

THE FREETHINKER

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

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[PRICE ONE PENNY.]



HOLY MOSES!!

“And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.—EXODUS IV., 2, 3.

DO INFIDELS RECAT? —

Mr. SPURGEON has just been preaching at Mildmay Park on the inspiration of the Bible, and standing up stoutly for the comfortable doctrine of damnation. Among the many flashes of truth which came from his pious lips was this, that the accounts of the deaths of infidels were too horrible to read. We quite agree with Mr. Spurgeon. He was never more accurate in his life. But he omitted to add that those harrowing stories were written by Christians. Ask Freethinkers how Freethinkers die, and they answer “quietly and peacefully.” They are absolutely ignorant of those distressing incidents which figure in orthodox stories. But ask the same question of Christians, and they answer “raving mad.” The difference is great, and what is its reason? Why, simply this. Freethinkers speak from facts and Christians from fancies; Freethinkers report what is, and Christians what ought to be; Freethinkers tell the truth, and Christians lie for the glory of God.

We do not bring this charge against *all* Christians. The ordinary run of them are not bad, but soft-headed. They are misled by their sky-pilots, gospel-grinders, and devil-dodgers. These gentry have something more than a cause to maintain. Their trade is mystery, their medium is ignorance, and their policy is terror. Religion began in fear, and through fear it must continue. Hence all this nonsense about infidel death-beds. It is a priestly manu-

facture; it is produced by the same fraud which has disgraced the Christian Church from its infancy; and its object is to frighten the faithful from thinking for themselves. A more base, utterly mean and contemptible deception was never practised upon the ignorance, credulity, and cowardice of mankind.

When these death-bed stories are looked into they always turn out very old, with “an ancient and fish-like smell” about them. Generally the “awful death of Tom Paine” is the freshest that can be mustered. When a more modern one is forthcoming it is always sheltered from criticism by the judicious omission of time and place. Down at Chatham the Rev. S. D. Scammell has been electrifying the godly with a blood-and-thunder story of the death of an infidel named Grainey. This tragic event occurred in 1869 in London, but the true and faithful account of it seems to have been sprung upon the world for the first time in 1887 at Chatham. Mr. Scammell pretends that he lectured on the case in 1869 before the North London Secular Society; but neither Mr. Wheeler, who was then Secretary of that Society, nor any of the old North London Freethinkers, has any recollection of Grainey or Scammell. In vain we ask for some contemporary record of the affair; in vain we ask for the precise time and place; in vain we ask for the names and addresses of the dead man’s relatives. The pious Scammell has a subterfuge for every query. He expects to be believed without evidence, and

affects to regard the demand for proof as an insult. Nor will he entertain the idea of meeting any Freethought leader in discussion. We therefore unhesitatingly write him down as a pious impostor, ready to trump up any story for the success of his craft, and equally ready to slink off when the detectives are on his heels.

Mr. Scammell also reprints the late C. J. Whitmore's tract on "What Becomes of the Infidel Leaders?" and has the audacity to state in a postscript that most of the "recanters" therein referred to were known to himself "during a ten years' residence in London." Now the only names on the list which could in any sense be regarded as "leaders" were, with the single exception of George Sexton, those of men who did *not* live in London. Evidently, therefore, the noble Scammell has overreached himself again. That he may have known such obscure creatures as Crouch, who was expelled from a South London Secular Society for dishonesty, and then turned Christian, is quite conceivable; but his knowledge of Joseph Barker or Charles Southwell, or even Thomas Cooper, must have been as solid and extensive as his knowledge of Grainey.

Charles Southwell apparently did not recant in New Zealand. Joseph Barker was "everything by turns, and nothing long." Thomas Cooper and George Sexton remain. Their conversion to Christianity, like that of the utterly obscure persons who follow them on the list, is easily understood—"My poverty and not my will consents." Freethought is not "a paying game," and it was, if possible, still more unprofitable twenty, thirty, and forty years ago. Our movement requires men who can brave every species of insult, face prison, work like galley-slaves, and sometimes half-starve into the bargain. Weaklings try to serve it, and fail. Then comes the Christian tempter with a handful of gold. They get converted perhaps, and a ocean of triumph rings through the Christian camp. Thomas Cooper, for instance, may have been honest; but he embraced Christianity with a knowledge that his position would improve, and directly he was converted he received a handsome subscription of a thousand pounds.

Ratting for a consideration is not unknown in Christian history. Ratting through fear and weakness is *well* known. Some Christians stood firm under Pagan persecution; but, as Gibbon says, "In every persecution there were great numbers of unworthy Christians who publicly disowned or renounced the faith which they had professed." What wonder then, that two or three Freethinkers in forty or fifty years should go back to the Christian kennels for a bit of meat? These few were the exception. All the rest stood firm.

Mr. Scammell and his kind also forget that almost every Freethought leader, as well as nine-tenths of the rank and file, were brought up as Christians. Consequently they have renounced Christianity. We are pointed to a dozen men who have gone back to Christianity from Freethought, and we point to thousands who have come over to Freethought from Christianity. The question, therefore, that needs discussing is, not whether Infidels recant, but whether Christians recant. That they do might be proved from the members' list of every Secular Society.

Mr. Scammell's army captures a dozen prisoners from ours, all of them deserters, and he cries "Hallelujah!" Our army captures thousands of prisoners from his, in open fight, and he says "That's nothing."

Freethought leaders worthy of the name, and properly acknowledged as such, are never converted. Whitmore's lying list, vouched for by the worthy Scammell, has to go back a generation. Why have no conversions taken place since? Has the Lord's arm lost its power, or are the clergy played out as missionaries? Why is not Mr. Bradlaugh converted? Or Mrs. Besant? Or Joseph Symes? Or Colonel Ingersoll? Or W. W. Collins? Or Touzeau Parris? Or George Jacob Holyoake? Or A. B. Moss? Or G. Standing? Then there are writers like J. M. Wheeler, "D," W. P. Ball, J. M. Robertson, and a dozen others; and why are none of these converted?

This "infidel recantation" business will not cease because it is exposed. The men who carry it on know that few of their dupes will be disabused. They feel safe therefore, and when they are challenged they put their tongues in their cheeks. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

G. W. FOOTE.

CHRIST'S PARABLES.—IV.

THE GOOD SAMARITAN (Luke x., 30—37).

IT is an agreeable change to find a Christian parable of which all good people can approve. Everybody—except, perhaps, the more bigoted Christians who piously hate and persecute the Jews—will bless the "Good Samaritan" who binds up the wounds of the plundered Jew who lies helpless by the roadside, carries him to an inn, pays the host for his support and nursing, and promises to pay whatever further sum may be required. The circumstances are such that benevolence may be fully indulged without any harassing fear of the evil consequences which injudicious benevolence so often brings in its train. The helpless Jew is not the victim of his vices or follies, but of circumstances beyond his own control. He has fallen among thieves who have stripped him and left him half dead. No philosopher can point out that the curse of pauperism will be encouraged thereby as by the ordinary Christian injunction and practice of wholesale and indiscriminate alms-giving. Nor will the scientific philanthropist have the disagreeable duty thrust upon him of showing that the temporary pleasure of giving or receiving relief is far outbalanced in the long run by the evils caused by undermining the spirit of self-reliance, and by weakening the springs of industry, thrift, parental responsibility, and so forth; and, above all, by fostering the incompetent and reckless in a rapid multiplication which, if not checked by the more rigorous laws of nature, would continually lower the average quality of the community, and swamp all the efforts and labors of the worthier portion of the community in a perpetually increasing flood of misery and degradation. No, the case is one that the Charity Organisation would accept as its ideal of useful and judicious benevolence. The parable and its teaching are morally unexceptionable. Christ actually rises to a level often attained by Pagan writers. For once, his pious fiction is not immoral or fallacious.

Besides this surprising correctness of teaching and example, what other features are to be noticed in this parable of Christ's? Above all, that it has absolutely nothing whatever to do with religion except by way of disparagement! The parable is a lesson in Secularism, in the wide humanity that cares nothing for conflicting creeds and pious prejudices. The ministers of religion—the priest and the Levite—behold the pitiable plight of their co-religionist, and they coldly and heartlessly pass by on the other side, leaving him to perish, naked and wounded, for want of a little help. The professors of religion are the practisers of a contemptible selfishness even towards their own supporters. If a Freethinker had thus scathingly depicted the hypocritical callousness of the representatives and teachers of religion, Christians would denounce the satire as a malignant libel. But it is Christ who speaks, and Christians have to bow their heads reverently to his words, and neutralise them or reverse them by other means than plain open defiance.

When the professors of the one true religion established by God break down in common humanity, however perfect they may be in religious observances, who is it that steps in to befriend the helpless and deserted? It is a heretic, an outcast, a man of the despised and piously-boycotted nation with whom God's people will "have no dealings." The despised and rejected Samaritan shows a native goodness of heart which a life-long practice of orthodoxy has failed to develop in the ministers of religion.

The parable is the reverse of a religious one. It is a moral one. No considerations of God or a future life enter into the conduct of the Good Samaritan. He does not pray, he acts. He puts aside religious prejudice and religious hatred. He comforts and restores his wounded enemy despite religious differences. Will God do as much for his own children when he sees them in infinitely worse distress, writhing amid the flames of hell? Will he pour oil upon their wounds, or only upon the inextinguishable flames? Will he carry the victims to a comfortable abode and provide for them till their moral or physical wounds are healed? No! God is no Good Samaritan. He leaves such work of sympathy and help to the human heretic. Religion only gives help upon its own terms and to its own friends—and then it mostly only *promises* it in a distant future which may never come.

W. P. BALL.

ACID DROPS

THE Rev. Edward White has been presented by his admirers with two documents. One is a flattering address, and the other a substantial cheque. The address is good, but the four-figure cheque is better; at least that is our opinion, and we dare say Mr. White agrees with us.

A THOUSAND pounds! As Shylock says, 'tis a good round sum. Had Jesus Christ received such a donation during his last visit to Jerusalem, Judas would not have rattled for thirty shillings; there would consequently have been no Crucifixion, no Resurrection, and no Ascension. What a lucky thing it was, from the orthodox point of view, that Chancellor Judas did not book a big subscription to the Army funds just before that famous Passover.

HOWEVER, we don't begrudge Mr. White his cheque. He has worked hard, although for a cause we detest; and if his admirers shell out accordingly, we have no reason to grumble. Still, we do feel called upon to make a remark on what Mr. White said in expressing his gratitude. He said that a long study of Holy Scripture gave him "a perfect confidence in the old foundations of evangelical faith," and that "if Christianity were cleared of its corruptions and were presented before the world as it was at first, no rational scepticism could stand against it."

Now this is the truth upside down. Present Christianity in its primitive simplicity, with all its childish belief in miracles, prayer, the Second Advent, and so forth, and rational scepticism would dispose of it in no time. The real difficulty of rational scepticism is to oppose the more modern Christianity, which means anything or nothing, which is as intangible as vapor and about as lucid.

A WORD more. Christianity "as it was at first" is dead against thousand-pound cheques. Labor not for the meat that perisheth; lay not up for yourselves treasures on earth; blessed be ye poor; woe unto you rich;—such is the Christianity of Jesus Christ "cleared of its corruptions" in the shape of superfluous cash. Mr. White and ourselves disagree; and perhaps we ought not to set our own views against his, for he has evidently read the Word of God with more profit than we have.

DR. VAUGHAN, the Catholic Bishop of Salford, is a good-looking fellow, and being unmarried, like all Romish priests, he is a great pet with a certain section of the female population of Cottonopolis. But even a ladies' favorite (we say it with all deference to the sex) can talk consummate nonsense. Dr. Vaughan has been holding forth to his brother clericals on Cremation. He ventured to differ from the scientific authorities, who assert that cremation is the only effectual way of disposing of the dead. Well, this is a free country, at least to Christians; and a bishop can differ from scientists on a scientific question, without fear of anything worse than the derision of what Huxley calls "properly educated persons." But a bishop cannot expect immunity from criticism. He falls foul of cremation, but he doesn't answer Sir Henry Thompson. Nor does he present any alternative but the present custom of burying; and surely nothing can be more unscientific than to decompose a corpse by enclosing it in a strong air-tight coffin, and putting it ten feet underground. Wet and worms do their work slowly, and the long process of decomposition in such circumstances is so disgusting that anybody, with an ounce of imagination, who tries to realise it, must shudder and feel sick. Besides, burying does not dispose of corpses. They rise again, like the murdered man in *Eugene Aram*. Earth will not retain them. She sends them up from her bosom in the shape of noxious gas and fever germs.

DR. VAUGHAN was quite right, however, in saying that Christian tradition was wholly against cremation. But Christian tradition was wholly against many things the world has adopted. It was wholly against Galileo and the new astronomy, but the world has canonised Galileo as a hero of science, and it teaches the new astronomy in every school. It was wholly against geology and biology; but Lyell and Darwin have triumphed for all that. It was wholly against the use of chloroform in confinements; indeed, the Edinburgh Presbyterians denounced the use of this drug as an interference with the curse of God upon Eve and her daughters; but even Presbyterian ministers are glad to use it now when their wives have "a bad time." Christian tradition is against every reform; it is the protest of the darkness against the light; but the sun rises all the same, and the golden shafts of Apollo disperse the armies of the night.

"THE revival of cremation," says Dr. Vaughan, "is, in some cases, due to hatred of the Christian religion." Well, now, that is the funniest theory we ever met with. Evidently the Bishop of Salford is a very deep thinker, though in some respects he is very shallow. Suppose he looks at it in another way. May it not be that people don't go in for cremation because they hate Christianity, but hate Christianity because it opposes cremation and every other reform?

Does not Dr. Vaughan know that bodies do decompose in the

grave as well as in a crematorium? Does he not know that one process is quick and clean, and the other slow and dirty, but both come to the same thing in the end? Doubtless he is aware of this, for even a Catholic Bishop must be supposed to know as much physics as an ordinary schoolboy. Yet, at the same time, he is also aware that thoughtless people (all of them Christians and the worst of them Catholics) do fancy that the corpses they bury lie in the grave unaltered till the day of judgment. And that ignorant or thoughtless fancy is a great assistance to the orthodox doctrine of the resurrection of the body. That is why the Church fights hard for the present mode of interring the dead. With the selfishness of theology, it would poison half the world sooner than bate a jot of its dogmas or acknowledge its fallibility.

A WOMEN'S CONGRESS is now sitting at Washington to discuss Education, Philanthropy, Temperance, Political Conditions, Industries, and other subjects from the female standpoint. Good! Very good! But why is every day's sitting begun with prayer? To what God do the ladies pray? If to the Bible God, they are flying in his face. Has he not distinctly, through his holy Apostle Paul, forbidden women to gad about in search of information and improvement? Has he not told them to submit to their husbands in all things, and, if they want to learn anything, to ask it of their good men at home? We are glad to see the ladies find the divine ordinances a little out of date, but we cannot help smiling at their devotion to the old deity, as though he had never made a mistake in his life. Evidently religion dies hard, in the female breast especially.

THE Rev. George Bond, Vicar of Farnworth, near Widnes, is charged with having been drunk on various occasions. The Ecclesiastical Court of Inquiry, after investigating the case, decided that proceedings ought to be instituted.

HERR STOCKER, the Court Preacher, has been violently attacking Sir Morell Mackenzie in his journal, and he is distributing his attack by thousands gratuitously. This bigot's savage attacks upon the Jews had to be repressed formerly by the Crown Prince, who is now Emperor. His malevolence he counts as Christian patriotism.

GOD has been very liberal with floods and blizzards and avalanches lately. The town of Szatamar, in Hungary, is in ruins through the vast floods, and several other towns are threatened with hourly destruction. It is now estimated that over a hundred thousand Chinese people have been drowned by the floods, and about a third of China is suffering from more or less acute distress. Yet Christians tell us that "the Lord is very pitiful, and of tender mercy" (James v., 11). He drowns thousands, swallows thousands in earthquakes, and kills millions of his children by famine, and then takes care to let us know that his tender mercies are over all his works.

THE Salvationists persist in defying the law at Torquay. A number of their friends were charged with wilfully obstructing the police while conveying convicted Salvationists to prison. One man was fined 20s., with the alternative of 14 days' imprisonment, for stopping the omnibus containing the prisoners by seizing the horse's head. While ready to rescue their members by force, and to get summonses withdrawn by promises which they do not keep, these Salvationists do not care to exercise their legal right of appeal.

MESSRS. NICHOLSON, the distillers, have given £500 to clear off the debt on Clerkenwell Church. Gin and Gospel flourish together, and Spirit crieth unto Spirit, "We are kin."

THE Young Men's Christian Association has a mortgage debt of £9,000, and the financial deficit in its yearly account will be over £500. Why don't they send round begging letters to the brewers and distillers? With all its attractions, the association can only muster 1,318 members where the Polytechnic Association counts over 7,000. A writer in the *Christian Commonwealth* notices that "It is terribly difficult to work up any kind of athletic club in the Y.M.C.A., for athletic men as a rule hold aloof from the association altogether."

A FEW days ago a French madman named Vital, living at Lannepax, in the department of Gers, stunned his mother by beating her on the head, and then strangled her. He was in a state of religious frenzy, and when arrested expressed the hope that God would reward him for his meritorious act.

THE Rev. William Mules, of the Reformed Church of England, Monton Road, Eccles, is a nice sample of the religious rogue. It appears he was educated for the Wesleyan ministry at Didsbury College, but finding an opening in the Reformed Church of England at Warrington, he left the Wesleyans and married a lady with money. Popular as a preacher, his church became known as "Parson Mules's Cathedral," and the congregation had to engage the services of an assistant. This worthy had not been long in Eccles ere he noticed what he considered highly improper conduct between Mr. Mules and Miss Jane Breckenridge, a teacher in the Sunday-school, in whom the man of God took a pastoral interest. This conduct he faith-

fully reported to Mrs. Mules, with the result that a row ensued, and the assistant was dismissed. Matters, however, soon came to a crisis. The minister secured all the loans he could from his congregation, Miss Breakenridge got a new set of false teeth on tick, and the pair left by different routes for Liverpool. Mrs. Mules does not think divorce proceedings compatible with the Christian profession, but she will apply for a judicial separation.

At the Evangelical Alliance Meetings the Rev. H. W. Webb-Peploe, M.A., gave a powerful address directed against the "horrible doctrine," as he termed it, of eternal torment. He said that it was sad to have to confess that, after eighteen centuries of civilisation, the one great charge laid upon ministers of the Gospel was to clear their God of an awful charge of being unjust and tyrannical. While repudiating the orthodox doctrine as the work of Romish priests, the reverend gentleman has to notice that those who reject it branch off into five distinct theories, namely, conditional immortality, eternal hope, annihilation, Christadelphianism, and universal restoration. But how misleading and incomplete the Bible must be to teach Christians the general belief in everlasting hell-fire, and then to leave them without any information but their own guess-work when at length they are compelled to abandon this horrible teaching. Why did God deceive Christians thus? Is systematic lying permissible in a God? And why does he leave them helplessly ignorant when they find out the divine swindle?

In a semi-sensible paper on "Missions to the Heathen," the *Family Herald* points out the absurdity of sending out the talked-of Red Sea Mission. It points to such a village as El Wedj, where no case of drunkenness has ever been known within the memory of man, and where, although there is a magistrate, there is no pauperism and no crime, and asks if it is worth while to send a missionary to such a place.

OVER 500 sheep were frozen to death on the moors near Sheffield. Christians tell us that God tempers the wind to the shorn lamb. Why did he not temper the wind and the frost to these sheep, and to many more that have perished of cold and hunger during the winter?

GOD has killed four thousand Chinese people in Yunnan with an earthquake. Two large towns have been destroyed. The shocks were spread over a period of nearly three weeks.

GOD has also comforted the Baltic provinces of Prussia and Russia with extensive inundations, attended with loss of life. At one place fifteen volunteers who were carrying food to a starving village surrounded by the floods were drowned. Perhaps God resented such an interference with his benevolent intentions.

TOWARDS the end of last year the Rev. S. D. Scammell, F.R.G.S., Pastor of St. Andrew's Presbyterian Church, Chatham, told a terrible story of "Grainey, the leading Infidel," who was said to have been "well known in London." On his death-bed, this leading infidel sent for Mr. Scammell and said: "Fool that I am! I have been fighting against God; and now he will have his revenge!" No time or place were mentioned in the report, and we could only appeal to our readers if anyone knew anything of this leading infidel. Mr. Scammell, in replying to Mr. Foote and Mr. Bradlaugh, now says that in 1869, at the time of Grainey's death, he gave an account of it at the meeting place of the North London Secular Society. Now it happens that Mr. Wheeler was, in that year, secretary of the North London Secular Society, and he has no remembrance of either Grainey or Mr. Scammell, nor did he ever hear of either from any members of the Society, with some of whom he was intimate for many years, both before and after that date. It is strange that this awful warning never reached our sub-editor until 1887.

THE Church Missionary Society is grieving over the desertion of Mr. Duncan at Metlahkatlah, in British American territory. After seven years of troubled relations with the society, he has taken away 500 of his Indians to Alaska, in United States territory, where they have publicly forsworn their allegiance to Queen Victoria, and proclaimed themselves citizens of the United States. Before they left they wrecked all the mission property, leaving the iron church and other buildings in ruins. This information, being derived from the *Rock*, is hostile news, and it does not condescend to explain the grievances which led to such a revolt against missionary tyranny.

SOME of the Christianised Indians, it appears, "apostatise" and return to their heathen superstitions; for the *Rock* notices that the loyal Christian natives at Metlahkatlah sent an earnest remonstrance to some of their brethren who gave up the Christian superstitions to resume the native article.

At the Greenwich police-court the Rev. T. R. Smithson, proprietor of the Lee Grammar School, was sentenced to a month's imprisonment for a brutal assault on Mr. Fowles, a professor of music, who accompanied his mother to the Grammar School in consequence of some correspondence about Mr. Fowles's younger brother, who was a boarder. At the interview the clergyman scandalously insulted Mrs. Fowles, and threatened to shoot her

and to murder her. When her son said he would go for a policeman, the clergyman's wife and her sister rushed into the room and caught hold of him. The clergyman himself then struck Mr. Fowles in the eye while thus helpless, seized him by the throat, and kicked him and knocked him about most savagely. The "ladies" held him while the brute in holy orders assaulted him and threatened to murder him. The defendant, on his own behalf, swore that he was a truthful man and a good man, and he did not use the expressions attributed to him. He threatened to "hoot" Mrs. Fowles, not to shoot her, and Mr. Fowles, he said, struck him with his umbrella first. The magistrate evidently perceived that the reverend blackguard was a thorough liar. He said the assault was about as brutal and unprovoked as could well be imagined, and the defendant had called Mrs. Fowles a name which was disgraceful, and for using which common people in the streets were punished. He therefore should send the defendant to prison for a month, without the option of a fine.

CLERGYMEN don't like their own tithe-collecting tactics employed against themselves. The Rector of Wyton, Huntingdon, has to pay £25 out of his incomings to the Queen Anne's Bounty Office. The sheriff's officer went to the rectory and took possession, handing the Rector a comforting intimation that if the £25 and costs were not paid the Rector's body was to be delivered to the Governor of her Majesty's prison at Cambridge. The *Rock* agrees that this clergyman has a grievance, though it cannot see the grievance of dissenting farmers in Wales and Kent, who protest so vainly against compulsory tithes in support of a Church they dislike. The Rector says the incomings of his living amount to £203 and the outgoings to £323, leaving him to meet a deficiency of £120 out of his own private purse. Probably there is deception in the statement—accumulated back debts and extra first-year's charges being treated as if they were a continually recurring annual charge.

AT Leavenworth, in Kansas, a new regulation has been passed under which the pious quacks who practise "Christian science," or the faith-cure, will not be allowed to practise without first taking out a five hundred-dollar licence. If only that Leavenworth council had been in authority when J. C. was on his faith-healing mission, casting out devils in Judæa, where would be our holy religion to-day?

THE wife of the vicar of St. John's, Weardale, fell dead while her husband was preaching. When he left the pulpit and entered the vestry he found her stretched lifeless on the floor. If this had occurred to the wife of an Infidel lecturer, what a lesson the *Christian Herald* would have drawn from it.

THE Protestant Alliance is circulating a petition in urgent protest against Mr. Bradlaugh's Oaths Bill, which is described as abolishing all recognition of Almighty God. The *Rock* recommends its readers to lose no time in collecting signatures. How good these Christians are in defending their own prerogatives and refusing the rights of citizens to those who do not share their religious beliefs.

BENJAMIN BARRETT, the pious chapel-burglar who was caught in the Salvation Army Refuge at Limehouse, and who thanked the Lord he was innocent, has been sentenced to five years' penal servitude. He will now have plenty of leisure for thanking the Lord to his heart's content.

THE Rev. G. F. W. Ellis, rector of Wetheringsett, Suffolk, has been arrested on a charge of solemnising matrimony by feloniously pretending to be in holy orders. The police declare that the prisoner forged his certificate of ordination and the seal of the bishop, and that he has followed a career of imposture and fraud for years. After filling a number of clerical posts, he married Miss Raulin, whose father presented him on his marriage with his present living, valued at £910 per annum. Bail was refused.

CANON GIRDLESTONE quotes a saying of an aged saint—"When you get to the science of the last day you will find it very much like the science of the Bible." Yes, both are rubbish, and thoroughly untrustworthy.

THE *Rock* learns with "unlimited satisfaction" that the Royal Assent has been refused to the New South Wales Divorce Extension Bill. Thus religious prejudice delights in domineering over people so far removed as to be on the other side of the globe. Why should not our Australian cousins make their own laws without such bigoted interference? Such intermeddling sows the seeds of discontent and revolt, but religious people care little for that.

SPURGEON has been standing up for the "unchangeable Gospel." He says that if the Lord wished to alter his revelation he would personally superintend a revised edition. Spurgeon allows that "they did not understand all the Bible, that there were teachings in it which did not please them, and parts which made them shudder; yet they received it because God had said it. The mouth of the Lord had said it, and there was an end of the matter." This is the old children's game of "Shut your eyes, open your mouth, and see what God will send you."

MR. FOOTE'S LECTURES.

Sunday, April 1, South Place Institute, Finsbury, E.C., at 4, "The Gospel of Secularism."

APRIL 8, Plymouth; 15, Huddersfield; April 22, Liverpool; 28, Chester-le-Street; 29, South Shields.

MAY 6, Camberwell; 13, Hall of Science, London; 20, N. S. S. Conference; 27, Hall of Science, London.

TO CORRESPONDENTS.

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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. 7¹/₂d.

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.

T. D. G. HINDLEY.—Parsons are paid from the tithes which are administered by an Ecclesiastical Commission appointed by Parliament. Tithes are of the nature of a tax upon the produce of land. The Liberation Society, Sergeants' Inn, Fleet Street, has several pamphlets on the subject. The most useful work is *The Case for Disestablishment*, price 2s. Thanks for cuttings.

J. FIRTH.—Yes, we saw the *Pall Mall* interview with Mr. Bradlaugh. Like you, we very much dissent from his view, if it is his view, of the N. S. S. That Society is not organised simply to break down the legal disabilities of Freethinkers; as its principles testify, it aims at many other objects. This being so, we cannot share Mr. Bradlaugh's opinion that the N. S. S. should melt into the infinite azure of the past when religious privileges are abolished. Religious superstition will still remain to be extirpated, and if the N. S. S. is not formed to do the work it should plainly say so, instead of saying the very opposite, in its "Principles and Objects." For our part, we think Mr. Bradlaugh must have been misrepresented. He has not published any correction, but of course he is very busy.

W. MALINS.—Pleased to hear you find the *Freethinker* so useful in unsettling your Christian friends and turning them towards Rationalism. The Birmingham *Daily Mail* is behind date in its comments on the Boothites. Their Hallelujah Railway business is many years old.

MESSRS. WILSON, news-vendors, Station Road, Workington, supply all kinds of Freethought literature. We thank the correspondent who sends us this information. His letter gives us real pleasure, but we refrain from printing his name, although his letter is not marked private, as we think the disclosure might do him an injury.

W. H. MORRIS.—Always glad to hear from you. Sorry you did not call when you were in town. We don't object to the Bristol *Times* and *Mirror* reprinting some of our profane jokes. Tory papers want a little spicing.

J. E. D.—The American papers do report that Gladstone intends to reply to Ingersoll. We shall see what we do see. But, in our opinion, Gladstone isn't G. O. M. enough for such a job. Carrying a Home Rule Bill is child's-play to answering Bob Ingersoll. We don't know what Mr. Rider Haggard's religious opinions are. If he's a sensible man he isn't overloaded with them.

J. COWLING.—The cheaper edition of Morison's *Service of Man* is well printed and bound. The type is very readable.

E. C. F.—We do not know of any Freethought societies in Cornwall. What Freethought exists there is scattered.

W. G. GILES.—See "Acid Drops." Thanks.

OLD FREETHINKER (Portsmouth).—Glad to hear the *Freethinker* has been of service to you, and that you pass it about. As you say, even those who revile it often like to read it on the sly—especially when somebody else has paid for it. Thanks for the cutting. See "Acid Drops."

PAPERS RECEIVED.—Lucifer—L'Union Démocratique—Le Journal du Peuple—Freidenker—L'Union des Libres-Penseurs—Jus—New York World—Liberty—Menschentum—American Idea—Boston Investigator—Eastern Evening News—Bradford Observer—South Birmingham News—Faithful Words—Western Figaro—Freethought—Independent Pulpit—Neues Freireligiöses Sonntags-Blatt—Burton Chronicle—New York Herald—Portsmouth Evening News—Newcastle Daily Leader.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

SUGAR PLUMS.

MR. FOOTE does not lecture on the Secular platform to-day (April 1). But, by special invitation, he will deliver a lecture in the afternoon at South Place Institute. Time, 4 o'clock; subject, "The Gospel of Secularism." This is one of a Sunday afternoon course at the Institute, representing all shades of Liberal thought. The admission is free, and Secularists should take the opportunity of bringing their friends. Music before lecture.

Art and Morality is the title of Colonel Ingersoll's last article in the *North American Review*. It is a fine essay, and though the subject is an old one, the Colonel's treatment of it is novel. Full of fine poetry and noble thoughts, this essay is sure to interest many of Ingersoll's English admirers. There are some cutting remarks on pious poets and missionaries, and the

prudery of godly people who look round for the Devil when they approach a nude statue. We have reprinted it in pamphlet form, on good paper, price twopence.

MR. BRADLAUGH has been singularly fortunate in the members ballot for Bills this session. Both his Oaths Bill and his Pension Bill have passed the second reading, and if he does not lose ground in Committee he will score two big successes.

ACCORDING to the Bible, as well as old Christian belief and practice, the Lord presides over such agencies as the Parliamentary ballot, which is only a form of casting lots. Mr. Bradlaugh must therefore be in the good graces of Jehovah.

THE London Secular Federation has held two very successful social parties, one at Milton Hall, and the other at the Camberwell Hall. Both parties were select, in the sense that they were confined to Freethinkers and their friends. More of these gatherings will be arranged for in various parts of the metropolis.

MR. R. O. SMITH, the honorary treasurer, has received the following subscriptions for the London Secular Federation, per H. Barratt, Kilburn:—Barratt, 5s.; Quinney, 1s.; Cayford, 1s.; Durrant, 1s.

DR. MCCANN's four lectures at the London Hall of Science are over. He delivered the last on Thursday, March 22, to a good audience. His critics were Mr. G. Standing, who spoke with fluency and effect, and Mr. G. W. Foote. The London Secular Federation has done well to see that Freethought was properly represented at each of these meetings. Dr. McCann may have heard nothing fresh, but his chairmen have looked as astonished as Paul could have been when he had that Damascus sunstroke.

DOUBTLESS the Christian Evidence Society will make the most of this effort in its annual report. There will be the usual touching reference to the great good that *must* flow from such lectures, and the usual mysterious allusion to the souls who have undoubtedly profited by them, and, it is hoped, have been led into the way of salvation.

Bible Heroes, Nos. XV. and XVI., will be ready next week. They will include the doings of David, the man after God's own heart; his intrigues, amours, murders, and other godly achievements.

MR. FREDERIC HARRISON has added his tribute to the memory of James Cotter Morison. Speaking at Newton Hall last Sunday, he said that the Positivists were met "to give utterance to their sorrow and sympathy, to recall to each other's memory how much in him was lovable, how much of promise they had lost, how many words of fine suggestion and true feeling he had bequeathed to humanity." Referring to Morison's last illness, Mr. Harrison quoted from a letter to himself, in which death was alluded to as "rather a boon than a pain."

So far so good. But it is a pity that Mr. Harrison fell foul of Morison for his strong sentence on "moral responsibility" without understanding it. Morison meant, and indeed explained, that what is generally intended by "moral responsibility" is only a legacy from bad metaphysics, worse theology, and social despotism. He urged that causation applied to man's nature as well as outward nature, and that instead of punishing and denouncing bad men we should try to make good ones. Mr. Harrison has a right to attack *this* notion if he pleases; but he should not indulge in moral high falutin', and fancy it a serious argument.

MANY who subscribed to send Mr. Wallace Nelson out to Australia will be gratified to learn that he has arrived there in improved health, and has lectured (Feb. 26) on the Freethought platform at Melbourne.

ACCORDING to a Christian contemporary, 75 per cent. of the young men in the United States are never seen inside a place of worship; while only 15 per cent. can be called regular attendants, and but 5 per cent. are communicants. What comfort does the Christian draw from this account of the American young men? Three out of four never enter church or chapel, and only one out of twenty is a thorough Christian.

"ONE thing I have against the Church," says Sam Jones, "we are too slow; the Devil can run a mile while we are pulling on our boots." As the Devil means science and education, the eminent revivalist's opinion of the sickness of the modern Devil is an encouraging sign.

THE *Bradford Observer* reports the presentation of a testimonial to Mr. Joseph Thornes, formerly secretary of the Bradford Secular Society, prior to his departure for New Zealand.

AN Indiana paper gave the following anecdote of Pagan Bob: "Colonel Ingersoll, while walking in front of the hotel, was approached by 'Rooster,' the cross-eyed little newsboy, who is about two feet high, and a most forlorn-looking little fellow. 'Take a paper, sir?' he said, holding up one to the gigantic Pagan,

'take a paper, sir? All about Ingersoll.' 'Ingersoll!' said the colonel, 'what's Ingersoll been doing?' 'I dunno, sir,' said Rooster, hopelessly, 'but something orful, I expect.' The colonel took the paper, and gave the astonished boy 75 cents. as a reward for his unconscious humor."

THE numbers of the *North American Review* containing Colonel Ingersoll's articles republished as "Faith and Fact" and "God and Man" went through so many editions that the proprietors have, it is understood at great expense, induced Mr. Gladstone to take up the cudgels on behalf of Christianity. No less a name, it was felt, would draw equally well with that of the great Pagan. The grand old man is always ready to rush into the theological arena, but after his many falls in the controversy with Professor Huxley, it is something like foolhardiness for him to engage with so sturdy a wrestler as Colonel Ingersoll.

In France the Commission on the Budget in the Chamber of Deputies proposed the unqualified rejection of all votes of credit for public worship, except a sum of thirty million francs for life pensions to ecclesiastics now in office. This significant proposal was too radical for the Government, yet it was supported by 180 votes—that is to say, the majority of the Republican party. Large reductions, however, have been made in the sums allotted to religious purposes, and among other things the moneys granted to the Protestant Theological Faculties will cease. Dr. Pressensé, despite his professed advocacy of the complete separation of Church and State, at some future time when he himself will not feel the blow, is very sore. He calls this "a truly hateful policy," and says that the Conservative Catholics who agreed to this suppression of the Protestant Faculties are sharpening the knife to cut their own throat. So be it!

THE *Independent Pulpit*, of Waco, Texas, begins its sixth volume with the March number. It provides its readers with a variety of interesting articles, among which we may mention "The Resurrection Myth" and "Christianity Founded on a Dream." It also reprints one of Mr. Wheeler's papers on "Morality and Religion."

BUDDHISM AND CHRISTIANITY.

SIR MONIER WILLIAMS has been giving a series of Duff lectures, designed for missionary purposes, at Edinburgh, on the subject of Buddhism. His special qualifications are not very apparent. He is a Sanskrit rather than a Pali scholar, and the orthodox character of his Christianity precludes his dealing with the subject of a rival religion in a spirit of impartiality. The exclusive claims of Christianity are incompatible with the doing of simple justice to any other of the rival faiths of the world. As a Christian, Sir Monier Williams is bound to believe that Christ is "the way, the truth, and the life"; that all who ever came before him were "thieves and robbers"; that he alone brought into the world all truth necessary to salvation, and that there is no other name under heaven whereby men may be saved.¹ As a member of the Church of England he is additionally bound by its articles to hold "That works done before the grace of Christ and the inspiration of his spirit are not pleasant to God," and that "they also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature."²

Buddhism is a ticklish subject to the Christian apologist. The supernatural and exclusive claims of Christianity are not easily reconcilable with the facts presented by that religion. Waiving the question of the number of existing Buddhists—a subject upon which we prefer the estimates of Max Müller and Rhys Davids to that of Sir Monier Williams—it is indisputable that Buddhism is older than Christianity and that it has altogether moulded and influenced the lives of more people for a longer period than the faith in Jesus Christ. It is also beyond dispute that Buddhism anticipated Christianity in teaching the doctrine of universal brotherhood, the return of goodness for evil, the practice of purity, humility, self-denial and other supposed peculiarly Christian virtues.

Sir Monier Williams admits that "unquestionably there were in the Buddhist moral code things which were true, honorable, just, pure, lovely, and of good report," but complains that "there is no true idea of sin as displeasing to God." Buddhism taught essentially the same ethics as Christianity and, as we believe, in a superior form. The maxim of the Dhammapada, "Let a man overcome anger

by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth," is decidedly preferable to the gospel saying, "Resist not evil." Aware of the similarity of teaching, Sir Monier Williams says:

"The grand difference between the morality of Buddhism and the morality of Christianity was not in the letter of the moral precepts, but in the principle brought to bear upon the application. The foundation of Buddhist morality was applied to pride and self-esteem; the foundation of Christian morality was applied to gratitude to a living, personal God. Buddhism bade men be righteous for their own sakes and for their own self-respect; but Christianity said: Be righteous for the sake of the unspeakable gift of life given to you and operating in you."

What Sir Monier Williams regards as a defect in Buddhism commends itself to us as a merit. Instead of basing duty upon incomprehensible dogmas, it sought to found it on the nature of man. The name of God has sanctified every kind of villainy, and to substitute the idea of sin as an offence against our fellow-beings and our own self-respect for that of its being "displeasing to God" is a vast improvement.

Sir Monier Williams will not allow that Buddhism is a religion at all. He says:

"It refused to admit the existence of a Creator, or man's sense of dependence on any higher power; it denied any eternal spirit or soul in man; it acknowledged no external supernatural revelation; it had no clergy, no prayer, no worship, no true idea of sin, or of the need of pardon; and it condemned men to suffer the consequences of sinful acts without hope of help from any higher being."

Yet on the testimony of the best authority, Gautama the Buddha taught the highest morality the world had then known. Here is another proof that there is no necessary connection between morals and supernaturalism. But, says the Duff lecturer:

"Ignoring the existence of a God, however, was so opposed to the instincts and nature of men that, in spite of Buddha's teaching, the great mass of his followers would believe in beings higher than themselves, and ultimately converted Buddha into the very god he denied, calling him the chief god of all gods."

This only shows how deep-seated superstition is in man. When Buddhism extended itself among the various tribes of Asia, from Ceylon to Siberia, it was forced to accommodate itself to the native beliefs. If, as Sir M. Williams takes pains to point out, Buddhism became a vast system of idolatry, exactly the same has happened with Christianity.

Sir M. Williams wound up his Duff lectures by remarking that "when Christ died he rose again, and would live for evermore. But Buddha was dead and gone for ever, his body was burned more than four hundred years before Christ, and his ashes distributed everywhere as relics." But Buddha's memory remains in the devotion and legends of his followers. Sir Monier Williams points out that Buddha only claimed to be a man, and to possess faculties within the reach of any human being, yet his followers ascribed to him the most astounding miracles. It seems never to have entered the Duff lecturer's conception that possibly a similar process accounts for the wonderful stories related of Jesus. How easy it is to be rational about another's faith; how difficult to be equally so about one's own!

J. M. WHEELER.

THE RELIGION OF CUSTOM.

Pray! They would pray as the priest or the nurse
Puts the word on the lips or the thoughts in the mind!
Kneel! They would kneel to a phantom or worse
Were the Devil by custom or fashion enshrined.

Is there one 'mid a thousand of all the dull throng,
That follows like sheep where the bell wether strays,
Who belongs to *your* church, and would not belong
To *his* or to *mine*—if brought up in its ways?

They are bound to their creeds, yet they never have felt
That their bond is a mere geographical bar;
Elsewhere the same sheep in a mosque would have knelt
Or clung to the wheel of a Juggernaut's car.

ARTHUR BROOKE.

Theodore Tilton, a Universalist, says, "Fifty years from now people will wonder that there should ever have been a discussion on the existence of hell." "Yes," says an orthodox paper, "the people who are now fifty years old will wonder undoubtedly."

Minister to candidate for church membership: "Of course, Dugald, you have read the Confession of Faith?" Dugald: "No intee, serr, I neffer do reat ta last dying speches of condepmnt creeminals, neffer intee; and I do hope you do not think me so depased as to reat ta wan you hev shust mentioned."

¹ John xiv., 6; x., 8; Acts iv., 12.

² Articles xiii. and xviii. of the Church of England.

FRAGMENTS THAT REMAIN.

JAMES M'CLUE, a Wolverhampton tobacconist, has been fined a shilling and costs for selling tobacco on Sunday. He has committed this awful crime for twenty years with impunity, but now the law and the Lord are down upon him. We shall soon see the clergy agitating for a law against Sunday smoking; that is, if they have any consistency and courage; for it is surely as wrong to smoke tobacco on Sunday as it is to sell it. Evidently we are still a good way off smoking-pews in church.

THERE are two Holy Sepulchres at Jerusalem. The Catholics swear by one, and the Greek Christians by the other. Supposing both parties to be right, our ancient friend J. C. was buried in two different tombs. Still, there is nothing impossible in that, for his Ascension took place at two or three places and two or three different times; yet it is not three Ascensions, but one Ascension, and whose believeth not shall be damned.

THE Catholic Holy Sepulchre is kept up by the Franciscan Fathers, but pilgrims seem few or short of cash, and the Pope has ordered collections to be made throughout Christendom on Good Friday. Oh those holy beggars! They are never short of an excuse for raising the wind.

AT Stow-on-the-Wold a wedding party arrived at the church. After waiting an hour without the clergyman putting in an appearance, an unsuccessful search was made for him. The bell was then rung to attract his attention; and the inhabitants, thinking it was a summons to a fire, hurried to the church, to the still further dismay of the bride and bridegroom. Attracted by the bell the minister arrived, apologised for having forgotten the wedding, and hastily married the couple.

THE excommunicated Dr. McGlynn says he hopes for reconciliation with the Church, but thinks he will have to postpone the event "until there is a new Archbishop in New York and a new protectorate in Rome." The Doctor is evidently in no hurry.

THE Bishop of Norwich, moved by the depression of agricultural prices, which has lowered the stipends of so many of the sky-pilots in his diocese has proposed a special service of prayer in reference to the crops of 1888. That is the parsons wish Providence to interfere, give bad harvests to other lands so that wheat may be dear and the price of bread increased while God's ministers pocket a little more in tithes from the increased value of corn in England.

"A CONTENTED PARISHIONER" takes an opportunity of sending to the *South Birmingham News* a quotation from the *Guardian* of 1772 on "Freethinkers." The article in question was written by Bishop Berkeley, who was a great man, but who never troubled himself to ascertain what Freethought was. This is evident from what he says. He compares a Freethinker to a fly who can see only the insignificant inequalities of a stone without seeing the sublime beauty of the building of which it forms a part. But what are the insignificant things in Christianity to which Freethinkers object? It is the doctrine of the Creation, the Incarnation, the Trinity or the Atonement? Berkeley ought to have known that Freethinkers object not only to small details, but to the whole edifice.

BISHOP BERKELEY was naturally a benevolent man; yet how far his good feelings were warped by his religion appears from his having written in the *Guardian* that the author of *A Discourse on Freethinking* (Anthony Collins) "deserved to be denied the common benefits of air and water."

MR. EDWARD RICHARDS, a gentleman of independent means residing at Southsea, is an instance of the beneficent effects of religion. Having, as his counsel declared, no reason in the world for taking his life, he nevertheless put a revolver in his mouth and shot at himself with a blank charge. Being asked why he did it, he said he was lost and had no hope. His daughter declared that the cause of his depression was religion. He had been reading Bunyan's *Holy War*, and some pictures in it of hell-fire produced religious mania. The counsel gave his opinion that such books ought not to be looked upon with more favor than works like *Jack Sheppard* and *Dick Turpin*. This is our view also; yet the religious world, which finds so much cause of offence in the pictures of the *Freethinker*, not only tolerates, but widely circulates, the literature which leads so frequently to insanity or suicide.

At the village of Tolox, near Malaga, in Spain, a peculiar sect has been disturbed by the interference of the authorities. The chief tenet of the believers is that every kind of covering of the body is displeasing to God. They say that if the Creator had wanted man to be covered, he would have supplied him with fur, or a coat of feathers, or scales. Man has no right to improve upon God's management of creation, and therefore both men and women should adopt the dress worn by Adam and Eve previous to the fall and the adoption of the fig-leaf. But the

police would not let them. They were all very simple-minded creatures, and were let off with a small fine, after having been clothed and promising not to go without clothes again.

DURING a recent revival at Eastbourne at one of the local Mission Halls, two of the brethren had been "holding forth" with hot zeal on the wicked ways of the world, and desired to emphasize the conspicuous difference in moral attainment between the saints and the sinners, or the "sheep and the goats," as the world says. After the appeals of the mission preachers, the latter requested "All who are saved to leave the room: and all who are not saved, to remain." The effect of this electric method of "revivalistic" analysis was magical, for the whole of the congregation present at once rose and departed, as being among the "saved" alluded to. Only the two preachers remained in the hall to represent the—unsaved! No wonder this incident became one of the huge jokes of the local wordlings.

ACCORDING to the *Clergy Directory* for 1888, fifteen clergymen hold military commissions in the Volunteers. One is a colonel.

A SOUTH AFRICAN paper reports that a Dutch farmer, who pinned his faith upon the Old Testament and modelled his conduct upon patriarchal example, sold the carcass of a bullock that had died from disease to some Hottentots. On being remonstrated with he quoted Scripture, Deuteronomy xiv. 21, "Thou shalt not eat of anything that dieth of itself; thou shalt give it to the stranger within thy gates that he may eat it, or thou mayest sell it to an alien; for thou art an holy people." Upon this text the dweller in the wilderness based his defence.

"LOOK here, Deacon Snafflebit," said the horse-dealer, "I want a plain word with you. Last Saturday you traded me a mare that isn't worth £5 for that gray colt I'd just put £20 into." "So I did, so I did," groaned the deacon, regretting that he hadn't insisted on something to boot; "so sayeth the proverb of Solomon the wise, 'The wealth of the sinner is laid up for the just.'"

FREETHOUGHT GLEANINGS.

DUTY OF SPEAKING OUT.—Philosophers, poets, historians, novelists openly or silently disavow Christianity. In palaces, in lovely mansions, in college halls, in secluded homesteads, and here and there in rectory or vicarage, scepticism if it has not a bold and fearless utterance, at least expresses itself in a guarded whisper. It becomes doubly a duty then, when, notwithstanding the general diffusion of avowed or latent unbelief, we trace everywhere the presence of a conservatism that conceals and hesitates and trembles at the doubts which it cannot suppress, that individual dissentients should candidly disclose their theological divergences.—W. M. W. CALL, *Reverberations*, p. 37.

DIVES AND LAZARUS.—More indiscriminately still is the aversion to the rich expressed in the parable of Lazarus and Dives. Here we are not told that the great proprietor had been a bad man, or had acted with any universal selfishness. The utmost we may infer from the language used about him is that he had not been sufficiently sensitive to the difference between his own condition and that of the beggar. But no positive unkindness is even hinted at. Nor had the beggar done anything to merit reward. He had only led one of those idle and worthless lives of dependence on others which are too common among southern nations. Yet in the future life the beggar appears to be rewarded merely because in this life he had been badly off; and the rich man is punished merely because he had been well off. A stronger instance of apparently irrational prejudice it would be difficult to find.—VISCOUNT AMBERLEY, *Analysis of Religious Belief*, vol. i., p. 46.

PROFANE JOKES.

She: "Do you think Mr. Dusenberry a thorough Christian?" He: "I guess so. He's always preaching what he doesn't practice."

Chicago has a paper called *The Hog*. It bristles with offal good things and is interlarded with tales. Its mottoes are "Hold the pork fry ham coming" and "The Lord will provide."

Mother (at tea-table): "Jack, who helped you to those three tarts?" Jack (aged 7): "The Lord." Mother: "The Lord? Why, what do you mean, Jack?" Jack: "Well, I helped myself; and father said yesterday the Lord helped those who helped themselves."

Jane: "Please, sir, there's a man who wants——" The minister: "Now, Jane, you know I can't be bothered with visitors." "He says he is poor, and if you will only——" "Send him away, Jane, at once. I declare it is very annoying. While writing this sermon on charity I have been interrupted three times."

Boy: "Pa! what did the preacher mean by saying 'Jesus after the flesh?'" Father: "Oh, that Jesus was going to the butcher's to fetch a joint, I suppose, for dinner." Boy: "And what did the preacher mean by saying 'Jesus after the spirit?'" Was he gone to the pub to fetch a bottle of whisky?" Father: "No doubt."

Servant, to the parson, who is very ill indeed: "If you please, sir, the chorister is down stairs and wants to know if you won't give him the hymns for next Sunday's service?" Pastor, feebly: "Tell him there will be no service; I expect to be dead before next Sunday." Servant, exit and re-enters: "If you please, he says then will you be kind enough to send down the hymns you'd like sung at the funeral?" (Parson recovers much more rapidly than chorister.)

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Art and Morality.

A New Pamphlet

BY

Colonel R. G. Ingersoll

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