

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. VI.—No. 39.]

SEPTEMBER 26, 1886.

[PRICE ONE PENNY.

COMIC BIBLE SKETCH.—No. 166.



THE LORD TALKING TO A FISH.

*And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.—JONAH II., 10.*

## PAUL ON WOMEN.

CHRISTIANITY, as the centuries have revealed its practical character, owes more to Paul than to Jesus. Its dogmas are mostly derived from the epistles of the great apostle. Many a true believer thinks he is obeying the carpenter's son, when all the time he is obeying the Tarsus tent-maker. The Christian road to heaven was laid out and paved, not by Jesus himself, but by the gentleman he (or a sunstroke) converted outside Damascus.

Paul was in some respects a better teacher than Jesus. He was more practical, and with all his misty metaphysics he had a firmer hold on the realities of life. But with respect to women, he follows dutifully in his Savior's wake, and elaborates, rather than supplements, the sexual injunctions we dealt with last week. Like his Master, he looks down upon marriage, and is evidently of opinion that if men should not make themselves eunuchs they should live as such. The American Shakers are only carrying out his policy in this respect. If all the world imitated them the human race would soon expire. It would then be impossible to adopt the children of outsiders, families would be gradually extinguished, and the second coming of Christ would be prematurely hastened.

Paul was a bachelor, and a crusty one. According to tradition or calumny, he was jilted by a Jewish woman,

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and this may account for his peevish attitude towards the sex. In the seventh chapter of the first of Corinthians he gives vent to a great deal of nasty nonsense. "It is good," he says, "for a man not to touch a woman." If he had meant by this that men were not to thrash their wives we should have thoroughly agreed with him. But what he means is that there should be no sexual intercourse. He was especially severe on young widows who contemplated a second marriage. No doubt if he had seen a young widow whose weeds, as is generally the case, were arranged coquettishly, he would have muttered "Anathema Maranatha." As his own constitution was liable to occasional weaknesses, he might have added, "Get thee behind me, Satan."

A few verses later he expresses himself with greater clearness than Jesus Christ ever attained to: "I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn." Paul wished the same end as Jesus. He desired to see every person celibate, but having a little more common sense than Jesus, he saw that such preaching would never be extensively practised (especially by young widows) and he was obliged to make a concession to human frailty. The very fact, however, shows that his view of the question was radically wrong. Marriage is not an excusable weak-



ness, but the normal condition of mankind. Physiologically, mentally, and morally this truth holds good. The highest virtues even have never sprung from monasteries and convents, but from the rude rough world of toiling and suffering men and women outside.

According to Paul, although marriage was lawful, virginity was a higher state: that is, to be perfect a woman must stultify her nature and trample upon her maternal instincts. It also implies that she is essentially impure, and that she can only please God by abnegating her sex. This is the deepest disrespect of womanhood, as every healthy wife and mother would admit if such stuff were taught by another than Paul.

The great apostle troubled his poor head about the heads of women. If he lived now when the ladies affect short hair he would go raving mad. It was a subject on which he felt profoundly. To his mind a woman losing her long hair, was like an angel falling from glory. He warns the whole sex against meddling with their tresses. Men, however, are recommended to crop close, long hair being "shameful." We have a shrewd suspicion that Paul was bald. Perhaps if hair restorer had been then invented a successful trial might have considerably changed his views upon this subject.

Man was not created for woman, says Paul, but woman for man. He is of course alluding to the old Rib Story. But a similar observation would have been as sensible about the two halves of a pair of scissors. When they meet what does it matter which was made for the other? Consistently with this view he says, "Wives, submit yourselves unto your own husbands as unto the Lord . . . as the Church is subject unto Christ so let the wives be to their own husbands in everything." Some men have tried this with no great success, and many a man thinks he is having his own way "in everything" when he is sweetly and beautifully led by the nose. Obedience is a hateful word in marriage. Its introduction makes the wife a legalised concubine. Besides, if there *must* be obedience, Paul's rule is ridiculously sweeping, for some women have more sense and judgment than their husbands. Every afflicted woman who applies to the magistrate for relief from the sot who curses her home is flying in the face of Paul. "My dear woman," the magistrate *should* say, "your request is very reasonable, but it is very unorthodox. Go home and read the fifth chapter of Ephesians, where you will see that wives must obey their husbands in *everything*."

Paul (1 Cor. xiv., 34, 35; Tim. ii., 11, 12) warns women to keep silence in church, for "it is not permitted unto them to speak." Having written this line, Paul must have got up and strutted round the room like a ruffled cock. "Let the woman," he says, "learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Hear, hear, from the males in the body of the synagogue. Evidently Paul could bray on occasion as lustily as Balaam's ass. If the women "will learn anything," which he clearly thought problematical, "let them ask their husbands at home." Fancy some women with no other sources of information!

The reason Paul gives for woman's inferiority is that Mrs. Eve was first tempted by the serpent. And a capital thing too! If Mrs. Eve had not eaten that apple the human race would still number two, or else, if none of them died, they would be thicker than barrelled herrings.

Our Church of England marriage service follows the teaching of Paul. While the husband promises to love the wife, the wife promises to love, honor and obey the husband. Many ladies say these words at the altar with a mental reservation. When they are obliged to do this they tacitly admit that Paul and the Church are wrong. But if so the Bible is wrong. The fact is that the "blessed book," instead of being woman's best friend, is her worst enemy. The Tenth Commandment makes her domestic property, and Paul winds up by telling her that her sole duty is to play second fiddle in a minor key.

G. W. FOOTE.

Mrs. PARTINGTON wants to know if the axe wielded by Mr. Gladstone is like the original *axe* of the Apostles that she heard so much of at Sunday School. Also she would like to know how Judas Maccabæus—according to the singers in Handel's oratorio—"with his *axe* made Judah smile." She thinks the language must be ironical, and that the axe made Judah smile "on the other side of his mouth" as people say.

#### A CHRISTIAN HYMN.

THE following is reprinted from an ordinary Christian hymn-book. When Freethinkers speak of "the dreadful God" and his vengeance they are scouted as blasphemers by Christians, who, for the moment, forget their Bible and their literature.

With holy fear and humble song,  
The dreadful God our souls adore;  
Reverence and awe becomes the tongue  
That speaks the terrors of his power.

Far in the deep where darkness dwells,  
The land of horror and despair,  
Justice has built a dismal hell,  
And laid her stores of vengeance there.

Eternal plagues and heavy chains,  
Tormenting racks and fiery coals,  
And darts t' inflict immortal pains  
Dy'd in the blood of damned souls.

There Satan the first sinner lies,  
And roars, and bites his iron bands;  
In vain the rebel strives to rise,  
Crush'd with the weight of both thine hands

There guilty ghosts of Adam's race  
Shriek out, and howl beneath thy rod;  
Once they could scorn a Savior's grace,  
But they incens'd a dreadful God.

Tremble, my soul, and kiss the Son;  
Sinners, obey the Savior's call;  
Else your damnation hastens on,  
And hell gapes wide to wait your fall.

#### ACID DROPS.

A FEW years ago the Rev. Mr. Charlesworth loudly complained that General Booth had decoyed his young daughter from her home. She was only sixteen, and owing to her youth and inexperience, she could not have been of very great service to the Army. But *she was an heiress*, and that explains why General Booth persisted in breaking up a happy home, and mocked the poor father's pitiful appeals. Evidently Miss Charlesworth, with her big fortune, was too good a thing to go out of the family; so, following his systematic plan of keeping everything worth having in his own domestic circle, Booth has arranged a marriage between the heiress and his dearly beloved son Ballington. What a cute old showman he is! Wesley and Whitfield were better preachers, and probably better men; but in the art of raising cash, and sticking to it, they were tyros in comparison with him.

MARRIAGE is a private affair. Men and women of sense and sensibility dislike publicity in this matter. Being stared at by the mob is an outrage on the privacy of affection. General Booth, however, is quite superior to such scruples. When his children are married, he makes a big show of it, gets as many people as possible to see the performance, and bleeds them as heavily as they will stand. The incredible vulgarity of the proceeding is only equalled by the hypocrisy with which it is all justified by the plea of "religion."

ANOTHER dodge for raising the wind! Booth is off to America, and his trip is made the occasion for raising another £5,000 to help on the movement and cheer "the General" on his way. Booth opens his mouth in various directions, but the cry is always "Cash!"

By the way, Booth's "Self-Denial Fund" seems a failure. A few servant girls have sold their trinkets to swell "the General's" purse, but the amounts acknowledged are hardly worth cadging for. One Salvationist sends his dress suit to be disposed of. Probably he gets very few invitations out. Two Salvationists send their Bibles—articles which, as Christians seldom read them, can be easily spared.

THE Jesuits are availing themselves of their new privileges in Italy. Their plan of campaign is to secure the services of the house-porters who inform them of the concerns of all the inmates. We expect there will soon be a demand for Freethought house porters in the cities of Italy.

WE understand that, in consequence of the objections of the religious people of Birmingham to the employment of Christians in the Free Library on Sunday, a number of Jews have been engaged as attendants.

A MONK, who had been appointed librarian of his convent, found a Hebrew book, and, as he could not make out the title he entered it in the catalogue as "Another of those books that begin at the end."



ARCHDEACON FARRAR says that "the essence of Christianity is its simplicity." This is just a little mistaken. The simplicity lies with those who believe in it.

THE other day a ship set sail from an English port for a heathen country, with a missionary on board and a cargo of rum. If that missionary has any spirit of self-sacrifice, he will drink all the rum on the way out. It might send him to heaven a little sooner than he expected, but the natives would be saved. According to report, however, they prefer the rum to the missionary. If they must be converted by the spirit, they prefer it hot with sugar.

IN their twenty-ninth annual report, the Association for the Promotion of the Unity of Christendom express their firm conviction that unity between the three great branches of the Church of Christ was the only way to meet the increasing infidelity of the age. If so, we unbelievers may once more breathe freely. We shall not be met just yet.

MISS FRANCES E. WILLARD (who is she?) says that "woman is going to do for journalism what she has accomplished for literature. Having driven out the Fieldings and Smolletts from the temple, she will henceforth frown on profane witticisms." On the whole we prefer the downright human nature of Fielding and Smollett to the sentimental lechery of some of the novels written by women. As for profane witticisms, they will survive Miss Willard, unless Christianity or the *Freethinker* meets with a sudden death.

THE *Dundee Courier* publishes, as if it were a new discovery, the hackneyed old lie about Thomas Paine's "death-bed recantation." There is one improvement, however, in the new story. It alleges that Thomas Paine's ravings about hell and the Devil were heard by a woman, who has just communicated the information to the daughter of a Mr. Wm. Dilwyn, of Walthamstow, Essex. As Thomas Paine died on June 8, 1809, that ancient woman seems bent on beating Methuselah. Probably we shall soon hear that her days have been miraculously prolonged for the sake of her testimony against the dying infidel.

ONE result of civilisation is the increase of suicides. As life gets faster there are more who cannot keep up with the pace, and the more highly strung our nerves are the more easily are they deranged. But that is one of the inevitable penalties of progress. By and bye we shall grow more accustomed to the wear and tear, and when the unfit are eliminated the matter will adjust itself. Meanwhile, it is a fact that the overwhelming majority of suicides are religious. Very seldom does a Freethinker rush off the stage of life. Yet the *Pall Mall Gazette* has the ignorance or the temerity to say that "Theism may be true or false, but it is obviously a barrier against suicide." Statistics show it is nothing of the kind; on the contrary, religious madness is very common in our asylums, and it is nearly always marked by a suicidal tendency.

THE increase of suicides in France gives the orthodox *Français* an opportunity of dilating on the evils of Secular education. "Another ten years of atheist teaching in our schools," it exclaims, "and the number of suicides will be ten times as large." Fudge! Better stop the priests from softening people's brains.

SIR JOHN LUBBOCK has gone a little too far in his grandmotherly Shop Hours Regulation Bill. It is bad enough to say that the poor charwoman shall not buy a red herring or a tallow candle at the huckster's shop after ten o'clock on Saturday night; but still worse to prohibit all the necessary trading in the poorer centres of London on Sunday morning. Perhaps it would not be a bad thing, after all, if Parliament took a holiday for twenty years, or talked all that time without passing a single law. During the last 96 years no less than 190,146 Acts have been passed in France. It reminds one of Gulliver bound down by the Lilliputians by every hair of his head.

If Sir John Lubbock is anxious to stop Sunday labor, let him begin with those employed in churches and chapels, and rich people's grooms and coachmen. It is mean to begin with the greengrocer and costermonger.

THE Rev. Dr. Adams, rector of All Saints, Dorchester, is indignant that some one has written to him denying the doctrines of Christianity and terming it only a revival of Egyptian faith. He declares that "this old Egyptian religion was sunk in such iniquity and abominations that he dare not mention them. It was a black, filthy, and an abominable creed." It is the peculiar merit of the holy Christian religion that it has to blacken and disparage every other faith but its own. As a matter of fact the doctrines inculcated by the Egyptian religion as exhibited in the Negative Confession of the Book of the Dead, are as exalted as any taught by Christianity. As regards practice, can Dr. Adams mention any abomination that has not also been exhibited in the Christian Church?

THE *Christian Herald* gives an anecdote of a man who prayed to God to save his wife and children during a cyclone. The result was their almost miraculous preservation. Another man

who didn't pray, and whose children God consequently would not trouble to protect against his fierce whirlwind, was horrified to find all his family bruised and mangled to death by falling trees and the violence of the hurricane. Because he did not pray God punished, not the responsible offender, whom indeed he preserved, but the innocent babe and prattling children. Christians do indeed depict their God as a fiend.

MR. G. O. BARNES, the "Kentucky Mountain Evangelist," announces a book with the sensational title of *God's Love Story*. Don't rush for it in the expectation of getting any details of Jehovah's amours with Mary, for it only deals with what Mr. Barnes calls "The Gospel according to Saint Ruth."

THE Rev. M. Baxter, the editor of the *Christian Herald* and author of *Louis Napoleon, the Destined Monarch of the World*, is going about giving prophetic discourses. This worthy alters his programme according to the events of the day. He now predicts, "according to Daniel and Revelation, Britain's loss of Ireland and India, and European revolutions changing twenty-three kingdoms into ten, coming earthquakes, famines, pestilences, to be followed by the second advent of Christ, and resurrection of saints, and ascension of 144,000 living Christians to heaven without dying." This is the sort of rot which goes down with believing Christians.

TALMAGE says that "men never know fully how to laugh until they become Christians." He says that ministers when assembled in a dining hall or in a social circle are "proverbially jocund." And Talmage and most of these ministers profess to believe in hell-fire, and that the majority of the race will suffer eternal torments. They can look round on a social circle, some if not the majority of whom will almost certainly suffer so terrible a fate, and they can be "proverbially jocund." Do they reject the doctrines of total depravity and eternal torment, or are they merry in a sense of selfish security that leads them to triumph while their fellows are lost?

As Talmage represents the case, it is the unconverted people who are "moping, bilious, saturnine." But at another time the pleasures of sin and the dancing and laughter of the worldly will be contrasted with their ultimate fate, just as Christ warned the people of the rich man that feasted and made merry, and was so dreadfully wicked as to say to his soul he would build bigger barns.

AN American has named his submarine torpedo-boat "the Peacemaker." The British tars will not be likely to cry "Blessed are the peacemakers." Perhaps deadly inventions like this satirically-named engine of destruction may after all lead to peace much more effectively than the words of a being who confessed that he came not to bring peace but a sword. The more fatal war becomes, the more will people hesitate before commencing a fratricidal struggle in which certain death awaits all combatants.

THE *Christian Herald* narrates how a Protestant preacher was stoned and left for dead by a Catholic mob who had been stirred up by Jesuit missionaries. This testimony to the effect of Christianity is only supposed to show the power of endurance of persecution which Christianity imparts. But the effect of Christianity in rousing the evil passions of the people till they are ready to murder a harmless and helpless fellow creature is entirely ignored.

A WRITER in the *Church Review* complains that the Salvation Army publish "a mutilated Bible" under the title of "the Salvation Soldier's Guide." It is curious that one of the verses omitted is 1 John v. 8., while the undoubtedly spurious seventh verse of the same chapter is retained.

A NUMBER of Positivists celebrated the anniversary of Auguste Comte's death by placing flowers on his grave in Père la Chaise. The Paris correspondent of the Roman Catholic *Tablet* kindly speaks of them as "a set of lunatics."

THE *Christian Herald* gives a story which illustrates the impudence of the Lord's preachers. Mr. Rainsford tells the tale of himself and glories in an act which, under the circumstances, was really a criminal one. A lady, whose husband was an "ungodly" man, suffered from heart disease, and "the doctor had forbidden any one to go near her, especially a clergyman, as any mental disturbance might be the death of her." Nevertheless this clergyman, seeing the lady in the drawing room and the hall door wide open, seized the opportunity of entering unobserved. He impudently says, "I knew I was forbidden the house, but I prayed the Lord to guide me in the matter;" as if prayer were an ample excuse for invading the privacy of a forbidden house and recklessly endangering a person's life. He "went straight into the room where the lady was reclining on a couch," and began reciting texts, which made so great an impression on the lady that she repeated them while dying a few weeks later on. Whether the death was caused by the agitation there is nothing in the narrative to show. But suppose the shock had killed the lady instantaneously by stopping the delicate action of her heart, as was only too probable, how would the intruder have looked in the criminal dock on a charge of manslaughter? Probably he would have escaped the charge by sneaking out of the house



as quietly as he entered, and he would not have ventured then to boast of his deadly feat. What would Christians say if a Freethinker had the audacity to intrude into a forbidden house, and go straight to a sick lady and recite Atheistic teachings to her at the instant risk of her life?

THE Rev. James Mackenzie, minister of the Scotch National Church in Manchester, is charged with assaulting John Carswell, one of the elders of the church. The minister and his elders had often quarrelled before over the collection boxes, there not being sufficient surplus to pay him a salary. The bread of life which is without money and without price was not, however, sufficient for its dispenser, and he grew wrathful. At last on a Sunday afternoon he tried to take charge of the collection himself and was resisted by the officer appointed by the elders. Mr. Carswell stepped forward to assist the man, and the reverend teacher of universal love, robed in the beauty of holiness, turned upon his brother Christian and cried, "I'll soon do for you." The minister straightway proceeded to carry out his threat by drawing a weapon from his breast, with which he struck the elder on the forehead, inflicting a wound from which blood flowed freely. According to the testimony of sundry witnesses the weapon was a butcher's steel which was broken in the subsequent struggle in the church. This edifying spectacle shows how leading Christians "seek peace and ensue it," and turn the other cheek also.

JOHN THE BAPTIST FREUND who has so often been incarcerated for preaching "Woe to Babylon!" in St. Paul's churchyard, has issued a little sheet which he calls *Herbert Freund's Journal*, in which he complains of his treatment in prison and in a lunatic asylum where for a short time he was detained. Freund seems to be a genuine disciple of Jesus Christ, only he has the misfortune to be born some eighteen centuries too late.

THE *Church Times* warns the Welsh farmers not to forget "the awful judgment which befell Ananias and Sapphira for keeping back a portion—perhaps the twenty-five per cent. which finds so much favor at Llanarmon—of a payment which was due to the Church." If the editor has faith enough to swallow that story, he may be quite capable of believing that it may have some influence on the Welsh farmers.

A WRITER in the *Church of England Temperance Chronicle* having expressed an opinion that "beef tea may be regarded as an even more detestable abomination than brandy," the *Church Times* says: "The *Chronicle* professes to be a Christian newspaper, and its conductors ought to know that the Divine Founder of our religion not only twice fed a multitude on bread and fish, but even after his resurrection he ate broiled fish himself. Nor, ought they to have forgotten the voice which said 'Rise, Peter kill and eat.'" Christianity, it seems, is no more favorable to vegetarianism than to teetotalism.

THE Church of England Working Men's Society, through its secretary, Mr. C. Powell, announces that its funds are quite exhausted. This working men's society of shopkeepers appeals for honorary life memberships, the subscription for which is five pounds.

THE following advertisement appears in an American paper: "Wanted, a Young Man to go as Missionary to supply vacancy in one of the cannibal islands. He must fully understand the appetites and tastes of the cannibals, must be able to reach their inner natures at once, and must not use tobacco. Applicants may communicate in person or by letter." We were not previously aware that cannibals were particularly averse to tobacco-smoked human flesh. There is no accounting for taste.

THE *War Cry* of Sept. 18 contains a correction of the myth of its issue of July 31, in regard to the sub-editor of the *Freethinker*. It may be worth pointing out how seldom such statements can be brought to book as in this instance. They are usually made about anonymous persons or after the persons referred to are dead, and the matter cannot be inquired into. Mr. Wheeler's contradictions receive notice only through the double accident of Mrs. Besant's reference to the *War Cry*, and his own acquaintance with the musical director of the Salvation Army.

LAST week Mr. Langham held an inquiry at the Coroner's Court, Southwark, into the circumstances attending the death of Elizabeth Hughes, the wife of one of "the Peculiar People," who afforded her no medical attendance, but, in accordance with the Bible directions, sent for an elder to lay his hands upon and pray over her. The doctor declined to swear that medical aid would have saved her, though he said there was every probability it would have prolonged life. The coroner declared that, had not the medical evidence fallen short he would have sent the case for trial as one of manslaughter, and the jury severely censured the husband and elders—which was blaming them for preferring the injunctions of the apostle James to the dictates of common sense.

MRS. GIRLING, the woman-Christ, is dead. The grief of the Shaker community is indescribable. But the loyalty of her

followers is fading fast. She had foolishly taught them that she should never taste of death, and they are now coming round to the opinion that they have been deluded. The camp will break up, and her community will probably come to an end.

THE newspapers give prominence to Mother Girling's vagaries, and print her blasphemous nonsense about her maternal relation to God Almighty. Had she been crazy on any other subject, she would have received very little attention, but as she was mad on religion, her ravings are treated with a certain measure of respect.

A RELIGIOUS sect who go a little further than the Peculiar People, has been discovered in Russia. One of their doctrines is that it is a sin to let people suffer bodily pain, on which account sick people belonging to the organisation are strangled.

THE official papers on the West African settlements issued in connection with the Colonial Exhibition have some interesting particulars on the religion of the natives, who think that each man is free to choose his own object of worship, or fetish, to which he has recourse in trouble, making offerings to it and sacrificing fowls, goats, and sheep in its honor. It is said that the worshipper, worked up into frenzy, believes in revelations from the idol, and is thus led to the performance of absurd intercessory rites. Individuals when in trouble do not confine themselves to one idol, but will consult several—a river, a hill, the sea, or, in fact, anything.

THEY have a kind of Eucharist, or "eating the God," who is called "Boosum." Priests pound up the substance of what they call "boosum" and administer it, at the same time enjoining on the worshipper complete abstinence from particular kinds of food. Like the Hebrews, they believe in evil spirits and witchcraft, and they consult the fetish before entering into war. Like them, too, they have feasts at certain seasons, when offerings of the first fruits of the harvest are made.

FOUR rabbis have just now appeared in Russia, all on a sudden and at the same time, each performing "little wonders and small miracles" in proof that he, and none of the other three, is the true Messiah.

THE *Rock* is indignant that a Roman Catholic priest has been allowed "for the first time since the Reformation" to bless the colors of an Irish regiment. It thinks that this is "an insult to our national religion." That several millions of Irish happen to be Roman Catholics is also, we may suppose, an "insult to our national religion." Why do Christians "love" each other so bitterly and respect each other's ceremonies so little? Where is the universal tolerance and harmony that Christianity is to produce?

IN an article in a leading Roman Catholic paper, Mr. Bernard Whelan condemns the inferiority and vulgarity of sacred art, as shown in Catholic repositories. Many of the sacred statues, but for their good intent, would be blasphemies in plaster. The *Rock* speaks of this manufacture and sale of sacred images as "the most irreverent and cynical trade in the world." Why are these Christians not prosecuted for their blasphemy? Are only Freethinkers worthy of martyrdom? Surely those who degrade Christianity from within should be imprisoned as well as those who assail it from without.

#### NO SCOTCHMAN IN HEAVEN.

LONG ago a war was waged between the King of Cornwall and the King of Scotland, in which the latter prevailed. The Scottish king, elated by his success, sent for his Prime Minister, Lord Alexander.

"Weel, Sandy," said he, "is there ne'er a king we canna conquer the noo?" [new.]

"An' it please Yer Majesty, I ken but o' a'e king that Yer Majesty canna conquer."

"And wham is he, Sandy?"

Lord Alexander, reverently looking up, said:

"The King of Heeven."

"The King of whaur, Sandy?"

"The King of Heeven."

The Scotch King did not understand, but was unwilling to show any ignorance.

"Just gang yer ways, Sandy, and tell the King of Heeven to give up his dominions, or I'll come mysel' and dinghim out o' them, and mind, Sandy, ye do not come back till us until ye have done our biddin'."

Lord Alexander retired, much perplexed, but met a priest, the sight of whom put a thought into his head which reassured him, and he returned and presented himself before the throne.

"Weel, Sandy," said the King, "have ye seen the King of Heeven, and what says he to our biddin'?"

"An' it please Yer Majesty, I ha'e no seen the King himsel', but I ha'e seen one of his accredited meenisters."

"Weel, and what says he?"

"He says Yer Majesty may e'en ha'e his kingdom for the asking o' it."

"Was he sae ceevil?" said the King, warmed to magnanimity. "Just gang yee ways back, Sandy, and tell the King o' Heeven that for his civility, nae Scotchman shall ever set foot in his kingdom!"



## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, Sept. 26, Hyde Park, at 11, "Who was Jesus Christ?" Evening, at 7, Hall of Science, Old Street, London, E.C.; subject, "David: the Man after God's own Heart."

OCT. 3, Ball's Pond; 10, Birmingham; 17, Nottingham; 24, Manchester; 31, Leeds.

NOV. 7, Hall of Science, London; 14, Milton Hall; 21, South Shields; 28, Hall of Science, London.

DEC. 19 and 26, Hall of Science, London.

## CORRESPONDENTS.

- LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 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. 7<sup>1</sup>/<sub>2</sub>d.
- 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.—Ex-Ritualist.
- C. M. wishes to know where the Freethinkers in Chatham are at present meeting. Perhaps a Chatham Freethinker will drop us a line, so that we may answer the question next week.
- D. ASKWITH.—Jokes are always welcome.
- A. FREETHINKER.—The estimates of the religious divisions of the world are very various, largely owing to the difference of estimate of the Buddhists in China. The following is approximately correct. Buddhists, 400,000,000; Christians, 370,000,000, of whom nearly 200,000,000 are Roman Catholics, half that number Protestants, and the remainder of the Greek church. Mohammedans, 210,000,000; Brahmanists, 180,000,000; Confucians, 80,000,000; Sintoists, 15,000,000; Taoists, 10,000,000; Jews, 9,000,000; Jains, 2,000,000; Parsees, 1,000,000.
- H. G. MARTIN.—Received with thanks.
- H. P. B.—Thanks. Cuttings already dealt with.
- B. PARKER.—Your newsagent must have procured you Truelove's edition of Paine's works instead of ours. That would account for the difference in price.
- A. LOVETT.—Not bad; but we are rather too full of copy at present.
- W. COLE says that the walking-stick drawn for at the Monarch Coffee Palace, Bethnal Green, realised, after deducting expenses, £2 14s. for our Burnt-Out Fund. The winner is Mr. E. Whiffin, 1 Morpeth Street, Bethnal Green.
- J. B. says there is a copy of the St. Bartholomew medal in the museum of the Botanical Gardens, Churchtown, Southport. As the place is visited by thousands of Lancashire and Yorkshire people, a few Freethinkers may drop in to see such a curious memento of "the bloody faith."
- N. S. W.—Kindly thank the subscribers on our behalf.
- A. WALKER.—The full title of our work is *Infidel Death-Beds*. Any addition in the announcement outside Mr. Haines's shop must be his own invention. Mr. Haines is a Freethinker, and it is probably "writ sarcastic."
- J. MACLEISH.—Thanks for the cutting, but we dealt with the subject last week. We hope to visit Edinburgh again before very long. Mr. Wheeler sends compliments.
- W. LEEKEY.—W. R. Bradlaugh's tract on the death of infidels is full of lies and nonsense. No wonder the Christian who was distributing it sneaked off when you challenged him to substantiate its statement and offered to pay 10s. to the local hospital on condition that he did the same if he failed.
- W. CABELL.—We don't understand the statement you quote from the *Lion*. It may be a joking reference to 2 Cor. xii. 16. Some account of the alleged gospel of Barnabas is found in the work of Jeremiah Jones on the Canon.
- H. ROTHERA.—The curious bill has already appeared in the *Freethinker* as well as in many other journals.
- R. A. DEITH.—We are very much obliged to you for leaving the numbers at Stonecutter Street. They have not reached us yet, but we will hunt them up. Perhaps the change at the shop has occasioned their being mislaid.
- W. BUTLER.—We are obliged to the Reading friends who send their subscriptions through you. We note with pleasure your statement that when you became a Freethinker five years ago, you could neither read nor write, but that you have since learnt to do both.
- S. NORTHAM, 8 Heyworth Road, Stratford, London, has Vol. IV. of the *Freethinker* to dispose of for our Burnt Out Fund. The highest offer will be taken.
- H. SHAW.—We have read the answers and your remarks. Your Christian friend generally misses the point.
- E. G. BILLINGTON sends subscription which, he says, "I collected from a few friends at Wollingboro'. The sum is not large, but things are very queer down here."
- M. FLACKETT.—Thanks for the cuttings. We will inquire about the subscription.
- H. M. RIDGWAY.—We gave your initials only, not because we thought you were ashamed of your name appearing, but because we omitted to ask you, and in the hurry we took the prudent course.
- PAPERS RECEIVED.—Truthseeker—Liberator—New South Wales Freethinker—Hereford Journal—Sunday Chronicle—Manchester Evening News—Newcastle Weekly Chronicle—North Eastern Daily Gazette—Kansas City Star—Leeds Times—Glasgow Herald—Liberal—Church Evangelist—Commonweal—Methodist Times—Bath Daily Chronicle—North British Daily Mail.
- 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.

## SUGAR PLUMS.

*Letters to Jesus Christ* is now ready. It promises to have a large sale. When Jesus Christ answers, we shall publish his replies. We have arranged for a copy to be fixed on the top of the lightning rod of every gospel-shop in London, so that it may catch the attention of some angel flying about, and get taken to the right address.

THERE was a good sprinkling of ladies at the London Hall of Science last Sunday evening to hear Mr. Foote's lecture "Why Women should be Freethinkers." Mrs. Bradlaugh Bonner occupied the chair. This evening (Sept. 26) Mr. Foote lectures again in the same hall on "David: the Man after God's own Heart."

THIS morning (Sept. 26) Mr. Foote delivers the last of his open-air lectures for this season. Place: Hyde Park; time: 11 o'clock; subject: "Who was Jesus Christ?"

THERE are a few soiled copies of *Prisoner for Blasphemy* still left. The edges are smoked or damped, but every copy is readable. Mr. Forder will supply them at 6d. each. Postage 2d. extra.

MR. A. B. MOSS is anxious to visit Oxford for the purpose of delivering a Freethought lecture, and will be glad to hear from any Freethinkers in that city. If no hall can be obtained Mr. Moss will gladly lecture out of doors.

WE are happy to say that *Progress* continues to be successful. The September number has entirely run out of print. A larger edition of the October number will be printed, especially as the contents will be exceptionally interesting. S. Britton, whose pen is so well known to the readers of *Progress*, begins an essay on "Marlowe the Atheist." Marlowe was the morning star of the English drama, and a poet of the highest genius. The essay on Marlowe will be followed by another on Shakespeare's theology.

THE Manchester *Sunday Chronicle* had last week a capital article on the Sabbath and the Bigots. The *S. C.* is evidently aware that the world has advanced beyond the theology popular at the beginning of the century.

A NEW one-volume edition of Professor W. K. Clifford's *Lectures and Essays* is announced for the forthcoming publishing season. The price will put the volume within the reach of the many.

LAST week's *Jewish World* contains an interesting letter from W. J. B., who points out that the parables ascribed to Christ are chiefly found in Luke, and that several of them have reference to the feud between Jewish and Gentile Christians. Thus, in the parable of the Prodigal Son, which W. J. B. says is found in India, in Philo, and in the Talmud, the two sons represent the Jews and the Gentiles. Dives, again, represents the Jew and Lazarus the Gentile; while the parable of the man whose soul is required of him seems levelled at the teaching of Ecclesiastes, that there is nothing better for a man than to enjoy the fruit of his labor. Alluding to the parable of the Good Samaritan, the writer mentions that, as a matter of fact, the Samaritans of that time were more given to murdering the Jews when on their way to Jerusalem than to offering them assistance.

THE correspondent who sent us the interesting account of the medal struck by the Pope in honor of the St. Bartholomew massacre writes: "I have read a great deal about Christianity, but I can assure you that the eighteen pamphlets on the *Crimes of Christianity* have opened my eyes to the beauties and glories of this holy religion. My poor old God-forsaken grandfather (aged 77) thinks they are the best work yet issued from your press." We may take this opportunity of saying that the *Crimes of Christianity* will be reprinted in a large octavo volume. The chapters already issued will be carefully revised and partly rewritten, and to these will be added the chapters necessary to bring the work down to the present age.

THE Bruno Club and Institute has just opened at the old "Oliver Cromwell" premises in St. Erwan's Road, North Kensington, W. We trust it will be well supported, and that shares in the building society will be taken up by Freethinkers in the district. There is a Branch of the N. S. S. in connection with the Institute, which will carry on Sunday evening lectures.

THE ninth annual report of the Guild of Saint Matthew is exceptional for a Church document. A prominent place is given to the Parliamentary oath question and the agitation for repealing the Blasphemy Laws. Land and labor also receive attention.

AMONG the Freethinkers who may be included in any future edition of *Infidel Death-Beds* is George Sand. According to a recently-published letter of the great Russian novelist, Ivan Tourguenieff, who enjoyed the privilege of her friendship, her last words were *Laissez verdure!* That is, place no stone upon my grave; let the grass grow upon it. Her wish was carried out.



## MODERN MISSIONS.

CHRISTIANITY prides itself upon its missionary enterprises. An enormous amount of energy and cash is spent in the endeavor to give the heathen a share in the Christian scheme of damnation. The money is supposed to be well invested, affording not only a return in the heavenly kingdom, but opening up a market for Christian goods. Yet missionary effort is by no means original to Christianity. Rock inscriptions in India remain to prove that in the third century before Christ the Buddhist Emperor Asoka sent missions in all directions to teach what he believed to be the saving religion of Buddha.

The most successful of Christian missions, as abundantly shown in Part 18 of the *Crimes of Christianity*, were those in which the only alternatives offered were baptism and the sword. Modern Christianity, however, disapproves the Christian methods of Constantine, Charles Martel, Charlemagne and Cortes. Gunpowder follows in the train of, instead of preceding the Gospel.

At the annual meetings of the missionary societies we hear loud vaunts of the progress which Christianity has effected, and elaborate calculations have been made to show that according to the present rate of progress it will take only a few hundred years to Christianise the whole globe, when of course everyone will be perfectly good and the millenium will appear. A somewhat rude shock to these delightful anticipations must have been given to those who read the testimony of Mr. Joseph Thomson at the recent meeting of the British Association. Mr. Thomson has travelled extensively in Central Africa, and he records his opinion that for every negro who is influenced for good by the missionaries, a thousand are driven into deeper degradation.

This judgment, backed up as it is by the similar testimony of travellers like Winwood Reade and Mr. Skertchly, will no doubt be pooh-poohed by all in the missionary business; but what will they say to the figures given in a recent pamphlet, entitled *A Century of Protestant Missions*, from the orthodox pen of the Rev. James Johnston, F.S.S.? Mr. Johnston is not disposed to under-estimate the number of conversions effected during the century in which Protestant missions have been in active operation, and these he sets down as 870,000 adult converts. The estimate we believe a fair one, always remembering that by converts are meant nominal converts who have from whatever motive undergone baptism; and above all that the great bulk of these have been drawn from savage races such as the South Sea Islanders and such aborigines of India and Burmah as the Shanars, Kols and Karens. Of this number only an infinitesimal fraction has been drawn from any of the more advanced races. It includes very few indeed of Brahmans, Confucians, or Buddhists, and hardly any Mohammedans or Jews.

These 870,000 adult converts no doubt make a pretty good show, especially if one does not know the sources from which they are drawn, and does not also remember that while this number of semi-savages have been added in distant countries, a considerably larger number of the intelligent population of so-called Christian countries has seceded from Christianity at home. But Mr. Johnston calls attention to the appalling fact that during the last hundred years the number of heathens in the world (of course, he does not include those in professedly Christian countries) has increased by at least two hundred millions. It will be seen at once that the number of converts is but as a drop in the ocean. But the full significance of the figures is not simply that Christian effort cannot keep pace with the growth of population. The swifter advance of heathenism is not due merely to natural increase. The adherents of Muhammad, Buddha and Brahma can boast of far more numerous converts to their creeds than the missionaries of the Protestant churches. It has been disputed if Brahmanism is, strictly speaking, a missionary religion. Whether it be or not, Sir A. Lyall has shown that it is continually absorbing the aboriginal tribes of India, and including them in its caste system while permitting some of their tribal usages. For every convert to Christianity which Hinduism has lost, it has gained a thousand from the hill tribes which it has absorbed. Buddhism is not only making marked progress among the tribes of the northern dependencies of China, and following the migratory tendencies of the Chinese, setting up its temples on the soil of Christian Australia and America, but its thought

is profoundly influencing Europeans, and it boasts of the conversion of many Christians of culture, including one Church of England clergyman, the Rev. Webster Leadbeater, who has publicly professed his renunciation of the claims of Jesus in preference for the superior and more rational claims of Gautama.

But the most extraordinary progress of all has been achieved by Mohammedanism. A great wave of Islam is spreading through the heart of the dark continent with amazing rapidity. Captain Burton asserts that "Mohammedans alone make proselytes in Africa." Bosworth Smith says that the total number of professing Christians in all our African settlements put together "falls far short of the original number of Africans liberated at Sierra Leone alone and their descendants." The one divine religion makes no progress whatever; the "imposture" of Islam succeeds wherever it goes. It appears more cognate to the Eastern mind. It is advancing rapidly in the Indian Archipelago, especially in the Dutch settlements. It makes constant and numerous converts in India, and boasts that it loses none whatever to Christianity. One reason for its greater success is evident. The Hindu who becomes a Christian loses his own cherished caste without being admitted into that of his rulers. The Hindu who turns Mohammedan loses his caste, but he becomes a member of the wide brotherhood of Islam. Its toleration of polygamy also tells in its favor. Christianity in India only succeeds with the devil-worshippers or with Hindus in times of famine. The fact that it does not succeed when brought into contact with the more civilised religions is a fact sufficient to negative its supernatural pretensions were there no other.

J. M. WHEELER.

## TYPES OF CHRIST.

CHRISTIANS are fond of "types." Prophecies of Jesus Christ, being scarce and not to the point, have to be supplemented by a show of prophetic patterns or pretended prefigurements. Anything in the Old Testament that can by any means be supposed to resemble any part of the history of Jesus is at once seized upon as a self-evident antetype and prophecy designed by God to prove the truth of Christian doctrines. Many of them are about as typical of Christ as Macedon was of Monmouth.

The following list of types of Christ is taken from a Christian text-book, Dr. Pinnock's *Analysis of Scripture History* (paragraphs 140, 200, 639). I propose giving additional explanations of the true resemblance or type relationship in these cases, as being more to the purpose though less palatable to Christians.

But before I commence the list I may as well give Dr. Pinnock's explanation of the meaning of the word "type," which is as follows (par. 96):—

"The word *typical*, or *type*, means literally a resemblance; but in a Scripture sense, a *type* may be defined to be a symbol of something future, and distant; or an example prepared, and evidently *designed*, by God to prefigure that future thing: the thing so prefigured is called the *antetype*."

Adam is given as a type (1) because, as St. Paul says, "death reigned from Adam. . . who is the figure of him that is to come" (Rom. v., 14). Since Adam typifies Christ because "as in Adam all die, even so in Christ shall all be made alive," then death typifies life, and hence by analogy white typifies black, opposites or similarities being equally proofs of the evident fulfilment of a sure and certain prophecy. I think, however, that the true nature of the antetype would be more correctly expressed thus: As in Adam all die a physical death, even so in Christ shall all die a moral death. But Adam is also asserted to be a type of Christ because (2) he was made a living soul. So that Adam equally typified Christ in introducing life and in introducing death. The remaining point of analogy referred to is (3) that Adam was made in God's image—which might be equally typical of any human being descended from Adam, but not of Christ, who as God was "neither made nor created." Christ *was* God, not an image of God. If Adam typified Christ because he was made in God's image then he and all men equally typify Jesus and the Holy Ghost and God the Father.

*The Tree of Life.* This resembles the Son of God in being purely mythical and deceptive. It holds forth hopes never to be realised—hopes which sober reflection has to regard as fictions, delusions and impossibilities.



*Abel*, like Christ, was killed in consequence of a religious quarrel, and so by introducing strife into the world he typifies the Christ who came not to bring peace but a sword.

*Noah's Ark*, like Christ, was a refuge for a few, who enjoy a selfish salvation while all around perish miserably or are tormented for ever in an ocean of liquid fire—the awful result in either case being due to the bad workmanship of the unpractised hand that created man imperfect.

*Abraham* expelled his elder but illegitimate son as Christ rejected the Gentiles. Also, he was as ready to cut his “only” son's throat as God was to send his only son to be murdered. He could crush natural affection as Christ inculcated when he enjoined hatred of parents and desertion of wives and families for the Gospel's sake. Pinnock makes Abraham a type of Christ because “the whole family” of the human race is named after him. But no section of the human race is named after Abraham, and only a fraction of the race is named after Christ.

*Isaac* was offered up by his father in what proved to be a sham sacrifice. Christ's sacrifice, being the sacrifice of infinite and eternal God, must also have been a sham. Isaac did not die; Christ could not die.

*Jacob* deceived and swindled his friends as Christian doctrine deceives and swindles mankind. His tricky, dishonorable methods of securing personal gain evidently foreshadow the Christian methods of salvation by credulity and exploitation by faith—the salvation being doubtful, since postponed till after death, but the exploitation being undoubtedly real. Still, we need not dispute the Christian claim that the Prince of Cheats was an evident antetype of the Prince of Salvation.

*Jacob's Ladder*, like Christ (John i., 51), furnished a ready means of reaching heaven without honesty or truth or virtue. The ladder of faith is an unspeakable boon to pious scoundrels like Jacob, who sorely need such help and consolation to sustain them during their trials in a scornful, scoffing world of believers in integrity and generosity.

W. P. BALL.

(To be concluded.)

### “BURNT OUT” FUND.

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### A NARROW ESCAPE OF MOSES.

THE Word of God, or the Book of Mystification, as it properly ought to be called, is given to us for our edification and instruction in righteousness. But this is found to be a difficult and brain-cudgelling business. When we look into its leaves, and see the many different readings which can be given to any particular passage or passages in it, we become somewhat bewildered and puzzled. Then again we know how many different doctrines the Bible can be made to support. It is quoted as an authority in favor of Mormonism; by the slave-holders in defence of slavery; the teetotalers use the Bible texts that “wine is a mocker and strong drink is raging” on the pledge cards, while in opposition to them the publicans and people of that “ilk” are again quoting from it, that wine is not a mocker, but, on the contrary, it must be really good, because did not God himself make some good wine at a certain wedding? and does not wine cheer the heart of God? and so on. Each one reads the Bible as it suits him: each one quotes it to his own satisfaction. Millions have read and studied the Bible, and yet it would be an utter impossibility to find two persons in this earth of ours, who, after having read this book through and compared notes, would

not find that their ideas and opinions on it are so widely different from each other that one would ultimately be led to believe that they had both been reading different books, instead of one and the same. The Holy Ghost bequeathed unto us no easy task when he gave us the complete volume to be used for our edification and instruction in righteousness. When we sometimes—by way of variety—try to seek this instruction in it, the idea forces itself at once on our mind, that the Holy Ghost had written this book whilst in a state of mental aberration; or perhaps had occupied his thoughts and time too much about his stolen interview with Marv. the old carpenter's wife; and hence the reason for our muddled scripture which begins in a mist at the creation and ends in a fog in Revelation.

We can point out various portions of scripture of which neither head nor tail can be made. If the fourth chapter of Exodus is taken and carefully read through with the exception of verses 24, 25, 26, we find that the Lord commanded Moses to go into Egypt to free his brethren from bondage. But if we read the whole chapter through, we at once see that the three verses mentioned have no connection with the rest of the chapter. Moses goes into Egypt, and while on his journey, we are suddenly informed at the 24th verse that it came to pass by the way at the inn (or lodging-place, Revised Version) that the Lord met him (Moses) and sought to kill him. Now can anyone explain why Jahveh wanted to kill him? Moses followed the Lord's commands as near as he could; he took his wife and sons and put them on an ass, and returned to Egypt. He stopped by the way at the inn—perhaps to have a glass of beer—and just here Jahveh met him, and tried to kill the meekest of all men; but we are not informed by what process he was to be wiped off the slate of life with the sponge of death. Perhaps Jahveh stood behind the door of the inn, waiting till Moses would pass, when he would very likely have given the meek man a gentle tap on the head with the household poker. Or perhaps he put a box of dynamite near this meek man with the intention of helping him by a quicker route towards his celestial abode. Anyhow the Almighty failed, and the meek man triumphed for a time.

We cannot find the slightest reason why Moses was to have been killed by Jahveh; and yet this book is given to us as a guide for our edification and instruction in righteousness. Where does the righteousness come in? Supposing just for a minute that Jahveh had succeeded, what a calamity that would have been for the Israelites. They would perhaps have still been in bondage in the land of Egypt, making bricks of straw; they would not have had the opportunity of spoiling the Egyptians by borrowing jewellery, dress-improvers, pots, and kettles of them; the younger sprouts of Israelites would never have had the pleasure and fun of dodging the heavenly manna as it fell from the clouds; neither would they have had any elastic suits. The older members would never have been able to warm their chilly bodies at night by the aid of the pillar of fire. Pharaoh would never have had his heart hardened; and no first-born would have been slain in Egypt.

Although it is impossible to give any satisfactory explanation why Jahveh sought to kill Moses, nevertheless many reasons have been advanced by various individuals. Enlightened scripture-readers will probably suggest that, Moses having taken his wife and sons, had put them all on one ass, causing that noble but patient animal to be over-laden. Jahveh—being a member of the Society for the Prevention of Cruelty to Animals—intended to make an example of Moses by inflicting capital punishment upon him, but altered his mind because Moses was the meekest of all men. Some will argue that it vexed Jahveh sorely that Moses had not circumcised Gershom (his son), and hence his just and divine wrath. But we believe the best version of the affair is given by an Atheist compositor, who declares that “the day Moses travelled from Midian to Egypt must have been very hot. He must naturally have felt tired and dry. After seeing that his wife and children were asleep in their room in the inn, he quietly slipped downstairs to the bar and asked mine host of the inn for a drop of summat short! Just as he was about to tip it down his parched throat, somebody from behind slapped him on the shoulder, which turned out to be his friend Jahveh, dressed in a Scotch tweed suit of the latest cut and pattern. Moses had, for the sake of politeness, to stand him something short as well. Jahveh repaid the compliment in the same manner. They naturally kept up these proceedings for some time until it came to Jahveh's turn to pay for the drops of summat short, when he swore by the right wing of the Holy Ghost that he had paid for the last glass. Moses, on the other hand, swore that he had not paid. A row followed: Jahveh took a handful of lightning from his vest pocket, intending to kill Moses on the spot, but somehow or other the ingredients for lightning-making had got wet, and would not go off, which circumstance completely took him off his legs. He sank under the table murmuring ‘We won't go home till morning.’ Next day Moses pursued his journey, after having ascertained from the landlord that Jahveh had quietly sneaked out by the back-door in the night.” This we believe is the latest and most reasonable explanation yet offered, and as such it should be accepted until a better one is forthcoming.

G. E. C. NAEWIGER.

“Now, Mr. Witness,” said a Columbus lawyer, “are you willing to solemnly swear that the chair was facing the east? Remember, Sir, the awfulness of perjury.” Witness—“Well I won't swear, but I'll bet you ten dollars it was.”



REVIEW.

*Bible Extracts.* Morrish, Bristol. Third edition.—The new edition of this useful pamphlet contains a bright preface. We understand it has enjoyed a good circulation, as it deserves. The printer has not done the compiler justice.

CLERICAL ANECDOTES.

A HUNGRY minister was calling on one of his friends, on his way to chapel, and perceived some appetising biscuits on the table. While his hostess's back was turned, he yielded to temptation and slipped half-a-dozen up his sleeve. When, however, after a long chat, he pursued his way to chapel, he had forgotten all about them. The text of his sermon was, "All good things come from above," and, raising his arms the greater to emphasise his words, a shower of good things, i.e., biscuits, literally fell on the heads of his congregation, thus affording a practical illustration of his words.

ONE of the clergy of a large Scotch town having been ruralising was returning home from a day's piscatorial enjoyment, his rod across his shoulder, when he met a youth with whom he was slightly acquainted, who happened to be carrying a bridle in his hand. The divine, thinking to be witty, even at the risk of being personal, pointed significantly to the bridle, and, with a shake of his head and a smile, remarked in passing, "A bridle for the ass," to which the young man, nothing daunted, and pointing to the fishing-rod over the clerical shoulder, instantaneously rejoined, "And a rod for the fool's back."

THE PRIEST'S SONG.

[WITH APOLOGIES TO W. S. GILBERT.]

*Priest:*

WHEN I first put this white-choker on,  
I said "With my 'physog' of brass,  
I lay half-a-dollar  
This circular collar  
Will fetch ev'ry good-looking lass;  
While music, and banners, and lights,  
With high masses and mystical rites,  
And secluded confessions,  
And frequent processions,  
Will attract the old maidens and frights.  
Big facts I depended upon  
When I first put my white-choker on."

*Chorus of curates:* "By a simple," etc.

*Priest:*

I said, as I girded it on,  
"I am safe for five hundred a year  
For merely assisting  
At artful text-twisting  
To meet the—lost—Atheist's jeer.  
Folks will think I am holy and chaste,  
And will come to be baptised in haste,  
But the wicked attractions  
Of secular factions  
Are much more to ev'ry one's taste,  
A fact that I've found out, for one,  
Since I first put my white-choker on."

*Chorus of curates:* "By a simple," etc.

EX-RITUALIST.

PROFANE JOKES.

"Do you know the nature of an oath, my boy?" said the judge. "I guess I ought to. Father is a bus-driver."

A MINISTER not long ago preached from the text, "Be ye therefore, steadfast." But the printer made him expound from "Be ye there for breakfast."

"WHAT is promised to the righteous?" asked a Sunday-school teacher of a small child at the far end of her class. "Eternal bliss," quickly responded the child. "Quite right, my dear child, and now tell me what is promised to the wicked?" "Eternal blister, ma'am," was the prompt reply.

A RELIGIOUS body having resolved to build a new church, the pastor went about begging very zealously, accepting not only the widow's but the child's mite. In the school, one

Sabbath, while instructing classes, he compared himself to a shepherd, and inquired what the latter did with his flock. One bright-eyed little fellow promptly replied, "He shears them."

"WASN'T Herod an old man before he learned to dance?" a little girl asked of her mother. "Why, my child what on earth put that in your head?" "Nothing much, only I was reading in my Sunday-school lesson that the daughter of Herodius danced before Herod." The little girl had to dance off to bed.

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