

# THE FREETHINKER.

EDITED BY G. W. FOOHE.

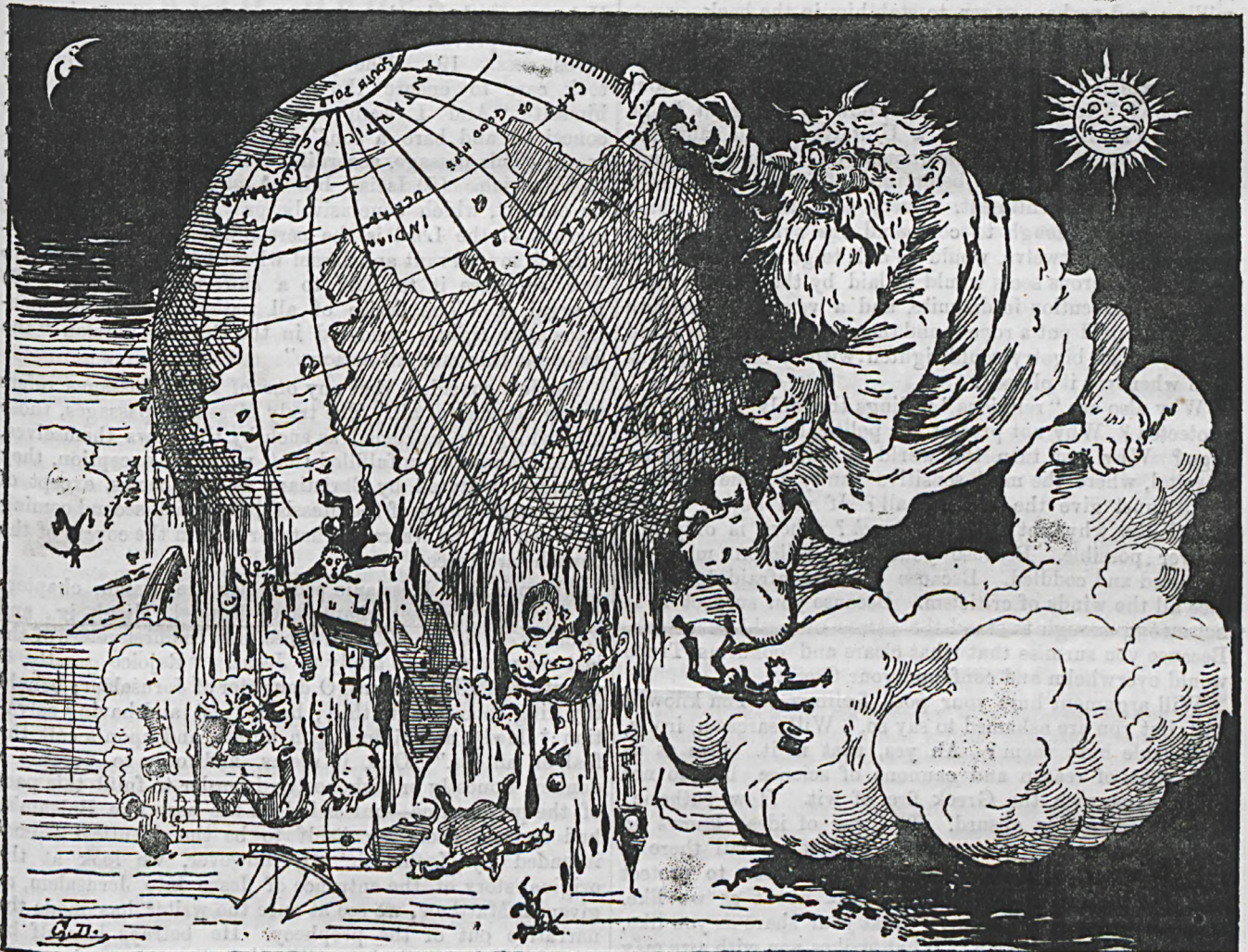
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.

COMIC BIBLE SKETCH.—No. 157.



A MISCHIEVOUS GOD.

*Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.—ISAIAH XXIV., 1.*

## UNITARIAN FOSSILS.

DARWIN's grandfather, who was by no means a wit, said at least one happy thing. He described Unitarianism as a feather-bed to catch a falling Christian. The simile is admirably true of the vast majority of that rich but languid body. They recline somnolently on the feather-bed, fully satisfied with their position, until their minds become as soft as their couch. They are neither in the cloud-land of superstition nor on the solid ground of reality; and the result is, that while they are eminently respectable, they are singularly impotent, and their influence on the general current of progress is as feeble as their worst enemies could desire.

We are not jubilant over this fact; we deplore it. The Unitarians have amongst them plenty of learning and a good deal of brains, which might be of immense service if they only had a due proportion of courage. Perhaps, after all, the fault lies with their miserable compromise of a creed, which is enough to emasculate the strongest minds. The feather-bed robs them of half their manhood, and we sincerely wish it could be burnt as a nuisance. Those who enjoy its comfort would soon cease to miss it and

the falling Christians of the future would find that the hard reality may bruise but never kills, and that the very shock is medicinal.

Of course there are a few whose manhood triumphs over these insidious influences. There is, for instance, our good friend the Rev. W. Sharman, who is as brave and earnest a reformer as exists in England; and the readers of this journal know how to appreciate his bold stand against the infamous Blasphemy Laws, which sent us to herd with felons for the crime of thinking for ourselves and laughing at absurdities.

Professor Kenny's "Bill for Abolishing Religious Prosecutions" has recently been the subject of consideration by that set of notorious fossils called the Executive Committee of the Council of the British and Foreign Unitarian Association. They sat like a party of pious hens and hatched a report, affirming that, while they entirely approved the principle of the Bill, they ventured to suggest an addendum, to the effect "That it ought to be a legal offence to publish by word or pictorial illustration anything with the deliberate object of wounding the religious feelings or depraving the morals of any person." By all which, we take it, they desire to affirm the principle of religious liberty so as to ease their consciences, and to carry it out



in a manner which would gratify their prejudice. They are at once bigots and hypocrites.

Let us look a little closer into their words. Why do they talk about "depraving the morals of any person"? With or without Professor Kenny's measure, there is a law against obscenity. Lord Campbell's Act is in force, and the police are paid to carry it out. Evidently, then, these Unitarian fossils are not alarmed for the public decency. Their real purpose is to prejudice advanced Freethought by associating it with immorality. Nay more, they want a constructive law against obscenity, under which any man might be found guilty of depraving public morality who advocated any sceptical doctrine that trespassed the heterodox limits of the British and Foreign Unitarian Association. In other words, they would not do anything so odious as strike a Freethinker in front, but they are willing, and perhaps eager, to stab him in the back.

Again, what do they mean by "the deliberate object of wounding religious feelings"? Is it the fact or the intention in which the guilt lies? If the fact, why talk about intention? And if the intention, how is the guilt to be estimated? Everybody but a Unitarian fossil must see that Sir James Stephen's argument on this point is unanswerable. The crime being one of *intention*, the case would turn on sentiment. Every sect, therefore, which was numerous enough to command the sympathy of one jurymen out of twelve, would be able to go scot free; while the less numerous sects would be laid by the heels. Such a law is persecution in disguise, and a very thin disguise too. It would put a rope round the neck of every advanced writer, which bigotry could tighten with a sanctimonious grin whenever it pleased.

Why also are "religious" feelings the only ones to be protected? Why not protect our political and social feelings? Why not turn the world at once into a mental hospital, where the most sensitive vanity of the meanest bigot must give the law for all? If you object to the *Freethinker* why not object to *Punch*? There is only one answer possible. Because your dear religion must be sheltered and coddled. Because you are afraid to let it face all the winds of criticism. Because you suspect it is not strong enough to stand the stress of ruthless attack. Because you surmise that what clears and confirms Truth would overwhelm and confound your Creed.

Will argument hurt your poor feelings? You know it will, but you are ashamed to say so. Will sarcasm, irony, or ridicule hurt them? Ah yes, that is it. Fire at us with rifles of reason and cannons of science, but do not consume us with the Greek fire of wit. How pathetic! But the demand is absurd. The war of ideas knows no limits. We respect your persons, and if we fail there is the law of libel and the policeman's truncheon to protect you. But your ideas we shall knock about as we like. They are common property. Treat your share as you like, and we will do the same. What strikes you with awe may fill us with laughter; what you worship we may despise. We will please ourselves, and you shall have the same liberty.

Sir R. K. Wilson in the discussion on this precious Report, remarked that "the clause providing against the deliberate intention of wounding the religious feelings had worked well in India, and did not exclude reasonable argument against idolatry." We do not know whether Sir R. K. Wilson is a dupe or a deceiver, but he is certainly one or the other. Professor Hunter long ago pointed out that under the law of India no prosecution of the *Freethinker* could have been started. You can publish what you like in that country, but you must not desecrate an idol, interrupt any religious ceremony, or insult a worshipper of any god to his face. It is simply a law for the preservation of the peace.

We are glad that the Council did not endorse its Executive's report. Eleven to seven declared that the suggested addendum to Professor Kenny's measure was unnecessary. Unfortunately, however, they declined to express any opinion as to the merits of the Bill. The minority wish to enact a new law of persecution; this the majority will not sanction, but at the same time they will not lift a finger to abolish the old law which they know is indefensible. The Council, therefore, appears to consist of seven bigots and eleven do-nothings. What a lamentable state of things! It seems to us that the British and Foreign Unitarian Association is suffering from a chronic attack of *Freethinker* on the brain.

G. W. FOOTE.

## UNFULFILLED PROPHECIES.

(MESSIANIC.)

THE passages in the Old Testament usually quoted by Christians as prophecies of the Messiah are nothing of the kind, and were never regarded as such by the Jews. The favorite ones are: (1) Genesis iii., 15. This passage simply refers to the seed of the woman, *i.e.*, mankind, making war upon snakes. The prophecy that dust should be the serpent's meat was evidently not the utterance of a zoologist. (2) Genesis xlix., 10. The sceptre shall not depart from Judah until Shiloh come. This is a mistranslation. It is rightly rendered in the margin of the Revised Version, "Till he come to Shiloh." Shiloh is the name of a place, not of a person. (3) Isaiah vii., 14. A virgin shall conceive. Another fraudulent mistranslation. The Hebrew word, simply means young woman, as is conclusively proved by the use of the word in Proverbs xxx., 19. The prophet Isaiah tells how he took care to ensure the fulfilment of this prophecy himself: "And I went unto the prophetess and she conceived and bare a son," Isaiah viii., 3. (4) Isaiah ix., 6. This passage, according to the Jewish Rabbis refers to Hezekiah. (5) Isaiah liii. A chapter detached from its context, which conclusively proves that the suffering servant of the Lord is the personified people of Israel—"Jacob my servant and Israel whom I have chosen." No Jew supposes it to refer to a suffering Messiah.\* (6) Haggai ii. The desire of all nations. Another mistranslation rightly rendered in the Revised Version "the desirable things of all nations."

No Jew considers that any one of these passages refers to the Messiah at all. The truly Messianic passages, those *viz.*, which are esteemed as such by the Jews themselves, are so manifestly unfulfilled that, with one exception, they are never adduced by Christians as prophecies, except of the second coming of the Messiah, for which second coming they can find no warrant whatever within the covers of the Jewish scriptures.

The principal Messianic prophecies are Isaiah, chapters xi. and xii., the last chapters of Ezekiel, Micah iv., and Zech. ix. 9, to xiv. 21. Of these only the first verses of the last are pretended to apply to Jesus. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation; † lowly, and riding upon an ass, and upon a colt the foal of an ass." One, it seems, had only to procure a donkey, honestly or dishonestly, in order to fulfil this part of the programme—unless indeed the ass, like Balaam's, had spoken, declaring itself to be the identical animal intended by Zechariah. If, however, we look at the original story of the entrance of Jesus into Jerusalem, as given in Matthew, we see at once the writer has made the narrative out of the prophecy. He betrays himself by mistaking the poetical amplification, "an ass and a colt the foal of an ass," for two animals, and so he places Jesus on both. The remainder of the passage in Zechariah shows that the coming king is to be an actual ruler and conqueror, though he is to bring peace to the heathen, which the religion of Jesus certainly has never done.

Reverting to Isaiah, it will be noticed that the coming of the Messiah is in direct connection with the restoration of the Jews to Palestine, whereas the coming of Jesus was shortly followed by the destruction of Jerusalem and their increased dispersion. Even animals are to be at peace, "and the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice den."

Again, in the last chapters of Isaiah we read how in those days the voice of weeping shall no more be heard, the child shall die an hundred years old, and the lion shall eat straw like the bullock. All the Gentiles shall bring back the Jews to Jerusalem and join in the worship of Jehovah.

Ezekiel declares that the ten tribes shall be gathered in, and the temple shall be rebuilt, while the Shechinah

\* See *Freethinker*, April 5th, 1885.

† Instead of "having salvation" the margin of the Revised rightly reads "saved." The Jewish Messiah was not esteemed to be God, but only a messenger of God, not as coming to save sinners, much less to die in atonement for them, in opposition to the texts which declare "the soul which sinneth it shall die," but as himself "saved" and therefore a leader and restorer of Israel.



shall return and all the sacrifices be restored. Micah declares that many nations shall say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, i.e., the temple. And the nations shall beat their swords into plowshares, and neither shall they learn war any more. Every man shall sit under his own vine and fig-tree, none making him afraid. That these passages remain unfulfilled cannot be denied. Christians accordingly say that they will be fulfilled when the Messiah comes again—we suppose from his incompetence to achieve such radical changes upon a first attempt. Sensible Christians, however, are giving up the idea of any second supernatural visitation, and the Messianic delusion is equally dying out among enlightened Jews.

J. M. WHEELER.

## ACID DROPS.

THE Lord has struck St Cuthbert's Church, near Coleshill, in Warwickshire, with lightning, which set fire to the roof. In spite of the efforts made by the fire-brigade, the Lord succeeded in completely destroying the body of the church.

TALMAGE knows exactly how long it takes a man to become a Christian. He says, "Conversion is instantaneous. A man passes into the kingdom of God quicker than down the sky runs the zig-zag lightning." Sharp work this kind of spiritual jumping. But Christ says that the kingdom of heaven is within you. How does the convert pass "into" that which is within him?

As an example of this rapidity of conversion, Talmage says that "a man may be at seven o'clock in the morning an all-devouring worldling, and at seven o'clock at night he may be a peaceful distributive Christian." Exactly. Many Christians of our acquaintance are devouring worldlings during the day, and if this is not consistent with being a peaceful distributive Christian they must be converted and re-converted every day of their lives. God's chosen people killed the natives of Palestine during the day, and at night they peacefully distributed the plunder. But no conversion was needed. Both acts were equally pious.

At Oadby, near Leicester, nine boys have been ordered to pay 3s. 6d. costs or to suffer three days' hard labor for playing a game of chance called boat-racing. The church "living" at Oadby was bought by a jockey a short time ago. The parson's glebe is a racecourse and Tom Cannon purchased the advowson to ensure the renewal of the lease, and also the "Black Dog" to secure the sale of drink on the course. With the cure of souls and the training of children under such patronage it is no wonder that the juveniles of Oadby are addicted to sport.

THE Vicar of North Ormsby accuses Joseph Arch of "insulting" the Savior by saying that "Christ did not mind whether the child was baptised or not." Ceremonial is the soul of religion in the vicar's eyes, and to accuse Jesus of having the good sense to be indifferent to this ceremonial is rank blasphemy. Twelve months in Holloway would be Mr. Arch's fate if the clergy had their way. Nay, the stake and faggot would reward his good opinion of his Master if some of them still had the ruling of the roast as of yore.

CHRISTIAN squabbles about crosses in churches are edifying spectacles. An application has been made for the removal of a brass cross from Holy Trinity Church, Bordesley, near Birmingham. During the ministry of the Rev. R. W. Enraght the cross was placed on the communion-table, but since his deprivation for ritualistic practices it has been placed on brackets above the table to evade the law. Thus fastened to the wall the brass cross over the table is now a legal ornament according to the decision of the Chancellor of the Consistory Court at Worcester. If it really rested on the table instead of only apparently, it would be illegal and would be removed by law.

THE Rev. Joseph Parker says there must be a Devil because there is devilishness. If God killed the Devil would all devilishness cease then? If so, why the devil don't God kill the Devil, so that we may all be good and happy children at once?

MARTIN NORDEN, a pious Irish laborer, was charged with drunkenness and brawling at the Oratory, Brompton. The constable gave evidence that the prisoner was shouting about "hell!" and using bad language, and abusing the attendants. Prisoner: "I can assure your worship it's nothing of the sort. Sure, I was only saying my prayers in Irish, and I can say them now and prove it." (Laughter.) These Irish prayers secured their utterer a month's hard labor, during which he will have ample opportunity to pray (in Irish) for the magistrate who afforded him this opportunity of quiet devotion.

THE cemetery chaplain at Bridgnorth, in reading the burial service over a servant who had drowned herself while in an unsound state of mind, prefaced his assurances of Christian hope with the statement that the ceremony was a mere form, and that

he only read it because he was obliged. Why does he play the hypocrite, then, if he regards so solemn a service as only a farce and a mockery? And why does he hurt the feelings of the relatives at the funeral by such unseemly declarations? Why must he add insult to the dead and the living to his cowardly conformity for filthy lucre's sake? The grave at least should be sacred.

A SUNDAY-SCHOOL teacher named W. H. Dobbs has been sentenced at the Central Criminal Court to twelve months' hard labor. The prisoner was "an earnest church-worker," and for a long time past has been carrying on ingenious systems of forgery and fraud whereby he has robbed his employers of some £100 or more. The prisoner's sweetheart fell down in a violent screaming fit in court when the sentence was pronounced.

THE Roman Catholic *Weekly Register* says there are now about seventy Protestant chapels in Rome, all the different sects desiring to be located in the Eternal City. They, however, do little business, being mainly attended by visitors only. The Roman populace take the Protestant money and Bibles, and shrug their shoulders and smile.

THE German Society for the Prevention of Cruelty to Animals have so little regard for the divine law, that they have petitioned against the Jewish method of slaughtering cattle, as laid down in the law of Moses. The Prussian government, it is said, has received the petition as a basis for legislation. The Jews and orthodox are combining to petition against any interference with the god-given methods of slaughter.

THE *Jewish World* tells of two Christian converts who have reverted to Judaism. One Anne Pesari, many years ago married a Christian and embraced Christianity. On her death-bed recently, she requested to be attended by a Rabbi, to whom she confided her desire to die in the old faith and to be buried as a Jewess. The other case is still more interesting. A Russian Jewess had been persuaded by a Christian Missionary to leave her husband and children and be baptised. Not long after she was seized with remorse, and desired to return to her children and her religion. Under the Russian law this was impossible, and the woman was compelled to remain in a nunnery at Kief. She, however, contrived to send an agonising petition to the Empress, who has had the humanity to sanction her return to her family and her faith.

At an inquest in Oldham, Mrs. Cauley refused to take the oath, from a kind of religious terror. The Coroner, finding repeated remonstrances in vain, dispensed with her evidence, as she was not competent to affirm. She was expecting to be confined, and was under the influence of a superstition said to be prevalent in some parts that serious misfortune would result from taking an oath while in that condition.

A MAGISTRATE once asked a prisoner, who was the biggest liar mentioned in the Bible? The answer was "Goliath," and it flabbergasted his worship.

THE Rev. R. Heber Newton finds intimations of immortality in "the weird and eerie phenomena of occultism, mesmerism and Spiritualism." For a complete demonstration of the soul he will send us to a lunatic asylum.

FROM a letter in the spiritist organ *Light*, it appears that the celebrated medium Slade has again been "caught cheating." He was discovered manoeuvring with a black thread underneath the table and producing raps with his own feet. A logician on the staff of the paper remarks that the discovery of the medium in one fraud does not throw any such doubt on phenomena witnessed through the same mediumship on other occasions as to warrant their all being included in one common category of fraud.

A SAILOR named Whelan having been found fault with for his laziness by the mate, took a Bible in his hand and said to a companion: "Look here, Jim, I am going to take a solemn oath. If the second mate at any time takes a capstan bar or belaying pin to me, I'm going to kill him dead at my feet, and the man who says a word about it I am going to run my sheath knife through his heart. So help me, God." He then kissed the Bible. Next day he announced his intention of killing the mate that night. He followed the mate, struck him on the head with a belaying pin and threw his body overboard. Whelan was executed at Winchester, fervently kissing a crucifix presented to him by the priest and retaining another crucifix in his fettered hands to the last.

ANOTHER murderer named Brown, who had murdered a boy for the 4s. 6d. he had in his possession, was executed at the same time. Brown assured the chaplain that he had a firm belief his sins would be forgiven and wished that some tracts and religious books might be forwarded to his father. What a useful thing religion is—for criminals at least, if not for their unfortunate victims.



THE wife of James Saunders, laborer, residing at 3 Streetgate, Swinton, had occasion to leave the house for a few minutes, leaving a child four weeks old in the cradle. Whilst she was absent a neighbor's sow entered the kitchen and attacked the child, completely eating away the lower part of its face. When the mother returned she found the brute still engaged worrying the infant. She at once called in a doctor, but the child died during the evening. Is not this a good illustration of the Lord's ingenious providential arrangements and of his watchfulness to have everywhere his agents ready for administration of his mercies? Mark, how promptly he used the opportunity offered by the mother's absence to inspire his agent to go and dispatch the little child from this world of sin and sorrow to the heavenly mansions, to become a little angel and enjoy everlasting bliss. He must be a hardened, invincible Rationalist, who does not see in this, at least a proof of his solicitude to provide food for those who do not think of what to eat and drink to-morrow (who only think of what to eat and drink to-day) and of his vigilant providence, because if the mother had not been inspired to go back to her house, the agent might have run the risk of indigestion by partaking too freely of the Lord's gifts.

THE following advertisement appeared in the *Daily Telegraph* of June 4: "Servants Wanted. Married couple, no encumbrance. Man groom and gardener, also as sexton and to sing in choir. Wife plain cook. Communicants. Good characters indispensable.—Vicar, Chaldon, Dorchester." A most tempting offer! A married couple to give up body and soul, and be driven to communion! Who is there among those who live by the sweat of their brow, sunk so low as to accept such a situation as this?

THE Rev. Charles Alfred Burleigh Harte, of Seaton Carew, Durham, has been convicted upon a charge of indecency with two boys and sentenced to eighteen months' imprisonment.

MR. ROMEIKE, whose enterprising agency is prepared to accommodate everybody with everything, professes to have started an "Escort Supply Agency" with a view of relieving the bitter cry of the genteel unemployed. Ladies visiting London without male friends to escort them, have only to visit the agency to have a choice of high-toned escorts whose characters are above reproach. For five pounds daily, or one pound per hour, they can secure the services of younger sons of peers, baronets and sons of peers. Mr. Romeike mentions the following sample as of second quality: "For fifty shillings daily, or ten shillings per hour, we can supply the escort of an Ex-Colonial Bishop, of great eloquence. Religious views to suit all classes. Special attention is called to this sample. Full clerical attire. Silk stockings; fourteen inches round the calf."

AN editor out west resides between a Methodist chapel and a public hall. One night recently there was a prayer meeting in the chapel, and a dance at the hall. The editor sat on his veranda and, taking in the situation, jotted down the following, which he heard:—

BACK DOOR		FRONT DOOR	
Let us pray. ... ..	... ..	Choose your partners.	... ..
Oh! Lord— ... ..	... ..	... All set.	... ..
We beseech Thee to ... ..	... ..	... Join hands and	... ..
draw near and— ... ..	... ..	circle to the left.	... ..
listen to ... ..	... ..	Swing partners.	... ..
us as we— ... ..	... ..	First four forward and back.	... ..
kneel before Thee and—	... ..	... All promenade.	... ..
present our petition, etc.	... ..	... Balance all.	... ..
For Christ's sake— ... ..	... ..	Grand right and left.	... ..
Amen, ... ..	... ..	Seat your partners.	... ..

THE *Christian Herald* has the following among its Anecdotes and Incidents of Gospel Meetings:—"At an evangelistic meeting a man in the audience asked permission to say a few words; on it being granted, he began: 'Dear friends, I think the Spirit of the Lord directed me here to-night to tell you of his awful power. A few years ago I was a paid agent in a society of Freethinkers in Leicester. One bright summer day I was standing in the market-place with a large audience around me declaring and trying to prove that there was no God. I became excited with my subject, and cried out in a loud voice, so that all around me could hear, "If there be a God, let him now strike me blind." Instantly there was what appeared to me to be a vivid flash of lightning, then all was dark. God had in his infinite power taken my sight away. Since then I have been in total darkness, white scales growing over my eyes which could not be removed. But, dear friends, I can thank God for this judgment, because it was the great turning point in my life.'"

OF course no name or address is given. A stranger from the audience is quite sufficient authority for the occurrence of a Christian miracle. If such a tale as this were true, would not Christians have it verified and sworn to and posted throughout the kingdom, with names and addresses of the witnesses attached? The "Spirit of the Lord" that directed this unknown evangelist must have been the lying spirit that the Lord sent forth to Ahab. If miracles can be announced and be credited at the present day,

we need not be surprised at their manufacture or evolution in the minds of ignorant and credulous men two thousand years ago.

ANOTHER paragraph is on "A Converted Infidel Club," and in this instance a responsible name is given as authority for the statement. But on reading it turns out that it is only the club premises and not the club members that have been converted. The "infidel and gambling club" is now "converted" into a gospel shop.

AMONG the Catholic rubbish circulated in England is a little pamphlet compiled by Father Farringdon from a Manual by the Archbishop of Tours. It is dedicated to the Sacred Face of Jesus, and actually describes as authentic the Veronica veil, bearing the mark of Christ's face, which every Catholic scholar knows to be a sham. On the title-page of this precious pamphlet is a copy of the Veronica portrait, which represents Jesus as a cross between a long-faced nigger and a hydrocephalous idiot. We wonder the second person of the Trinity does not prosecute the publisher for a malicious libel.

THE object of the Litany of the Holy Face is to make reparation for blasphemies, and to implore of God the conversion of blasphemers. Well, if we know anything of "blasphemers," it will take something more than the deity of this silly cultus to convert them.

ARE bishops above the law? Evidently the Bishop of Worcester thinks they are, since he has the impertinence to notify that, notwithstanding the passing of Mr. Carvell Williams's Bill, extending the hours of marriage from noon till three o'clock, no alteration can take place in his diocese until the change of hours receives the approval of Convocation.

THE latest attraction put forward by the Salvation Army is a converted seal. This creature, it appears, performed for many years in the United States and Canada as Barnum's "talking fish." Its name now is "Captain" O'Brien. The "Captain" says he used to personate this talking fish; but now he is converted, thank God, and sees the error of his ways. He has found an easier and better swindle to work at. Raving about blood and fire is more comfortable work than splashing about in cold water.

BY OUR OWN S.A.-IST.

[THE Salvation Army has, it is stated, given up dealing in soap, candles, provisions, clothes, etc.]

The Salvation Army has given up trade,  
 For by it big profits no longer are made,  
 Thus it reckons its pathway to carefully smooth.  
 Now the Army a much better aspect would wear  
 If it ceased to go in for the fun of the fair—  
 If its ways weren't the ways of a show—or a Booth.  
 —Fun.

ALEXANDER CROOKS, a sanctimonious swindler, who has united the functions of the manager of the Commercial Bank of South Australia and that of one of the leading lights of the Wesleyan Methodist Church, has been sentenced to eight years' imprisonment, for carrying on a series of embezzlements for several years.

THE Christian Jupiter has been hurling his thunders very indiscriminately of late. He has dreadfully damaged the tower of Hereford Cathedral, and it will probably cost thousands of pounds to repair the mischief. Judiciously expended on missionaries this sum might—we do not say more than might—have saved the souls of, say, two heathen; so that on a fair calculation that thunderstorm sent two niggers to hell. According to the missionary reports, we should say that a dozen tribes were eternally lost.

DR. ADLER, the London Chief Rabbi, deprecates Christian missions to the Jews, and says that before they try to make good Jews into bad Christians they should deal with the infidelity and immorality which they are always deploring. That is all very well, Dr. Adler, but the officials of the Jew-Converting societies must get a living, and surely you would not rob the poor men of their beer—we beg pardon, their bread.

A PREACHER in Utrecht one Sunday morning observed a corporal among the congregation—a rare occurrence in that town. He sent for him after the service. "My son," he said, "I was glad to see you at church this morning." "What better place is there to go to when you are short of pocket-money?" said the man. "Ah, you did perfectly right, here's half-a-florin for you. Mind you come again next Sunday." On the following Sunday the church was crowded, and half the congregation were soldiers!

FERGUSON DEFENCE FUND.—D. A. Beckett, 10s.; John Butler, 1s.



## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

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.

Look out for our SUMMER NUMBER. Ready week after next. A rare treat.

## 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.—W. Pratt.
- W. FRITH.—We saw the paragraph in our contemporary. Every line we wrote about the Leeds affair is true, and cannot be answered except by vague generalities. The extract we complained of was not taken from the *Leeds Daily News* at all, but from the Christian Evidence man's pamphlet. Some lines are mere police report; the rest are obviously the Rev. John Hanson's, to the pages of whose libel Mr. Poulson several times refers. Our contemporary was probably misled by the Christian Evidence man's reference to the *Leeds Daily News* a little further on; but no Freethinker should be so easily misled when the honor of the party is at stake. Our contemporary shows the same accuracy in its personalities, which we will not condescend to discuss.
- A. SWIMEY.—Irenæus, the first Christian Father who mentions the four gospels by name, argues in the twenty-second chapter of his second book against heretics, that Jesus was fifty years of age when he was crucified. He quotes John viii., 56 57, in support of his view, contending that the Jews would not have said to Jesus "Thou art not yet fifty years old" if he had been only thirty. Irenæus claimed to be a pupil of Polycarp, who was acquainted with John. A translation of his work is found in the *Ante-Nicene Christian Library*, published by T. and T. Clark.
- T. WILSON.—Thanks. See "Acid Drops."
- W. UHLENBURG.—We have utilised your cutting and cutting remarks.
- C. DEANE.—We have made the second correction. The first is not an improvement; we have therefore allowed the original to stand.
- HARRY JONES, Chairman of the Milton Hall Committee, informs us that the real reason why the pony-and-cart advertisement was discontinued was that the proprietor of the Hall was a little sore on the matter, and the Committee thought it imprudent to offend him. What our correspondent says about the authorship of "A Christian's" letter in the *St. Pancras Gazette* seems to us almost incredible. We hope he is mistaken.
- H. M. READE, 16 Morpeth Terrace, Ellor Street, Pondleton, Salford, will be glad to communicate with any Freethinkers in the district with a view to forming a Branch of the N. S. S. Our correspondent suggests that we should print our cartoons on the contents-sheet, which we cannot see our way to do; and adds, "I have been asking my friends for their old *Freethinkers*, and have distributed about a hundred and twenty during the last week."
- W. J. TUCKER.—The enclosure you refer to was not in the envelope.
- JOHN CHERRY.—Your experience with the Spiritists is like that of every independent investigator. Unless you have faith, you are a disturbing influence. The spirits can only perform before dupes. Depend upon it, behind every mystery there is a cheat.
- H. REES.—Read the Rev. Dr. Gilos's *Christian Records*, and *Supernatural Religion*. You are welcome to translate any of our pamphlets into Welsh.
- J. SAUNDERS.—A good idea, but it wants more careful elaboration.
- A. STUCKEY.—We have seen the joke before in the guise of a Highland sermon. It is just a little too broad for our columns. We shall send it on to the *Rock*.
- J. P. CHASE.—Thanks for your interesting enclosure. We are glad that our remarks undecieved so many readers of the paragraphs you refer to.
- WILLIAM GRAY.—We don't know what is the sin against the Holy Ghost. Perhaps it is not subscribing for a pew. Christ's preaching to the spirits in prison is generally held to mean his lecturing tour in Hades. According to the Apostles' Creed, after the crucifixion he descended into hell. The apocryphal Gospel of Nicodemus gives a lively account of what he did there.
- PAPERS RECEIVED.—Rationalist—Home Words—Liberal—Boston Investigator—Oldham Evening Express—Midland Free Press—Manawatu Daily Times—Ironclad Age—Kent and Sussex Courier—Modern Society—Unitarian Review—Truthseeker—Wolverhampton Evening Express—St. Pancras Gazette—Zion Baptist Visitor—Isle of Wight County Press—Thinker.

## SUGAR PLUMS.

WE are pleased to see that the title of Mr. Foote's lecture, "An Hour in Hell," has raised a commotion in the pious breast of the Rev. W. F. Edgerton, of Oldham. At a meeting of the local branch of the Evangelical Alliance, this charitable sky-pilot called the attention of his brother Christians to "the disgraceful bills that disfigured the walls," and loudly complained that one of his girls came home the other day aud said, "Pa,

what does that mean—An Hour in Hell?" On hearing these horrid words, the meeting groaned "Shame!" What a delightful scene. Sky-pilot Edgerton and his pulpit colleagues are ready to give unbelievers an eternity in hell. Yet they complain of our giving them a single hour. What shameless monopolists these pulpit-bangers are!

SKY-PILOT EDGERTON "would not go in for persecution, as they could not do it," but he hoped pressure would be brought to bear upon the committee of the Co-operative Hall to prevent them letting the building to those "infidels." Of course this is not persecution, although to the ordinary eye it looks remarkably like it. Happily, there is very little prospect of the committee being influenced in that way. Why does not the valiant Edgerton drop in at the Co-operative Hall, after praying for the divine assistance, and put the "infidels" to flight by the power of speech. Samson slew a thousand with the jawbone of an ass, and we really don't see why sky-pilot Edgerton should not repeat the performance.

THE Oldham Branch of the Evangelical Alliance is also greatly exercised in spirit over the opening of the Art Gallery on Sunday. They call upon all Christians to protest against this desecration of the Lord's Sabbath. Probably their protests will be utterly futile. There is every likelihood of the Art Gallery remaining open, and we hope the Corporation will soon be consistent and bold enough to open the Library as well.

OUR lively contemporary the *Detroit Free Press*, under the heading "A Jewish View of Christ," gives a good report of a discourse on Messianic Expectations and Modern Judaism, delivered in Boston by Rabbi Schindler. The Rabbi declares that the belief in the Messiah is dying out among the liberal Jews of America. He denies that Christ was the founder of Christianity, and that the Jews put him to death, since crucifixion was a Roman punishment, and the Gospels which "were written more than a century later than the death of Jesus, not by eye-witnesses, but by people who collected their material from tradition," betray entire ignorance of the forms of Judaism. The charge that the Jews crucified Christ he describes as "a fabrication of the early Church, written at a time when the members of the Church were mostly Gentiles."

WE are pleased to notice that a scheme is on foot for inaugurating a Freethinkers' University at the Freethought town of Liberal, Barton County, Missouri. We hope our American brethren will see their way to make the scheme a lasting success.

PAINE and Wesley both came from England to America. Wesley labored to give us a creed—Paine to give us a country.—*Ironclad Age*.

THE *Century* for June contains a paper on "Faith Healing and Kindred Phenomena," by J. M. Buckley, D.D. Many interesting particulars are given. One of the faith-healers prayed to restore a dead body until decomposition compelled the civil-authorities to interfere. Dr. Buckley, while showing how carefully testimony ought to be examined, believes that temporary cures are effected by the action of the mind on the body. He states that Lord Gardenstone, who spent a great deal of time inquiring into the cases of alleged cure, found that more than two-thirds died very shortly after they had been "cured." Dr. Buckley attempts to distinguish between the miracles of Christ, and those of witch-doctors and other faith-healers, by citing the texts which declare that he healed *all* manner of diseases. Surely Dr. Buckley recognised the factor of exaggeration, which is constantly found in connection with credulity, and which speedily converts the cure of some into the cure of all. The followers of Dr. Newton, the faith-healer, boasted his ability to cure all diseases.

THE *Thinker* continues to reach us from Madras. We see by the advertisement that it is supplied gratis to every member of the Madras Secular Society, which we believe is a large and rapidly increasing organisation. Our Hindoo contemporary borrows (and it could not do better) freely from the English Freethought papers. Among other items in the number before us there is a long account of the Foote-McCann debate.

## LUDICROUS ASPECTS OF IMMORTALITY.

(Concluded from page 183.)

SOME of the unexpected meetings in heaven will be worth observing, that is if personal identities and distinguishing peculiarities are retained—and if they are not we are not ourselves, but fresh creations, like barrels made from old bung-holes. The debtor and his dun, the repentant wife and the pharisaic husband, Saint Dyson and his Eliza, the penitent thief and the detective officer, the saintly bankrupt and the ruined widow (if sufferers from crime are occasionally permitted to enter heaven as well as penitent criminals), redeemed murderers and their victims or the wives or husbands or children of the victims—surely these



will cast strange looks at each other, and intercourse between them will not be of the smoothest.

Jesus said to his apostles: "I appoint unto you a kingdom . . . that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii., 29, 30). And after instituting the Lord's supper he said: "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God" (Mark xiv., 25; and see also Luke xiv., 15). When the saints come from the "four corners" of the globe and "sit down in the kingdom of God" with Abraham and Isaac and Jacob, who will serve out the "angels' food" to them, and what will be the general arrangements for the meals? Who will do the menial work? Will the food be so luscious and tempting that some will overeat themselves and require the doctor's aid? Or will the heavenly stomachs be made of spiritual india-rubber or be artificial adjuncts like the bag Jack the Giant-Killer had when he defeated the giant at swallowing porridge? Will Solomon occasionally take a little too much of the celestial wine, and talk so unbecomingly that the lady saints will have to leave the table? Will David in his cups begin to dance a little too much in the nude, as he did on earth? Will Samson carry off the gates of heaven after indulging in too much salmon at the Lord's midnight supper? Will Jacob sily pocket the golden spoons and nutcrackers? And will Judas—for he will be in heaven according to Christ's irrevocable promise (Luke xxii., 26-30)—pop the silver articles into the bag which he perhaps still carries?

Jesus went to heaven bodily "with flesh, bones and all things appertaining to the perfection of man's nature," and "there sitteth" (Article IV. of the Church of England). Christians universally believe in the "resurrection of the body" (see the Apostles' Creed, for instance). Bodies imply bodily wants and bodily functions, or else they have not the properties of bodies and are only sham bodies or ghosts of bodies. Will the saints still be troubled with toothache and indigestion, and will physicians still be needed? How will wings be affixed when there are no suitable muscles and bony attachments for them? What will cripples and dwarfs and ugly people do with the undesirable bodies which they take to heaven with them and still have to inhabit? Turkish soldiers, it is well known, have a special religious horror of mutilation, as they think they will enter paradise maimed for ever. Will God's images in ebony still remain black, or will negroes be bleached whether they like it or not? The old veteran who left a leg in the Crimea and an arm in India, and fingers and teeth and hair in other countries, will see the scattered pieces disinterring themselves and flying together from all parts of the world. Cannibals who have devoured their ancestors, who in turn devoured theirs, will surely have an awkward time of it when they find themselves redistributed to build up the originals.

Those Christians who say the redeemed have only "spiritual" bodies contradict the Bible and the Church. In denouncing Freethought ridicule of Christian notions which they themselves abandon but treat tenderly, they justify laughter at the foolish pretensions of the State-supported superstition. When Christian churches reject the belief in physical resurrection it will be time to blame us for ridiculing a dead doctrine. But we shall ask these spiritual Christians how angels think, or move, or exist. Thinking without brains is as inconceivable as walking without legs. And angels without thought, without rational faculties, without intelligence, and without eyesight, or hearing, or feeling, or passion, are simply non-entities. They become mere fond beliefs of the vaguest kind—dreams of beings more impossible than centaurs or basilisks. Spiritual bodies are solidified shadows made of a brightness that may be felt.

Do the redeemed wear "spiritual" clothing? Does it require "spiritual" washing in "spiritual" wash-tubs?—for these necessities should follow the first necessity, if it is held a valid one. Our sense of decency will not let us imagine the saints without raiment, and our imaginations refuse to picture immortal man except as faint idealised repetitions of the mortals we know or hear of. To picture them without bodies or physical adjuncts is to picture nothing—to utter words with no realisable meaning.

Of what description will the heavenly "mansions" be which the saints are to inhabit? Will they all be

exactly alike, so that there shall be no favoritism or contention? Will each "mansion" be a separate house, or will there be huge blocks like "artisans' dwellings"? Will each family have a suite of rooms, or a house, as the case may be, of a size duly proportioned to the number in family? What kind of furniture and fittings will there be? Will there be sacred harmoniums or hurdy-gurdies for the parlors and sacred washing-machines for the kitchens, where the family robes can be washed white every week in the blood of the lamb? Inquiries of this kind are not so irrelevant as Christians would maintain. In imagining a heaven, however spiritualised, they can only repeat known realities. Take away *all* the realism and there is nothing left. A thoroughly spiritualised or de-materialised saint, or god, or paradise, is a nothing. Christians must reverently keep their beliefs vague and unexamined. Inquiry is death to them.

A very ludicrous picture could be drawn of the Christian deity "sitting" everlastingly on an uncushioned golden throne with the co-eternal Son on his "right hand" and the pigeon-god on the left or side of dishonor—as if co-equal beings could be inferior the one to the other, and as if bodily parts and relations of up and down and right and left had any existence or significance outside material considerations. But the Christian could not see the joke. He is usually far too materialistic to perceive that even the flimsiest angels and gossamer spirits are but lumbering Dutchmen compared with the finer creations of poetic thought and imagination, which, again, are but subtle distillations of vaporous pictures of refined substance and rarefied reality.

Concerning some of these difficulties the redoubtable Talmage says:—

"You say that 'the human body changes every seven years, and by seventy years of age a man has had ten bodies; in the resurrection which will come up?' You say, 'A man will die and his body crumble into the dust, and that dust be taken up into the life of the vegetable; an animal may eat the vegetable, men eat the animal; in the resurrection, that body, distributed in so many directions, how shall it be gathered up?' Have you any more questions of this style to ask? Come on, and ask them. I do not pretend to answer them. I fall back upon the announcement of God's Word: 'All who are in their graves shall come forth.'"

Bombastes Christianoso shows us plainly that the only way to retain belief in bodily resurrection is to put reason on one side altogether, though we may as well at the same time go through the form of challenging it to mortal combat in proof of the superiority of our cause. Talmage represents the spirits of the dead as hovering over battlefields and cemeteries awaiting "re-union of body and soul." But some particles have formed parts of many bodies, some perhaps even of thousands. What a squabbling and a chattering there must be among those hovering spirits in claiming and in fighting for those cosmopolitan particles—those literal bones of contention. Some atoms will have belonged to saints and sinners too, and will have to go both to heaven and to hell—but with God all things are possible, except driving out a tribe of mountaineers who happen to possess iron chariots.

What will be the occupations of the immortals? Twenty-four hours a day of doing nothing would be intolerable. Kaeeling and shouting, singing and harp-playing, blowing trumpets, crying out "Alleluia," falling down in company with the four beasts, casting golden crowns upon a glassy sea, sitting on thrones, waving palms, and the other pantomimic occupations mentioned by inspired writers are usually of an intrinsically childish and unsatisfactory nature. Most people would speedily be tired of such tedious tomfoolery as is depicted in the Bible, and would welcome a day's work as a glorious relief.

Of the ludicrous aspects of belief in immortality outside Christian doctrine, such as the idea of the tuft of hair by which the angels lift true Mahomedans through the air into paradise, a long description might be given, but they would not come home to Christians, who would only see in such caricatures of true religion a proof of the manifest superiority of their own set of absurdities.

W. P. BALL.

THERE are only two things in which the false professors of all religions have agreed—to persecute all other sects and to plunder their own.



## JESUS IN LONDON.

## CHRIST AMONGST THE SECTS.

In the vernacular of the streets, "What a day I've been having." I've been to church, to chapel, to meeting-house, mission-room, right down to a block-tin or corrugated iron tabernacle, and all the worships different. Poor Jehovah. One fellow commenced the performance dressed up in a gaberdine partially black; suddenly disappearing, he re-entered in a white gown, finishing up by putting purple over his manly shoulders. I thought he was a Protean artist and cheered him accordingly, getting turned out. The funniest part of the play was where he raced oratorically with the clerk, mumbling something over very quickly about "Good Lord deliver us," and "We beseech thee to hear us, good Lord." It was scarcely a fair race, the priest having a start of his audience and winning by a neck. Another fellow in the next gospel-shop was an athlete, his worship consisting of gymnastics, swinging his arms about as if practising with the Indian clubs, bashing his Bible and shouting until quite hoarse. I found out 'twas his method of keeping the audience awake, as the drivel he spouted had a somnolent tendency, and he knew it. The Quakers suited me admirably, as the spirit didn't move them whilst I was amongst them—and I thought what an excellent place their meeting-house would make for an after-dinner cigar and Artemus Ward on a hot Sunday. The Salvationists were as usual very coarse and pantomimic, but still very useful, for I bought a salvation set of tea-things for my landlady, a pair of salvation boots for myself, besides a salvation wooden leg for an old damaged crossing-sweeper. These things at the price must yield a splendid profit. Hook-nose Booth says its all for Father, but the Booth family give the proceeds of their commercial transactions a terrible shaking before any of it is spent on the "dad." I pity Publican Booth if the Lord ever gets hold of him!

My only wonder is, there is no sect instituted who think it would please the old man to introduce burnt cork, banjo, clappers and corner men. In this mad nineteenth century I think it would pay; the corner-men could ask religious conundrums and sing religious comic topical songs. Talmage and Joe Parker would suit admirably as bones and tambourine; Spurgeon when not supplicating Jehovah at Mentone for his gout, would make a nice solemn centre-man, asking with inane and flabby visage the difference between the Holy Ghost and a sucking-dove. His giving out the plaintive religious ditty would be inimitable.

There is another subject ought to be taken up by the Government in this age of modern appliances, and would save a lot of useless human misery. It is, that at particular street corners cast-iron preachers should be provided, supplied with steam power, so that the preaching could be reeled off mechanically for the space of ten minutes or ten hours—of course, provided with steam-whistles of distinct intonation to tell passers-by what particular creed was being preached. Spurgeon going off to Mentone and not thinking of the phonograph astonishes me. Why he could have his thousand sermons ground out continuously; no doubt his audience being somewhat satisfied—they haven't brains enough to go mad.

At the Temple Church they asked me to remove my hat, but having just come from a Jewish synagogue (where they taught me to show reverence by keeping my hat on) I protested and very nearly got into trouble. I told the verger it was preposterous to think the deference paid in one place of worship was contemptible in another, as both were reverencing Jehovah, but if they liked I'd take off my coat and worship God in my shirt sleeves, or imitate David in his celebrated dance, whose costume I think consisted of nothing in particular. If it was possible to have a conventicle composed of an amalgam of Christian, Jew, and Mohammedan, the worshipper would get slightly mixed, boots off for one sect, hats off for another, hats on for another—all worshipping the same old fellow. Do sentient beings think this nonsense pleases the antiquated Adonis?

My chroniclers have imputed a deep meaning to the damping-down process; but really if my friend Jack and I did go into the water together, it was merely because baths and washhouses were not institutions of the country and we went in for a tubbing. However the evangelists could attribute any meaning to the process is beyond yours truly. So to see how the performance was carried out I attended a gospel-shop to witness the fun of baptism, and was astonished to find the priest keeping serious especially as he lost his grip of one corpulent female and caused her to retire with a considerable quantity of the holy fluid inside her. Most of the neophytes were very simple-looking females; and very goody-goody young persons in the shape of men to whom a twopenny swimming bath, or a cake of best yellow, would have been more appropriate. Why don't they go the complete animal and get a sanctified Spurgeon to play on them with a hose-pipe of good dimensions? The cunning biped who administers the ducking has such faith in the process, that he wears thigh boots, to keep the holy liquid from giving him rheumatics. To be consistent they ought to bathe in the open. I think a cure for this nonsense would be found in the performance taking place at Barking outfall. The whole of the holy farce put me very much in mind of a preparatory process for starching and ironing. If it is done to inculcate habits of clean-

liness, I have nothing to say; but if they think by such tomfoolery to win favor from Jehovah and get a front seat, they are very much mistaken, and I should advise them in the future to take their water internally, made hot, with lemon and a sugar-crusher, regulated by a slight insertion of the essence of old rye.

The ludicrous practice of sprinkling infants by a nonentity in white balloon sleeves and other drapery should be stopped by the Society for the Prevention of Cruelty to Babbies? How would they like to be treated as if they were vegetables. Why don't they wait until the subject has a perceptible fighting-weight and then ask permission; not take such a mean advantage whilst the child is helpless?

## CORRESPONDENCE.

## WAS PAUL INSANE?

TO THE EDITOR OF "THE FREETHINKER."

DEAR SIR,—Theologians have speculated for ages on the nature of Paul's "thorn in the flesh." All sorts of explanations have been given from lechery to ophthalmia. I am unaware, however, that any theologian has ventured upon the answer suggested by my query, Was Paul Insane? A little attention will prove there is much to be said for this theory. Paul speaks of himself as sometimes sober, sometimes beside himself (2 Cor. v. 13). He glories in his infirmity—which he would hardly have done in the case of ordinary disease, but which in itself is a common symptom of insanity. His conversion to Christianity was the effect of a sunstroke or some similar violent cerebral excitement on the road to Damascus; and although he shows not only lucid intervals but even some of those bright flashes which prove what thin partitions divide the bounds of genius and of madness, there is evidence in his epistles of the occasional recurrence of the fits of dementia. He says he besought the Lord thrice that it might depart from him, and in the same passage relating his "visions and revelations of the Lord" he tells how a man or a ghost (evidently himself) had been caught up to the third heaven (whether in the body or out of the body he could not tell) where he heard unspeakable words, which it is not lawful for a man to utter (2 Cor. xii).

If we put the same construction upon this revelation which every medical man would put in the case of a patient glorying in his infirmities to-day, we have I think a clue to such half-crazy sayings as that Levi while still in the loins of his father Abraham paid tithes to Melchisedek who was without father, without mother, having neither beginning of days nor end of life, and to many similar passages which, as Peter remarked, were "hard to be understood."

LUCIANUS.

## REVIEWS.

*Reasons for Home Rule.* By the REV. MALCOLM MCCOLL, M.A. London: National Press Agency.—Contains a good deal of interesting and useful matter. The historical portions are the most valuable.

*The Better Government of the United Kingdom.* By IVAN PAVLOVITCH. Andrews, Museum Street, London.—Having spent a few years in England, and being about to quit it, the author gives suggestions for the settlement of the Irish difficulty, and works out a scheme of local and imperial government.

*Bible Errors and Secular Truths.* By A. B. MOSS. Watts and Co., 17 Johnson's Court, E.C. Price Sixpence.—Under the above title Mr. Moss has gathered together six of his pamphlets, those viz. on the Bible Makers, Bible Saints, The Bible God, The Old Faith and the New, Socrates, Buddha and Jesus and Health, Wealth and Happiness. Mr. Moss deals with all his subjects in a lively common-sense style and we hope his pamphlet will meet with a large circulation.

*Mrs. Besant's Socialism.* By W. P. BALL. Progressive Publishing Company: London.—This pamphlet, which contains nearly as much matter as Mrs. Besant's *Modern Socialism*, should be read by all who wish to know the other side of her visionary picture. Mr. Ball tells us, in his introduction, that he thinks Mrs. Besant's Socialism "fallacious and mischievous, and especially liable to discredit and injure the Freethought party, of which she has been an honored and trusted leader." He therefore goes steadily through all her Socialistic writings, and fiercely attacks her economical positions; nor does he omit the use of ridicule and sarcasm, which are sometimes very effectively employed, although here and there, perhaps, they are pressed a little too hard. We are bound to say, however, that Mr. Ball does not treat Mrs. Besant quite so unceremoniously as she treats the capitalists. At any rate, he writes in deadly earnest, and probably Mrs. Besant herself will feel that his severest remarks are prompted by no other motive than a love for his cause. While trying to expose her Socialistic fallacies, he does ample justice to her "clear, unhesitating courage" and her "high-souled devotion to her ideal of truth and humanity." In conclusion, we are bound to say that Mr. Ball's pamphlet is the most able, comprehensive, and vigorous reply to present-day Socialism that we have yet seen.



PROFANE JOKES.

VISITING LADY: "Well Tommy hows your mother?" Tommy: "Oh mum she's not much better."

FROM THE NORTH.—Doctor: "Well, Mistress Macfarlane, how do you feel to-day?" Mrs. M.: "Ah, doctor, I'll no see the neight out."

THE parson had been invited to dinner. While grace was being said Tommy eyed the unwonted good things spread before him with pleasurable anticipations.

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Table listing 'Three Trials for Blasphemy of G. W. Foote, W. J. Ramsey, and H. A. Kemp', 'Freethought Gleanings', 'Profane Jokes', and 'Special "Freethinkers."'.

Table listing 'Special "Freethinkers."' (Profusely illustrated; witty and humorous articles and paragraphs. Called by the orthodox "Budgets of Blasphemy.") and 'Christmas Numbers' for 1884, 1885, and 1885.

PROGRESS

A Monthly Magazine, EDITED BY G. W. FOOTE. The JUNE NUMBER contains— Gladstone and Chamberlain. By the Editor. A Study in Loyalty. By S. Britton.

MR. FOOTE'S WORKS.

Table listing works by Mr. Foote including 'Prisoner for Blasphemy', 'Arrows of Freethought', 'Theological Essays', 'Blasphemy No Crime', 'Mill's Christ', 'The Folly of Prayer', 'Atheism and Morality', 'Secularism the True Philosophy of Life', 'Atheism and Suicide', 'The God Christians Swear By', 'Was Jesus Insane?', 'Brown's Story', 'Law and Gospel', 'Jonah's Excursion to Nineveh', and 'Randolph Churchill, the Woodstock Bantam'.

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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, at 28 Stonecutter Street, Farringdon Street, London, E.C.