

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 215.



## A MARKED MAN.

*And the Lord set a mark upon Cain, lest any finding him should kill him.—GEN. IV., 15.*

### “THUS SAITH THE LORD.”

DOGMATISM, said Douglas Jerrold, is only puppyism grown to maturity. This sarcastic wit never said a truer thing. We call a young fellow a puppy when he is conceited and impudent, and we call a man dogmatic when he betrays the same qualities in controversy. Yet every Church prides itself on being dogmatic. Rome is dogmatic and Canterbury is dogmatic. Without dogma there is no theology. And what is dogma? An opinion, or a set of opinions, promulgated by somebody for the blind acceptance of somebody else. Arrogance, therefore, is of its very essence. What right has one man to say to another, “This is the truth; I have taken the trouble to decide that is the point, and all you have to do is to accept what I present you”? And if one man has no such right to impose his belief on another, how can twenty thousand men have such a right to impose their belief on twenty millions? This, however, is precisely what they do without the least shame or compunction. Before we are able to judge for ourselves, the priests thrust certain dogmas upon us, and compel us to embrace them. Authority takes the place of judgment, dogmatism supplants thought. The young mind is rendered slavish, and as it grows up it goes through life cringing to the instruments of its own abasement.

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When a superior mind rises from this subjection and demands reasons for believing, he is knocked down with the Bible. A text is quoted to silence him. But who wrote the text? Moses, Isaiah, Ezekiel, Matthew, John, Peter, or Paul. Well, and who made them lords over us? Have we not as much right to our own thoughts as they had to theirs? When they state an opinion in the pompous language of revelation, are they less fallible than the rest of us? Obviously not. Yet prophets and evangelists have a trick of writing, which still clings to their modern representatives, as though they could not be mistaken. “I am Sir Oracle,” they seem to say, “and when I ope my lips let no dog bark.” No doubt this self-conceit is very natural, but self-conceited people are not usually taken at their own estimate. Nowadays we laugh at them, and try to take the conceit out of them. But what is absurd to-day is treated as venerable because it happened thousands of years ago, and prophets are regarded as inspired who, if they existed now, would be treated with ridicule and contempt.

The style of downright God-Almighty-men is very simple. They need not argue, they have only to assert, and they preface every statement with “Thus saith the Lord.” Now suppose such a declaration were made to-day. A man with no greater reputation for sense than his neighbors stands up and shouts “Thus saith the Lord.” Should we not look at him with curiosity and amusement? Would he not strike us as a silly fanatic?

Might we not even reflect that he was graduating for a strait-waistcoat? The fellow is simply an ignorant dogmatist. What he believes you must believe. Reasons for his belief he has none, and he cannot conceive that you want any either. Yet it would never do to exclaim, "I am your lord and master," so the grown-up puppy shouts "Thus saith the Lord," in order to assure you that in rejecting him you reject God.

Suppose we heckle this loud-mouthed preacher for a minute. "You tell us, Thus saith the Lord. Did he say so to you, and where and when? And are you quite sure you did not dream the whole business?" Probably he answers, "No, the Lord did not say it to me, but he said it to the blessed prophets and apostles, and I am only repeating their words." "Very well then," a sensible man would reply, "you are in the second-hand business, and I want new goods. You had better send on the original traders—Moses, Isaiah, Paul and Co.—and I'll see what I can do with them." If, however, the preacher says "Yes, the Lord did say it to me," a sensible man replies "Well now, I should have thought the Lord would have told somebody with more reputation and influence. Still, what you assert may be true. I don't deny it, but at the same time your word is no proof. On the whole, I think I'll go my way and let you go yours. The Lord has told you something, and you believe it; when he tells me, I'll believe it too. I suppose the Lord told you because he wanted you to know, and when he wants me to know I suppose he'll give me a call. What you got from him is first-hand, what I get from you is second-hand, and, with all due respect, I fancy your authority is hardly equal to the Almighty's."

"Thus saith the Lord" is no argument. It is simply

"The dark lanthorn of the spirit  
Which none can see by but those who bear it."

Nay more, it dispenses with reason, and makes every man's faith depend on somebody else's authority. Discussion becomes impertinence, criticism is high treason. Hence it is but a step from "Thus saith the Lord" to "Believe or be damned." Very impolite language, truly, yet it is the logical sequence of dogmatism. Fortunately the time is nearly past for such impudent nonsense. This is an age of debate. And, although there are many windy platitudes abroad, and much indulgence in empty mouthing, the very fact of debate being considered necessary to the settlement of all questions makes the public mind less hasty and more cautious. "Thus saith the Lord" men can only succeed at present among the intellectual riff-raff of the populace.

Looking over the past, we see what an immense part dogmatism has played in history. "Thus saith the Lord" cried the Jewish prophets, and they not only terrified their contemporaries, but overawed a hundred generations. "Thus saith the Lord," cried the Christian apostles, and they converted thousands of open-mouthed slaves to a maleficent superstition. "Thus saith the Lord" cried Mohammed, and the scimitars of Islam flashed from India to Spain. "Thus saith the Lord" cried Joe Smith, and Mormonism springs up in the practical West, with its buried gold tablets of revelation and its retrogressive polygamy. "Thus saith Reason" has been a still small voice, sometimes nearly inaudible, though never quite drowned; but now it is swelling into a mighty volume of sound, overwhelming the din of sects and the anathemas of priests.

G. W. FOOTE.

### HOSPITALS NOT OF CHRISTIAN ORIGIN.

(Concluded from page 282.)

THE Buddhist monks, like the Therapeutics of Egypt, were healers. When Buddhism was established as the State religion of the north of India, in the middle of the third century B.C., by Asoka, called Piyadasi, or "beloved of the gods," he established hospitals both for men and animals in various parts of his dominions. This is proved by rock-cut inscriptions which remain until this day. One of these inscriptions records that "Everywhere Piyadasi's double system of medical aid is established, both medical aid for man and medical aid for animals, together with medicaments of all sorts which are suitable; and where they are not, they are to be prepared and to be planted, both roots, drugs, and herbs." Fa-Hian, the Chinese Buddhist traveller, who visited the sacred places of his

religion early in the Christian era, mentions that he found hospitals in Asoka's own city of Patna.

Passing to ancient Greece, we find that military surgeons for the care of the wounded in battle at any rate were well known, for they are alluded to by Homer, and they won the admiration of Plato because "they were heroes as well as physicians." Although Prometheus is fabled to have gifted men with the science of medicine, it seems likely that the Greeks largely drew their knowledge of that science from the Egyptians, whose skill is praised in Homer's *Odysssey*. As in Egypt, the physicians of Athens were state-paid. Medical officers were elected by the freemen of the city, and freely dispensed their services. The temples were also used as a kind of hospital, as may be gathered from the *Plautus* of Aristophanes. The temples of Æsculapius were especially virtual dispensaries, and the priests of Æsculapius were healers. Votive tablets attested the cures believed to have been wrought through the agency of the god. A Greek hospital is expressly mentioned by the poet Crates in the middle of the fifth century before Christ.<sup>1</sup>

That the Romans had public hospitals is contended in a learned and valuable work entitled *Collections Relating to the Systematic Relief of the Poor* (London, 1815). Be this as it may, it is certain that under the Roman Empire physicians were elected in every city in proportion to the number of inhabitants, and they received a salary from the public treasury. As in most of the ancient civilisations, they were public officers bound to relieve public distress and suffering, which they had no inducement to prolong. Suetonius relates that upon one occasion the Emperor Tiberius made it his business to visit all the sick people of the town. Tacitus, when relating in his *Annals* the fall of an amphitheatre, in which large numbers were wounded, says:

"Now during the fresh pangs of this calamity the doors of the patricians were thrown open; medicine was everywhere supplied and administered by proper hands; and at that juncture the city, though of sorrowful aspect, seemed to have recalled the public spirit of the ancient Romans who, after great battles, constantly relieved the wounded, sustained them by liberality, and restored them with care."

Yet Christians would have us believe that all tenderness for affliction dates from the advent of their incarnate deity!

Hospitals were even found in Mexico by the Christian marauders who first devastated that country. Prescott, in his account of the Aztec civilisation in Mexico, which no one can pretend was in any way indebted to an unknown Christianity, says:

"I must not omit to notice here an institution, the introduction of which, in the Old World, is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities for the cure of the sick, and the permanent refuge of the disabled soldier; and surgeons were placed over them 'who were so far better than those in Europe,' says an old chronicler, 'that they did not protract the cure in order to increase the pay.'"

So far from the world being indebted to Christianity for hospitals, they were not found among Christians until the fourth century; and Saint Chrysostom, who did much towards instituting them, was very badly treated by his fellow Christians. Hospitals for the insane were first found among the Mohammedans. They afterwards spread among Christian countries, the earliest being found in Spain, the country most influenced by Mohammedan institutions;<sup>2</sup> while in Europe insane persons were, by command of Papal bulls, burnt and tortured as witches and agents of Satan. At Bagdad was the House of Mercy, in which all mad people were confined. They were carefully examined every month, and released as soon as they recovered. During the long period when Christianity was triumphant knowledge of the medical art was tabooed as unholy. The care of the body, in any scientific sense, was left to Mohammedan and Jewish physicians. Hospitals for the insane were not known even in Spain before the fifteenth century, and there was no founding hospital in Rome before the thirteenth century. The Christian contention that Christianity, and Christianity alone, has shown care for human life and human suffering will no more bear examination than any other of its myriad false pretensions.

J. M. WHEELER.

<sup>1</sup> For many of the facts in this article I am indebted to an able paper (ascribed to Dr. John Chapman) on "Pro-Christian Hospitals and Dispensaries" which appeared in the *Westminster Review* for October, 1877.

<sup>2</sup> See Desmains's "Des Asiles d'Aliens en Espagne."

## ACID DROPS.

BISHOP WORDSWORTH, of the Scotch Episcopal Church, used a singular illustration to show how the Church can adapt itself to fresh circumstances even in the very teeth of scripture. "No ordinance," he said to the Synod, "is commanded in Scripture more frequently than the kiss of charity, and yet no church observes it." Evidently Bishop Wordsworth knows nothing of the English curate.

THE Pope promises, through Monsignor Persico, to do all he can for suffering Ireland. "He intends to do great and real good" for that unhappy country. Perhaps so, but is not the road to Hades paved with good intentions? If Leo XIII. does any good to Ireland he will be the first Pope who ever did anything of the kind. There is a growing number of Irishmen, not necessarily Protestants, who fancy that the best thing the priests can do in Ireland is to take themselves off. Oh that Erin could say of her black-guard, as Portia said of her wooers, "there is not one of them but I dote on his very absence."

THE London ballet-dancers would give the Bishop of London a bad quarter of an hour if they had him in private. Probably he would require a doctor after the interview, and two or three square feet of plaister. His lordship has charged them with public indecency, and they resent the imputation as "monstrous and shameful."

THE virtuous Bishop should remember the dancing of David before the ark, and the indecent exposure of his person, which excited the indignant scorn of his wife, who witnessed his shameless antics from a window with a bevy of court maidens. Dancing David was a man after God's own heart, and as the ballet-dancers come a good deal short of his godly performance, we fail to see with what consistency Bishop Temple can blame them.

A WRITER in the *Christian Leader* exclaims, "May the Bishop Temples multiply, and the Headlams marry the ballet girls of whom they have such an exalted opinion." Is not this a naked suggestion of bigamy? Mr. Headlam has one wife already.

SKY-PILOTS are not so averse to the sight of girls' limbs as they protest. We saw two of them the other day on board the boat from Ardrossan to Arran. The wind was playing too freely with the petticoats of a young lady standing near the bow, and the sky-pilots never took their eyes off the ravishing spectacle. One of them seemed meditating a new Song of Solomon.

ACCORDING to an advertisement in a Glasgow paper, all who "suffer from the errors and indiscretions of youth," are invited to send a stamped directed envelope to a clergyman in Bloomsbury, London, who will forward the prescription of a remedy "discovered by a missionary in Old Mexico." Well, well! Clergymen do strange things nowadays, and, as Heine says, the fool crop is perennial.

A WRITER in the *Indian Witness* calls attention to the fact that, while gambling is on the increase in Christian countries, and is a fearful cause of moral and social ruin, it is fiercely opposed by Mohammedanism, which vigorously proscribes in all its forms, and makes a gambler's testimony invalid in a court of law.

MOODY has been taking part in a millenarian discussion. He argues that Christ will come to earth again in bodily form as he left it and reign with his followers for a thousand years. All we can say is, he had better be quick then; for the world, or the civilised part of it, is rapidly getting republican, and will soon be in a mood to decline the monarchy of J.C. or any other royal pretender.

THE Hungarian aristocracy and clergy are organising a great pilgrimage to Rome for the Pope's jubilee. More than five hundred have already joined. Oliver Goldsmith was severe on priests and fools, and here they are together again.

THAT clerical impostor, the self-styled Rev. Dr. Keating, who was sentenced in December last at Dublin to eighteen months' imprisonment for obtaining money under false pretences, has been liberated owing to ill-health. When Mr. H. A. Kemp was seriously ill in Holloway Goal, at the time of our own imprisonment, that political buccaneer, Sir William Harcourt, refused to liberate him or decrease his sentence by a single day. But Mr. Kemp's offence was blasphemy, and "Dr." Keating's was only fraud and theft. That makes all the difference.

KEATING, they say, is going to Australia. What has Australia done to be punished by his presence? She would do well to make England keep her own pious scoundrels at home.

ON the strength of the fame acquired by his pretentious book on *Natural Law in the Supernatural World*, Professor Henry Drummond has undertaken to enlighten the Americans as to the nature of true religion, and he is meeting with a cordial reception, for he just goes among Christians and gives a sort of semi-

scientific varnish to their superstitions. One of his recorded utterances is this, that "Christ's time was largely taken up in making people happy." We wonder if this refers to the marriage spree at Cana in Galilee? If so, it is a very pretty euphemism, and shows that the Professor is an adept at masking the monstrous with clever phrases.

SIR CHARLES WARREN, as president of the Geographical section of the British Association, held forth on his favorite study. Sir Charles is a great geographer, and nothing delights him more than to lecture on Palestine to a Young Men's Christian Association. For our part, however, we should prefer to hear him on the Salvation Army or the Socialists, his views on both these bodies being very singular. He thinks that Booth is the best pilot going for a good voyage to heaven, and that the best way to suppress Socialism is to advertise it at every street-corner. But Sir Charles Warren was always an original man. By the way, what an excellent missionary he would make, especially in Central Africa. London, of course, would then be deprived of his inestimable services, but there are some people who actually think the metropolis would survive his loss.

THE Wesleyan project for evangelising the West-end has long been in abeyance, but, according to the *Daily News*, it is to be started in October. Brass bands in the streets and concerts and entertainments are to be special features of the movement. What would John Wesley have said to all this circus business? He was grimly in earnest, and went about saving souls from hell in a logical manner, but those who call themselves by his name to-day seem resolved to slide down the gulph of sensationalism in which all religion seems destined to expire.

OH those brass bands in the street! Some steps will have to be taken to suppress the nuisance. Surely the great mass of sensible citizens will revolt against the growing tendency of religious fanatics to blare through the public thoroughfares and set all the dogs howling. Slightly altering Hamlet's advice concerning Polonius, we are inclined to say "Let them play the fool nowhere but in their own gospel shops."

BERNARD SHADWELL, son of the Rector of Little Ilford, was charged with assaulting Arthur North during divine service in Little Ilford Church on Sunday morning. Mr. North is assistant churchwarden, to which office he was appointed by the vestry. He was quietly showing people to their seats—this being one of the duties of his office—when the Rector stopped the service and said he would have him turned out. The rector then ordered two of his sons to eject Mr. North, which they did, one of them seizing him by the collar and the other by the arm. The case is adjourned pending the decision of the Ecclesiastical Court. It is a pity the Rector did not appeal to this court to settle the matter before resorting to physical force. He now uses his appeal as a means of delaying a summons for assault.

THE Commissioner appointed by Government to inquire into the anti-tithe disturbances in Wales reports that at Mochdre fifty civilians were injured and thirty-four policemen. Through the agricultural depression many of the farmers complained to him that the tithe, instead of being a tenth, is now in many cases a fourth of the produce. The tithes are greatly in arrear, and the clergy are "suffering severely" from this cause, or from the great reductions they have had to submit to in order to obtain payment and to keep on good terms with their parishioners. The Commission thinks the troubles can be ended and future exasperation and rioting prevented by making the landlords pay the tithes instead of the tenants. But the Welsh object to paying for a religion they dislike, whether they pay the tithe indirectly in their rent or under the direct compulsion of an ecclesiastical distraint. One farmer has paid £800 in the last forty years towards keeping a clergyman, the inside of whose church he has never seen.

AT St. Olave's Church, Chichester, no clergyman appeared the other Sunday, and the congregation had to be dismissed. The same thing happened at Epsom. The vicar in the one case and the curate in the other, were away on their holidays.

ANGELS have again descended to earth as in the days of old. Six of them appeared to one Mrs. Wood, residing in the state of Tennessee. They are described as being, with the exception of wings, "in the form and shape of man, with clear cut and finely-formed features, and were clothed in garments of pure and spotless white, while a halo of heavenly light encircled their heads." How the angels navigated themselves with wings, or what they came to Mrs. Wood for, we are not informed, but it is said they were seen only for a few minutes, when they took their flight straight up until lost to view. Bible readers, remembering that when angels came to earth their advent was usually followed by childbirth, will be curious to know whether the analogy is carried out in the case of Mrs. Wood. No one will think of doubting the story. It is in the American papers.

THE Rev. Michael Baxter, editor of the *Christian Herald* and author of *Louis Napoleon the Destined Monarch of the World*, nets a deal of money by his prophecies of the near approach of the end of the world, but does not always have the most orderly

audiences. At Burnley the reverend prophet, having predicted April 1st, 1901, at three o'clock in the morning, as the date of the destruction of the world, a Mr. S. Lord got up and described the lecturer as a hypocrite who trades on the credulity and ignorance of mankind. A rush was made to the platform, and amidst great excitement both Baxter and Lord were hustled about so that the former fancied the end somewhat nearer than he had anticipated. Chairs and benches were upset, the greatest disorder prevailed and a good deal of strong religious language was used. The police had to be called in to preserve order.

THE Salvation Army is trying a new device at Sydney, namely, personating the police. They explain to the sinner whom they waylay that they are policemen sent to arrest the evil spirit which he contains. Sometimes, however, the sinner is so very full of evil spirits that the Salvationist policeman gets the worst of the encounter, and draws off disgusted.

OWING to the scenes which have taken place during the processions of the Salvation Army, at Worms, in Germany, the police have forbidden the meetings of the Army.

FRANZINI, the triple murderer, asked for the crucifix and kissed it fervently just before his execution. He protested his innocence and died with a lie on his lips and murders on his conscience, but clinging to the cross of Christ. As Christ will in no wise cast out any that come to him, Franzini must be on his way to heaven.

AN awful calamity has occurred at Exeter. The theatre has been totally destroyed by a fire, in which a hundred and fifty people have perished. What an opportunity for God to manifest himself in the shape of a little help, which would have cost him nothing but an order to a brigade of rescuing angels or even a mere hint of caution beforehand in the head of some responsible person, who could then have extinguished the first spark before it had lit up the conflagration. God acts just as if there were no God at all.

THE *Echo* prints in full the alleged papal bull excommunicating and anathematizing Father M Glynn. The text is taken from an American paper. It is old-fashioned in its style, and is probably not the genuine document, but only a reproduction of the old ecclesiastical form of cursing with the fresh name of Edward M Glynn inserted.

WHEN Mr. Foote lectured on "Is Christianity True?" at Battersea a few weeks ago, he was opposed by several Christians, among whom was a local curate. This gentleman did not attempt to discuss the lecture, but pointed out "what might be said" on the other side. He was a very humble person, and "Christian charity" seemed to exude from his finger tips. But some time after leaving the hall he wrote an account of his own performance for *Church Bells*, in which he states that under his valorous onslaught the color disappeared from the lecturer's cheeks! Those who were present—and the curate says he "found a large audience composed mainly of working men"—will recognise the writer's marvellous accuracy. We will not, however, trouble our readers any further with the curate's opinion of himself. The subject is the thing. He says that the Gospels were written by Matthew, Mark, Luke and John, in the first century. Mr. Foote says they were not. Will the curate or his vicar publicly debate this question in Battersea? If not, the less they talk about their courage and ability the better.

A FEW weeks ago we inserted in our correspondents' column an appeal from a poor, infirm Freethinker in a Bristol workhouse for some sensible literature to beguile his weary hours. He has received some, and he is thankful for it. But he has also received something else, for which he is not thankful. The Young Men's Christian Association of Birmingham sent him some pious tracts, and at the same time charitably sent the matron a warning that she had a red-hot infidel in the establishment. Of course the result has justified the Christian Young Men's godly expectations. The helpless pauper has been the victim of petty persecution ever since. The matron has scolded him, the doctor has ordered him out of the sick ward, and the master has stopped all letters or papers that may be sent him. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

MR. H. H. CHAMPION is announced to read a paper on Socialism and Christianity at the Weymouth Church Congress on Wednesday, October 5. Mr. Champion will not have a difficult task to show that Socialism and Christianity are one and the same thing. His difficulty will be to get the Bishop of Derry and other Church dignitaries who have announced their intention to be present, to see it.

W. E. BROWN, Wesleyan local preacher, aged eighty, committed suicide by cutting his throat on August 26 at Long Eaton. He was buried by the Rev. W. Russell, assisted by three other Wesleyan ministers. Another fact for Talmage!

BESSIE WILKES, aged forty-nine, committed suicide at the Whitechapel Infirmary, by burning herself to death in the lavatory. For some time she had been in the general ward, but on Aug. 15

she was removed to the lunatic ward, where she was exceedingly restless, and constantly falling upon her knees and praying.

ROBERT PEYDEN, Rutherglen Road, Glasgow, has been sentenced to nine months' imprisonment for brutally assaulting his wife and mother-in-law. He was something the worse for liquor, but the principal occasion of the assault was "an altercation about religion."

THE Rev. Cyril Grant, of Aylesford, has been demonstrating, for the five hundred millionth time, how Christians love one another. Having a number of Jubilee medals to distribute, he refused to give any to the wicked boys and girls who went to a Methodist treat. The Rev. Cyril Grant is not only a parson but the son of an archdeacon.

SOME excitement has been occasioned at Ilkeston by the refusal of the vicar, the Rev. E. M. Evans, to bury an unbaptised child. This worthy disciple of his Savior also threatened the rector of a neighboring parish that if he buried the child he would report him to the bishop. This rector, the Rev. H. St. Maur Willoughby, also refused, and the child was buried without any religious service.

A PARNELLITE journal published in Glasgow, laments the presence of Charles Bradlaugh, "the high priest of the Atheists," at a recent meeting of a branch of the National League, and declares that there should be no association with such persons. If this spirit gains the ascendancy after Home Rule is granted, Ireland will be a nice place to live in.

MR. T. M. HEALY, M.P., adopted quite a different tone at a recent meeting of London Radicals. He said that himself and many of the Irish party had watched Mr. Foote's struggle for liberty with great interest, and admired the way in which he asserted his right and took the responsibility.

AN American Commission has been sent over to take evidence in England in a religious libel case in which a Baptist minister brings an action against the governing body of a Baptist college. It is a pity Christians can't refrain from libelling each other, and from advertising the disgrace to all the world. Why don't the minister put up with the libel and turn the other cheek also? Why don't the college authorities give him their cloak also, that is double the damages he asks, when he sues them at law for their coat? Because they hold the Sermon on the Mount is for preaching and not for practice. They prefer to forgive their enemies by libelling them, or by lawing them, as the case may be.

R. T. BOOTH, the pious temperance lecturer, has been telling an untrue story of his own hardships and mysterious relief during his first month in England. The facts are narrated by a correspondent of the *Christian Commonwealth*, who has the honesty to advocate "truth first, effect afterwards." To the astonishment of this correspondent he heard the successful orator at the Assembly Rooms, Mile End, publicly state that when his wife wrote to him for money he walked through St. Paul's churchyard during a heavy rain which mingled with his tears, that he turned over his few remaining coppers, amounting to only ninepence, that he was then "friendless and without a soul to whom he could appeal for help," but that in some mysterious way he received a cheque the next morning from Mr. Nitton. The correspondent explains the facts very differently. He says: "The first day Mr. Booth found himself in this trouble he told me all about it. I applied the same day to the council, of which I was a member, at Hoxton Hall, and £5 was at once granted. Seeing that his story is so far from what did actually transpire, I think, sir, in the interest of justice and truth, it demands explanation from Mr. Booth." We now see the value of the commonplace Christian stories about miraculous relief and providential answers to prayer. Most of them remain undetected for lack of the combined knowledge and courage and honesty necessary in an exposé. Audiences are deluded with such mythical statements, and Christian papers copy wholesale. We are pleased to find one of these papers admitting a protest against religious lying in a definite and practical form.

THE *Echo* points out that although the anti-Bradlaugh agitation has not secured the exclusion of Atheists from the House of Commons, it has saved the hereditary pensioners a good many thousands sterling. Over half-a-million of public cash has been paid over in commutation of perpetual pensions, thanks to the five years delay obtained by people who protected the pockets of their relatives by a pretentious display of zeal on behalf of the deity. Lord Randolph Churchill, for instance, thus aided the Duke of Marlborough in obtaining £107,800. "Grandolph," as *Punch* calls him, is very anxious for public economy, however, when the money is not in the family.

SINCE the stringent application of the law against polygamy, a company of Mormons have been prospecting with a view to the formation of a settlement in the North-west territories of the Dominion. The Canadian *Presbyterian* emphatically declares that their establishment in Canada with the institution of polygamy will not be tolerated either by the law or the moral sentiment of the people.

## SPECIAL NOTICE.

## MR. FOOTE'S LECTURES.

Sunday, Sept. 11, Secular Hall, Rusholme Road, Oxford Road, Manchester; at 11, "Who Wrote the Bible?" at 3, "Life, Death, and Immortality;" at 6.30, "The Blood of Christ."

SEPT. 18, Leeds; 25, Milton Hall.

OCT. 2 and 9, London Hall of Science; 16, South Shields; 23, Portsmouth; 30, 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.

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R. FOX.—Your budget of scraps is always welcome.

G. WILLIAMS.—The passages you refer to occur in Luke xii., 47, and Philemon 11-15. The word translated "servant" means "slave."

M. P.—Thanks for the cuttings.

MUSIC.—(1) Irenæus is said to have been Bishop of Lyons in Gaul at the end of the second century. His very existence has been disputed in a tract published by T. Scott. (2) "Quoting" is mentioning an author by name. The four gospels are not so quoted before Irenæus, though some similar sayings to those found in them occur in earlier fathers, whose writings, however, lie under much suspicion. There was no canon of the New Testament before the fourth century and there is no manuscript earlier than the fifth. (3) Mark and Luke were not eye-witnesses whatever they may have been supposed to be. (4) John is said to have been born in a city of Judah, and Luke ii., 4, seems to imply it also was Bethlehem. (5) We cannot place any of the gospels before the second century, though the germs of the first two may have existed about the time of the destruction of Jerusalem. (6) The suggested explanation of the genealogies in Matthew and Luke fails to reconcile the wide difference in the number of generations. Read Mr. Wheeler's *Frauds and Follies of the Fathers*, Scott's *Life of Jesus*, and *Supernatural Religion*.

H. ROSE.—Thanks, but the paragraph has already appeared with comments in most of the papers.

C. E. FORD writes: "Might I suggest the advisability of printing some extracts from the *Death of Thomas Paine*, from your masterly production, *Infidel Death-Beds*. Besides making your work more widely known it would, in my opinion, do much also to counteract the effect of Christian lies respecting the decease of that eminent man." The suggestion is a good one and we may carry it out.

J. T. (Newcastle).—What paper do you refer to? We have received several papers but cannot identify yours.

J. W. GRANSHAW.—Thanks. See "Acid Drops."

C. K. LAPORTE, 8 Citizen Road, London, N., will be glad to hear from any Freethinkers in the district, with a view to ascertaining the possibility of a Secular school there.

W. C.—The price of *Bible Atrocities* is 4d. The postage (<sup>1</sup>/<sub>2</sub>d.) is, of course, extra.

S. J. T.—We do not know where the Derby Freethinkers are meeting at present. We understand there is a great difficulty in securing any kind of hall.

J. H. W.—Schmidt's *Darwinism and Descent* is the cheapest volume. You could probably get Darwin's *Origin of Species* and *Descent of Man*, and Haeckel's *History of Creation* from your local library. Any dictionary which defines an Atheist as "one who denies the existence of a God" is wrong. You will find the most modern dictionaries are more accurate. A Theist is one who believes in God, and the privative particle "a" turns Theist into Atheist, or one who does not believe in God. *Atheist* really means *without God*, just as *a-morphous* means *without shape*. It is not incumbent on an Atheist to affirm a universal negative.

A. B. MOSS.—We should like to be present at the Sunday meetings of the International Conference, but we have given so many Sundays this year that we cannot afford to give more. Besides, our presence will be useful in Manchester, where Freethinkers have a big undertaking in hand. Mr. Bradlaugh and Mrs. Besant are attending the Conference throughout, and they will be able to do justice to the views of English Freethinkers.

A. E. B.—Yes, the Flood has been dealt with several times in our Comic Bible Sketches, though not recently. The preacher who listened to is a fine old curiosity. A parson who publicly defends the Flood and rainbow stories should be labelled and fixed up in a museum. *Captain Noah* in "Bible Heroes" would serve your turn.

G. L.—Bradlaugh the evangelist would never be mentioned in the newspapers if he did not bear a name which his brother has made historic. The Army of the Lord have always been good "chuckers out."

A. P.—We know nothing of G. M. Scholey, and there is nothing in his letter that calls for notice, except that he must be of an original turn of mind to find theology in a sun-dial.

W. H. HAYES.—Scarcely up to the mark.

W. HAYNES (South Shields).—(1) We believe so. (2) We think not. (3) Yes. (4) Not to our knowledge. (5) Others must speak for themselves. There may be many existences if there are primary substances. If you mean, Do we believe in soul? No.

G. WEIR.—Your letter had to be sent on to us in Scotland, otherwise it would have been dealt with last week. We admire your plucky fight, and wish there were a dozen Freethinkers as energetic as yourself in Edinburgh.

J. COTTERELL.—Mr. Forder will supply you with Renan's *Life of Jesus* at 1s. There are a few Spiritualists who call themselves Freethinkers. What their tenets are they must explain themselves.

W. ANDERSON.—We are obliged for the jokes. Sorry we did not see you at Edinburgh.

Mrs. M.—Thanks for your compliments and good wishes as well as for the cuttings.

H. E. BUCKSTONE.—Shall have our attention.

J. KEAST asks where the Bristol Branch of the N. S. S. holds its ordinary meetings. We fancy our correspondent must be mistaken in saying there have been no Freethought lectures in the St. James's Hall since Mr. Foote visited Bristol in May.

H. P. BOWDEN.—Your cuttings are always welcome.

ALBERT BUHRIG.—(1) There is no reason why teetotal Freethinkers should not start a society of their own if they wish to; but is not teetotalism a kind of moral strait-waistcoat for drunkards, and are not most of that class orthodox? (2) Colonel Ingersoll is not lecturing at present, owing to some affection of the throat. (3) We share your wish that the Dundee Freethinkers would pull themselves together and organise a good society. (4) Glad you find *Bible Contradictions and Absurdities* so useful.

W. C. SAVILLE.—Shall appear.

E. HAY.—Your verse is not without merit, but you require much more practice and study. The *System of Nature* was written by D'Holbach, with some assistance from Diderot and others, and published under the name of Mirabaud.

X. Y. Z.—The cases we deal with generally go the rounds of the press. The one you send us escaped our attention. We are obliged.

FREETHINKER.—July 10, page 221.

A. W. P.—We fear it must have gone astray.

R. PORTER.—Thanks. See "Acid Drops."

W. THOMPSON.—Mr. Waterman's reply to your complaint of the intolerable filthiness of some of the C. E. S. lecturers is amusing. However, it is something to find him admitting that "there is some ground for your complaint."

J. BOWEN.—Sorry your absence from town prevented the insertion of your announcement. We shall be happy to insert any other you may send.

R. FORDER, 28 Stonecutter Street, will give full price for *Progress* for Nov. 1885, and Jan. and March 1886.

PAPERS RECEIVED.—La Semaine Anticlericale—Boston Investigator—Open Court—Church Reformer—Lucifer—Western Figaro—Neues Freireligioses Sonntags-Blatt (two numbers)—West Briton—Women's Suffrage Journal—Thus Saith the Lord—Absolute Monism—Our Dear Old England—Thinker (two numbers)—Leeds Mercury—Truthseeker (Leicester)—New York Truthseeker—Leeds Evening Express—Hope (two numbers)—Freidenker—Liberator—Menschenthum—The Union—Daily Telegraph—Anti-Infidel—Church Evangelist—Star of Gwent (two numbers)—Radical.

## SUGAR PLUMS.

MESSRS. FOOTE AND WHEELER are "home again" from Scotland, where they have been spending a holiday, and "fleeting the time merrily as they did in the golden age." Many of our readers will be glad to hear that both are in excellent health, and prepared for a good winter's work.

MR. FOOTE'S holiday was not *all* "idle," as he delivered three lectures at Edinburgh and three at Glasgow. The Edinburgh audiences were fair, the Glasgow audiences very good, and all enthusiastic. Many Freethinkers came to hear the Glasgow lectures from Paisley and other places, a whole party driving over from Greenock, a distance of twenty-two miles. We are glad to see that a strong effort is being made to strengthen the Glasgow Society, and we hope it will succeed.

MR. WEIR, of Edinburgh, is a very enterprising man. He has a newsagent's shop at Greenside, where Freethought is writ large, and on Sundays he lectures at various open-air stations, causing a deal of excitement and doing much good. On Aug. 30 he was arrested by a policeman at the foot of the Mound, conducted to the station, and charged with the awful crime of asserting that "a loon in the third standard might be able to astonish St. Luke." Mr. Weir's bundle of literature was investigated, and it is almost unnecessary to say that the Comic Sketch in the *Freethinker* caused a lot of laughter. Eventually he was released, with an intimation that the higher authorities would be consulted as to the propriety of a prosecution. Probably the higher authorities prefer peace and quietness. At any rate, Mr. Weir is not frightened or abashed. He is a sturdy Scot, with a strong head, a strong tongue, and a strong fist, and he continues to "blaspheme" with his wonted vigor.

THE *West Briton* contains a handsome advertisement of our edition of Ingersoll's *Mistakes of Moses*, for which we are indebted to an unknown "subscriber." Freethinkers would do well to make this volume extensively known in all parts of the country.

THE International Freethought Conference meets at the Hall of Science, London, on Saturday, Sunday and Monday. We trust the weather will be fine and the Conference successful. Mr. Foote will be present on part of Saturday and Monday; he is bound to be at Manchester on Sunday.

THE eleventh annual congress of the American Secular Union will be held at Chicago on Oct. 15 and 16. Delegates from Canada and all parts of the United States are expected to be present.

WE are glad to find that some of our judges are above the petty meanness of punishing jurors for their Freethought by a perfectly useless and insulting detention for the pretended purpose of discharging duties which they are not allowed to discharge. A case occurred in Manchester, the other day, in which a juror was released from attendance when it was ascertained that the law disqualified him from serving. The judge had the good sense not to add injury to insult, and probably regretted that it was not in his power to abolish the legal insult altogether.

ANOTHER encouraging case occurred on Monday. Mr. Ridgway was summoned on the jury at the Sessions House, Clerkenwell Green. When it came to taking the oath, he said he was a Freethinker, and Mr. Fletcher, the Chairman, proposed that he should affirm. Mr. Fletcher then read over to him the words of the affirmation, but they included the expression "religious belief," and Mr. Ridgway explained that he had no religious belief. He was then asked to stand aside for awhile, and as soon as the jury was sworn, Mr. Fletcher called for "the gentleman who said he was a Freethinker," and asked him a few questions. On Mr. Ridgway's assurance that his objection was really a conscientious one, and was not an excuse to get off serving, the Chairman said he did not see what right he had to keep him, and excused him from further attendance. Our office being only a few doors off, Mr. Ridgway called in to acquaint us with the circumstances. If judges and magistrates generally would only be as sensible and considerate as Mr. Fletcher, we should soon see an alteration in the law which insults freethinking jurors, and then allows judges to punish them for being insulted.

MR. FISHER continues his useful letters in the Leeds papers on behalf of Secularism and against the Sabbatarians. He points out that the clergy have as a body almost always been opposed to progress, although, like the vanquished in a tugging match, they have had to move on with, or after, the rest of the world.

HENRY IRVING has said a good thing at Edinburgh. A Highland station-master expressed a hope that he might see the great actor on the same platform with Mr. Stephen Blackwood, a burning and shining light of grace in those parts. "My friend," said Henry Irving, "we are all on the same platform. You look after the trains and take care of the passengers, Mr. Stephen Blackwood labels them for their ultimate destination, and I do my best to amuse and entertain them on their journey."

COLONEL ROBERT G. INGERSOLL and family are trying to keep cool at Marblehead, Mass. Though the colonel has not lectured for many months the Christians hate him as heartily as ever. This is a certificate to his continued good character.

THE statue of Voltaire at St. Claude, in the Jura, was unveiled in the presence of the Deputies and Senators of the Department, M. Spuller, Minister of Public Instruction, and General Grevy, who came specially to represent the President. The Bishops of the diocese had thought of leaving St. Claude on the day of the ceremony, and the clergy there showed angry heat. What makes Monsignor Marpot and his clergy so angry is that the fête was got up by the republicans of the Jura to keep alive the memory of the ardor which Voltaire showed in getting the serfs on the Abbey lands of St. Claude emancipated. The statue is close to the cathedral door, and the bishop can't help seeing it whenever he leaves his house.

PROFANITY is spreading. Beecham, in advertising his pills, speaks of roast missionary and leathery hymn-books, and "tracts that lay like nightmare on the chest."

A FRIEND of ours, who stopped for the minute at an *al fresco* gospel performance, was requested to take a seat. "Thank you," said he, "I should only sit in the seat of the scornful."

"THE Archbishop of Canterbury has gone to the Lake district for a change. His grace, no doubt, wants quiet and rest after the gaieties of the London season."—*Modern Society*.

### OCCUPATIONS IN HEAVEN.

NATURALLY a strong curiosity exists among believers on this subject, and the curiosity is shared even by Freethinkers. Talmage the omniscient has set to work to satisfy our inquisitiveness. He has been preaching a whole sermon on the "Employments of Heaven." He corrects or supplements the very meagre and somewhat antiquated and disappointing details afforded by Scripture with grand revelations from his own inner consciousness.

"What are our departed Christian friends doing now?" is a question which he thinks is "easily answered," although as he admits, "there has come no recent intelligence from the heavenly city, and we seem dependent upon the story of eighteen centuries ago." Talmage's inspiration, of course, overrides that of Scripture, for the latter gives no countenance whatever to the idea that the dead are doing

anything. As far as God's Word may be allowed to guide us, saints and sinners alike appear to remain in a state of suspended animation till the world is burnt up at the Judgment Day. But Talmage knows better than God. He vouches for the fact that the *souls* of departed Christians are in heaven already, although their bodies will not join them to form "an additional heaven" till the Last Day at the resurrection. If Talmage is correct the Judgment has already occurred. The sheep are already separated from the goats, and a fresh judgment occurs with each new death. Doubtless he would say that the bodies are in heaven as well as the souls, if such a falsehood were not too easily exposed by a sexton's spade.

Guided by the "inevitable laws of inference" and of "common sense" (!) Talmage has no need to "speculate" on the proceedings in the "future world." He decides, he proclaims, that God "never eradicates the chief characteristics" of a man's temperament. In heaven we shall be "just as different from each other as we are now different," and Talmage knows with absolute certainty that "there will be at least as many different employments in the celestial world as there are employments here." As many of these employments are of a tedious or even exceedingly objectionable character, one would have thought the number of occupations might have been lessened.

"Departed Christian friends who on earth found great joy in the fine arts, are now indulging their tastes in the same direction." Artists are painting Venuses and Madonnas. Adulterated pigments are unknown, of course, and there is no smell of paint or varnish. The blood of the Lamb probably replaces vermilion and Indian red and crimson lake. It is pleasant to know that there are none of the "limitations" or hindrances of a terrestrial studio. So that the canvas, or the ghost of canvas, is infinite, and the ghost of a brush wielded by the ghost of a painter, develops a kind of omnipotence of its own. Faculty, however, is only "multiplied ten-thousandfold" but is more "multipliant," whatever that may be. Artistic saints who preferred picture galleries to private studios "are now luxuriating in Louvres and Luxemburges celestial." Earthly *bric-à-brac* is now replaced by higher artistic opportunity, such as painting Holy Families or portraits of archangels. It is to be hoped that redeemed photographers will send us down a few stereoscopic slides of the scenery and occupations in those sublimely imitative regions.

Lovers of music are "still regaling that taste in the world celestial." Sandy McGrath and Co., we may suppose, still play psalm tunes on bagpipes improved in power ten-thousandfold; while "millions of souls" with vocal powers similarly increased, practice "Old Hundred" and "Antioch," while "the leader of the eternal orchestra" guides them by the tap of his baton." Of course this fashionable leader wears orthodox kid gloves bleached in the blood of the Lamb. Talmage thinks that "the grand old tunes that died when your grandfathers died, have all gone with them to heaven." Let us hope that the famous tune the old cow died of has had the same happy fate.

Talmage has just a little prudent modesty. He actually admits that he does not know whether the saints have real harps and real trumpets and real organs. But he says he should not be surprised if God made a few real harps and trumpets if he had a mind to. But real instruments would require fingers and breath to play them. Ghostly keyboards would require ghostly fingers, we may presume. Are there ghostly breaths for trumpets and ghostly fiddle-strings and bows for 'celloes and double basses? Or do ghostly fingers play on real organs, or turn the handles of real hurdy-gurdies if God has a mind to have it so?

Defunct soldiers who died in the correct faith are now in "armies celestial." They take part in continual military demonstrations. But who will keep the peace between the different Christian sects? The battles, however, are somehow to be "bloodless, groanless, painless"—that is, they are to have none of the distinguishing features of battles, but to be only theatrical imitations. The work of military angels is thus described: "Angels of evil to be fought down and fought back. Other rebellious worlds to be conquered. Worlds to be put to the torch. Worlds to be saved. Worlds to be demolished. Worlds to be sunk. Worlds to be hoisted." How this incendiarism and demolition of worlds is to be painless and groanless, Talmage does not condescend to explain. Are anaesthetics employed in these world-campaigns, or how else is the freedom from

pain obtained? The armies of heaven come down on earth as "celestial cohorts in the air fighting on our side"—such sanguinary reformers as Joshua and David and Samson being described as among their aerial leaders. "Yonder they are, coming, coming," cries the mountebank orator to his rapt congregation; "Did you not hear them as they swept by?"

W. P. BALL.

(To be concluded.)

### JEHOVAH'S SANCTUARY AT BRIGHTON.

RIVAL fraternities of Christians cannot endure each other's presence. At a service of the "Army of the Lord" at Brighton a woman in an excited condition came off the platform, and hopping on one leg to where Mr. W. H. Bradlaugh, the Evangelist, was sitting, shrieked "Sir, you are full of the Devil. This is the sanctuary of Jehovah. You must go out this instant." The Evangelist was immediately seized by members of the Army and thrown bodily into the street. He applied at the police-court for a summons for assault, but, being unable to give the names of those who assaulted him, it could not be granted.

Bradlaugh the Little now has Christian authority for the consoling belief that he is full of the Devil, just as Elymas was when St. Paul blinded him. But a Christian commonly regards himself as full of the Holy Ghost and his Christian rival as a pretender full of the Devil. Of the two views we suspect the latter to be the more probable, but there is hardly a pin to choose between Devil and Ghost. Both inspire such mischief that they had better be abolished for good.

The magistrates at Brighton have granted a summons against "Elisha." Elisha belongs to the "Army of the Lord" and has been assaulting the Rev. W. H. North, who went to their services. "Elisha" refuses to accept any other name, and as several other cases of assault have passed unpunished because the names of the assailants could not be ascertained, the magistrates after consultation granted a summons in the name by which the fanatic chooses to be known. The complainant witnessed a service in which a girl danced the whole time to the accompaniment of hymns and a discourse, after which she rushed down the hall full of the Holy Ghost and foaming at the mouth. She went to three young men and said they were full of devils, and were commanded by the Lord to leave the building. They did so. The girl then came to complainant and said he was immensely full of devils, and was a traitor and a spy. She ordered him to go out. On his asking the reason, two members of the Army said, "Because the Lord has commanded it." As he was going out in obedience to these orders, he was pushed about, and Elisha took him by the neck, hurting him very much. An assault which he considered indecent was then committed on him by Elisha, who threw him into the arms of another soldier of the Lord, who banged complainant against the wall, breaking his hat. It was a most unprovoked assault. He did not do anything while in the building, but went there to hear what their doctrines were.

On Tuesday Elisha, whose worldly name is now ascertained to be Walter Knott, was fined 40s. and costs for the assault. As he refused to pay, he was sent to prison for fourteen days, with hard labor. At the conclusion of the case another man applied for a summons for assault against Isaac, another member of the Army. An aged man also complained that immorality was practised at the hall, that his daughter had been there, and that the members of the army forcibly prevented him from entering the place. The members of the Army were freely hooted by a large crowd as they left the court, and mud and stones were thrown at them. On Sunday there were disturbances outside the hall, owing to persons being refused admittance. Stones and other missiles were thrown at the building.

### WHY AM I A HEATHEN?

BY A CHINAMAN.

(Continued from p. 287.)

Such implicit confidence have we Chinese in our heathen politicians that we leave matters of jurisprudence entirely in their hands; and they are able to devise the best possible laws for the preservation of life, property, and happiness, without Christian demagogism, or by the cruel persecution of one class to promote the selfish interests of another; and we are so far heathenish as to no longer persecute men simply on account of race, color, or previous condition of servitude, but treat them all according to their individual worth.

Though we may differ from the Christian in appearance, manners, and general ideas of civilisation, we do not organise into cowardly mobs under the guise of social or political reform, to plunder and murder with impunity; and we are so far advanced in our heathenism as to no longer tolerate popular feeling or religious prejudice to defeat justice or cause injustice.

We are simple enough, too, not to allow the neglect or abuse of age by youth, however mild the form. "The silent tears of age will call down the fire of heaven upon those who make them flow."

"He who witnesseth a crime without preventing its commission, or reporting the same to the nearest magistrate is equally responsible with the principal."

"If a stronger man assaults another who is weaker, it is the duty of the passer-by to take the weak man's part." But to Christians

this would be a spectacle merely—one to be encouraged rather than prevented.

A heathen is not allowed to marry unless he is a good citizen, moral, and capable to instruct the children he may be honored with. "Parents are responsible for the crimes of their children." This is an axiom of the common law in Chinese heathendom.

We do not embrace our wives before our neighbor's eyes, and abuse them in the privacy of home. If we wish to fool our neighbors at all about our domestic affairs we would rather reverse the exhibition—let them think we disliked our wife, while love at home would be the warmer.

I would rather marry in the heathen fashion than in the Christian mode, because in the former instance I would take a wife for life, while in the second instance it is entirely a game of chance.

We bring up our children to be our second selves in every sense of the word. The Christian's children, like himself, are all on the lookout for No. 1, and it is a common result that the old people are badly "left" in their old age.

While travelling among the Christians one has to keep his eyes wide open; even then he has to pay dear for his comforts. In travelling in China among the pure heathen, especially in the interior a stranger is not everybody's cow—only good to be milked and then turned loose—but he is the public's guest; his money is a secondary consideration.

As the heathen does not encourage labor-saving machinery, I do not have to be idle if I don't want to, and, as a result, work is more equally distributed.

If a hungry heathen steals a bowl of rice and milk, and oats it on the premises, the magistrate discharges him—as a case of necessity—like self-defence. But he who knows the law and violates it, is punished more severely than he who is ignorant of it.

Christians are continually fussing about religion; they build great churches and make long prayers; and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unsermonised.

Christian talk is long and loud about how to be good and act charitably. It is all charity and no fraternity—"there dog, take your crust and be thankful!" And is it, therefore, any wonder there is more heart-breaking and suicides in the single State of New York in a year than in all China?

The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does, he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors.

The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone.

Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact, only missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen!

(To be concluded.)

### PROFANE JOKES.

DEACON BUCRAG (to Sunday-school class): "Yes, dear children, everything in this world has its use. There is nothing however, small or trifling, that was not intended for some good purpose." Small Scholar (thirsting for information): "What good does the pig's tail do the pig?"

TETZEL, the monk whose sale of indulgences roused Luther's wrath, was asked by a youth to sell him an indulgence to commit a certain sin, of which he intended to be guilty, but which he would not specify. Tetzell sold him one for a large sum. The same evening the youth waylaid the dealer in pardons, robbed him of all his ill-gotten wealth, and gave him a hearty flogging to boot, explaining that this was the crime which he had purchased leave to commit.

THERE were few of the women of Connecticut in the last century who did not keep some sort of a diary. An entry in one of these diaries shows what events were recorded, and also how witty some of the girls of the period were:—"1790. We had roast pork for dinner, and Dr. S—, who carved, held up a rib on his fork, and said, 'Here ladies, is what mother Eve was made of.' 'Yea,' said sister Pattie, 'and it's from very much the same kind of critter.'"

A PRESBYTERIAN minister of some notoriety said; "I never laughed in the pulpit but on one occasion, and that came near procuring my dismissal from the ministry. About one of the first discourses that I was called to deliver, subsequent to my ordination, after reading my text and opening my subject, my attention was directed to a young man with a very foppish dress and a head of exceedingly red hair. In a pew immediately behind this young gentleman sat an urchin, who must have been urged on in his devilry by the Evil One himself, for I do not conceive the youngster thought of the jest he was playing off on the spruce dandy in front of him. The boy held his forefinger towards the hair of the young man about as long as a blacksmith would hold a wire rod in the fire, then placed it on his knee, and commenced pounding his finger in imitation of a smith making a nail. The whole thing was so ludicrous that I laughed—the only time that I ever disgraced the pulpit with anything like mirth."

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A Reply to Mr. Leatham.—II. By W. P. Ball.

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