

THE FREETHINKER.

EDITED BY G. W. FOOTER.

Sub-Editor—J. M. WHEELER.

Vol. VI.—No. 40.]

OCTOBER 3, 1886.

[PRICE ONE PENNY.]

COMIC BIBLE SKETCH.—No. 167.



THE HOLY LADDER.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—JOHN I., 51.

A FUMING CHRISTIAN.

WHEN we were enjoying her Majesty's hospitality in the north of London, Mr. Gerald Massey applied to the Home Office for a visiting order which was peremptorily refused. Being unable to see us, Mr. Massey sent us a copy of his fine work on *Natural Genesis*, with a note, which of course we did not receive, saying that we were both engaged in essentially the same work, although in different ways. We dipped into Mr. Massey's volumes in what the chaplain called our "lectle room" but we were unable to dive deeply at the time as the *menu* of the establishment had impoverished our blood and diminished our physical and mental strength. Since then, however, we have done Mr. Massey's work more justice. It is in our opinion a monument of research, and it makes a bold attempt to solve religious and social problems by the method of evolution, which is really the only one that can be applied with any hope of success. Our readers also may remember that we have printed in the *Freethinker* more than one striking extract from Mr. Massey's writings, showing him to be as vigorous in style as he is courageous in investigation.

Mr. Massey has recently returned to England after a lecturing tour in Australia, and he has been delivering some excellent discourses at St. George's Hall, some of

which have been fairly reported in the *Daily Chronicle*. One lecture, on "The Devil of Darkness in the Light of Evolution," has thrown the *Rock* into a paroxysm of anger, and it devotes a special article to the subject, written with the charity of a Christian and the vehemence of a pietist. Unless we are greatly mistaken, however, the writer did not hear the lecture; he has simply trusted to a summary report; yet, as that contains some heterodox sentences, it is easy to understand how it has irritated the orthodox scribe, and made him roar like a bull of Bashan.

The *Rock* leads off, characteristically enough, with an infamous libel. It describes Mr. Massey as "a so-called poet who, now many years ago, published a volume of poems which was supposed to have some originality in indecency." Now the *Rock* may well be ignorant of Mr. Massey's poems, for it can hardly be expected to spare any time from its study of the Song of Solomon to taste the flavor of uninspired poets. But ignorance does not excuse impudence, and much less slander. To accuse a writer of "indecency" is a downright libel. Mr. Massey's poems happen to have been written when he was more orthodox, and as for "indecency" no one could discover a touch of that quality from beginning to end, unless he is one of those prurient readers who carry their own filth and find it everywhere. Were we in Mr. Massey's place we would make the *Rock* apologise or smart. It is high time that some check were put on the unscrupulous malignity of Christian scribes who imagine that every Freethinker is a fair mark for public insult and personal libel.

Mr. Massey is also charged with "blasphemy," but that word will not annoy him, for it has been flung at every independent thinker since Christianity originated. "Demonstrable falsehoods" is a graver charge, yet no attempt is made to demonstrate them, and who will defend himself against a blank indictment? The *Rock* shuffles out of its responsibility by declining to "distress its readers by quoting his blasphemies;" in other words Mr. Massey is to be found guilty of falsehood without proof, on the mere authority of the *Rock*, or rather of a nameless scribbler who wears a white choker, and whose word on such a subject would be doubted by the most credulous. Curiously, however, the *Rock* does give one of Mr. Massey's "characteristically offensive" expressions. It is this: "The Devil and hell of my creed consist in that natural Nemesis which follows on broken laws and dogs the law-breaker." How highly offensive to be sure! What a sentence to shock the delicacy of a libeller!

According to the *Rock*, Mr. Massey's language would once have stirred up malignant passions, meaning of course (for what else can it mean?) in the breasts of Christians. Well, it produces that effect now, as the fuming of the *Rock* sufficiently attests. We confess, however, that we do not understand how "the true persecuting spirit" is found in Mr. Massey's lecture. Mr. Massey disbelieves Christianity and plainly says so. The *Rock* calls this "persecution." On the other hand, the *Rock* calls Mr. Massey a liar, and an indecent blasphemer, and that is Christian "charity."

The *Rock* admits "the inviolability of law" without reconciling it with miracles. It allows also that "natural law knows nothing of forgiveness." Yet it censures Mr. Massey for saying that the notion of forgiveness is chimerical. It reminds him of "the atoning blood of a Mediator" and alleges that this shows "the originality and marvel of the gospel scheme." We admit the originality and marvellousness; it is so original as to contradict all experience, and so marvellous that no man ever believed it unless his heart was hard or his head was soft. Whoever consents to be saved (if the thing were possible) from the consequences of his own deeds by the sufferings of an innocent

person, is not worth saving or damning either. He is simply a poor, mean, selfish wretch who deserves to be quietly obliterated from existence.

Mr. Massey asserts that the clergy draw the red-herring across the scent of the people every Sunday in order that "their attention may be drawn off this world and all the wrongs to be remedied." To this the clerical writer naturally answers that Mr. Massey is "a fool." The lecturer also asserted that every advance made by Humanity is in spite of the priests. This is described as "incredible ignorance or audacity." Then the *Rock* proceeds with Dutch courage to maintain that "Every thinking and well-informed person knows something of the blessings and triumphs of Christianity." We do not know whether we are a thinking and well-informed person, but we have had a twelve-month's experience of the triumphs and blessings of Christianity, and we have published an historical and appalling list of them in our *Crimes of Christianity*. The triumphs of Christianity are rich churches, clerical privileges, Blasphemy Laws, Test Acts, and the disfranchisement of Dissenters. Its blessings are the rack, the thumbscrew, the wheel, the dungeon, and the stake, to say nothing of the glorious privilege of poverty which is enjoyed by the faithful as a foretaste, or rather a promise, of the felicity awaiting them in heaven.

Of course the *Rock* takes a different view. It says that Christianity gave us "hospitals," which existed under Paganism and Buddhism long before Christianity built one; the "home," which existed in every ancient nation of which there is any record; and the "abolition of slavery," which it never attempted until civilisation and Freethought compelled the reform. Slavery obtained for centuries in Christendom, while it was regulated by Christian laws without a word of protest from Christian teachers.

With a fine scorn of consequences, the *Rock* alleges that "the most majestic intellects of our day," even the great men of science, have "found their peace at the cross of Christ, and cast their crowns before him." These majestic intellects, these great men of science, include Darwin, Huxley, Tyndall, Spencer, Clifford, Mill, Carlyle, George Eliot, and more of the kind than we have room to print. How many Christians are there amongst them? Is there a single one? But perhaps such names are entirely unknown to the readers of the *Rock*, who probably think its editor is a "majestic intellect," and Dr. Kinns a "great man of science."

Finally Mr. Massey is taken to task for being scornful at the Bishop of Bedford's remark that "it was highly necessary that in these times when the poor have so little earthly enjoyment the joys of heaven should be made known unto them." When Mr. Massey read these words to his audience they greeted them with laughter. What else do they deserve? They are worthy of Mr. Pecksniff himself; nay, we do not remember a sentence in all the rancid piety of that immortal hypocrite which can be compared with this utterance of the Bishop of Bedford. Mr. Massey may congratulate himself on escaping from a creed which is honored by such patronage and defended by such journals as the *Rock*. The work he is doing will bear good fruit when his miserable critics are dead and forgotten.

G. W. FOOTE.

THE ATONEMENT.

THE doctrine of the atoning sacrifice of the blood of Jesus is the very core of orthodox teaching. It is the vital part of the Christian scheme of salvation, the only item of that complex system which evokes enthusiasm and devotion. Yet more pernicious absurdities than the whole theory involves were never found outside theology. It rests on a supposititious Fall from an impossible perfection; negatived by all that is known of the condition of early man. It is founded on savage notions of escaping punishment by propitiation; it depicts God as dooming all his creatures to unending misery for the sin of their first parents, and as only appeased by the blood of an innocent victim, who is, indeed, his own Son, co-eternal and one with himself. No man, as we often hear in the pulpits, could pretend to make an infinite atonement for his fellows' sins by his own death. But then no God could die. Jesus as man was unable to save. As God he could not suffer. The atone-

ment was a farce brought about by Judas and the Jews, and they have had to suffer for being the means of man's redemption. We, who refuse to believe this rot are infidels! What are they who credit it?

No doubt the doctrine that Jesus offered himself as a willing sacrifice for others, though it finds small countenance in his own words, since he is said to have prayed that cup might pass from him, is one calculated to draw out a deal of sentiment. Yet, if it depicts Jesus as a hero, it represents his father as a Shylock, who not only will have his pound of flesh, but who will have it out of the wrong party.

In the early days of Christianity, and, indeed, down till the time of St. Thomas Aquinas, God's antagonist, Satan, was saddled with a share of the responsibility of this arrangement. Eve's beguilement by the serpent was supposed to have subjected man to the dominion of Satan and his angels. The only condition upon which Satan would forego his claim to roast, fry, or broil the human race was the sacrifice of God's only begotten Son. For over a thousand years it was the doctrine of Christendom that Jesus paid the ransom to Satan, that he not only died, but went to hell and carried away with him the most eminent saints hitherto under the dominion of Satan, from Adam downwards. By degrees it was thought that this doctrine gave too much power to the evil one, and the sacrifice of Jesus was alleged to have been made to appease the wrath of the Father.

As to who benefited by the supposed atonement there have been many theories. The most widely held is that it only avails with those who have faith in the Church and partake of its sacraments. Some hold that Christ was only crucified to save the elect, others opine that all who have faith will be saved, while some think the atonement is universal.

The genesis of the theory is easily seen. The savage who offended a powerful chief, or who wished to obtain his favor, offered him gifts. So gifts and sacrifices were supposed to be acceptable to gods. The priests who offered the sacrifices of course demanded the best; bullocks without blemish, and rams of the first year. The Lamb of God is the substitute for the firstling of the flock, or the firstborn son who was sometimes offered, and by the practice of offering masses the priests contrived to retain the profits of the superstition.

But in no form is the theory of the doctrine of the atonement a rational one. There is no possible connection between the death of one person and the sin of another. A doctrine which transfers the guilt from the criminal to the innocent is contrary to every principle of equity. No judge dare act upon the plan ascribed to the Supreme. What would be thought of Mr. Justice Hawkins if after a criminal had been convicted of felony he sentenced the most righteous person he could find and this proved to be his only son?

The doctrine has, in fact, weakened the moral fibre of Christendom. The sinner's consolation is "Jesus pays for all." The unbeliever can have no such excuse. He knows there is no escape from the inexorable Nemesis of cause and effect. All the blood of all the gods that were ever spawned from the fertile brain of man cannot wipe out a single fact or clear it from its natural consequences.

J. M. WHEELER.

An old German marched up to the penitent form at a revival meeting. He was approached by the pastor. "Do you feel that you have been converted, my dear friend?" "Y-ah, mine sins vas all gone, been washed clear away." "Do you think you understand the plan of salvation?" asked the pastor. "Y-ah, I undershtand him; God tied for poor sinners yust like I vas." "No, it was not God who died, it was his son, Jesus Christ, who suffered that we might live." "Ish dot so? Vas it von of der poys vat tied? I all der vile taut it vas der oldt man."

THE COMMANDMENTS.—Dean Ramsey, in his *Lectures on some Changes in the Social Life and Habits*, relates the following anecdote:—A lad had come to a clergyman for examination previous to his receiving his first Communion. The pastor began asking what he thought a safe question, and one that would give him confidence. So he took the Old Testament, and asked him, in reference to the Mosaic law, how many Commandments there were? After a little thought he put his answer in the modest form of a supposition, and replied cautiously, "Aiblinks (perhaps) a hunner." The clergyman told him such ignorance was intolerable, and that the youth must wait and learn more. On returning home he met a friend on his way to the manse, and on learning that he, too, was going to the minister for examination, shrewdly asked him, "Weel, what will ye say noo if the minister asks you how mony Commandments there are?" "Say! why I shall say ten, to be sure." To which the other rejoined with great triumph, "Ten! try him wi' ten! I tried him wi' a hunner, and he wasna satisfied."

ACID DROPS.

EDWARD CURTIS STEELE, who preaches in Hyde Park and at Islington with such fervor that he often sheds tears the while, supplements his scanty religious earnings by sending out his son to sell tracts on Apostolic Christianity, Eternal Torments, and so forth. He obtains these tracts by false pretences, teaches the boy to tell lies in disposing of them, and beats him most cruelly if he fails to bring home sufficient money. He beat the boy with a knotted rope five times in one week. The boy was taken up at two in the morning while begging, being afraid to return home because of his pious father's brutality. The lazy saint refused an offer of work at thirty shillings a week and preferred to live on the money obtained by his two boys aged eleven and eight respectively. In the dock he pleaded the authority of Scripture which "told him to chastise his children and to spare not the rod." Mr. d'Eyncourt, the magistrate, said this was one of the worst and most painful cases he had known. He sentenced the pious brute to six months' hard labor.

THE Rev. Marcus Rainsford, evidently the same person who recklessly endangered a lady's life by intruding on her with his exhortations despite the doctor's injunctions to the contrary, seems to have a habit of thrusting himself into forbidden houses. He boasts of making his way to the bedside of a dying infidel who had answered his request for admittance with "a civil letter" in which he said he "would not on any condition have a parson call on him." Any sensible and honorable person would have respected the dying man's wishes. But the true evangelist appears to have no scruples in such matters. The reverend gentleman says: "I encouraged myself in the Lord, and next day I went to the house." Being met only by the housekeeper who was in tears from news of the loss of her son in India, he "passed into the room, and found the gentleman lying on his bed," with his life "slowly ebbing away." The "infidel," seeing he was a parson, turned his face to the wall and refused to say a word while the cowardly intruder went on pouring gospel drivel into his unwilling ears. The minister called again several times, overcoming the housekeeper's resistance by appeals to her motherly and Christian feelings, and repeatedly took advantage of the helplessness of the dying but obstinate infidel to preach to him *ad nauseam*. The minister boasts of having ultimately converted the man. If the Rev. Marcus Rainsford has the courage to act in this shameful way in houses where men in a state of health are about, he will some of these times find himself assisted in a speedy exit by the energetic application of a hob-nailed boot in his rear, followed by a well-deserved horsewhipping or ducking in the pond—such being the only convincing arguments that can be applied to sneaking bullies of the pious kind.

The Roman Catholics attribute the massacres of Christians in China to Protestant arrogance. The Protestants attribute the Chinese hatred of Christianity and the consequent tumults to the usurpations of the Roman Catholics. Probably both are right in their opinion of each other.

SOME of the American ladies evidently feel the force of what we have just been saying, namely that the Bible is very hard on their sex. A ladies' committee is sitting in Chicago, with the object of seeing whether the male translators of our version have strained the original in the interest of their own gender. The game is hardly worth the candle, however; for the Bible insults to women are of the *very substance* of its history and teaching. When women clearly see this, the clergy will have to look out for squalls.

A SMALL congregation of English Protestants near Cadiz were suddenly dispersed by the alcade, or mayor, under threat of imprisonment. He closed the Protestant schools a year ago and refuses to allow them to be re-opened. How tolerant the different Christian sects are to each other.

THE decree of the Pope has again made the Jesuits the most powerful organisation in the world. They are now exempted from all episcopal jurisdiction and subject only to their general, Father Beckz, who is a Belgian by birth and now ninety years of age. It is expected that upon his death the generalship of the order will fall into the hands of his coadjutor, Father Anderledy. Two Jesuits have been made cardinals, and will work for the appointment of a Pope from their order.

A GOOD fat living in the diocese of St. Albans has just fallen vacant by the death, at the advanced age of eighty-four years, of the Rev. Arthur Pearson, vicar of Springfield, near Chelmsford. Mr. Pearson had for many years been unable to attend to the duties of his office, but like a good Christian he stuck to his post, which he had held for sixty years, drawing from it over a thousand per annum.

SUNDAY-SCHOOL TEACHER: "Who are heathen?" Boy (who has been reading of the Belfast riots): "People who don't quarrel about religion."

AN inventor out west has produced a slag coal for furnaces, which he names the Azotzell coal. He means as hot as hell.

WE understand that Lord Grimthorpe and the Earl of Carnarvon are laying their heads together with a view of providing a Home for Fallen Preachers.

A LITTLE book of *Instructions for Reading the Liturgy* says it is a common fashion to read "in sickness and in hell" instead of "health."

THE Legal department at the head-quarters of the Salvation Army requires the services of a conveyancing clerk, we suppose to see that all the gifts and legacies to the Army are put in due legal form. The advertisement says: "Must be thoroughly in sympathy with the Army. A soldier preferred. The hours will be long, the work heavy, and the pay (in this world) small; but a capable man will find a happy and useful position." Here is a nice chance for Lord Selborne or some equally pious legal luminary.

THE wife of the Rev. Charles S. Goodell, pastor of the Methodist episcopal church, Providence, Rhode Island, is suing her lord and master for a divorce on the ground of his adultery with Mary Foster the wife of a manufacturing jeweller who is also seeking a divorce.

PARSON DOWNS of Boston is another man after God's own heart. Accused of unlawful familiarities with some of the sisters of his flock he threatened to expose Deacon Story and other prominent members of the congregation unless the matter were hushed up.

THE Walthamstow Charity Commissioners have been exercised on the question of permitting Sunday labor in the garden allotments in that district. Two brother bigots Messrs David and Eliot Howard professed themselves highly scandalised at the sight of men in their shirt sleeves digging potatoes for their Sunday dinner. These gentlemen ought to have lived in Scotland in the last century. Their motion to prohibit the use of allotments on Sunday found no other supporters and fell through.

ACCORDING to the *Times* correspondent the recent total eclipse had a striking effect in developing superstition among the negroes at Grenada. The rumor that the sun would be hidden, got changed into a myth that a star would be lost. The three minutes' darkness was magnified into three days. Large numbers attended church, believing the last day was at hand; others withdrew their money from the banks and had a high old time feasting. Those overtaken by the total eclipse fell down on their knees wherever they happened to be, and were considerably astonished when the eclipse passed off and they found themselves alive and well.

WARD BEECHER is travelling about the country with his lecture on "The Reign of the Common People." Beecher is an American Republican, and of course finds the doctrines of the American Republicans in the New Testament. "Christianity," he says, "is essentially democratic." Where, we should like to know, does Mr. Beecher find in the New Testament anything about the rights of the people? He will read "Rendered unto Cæsar the things that are Cæsar's." Paul writing to the Romans under the rule of the tyrant Nero said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God . . . they that resist shall receive to themselves damnation."

"FEAR God and honor the king" is the teaching of the Bible. God is an absolute sovereign, the ruler of a kingdom, not the elect representative of a republic. Jesus says to his disciples "I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," and "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." We do not see much democracy in this, although no doubt the rule of the apostles must have been the reign of the very common people.

THE geographical surnames assumed by church dignitaries have a very ludicrous appearance. A colonial bishop, writing in the *Daily News*, signs himself "H. Barbados and the Windward Islands." Another bishop signs himself "W. H. S. Falkland Islands."

THE Rev. T. J. Madden, is trying a new begging device to help in clearing off a church debt of £900. He sends out letters directed as "A Letter for you, from the Vicar of St. Mark's." Within is enclosed a circular and a small strong envelope marked "A gift of one day's pay enclosed." He hopes thus to catch working men, who are to bring their offerings to the church at two o'clock on Sunday. Modern ministers are in no way inferior to the Apostles in the way of begging. If they could only treat the "men of St. Mark's" as Peter treated the people who with-

held their full contributions the religious mendicants of to-day would be perfect masters of their art. We hope, by the way, that the vicar has sent one of these letters to the Queen.

ACCORDING to the *Leeds Mercury*, the meeting of the Evangelical Alliance at Ryde was distinguished by an address on "The Scepticism of the Day and How to Meet it," by the Rev. Dr. Brown, Principal of the Free Church College, Aberdeen. Dr. Brown told his hearers how *not* to meet it, for he "considered scepticism a mental disease, and that it was useless to attempt to argue with sceptics." Quite true; it is useless. The clergy find they cannot, and therefore they dare not, meet sceptics in debate. Every discussion shows the weakness of the Church champions, and while Christianity converts one infidel a year at the very outside, Freethought converts hundreds of Christians.

DR. BROWN'S method of meeting sceptics, we suspect, would be very much simpler than argument. Ostracise, persecute, imprison, and if possible burn them! Christians are full of charity, yet when you scratch one it is astonishing what an odious effusion you meet with.

ARCHDEACON FARRAR has been lecturing against ceremonialism and creeds. It is curious that the passage which he took as his text, that where General Naaman was ordered to wash in the Jordan seven times, is really an argument for ceremonialism and the efficacy of a particular holy place. Archdeacon Farrar's words lead to the implication that faith is unessential so long as men lead good lives. We agree. But then he is sworn to believe that "works done before the grace of Christ have the nature of sin" and that those "are to be had accursed that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

WE have frequently said that the present Salvation Army under General Booth is remarkably like the first Salvation Army under General Peter, and we see now, from the *War Cry*, that the last point of similarity is established. Referring to the slackness of the Self-Denial Fund, Booth says that some people have not yet sent in the value of things they have sold, and he adds "Remember the fate of Ananias and Sapphira."

FORTUNATELY Booth lives in an age of coroner's inquests, so he cannot burke those who don't "dub up," as Peter did, in the name of the Holy Ghost; otherwise there would be a frightful slaughter just at present, for Booth's devotees are shockingly remiss in their subscriptions, and the *War Cry* is full of groans over the wretched state of affairs.

BOOTH'S latest piece of impudence is an "order from headquarters," that is, from the noble Booth himself, forbidding *courting* without the General's sanction. Marriages were long placed under interdict. Henceforth we may presume the boss of the Salvation Show will receive applications in this style: (1) "Please General, may I let Captain Masher court me? He's awfully sweet on me. Not that he's said anything, but his eyes speak so, and when he prays he looks at me that lovingly that I feel all over as I do when I sing 'Safe in the Arms of Jesus.' Yours obediently, Happy Eliza." (2) "Respected General, I beg to apply for court Happy Eliza of our corps. She's just my style, and I am moved towards her so powerful, that I feel it must be of the Lord. I enclose her photograph and testimonials. Praps Mr. Ballington or Mr. Bramwell, who's married, and well up in sich matters, will see the dear sister and say wether she'll do. Yours obediently, Capten Masher, alias the Converted Bruiser."

SALVATIONISM is Jesuitism—without the brains. Booth's Army is a vulgar imitation of Loyola's great original. There is the same despotism, called discipline; the same impudence; the same keen eye for cash; and the same concentration of wealth and power in the hands of "the ring."

MR. W. H. TERRY of Melbourne, has had a case of Freethought literature seized at the Custom House. It appears that old numbers of the *Freethinker* were used for packing, and the officers were so shocked by our caricatures that they confiscated the whole consignment. They have since delivered some of Trubner's publications, but they still retain all that came from our office.

WAS there ever a more ridiculous censorship? When a responsible functionary was entrusted with the power of deciding such matters, there was *something*, however little, to be said for the arrangement. Even the Inquisition put men who were supposed to be learned, to their task of examining whether books were fit to be read or not. But fancy the utterly irredeemable absurdity of letting a common and perhaps illiterate Custom House officer determine what books shall be imported! It is the silliest arrangement imaginable, and what a reflection on the boasted freedom of South Australia!

ISAAC BROWNING, a prominent religious man at Bristol and an active leader in a Sunday-school in that city has been sentenced to prison for four months for stealing packets of gold leaf from his employers.

REBECCA YOUNG jumped into the canal at Ilkeston under the influence of religious mania. She was in the habit of saying that the Spirit of God had left her. She told her medical attendant that she felt she must drown herself, as she knew the Devil had got hold of her soul. Such are the consolations of religion to those who take the despondent turn. The coroner's jury found that she "committed suicide whilst in an unsound state of mind." Juries have not the courage yet to blame religion for the mischief it causes.

Rare-bits gives currency to a fabulous story, in which Shelley is represented as howling with terror on board Byron's yacht in a storm, and "imploing protection of a Power whose existence he had denied." When the danger was over, says *Rare-bits*, Shelley regained his composure, but said to Byron "I have tasted so much of the bitterness of death that in future I shall entertain doubts of my own creed." This is indeed a rare-bit. You cannot expect much erudition from the editor of a scissors-and-paste journal, but really the fellow ought to have enough knowledge to reject such rubbish as this. No doubt the man who concocted it and palmed it off is laughing in his sleeve at an easy dupe. The proprietor of *Rare-bits* should furnish the editorial sanctum with a copy of Trelawney's Recollections of Byron and Shelley, and if "bits" are wanted about the two poets, the office boy could be set copying *ad lib*.

THE Bishop of Salisbury has been preaching on the vice and luxury of the rich and the privations of the poor. People, he said, were beginning to ask "Why should there be this measureless contrast, this unequal distribuion of good things?" Dr. Wordsworth has his answer ready: God has made the lots of men unequal in order that the rich should help the poor. In other words, the rich are the elect, and the poor are providentially provided as whetstones for their benevolence. It is needless to say that the Bishop is not among the poor.

A CLERGYMAN recently said, in commenting on the conceit of most people, that it was fortunate man was not made until everything else was finished and pronounced good, or else he would have insisted on giving his orders as to the rest of the job.

H Y M N.

WITH APOLOGIES TO THE SHADE OF ADDISON.

THE clouded firmament on high,
The rain descending from the sky
On ruined crops, 'mid lightning's flame,
Their daft original proclaim.
The sun that scorches day by day,
The places where for rain they pray,
While spreading famine o'er the land,
Reveals a mighty bungler's hand.

Soon as the evening shades prevail,
The city streets take up the tale,
And make men wonder why on earth
The Lord to vice and lust gave birth.
The poor and needy in their turn—
Whom well-fed parsons coldly spurn—
By wretchedness from pole to pole,
Disprove the yarn of God's control.

Though famine, pestilence, and death,
And deadly winds with blasting breath,
And flood, and hurricane, and flame,
And prisons, filled with crime and shame,
May make blind Christians' hearts rejoice;
In reasoning ears they find a voice:
And this is what they say in mine—
The hand that made us—*ain't* divine.

EX-RITUALIST.

HOW TO TREAT A FREETHINKER.—A striking instance of the utter want of principle exhibited by the orthodox towards their unbelieving opponents is cited in Leslie Stephen's *History of English Thought in the Eighteenth Century*, from Isaac Disraeli's *Curiosities of Literature*. "The late Mr. Cumberland," says Disraeli, "in the romance entitled *His Life*, gave this extraordinary fact that Bentley, who so ably replied to Collins's *Discourse of Freethinking*, when many years afterwards he discovered him fallen in great distress, conceiving that, by having ruined Collins's character as a writer for ever he had been the occasion of his personal misery, he liberally contributed to his maintenance. In vain I mentioned to that elegant writer, who was not curious about facts, that this person could never have been Anthony Collins, who had always a plentiful fortune; and when it was suggested to him that this A. Collins, as he printed it, must have been Arthur Collins, the historical compiler, who was often in pecuniary difficulties, still he persisted in sending the lie down to posterity, *totidem verbis*, without alteration in his second edition, observing to a friend of mine that 'the story, while it told well, might serve as a striking instance of his great relative's generosity; and that it should stand, because it could do no harm to any but to Anthony Collins, whom he considered little short of an Atheist.'

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Oct. 3, at 4, Trafalgar Square Demonstration on "Free Education"; 7.30, Ball's Pond Secular Hall, 38 Newington Green Road, N., "Is Christianity True?"

OCT. 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. 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.—"Philomath."
- MR. FORDER will endeavor to supply all customers who have ordered the September number of *Progress* since it ran out of print. There are always a few returns, and these will be used for the purpose.
- J. HARVEY.—Sorry to hear you have lost situations through your Free-thought. When you find the people around so bigoted, you would do well to be a little discreet. If Freethinkers are all pushed into poverty, the continuance of the species will be left to the Christians, and that is a great deal worse than having to keep quiet now and then.
- WALTHAMSTOW.—W. Barralet, Palissy House, will be glad to hear from anyone who will interest themselves in the delivery of Sunday lectures in Walthamstow.
- ATHEOS.—Tyndall's *Fragments of Science*, and Huxley's *Lay Sermons, and Critiques and Addresses*. You ask where Thomas Paine said that "In six years hence there will be no Bible in America?" We don't know: in fact we never heard of the statement before. We have read Paine's writings, including his letters, but we do not remember such a prophecy. No doubt it is an invention of the enemy, to console themselves by the reflection that our prophets are as false as their own.
- J. G. FIRTH.—We took it from a newspaper which has gone into the waste basket. Surely you do not deny that missionaries and rum do go to the heathen? The one makes them fit for the kingdom of heaven. The other sends them there.
- RAVEN.—Cuttings are always welcome.
- J. H. SYKES.—Always glad to hear from you. By all means introduce yourself when you next happen to be at one of our lectures.
- A. NOYES (Clifton) says that he has distributed a hundred back numbers of the *Freethinker*. Most of the recipients never saw it before, and now some of them take it regularly.
- T. RILEY.—Pleased to hear from you, and hope some day to see you again. You may rely on our keeping this flag flying. You wish us health and wealth; the former rarely deserts us, the latter we never expect.
- J. E. ROOSE.—Shall appear.
- G. G. R. in sending a handsome subscription from India says: "You will consider it not as a debt to me, but as part-payment of the debt I owe yourself."
- J. H. writes: "I went to hear your lecture on "Why Women should be Freethinkers," and took my wife with me who was very glad she came. She never dreamed that the Bible contained such rubbish and indecency."
- J. SAUNDERS.—Thanks for the extracts. Mr. Bradlaugh has again and again contradicted the story of his having been non-plussed and driven off the platform at Northampton by a mysterious old woman. But there is nothing surprising in the lie being still published in the *British Workman* which is devoted to such things.
- J. EDWARDS.—You took it too seriously. We did not actually propose to hang the princes. We only said that as the hanging of seven princes stopped a famine in Palestine, it might serve as a useful hint in our own days. Besides you must admit that there is a plethora of princes, and who would miss seven? If you prefer dealing with the House of Lords, instead of Royalty we shall not quarrel with your choice.
- W. C. HART.—We are too full of copy at present, and the subject has been dealt with more than once already.
- EX ANIMO.—Many thanks. We shall always be pleased to receive cuttings from you.
- F. J. BOORMAN.—The correspondent was new to Chatham. You can hardly expect the whole universe to be aware of your society meeting at the "Old George Inn."
- WM. SKAIFE.—The rhyme has appeared in the *Freethinker*, and was published in one of our tracts.
- W. T. LEEKEY, 8 Archer Street, Camden Town, will distribute in the provinces any Freethought papers or tracts sent to him.
- J. NEWELL.—Thanks. Cuttings are always welcome.
- G. BATE, 57 Old Road, Chatham, will be happy to furnish the correspondent who applied last week with information as to the meetings of the N. S. S. Branch.
- ROTHERHAM (?)—Our tracts were destroyed in the fire. There are none for sale until we can reprint.
- GAELIC SCRIPTIC.—You are quite welcome to translate any of our writings into Gaelic.
- ATHLEIST GROCER.—We did not advise people to buy on Sunday and we said nothing about grocers. As a matter of fact Sir J. Lubbock's bill would stop all trade on Sunday even to the costermonger's barrow or the Italian ice-stall. Why don't the shop-keepers support

an early closing association? That is better than invoking the law to stop everybody and everything at a certain hour.

G. FRANKS.—Pleased to hear you are doing successful propagandist work by lending our pamphlets about.

R. CARROWAY.—Thanks for the lines from Peter Pindar. We may find a corner for them in a future number.

PAPERS RECEIVED.—Western Morning News—Weekly Dispatch—Manchester Guardian—Truthseeker—Church Evangelist—Methodist Recorder—Sheffield Independent—Ironclad Age—Great Thoughts—Liberator—Western Times—Thinker—Our Corner—Highlander—Invergordon Times—Liberal—Boston Investigator—New South Wales Freethinker—Manchester Guardian.

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.

THE Hall of Science looked bright and cheerful last Sunday evening. There was a marked improvement in the audience, and the hall is all the better for the recent decoration. Mr. Foote's subject was "David: the Man after God's own Heart." Though suffering from a slight cold, the lecturer kept his voice to the finish, when there was a very enthusiastic burst of applause. This evening (Oct. 3) Mr. Foote lectures at Ball's Pond on "Is Christianity True?"

THIS afternoon (Oct. 3) there will be a Demonstration in Trafalgar Square in favor of Free Education, and to protest against the inquisitorial policy of the London School Board. Mr. Foote will be among the speakers. The Demonstration, which will begin at four o'clock, is convened by the Metropolitan Radical Federation, to which the National Secular Society is affiliated. As the Federation represents most of the Radical and Workmen's Clubs in the metropolis, and the recent action of the School Board has caused a great deal of dissatisfaction and indignation, there will probably be a very large gathering. But well-wishers to the movement should not rely on this. If everybody thinks everybody else is going, and makes that a reason for abstention, Trafalgar Square will of course be empty. Freethinkers especially, to whom public education is of supreme importance, should make it their duty to swell the Demonstration, besides doing everything else in their power to make it a splendid success.

MR. R. C. CHRISTIE'S *Etienne Dolet, the Martyr of the Renaissance*, which was reviewed at great length in an early number of the *Freethinker*, and which is a truly monumental work, has just been translated into French. Dolet was burnt with his books on the Place Maubert in 1546. He was the greatest French publisher of his age, and he was condemned to the stake as a pestilent heretic. Monsieur M. O. Douen, however, contends that he was "un Catholique biblique, à moitié réformé." To this Mr. Christie replies, maintaining that Dolet was a sceptic, and, as the *Athenæum* says, this argument is "backed by a weight of authority which few will be found to dispute."

WE hear that the Freethought open-air lectures on Clerkenwell Green have been very successful this season. The closing lecture will delivered this morning, October 3, by Mr. Millar. During the winter a member of the Finsbury Branch will attend every Sunday morning for the sale of the *Freethinker* and other secular literature.

A NEW Working Men's Club has been opened at 122 Kennington Road, in connection with the North Lambeth Branch of the N. S. S. It is called the Lambeth Progressive Club, and the subscription is sixpence per month. Last Sunday Mrs. Sowden delivered an opening address.

THE Bishop of Manchester complains that people have given up reading the Bible as out of date, and only fit for the nursery. We are delighted to hear it, and only wish we could believe it was absolutely true.

THE Bishop is also not only astonished but scandalised at "the shameless ignorance of God's word shown by leaders of science who took upon themselves to criticise it." Professor Huxley is one of these critics, and his ignorance of the blessed book is such that we advise the Bishop of Manchester never to break a lance with him in the open arena. The Bishop's only chance is to give him a stab in the back in a dark lane. The Bishop says that the Bible is worth all the books he ever read. He must have a very limited library.

MR. HAINES, a Freethought newsagent in the Mile End Road, is doing a roaring trade in *Infidel Death-Beds*. He has a flaming placard outside his shop, and customers are attracted like flies by a treacle pot. Other newsagents might take the hint, and go and do likewise, with advantage to themselves as well as to the cause.

A VIGOROUS effort is being made to strengthen the North West London Branch of the National Secular Society. Among other projects, a series of week-night lectures is arranged for, and no

pains will be spared to attract the Christians in the district. Mr. Foote has undertaken to deliver the opening lecture on Tuesday October 12. He will also deliver another of the course, and the remaining four evenings will be occupied by other Free-thought speakers. Ample opportunity will be allowed for discussion. Perhaps Messrs Whitmore and Woffendale, who object to "assist in filling Secular halls when money is taken at the doors," will come and defend the faith when there is no charge for admission. Besides, as they are such victorious debaters, and have, at least on their own showing, defeated every "infidel" they ever met in discussion, they will have a fine chance of overwhelming the enemy, converting scores of Freethinkers, and confirming hundreds of Christians in their belief.

We may remark that owing to a financial drain during the long summer season the Milton Hall Branch is not very flourishing with respect to funds. Money will be needed to pay the expenses of these free lectures, and we trust that the necessary amount will be subscribed by Freethinkers in the locality, or at least in London. The Secretary will be glad to hear from any intending subscriber, and we will gladly acknowledge and transmit any subscription sent to ourselves. We have headed the list with our own guinea, and there are several friends of the movement who can afford to do ditto, besides many who can afford to do something.

Progress for October is full of interest to Freethinkers. Mr. Wheeler opens with a curious collection of death-bed stories, both orthodox and heterodox, both well authenticated and apocryphal. Some capital satirical verses follow, entitled "Mr. Save-his-Soul-Alive-Oh!" by James Thomson. Mr. Ball also has some pathetic verse on a caged bird. Mr. Foote concludes his severe dressing of Dr. Edersheim as "A Christian Jew," and gives an account of Buchner's great work "Force and Matter." S. Britton has the opening part of a sympathetic and thorough study of "Marlowe, the Atheist." Philip Sidney reviews the new volume of Shelley's prose works, and there is a good batch of Free-thought biographies from T. Aikenhead to D. M. Bennett, in addition to some reviews.

THE Foote-McCann debate is now reprinted, complete in one volume at the old price of one shilling in paper covers, and eighteen-pence in cloth. Those who have ordered copies in vain will now be able to obtain a supply.

"BURNT OUT" FUND.

Our loss through the fire amounted to nearly £700. Up to the present we have been indemnified by subscriptions to the amount of £235 1s. 1d. We are profoundly grateful to all those who, in this time of general depression, have contributed to lighten our misfortune. Fortunately, the loans have reached the larger total of £464 10s., and this will enable us to push on our work with renewed vigor, and we trust with renewed success. There are some collecting-sheets still open in the provinces. May we ask that these be returned as soon as possible? We are anxious to close the Fund in a fortnight. That will leave plenty of time for all intending subscribers or lenders to forward whatever they contemplate.

SUBSCRIPTIONS.—Halifax, per T. Riley: A Friend, 1s.; T. Pickering (Bradford) 1s.; W. Ramsden, 1s.; H. Ramsden, 1s.; A Friend, 2s.; W. Horsfall, 2s. 6d.; S. Halstead, 2s.; G. Smith, 2s. 6d.; T. Riley, 5s. K. B., 2s. 6d.; A Friend, 2s. 6d.; W. Sugden, 2s. 6d. Swindon Branch N. S. S.: A Richards, 1s.; J. Beer, 1s.; H. G. Povey, 1s.; R. Carrier, 1s.; T. B. Veness, 1s.; A. E. Veness, 1s. Atheos, 1s.; J. Harvey, 1s.; Staleybridge Branch, N. S. S., 5s.; G. G. Ross, £5; J. Saunders, 6d.; R. Cuerel, 5s.; A. S. D., £1.

TYPES OF CHRIST.—II.

Joseph saved all the people from famine at the price of their freedom. His pretentious philanthropy landed the nation in lasting slavery. So the Christ of the New Testament has enslaved mankind and posed as a deliverer who "saves them to the uttermost." But the only famine from which Christ saves people is the famine of falsehood, which unfortunately has never set in severely during any stage of the world's history. He satisfies men's cravings with myths and empty promises, and takes their liberty as the price of these coveted falsehoods.

Melchisedek is like Christ because, as St. Paul says, he was king of peace and of righteousness, and was "without father, without mother, without descent, having neither

beginning of days nor end of life, but made like unto the son of God, abideth a priest continually." But God the Son was not altogether without a father, nor without a mother, and the genealogical tables in Matthew and Luke give him a long descent from ancient kings. The mystical Melchisedek of Paul was unknown to the writer of Genesis, who simply describes him as "the priest of the most high God" who received tithes of Abraham—this latter particular being evidently strongly typical of Christianity, though Pinnock forgets to notice the evident prophecy.

Noah saved his own happy family and a most extensive menagerie of divinely-favored beasts, insects and reptiles, but made no attempt to save relatives, or friends or neighbors, whom he calmly left to perish in the rising waters. So Christ saves a favorite "few" including innumerable converted brutes and reptiles in human shape, while the rejected many he abandons to everlasting perdition below. Noah also invented the art of physical intoxication just as Christianity fosters spiritual intoxication or inspirational dram-drinking.

Moses pretended to be the meekest man on earth, and sent most awful plagues on Egyptians and Israelites alike. He told people to love their neighbors as themselves (Lev. xix., 18), as Christ did, and he carried out his injunction by spoiling the Egyptians and ordering the most horrible massacres of whole nations whom Christ will punish even more terribly in hell.

Aaron was a man of words and Christian mysteries are little else than words.

Joshua, "a prominent type" of the Jesus named after him, came not to bring peace but a sword. He exterminated heathen nations with fire and sword, doing God's will on earth as Christ hereafter, when he has power, will do it in hell. Joshua, or Jesus, signifies Savior, and is therefore a handsomely appropriate name for one who destroys or tortures far more people than he rescues to carry out the destruction or gloat over the torments.

David's indulgences in sin were whitewashed by faith and by shedding blood. This is palpably typical of Christianity.

Solomon with a thousand wives was of course an excellent type of Jesus who had none.

Manna, like Christianity, was a fictitious food. When kept, this bread of life "bred worms, and stank" (Exodus xvi., 30).

The *Rock* in Horeb, from which water gushed, evidently symbolises the floods of wishy-washy sentiment let loose by Christianity.

The *Paschal Lamb* showed how Christian flocks would be fleeced and have their throats cut by Christian butchers.

The *Tabernacle*, with its trumpery curtains of goat-skins, its pretentious gewgaws and its gaudy upholstery in red and blue, symbolises the trumpery and temporary nature of the Church and its highly-colored pretensions.

The *Brazen Serpent* is indeed a most excellent type of Christianity. Nothing more brazen in its pretensions and more venomous and insidious in its acts and methods than Christianity has ever been seen. The Galilean serpent has left its trail in the bleaching bones of victims strewn desert paths through realms of withered human hope and palsied human effort. The fascination of Christianity, like that exercised by the serpent, is the fatal fascination of paralysis.

Jonah typified Christ (par. 623) in staying three days and nights in the digestive apartments of a live fish just as Christ is alleged to have remained three days and three nights in the "jaws of death" in the heart of the earth. The original story is fully as absurd and incredible as the Christian tale it is made to typify.

Sundry other "types" are given, such as the *servitude* in Egypt (which evidently represents the mental slavery of Christians), the *deliverance* from Egypt into the desert, the *journey* through the wilderness before the delicious spoliation and massacre of the seven nations could be commenced, and so forth.

Ancient writers freely discovered types of Christ in incidents and persons that would be regarded by modern Christians as highly objectionable. Thus Tertullian teaches that God's otherwise inexplicable display of his hinder parts to Moses was intended as a type of Christ. Another writer regards Cain as a Christian type, and a third explains the abominable conduct of Lot's daughters in a similar

way. Why did they not make Satan himself a type of Christ while they were about it? He came from heaven to earth and so did Christ. But Satan came as Lucifer the light-bearer, and Jesus came as Christos, the anointed, or smeared with grease and oil. The Light-bringer introduced the whole race to the blessings of knowledge and taught men to disregard the divine falsehood and terrorism which stood in the way of truth and progress. The Oily Party (if his friends do not slander him) introduced damnation to the race in order that he might profess to rescue a favored few.

The resemblances pitched upon even by the best Christian commentators are mostly so slender and artificial that they could easily be paralleled or bettered by almost any chance selection of names or events from profane history. Old fogies destitute of the corrective discrimination implied in a sense of humor had to show that God foreshadowed Christ throughout the Old Testament, and they caught at any similarity, however forced, as an intentional prophecy by symbol or type. Minds that can solemnly teach grown-up people in the nineteenth century that circumcision and the golden candlestick were prophetic and fore-ordained types or emblems of a Messiah, will never be at a loss for types under any conceivable circumstances. If Adam were recorded to have had the toothache it would have been a type of Christ's sufferings on the cross. If a priest washed himself, the basin is a type of cleansing by the blood of Christ. Any good thing is a type of Christ's goodness; any bad thing is a type of his trials and sufferings or of the actions of his enemies. By the use of such methods an ample supply of Old Testament references to Christ is secured and the unity of design in the Word of God is demonstrated to the perfect satisfaction of asinine believers and purblind priests. The priests, however, who manufacture and guarantee these prophetic types know well on which side their bread is buttered, and they subject themselves to graver charges than that of mere stupid credulity. They befool others as well as themselves, and their manufacture of types is itself but a type of the many artful methods by which they support the gigantic fraud that brings the grist to their mill.

W. P. BALL.

AN HOUR IN THE RECORDING ANGEL'S OFFICE.

A TRACT was rudely thrust into our hand, just as we were leaving the doors of the Theatre Royal; and as our mind was somewhat occupied with the latest comic opera which we had just seen, we thoughtlessly allowed this tract to find its way into our coat-pocket—which already contained a current number of the *Freethinker*.

Arriving at our humble abode—by the way, a back attic containing some poor furniture, and lit by a window looking out on some lovely scenery, such as—different shades in the coloring of the houses, various specimens of chimney-stacks, a few half-starved birds in cages, and here and there a pigeon or two—we pulled out the *Freethinker* with the intention of reading it, when this little tract also came out of our pocket, and gracefully fluttered down to the floor. We carefully picked it up, wondering the while whether it had become contaminated by being in such close proximity to the *Freethinker*, when our eyes caught the following three verses:—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And whatsoever was not found written in the book of life was cast into the lake of fire" (Rev. xx., 12, 13, 15). After having carefully perused them—and being rather in a humorous and blasphemous mood—we allowed our thoughts a little license: which they accordingly took in the following strain:—"How are your works entered in the books of life? Who enters them? Are they written in indelible ink? Can any body or spirit get at this book of life and put an extra black mark against some particular name, when the recorder is perhaps absent for a second or so, and taking a drop on the sly—supposing the angel to like a drop? We ultimately came to the conclusion that the subject was just as difficult as the three-in-one problem; when looking round, we noticed our room was filled with a kind of fog or smoke. Our first impression was, that the house was on fire, and we were just on the point of shouting "Fire!" when this fog or smoke seemed to contract, into a pillar of cloud, which assumed somehow the shape of a giant spinning-top!* Were we dreaming? No! There stood the pillar in front of us balancing itself—very much like an inebriated individual, who tries, but finds it impossible to keep to the perpendicular. An oldish-looking face was faintly dis-

cernible on this cloud. A voice, like the rushing of many distant waters, now spoke to us:—"Weak mortal, why rackest thou thy brain concerning these three verses? Knowest thou not that the scripture is given by inspiration of God? that it is not for mortal man to understand the scripture? and that if thou believest not thou shalt be damned? Nevertheless, I will open thine eyes, and that which thou shalt see, that shalt thou make known unto the world! Come!" Here the pillar of cloud was wafted out of the window; and, somehow or other, we could not help ourselves from following in its wake, for we seemed to be carried by unseen hands through the air. Our world was soon out of sight; because we were rushing through space at a remarkable speed, which caused us to lapse into an unconscious state. But we were soon awakened by a voice shouting: "Open, Peter." After a rattling of chains, bolts and bars (all seeming to be very rusty as if not used for a long time) the door in the massive high wall was now partly opened, showing the face of an old man—probably St. Peter's—who, having satisfied himself by a glance at us, opened wide the door. The pillar of cloud now told us to follow it, which we accordingly did; but we felt ill at ease before the numerous old-fashioned faces of men, women and children, who peered at our person. What puzzled us for a time, was, that all these people shouted "Hallelujah to the Lamb! Amen!! Amen!!!" and so on. At last it dawned upon us that our cloudy pillar was none other than Jahveh, "the Ancient of Days," and that we were in heaven. Many peculiarly-built houses were passed by us, as we sped on our way. On some of them we read such words as "Harp Manufactory," "Palm Storehouse," "Trumpet and Crown Repository," and the like. But our destination seemed to be a big edifice on a hill. We arrived there in course of time, and then read the following words over the door: "Recording Angel's Office." How we trembled. Our dream of this booking business was to be realised. We were expectant and jubilant, and congratulated ourselves on the discoveries which we were about to make. We were ushered by the cloudy pillar into the presence of the "Recorder General," who seemed to be a fierce-looking sort of customer. After careful scrutiny he bade the Clerk of the Weather conduct us round the establishment—the clerk being a very talkative and intelligent old fellow. He took us to one room in the building, intimating to us that this particular room was set apart only for "recording the doings of our world," the other rooms being set apart for other worlds. On the table in the middle of the room, was a very large book. An instrument of peculiar construction (resembling a barrel-organ) was suspended about six inches above this book, these two being connected by millions of fine wires, the points of the wires running between the leaves of the book. The machinery in the box seemed to be running and whizzing with all its might. We were extremely astonished as the Clerk of the Weather informed us that "the actions of the people of the world acted mysteriously on this wonderful machinery, which in its turn printed them in the book with indelible ink," laying particular stress on the last two words. He further told us, that as the intellects of the world are not capable of understanding this wonderful machinery—and never will be,—he could not tell us, or show us anything more, but we should believe scripture or be damned. We were about to ask another question, when this peculiar fog again settled around us; and as it cleared away, we found ourselves again at our fireside, and were quickly awake to the fact that our family Bible was smouldering in the fender. We had been dozing for an hour or so.

G. E. C. NAEWIGER.

REVIEW.

Our Corner. October. Freethought Publishing Company.—Mr. Bradlaugh opens with a chatty personal article on the New Ministry. Major Bingham follows with one of his "Naturalist" articles which are always bright. Mrs. Besant writes with less than her usual *verve* on Popular Education; giving, however, some capital extracts from Matthew Arnold's report. Mr. John Robertson concludes his able onslaught on Professor Sanday. There is also a very interesting paper on Russia and its Literature, well translated from the French of F. Nautet. Poetry is poorly represented by some very weak lines by E. Nesbit.

PROFANE JOKES.

"WHAT," asked the Sunday-school teacher, "is that unseen power that prevents wicked men from sleeping at night?" "Fleas, sir," replied little Bertie, as he prepared to shift to the top of the class.

A LITTLE girl who had been told that when it was thundering it was God talking, was out on the lawn one day not long ago playing with her dolls. Her mother, seeing a storm coming up, called to little Alice to hurry and come in. She began picking up her playthings, but before she had got them all it thundered, when she exclaimed: "Oh, Dod, don't raise such a fuss and scold so! I'm hurrying fas' as I can."

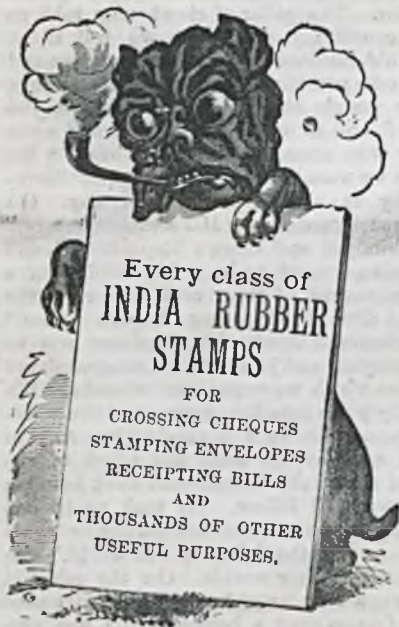
THE THEATRE AT GORY CANYON.—Tough Citizen—"Sa-ay, who's playing hyar ter night?" Manager—"The greatest actress of her time, Luciana Squealor." T. C.—"Never heard o' her." Manager—"No? Did you ever hear of Mary Anderson?" T. C.—"No." Manager—"Ever heard of Edwin Booth?" T. C.—"Nixy." Manager—"Perhaps you have heard of Adam and Eve?" T. C.—"You bet! They wuz hyar las' week wid a variety show."

* For illustration of cloud see *Freethinker* Christmas Number, 1885.

IRETON & CO., INDIA RUBBER STAMP MANUFACTURERS, 92 Gracechurch Street, London, E.C.

ESTABLISHED 1874.

THE BEST AND CHEAPEST IN THE TRADE.



PRICES.

	s.	d.
2-letter Monograms Series A or B Wood Mount	1	0
Do. " " A or B Brass Mount	1	8
3-letter " " C Wood Mount	2	6
Do. " " C Brass Mount	3	6
Name in any type, Wood Mount	1	4
Do. " " Brass Mount	2	0



No. 17. **E. TUCKER**
No. 27. **E. Smith**
No. 311. **F. BROWN**
No. 237. **A. TAIT**
No. 283. **J. Hunt**
No. 219. **I. BENT**

NOVELTIES.

THE PEN & PENCIL STAMP.
This Stamp has the appearance of an ordinary nickel silver pen-holder and pencil-case, with a seal on the upper end, which opens displaying the Stamp.

FIRST QUALITY.	SECOND QUALITY.
Price, 1 line ... 3/6	Price, 1 line ... 2/6
Do. 2 lines ... 4/-	Do. 2 lines ... 3/-
Do. 3 lines ... 4/6	Do. 3 lines ... 3/6

The Automaton Pocket Bijou Vitesse.
This is a self-inking, nickel-silver pocket stamp. Price, 1 line, 2/-; 2 lines, 2/6; 3 lines, 3/-.

THE ATLAS BAND-DATER.
This Dater has moveable die-plates, so that any number of dies can be used with one set of dates. It also contains the words Paid, Recd., Ansd., Entd., and Acceptd. Dates altered by touching wheel. Price 15/-.

The Eclipse Perpetual Dater, 13/-
THE
Excelsior Rubber Hand-Press
Prints a larger stamp than any hitherto made.
Price, demy octavo ... 18/-
Post quarto ... 20/6

LOCKET STAMP self-inker to attach to watch-chain with two-letter monogram, 2/6.
RUBBER TYPE, complete set with figures, 6/6.

Catalogues Post Free. Specimen Book five stamps.

Reduced to Threepence.

PROGRESS

THE
Freethinker's Magazine,
EDITED BY G. W. FOOTE.

The OCTOBER Number contains:
Last Moments. By J. M. Wheeler.
Mr. Save-his-Soul-Alive, O! (A Poem) By James Thomson (B.V.)
A Christian Jew. By G. W. Foote.
Caged Birds. (A Poem) By W. P. Ball.
Buchner's "Force and Matter." By G. W. Foote.
Marlowe the Atheist. By S. Britton.
Shelley's Prose Works. By Philip Sidney.
Reviews.
Brief Freethought Biographies. By J. M. W.

TO FREETHINKERS, Etc.
A TRIAL SOLICITED. BEST STYLE, FIT AND VALUE
H. HAMPTON,
TAILOR, 14 Gt. Castle Street, W.
A FEW DOORS FROM REGENT CIRCUS.

W. J. RENDELL,
CHEMIST AND DRUGGIST,
26 GT. BATH ST., CLERKENWELL,
LONDON, E.C.
Drugs and Chemicals, Surgical Appliances,
Patent Medicines, etc.
Particulars of a Malhusian discovery sent on receipt
of stamped directed envelope.
Orders by Post promptly executed.

ONE PENNY.
Design and Natural Selection.
By ARTHUR B. MOSS.
In this essay the author proves that nature does all
that Christians credit God with performing.
Also by the same author, One Penny each—
**Two Revelations; or, Bible Fiction
and Real Science.**
Man and the Lower Animals.

NOW READY.

LETTERS TO JESUS CHRIST.

By G. W. FOOTE.

Something Startling and
Unique.
PRICE FOURPENCE.

MR. FOOTE'S PAMPHLETS.

Small Stock left from the Fire.

Atheism and Suicide	0	1
Atheism and Morality	0	1
The Folly of Prayer	0	1
The God Christians Swear By	0	2
Shadow of the Sword	0	2
Jonah's Excursion to Nineveh	0	2
Mill's Christ	0	2
Bible Romances. Odd numbers each	0	1
Crimes of Christianity. Odd numbers, each	0	1
Prisoner for Blasphemy. Cloth	2	6
" " Paper covers	1	6
" " Solled copies	0	6

NO RELIGION.

One Halfpenny Monthly.
Order early. Freethought Publishing Co.

THWAITES' LIVER PILLS are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask One Trial of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, Etc., all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish liver. Try some of the LIVER PILLS as soon as you can, as they are PAIN FREE PILLS, and may be used at any time by anyone without any change of diet or danger of taking a cold. Prepared only by **GEORGE THWAITES**, 2 Church Row, Stockton-on-Tees. Sold at 1s. 1d. and 2s. 9d. per box, or by post for 1s or 2s Penny Stamps. A Price List of Herbs free.

INFIDEL DEATH-BEDS.

BY
G. W. FOOTE.

Being a faithful history of the deaths of the most eminent Freethinkers of all ages, and a triumphant answer to the lies and misrepresentations of Christian apologists. No pains have been spared to give the most precise particulars from original sources, and this work will be a standard one on the subject. Every Freethinker should have a copy, and keep it constantly by him.

List of Freethinkers dealt with—

Lord Amberley	Hobbes
Lord Bolingbroke	Austin Holyoake
Giordano Bruno	Victor Hugo
Henry Thomas Buckle	Hume
Lord Byron	Littré
Richard Carlile	Harriet Martineau
Professor Olifford	J. S. Mill
Anthony Collins	Mirabeau
Condorcet	Robert Owen
Robert Cooper	Thomas Paine
Danton	Shelley
Diderot	Spinoza
George Eliot	D. F. Strauss
Frederick the Great	John Toland
Gambetta	Vanini
Isaac Gendre	Volney
Gibbon	Voltaire
Goethe	James Watson
Henry Hetherington	John Watts
	Thomas Woolston

"Special thanks are due to Mr. G. W. Foote for his new pamphlet. The sketches of the various Freethinkers are very readable, and a double end will be achieved in refuting pious slanderers and reviving the memories of our dead."—*National Reformer*.
"Mr. Foote's little manual cannot fail to be of great service in refuting the ancient and silly death-bed argument. . . . We should be gratified to hear that the little book meets with an extensive sale."—*Secular Review*.

PRICE SIXPENCE.
Superior edition, on super fine paper, bound in cloth, 1s
Printed and Published by G. W. FOOTE, at 25 Stone-
cutter Street, Farringdon Street, London, E.C.