

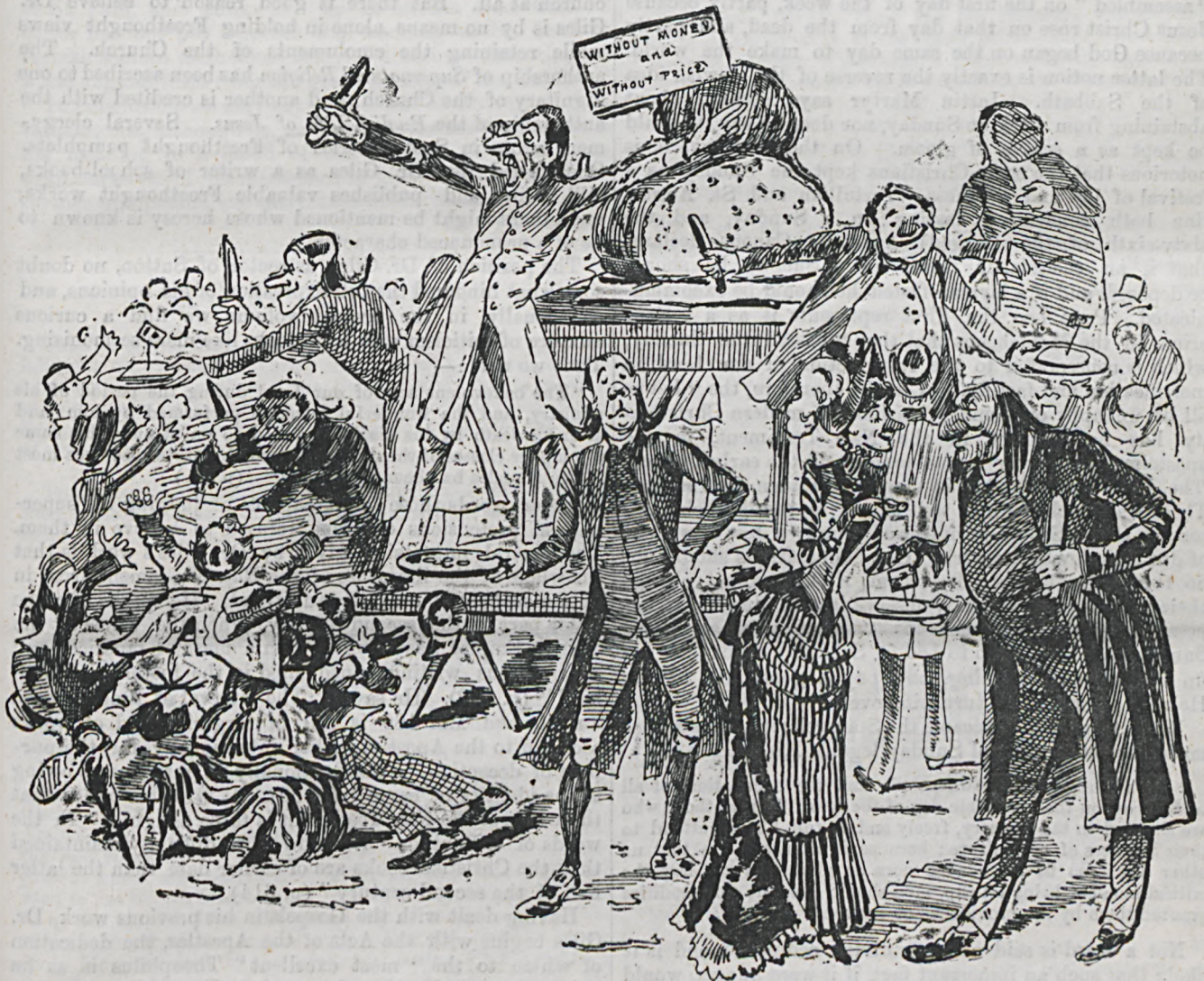
THE FREETHINKER.

EDITED BY G. W. FOOTE.
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.



THE BREAD OF LIFE.

Come ye, buy, and eat; yea, come, buy: without money and without price.—Trade Prospectus—see ISAIAH lv., 1.

THE CHRISTIAN SABBATH.

TAKING the New Testament as our guide, it is difficult to say how far Jesus kept the Jewish Sabbath, but one thing at least is certain; he was reproved by the orthodox for his laxity in this respect. He was also reported as saying that man was not made for the Sabbath, but the Sabbath for man; a sensible utterance which our modern Sabbatarians conveniently ignore. According to John (v., 18), the Jews on one occasion sought to kill him for saying that God was his father, and for having "broken the Sabbath." Under the Mosaic law this was a crime punishable with death. It is also remarkable that although Jesus said he had not come to destroy, but to fulfil, the law and the prophets, he made no mention of the Sabbath, when he was asked by the young lawyer to state what commandments it was necessary to observe. From the first chapter of Matthew to the last chapter of John, Jesus never orders any one to keep any particular day of the week as sacred. Paul goes still further. He says that the Sabbath is to be regarded or disregarded according to personal taste (Romans xiv., 5, 6). He expresses himself

similarly in the Epistle to the Colossians (ii., 16), as well as in other places. Michaelis, indeed, asserts that Paul "censures the observation of Sabbaths," and Bishop Marsh, his translator, does not object to the assertion. For such reasons, Paley, in the chapter on Sabbatical Institutions in his *Moral Philosophy*, writes:

"The assembling upon the first day of the week for the purpose of public worship and religious instruction, is a law of Christianity of divine appointment; the resting on that day from our employments longer than we are detained from them by attendance upon these assemblies, is to Christians an ordinance of human institution."

We shall return to this presently. For the moment we must join issue with Paley on the first half of this passage, while entirely agreeing with the second.

What does Paley mean by "divine appointment?" If he means that public worship on the first day of the week was common among the primitive Christians, we agree with him; but if he means that any such thing is distinctly commanded in the New Testament, we say he is mistaken. We challenge any Sabbatarian to produce a single text in support of that theory. There is only one ordination of any day of the week as sacred in the whole Scripture, and

that is the Sabbath. If the Christians are bound to any day they are bound to that, and that is not Sunday but Saturday. Admitting that a Sabbath is to be observed every week, the Jew is right and the Christian is wrong.

We might quote extensively from the early Fathers to show that our modern notions of Sunday were quite foreign to the Christian Church of their age. Justin Martyr distinctly says in his Dialogue with Trypho the Jew :

"As therefore circumcision began from Abraham, and the Sabbath, sacrifices, and oblations from Moses, which it has been shown were ordained on account of your nation's hardness of heart, so according to the counsel of the Fathers they were to end in Jesus Christ."

Justin Martyr allows in his apology that the Christians "assembled" on the first day of the week, partly because Jesus Christ rose on that day from the dead, and partly because God began on the same day to make the world. The latter notion is exactly the reverse of the Jewish idea of the Sabbath. Justin Martyr says nothing about abstaining from work on Sunday, nor does he say it should be kept as a season of gloom. On the contrary, it is notorious that the early Christians kept the Sunday as a festival of joy and gladness. Tertullian and St. Augustine both condemned fasting on a Sunday, and the sixty-sixth of the (forged) Apostolic Canons declares that if an ecclesiastic fasted on a Sunday he should be deposed, and if a layman fasted he should be excommunicated. Pope Leo the First represents it as a serious crime in the Manicheans that they "passed the Sunday, which is consecrated to the resurrection of our Lord, in mortification and fasting." Clearly, therefore, the "Let us all be unhappy on Sunday" fashion of modern Christianity has no warrant in the New Testament, in the apostolic teaching, or in the practice of the early Church. The Protestant Sunday is simply a return to Judaism. There was much truth as well as wit in the Frenchman's remark that a Scotch puritan was simply a Jew born out of due season who ate pork. Our Sabbatarians should not do things by halves. Let them, if they cannot change their holy day to Saturday, observe it with Jewish strictness. Logically, it seems to us that a conscientious Sabbatarian should go to bed on Saturday night and get up on Monday morning, and pay a gentleman of the Hebrew persuasion to turn him over.

When Christianity became the State religion, Constantine made the observation of Sunday legal. His edict says :

"Let all judges and townspeople and the occupations of all trades, rest on the venerable day of the Sun. But let those who are situated in the country, freely and at full liberty, attend to their business of agriculture; because it often happens that no other day is so fit for sowing corn or planting vines, lest the critical moment being let slip, men should lose the commodities granted them by the providence of heaven."

Not a word is said about a divine ordinance, and is it likely that such an important fact, if it were known, would not have been mentioned? Constantine's phrase for the Sunday is *dies solis*, which is literally the Sun's day. The phrase, therefore, has nothing to do with Jesus Christ, and is much older than Christianity. The very phrase Lord's Day is only a translation of *dies dominica*, from which the word for Sunday is derived in all the Latin languages of modern Europe. The pagan festival of the Sun was borrowed by the early Christians. That is the explanation of Sunday, and Christians are Sun-worshippers without knowing it.

G. W. FOOTE.

SIR ISAAC NEWTON.—It is said that men of gigantic intellect, like Newton, were Christians, and that therefore Christianity probably is true. But had Newton met the arguments brought against Christianity, and in his own mind refuted them? If so, why did he not write his refutations out and publish them for the benefit of dwarfish intellects and Secularists; for what nobler task could his gigantic one have found? The fact that he did not do so raises the presumption that he had probably not applied the powers of his mind to the arguments, but took unproved assertions on trust, a thing which (alas for the inconsistency of intellects both gigantic and otherwise) he, in his favorite mathematical studies, would have scoffed at the idea of doing. Either he did apply the gigantic powers of his mind to the examination of these arguments, or he did not. If he did not, what is the worth of his opinion, based as it must have been on a knowledge of but one side of the question? If he did, his silence suggests the suspicion that his powers, though gigantic, were possibly unable to refute those arguments. In the latter case the more gigantic Newton's intellect the stronger becomes the argument in favor, not of Christianity, but of Freethought.—H. P. BOWDEN.

APOSTOLICAL RECORDS.*

THE posthumous work of Dr. Giles on the *Apostolical Records* may be taken as a supplement to his volumes dealing with Heathen and Christian Records. Those who are aware of the thoroughly rational criticism which is given to the sacred books of the Christians in those volumes will not be surprised to find that in some respects Dr. Giles before his death went even further in casting doubt upon the authenticity not only of the New Testament, but of all documents ascribed to the apostolical age. Their wonder will simply be that a clergyman so far advanced as to undermine all the historical foundations of his religion should have been allowed to remain in the church at all. But there is good reason to believe Dr. Giles is by no means alone in holding Freethought views while retaining the emoluments of the Church. The authorship of *Supernatural Religion* has been ascribed to one dignity of the Church, and another is credited with the authorship of the *English Life of Jesus*. Several clergymen wrote in Scott's series of Freethought pamphlets. One, famed like Dr. Giles as a writer of school-books, still writes and publishes valuable Freethought works, and others might be mentioned whose heresy is known to be of a pronounced character.

The position of Dr. Giles, as rector of Satton, no doubt somewhat hindered the full expression of his opinions, and occasionally in the present volume we find a curious mixture of criticism with what looks like mere sermonising. Thus we read:—

"The benevolent acts of our Lord during the period of his ministry, and the wonderful miracles performed by him, and after his death by his disciples, failed to enlist under his name the higher classes of the Jewish nation, before whose eyes most of the miracles had been performed." (p. 56.)

In other words those most capable of judging the supernatural pretensions of Jesus refused to believe in them. The general impression given by Dr. Giles's work is that the whole of the literature of the New Testament arose in an atmosphere of credulity and fraud. He speaks of "the latter part of the second century, when the whole of the Roman Empire was deluged with a mass of fanatical and superstitious writings unequalled in the history of mankind" (p. 102). He says: "The interval of time between A.D. 90 and A.D. 180 is full of forgeries and of works ascribed to the Apostles, either intentionally for the purpose of deception, or unintentionally in many cases owing to the identity of name" (p. 59). It is to this period that the whole of the New Testament is to be assigned. In the words of our author "it is now with difficulty maintained that the Christian books are of earlier date than the latter half of the second century" (p. 314).

Having dealt with the Gospels in his previous work, Dr. Giles begins with the Acts of the Apostles, the dedication of which to the "most excellent" Theophilus is, as he points out, suitable if used towards a Theophilus who was bishop of Antioch about the year 171. It is hard to suppose such a title would have been given to a Christian, even if there were any one of exalted station, within a few years after the first promulgation of Christianity. Later on, when dealing with Luke, Dr. Giles gives further reason for this, showing that Theophilus, who wrote a work to convert his friends, "does not even mention the name of Jesus Christ, or any of his apostles and disciples." Dr. Giles points to the numerous errors, anachronisms and contradictions with which the "Acts" abounds, as best explained "by the probability that the work is an anonymous compilation drawn up at a later age" than that of Luke its alleged author.

After showing that in the first two centuries of the Christian era no profane writer has taken any notice of the works said to have been written by the Apostles, Dr. Giles proceeds to examine the evidence as to the genuineness of the Apostolical Fathers, Barnabas, Clement, Hermas, Ignatius and Polycarp. In each case there are the gravest reasons against fathering the documents going under these names on the Fathers alleged to have produced them. To the list of authorities given by Dr. Giles, against the genuineness of the epistles of the Ignatius, may be added the name of Dr. Killen, who has recently replied to Bishop Lightfoot upon that point.

**Apostolical Records of Early Christianity*, from the date of the Crucifixion to the Middle of the Second Century. By the late John Alle-Giles, D.C.L., Rector of Satton. London: Reeves and Turner; 1886.

The other writings of the second century are in turn examined, with the result mainly of increasing our sense of the superstition of the times, and of the readiness with which the wildest fictions were circulated. Dr. Giles examines the various legends related of the Apostles, and challenges every one of the Epistles ascribed to them. Not only is the second epistle of Peter disputed, but the first equally so. He says:

"The language in which the epistles of St. Peter are written is Greek, whereas St. Peter, like the rest of the apostles was a Galilean Jew of a very humble class, who used the dialect of Hebrew spoken at that time in Galilee, and who, we may say for certain, knew nothing whatever of the Greek language." (p. 221.)

Dr. Giles does not scruple to use the same argument in regard to the first four, generally-considered genuine, epistles of St. Paul, and thinks it "by no means clear that an editor has not put together the teaching of St. Paul to furnish a more methodical body of doctrine emanating in a less regular form from the great Apostle of the Gentiles."

In conclusion we may say the work of Dr. Giles is a valuable one, although he, unfortunately, sometimes shrouds his meaning in a cloud of words. We shall doubtless avail ourselves of his researches to give our readers some further glimpses of the early days of Christianity.

J. M. WHEELER.

ACID DROPS.

THE *Lantern*, a Tory paper published at Cape Town, has the following on ex-butcher Varley who has taken himself and his "lecture to men only" to Cape Colony:—"In fact to speak as plainly as you do yourself, you are the foulest-mouthed, filthy-thoughted, brazen-tongued Pharisaic yahoo it has been the crime of woman to bring into the world."

THE Japanese are mostly Buddhists, but *Funny Folks* say that their great *Tyke-coon* is obviously less a Christian than a *Muzzle-man*.

WHAT are we coming to? Blasphemy is creeping into advertising handbills given away in the streets. Messrs. Ireton and Company, of 92 Gracechurch Street, have issued a bill purporting to give an extract from the *Sulphur Springs Gazette*, Hell, in which Old Nick declares that, although of late years the improvements of science had tended to take down, and in many ways mitigate the severe temperature of his banqueting hall, every rubber stamp had been spoilt until those of Ireton and Company were procured!

This is pretty warm, but something hotter follows: "Mr. J. Christ, of New Jerusalem, who had attended in reference to the Annual Coal contracts, begged to add his testimony to that of the last speaker. His (the speaker's) father, as most of those present knew, was addicted to rather old-fashioned ideas, and used to use the old brass stamps. These were greatly complained of by the 144,000 Jews, who stated that in many cases they had to keep their beds for several weeks after enduring the knock-down blow required in the process of sealing their foreheads. By adopting Ireton and Company's stamps this difficulty had been entirely obviated, whilst the marking was much clearer and more distinct." This is something like a "bold advertisement."

MR. RAMSEY went to a Roman Catholic church last Sunday. The preacher described how Christianity had abolished "the mummeries of Paganism." Coming in the midst of processions with swinging censurs, and the usual paraphernalia of Roman Catholic worship, the idea of taking credit for abolishing mummeries was rich.

A GREAT sensation has been caused at Dublin by the discovery that the Rev. Dr. Keatinge, an eloquent and greatly-admired Protestant preacher, is an ex-convict passing under an assumed name. His exquisite sermons (apparently pirated from Canon Liddon) aroused the jealousy of his fellow divines, who made inquiries resulting in the production of a police photograph of him in his convict's garb. He had served six years in jail for obtaining money and goods under false pretences, and forging credentials as a clergyman. Several previous convictions and terms of imprisonment were also proved against him. His Dublin admirers had collected a good round sum for presentation to the pious impostor as a testimonial. At Worcester he had married several couples who now have grave doubts as to the legality of their marriage. He won his way into Protestant circles by professing to be a converted and persecuted Roman Catholic priest. The Roman Catholics naturally dilate upon the case at full length.

THE Rev. J. D. Ballance, St. Faith's Vicarage, Norwich, writes to the *Eastern Evening News* to say that he has some capital leaflets for distribution. One "represents a public blasphemer in danger of being drowned and praying 'O God, save my soul!'"

If my body cannot be saved, O save my soul!" Another "represents an infidel on his death-bed, who showed signs of repentance, when visited by the writer of the tract." Sky-pilot Ballance opines that the distribution of such tracts is "more effective than public discussion." Subsequently he says that the only weapon of Freethinkers is abuse. The reverend gentleman will not therefore be surprised if we style him the prize idiot of the pulpit. Norwich is a cathedral city, and cathedral cities are noted for their pious ninnies.

ACCORDING to the *Oxford Times*, the vicar of Cowley and his parish clerk have been giving each other the lie at the parish meeting. The matter is referred to a committee with the understanding that if the clerk be found in the wrong he is to lose his place. If the vicar is in the wrong, we suppose nothing will be done. Sauce for the goose is not sauce for the gander in such matters.

THE *Goole Weekly Times* has the following extraordinary report:—"On Monday, at the Goole police-court, before Mr. J. Bladworth, Joseph Williamson, a street musician, dressed as a Scotchman, was brought up in custody on the charge of selling obscene books on Saturday night, in George Street. P. C. Dodsworth stated the offence, and the books and pamphlets included copies of the *Freethinker*, medical works, etc. The defendant, who was quite insolent both to the magistrate and the superintendent, was remanded until Wednesday."

WE learnt on the following Wednesday Mr. Williamson was sentenced to fourteen days' imprisonment, ostensibly for circulating Dr. Albutt's *Wife's Handbook*. Such cases ought never to be tried by magistrates, who are not fit judges of whether a medical work is indecent. Unfortunately Mr. Williamson has served his sentence so that nothing can be done in the matter. It is noticeable that the *Freethinker* is the only publication mentioned in the report. This is a trick of bigotry to prejudice our journal. We may add that Mr. Williamson is still circulating back numbers of the *Freethinker*, which have been sent him by Mr. Reynolds, the secretary of the Malthusian League.

ACCORDING to an anecdote of Baron Martin given in the *Daily News*, that learned judge was a great authority on law and racing but on other subjects his mind was a "blonk," as he would have termed it. He once refused to listen to a quotation from the Prophet Jeremiah, on the ground that "those prophets were a rascally lot." His confusion of the modern race-course prophets with the old Hebrew soothsayers and prognosticators was more justifiable than Christians would imagine.

THE Salvation Army at Paris has recently lost one of its most promising sisters. A young woman of eighteen, with a handsome countenance, left the barracks the other evening and never returned. She was seen not long after supping at a night restaurant with a certain M. de B—, who is a provincial sportsman, and an occasional visitor to Paris. She appears quite happy in her new position.

GEORGE WASHINGTON'S Bible is owned in Philadelphia. It is said that it doesn't look as if it had been used at all. I probably hasn't since George died. A Bible will last a long time in Philadelphia.—*Puck*.

UNDER the laws of the Pilgrim Fathers a man could not kiss his wife on Sundays. We can imagine that in those remote, old-fashioned days this must have been something of a hardship.

THE Church of St. Anne, Chasetown, near Walsall, is now supplied with the Edison-Swan electric light. It shows up the bonnets beautifully, but it's a wicked crusher on mild flirtations, and everybody can see what everybody else gives at the collections, which is *orkard*.—*Fun*.

THE *Christian Commonwealth* acknowledges that "there can be no more conclusive proof of the utter hollowness of conventional Christianity than its unspeakable meanness." It also declares that "the world will never believe in Christians until they show themselves to be disinterested and self-denying." And when will this be, pray?

"ANTONIO," in the *Christian Commonwealth*, says that "Christians ought to be walking Bibles, and if they are not walking Bibles they are walking libels." Which is Antonio himself then, a walking Bible or a walking libel? He is certainly the latter, for he libelled the town of Liberal, and he tells us that Scepticism never sings and that Atheists have a joyless life.

A DEACON of a Sheffield church has a string of buttons half a yard long taken out of the contribution box within a few years. What business has the deacon with the buttons? They were contributed for the heathen, and several scores of heathen have probably been obliged to hitch their braces with a tenpenny nail because of this embezzling deacon.—*Sunday Chronicle*.

A PARIS correspondent says that every Catholic priest is a watched man, and significantly adds, "Hence there is a great moral reformation going on."

THE Rev. Sam Jones says: "The reason why the Baptists are so fond of cold water is because they know they are all going to a place where there is not a drop to be had."

How opinions vary in the religious camp! There is a press censorship at Constantinople, and the functionaries who compose it have just refused Dante's *Divina Comedia* admittance into the Turkish empire on the ground that it "preaches scorn of all religions."

ARCHDEACON FARRAR says that "It would be a healthier sign if the demand for biblical literature were greater." The Archdeacon supplies that article himself. Perhaps he has had a bad six months' account from his publisher.

THE Archdeacon also observes that "There are many interesting passages in the Bible the real meaning of which does not appear at first sight." We agree with the Archdeacon. There are many passages in the Bible whose real meaning is only apparent to those who are gifted with second sight. Most of those gentry occupy pulpits and get a living at the game.

THE *Medical Record* discusses the question "How to Sleep," and gives a long scientific formula for inducing sleep. What's the matter with going to church.—New York *Puck*.

A PARSON at a camp-meeting, at the close of a "love feast," when surrounded by the "sisters," remarked that he was thrice a widower, but felt a glorious satisfaction at knowing that he had been the means of sending all his wives to heaven, hinting that on that account he would be willing to extend his matrimonial record, looking approvingly at one of the sisters who flocked about him. Instead of reciprocating the amorous glance of the parson, the "sister" aforesaid bridled at once, saying: "Well, you'll never have the satisfaction of sending me to heaven, never! If any of the others want you to send 'em to heaven you just look at them and not at me." There was an immediate breaking up of the "love feast" aftermath.

THE pawnbrokers report that through the depression of trade and the non-reading of the Bible there are more fine copies of that work now in the pawnshops than in the churches. The book is found so unaleable that, when it is offered to them, the pawnbrokers often refuse to take it in, with the elegant exclamation of "Damn the Bible!"

A CURIOUS FUNERAL.—The New York *Evening Post*, alluding to the funeral of eleven men who were lately killed by the explosion of a powder-mill, only a few fragments of them being discovered but not recognised, says: "As part of the men were Catholic and part Protestant, the mass was divided and put into two coffins, funeral services being held over one according to the Catholic ritual, and over the other according to the Protestant."

HAVING been so successful in destroying our premises, Jehovah has made an attempt upon those of the *Truthseeker* at New York. A fire broke out in a barber's shop in the basement of the building. Fortunately it was at once discovered and extinguished before any but trifling damage was done to the *Truthseeker* Offices. Of course the juxtaposition of a fire and an infidel journal proved too much for the religious press, and many sarcastic comments were made. They forgot to notice that the barber who was burnt out was a Christian.

AT the Dublin Police-court, the other day, Archbishop Walsh, being a Roman Catholic, refused to be sworn on the Protestant Testament, saying he did not believe in it. As a Roman Catholic Testament was not easily procurable, the magistrate allowed his Grace to give evidence unsworn.

THE Rev. A. R. Morrison has filed a petition in the Bankruptcy Court. The account shows the debts to be over two thousands pounds and the assets nil. He attributes his failure to the result of a divorce suit brought by Mr. Joseph Cookson, of Manchester, he being the co-respondent, in which he was cast in damages to the amount of one thousand pounds and costs, which he professes himself unable to pay.

RICHARD BINNS, who writes on "Christianity and its Fruits" in the *Echo*, asks, "What power but Christianity could have led Chunder Sen to sacrifice his prospects in life in order to raise his countrymen?" R. B. could not have chosen a worse illustration, for Chunder Sen never was a Christian at all. Although, when on a visit to England, he preached in some chapels beside South Place Institute, and with Oriental politeness admitted the claims of Christ as a great religious reformer, neither he nor any of the members of the Brahmo Somaj of India ever accepted any of the distinctive doctrines of Christianity.

SOME good Christians evidently think there was nothing of any worth in the world until the time when Joseph the carpenter fathered another person's baby. Thus the Rev. G. W. McCree glorifies Christianity for all the advances that have been made in civilisation in despite of its teachings. Christianity has had no more to do with the progress

of humanity than the barnacles outside have to do with the progress of a ship.

THE Rev. G. W. McCree has been preaching on the Masses and Christianity. This gentleman challenges the "infidels" to get five thousand people together and ask them whether their children should be taught "There is no God" or the "Lord's Prayer." The alternative is simply silly. Atheists do not say there is no God, and therefore they do not propose to teach children to say it. But they do object to teaching children the Lord's Prayer, and they could easily get five thousand people in London to endorse their view on this subject.

SINGULARLY, however, Mr. McCree said he was "surprised to see the amount of animosity with which Christianity was met by the masses." How does this square with the nonsense about the five thousand people and the Lord's Prayer?

WARD BEECHER's theology is a bit of a mystery. According to the *Christian World* he is "a Trinitarian but not a tritheist." We are so dull as not to see the difference, but "advanced" Christianity is nothing if not subtle.

THE Rev. G. A. Berry, of Wolverhampton, says that "the Atheistic civilisation of Rome resulted in the amphitheatre and the lions." An Atheist might reply that the Christian civilisation of Spain resulted in bull-fights, that the Christian civilisation of Europe resulted in the bloodiest wars in history, and that Christian civilisation generally resulted in the rack, the wheel, the thumbscrew, and the stake.

SKY-PILOT BERRY draws on his imagination when he calls the civilisation of Rome "Atheistic." There was a State religion at Rome, and the people were very superstitious. The mob who revelled in the bloody sports of the amphitheatre were just like the mob who delight in seeing bulls tortured and horses disembowelled. They were cruel and credulous, and hated impiety as much as they loved to witness agony. Julius Cæsar was an Atheist, but he had no delight in the pollutions of the circus; on the contrary, he despised them, and incurred the resentment of the mob because he read and answered his dispatches instead of watching the sports.

TWO women have been voluntarily burnt to death at an Indian village near Neemuch as a religious sacrifice. They were offered up in broad daylight in presence of the whole community. Religion is a lovely thing, when you get the real, original, unadulterated article.

MISS POTTS is a realistic young lady, who occasionally edifies the infants of Ashton. Recently she gave a large party of youngsters a Bible lesson. When man was created, according to this inspired damsel, "Jesus said to Gabriel, 'Gabriel, fetch a barrowful of dust.' Well, Jesus got a barrowful of dust, and he made man. I think he made him on a table." Miss Potts also dilated on Adam's black whiskers, to the great delight of the children, who enjoyed her Creation Story as much as they enjoy Jack and the Bean Stalk.

A CLERGYMAN resident not ten miles away tells of having been called to visit an aged parishioner who was very sick. After a little talk on general religious topics the good man inquired if it was her wish that he should pray with her? "Sartinly, minister, sartinly," was the reply. The sick one fumbled around her bed and finally produced an old-fashioned ear-trumpet with the request, as the minister opened his prayer-book, that he should "pray into that!"

"BURNT OUT" FUND.

SUBSCRIPTIONS.—Friends in Rome, per A. Flower, 3s.; M. Heinmann, 1s.; E. D. 2s. Plymouth Branch N. S. S.: Kneebone, 1s.; Shapter, 6d.; A Friend, 6d.; Mrs. Hammond, 1s.; Mr. McCluskey, 1s.; Williams, 1s.; Mr. Carkeet, 1s.; Sowden 1s.; Bulford, 1s.; McDonald, 6d.; Mr. Barnes, 6d. Collected at Mr. Moss's lectures, 12s. 2d.; R. Mayer, 2s. 6d.; T. Bullock, 2s.; J. Miller, 1s.; E. Sims, £1.

WORTH OF RELIGION.—If a convention of all the religions on the globe were to be called, each sect being represented by one delegate, and the question were to be voted upon in the case of each religion separately, Is this religion true? or, Is this religion beneficial to man?—the result would inevitably be that only one affirmative vote would be cast in each case, and that would be the vote of the delegate of the particular religion upon which the vote was taken; and if the action of this convention with regard to the feasibility of preserving or abolishing religions could be conclusive, it would be found that all the religions of the world would be overwhelmingly voted down and abolished, and this by the action of avowed religionists only. Lester F. Ward, *Dynamic Sociology*, Vol. II, p. 277.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, Oct. 31, The Circus, New Station Street, Leeds. At 11, "God and Nature"; at 3, "Cheap Salvation"; at 6.30, "Mansions in the Sky"

NOV. 7, Hall of Science, London; 14, Milton Hall; 16, Walworth; 21, South Shields; 28, Hall of Science, London.

DEC. 5, Portsmouth; 12, Milton Hall; 19 and 26, Hall of Science, London.

JAN. 9, Manchester; 16, Milton Hall; 23, Liverpool.

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.
- R. VAN STRAALLEN reports that when he was debating on Newington Green last Sunday week an energetic Christian made a striking remark with an umbrella on the back of his head, and afterwards cursed and swore in a manner which proved his thoroughgoing orthodoxy. J. C. should really look after his enthusiastic friends, or some of them will certainly get run in.
- W. H. REYNOLDS.—Many thanks. See "Acid Drops." We shall be glad to hear further.
- COMMON SENSE.—Our readers oblige us very much by sending apposite newspaper cuttings.
- S. HAMES.—Our answer has been accidentally delayed. You cannot do better than read the *System of Nature*.
- QUICK MARCH.—There is a good book by Ribot on Heredity.
- T. A. W.—Skill in versification is only reached by long practice.
- LEADS.—The *Freethinker* and other secular literature is supplied by A. Ramskill, 3 Wandsworth Street, Kirkstall Road, and by J. Benson, 26 Snowdrop Walk, Bank.
- G. W. D.—Too wild, and we are full of copy at present.
- G. JACOB.—It was not a substantial misquotation. The point is that, according to the Bible, wine cheers God as well as man. Your Christian friend might be asked to explain this.
- W. BRYANT.—Thanks, but we dealt with the Rev. Thain Davidson last week.
- A. B.—Mr. Wheeler is not dealing with living Freethinkers in his Brief Freethought Biographies. They will however be included before the Dictionary is completed. He will be very glad if anyone will point out other omissions.
- R. MAYOR.—Forwarded. Please send all orders for literature to Mr. Forder at 28 Stonecutter Street. Sending to us causes trouble and delay.
- T. A. WILLIAMS.—We answered your communication. Our view was that you require a good deal more practice in versification. We may take your suggestion as to printing a motto-extract every week.
- A. W. SMITH.—We call belief in the resurrection a superstition because there is no more evidence for it than there is for the latest ghost story. You seem to imagine that Paul's epistle to the Romans was written to the entire population of Rome. You also say that the question was hotly discussed in the early ages. Yes, and Christianity burnt all the books of its opponents as soon as it had the power. If you go on reading the *Freethinker* you will probably alter your views.
- E. R. C. HALL.—Who is Mr. Hartley? We do not understand the matter you refer to. Please explain.
- H. J. PYWELL.—"Scoffer" is a humorist. You take him too seriously. He writes for people who do not need to be told "this is writ sarcastic." Still he is more amusing and, on the whole, more accurate than the preacher of the Sermon on the Mount.
- LA CROIX.—There is no illustrated edition of Buckle's work; in fact the idea is somewhat funny. It is almost as queer as an illustrated edition of Kant's metaphysics.
- T. FOX thinks Jesus Christ must have referred to those days when he spoke of wars and rumors of wars. Bless T. Fox's innocent heart! There never was a time without its wars or rumors of wars.
- S. ADAMS.—We are obliged to the Plymouth and Devonport friends, and trust you will tell them so.
- W. C. SAVILLE.—Thanks Shall appear.
- L. J. S.—Cuttings are always welcome.
- J. SAUNDERS.—We print a letter from Mr. Slater in another column. Thanks for the reference to the *Christian World* and cuttings.
- C. K. LAPORTE.—We are obliged to you for the trouble you have taken, but our readers don't care two pins about Col. Hesketh; and as the man is dead, he may as well rest. Besides, the law of libel is a light thing for a contributor, but a very serious one for an editor.
- OLD WATER-MILL.—The Lord slew Onan because he declined to procreate children by his deceased brother's wife. For further details see the delicate commentators.
- A. W. FREER.—We will look into the matter. Any inattention or delay in the execution of orders is rightly reported to us.
- R. FORDER desires us to ask the West-End Freethinkers to be at Waltham Green, opposite the railway station, this afternoon (Oct. 31) at 3 o'clock, to assist in keeping order at his open-air lecture. Christians have been resuming their disorder at that station and they must be checked.
- E. SIMS.—We esteem your compliments, and hope your wishes for our health and success in our work may be realised.
- E. VANS.—Many thanks, We make no pretence to omniscience, and are always glad to be instructed. We knew of Beethoven's republicanism, but were not aware of his Freethought. We will look up your reference to Sir George Macfarren's article, and see what can be made of it.

PAPERS RECEIVED.—Umpire—Blyth Weekly News—Manchester Evening News—Liverpool Echo—Oxford Times—Manchester Guardian—Freireligioses Sonntags Blatt—Queenslander—Glasgow Godliness—Scottish Nights—Lucifer—Glasgow Herald—Stroud News—Staffordshire Knot—Dublin Evening Telegraph—Southport Visitor—Pudsey District Advertiser—Daily Telegraph—Present Day—Boston Investigator—Thanet Advertiser—Liberal—Light—Southport Guardian—Alnwick Guardian—Thinker.

SUGAR PLUMS.

THE November number of *Progress* is now ready. In addition to the articles we announced last week, Mr. Foote contributes a criticism of the Rev. H. R. Haweis's new volume, under the title of "Sentimental Christianity." Mr. Wheeler's article contains a list of all the men known to have been burnt as Atheists. The complete list of contents will be found in the advertisement.

THERE were excellent audiences at St. James's Hall, Manchester, last Sunday, and Mr. Foote received an enthusiastic greeting. We very much regret to learn that the N. S. S. Branch has lost the services of Mr. George Payne, who has resigned not only his presidency but his membership, for reasons which reflect no discredit on himself or his late colleagues. We sincerely hope Mr. Payne will by-and-bye see his way to return, for he has been a tower of strength to the Branch, and he is one of those men whom our party can least afford to lose.

THE *Christian World* expresses its approval of Mr. Foote's "clear and conclusive answers" to the questions put to the deputation of the Metropolitan Radical Federation by the reactionaries of the London School Board.

MR. J. GRANGE writes a very good letter on "A Free Sabbath" in the *Pudsey District Advertiser*, dealing with the recent attempt to stop all hawking and selling of newspapers in Leeds on Sundays. Our friend can often serve the cause by a judicious letter to the local press.

REFERRING to the atheistic hairdresser who declined to take an oath at the West Kent coroner's court, and declined to be "kept in" as a naughty boy, the *Pall Mall Gazette* very justly says, "You cannot both reject your Atheist and keep him, should be a principle of 'crown's quest law'; a man must either be on the panel or off it, and in the latter case the coroner has no jurisdiction over him and his opinions."

A CORRESPONDENT last week inquired whether all great musicians were not Christians. We gave him Wagner as an open Atheist. Since then, a letter by Berlioz to a friend has been published in Paris, and translated in the *Pall Mall Gazette*. Therein the great musician exclaims, "Oh, mon dieu! what a world you have made for us! It was an evil inspiration which prompted you to rest on the seventh day, and it would have been better had you worked away, because there remains a good deal to be done."

The Tory Government has decided not to pursue any further the suit instituted by the Liberal government against Mr. Bradlaugh to recover fines and penalties for his sitting and voting in the House of Commons before taking the oath.

THIS is good news, especially for Mr. Bradlaugh. Lord Randolph seems bent on stroking down the rough feathers of the junior member for Northampton. But, unfortunately, the Oath question itself is no nearer a settlement than ever. Until an Affirmation Bill is carried the game played with Mr. Bradlaugh may always be played with any unpopular Atheist who may be returned to the House of Commons, and there will be more of that "kidney" in the future than there has been in the past.

THE Pimlico Radical Club is being formed for the purpose of uniting, popularising, strengthening and extending the Radical party in the district; to provide a comfortable club, with library and other accessories; to form a Parliamentary debating society, and to provide facilities for the delivery of popular lectures on current political questions. Secularists and Radicals wishing to become members should apply by letter to Arthur Wallis, Honorary Organising Secretary, 17 Denbigh Street, Pimlico, S.W.

THE farmer who had his churns and cans seized at Hanley for selling milk on Sunday after the hour allowed by the statute has brought and gained an action for damages. The county court judge remarked that the Act of 1676 was usually regarded as obsolete. In seizing the unfortunate milk-seller's chattels the constable had himself broken the law and was liable for wrongly detaining them.

A CONGRESS of American Freethinkers takes place in New York next month. All the leading speakers are expected to be present, and Mr. Putnam, the secretary of the American Secular Union, anticipates a successful gathering.

GOD'S IDEAS ON MARRIAGE BY CAPTURE.

MARRIAGE by capture was common in primeval times, and there are many customs still surviving in various parts of the world that can only be explained as arising from the widely prevalent practice of that savage method of obtaining a partner. If God planned everything beforehand, he must have intended that this brutal stage of man's evolution should fill the earth with cruelty and rapine for enormous periods of time. But God's ideas on marriage by capture can be more readily and definitely ascertained from a book which Christians allege was inspired by him and contains the revelation of his will.

According to this book, when God's chosen people had exterminated all the women of the tribe of Benjamin they captured fresh wives for the six hundred surviving men of that tribe by sending an army to kill all the inhabitants of Jabesh-Gilead except the virgins, whom they brought back to the number of four hundred and gave to their disconsolate brethren (Judges xxi., 7—14). These proving insufficient, the remaining widowers were allowed to seize the "daughters of Shiloh" at the feast of the Lord and bear them away as wives by the simple right of capture. The Bible records all this, and expresses no disapproval. Such proceedings were evidently felt to be in accordance with the views taught by the Deity himself, and were resorted to after a solemn national appeal to the Lord "at the house of God" (Judges xxi., 2).

God provides that if one of his chosen race sees among his captives in war a beautiful woman he shall, if he so chooses, make her his wife (Deut. xxi., 10—14). God is absolutely silent concerning the woman's choice in the matter. Her consent is taken as a matter of course; her wishes are as thoroughly ignored as the wishes of cattle are by the butcher in the slaughter-house. Such is God's consideration for the rights of women, such his teachings of chivalry and honor to his saints. If the pious husband subsequently grew tired of his foreign wife, he was to let her go whither she would—that is, he could turn her out of doors as Abraham did Hagar and her son; the only restriction being that he was not to sell her as merchandise, because he had humbled her.

God left the Israelites at full liberty to attack distant cities and procure wives and concubines from the captives then made (Deut. xx., 10—15). The city, however, was first to be summoned to surrender without fighting. If the city opened its gates to the invader, its inhabitants were to serve God's people as tributaries. If the city did not make this "answer of peace," as God cantingly calls the abject submission to the slavery he imposes on them, then the precious revelation of God's will continues—

"Thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself. . . . Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."

"These nations," from which God would not allow brides to be stolen, were the seven nations of the Canaanites, who were to be utterly destroyed, not even a single woman or baby being spared. In other cases God allowed the capture and violation of female slaves.

In the thirty-first chapter of Numbers, Moses relates the history of an occasion on which these divine laws were carried out. An expedition was sent against the Midianites at God's own request. The cities were duly burnt, and the men duly murdered, while the "booty," or "prey," of wailing women and weeping children was driven into camp, like huge herds of captured cattle. Moses speedily had the children and their mothers massacred to preserve the morals of his cutthroat saints, but he ordered these pure and pious warriors of the Lord to keep alive the girls and unmarried women for themselves—this being no infringement of the biblical ideas of true morality. Moses, being a very just and considerate man, took great pains under the divine guidance to divide the human "booty" fairly between the congregation who stayed at home and the warriors who had worked God's will abroad. Of the thirty-two thousand girls thus distributed the priests of the tabernacle received three hundred and twenty, and the Lord himself took thirty-two. The way in which God's Holy Book mixed up asses and women and sheep and cattle in its boastful account of the rich spoils and their distribu-

tion should be instructive to the modern Christian. Nothing is said about these captives being made "wives." They were simply "prey," "booty," "spoil," in common with the stolen beasts. They were given away as private property to be dealt with as their new owners chose. Christians who pretend that they were only taken as domestic servants are either simpletons themselves or they must think that other people are. No sensible person can honestly maintain that savages who would deliberately be guilty of the most hideous butchery had delicate scruples which would lead them to respect the honor of girls given to them as "booty."

Other Christians will, of course, try to make the best of the narrative by describing the terrified "prey" as wives. Supposing even that they were recognised as lawful wives—of which there is no sign in the biblical account—what a picture rises before us of the wedded bliss designed by God for his saints and their victims. A woman is forced to live with—to love and honor if she can—the brutal murderer of her parents and of all her relatives. Alone in the world, she is to cling to the ferocious brute who has desolated her life. Her mother's murderer is to be the father of her children, the husband of her love! Is anything more horrible, more infamous? And yet Christians wish us to honor and revere the Being who orders and sanctions innumerable enormities of which this is but a specimen. Surely it is better, infinitely better, to be without a God than to debase our natures by worshipping and emulating such a deity. Surely it is right to denounce, and demolish if one can, the mighty faith that imposes so deadly an incubus on the growing conscience and reason of the race.

W. P. BALL.

ENCOURAGEMENT FOR FREETHINKERS.

DURING the past few weeks, as many of my readers are probably aware, there has been an interesting correspondence in the columns of the *Echo* on the "hindrances to the spread of Christianity among the masses." Letters have appeared from all sorts of persons who call themselves "Christians," many of them not appearing to know why. Some epistles from Freethinkers have also appeared. Right in the middle of the controversy I thought I would bring the matter to an issue. Thereupon I wrote a letter in which the first sentence ran thus: "The chief reason why Christianity does not spread rapidly among the masses to-day is because it is not true." Nor was I content with this plain declaration. In a few vigorous lines I endeavored to prove my statement. Christianity, I averred, stands or falls upon the truth or falsehood of the Bible story of man's fall less than six thousand years ago in the Garden of Eden. Now this story, I went on to declare, was merely an old Persian myth, and in support of this declaration I quoted Edward Clodd's admirable work entitled *The Childhood of the World*, and supplemented it with a quotation from Dr. Kalisch, from the late Bishop Colenso's masterly *Examination of the Pentateuch*. Furthermore, I argued that if the alleged fall never occurred the Atonement was unnecessary; and if Jesus died to blot out the sins of the guilty, God in permitting the innocent to suffer really acted in a fashion which if any father to day were to imitate in respect to his innocent child, would be regarded as highly reprehensible.

Of course my letter did not appear; indeed I did not expect it would; and I wrote more for the edification of the editor than for anything else. Having served a long apprenticeship as a "journalist," I knew that my letter would not be without effect. When I had waited a few days to see if my epistle would appear, I at length thought the time had arrived when I might reasonably pen a letter of admonition to the editor. As my readers would doubtless like to know what I said, I supply the full text:—

"TO THE EDITOR OF THE 'ECHO.'

"SIR,—Up to and including this evening your motto has been 'Be just and fear not,' and I confess that when I saw some of the letters on the question concerning the reason why Christianity does not spread with great rapidity among the masses in these modern days, I perceived at once that you were prepared to go very near the truth, and I thought perhaps you might be induced to go the whole journey. But I now find to my sorrow that you are not. I wrote you a letter, which if it were not conclusive in its reasoning, was at least couched in temperate language, and I think, you will not deny, showed some knowledge of the subject. You have not inserted it. I ask you, therefore

to be good enough to remove your present motto, and in lieu of it, substitute the following: 'Be as just as circumstances will allow and fear nothing—but the naked truth.' If you objected to my letter because I signed myself 'A Radical in Religion' instead of affixing my signature, let me, I beg of you, make no further ground of objection. I have borne persecution through twelve years of my life and I do not mean to flinch now. Truth is of more importance than the sufferings of a few men,—
Yours etc.,
A. B. MOSS."

With this letter I enclosed one of my pamphlets entitled *Is Religion Necessary or Useful to Man?*

On the following day the editor was constrained to write a leader on "Christianity and the Masses," in which he declared that he had received such a multitude of letters that it was impossible to find room for them. Of course it was. But it would not have been if the letters had come from Nonconformist Christians. The fact was the vast majority had come from Freethinkers; indeed, at my own lectures I had urged upon all who were good penmen to send in brief epistles, not necessarily for publication, but to let the editor of the *Echo* know that Freethinkers are becoming the most important class in the community. I went further. Where names and addresses of correspondents were published, in the case of Freethinkers, I sent them a letter congratulating them on the good work they were doing.

And now the editor, in his article, says: "Finally, there are the Secularists, who are the sworn enemies of Christianity, and who, of course, believe it is mortally sick, and are only anxious for its speedy death and burial. These last have no proper place in the discussion, which is not on the point whether Christianity is true or beneficial, but on the hindrances to its progress, one of the foremost of which, undoubtedly, is the conflict between the modern spirit and the supernatural element in Christianity."

It is all very well to say that Secularists have no proper place in such a discussion, but if they point out that the greatest hindrance to the progress of Christianity is that it lacks truth, they are just the persons with whom the Christian correspondents should discuss instead of wasting their time on side issues. In my opinion it is a very encouraging sign that such a discussion should take place in the columns of a daily paper at all; but the greatest encouragement of all is in the fact that the Freethinkers have gained a conspicuous victory—not alone in the letters that have so far appeared—but also in those the editor thought it judicious to exclude.
ARTHUR B. MOSS.

CORRESPONDENCE.

A CONVERTED ATHEIST.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—In the "Answers to Correspondents" of the *Freethinker* for the 10th inst., there was a passage which had reference to myself. For several reasons the passage seems unfair to me, and, in pointing this out to you, I expect to find you as gentlemanly in treating what I have to say as others have found you. Although in religious opinions I take a stand quite different to yourself, I can say that, from what I have observed of your public work, as well as from what has fallen from my friend Wheeler's lips, I consider I have cause to have confidence in a manly consideration from you of what I have to find fault with in your journal so far as it bears upon myself. The following are facts:

(1) For about ten years of my life I was without any belief in God, Bible, heaven or hell, having—from what I thought to be good reasons—thrown over religious ideas and doctrines. Is one in such an intellectual condition an Atheist? If so, I was one.

(2) I have visited almost all the principal working men's clubs in London as a lecturer on "Music" and "The Science of Character." Also I have often lectured at the St. Pancras Arches, Clerkenwell Green, and other open spaces in London. I have names and dates to bear this out.

(3) Of course among the clubs I found in many places a strong infidel element, and in my open-air work, and with my meeting with such persons as A. Jackson, J. Garner, and my friend Wheeler, I consider I had a chance of observing the nature and drift of Freethought in others as well as in myself.

I did not see fit to join the Secular Society, nor was it my purpose to take my religious views as topics of my lectures. These points do not do away with the fact that I am a converted Atheist; that I was well known as a lecturer among the London clubs and open spaces. I think you will find my memory as good as my sincerity, although my logic may be at fault,—Yours respectfully,
R. SLATER.

[Mr. Slater admits that he never belonged to a Freethought Society, and that he never lectured on Atheism. This is all we are concerned with. We simply say that Mr. Slater was not publicly known as a Freethinker. What may have been the private state of his mind is a matter we must of course take his word for.]

EX TEMPORE PRAYER.

EX TEMPORE prayer very often degenerates into the ludicrous or commonplace. An elder who was invited to pray on the day after a battle, said—"O Lord, I never see such a day as it was yesterday, and I don't believe you ever did!" A minister giving praise at harvest-time, exclaimed: "We thank thee, O Lord, for the bountiful harvest, and that thou hast enabled us to gather in the wheat throughout all this district—with the exception of farmer Mill's little three-cornered patch down in the hollow not worth mentioning."

Dean Ramsey tells a story of the same kind. A Highland minister, having been requested by his flock to pray for better weather, and being at the same time warned to be cautious in presenting his petition, because the last time he had prayed for better weather it had become worse, thus expressed himself:—"An' noo, Lord, I hae a petition to present, but I maun be unco wary o' the wordin' o't. Ye ken, Lord, the kittle state the craps are all in. Just send us a souglin', southern, creein' breeze as'll sea the strae, and wanna harm the heed; for if ye send a tearin', reevin', thunderin' storm, as ye did the last time I prayed for gude weather, ye'll play the very mischief wi' the aits, and fairly spoil a'!"

A CURIOUS PRAYER.—The following singular prayer, offered by a dissenting minister, at Townsend, near Concord, is taken from the *Newport Gazette* of July 17, 1777:—"O Lord! thou hast been the God of our Fathers; why not be Ours? Time after Time we have supplicated Thee to save our Country from the jaws of worse than hellish tyranny; But instead of giving success to our Arms, thou art defeating us on every side. And if thou turnest to our enemies and shall continue to delight in our Destruction and to buffet us—we must seek another God!"

THE 68TH PARAPHRASE.

O God of parsons at whose hands
The people here are bled,
And through this weary wilderness
Still by the nose are led,

Their vows and prayers they may present
Before thy throne of grace,
But if they do not stump the "dibs"
They'll never see thy face.

Through each perplexing path of life
Their humble footsteps guide,
Until they're quite down on their luck,
When God and parsons slide.

Oh, spread thy parson's wings around
And bless thy holy place;
For vows and prayers will quickly be
Things of a by-gone race. P. A. RODY.

A FOND father presented his four-year-old boy with a trumpet, with which he was greatly infatuated. All day the boy tooted away delightedly, and at bed time, when his grandmother told him to put the trumpet down and say his prayers, the little fellow said: "Oh, no; I'll tell you what let's do, grandma, you pray and I'll keep on blowing."

RATHER HOT.—At a dinner party last August there were two sisters present, one a young widow who had just emerged from her weeds, the other not long married, whose husband had gone out to India for a short term. A young barrister present was deputed to take the young widow in to dinner. Unfortunately he was under the impression that his partner was the married lady, whose husband had just arrived in India. The conversation commenced by the lady remarking how extremely hot it was. "Yes, it is very hot," returned the young barrister. Then a happy thought suggested itself to him, and he added, with a cheerful smile, "But not so hot as the place to which your husband has gone." The look with which the young widow answered this "happy thought" will haunt that unhappy youth till his death.

REGULATIN' PIETY.—I happened to call at Magruder's the other morning on my way down town, and, as I knew them well, I entered the side door without knocking. I was shocked to find Mr. Magruder prostrate on the floor, while Mrs. Magruder sat on his chest, and rumbled among his hair as she bumped his head on the boards and scolded him vigorously. They rose when I came in, and Magruder, as he wiped the blood from his nose, tried to pretend that it was only a joke. But Mrs. Magruder interrupted him: "Joke! joke! I should think not! I was giving him a dressing down. He wanted to have family prayers before breakfast, and I was determined to have them afterward, and as he threw the Bible at me, and hit Mary Jane with the hymn-book, I soused down on him. If I can't rule this house I'll know the reason why. Pick up them Scriptures and have prayers. You hear me, Magruder? It's more trouble regulatin' the piety of this family than runnin' a saw-mill. Mary Jane, give your pa that hymn-book."—Max Adeler.

PROFANE JOKES.

A PREACHER, discoursing on Bunyan and his works, caused a titter among his hearers by exclaiming; "In these days, my brethren, we want more Bunyans."

CLERGYMAN (overtaking two members of his congregation on their way to church): "Won't you and your friend get in and drive with me to church, Miss Blanche?" Miss Blanche (innocently): "Oh, no, I thank you, we only go for the walk."

BEING once asked if he did not always request the Lord to bless the food before eating it, Lamb said: "No, ma'am, not always. I suppose the Lord could bless this if he chose, but I really have not the impudence to ask him."

MINISTER (to tailor)—You have cut the vest wrong, Mr. Misfit. I want it to button close about the neck. This is the style that any gentleman wears. Mr. Misfit—Yes; it's my mistake. You wanted a minister's vest, and I've gone and cut a gentleman's vest. But I guess I can fix it.

Reduced to Threepence.

PROGRESS

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

The NOVEMBER Number contains:
Sentimental Christianity. By G. W. Foote.
Some Real and Alleged Atheists. By J. M. Wheeler.
Henry George on Protection and Free Trade By W. P. Ball.
The Atheist Marlowe. By S. Britton.
Four Great Essays on Liberty. By G. W. Foote.
The Joy that Never Fails. (A Poem) By H. S. S.
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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 Clifford | 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*.

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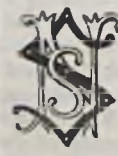
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