked the parson of the newspaper reporter, who had been carrying on something awful. "I don't know where I shall put up," replied the young man; "but as I suppose I shall have complimentary tickets to both places, I may alternate according to the weather."

MINISTER'S WIFE (looking over the paper) "You're referred to in this morning's paper, my dear, as a distinguished clergyman." Minister: H'm. I thought that my sermon of yesterday would attract attention. Is it published in full or only a synopsis given?" Wife: "Neither. You are spoken of as a distinguished clergyman in connection with that patent medicine testimonial you sent to Dr. Quack."

A CERTAIN divine, who had wandered in the course of his travels beyond the conveniences of the railroad, was obliged to take a horse. Being unaccustomed to riding, he said to his host: "I hope you are not so unregenerated in these parts that you would give me a horse who would throw a good Presbyterian minister?" "Well, I don't know," was the reply; "we believe in spreadin' the Gospel."

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A Vision of God. (A Poem.) By John M. Harvey.
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