

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 189.



## FISHY FISHERMEN.

*And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.—JOHN XXI., 6.*

## SEARCH THE SCRIPTURES.

"SEARCH the Scriptures," said Jesus Christ (John v., 39) to his disciples, and presumably to the rest of mankind. The injunction is therefore divine, and for a wonder it is sensible. Yet it is flagrantly neglected, or rather disobeyed, by the very people who are ready to imprison or persecute anyone who dares to doubt the deity of the person who uttered it. Searching the Scriptures is the last thing an ordinary Christian ever thinks of doing. He will bind them in calf or morocco with gilt edges, he will give them the place of honor on the parlor table, he will slobber them in the witness-box, he will fling them at the head of any presumptuous sceptic. But he will not read them, and much less will he study them. He is content with hearing a few selected passages read out in church or chapel, and languidly turning over the pages to find the text of the minister's sermon. Having done this, he returns the sacred volume to its weekly repose, and thus it is kept in a fine state of preservation. Dickens is thumbed, and sometimes tattered, but God Almighty's writings are treated with a respect which must be more gratifying to the bookbinder than to the author.

"Well," some Christians will say, "you ought to be very glad of this. You say the Bible is a bad book, and

you spend a lot of your time in setting people against it. Surely, then, you ought to very pleased when you find they don't read it." This may sound very plausible, but it is really very silly; for, although Christians do not read the Bible, they treat it as a fetish. They venerate it, they protect it by law against criticism, they insist on its appearance in all sorts of places and all sorts of business, and they implicitly accept the creed which is made up and preached from it by the clergy. They thus become unlimited reserve forces, which the black army can use in resisting liberty and progress. The mere fact of their not reading the Bible is, therefore, of no importance, so long as they acknowledge its divinity, and support the priests who make it a stumbling-block to reform and a sanction of hosts of antiquated prejudices, which would have long ago disappeared if they had not been inculcated from "the Word of God."

No, Freethinkers want the Christians to read the Bible. Searching the Scriptures is the best cure for believing in the Scriptures. Many a man has been made a Freethinker by having his attention drawn to texts he never suspected. He has begun to read the Bible carefully for himself, and by-and-by he has wondered however people could regard such rubbish as a revelation. The reason why they do so is obvious. He thought the Bible divine till he read it, and

they think it divine because they have not taken the trouble to see what it contains.

Our *Comic Bible Sketches* have been eye-openers to hundreds. Christian ministers have been known to deny that some of the texts we illustrated were in the Bible at all, and they have been astounded when the "blessed book" has been opened and our editorial veracity substantiated. Once, when the *Freethinker* was lying on the table in a London coffee-house, two workmen came in to breakfast. One of them picked up the "little blasphemer," looked at the picture, and read the text beneath. Then he passed it to the other, saying "Look at that, Tom." Tom looked at it in turn, and after studying both the picture and text for a minute, he looked up and said "Well, I'm blowed! I never thought there was such — rot in the Bible."

There are thousands, nay millions of Christians, who only want to search the Scriptures to utter the same exclamation. There is "rot" enough in the Bible to damn a thousand volumes. Some of it is unscientific, some of it is silly, and some of it is downright beastly. Anybody who put together such stuff nowadays, and called it God's Word, would be regarded as a lunatic or a criminal, and sent to the asylum or the gaol. It makes one ashamed of human nature to reflect that such absurdities and obscenities can still be treated as sacred, and put into the hands of children to instruct them in wisdom and virtue. The stupid and feculent portions of Holy Writ, have been derided and denounced again and again, yet they are printed millions of times for all that, and they are vouched for by Parliament as entirely sweet and sound.

Our advice to the Christian with respect to the Bible is—Read it! Yes, read, mark, learn and inwardly digest. Provide yourself also with a copy of our *Bible Contradictions* and *Bible Absurdities*, and go carefully through them with an open Bible in front of you. Verify every passage for yourself, and it is a thousand to one that at the end of the process your orthodoxy will be terribly shaken. You will have taken a big step towards Freethought, and you will only require a little further study of the Bible to place it on the shelf as a religious curiosity. Whenever you turn to it again, you will find it a very amusing volume, without a gleam of humor, but full of unconscious fun. You will also find it very interesting and instructive when you have gained, from the writings of such men as Spencer, Tylor, and Lubbock, a knowledge of savage superstitions. You will see that the Bible is a splendid storehouse of religious archaeology, furnishing a capital illustration of nearly every ceremony and belief of the barbarous tribes that still inhabit the earth. From that moment the "blessed book" will be as open as a hat. You will understand it completely. The heart of its mystery will be bare and palpitating before your very eyes.

No wonder the Catholic Church looks upon Bible reading by laymen as a dangerous practice. It has always tried to keep the sacred volume in the hands of the priests. It forbade translations in the vulgar tongue, and it prohibited the general perusal of Scripture under severe penalties. This restriction showed a true instinct. The Catholic Church was wise in its generation. But the Protestant Church, by putting the Bible in the people's hands, opened a broad road to heresy, and flung Christianity into the melting-pot.

G. W. FOOTE.

#### RELIGION AS AN ENTERTAINMENT.

ANYONE past middle age who looks back upon the manifestations of religion in his young days cannot fail to observe a considerable alteration. As the *Christian World* is never tired of telling us, religion is becoming more attractive. Long prayers, in which hints were given to the maker of the universe as to the proper regulation of almost every department thereof; long sermons, with half a score divisions, and a "finally, brethren," and "one word more" and "in conclusion," are giving place to "specially attractive services" in which music is made a prominent element. In the Church of England Evangelicalism is dying. The Evangelicals have degenerated into mere snivel and snuffle. The only party showing signs of vitality is the High Church. The Ritualists have triumphed with their mass in masquerade. Altar lights, gorgeous vestments, a fine organ and surpliced choirs, are found more

efficacious in drawing a congregation than a forty-parson power of preaching. A curate never thinks of advertising himself as "powerful in prayer." That he is a "good intoner" is found a far stronger recommendation. The Public Worship Act, the Privy Council, and the rubrics of the Church are alike defied in Anglican imitation of Romish worship. The reason is simple. It draws, and therefore pays.

Voltaire found one good thing to say of the Roman Catholic Church, with all its superstition, tyranny and abominations. It was, he said, "the opera-house of the poor." In England, at least, the Romanists have learnt better. They have made their churches the Sunday concert-house of the rich. The poor cannot get a sniff at the incense under sixpence a head. Large sums are realised by performances of the "Stabat Mater" and masses by renowned masters of music. On these occasions the doors of the Catholic churches are besieged by crowds as anxious to pay their shilling or half-a-crown for an entertainment to enliven their dull Sunday as those around the doors of the Lyceum Theatre on a week night. No wonder the Anglican Church is ever approaching the Roman. The secret of the success of the latter lies not in its doctrine, but in the sensuous character of its worship. Devotion is becoming more histrionic. The clergyman studies the arts of the stage. Gestures, genuflexions and change of clothes are important items in his business. A play representing scriptural scenes leading up to the birth of Jesus was received with much acceptance on the boards of a Clapham church, and we may possibly look forward to a revival of Passion plays, if only people can be got to play the part of Judas Iscariot.

The Nonconformists are finding themselves impelled in a similar direction. Their hymns are livelier, their prayers less prolix, the sermons shorter, less theological, and more in the nature of secular discourses than of yore. Singing classes, summer picnics and Saturday evening concerts in the winter are started to induce young people to join the chapel. Even among the Puritan Scotch it is only the old fogies who still object to the "kist o' whistles." One old lady who visited Edinburgh and was taken on Sunday to Greyfriars church, saw the stained-glass windows and heard the organ and choir. Being asked what she thought of it all, she replied that it was all very bonny but it was an awful way of spending the blessed Sawbath.

We have witnessed, too, within the last quarter of a century, the rise and rapid spread of a new religious sect whose methods of appealing to the masses leave churches and chapels far behind. The Salvation Army, with its gospel of hubbub, is a screaming success, just because it is a cheap and vulgar entertainment, providing the relaxation and excitement which would otherwise be sought in a low music hall or "penny gaff." In the Army, uniform, bands and banners, singing, shouting and praying in chorus, arm and handkerchief waving, the clash of cymbals and the braying of the bombardoon have become recognised signs of devotion. The big drum has become the great "call to the unconverted," and the tambourine assumes the same importance in religious worship that it had when David danced before the ark. And the musical part of the Army is the most popular and paying part. It is found such a success that there is no chance of its relinquishment by that keen man of business the "General."

Life, we fear, must be dreadfully monotonous to many. Not only amusement but excitement of some kind seems to be a necessity to those whose days are spent in dull drudgery. The religious sects vie in offering a cheap form of entertainment with the additional excitement of hopes of heaven and fears of hell. That they have to cater in the manner they do is not a sign, as some may think, of new life developing from the old creeds. It rather means the relinquishment of the old ideals and the secularisation of religion. To our forefathers, who really believed in the dogmas they professed, the contemplation of a hereafter in which the lot of the many would be eternal torments was scarcely the occasion for singing "Oh let us be joyful." The more melancholy their lives the more faithfully did they reflect their creeds, which regarded this world but as a vale of tears leading perchance to eternal bliss, but with far greater likelihood to eternal woe. If religion has assumed a more cheerful aspect it is because religionists have ceased to believe in the Christian doctrines of exclusive salvation, a constantly tempting devil, and everlasting torments. But the less Christians believe the

reader they are to play at pretending to believe. The more rottenness within, the more paint and varnish is placed outside. All the distinctive dogmas of Christianity are covered up or thinly veiled in unmeaning phrases from which no one can dissent. Worship is merely an agreeable mode of stimulating certain emotions without implying any particular theory as to the objects of worship. The legend of Jesus dying for the salvation of men is appealed to as satisfying the emotions, but with no attempt at offering evidence for its truth, so that for all essential purposes it does not matter whether such a person ever lived or died in Palestine, any more than it matters whether Prometheus was chained on Caucasus or Hamlet educated at Wirtemberg. Modern religion may be summed up in two words—mummery and flummery.

No doubt the religionists are wise in their generation, if not wiser than the children of light. To the mass of mankind the hardest thing in the world is to think. Most people are content to let the pastor of their church and the editor of their paper do their thinking for them upon all matters outside their daily business—and shallow enough the thinking is in consequence. They want entertainment, and the churches and chapels are preparing to supply it. In this age of social pressure the want is a legitimate one, and it must be provided for by those who seek to enlist the women and children—that is to say, the future—on their side. I am, therefore, vastly pleased to see the Free-thought body waking up to this necessity, and trust that the social meetings recently inaugurated will soon become more frequent and general throughout the party.

J. M. WHEELER.

## ACID DROPS.

DURING the recent earthquakes Monte Carlo and Monaco, with their gambling saloons, have hardly suffered at all. The gambling went on as if nothing had happened. At other places churches have fallen, in some instances, as at Bajardo, crushing hundreds of worshippers to death. Moral: The Devil looks after his children better than God. The worshippers appealed to the wrong individual. In future they must rush to a gambling casino for salvation from such earthquakes, and not to the shrines of the malevolent Christian God who causes the devastation for his own good pleasure.

It is estimated that £2,000,000 will not cover the amount of damage done by God in a waste of power that would have worked all the factories in England for a twelvemonth. Two thousand lives for a mere freak of this kind is a heavy exaction. What had these beings done that their Father in Heaven should crush them to death? What had the children done that their parents should be taken from them?

THE *Christian Herald* repeats the lie about Voltaire on his death-bed exclaiming that he must go to hell and offering half his possessions to the doctor if he would prolong his life for six months. Any fabrication once set afloat is good enough for Christian teachers of the kind of Truth that delights in slandering opponents while professing an almost infinite amount of love for them.

THE *Weekly Register* informs us that suet must not be taken during Wednesday and Friday in Lent. Suet seems to be objectionable to the Lord now, although in former days he showed great anxiety to have plenty of fat with his sacrifices.

In his chapters on "Ceremonial Government," Herbert Spencer explains the origin of the "sackcloth and ashes" in which Christians ought to array themselves at this season. The sackcloth is illustrated by the refusal of many savage potentates to let their people appear before them well dressed, while the ashes are a remnant of bending the head down to the dust.

THE story of the Catholic brigand who murdered a man on Friday but would not touch meat on that day is paralleled in its piety by the following report from the *Wertheimer Zeitung* of Feb. 20. A brewer from Tiesbach near Steinburg in Bavaria, had a spite against a gamekeeper. He determined to kill him, and, according to his own account, in passing a crucifix at the way-side, knelt down and prayed for the success of his enterprise. After this devotion he came up to the gamekeeper and coolly smashed in his skull with a chopper.

THE *Star and Cradle of the New Life* is a curious religious journal, a specimen copy of which has been sent to us. Its chief peculiarity appears to be teaching the Motherhood of God, and it declares that the meaning of the ineffable name Jahveh יהוה is She-he, or when read from left to right is He-she. It points out that God, when revealed to St. John, was "a girl about the paps with a golden girdle" (Rev. i., 13), and denies the Trinity

while affirming the Two-in-One. It is curious to note the growing influence of women upon new religious sects. Most of them make special appeals to the sex, and not a few place God the Mother on the right-hand side of God the Father. In due course we may expect to see the Divine Mother edge the Divine Father out of his seat.

A LARGE meeting of farmers and others was held at Cullington, Cornwall, to consider the tithe question. A resolution was passed calling for the disestablishment and disendowment of the Church.

"HER MAJESTY having come to the Throne on the 20th of June, 1837, the fiftieth year of her reign will end on the 19th of that month next ensuing, and it has been determined to celebrate her Jubilee by a service at Westminster Abbey on Tuesday the 21st, which is like beginning to observe the Lord's Day at one o'clock on Monday morning. Her Majesty, in forming this resolution, must have been very badly and ignorantly advised. The proper day was the 20th of June last, for the Jubilee year is the fiftieth, not the fifty-first."—*Church Times*.

A WRITER in the same journal proceeds to say that the present reign has been anything but satisfactory to the Church which "by the action of the Queen's Courts has been thrown into a state of practical anarchy." Of her Majesty's own attitude he asks: "Have Churchmen no right to complain that when her Majesty goes to Scotland, she ignores the Church of which she professes to be the chief member; appoints Presbyterians for her chaplains; attends Presbyterian worship; and communicates in Presbyterian Eucharists?" Altogether it would appear that the Church House Jubilee scheme is not finding much favor even among Churchmen themselves.

THE Salvation Army Captain at Wangford has been drummed out for misappropriating the money taken in collections.

THE Salvation Army at Torquay have obtained a mandamus. One of the members of the band was heard to say, "This is not the first time we have had a man damn us—for making such a beastly row." Right. Quite right Mr. Trombone.

THE amount of ignorance that goes to the editing of a religious journal is something stupendous. The *Rock* for March 4 says that "Considerable misapprehension" exists regarding the subject of a lecture entitled "The Light of Asia and the Light of the World," and explains that "'The Light of Asia' is the title of Mr. Matthew Arnold's attractive poem on Buddhism." To confound Mr. Edwin Arnold with Matthew Arnold is a curious way of clearing up misapprehension.

SOME Congregationalists in America have been seeking to turn away one of their missionaries, the Rev. R. A. Hume, because, after returning from an eleven years' mission, he confessed that in place of converting the natives, his own orthodoxy had been shaken by them. He said the impression upon the heathen of the Gospel was one "of bitterness instead of joy," because of the implication that their ancestors were to be eternally tormented, never having had the opportunity of hearing Christ. Mr. Hume will not preach this, and his board of managers, while in consideration of his past services they do not dismiss him, have passed a resolution that they will not in future send out any missionary who has not full belief in eternal fire.

THOSE who believe with Mr. Hume that the heathen may be saved without hearing of Christ, might ask themselves whether it is worth the trouble and expense of trying to Christianise them, and thus giving them the greater chance of damnation by rejecting the Gospel, for they do reject it.

JOSEPH COOK boasts that the knowledge of the Gospel can be brought before every being on the earth before the century closes. Possibly, if the Christian nations are ready to introduce a knowledge of the Gospel by the time-honored methods of glory and gunpowder. But will the heathen accept it? Neither in India nor in China is Christianity making any way among the educated classes, and in Africa it is actually declining before Mohammedanism, while Freethought is spreading in all directions. Joseph Cook himself admitted that when in India he had no time to attack the native superstitions. All his energies were taxed to combat "imported infidelity."

AN American Jew, Dr. G. Gottheim, has put out under the eyes of Joseph Cook a book entitled "*The Great Refusal*, a defence of the conduct of the Jews in refusing to admit the Messiahship of Jesus." Let Joseph Cook try and convert the people from whom he gets his God and Savior before he vapors about converting the whole world.

THE *Church Reformer*, noticing the fact that Lord Gifford has left £80,000 to endow the study of "Natural Theology," recalls the case of Briggs v. Hartley, decided by the Court of Chancery in 1850. Mr. William Joseph Hartley gave a legacy for the best essay on the subject of "Natural Theology" treating it as a science, and demonstrating the truth of the evidence upon which it was founded and the perfect accordance of such evidence with

reason, also demonstrating the adequacy and sufficiency of natural theology when so treated as a science to constitute a true, perfect and philosophical system of universal religion. The counsel for the next-of-kin asked that the will should be set aside

"On the ground of its tendency to demoralise society, and that it would be likely to create ill effects upon the Constitution of this country as now established, if such a doctrine were permitted by her Majesty, through her Attorney-General, to be disseminated. It was submitted that the effect would be, if the testator's desire were carried out, to establish a Deistical system and a subversion of revealed religion, which would be contrary to the laws of this country and the acknowledged principles upon which the Established Church was founded."

The Vice-Chancellor appears to have agreed with them, for he decided that the bequest was void on the ground that it was "not at all consistent with Christianity."

EVEN the anti-Catholic controversialists are dissatisfied with the clause in the "Religious Prosecutions Abolition Bill" which Mr. Courtney Kenny has taken from the Indian Penal Code. Mr. C. Hastings Collette, the Protestant disputant and some time secretary of the Vice Society, writes to Mr. Kenny as follows:

"I am at a loss to understand the phrase, 'the intention of wounding the religious opinions of person or persons.' Who is to judge of the intention? What if the preacher or lecturer disclaims any such intention, but nevertheless exposes what he considers fallacies, fictions, or misrepresentations? Such a course must necessarily wound religious feelings."

"Will a controversial sermon or lecture be a 'misdemeanour' within the meaning of the proviso?"

"Would a Roman Catholic chapel or other church be deemed a 'public place'?"

"How is a preacher or lecturer to ascertain that there are 'persons present' whose 'religious feelings are likely to be wounded'?"

CHRISTIANS always agree most lovingly. The Vicar of St. John the Baptist Church at Liverpool, for instance, has given his churchwardens into custody on a charge of brawling in church. The ritualistic vicar insists on having lighted candles on the altar during divine service. The churchwardens on behalf of the people stepped forward to blow them out as fast as they were lit by the acolyte. The magistrate dismissed the prisoners on the understanding that the case should be decided by the Ecclesiastical Court.

BY THE WAY, Baptist Johnny was not addicted to the altar-candle folly. He was a sterner sort of person, and although perhaps a little cranky, he was a courageous and striking figure. If he could rise from the dead and visit the Liverpool church dedicated to his name, he would probably settle the parson as well as the candles, and the stipendiary would have to deal with the case then.

THE authorities of Urmston Wesleyan Chapel have proceeded against one of their congregation, a blind old man, for creating a disturbance by singing different words to those in the hymn-book. When remonstrated with, he defied the officers of the chapel, and denounced them as "wicked sinners" and "scatterers of the flock." He was therefore ejected and proceeded against, and, refusing to pay a fine of forty shillings, has been sentenced to imprisonment for a month. Let brotherly love continue!

MRS. BERRY, who has been sentenced to death for poisoning her child, and her mother also, says with regard to the treatment she will receive from her namesake the hangman, "I look upon transition from this world as stepping into a train from which I shall alight shortly in a far more beautiful and better place." Mr. Berry and his fraternity send more people to heaven than all the gospel-mongers put together.

BEECHER was taken seriously ill with paralysis and apoplexy and died last Tuesday. Is this a judgment upon him for his highly unorthodox liberality of opinion? The more superstitious Christians will believe so and may rejoice accordingly.

CANON INGRAM, vicar of Harvington, died suddenly last Sunday. He was taken ill during the morning service and expired shortly after. Going to church is evidently a serious offence in the eyes of the Almighty.

AWFUL warnings abound. At the Primitive Methodist Chapel, Mexbro, last Sunday, the preacher fell fainting from the pulpit. At the South Street Free Methodist School-room, Ilkeston, an old lady fell down and expired during the prayer-meeting; and at the Mechanics' Hall, Nottingham, a widow lady, who was attending the Salvation Army meeting, suddenly fell back in her seat and expired. On the same occasion another person was seized with a fit, and many women and girls fainted. If these events happened at a Secular hall they would be deemed a foretaste of judgment to come.

PREBENDARY ANDERSON also, who has frequently lectured on behalf of the Christian Evidence Society, died most unexpectedly on Saturday, March 5.

MR. GEORGE CLARKE, a Free Methodist class-leader, of Gossberton, Lincolnshire, committed suicide with a pocket-knife on Sunday, and the same day the son of the Rev. Thos. Abraham, vicar of Tocksey, Lincolnshire, shot himself in the head. Facts for Talmage.

THE Home Secretary, after careful consideration of the facts, refuses to advise any remission of the apparently harsh sentence on the Rev. H. L. Bateman, vicar of Haile, Cumberland, who was sentenced to eighteen months' imprisonment for illegally performing the marriage service.

THE *Glasgow Herald*, reviewing a work on "Theism and Evolution," by the Rev. J. S. Van Dyke, in which the evolutionists are credited with believing that the horse "may have been developed from the zebra," and that man "has been evolved from the orang-outang," says "evolutionists will find it hard to answer." No doubt misrepresentation is hard to answer. But those who have adopted the theory of evolution after reading the works of Darwin and Spencer will not be much inclined to answer the crass ignorance or wilful perversion of the Rev. J. S. Van Dyke.

THE jubilee of the priesthood of Signor Joachim Pecci, better known as His Holiness Pope Leo XIII., is to be celebrated by the erection of the "Accademia Polyglotta" in Rome, where a feast of languages will be held, at which, the *Catholic Times* reports, "more tongues will be spoken than on the Day of Pentecost." The Holy See has long since so far outdone the apostolic times that we hope those who attend the feast of languages will not consider the partakers thereof intoxicated, as did the bystanders who heard the apostles speak with other tongues when full of the Holy Spirit.

"GENERAL" BOOTH has been telling the Bristol people that he is one of the most famous men in the world. No doubt. But there are all sorts of fame. The Tichborne claimant was the most famous man in England at one time. A few months ago the most famous man was Fred Archer; Jem Smith is coming to the front now, and very shortly Currell will be walking down to the footlights. General Booth may be as famous as any of these for the moment; but who will remember him fifty years hence?

BOOTH says he converted two reporters in America. Why didn't he bring them over? Reporters are a godless lot, and two of that kidney brought to Jesus would be a greater attraction than the converted Kaffir.

BOOTH is "enthusiastic over America." We have yet to learn that America is enthusiastic over Booth.

THE Rev. W. H. Harwood of Sunderland, will not discuss. He believes that public debates "are of very little service." If he means to *Christianity*, we quite agree with him. He also says that success in a public discussion does not necessarily fall "to the stronger side, but to the cleverest and sharpest debater. I don't," he adds, "profess to be skilful in verbal warfare, and must therefore decline to engage in it." But does not Mr. Harwood believe in prayer? Is he not a minister of the Lord? All he has to do is to request the Lord's assistance in the combat, and if he cannot rout the enemy then, he must be a very poor instrument, or the Lord must be a very poor sort of a God.

JUDGE WARREN, in the Dublin Matrimonial Court, has granted Dr. Atkins a decree for a divorce from his wife, the co-respondent being W. C. Packford, a scripture-reader, residing at Ekering, near Nottingham.

DAVID FARRELL, a coach-builder, was fined ten shillings and costs for assaulting his wife in a Roman Catholic Church. She was kneeling in prayer when he struck her. It appears that the couple are often quarrelling, and matters were brought to a climax in the house of God. Evidently the Ghost is less irascible than he was in the days of Peter, or David Farrell, and perhaps his wife, would have suffered the same fate as Ananias and Sapphira.

SOME facetious thieves broke into a house in Newcastle last Sunday week while the family were at Church. Before leaving the premises the burglars chalked on a table the words "Watch as well as pray."

WILLIAM ELLIS, of 61 Rodwell Road, East Dulwich, has been committed for trial at the Central Criminal Court on a charge of obtaining money by false pretences. The prisoner hawked Bibles, and in selling "the blessed book" he described it as "The Girl's best Friend." He appears to have been anxious to become the girl's second best friend himself, for it transpired in evidence that he chucked Ada Wood under the chin, kissed Dorothy Lawson three times, and hugged Jane Sherman, who gave him sixpence to get rid of him.

## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, March 13, Milton Hall, Hawley Crescent, Kentish Town, at 7.30.

Thursday, March 17, Borough of Marylebone Radical Club, 9 Whitfield Place, Tottenham Court Road, W., at 8.30, "Royalty: Its Cost and its Worth."

MARCH 20, Hall of Science, London; 22, Walworth; 27, Hall of Science, London.

APRIL 3, Manchester; 10, Birmingham; 17 and 24, Hall of Science, London.

MAY 1, Camberwell; 29, N. S. S. Conference.

JUNE 5 and 12, Hall of Science, London.

## TO 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.—T. P.

A. S. WRIGHT.—Mr. Foote has never published any of his lectures. He never wrote a line of a lecture in his life, his rule having always been to speak extemporaneously. Nor could he sit down in cold blood to put on paper what he said before an audience. The only way would be to hire a shorthand writer and that is expensive.

THE LIBRARIAN of the West Hartlepool Branch informs C. W. Davey, and any others who wish to know, that the *Freethinker* and all other Secular publications can be obtained every Saturday at a stall in the market, and at the Citizen Club on Friday, Saturday, or Sunday evenings.

G. G.—Thanks. It had not escaped our notice.

W. D. B.—Your points are put fairly well, but your orthography is often at fault, and your syntax a little loose. Still, as the reverend gentleman wants to lead *all* to Jesus, he ought not to mind these incidental defects.

R. W.—Condorcet wrote against negro slavery while it was upheld by Christians. Rousseau also said "the terms slavery and right exclude each other." "Infidel" France proclaimed equal rights and abolished slavery in its colonies before Christian England. Many of the most prominent abolitionists, like Elizur Wright, Harriet Martineau, Lucy Colman, Ernestine Rose, S. P. Andrews, H. B. Stanton, Gerrit Smith, and Parker Pillsbury rejected Christianity. W. Lloyd Garrison, Theodore Parker, R. W. Emerson, and others were stigmatised as "infidels." Even the Quakers, because unbaptised, are not allowed to be Christians by Roman Catholics and those of the High Church. Mr. Wheeler will shortly deal with the subject of the Church and Slavery.

F. JACKSON.—We are reprinting Dr. Aveling's *Darwin Made Easy* from the stereo-plates, which were saved from the fire. The little volume will still be sold at a shilling.

J. S.—*Bible Absurdities* is complete in itself. It is the second part of a Bible Handbook, *Bible Contradictions* (also complete in itself) being the first part. See p. 57 of the former for the number of pigeons consumed by the Jewish priests.

S. FRIEND.—Numbers III. and IV. of *Bible Heroes* will be ready some time next week. Mr. Foote has been interrupted by his debate with Mrs. Besant. Henceforth he hopes to publish two fresh numbers on the first of each month till the work is completed. *Bible Romances* will be reissued this spring.

A. W. P.—Final Causes are the ultimate reason of things, the *why* of their existence as distinguished from the *how*. They are teleological, and based upon the notion of Design. Science does not recognise them. They were a hindrance to scientific progress; hence Bacon called them "barren."

C. GOLLE.—There is no text in the Bible which explicitly says that the earth is flat, but that was obviously the Jewish notion as it is naturally the notion of all people ignorant of astronomy. It was Galileo who was forced on his knees by the Church and made to recant the heresy that the earth revolved round the sun.

J. M. states that there is a Society for the Prevention of Cruelty to Children at 7 Harpur Street, Theobald's Road.

T. HARRIS.—Thanks for the jokes. The longer one appeared in a different dress a year or two ago.

W. SCHWEIZER.—Your budget received with thanks.

J. HILLIER.—Always glad to receive cuttings.

J. BOTT.—It is utterly untrue. Mr. Slater was never a member of any Freethought society, nor a lecturer on Freethought platforms. Whoever says he was "a lecturer for Mr. Bradlaugh" is—well, one of those persons who shall have their portion in the lake that burneth with brimstone and fire.

H. MCMILES.—The circular may not be genuine, and if it is the translation may be inaccurate. If there is in any truth in it, it shows that the Christian missionaries in India are at their old game with the women; seeking to bring them over to Christianity by hook or by crook, in the hope that they will convert their husbands afterwards.

G. G. C.—Thanks. See "Acid Drops." We almost envy you your Casa Bianca "in the midst of three acres of garden and orchard."

R. FOX.—Sorry to hear your binder has lost your two volumes of the *Crimes of Christianity*. You had better wait for the new edition now. It will be issued during the summer or early in the autumn. Thanks for the cuttings.

A. L. COX writes: "While passing through the Albert Edward Ward of St. Bartholomew's Hospital I was surprised and pained to find

that Henry Arthur Kemp (who suffered three months' imprisonment in connection with the *Freethinker*) was laid out suffering from a severe injury to his left eye, owing to a dastardly outrage committed on him about a fortnight since when returning from his work. He was discharged on Friday last, but will have to continue as an out-patient for a considerable time, with very little hope of the eye regaining its sight. Could not a small subscription be raised by the Freethought party to help him out of his present difficulty? If you can see your way to open the columns of the *Freethinker* for such an object, I shall be glad to subscribe my mite."

PAPERS RECEIVED.—Jus—Star and Cradle—Ironclad Age—Boston Investigator—Church Reformer—Women's Suffrage Journal—Chat—Shields Daily Gazette—West Sussex Gazette—Light House—Essex and Herts People's News—Western Figaro—Truthseeker—Huddersfield Echo—Freidenker—Menschentum—Sheffield Evening Star—Western Daily Press—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.

FREETHINKERS came in from all the surrounding districts last Sunday to hear Mr. Foote's lectures at Cardiff, some journeying twenty, some thirty, and one at least as far as forty miles. The audiences were very enthusiastic, and the Branch ought to gain a few fresh members. It *wants* them, for there is plenty of work to do in such a priest-ridden, superstitious, gospel-grinding town. Every Freethinker in Cardiff should join at once, and take his share of the work. At present there is too much left to a few earnest men.

IN the afternoon Mr. Foote had the pleasure of presenting a handsome marble clock to Mr. C. Jones, on behalf of the Branch. Mr. Jones is the Branch secretary, and his energy, his courage, and his ungrudging service to the cause, have won him the esteem of all his colleagues.

WE are glad to hear that the sale of the *Freethinker* is going up in Cardiff. The "little blasphemer" makes its way wherever newsagents have the pluck to give it a fair chance.

*Is Socialism Sound?*—the verbatim report of the four nights' debate between Mrs. Besant and Mr. Foote, will be ready in a day or two. Only a certain number of copies are printed, and the work is not stereotyped for a fresh edition. All who desire a copy should therefore apply at once.

THE *Huddersfield Echo* reports Mr. Foote's recent lectures in that town. When we referred to the *Echo* a few weeks ago, our remarks were taken by the editor as a slight upon him, although we certainly had no such intention. He says that his paper does not belong to the "capitalist press," but gives much attention to unpopular causes.

G. GILBERTSON writes to the editor of the *Liverpool Daily Post* inquiring concerning the remains of Thomas Paine, which have been said to have been ultimately deposited in a Liverpool churchyard. Mr. Gilbertson only succeeds in eliciting the well-known fact that in November, 1819, Cobbett brought over the bones of Paine from America and passed them through the Liverpool Custom House. Perhaps some of our American friends can clear up the subject.

THE Rev. H. M. Kennedy, the Radical vicar of Plumpton, Cumberland, has issued a manifesto, in which among other matters he calls attention to the fact that the House of Peers, with its connections, holds more than four thousand church livings.

MR. ARTHUR LILLIE, author of *Buddha and Early Buddhism*, has put forward a new volume entitled *Buddhism in Christendom or Jesus the Essene*. Mr. Lillie's contention is expressed in his title. He believes that Jesus was an Essene and that Essenism had its origin in Buddhism. As to the supposed want of communication he points out that the rock inscriptions of Asoka prove that Buddhist missionaries were received in Syria by Antiochus over two centuries before Jesus Christ. The passages which represent Jesus as "eating and drinking," very unlike the ascetic Essenes, Mr. Lillie thinks are interpolations, and points out that the passages occur in Luke, which is the very gospel held to be most tinged with Essenism.

## CHRISTIANITY VERSUS SCIENCE.

EDUCATED Christians like to tell us that Christianity is in no sense really opposed to the doctrine of evolution which is the key-stone of modern biological science. But the less educated and more thorough Christians are continually repudiating these attempts to put the old wine of religion into the new bottles of science. The *Christian Commonwealth* has a leading article in which it most emphatically rejects the Darwinian doctrines. It says that in Germany

"the very highest authorities"—by which, of course, it simply means the most orthodox authorities—"have nothing to say of Darwinism, except in scornful condemnation." German naturalists and theologians, it seems, "have torn the evolutionary theory to tatters," until, "as far as Germany, and in consequence, all the Continent is concerned, Darwinism is dead!"

All this blindness of vision and this reckless denial of scientific truth and contemporary fact will grieve the hearts of the reconcilers, who know that science can no longer be crushed or confuted. But it shows the truth that Christianity is in its very nature opposed to science and to progress. In a few years the minor Christian papers will have to follow the educated clergy, who acknowledge a truth too powerful to be gainsaid. Their talk about the "tombstone of the Darwinian fabric" and the "ghost of an expired evolution" will, if remembered at all, be only remembered to their shame and derision. It will be seen that the "inflated conceit of evolutionists" was as nothing beside the ignorant conceit of believers, whose fanaticism will then appear far more "painfully ludicrous" than all the new and unexpected victories of science over vulgar prejudice and contemptible superstition. Meanwhile we mark the opposition and fix the Christian to it as an undeniable fact.

According to the *Christian Commonwealth*, Canon Baker and other clergymen have propounded a number of most formidable questions for the evolutionists to solve. These questions simply show a most stupid but probably pious want of comprehension of the theory they are supposed to condemn beyond all hopes of resuscitation. The first of these posers, put forward in the recent debate at Sion College, is "to say how it was that if man had been evolved from a tadpole there are any tadpoles still left, now that evolution has been going on so many ages?" The *C. C.* holds that "there is infinitely more than at first appears in such questions." The question and the comment of these champions of Christianity *versus* Science are so childish to the scientific mind that one does not wonder that Dr. Gladstone, who to the intense indignation of the *C. C.* is both a Christian and an evolutionist, did not care to insult his brother clergymen by teaching them the A B C of common sense and science. In the first place he would have had to tell them that no one pretended that man had been evolved from the tadpole,\* and in the second place that if they wished to understand evolution they should study it rather than misrepresent it and expect to have their errors corrected and their eyes opened to the truth in the course of a few minutes' speech. If they were to read and think they might perhaps be able to understand the elementary fact that tadpoles continue to exist because, and so long as, the conditions are suitable to tadpoles. Tadpoles could not *all* evolve into other creatures that devour the tadpoles or each other. Lower forms of life persist equally with higher forms. There are room and food for them, and the higher forms could not crush them out without at the same time becoming extinct themselves from consequent starvation. Cows cannot annihilate all the grass without annihilating themselves. With too great destruction of tadpoles, or grass, or their equivalents, the higher evolving species that feed upon them would diminish in number from want of food or disappear from actual starvation, and the tadpoles or vegetation released from their enemies would flourish again till the superabundant food they provided led once more to an increase in the number of the higher forms of life. A perpetual balance of forces is continually taking place in nature, and while there is room and food for lower forms, as under existing conditions there must be, lower forms will necessarily survive as well as the more complicated organisms that depend upon them for subsistence.

The *Christian Commonwealth* takes comfort from the fact that "Dr. Burgon roundly declared that evolution is both unchristian and unscientific." But that consolation is grievously marred by the counter consideration that the *Daily Telegraph*, horrible to relate, actually speaks in a leading article of "Darwin's sublime generalisation." The wickedness of the daily press, alas, is unspeakable, and its concessions to the ungodly teachings of science are evidently unpardonable. For if the daily press is in the right, and the public seem to think so, it is the Christians who

are making themselves "unspeakably ridiculous," and who are putting themselves in the "senseless dilemma" of resisting an irresistible truth.

W. P. BALL.

## RELIGION.

WHAT is the blot on history's page  
In every clime and every age?  
What feeds the wild fanatic's rage?  
Religion!

What fettered and enslaved mankind,  
And kept them ignorant and blind,  
By creeds which crafty priests designed?  
Religion!

What Ogre shrinks from Reason's light,  
And with its poison-venomed bite  
Destroys all hope and kills delight?  
Religion!

What wears a mask its crimes to hide,  
Professing speech by deeds belied,  
The tyrant's rod, the bigot's pride?  
Religion!

What cursed our own and every state,  
Created rapine, war and hate,  
For human gore to satiate?  
Religion!

But some bright year, O joy to tell,  
The world shall toll a famed death-knell,  
And then will go to its own hell—  
Religion!

MICHAEL.

## SOME RELIGIOUS STORIES.

### NO. 4.—THE TWO PATHS.

JOHN and Zachariah—there is no need for full names and addresses in stories of this kind—were school-mates together in an orphan asylum. When the weekly dose of sermon and catechism came round, John, alas! cared for none of these things, but Zachariah chose the better part and waited constantly on the Lord. When John played the wag one Sunday and went fishing, Zachariah nobly sacrificed his personal feelings and privately informed the master, so that he might prevent such awful desecration of the Lord's Day and reform the wicked lad by an appeal to his feelings with the good birch rod so touchingly recommended by one of the royal authors of the inspired book. But such pious appeals were all in vain, and so it continued through John's after life. Dismissed by one employer as a firm but kindly correction of his propensities for listening to infidel lectures, he sought another occupation, and God permitted him to find one—permitted him, ah my friends, to go on heaping up the greater damnation for himself from year to year. But Zachariah, a promising branch, He blessed unto the ministry, and sent him forth at a beautiful salary to inaugurate the reign of king Christ and king Alcohol in Central Africa, where the debasing religion of the false prophet utterly forbade the use of the generous refreshments that so cheer the heart of God and man. The reign of the Spirit would indeed be a boon beyond all price. Having bought some slaves to carry the red cloth and beads and whiskey and Bibles, with which he knew he would by God's help convert the darkened souls of the natives, he resolved in Christ that the expedition should not break down through any want of resolution or firmness on his part. When some of the slaves pilfered his rum-bottle he administered Christian appeals all round with a stout hide whip. To spare the rod was to spoil the slave, he knew. Discipline must be maintained as the first essential of success. When the slaves became travel-worn and disheartened with carrying his palanquin together with heavy bales of Bibles on their heads, he made one of their number thrash the idlers soundly till they could not stand and then had pepper rubbed into their wounds. Thus with the loss of only ten slaves left behind in the malarious forests, wounded and duly peppered, and three whom he shot with his own rifle for attempting to run away, and four who succeeded in escaping from him in spite of all his firmness, he reached the court of a heathen potentate in the very heart of the Dark Continent. But this heathen monarch, sad to relate, frustrated all his hopes by stealing his slaves and setting them at liberty. Hoping to influence God's images in ebony in favor of his mission, the devoted Zachariah induced

\* Some of the Ascidians, however, during their earlier stages resemble tadpoles, and perhaps it is to this that the question refers.

them to taste his whiskey, which at first greatly softened their heathen hearts. But before that feast of love was over the devoted servant of Christ had met with a blessed martyrdom on a hastily trumped-up charge of killing one of his native servants. God glorified him and took him to himself as a witness faithful unto death. Who would not emulate so grand and so encouraging an example?

But while God thus distinguished the sainted Zachariah with so noble and honored a fate, the wicked John went calmly on day by day along the broad path that leadeth to destruction. The poverty that God sent him conveyed no warning to his hardened heart. At last after many years of sabbath-breaking and impious neglect of his Maker, God was even with him. The King of Terrors came before his sinful eyes. Still hardened to the last for his greater damnation, as God hardened the hearts of Pharaoh and the Egyptians, he talked of carnal politics and science and family affairs to infidel friends who visited him on his death-bed. Even when the shaft fell he met it with a hardened smile and a hypocritical pretence of that quiet fortitude and simple resignation which can never truly be attributed to any but Christians. God had smitten him with *old age*—the final dart which no infidel shall escape! Beware and tremble, O ye unbelievers, for thus will your God visit you too for your impious sins and your daring outrages on the divine tenderness and sovereign mercies of your God! Remember that no escape is possible to you. Turn in time from the broad path of worldly common-sense to the narrow path that leadeth to God and glory! W. P. BALL.

### WONDER-WORKERS.

In all ages the representatives of God on earth have professed, by faith, to work wonders. But to free themselves from the charge of trickery or false pretences, whenever they failed to work their miracles, they declared that God, who knew better than they did what was good for man, was against them. We have many illustrations of this in the Bible. The miracles of the Bible may be divided into three classes. Funny miracles, stupid miracles, and useful miracles—always providing they occurred.

Moses and Aaron with their invincible rod wrought many wonders, but except in one respect they were equalled by the magicians specially retained by Pharaoh. These latter, though by no means amateur wonder-workers, could do everything but produce lice. The *wonder* is that when the land was swarming with these disgusting creatures Pharaoh should have called upon his magicians to produce more. But not a solitary one could be had at any price—and thus Moses and Aaron scored a complete triumph. After this they doubtlessly advertised themselves as the "Champion Magicians." Joshua was a wonder-worker on a large scale. He disdained to turn water into wine, or send a host of frogs jumping over the earth; he tried his hand at something higher and called on the sun and moon to obey his command. At the top of his voice he shouted "Stop!" And they stopped. Some very wicked sceptics say that so far as our earth is concerned the sun never moves; that the earth in a definite and regular fashion revolves not only on its own axis, but in the course of the year it travels right round the sun. But such sceptics are faithless, wicked men with bad hearts. Even when learned divines, in a conciliatory manner, try to make this wonder appear more credible by explaining that "it was probably the earth that stood still, which caused the sun to appear stationary," these faithless and hard-hearted (and, it might be added, hard-headed) sceptics positively declare that that would only make the matter worse, for if the earth, which is spinning round in space at the tremendous speed of 960 miles an hour, had come to a sudden standstill, Joshua and his army and all other creatures that happened to be enjoying themselves in some absurd fashion on the earth would have been immediately precipitated into space to journey on, with or without a ticket, for ever and for ever.

Elisha's wonder-working consisted in multiplying a widow's oil, and raising her son from the dead. The latter miracle was accomplished in quite a worldly matter-of-fact fashion. One would naturally imagine that when a young man is downright dead, and no shamming, breathing into his nostrils or down his throat would be about as sensible as blowing into a paper bag with a hole in it to fill it after it had once collapsed. If Elisha really did resuscitate the Shunamite's son into vigorous life after he had once been dead by such means, it is obvious enough that there was no miracle in it; it was merely an extraordinary, but still natural event, somewhat similar in character to reviving the apparently dead body of a person who has been drowned, but whose body has been recovered before the vital spark was quite gone out of it.

The apostle Paul resurrected a young man, many years subsequently, by somewhat the same process. But Jesus, who to prove his Messiahship, must of course raise not one but numerous persons to life, did it after the manner of a real wonder-worker. He, in a loud voice, merely commanded the dead Lazarus to "Come forth," and the dead, who always give more heed to loud

than to soft voices, came forth "bound hand and foot in grave-clothes." But is not this rather ludicrous? We have to suppose that the body of Lazarus lay in the tomb; that it was in the first stage of decomposition—his own sisters affirming, to put a fine point upon it, that it positively emitted an unpleasant odor; and that all in a moment up jumped Lazarus and walked out of the tomb. Now before all this could have happened we should want the heart set palpitating, the blood set coursing through all the arteries and veins in the body and finally passing over the brain and rousing it into activity—and all this cannot be imagined to have been done in a single moment.

Some of the performances of Jesus were decidedly funny, as when for instance he turned a number of poor devils out of the stomach of man and sent them into the bodies of a number of poor inoffensive pigs, whose constitutions were so disturbed that they rushed furiously into the sea and cut their own throats, or as the grave-digger in "Hamlet" would say, "were guilty of their own deaths." The funny thing in connection with this miracle is that it is alleged to have occurred in the land of the Jews. Now, though not a Jew myself, my knowledge of them has led me to discover that they have a strange and unaccountable aversion to pork, and it would be indeed a great wonder to find a number of pigs feeding in a Jewish province.

Jesus walking on the sea was no doubt a very wonderful performance for anyone to witness, but it is rather difficult to recognise any distinct utility in such a miracle. The same may be said of his famous fast of forty days, and of his riding on two donkeys at the same time, and even of his cursing the fig-tree. The only miracles of any utility which he wrought were the feeding of the five thousand with five loaves and two fishes (and here again the size of the loaves and fishes have to be taken into account); the opening of the eyes of the blind (like oysters); and making the lame to walk, the dumb to speak, and the deaf to hear. But when Jesus had opened the eyes of a blind man he bade him, whatever he did, not to mention it to anybody. Now, that looks decidedly as though he never did it. No doctor ever said to a man he cured, "Whatever you do don't you tell anybody," and no wonder-worker was ever likely to give to the world such a certificate of his own incompetence.

Wonder-working has diminished as a profession in exact proportion to the growth of knowledge among the masses. Now and again an insane Salvationist comes forward with a bottle of sweet oil and a plentiful supply of "Holy Spirit," but they are generally ineffectual in healing a broken limb or in restoring a lost one. The only wonder-working the people delight in seeing nowadays they know to be trickery; and day by day the opinion gains ground that the laws of nature, like the laws of the Medes and Persians, are fixed and unalterable.

MODERN PROPHET A. MOSS.

## REVIEW.

*A Study of Primitive Christianity.* By LEWIS G. JANES. Chicago: Charles H. Kerr and Co., 175 Dearborn Street; 1887.—We conjecture from the dedication of his book that Mr. Janes, at any rate at one time, belonged to the Unitarian body. He has, however, in his criticism of the origin of Christianity and the Gospel story, got considerably beyond the standpoint of the ordinary English Unitarian. He entirely dismisses supernaturalism and accounts for primitive Christianity as a natural growth from the conditions amid which it sprung. A description of Palestine in the Roman period, and of society and religion in the Roman Empire, compiled from the best authorities, precedes a careful inquiry into our sources of information as to the origin of Christianity. Mr. Janes points out the entire absence of contemporary record. The passage in Josephus, he remarks, "is now admitted by all candid critics, whether of the orthodox or the liberal faith, to be an interpolation." He holds that while none of the Gospels were written before the second century, Mark is probably the earliest. John he thinks entirely unhistorical and "manifestly the product of one who was not himself a Jew." While dismissing the birth stories, the legend of the temptation, and other miracles, Mr. Janes to our mind places too much reliance on the first three Gospels, which it seems to us contain the germs of all later myths and exhibit even greater credulity than the fourth Gospel in the stories of casting out devils, which form so large an item in the narratives of their hero. Mr. Janes well illustrates the growth of myth and miracle in the Gospel stories by an account of the life of Apollonius of Tyana, a contemporary of Jesus. Mr. Janes does not consider the influence of Buddhism upon early Christianity to have been made out, but he does not appear to be acquainted with the works of Professor Seydel upon this point. On the whole we can heartily commend this study of primitive Christianity as giving within moderate compass a clear, candid and painstaking account of a period which, although much written about, is still greatly obscured by superstitious myths and falsifications. Mr. Janes's work is well calculated to give more accurate ideas, and we trust it will have the large circulation it merits. Copies may be obtained from Mr. Forder, 28 Stonecutter Street.

PASTOR: "I don't seem to please my congregation, somehow or another. I see now pews vacant every Sunday. Er—can you suggest a subject for a sermon, my dear Mr. Blinks, that you think would be likely to interest people nowadays?" Mr. Blinks: "Yes, I think a scientific sermon on whist-playing would just strike them."

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| Lord Byron          | Littre            |
| 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            |
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 Mr. R. Forder, 28 Stonecutter Street, has kindly consented to receive donations in London.

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H. L. HASTINGS will give the first of a series of Lectures in Exeter Hall, Strand, on Monday, March 14th, at eight o'clock; subject, "The World without the Bible." Free admission. It is proposed to answer questions at these Lectures.

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