

THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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UNHOLY FIRE.

And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord.—NUMBERS III., 4.

THE LONDON SCHOOL BOARD.

WHEN the London School Board was first elected its *personnel* stood very high. Men like Professor Huxley and Sir John Lubbock threw a lustre upon it. But since then the Board has gradually deteriorated, until it has become a byword with the party of progress. The Rev. J. R. Diggle, the chairman, pretty accurately reflects its general character. It is simply a parsons' preserve. The black coats pullulate there. They darken the pavement as the Board is meeting, and they darken counsel when it sits down to deliberate. These gentry are not there in the interest of Education, but in the interest of theology and denominational schools. They have done their level best to make School Board education stink in the public nostrils, and their frantic crusade against the wretchedly poor who are unable to pay school fees, shows that their object is to fill the church and chapel schools at the expense of those which are maintained by the ratepayers.

Reaction always involves despotism, and the worst despot is a clerical one. It is not surprising, therefore, that the Board has grown more and more arbitrary and insolent in dealing with its *employés*, as well as with the poor who are supposed to be the special objects of clerical

tenderness. Unscrupulous coercion was used to advance Diggle's little pension scheme, which violates every principle of freedom and equity. Not satisfied with this, the Board has presumed to dictate what its *employés* shall do with their leisure. One schoolmaster, who sometimes wrote for a Freethought journal, was ordered to discontinue that dreadful sin. He has since, we believe, been worried and shifted to another school with harder work and a smaller salary. Mr. A. B. Moss is now selected as the second victim. His letter, which we publish in another column, shows how flagrantly the Board has transgressed its legal and moral rights. Sunday-school teachers, and Bible-bangers of every description, are unmolested. They may serve the Board and Jesus too. But no servant of the Board must presume to devote any part of his leisure to the cause of Freethought. Let his character and diligence be ever so exemplary, he is marked out for dismissal and ruin unless he pays at least a negative reverence to the personal opinions of Diggle and Co. Mr. Moss says he has no alternative, at least for the present, but to submit. He must desist from lecturing on the Freethought platform. Going so far as this, it is scarcely necessary to consider the other conditions. The principal demand being conceded, the others are not worth a struggle. Mr. Moss must decide for himself, and we recognise the difficulty of his

position. But our opinion is that the Freethought party should not tolerate this scandal. We have no power over private employers; they can engage or dismiss whom they please, and if they are bigoted they cannot be punished. But the School Board is a public body; it is using *our* authority and *our* funds to insult and oppress us. We ought not to allow a Freethought lecturer to be gagged by our own servants; and Mr. Moss, or any other such victim, should be able to feel that, in standing on his natural rights, he might rely on the moral and financial support of the Freethought party. For our own part, we trust this matter is far from closed; and anything we can do shall be done to redress this grievous wrong.

Meanwhile we would draw attention to the fact that a fresh School Board has to be elected in November. A determined effort should be made by the party of progress to effect a radical change. Soon after we go to press the London Secular Federation will be discussing a plan of campaign, on which the Freethought party will be invited to fight. Should the funds allow, every likely division will be contested; and as it does not pay to rely even on the "Radical" members of the present Board, the Federation will probably try to find a few pronounced candidates to carry the flag of Secular, as well as free education, against the horde of parsons who sit on the Board to further the interest of theology. Nor will the Metropolitan Radical Federation be lacking in this crisis. The Executive has already taken up Mr. Moss's case, and recommended the Council to send a deputation to the School Board. Probably also, before this article meets the reader's eye, the Council will have agreed to Mr. Foote's motion that a stern fight be resolved on at the approaching elections, and that the question of ways and means be reported on at once by a special committee. The *Star* calls upon the London Liberal and Radical Union to take part in this good work, and we hope the call will be responded to. If all the advanced parties unite for this common object, the next School Board will contain a compact body of reformers, not only pledged to the cause of free and Secular education, but in deadly earnest about it.

G. W. FOOTE.

PHALLIC WORSHIP AMONG THE JEWS.

II.—SACRED PROSTITUTION.

"THE hatred of indecency, which appears to us so natural as to be thought innate, and which is so valuable an aid to chastity, is a modern virtue, appertaining exclusively, as Sir G. Staunton remarks, to civilised life. This is shown by the ancient religious rites of various nations, by the drawings on the walls of Pompeii, and by the practices of many savages."—C. Darwin, *Descent of Man*, vol. i., p. 182. 1888.

THE study of religions is a department of anthropology, and nowhere is it more important to remember the Pagan maxim, *Homo sum, nihil humani a me alienum puto*. It is impossible to dive deep into any ancient faiths without coming across a deal of mud. Man has often been defined as a religious animal. He might as justly be termed a dirty and foolish animal. His religions have been growths of earth, not gifts from heaven, and they usually bear strong marks of their clayey origin.¹

So astounded have been many writers at the phenomena presented by phallic worship that they have sought to explain it, not only by the story of the fall and the belief in original sin, but by the direct agency of devils.² Yet it may be wrong to associate the origin of phallic worship with obscenity. Early man was rather unmoral than immoral. Obligated to think in things, it was to him no perversion to mentally associate with his own person, the awe of the mysterious power of production. The sense of pleasure and the desire for progeny of course contributed. When, however, phallic worship was established, it naturally led to practices such as those which Herodotus, Diodorus, and Lucian tell us took place in the Egyptian, Babylonian and Syrian religions.

It is a most significant fact that the Jews used one and the same word to signify both "harlot" and "holy." "There shall be no *kedeshah* of the daughters of Israel"

¹ The *Contemporary Review* for this month says (p. 804) "when Lord Dalhousie passed an Act intended to repress obscenity [in India], a special clause in it exempted all temples and religious emblems from its operation."

² See Gaugonnet des Mousseux's curious work "Dieu et les Dieux," Paris, 1851. When the Luxor monument was erected in Rome, Pope Sixtus V. deliberately exorcised the devils out of possession of it.

(Deut. xxiii., 17) means no female consecrated to the temple worship. Kuenen says "it is natural to assume that this impurity was practised in the worship of Jahveh, however much soever the lawgiver abhors it." It must be noticed, too, that there is no absolute prohibition. It only insists that the slaves of desire shall not be of the house of Israel, and stipulates that the money so obtained shall not be dedicated to Jahveh. That this was the custom both in Samaria and Jerusalem, as in Babylon, may be gathered from Micah i., 7.

Dr. Kalisch, by birth a Jew and one of the most fair-minded of Biblical scholars, says in his note on Leviticus xix., 29:

"The unchaste worship of Ashtarte, known also as Beltis and Tanais, Ishtar, Mylitta, and Anaitis, Asherah and Ashtaroth, flourished among the Hebrews at all times, both in the kingdom of Judah and Israel; it consisted in presenting to the goddess, who was revered as the female principle of conception and birth, the virginity of maidens as a first-fruit offering; and it was associated with the utmost licentiousness. This degrading service took such deep root, that in the Assyrian period it was even extended by the adoption of new rites borrowed from Eastern Asia, and described by the name of 'Tents of the Maidens' (*Succoth Benoth*); and it left its mark in the Hebrew language itself, which ordinarily expressed the notion of courtesan by 'a consecrated woman' (*Kadeshah*) and that of Sodomite by 'consecrated man' (*Kadesh*)." 1203.07

The *Succoth Benoth* in 2 Kings xvii., 30, may be freely rendered Tabernacles of Venus. Venus is plausibly derived from *Benoth*, whose worship was at an early time disseminated from Carthage and other parts of Africa to the shores of Italy. The merriest festival among the Jews was the Feast of Tabernacles. Dr. Kalisch also says Baal Peor "was probably the principle of generation *par excellence*, and at his festivals virgins were accustomed to yield themselves in his honor. To this disgraceful idolatry the Hebrews were addicted from very early times; they are related to have already been smitten on account of it by a fearful plague which destroyed 24,000 worshippers, and they seem to have clung to its shameful practices in later periods." Jerome says plainly that Baal-Peor was Priapus. Hosea says (ix., 10, R.V.) "they came to Baal-Peor and consecrated themselves unto the shameful thing, and became abominable like that which they loved." Amos (ii., 7, 8) says a son and a father go in to the same maid in the house of God to profane Jahveh's holy name, so that it appears this "maid" was regarded as in the service of Jahveh. Maimonides says it was known that the worship of Baal-peor was by uncovering of the nakedness; and this he makes the reason why God commanded the priests to make themselves breeches to wear at the time of service, and why they might not go up to the altar by steps that their nakedness might not be discovered.

In the temple at Jerusalem the women wove hangings for the Asherah (2 Kings xxiii., 3), that is for concealment in the worship of the genetrix, and in the same precincts were the houses of prostitute priests (see also 1 Kings xiv., 24; xv., 12; xxii., 46. Luther translates "*Hurer*"). Although Josiah destroyed these, B.C. 624, Kalisch says "The image of Ashtarte was probably erected again in the inner court (Jer. xxxii., 34; Ezek. viii., 6)." Ezekiel says (xvi., 16) "And of thy garments thou didst take, and deckest thy high places with divers colors and playedst the harlot thereupon," and (v. 24) "Thou hast also built unto thee an eminent place, and hast made thee a high place in every street," which is plainly translated in the Roman Catholic Douay version "thou didst also build thee a common stew and madest thee a brothel house in every street." The "strange woman," against whom the Proverbs warns, practised her profession under cover of religion (see Prov. vii., 14). The "peace offerings" there alluded to were religious sacrifices.

Together with their other functions the *Kadeshah*, like the eastern nautch girls and bayaderes, devoted themselves to dancing and music. Dancing was an important part of ancient religious worship, as may be noticed in the case of King David, who danced before the ark, clad only in a linen ephod, to the scandal of his wife, whom he had purchased by a trophy of two hundred foreskins from the uncircumcised Philistines. When the Israelites worshipped the golden calf they danced naked (Exodus xxxii., 19, 25). They sat down to eat and to drink, and rose up to play,

³ Leviticus, p. 364.

⁴ Leviticus, pt. i., p. 330. Nork, "Die Götter Syriens," p. 103, says the pillars and Asherah stood in the adytum, that is the holy of holies.

the word being the same as that used in Gen. xxvi., 8. The word *chag* is frequently translated "feast," and means "dance." In the wide prevalence of sacred prostitution Sir John Lubbock sees a corroboration of his hypothesis of communal marriage. Mr. Wake, however, refers it to the custom of sexual hospitality.⁵

J. M. WHEELER.

(To be continued.)

ACID DROPS

THE solicitors for the Salvation Army obstructionists at Ware contended that although his clients had committed a technical breach of the law, they were excused by the good object they had in view. The Ware magistrates did not see that religion enables a man to break the law, and they fined the defendants 5s. each.

GOD has sent more storms over parts of North America. He has killed a number of people and cattle by his lightning in the Eastern States, and has swept away and drowned people by floods in the Western States. The damage done to crops, stock, and houses, is enormous.

THE chief piece of blasphemy for which the Protestant pastor J. M. Vila, of Malaga, was condemned to two years and four months' imprisonment, was for asserting in controversy with a Roman Catholic priest that "the timber of the manger out of which the priest's horse fed was the same kind of wood employed by the artificer to manufacture an image of the Virgin of Sorrows, and that one timber had quite as much virtue as the other." Pending the appeal to the Supreme Court of Madrid, the Spanish Church Aid Society asks for the prayers of Christians on behalf of the work in Malaga. Roman Catholic Christians and Protestant Christians will thus pray away against each other. Pity they cannot confine their contest to prayers, which would be tolerably harmless.

AT Exeter Hall a member of the Scottish Protestant Alliance remarked that in the Church of England there are "many pulpits occupied by men who are traitors to the Church of Christ." The Rev. A. A. Isaacs spoke of Roman Catholicism as "a great political confederacy against the welfare of the interests of the human race." The Christian sects think very poorly of each other. They see the faults in each other much better than in themselves.

THE resistance to tithes in North Wales is so great that the distraining bodies are unable to keep pace with the accumulation of arrears. Although with the help of the police and military they have been busy for the last twelvemonths the arrears are enormous and are still increasing. The camp formed by the distraining forces is boycotted, and provisions have to be fetched from a distance.

AT Llansannan, in North Wales, a policeman named Davies has had his house wrecked by an anti-tithe mob. His offence is that he acted as guide to the distraining agent. His life is now threatened. Thus Christianity rouses angry passions by its robberies of those whom it pretends to instruct.

JOHN CARSWELL, a deacon of a church at Manchester, has been fined £1 and costs for assaulting Mrs. Johnson. He struck her with the offertory box, and in consequence of his violence she became sick and had to leave the church. Scandalous squabbles have frequently taken place in this sacred edifice. The minister, the Rev. J. Mackie, was frequently at loggerheads with his officials, and some time ago he was imprisoned for wounding the deacon who is now fined for assault. Minister and deacon seem to be a pair.

THE Bishop of Ripon writes on the "Sunday Question" in the *Contemporary Review*. He says: "It will be admitted that Sunday is not regarded in some sections of society as it was a few years ago." He alludes to the high-class Sunday parties and picnics and seems to think "this desecration" is confined to the rich, to whom he appeals to show self-denial that Sunday may be preserved for the poor. If the Bishop would take a Sunday trip to Hampstead Heath or Epping Forest he would find that the masses are beginning to enjoy individual freedom in the matter as much as the classes.

It is extremely kind of the Bishop to think so much of the wants of the poor on Sunday, but we cannot avoid the suspicion that his interest in the Sunday question arises more from his regard for his own order than for the poorer classes. We would remind him that among these wants are fresh air and intelligent recreation, which they will not get in churches. Let him practice the self-denial he preaches, and let the poor of his own parish have some of the benefit of his park and palace on Sunday.

⁵ See *Serpent Worship, and Other Essays*, by C. S. Wake.

THE Rev. Thomas Cornell, formerly curate in a Hertfordshire parish, has shot himself through the head.

THE Rev. E. Hoskyns, rector of Stepney, opens his church on Saturday mornings, to spoil the children's holiday while he teaches them the catechism. We are sorry, if their brains must be taxed, that he cannot teach them something more useful; nevertheless we are glad to hear him say that he is driven to this by the lack of Church teaching in the Board Schools.

THE *Christian Commonwealth* gives an account of a lecture on the position of women in ancient Egypt by Miss Amelia B. Edwards, and says she is one of the greatest living authorities upon Egyptian lore. It seems that among the Egyptians "women were for more than 4,000 years treated on an absolute equality with men; in some ways, indeed, their position was superior to that of men." And yet Christians claim that Christianity emancipated women. Even if Christianity rather than civilisation gave women equal rights, it seems that it would only restore them to a position which paganism had achieved thousands of years before. And neither Christianity nor civilisation has as yet given women complete equality.

THE Rev. J. C. Jack, minister of the parish of Kingoldrum, has to pay £1,000 for breach of promise of marriage. The engagement had gone on for eleven years.

GARIBALDI, in his recently-published *Memoirs*, thus characterises the priests:—"The priest is the real scourge of God in Italy. He keeps a cowardly government in the most humiliating degradation, and strengthens himself amidst the corruption and misery of the people. In France he urges that unhappy nation to war, and in Spain, worse still, he spurs on toward civil war the leading bands of fanatics, and is spreading extermination everywhere."

A MELBOURNE paper is "glad to chronicle the fact that the local Y.M.C.A. shows no diminution in its numbers." No one is better pleased to note the late decrease of absconding defaulters than ourselves.—*Liberator*.

A CHRISTIAN traveller in the Holy Land, who is recording his experiences in the *Christian Commonwealth*, finds many signs and relics of Bible times still remaining. He has seen the sepulchre, the stone, the cell in which Christ was imprisoned, the ruins of the house of Mary and Martha, the cave in which Lazarus lay, a building over the exact spot from which Christ ascended to heaven, and a footmark made by him when he ascended. That footprint in stone is worn smooth by the kisses and tears of pilgrims. There is also "Elisha's fountain," which our Christian friend says was "sweetened for ever" by Elisha with salt. One of the party drank some of the water and found it beautiful; so this Bible miracle is guaranteed as one of a remarkably permanent character. There is also the site of the inn to which the good Samaritan of the parable took the wounded Jew.

A REVOLT has taken place among the Hindoo students who attend the Madras Christian College for the sake of the education afforded, but who care nothing for the Christian prayers and instruction in which they are compelled to participate as the price of the benevolence of the proselytising Christians who thus seek to bring them into the fold of salvation. Out of a total of 640 members, 540 have pledged themselves not to attend the college except on condition that "no professor should in future indulge in criticisms likely to wound the religious feelings of the students." This is held to be "quite inconsistent with its existence as an evangelising institution." Christians see that they must unavoidably wound the religious feelings of other people, and yet they will not allow their own religious feelings to be wounded under penalty of imprisonment. It is expected that independent colleges will be founded for the higher education of Hindoos who object to blasphemous criticisms of their religious beliefs. One professor held up his boot and said to the students, "You could as well worship my boot as the idols in your temples."

A CORRESPONDENT of the *Dublin Mail* pointed out that the Rev. C. J. Ridgeway had a prominent box at the performance of the "Arabian Nights" at the Gaiety Theatre. There's little in that to excite public attention, only the correspondent points out that the reverend gentleman is a great advocator of retreats, and on the previous day had a quiet day of prayer and communion. The quiet day probably gave zest to the lively night.

THE New York *Sun* states that a recent number of the *Christian Advocate*, the leading Methodist religious paper, was worked on Sunday. The *Christian Advocate* has been noted for its uncompromising antagonism to the smallest infraction of the Lord's day. But no doubt it identifies its own work with that of the Lord.

A RADICAL parson is a rare bird. The Rev. J. M. S. Brooke is one of the species. Writing to the *Daily News* on the Church House scheme, which is such a signal failure up to the present, he suggests that the Bishop of Carlisle should invite the Queen to see what she can do towards making it successful. Her

Majesty is not so green as this, however. For our part, too, while we should like to see her shell out, we have no desire to see her building gospel shops or endowing parson factories.

THE Roman Catholic *Tablet* is furious with the "un-Catholic and rebellious speeches" delivered in Ireland against the Papal rescript. It is especially severe on Michael Davitt for daring to speak of the Pope as "a foreign potentate." While the *Tablet* is astounded at the audacity of the political leaders, we cannot but remark the extreme care with which they have guarded themselves against being supposed to deny the Pope's spiritual authority. Yet the "foreign potentate" has just as much right to dictate upon politics as upon religion. Spiritual despotism is as bad as any other, and political freedom that does not carry mental liberty with it is half slavery. What the *Tablet* is really enraged at is the spirit of independence which it fears may gradually extend itself to the sphere of religion. It will be a good thing for Ireland when it does so.

A LARGE and enthusiastic meeting of Irish Americans at Chicago has protested against the Pope's interference in Irish affairs. The resolutions are strangely bold for a meeting of Catholics, and the Pope is probably much surprised at the rebellious attitude of his flock.

THE continued political pretensions of the Papacy may be seen in the following extracts from an Abridged Course of Religious Instruction for the use of Catholic colleges and schools, by the Rev. Father F. Schouppe of the Society of Jesus; published by Burns and Oates, with the imprimatur of Cardinal Manning. This work states (p. 97) that the separation of Church and State is "atheism of the State," that, p. 278, "the civil laws are binding in conscience so long as they are conformable . . . to the rights of the Catholic church," that, p. 279, "Human laws are susceptible of dispensation. The power to dispense belongs to the sovereign pontiff." The church "can also dispense from a promissory oath. This power belongs to the pope and the bishops, who exercised it either themselves or by their delegates."

A PEASANT in county Meath, going by train to some races, was accosted by his priest, who asked him his destination. On being told it, he said, "You are going to destruction." "Well, if I am, your reverence," said Tim, suiting the action to the word, "I've got a return ticket, and here it is"!

THE clerical party in Italy, headed by the Pope, are making great efforts to excite opposition to the clauses in the new penal code directed against the abuses of the clergy. This legislation was rendered necessary by the manner in which many of the clergy used their position and privileges to conspire against the laws of their country.

THE Bishop of Chichester is a High Churchman, but to prevent the continued squabbling at St. Andrew's, Worthing, he has made the new incumbent give a written guarantee that neither altar lights nor vestments shall be used.

"THE Obsolescence of the Westminster Confession of Faith" is the ominous title of a pamphlet by Robert Mackintosh of the Scottish Free Church. When will the Presbyterians discover that the documents upon which the Westminster Confession is founded are also obsolete?

THE *New York Times* reports the sudden death, in the Calvary Presbyterian Church, Philadelphia, of Mrs. Henry D. Gregory, a prominent leader in Presbyterian circles.

A LETTER in the *Daily News* protests against "an indefensible encroachment" which the religious people are seeking to make on Richmond Park. They are working hard to obtain a grant of a portion of this great public park in order to build a vicarage. They do not mind spoiling the scenery with bricks and mortar if the motive is a religious one. The impudence of such people in asking for public property, and in stealing it when they have the power, is well known. The wonder is that they leave us any part of our parks for secular purposes. Victoria Park has at least three churches built on it already. Why should religion be thus favored?

THE Church Missionary Society has had to pay income tax, much to its disgust, and the Chancellor of the Exchequer replies, in answer to a question in Parliament, that the refusal of the claim for a repayment of this amount to the Society is "in accordance with a recent judicial decision."

THE Salvation Army has been having "Two Days with God" at Exeter Hall. The first featuro was the blocking of the Strand by processions of thousands of Salvationists.

THE *Pall Mall Gazette*, in reporting Professor Drummond's address on "Christianity" at Grosvenor House, gives fresh currency to the nonsensical statement that Matthew Arnold offered to "throw over Christianity" if anybody could show him that man's life and woman's honor were safe outside Christendom. The *P.M.G.* should really know better. Matthew Arnold was not a fool, and never used such vulgar English. Besides,

Matthew Arnold knew that China was quite as safe a country as Spain, despite the latter's Christianity and bull-fights.

THE Rev. G. Bowman, vicar of St. Anne, Ashley Place, Westminster, must be a somewhat sanguine man. He says, "Dissent is losing ground. In a few centuries the Christian world will present an unbroken front against infidelity." If Christian unity goes on at the rate it has done ever since the Reformation, in a few centuries infidelity will find no Christianity to front.

ELIZABETH WILLAN is one of the Jarrow Salvation Army. She has, however, been sent to gaol because unable to pay a School Board fine, and on coming out prosecutes her lodger, who sold Elizabeth's jacket in order to get bread for Elizabeth's children.

THE Rev. C. B. Chalker, Canon of Carlisle Cathedral, has died suddenly in London. How many times had the reverend gentleman prayed, according to the Prayer Book, against "battle, murder, and sudden death"?

LAST week we referred to the case of the Rev. George Rawlinson, a pillar of orthodoxy, who has practically appointed himself to the living of Allhallows, Lombard Street. His professorship at Oxford is worth £600 a year, and his canonry at Canterbury about £1,000 a year. He is over seventy years old, his utterance is indistinct, and he knows nothing of parochial work, yet he takes the living of Allhallows, which is worth £800 a year. Orthodoxy does not keep a man from the greed of place and profit. Canon Rawlinson should be preparing "to meet his God," but instead of this he is courting fat livings. What does he care for the text, "Thou fool, this night thy soul shall be required of thee"?

CONTRAST is pleasing. The curate of Norton, near Gainsborough, is fit for a better calling. Three little children, one an infant at the breast, were left at a house in the village, their parents having been removed to the small-pox hospital. The neighbors were afraid to venture near them, but the Rev. H. Keene went and prepared their food, washed and got them to bed, and stayed with them the whole night. "Practical Christianity, this," says the *Star*. "Practical humanity," say we. Practical Christianity did not induce the cowardly neighbors to obey the common instinct of human nature.

THE Rev. H. Heber Evans shows that many Japanese and Chinese followers of Confucius are really Agnostics and Secularists, and wants to know whether the English people are to become "servile imitators of the Chinese" by becoming Agnostics or Secularists. Some Jews accepted and propagated Christianity. Are we to become servile imitators of such Jews? The Chinese used printing and gunpowder and the mariner's compass before we did. Are we to use them too, and so remain "servile imitators" of the Chinese? Beggars eat, savages walk, animals breathe: and the reverend denouncer of imitation servilely imitates them.

THE same reverend gentleman talks of Matthew's "subjective Christ," and Mark's, and Luke's, and John's, and Luther's, and Wesley's, treating all those subjective Christs as suited for the particular time in which they were put forth. He then observes that "Some new form of the subjective Christ is sorely needed in the presence of the lapsed masses and of the blasphemies of scientists in the 19th century." So it seems that the actual objective Christ and his Gospel are breaking down. The masses and the educated alike reject the subjective and objective Christs of the past. But the Rev. H. H. Evans will gladly do his best to furnish them with a fresh Christ, just as Aaron made a fresh idol for the discontented Israelites.

THE perils of prayer had a sad illustration at North Manchester, Indiana, May 19th, in "the visitation of God" upon James Quinter, editor of the *Gospel Messenger*, who was struck dead in the midst of a loud and agonising invocation. That the almighty myth should occasionally lose patience under the confused and contradictory roar of ungrammatical prayers in so many different languages constantly borne to his ears on the wings of offensive breath, is not to be wondered at. Fancy a god maintaining his composure midst a pelting storm of prayers in twenty languages, from as many ministers, each asking a blessing that to all the others is a curse.—*Ironclad Age*.

THE *Religious Herald* admires the grandly "silent" manner in which the heavens and the stars testify to the glory of their God, and it recommends the lesson set by these "calm, majestic workers." If Christians would indeed imitate the silence of the heavenly orbs the world would greatly benefit. The Salvation Army should begin.

THE Marlboro (Mass.) *Times* has an editor who doesn't fear God. Commenting on a petition circulated in the town for a strict enforcement of the Sunday laws, the editor says: "The Sabbath which the Jewish God commanded to be kept holy is not the one our statutes refer to, being at the opposite end of the week, and being intended to commemorate the rest God took after his six days' work, the first work he ever did in his life, and which naturally rather knocked him out."

MR. FOOTE'S LECTURES.

Friday, June 15, Secular Hall, 61 New Church Road, Camberwell, at 8, Debate with the Rev. H. B. Chapman on "Christianity the Foe of Liberty and Progress."

June 24, Hyde Park. July 1, Wood Green (morning), Hall of Science (evening); 8, Midland Arches (morning); Hall of Science (evening); 22, Kingsland Green (morning); 29, Camberwell (morning and evening). August 5, Hall of Science (evening); 12, Hall of Science (evening).

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. 7½d.

SCALE OF ADVERTISEMENTS:—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

RECEIVED WITH THANKS.—J. T.

J. BUHR.—The Gospels do not state that J. C. swallowed his own body and blood at the Last Supper, though the feat should have been as easy as for the disciples to swallow him.

W. POWELL.—Mr. Foote will find you a date for Mile End Waste. The statute referred to on Sunday evening was the famous Blasphemy Statute of William III. It is too long for quotation. We printed it in full in *Blasphemy no Crime*. Glad to have your thanks for our moving in the matter of Freethought organisation. Your remarks are very just.

F. MORRIS.—Thanks for the cutting. You enjoy the lecture reported in the *Echo*, and your orthodox friend considers the lecturer an awful blasphemer. Thus do tastes and opinions differ. Wisdom says, Let them fight it out; and Justice says, Give them fair play.

A. R. M. offers to take a packet of G. L. Mackenzie's *Word of God* if printed as a tract.

CAZIQUE.—Your newsagent should get the *Freethinker* at the same time as other newsagents. We publish on Thursday morning, and the trade are supplied directly the shop opens.

BYRON.—We fear there is little likelihood of Colonel Ingersoll visiting England. Glad to hear you like our articles "immensely now," though you thought them too drastic at first. There is some vigorous work in the later cantos of Lord Byron's *Childe Harold*, but his forte lay in another direction. The *Vision of Judgment* is the greatest satire in the English language.

W. H. SNOWDEN writes: "The Battersea Branch are pleased at the way you spoke for more efficient organisation at the Conference, and hope that your efforts in that direction will be crowned with success."

W. S. (Ball's Pond).—The verse is too long for its merits, and our space is limited.

R. S. Seago.—The Camberwell Branch is welcome to the bundle of *Freethinkers*. Debating with the Rev. H. B. Chapman will, of course, be a tax on our time, but we hope many Christians will thereby hear the Freethought side of the question.

W. H. ROBINSON.—We have sent you a permanent *Freethinker* poster, and thank you for undertaking to exhibit it.

G. V. BALL sends 5s. for the London Secular Federation.

H. HISCOCK.—Received. We trust the Finsbury Branch will prosper.

J. SAUNDERS.—We are obliged for the reference as well as for the cuttings.

W. DAVEY.—Thanks. Cutting too late for this week.

PAPERS RECEIVED.—Open Court—Liberty—Lucifer—Freidenker—Liberator—Freethought—Derbyshire Courier—New York Times—Women's Suffrage Journal—Thinker—Truthseeker—Ironclad Age—Newcastle Chronicle—Northern Weekly Leader—Vespa.

SUGAR PLUMS.

A PUBLIC debate is arranged between Mr. Foote and the Rev. Hugh B. Chapman, vicar of St. Luke's, Peckham. It will take place at the Secular Hall, New Church Road, Camberwell, on Friday evening, June 15, at 8 o'clock. The subject is "Christianity the foe of Liberty and Progress." There will be the usual charge for admission, but the proceeds will be devoted to charity; one half going to a local dispensary, and the other to the Freethinkers' Benevolent Fund. Tickets can be obtained from the Secretary of the Camberwell Branch by those who wish to be sure of a reserved seat.

"God Help Gladstone!" was the headline of an *Echo* column last Monday evening. Below it was an account "from a correspondent" of Mr. Foote's lecture at Camberwell on "Gladstone's Reply to Ingersoll." The writer professes to be shocked, but gives the most blasphemous tid-bits. He does not agree with the lecturer on the design argument, and appears to think he was flippant in asking "What design could there be in God making fleas?" The question is anything but flippant after a sleepless night in a strange bed. The *Echo* might give a little space to this subject. If it devoted a column to correspondence on it now the weather is getting warm, it would probably have some amusing reading.

THE *Echo* writer cannot understand why people pay to enter Freethought halls when the lecturers promise them nothing. Christians promise salvation, Socialists the millenium, and Anarchists no rates and taxes; but the Secularist promises

nothing, absolutely nothing. Quite so. He is not a quack. He *promises* nothing, but he *gives* something—a good mental shake-up, which does people a world of good.

MR. G. STANDRING, hon. secretary to the London Secular Federation, sends us a reminder of the Concert and Ball in aid of its funds, which will take place at the Hall of Science on Monday evening (June 11). The concert will commence at 8.30; dancing from 11 till 1. Tickets—for the concert only, 6d.; for the concert and ball, 1s.—may be obtained from the secretaries of London Branches, from Mr. Forder, 28 Stonecutter Street, or from Mr. G. Standring, 7 Finsbury Street, E.C. There should be a good gathering. Mr. Foote has promised to attend.

MR. STANDRING'S *Radical* is not dead after all. We presume he has received fresh promises of support. The June number contains a portrait of Felix Pyat. Times are rather dull at present, but with a fresh effort the *Radical* should succeed.

THE Children's Summer Excursion from the London Hall of Science is being arranged. Subscriptions should be sent to W. Cookney, 1A Willow Street, Paul Street, Finsbury, E.C.

MR. WHEELER'S *Letters from Hell* were all burnt in the little hell on our premises two years ago. We have now reprinted them. Mr. Wheeler has revised the pamphlet, and written a new one to bear it company, entitled *Letters from Heaven*. Printed on colored paper the pamphlets have a novel appearance. They are published at a penny each.

THE *Thinker* of Madras, reproduces from our columns Mr. Foote's article on "Bradlaugh's Triumph," and Mr. Wheeler's on the "Morals of Evolution."

THE *Newcastle Weekly Leader* is now publishing correspondence under the head of "The Pew on the Pulpit." Among the correspondents are S. M. Peacock, president of the South Shields Branch N. S. S., John Rutherford, secretary of the Sunderland Branch, and Leslie M. Johnson of North Shields. Roughly speaking the pew is down on the pulpit. God knows the pulpit has long enough been down on the pew. Some of the north country ministers will have a bad quarter of an hour.

THE *Jewish World* for June 1 has a long notice of the work of Signor David Levi, of Turin, on Giordano Bruno, Man, Philosopher, and Martyr.

G. J. ROMANES, F.R.S., in the *Contemporary Review* ably defends Darwin and Darwinism against the attacks of the *Edinburgh Review*, and that bumptious little pretender, the Duke of Argyll.

AN interesting discussion on Darwinism is also going on in the columns of the *Newcastle Weekly Chronicle*.

THE writer on "The Papal Rescript" in the *Westminster Review*, is evidently well acquainted with Ireland and the Irish. He conjectures that the spirit of enterprise, which has been so lacking in this race arises from their being ever on the outlook as to their prospects in the invisible world about which they are constantly preached at. He declares, however, that the National School has done wonders for Ireland. It has made them a reading people, and he predicts that the Papal rescript will lead to divorce between the priests and people in Ireland.

GLADSTONE'S JESUS.

GLADSTONE suggests to a correspondent that he should "Read the Gospels and see whether our Lord, whom we are bound to follow, was a friend to injustice, class interest, or abuse."

Seeing that Christ and those who were willing to listen to him were generally sufferers from injustice, class interest, and abuse, he could hardly uphold that which tended to crush himself and his followers. No men support injustice when that injustice is directed against themselves and their friends. The real test is in the question whether a man befriends injustice when he has the power to inflict it on others. A few examples from the scanty legendary accounts of Jesus will show that his sense of justice under the test of power was of a very inferior order.

1. He scourged the money-changers from the Temple, and overturned their tables and poured out the money (John ii, 14). At the head of an excited mob he evicted these and other traders without notice and without compensation. Was he a friend to justice or to social order in acting thus?

2. He drove out devils from a man into two thousand pigs which were in consequence drowned. He does not appear to have compensated the owner or owners of these animals. Is this justice?

3. He railed against the clergy of his day in a manner which appears to have been unjust. They were probably no better and no worse than his own apostles and than clergymen generally.

4. When he withered the fig-tree for not bearing a miraculous crop of fruit out of season, he displayed a bad temper which would readily wreak itself on persons when fully within his power.

5. When he attains final and supreme power he is to slay his enemies according to one parable, and to torment the rich in everlasting flames according to another. He is to cast his foes into a hell where the worm dieth not. "Everlasting punishment" is to be their lot. Is this justice, or magnanimity, or humanity, or common sense? Can *any* fault possibly deserve infinite punishment? The worst tyrant that ever breathed was never guilty—never could be guilty—of the eternal atrocities which Christ threatens.

Is not the whole idea of salvation and damnation a class-interest of the saints, who are thus taught to despise and hate and torment unbelievers? And did not Christ uphold the class-interest of his own nation? Did he not compare the Gentiles to dogs? (Matt. xv., 26). If he meant to break down the false pride and prejudices of his bigoted countrymen, why did he not choose Gentiles as well as Jews for his apostles?

Of all class-interests and abuses surely slavery was one of the greatest and worst, and of abuses surely polygamy was one of the gravest. Why did not Christ attack them? Why did he support them by his silent acquiescence, by his tacit sanction and by inculcating a spirit of meek submission and obedience? Why did he support celibacy, and fasting, and circumcision, and false-beliefs in demoniacal possession, and the omnipotence of prayer and faith, and the approaching end of the world? A reformer of abuses should not have befriended such huge evils and such mischievous follies either directly or indirectly.

If it be pretended that Christ *ultimately* abolished these evils by the *spirit* of his teachings, it must be remembered that he certainly *caused* great evils by the spirit of his teachings. Persecution naturally resulted from his awful doctrine of hell-fire and divine vengeance. The holy Inquisition itself was but a sincere imitation of the perfect Being whose acts we are to copy in order that we too may be similarly perfect. Religious strife and bloodshed and ignorance naturally followed such teachings, and culminated in the miseries and depravity of the Dark Ages. Christ said truly enough he came not to send peace but a sword. He told men to hate father and mother in order to be his disciples, and he promised them a hundredfold if they left wife and children for his sake. If there were seeds of good in the humanitarian sayings which he repeated, there were also seeds of evil in the blood-curdling doctrines which he taught—seeds of fanaticism which bore their natural fruit in horrible injustice and in desolating wars.

What particular class interest did Christ attack? The question of paying tribute to foreign oppressors he evaded. Obedience to absolute authority, however tyrannical, he treated as a virtue and a duty. He vituperated the priestly caste and yet supported it. What were their petty faults in company with the great social abuses which Christ so persistently ignored? He attacked the rich—a course taken by every demagogue who wishes to catch the ear of the poor. He substituted one class-interest for another, and placed the rich man in hell and the beggar in heaven. His teachings would pauperise the world and bring all men down to one dead level of poverty and improvidence. The abuses he attacks so virulently he would replace by far worse abuses both in this world and in the next.

Mr. Gladstone holds that we are "bound to follow" Jesus as our great example. Will he himself follow? Will he destroy the apple-tree that disappoints his hunger by not bearing fruit at Easter? Will he curse the "gnarled and unwedgeable oak" that blunts his axe, or the elm that persists in falling the wrong way? Would he, scourge in hand, head a fanatical riot, and drive out money-changers from St. Paul's or Westminster Abbey, if such were permitted there by the authorities? Would he say to his mother "Woman, what have I to do with thee?" Would he publicly stigmatise the clergy of his nation as children of hell, and vipers, and hypocrites, and whited sepulchres? Does he teach people to take no thought for the morrow, and to sell all they have and give to the poor? If he had

his days over again would he avoid worldly politics and matrimony, as Jesus did? Would he equivocate, as Jesus did concerning the temple when he secretly meant only his own body? If he saw clearly that certain popular beliefs were gross delusions would he sanction and encourage them? Would he gain his end by promises and threats which he knew to be false? If he ever has the power will he inflict everlasting torments on enemies who persist in not believing in him? Would he even in his darkest days of opposition ever threaten them with such a fate on his return to power?

Christians who talk of following their Lord are very careful to make their own selection of such parts of his teachings and conduct as suit their inclinations and the requirements of their moral sense as cultivated by civilisation. They fix their attention on what to them are attractive features, and they ignore the rest. They point to the heaven and forget the hell. They accept the glowing sentiments without duly weighing the serious evils embodied in their "pathetic" but noxious exaggerations and impracticable recommendations. They silently revolt against the worse injunctions and find some excuse for refusing to obey them. Inconsistency is now more than ever an indispensable qualification in a Christian believer. Gladstone cannot and dare not imitate the model which he professes he is "bound to follow."

W. P. BALL.

THE CHRISTIAN RULE OF THREE.

He, therefore, that will be saved must thus think of the Trinity.

—ATHANASIAN CREED.

If you wish to go to heaven when you die,
You must learn the heav'nly way to do a sum,
For to tot-up and subtract and multiply
Is the Church-appointed way to kingdom-come.

If you fancy that a father and his son,
With another fellow added, would be three,
It is certain that you have not yet begun
To consider what your latter end will be.

The ungodly, thanks to reason, may maintain
That the whole is ever greater than the part;
But the Christian, thanks to God! discards his brain,
And resolves the sacred problem with his heart.

Mathematics may sufficient light afford
To the carnal population—"mostly fools"—
But believers in the table of the Lord
Disregard the summing tables of the schools.

Godless scientists quite properly may say
That no "proper" part with unity agrees;
But of Trinity they ignorance display,
For its fractions are "improper": all *three-threes*.

God the Father, God the Ghost, and God the Son
Arc such fractions that all integers can be;
While a mystic aggregation makes them one,
And an awful segregation makes them three.

As this dogma is so clear, the doubter's plea
Of his lack of proper brains will have no pith;
Brains are needless, praise the Lord! for it can be
Even *better* understood *without* than *with*.

But enough! for it is sinful to discuss
What the Lord has plainly told us through his Church;
If we doubt it, or inquire why this is thus,
God will leave us in a devil of a lurch!

For our Reason we must never care a dump,
If with Abraham and angels we would dwell;
We'll believe him, though it sends us off our chump,
For we'd rather *moon* in heaven than *moan* in hell

G. L. MACKENZIE.

INGERSOLL ON PEOPLE'S LEADERS.

COL. INGERSOLL was selected by the New York Assembly to pay a tribute to the memory of the statesman, Roscoe Conkling. The New York *World* reports that the Albany Academy of Music was packed an hour before the time with nearly four thousand admirers. From the report of the magnificent eulogy we select the following as of enduring importance:

"Fortunate is that nation great enough to know the great. When a great man dies—one who has nobly fought the battle of a life, who has been faithful to every trust, and has uttered his highest, noblest thought—one who has stood proudly by the right in spite of jeer and taunt, neither stopped by foe nor swerved by friend—in honoring him, in speaking words of praise and love above his dust, we pay a tribute to ourselves.

How poor this world would be without its graves, without the memories of its mighty dead! Only the voiceless speak forever. Intelligence, integrity, and courage are the great pillars that support the State.

Above all, the citizens of a free nation should honor the brave and independent man—the man of stainless integrity, of will and intellectual force. Such men are the Atlases on whose mighty shoulders rests the great fabric of the republic. Flatterers, cringers, crawlers, time-servers, are the dangerous citizens of a democracy. They who gain applause and power by pandering to the mistakes, the prejudices, and passions of the multitude are the enemies of liberty.

When the intelligent submit to the clamor of the many, anarchy begins, and the republic reaches the edge of chaos. Mediocrity, touched with ambition, flatters the base and calumniates the great, while the true patriot, who will do neither, is often sacrificed.

In a government of the people a leader should be a teacher—he should carry the torch of truth.

Most people are the slaves of habit—followers of custom—believers in the wisdom of the past—and were it not for brave and splendid souls “the dust of antique time would lie unswep, and mountainous error be too highly heaped for truth to over-peer.” Custom is a prison, locked and barred by those who long ago were dust, the keys of which are in the keeping of the dead.

Nothing is grander than when a strong, intrepid man breaks chains, levels walls, and breasts the many-headed mob like some great cliff that meets and mocks the innumerable billows of the sea.

The politician hastens to agree with the majority—insists that their prejudice is patriotism, that their ignorance is wisdom—not that he loves them, but because he loves himself. The statesman, the real reformer, points out the mistakes of the multitude, attacks the prejudices of his countrymen, laughs at their follies, denounces their cruelties, enlightens and enlarges their minds, and educates the conscience—not because he loves himself, but because he loves and serves the right and wishes to make his country great and free.

With him defeat is but a spur to further effort. He who refuses to stoop, who cannot be bribed by the promise of success or the fear of failure—who walks the highway of the right, and in disaster stands erect, is the only victor. Nothing is more despicable than to reach fame by crawling—position by cringing.

When real history shall be written by the truthful and the wise, these men, these kneelers at the shrines of chance and fraud, these brazen idols worshipped once as gods, will be the very food for scorn, while those who bore the burden of defeat, who earned and kept their self-respect, who would not bow to man or men for place or power, will wear upon their brows the laurel mingled with the oak.”

CORRESPONDENCE.

HOW IT HAPPENED.

TO THE EDITOR OF “THE FREETHINKER.”

DEAR SIR,—Many friends, and among them managers of schools, have written to ask me how it has come about that I am called upon by my employers—the London School Board—to discontinue my lecturing work in the cause of Freethought, and as I cannot afford to write a special letter to all my friends, I crave your permission to make the following brief statements in your columns. Well, it happened in this wise.

Early in March, after reading the suggestion of Mr. Bradlaugh, I thought I would write my member, J. Richards Kelly, Esq., M.P. for North Camberwell, a brief note asking him to be in his place to vote for the second reading of the “Oath’s Bill.” Somewhat indiscreetly, I wrote on a piece of note paper on the back of which it was stated that I was a “Freethought and Radical advocate.” The letter was a respectful and inoffensive one, and might have been written by any earnest Christian calling upon another Christian to be true to his principles. There was nothing in the letter to indicate that I was in the service of the School Board. Nothing whatever. To find that out Mr. Kelly had to get somebody to obtain the necessary information for him, and when this was done the Tory member for North Camberwell had the meanness to send my letter to the chairman of the School Board (the Rev. J. Diggle) asking whether a man holding my “repulsive and blasphemous doctrines” was a fit and proper person to hold my position.

Consequently I was called upon to appear before the Board, and was badgered at some length concerning my opinions. I defended myself boldly as a Freethinker, and told the members of the Board that they had no right to interfere between me and my representative in Parliament; nor was I responsible to them for my opinions. After considerable discussion, they drew up a long string of resolutions, in the first of which they called upon me to cease to lecture on Sundays—upon which day I am not in their service; secondly, to discontinue writing for the press; thirdly, to discontinue selling my publications; and fourthly, that a letter be sent to Mr. Kelly to say that my conduct shall not be repeated. I suppose this latter means that I must not write to my representative in Parliament to ask him to vote for any other measure. Had my character been anything short of exemplary I should without a doubt have been discharged

forthwith, but I am allowed to retain my berth on condition that I conform to these resolutions.

Long experience having taught me that I cannot earn enough by lecturing alone to keep myself, to say nothing of my wife and two children, I have no option for the present but to obey the first resolution. The others I will consider.

As to my pamphlets Mr. Bradlaugh publishes two and Mr. Foote two, and I am quite sure they would not cease to sell them if a thousand School Boards were to command. But with regard to the others I may say that I have invested almost all my savings in them, and I trust to my friends throughout the country to see that I do not lose it all.

And finally with respect to Mr. Kelly all I can now say is, that the first time he presents himself before his constituents I shall be present to move a vote of censure on him for his conduct, and I hope the Camberwell friends will rally round and support me by their presence and their votes.

ARTHUR B. MOSS.

JOSEPH PARKER.

DR. PARKER has invited questions from his congregation, and doesn't seem to like them when he gets them. One person asks him by post-card whether the Darwinian theory is reconcilable with the biblical account of creation. Parker replies that “Darwin has no theories.” So the Darwinian theory of evolution is not a theory, Darwin's theory of pangenesis is not a theory, his theory of the formation of coral islands is not a theory, and so on through the whole chapter. Parker ought to be ashamed of himself to utter such twaddle even to the babes and sucklings of whom God forms his churches. He proceeds to recommend his hearers not to trouble themselves about a theory of creation. They are to do as he does, “accept creation, and leave great minds to tussle and wrestle with things which I really cannot pretend to understand.” Can anything be more cowardly and disingenuous than such shirking of a difficulty and such repression of honest inquiry? Christians ask triumphantly who made this world and expect the answer to be “God,” but directly an inquiry is commenced they exclaim, “Don't think; believe, accept, take what you are told and for God's sake ask no questions. You are perfectly competent to pronounce judgment, but you are totally incompetent to inquire or examine.”

“Think of a man climbing on the top of a bus and asking a brother man what he thinks of the theory of creation,” says Parker. Well, think of a man climbing on the top of a bus and asking a brother man what he thinks of God, or salvation by faith, or the Holy Ghost. If it is absurd to trouble about creation why does the Bible commence with an account of creation? Why is it sensible to decide on hearsay and tradition, and absurd to listen to what science may have to say on the subject? The fact is that Parker knows in his heart that the Bible account is a fiction, and that science has the keys of truth. He cannot speak honestly because honest outspoken words would be condemnation of his Bible and his religion.

Dr. Parker deals in a similarly disingenuous manner with the subject of prayer. He says: “Another correspondent asks me if prayer is answered. Certainly. The question ought never to have been put. A man cannot pray until he has first got the answer. That is the mystery of the Divine method. He may utter words, but to pray is to express an answer. Whatever things ye ask, if ye believe ye have them, ye have them.” He then tells us that prayer is not more asking; it is “submission to the will of God. . . . That is prayer, and it is always answered.” And religion professes to teach us veracity! The thimble-rigger is an honest man besides such shameless shufflers as Dr. Parker.

Parker is going to let the Salvation Army have the use of the City Temple. To a minister who exclaimed, “What! tambourines and all?” he replied, “Yes, tambourines and all—anything that will frighten the devil away.” So Parker either believes that tambourines frighten the devil, or else he indulges in tomfoolery of words, just as the Salvationists indulge in tomfoolery of action. He says that “the devil never was afraid of neatness.” Is this devil an intimate friend of Dr. Parker's that he should know his little peculiarities, so well?

REVIEW.

Women's Suffrage Journal.—June.—Miss Becker rightly considers the permission accorded to women to vote in the election of county authorities, as a decided step in the direction aimed at by this journal. The *W. S. J.* quotes a curious Hebrew hymn:—“The Hen praiseth God, saying, ‘Thou hast given me As much intelligence As unto the Cock.’” It is curious that this hymn should come from the people whose males every day bless the Lord “that thou hast not made me a slave or a woman,” while the women have to bless the Lord for making them “according to Thy will.”

PROFANE JOKES.

“Ma,” said an inquisitive little girl, “will rich and poor folks live together when they go to heaven?” “Yes, my dear, they will be all alike there.” “Then ma, why don't rich and poor Christians associate together here?” The mother did not answer.

It is related that the Bishop of Carlisle, when on a visitation, stopped one day at a parsonage. The parson and his wife “my lorded” him every other word, while their young hopeful, a boy of five, watched the black apron and gaiter with a mouth like a teacup. At the dinner table the “my lording” business was kept up hotter than ever, till, in a pause, young hopeful whispered audibly, “Ma, Lord God Almighty wants another potato.” *Tableau.*

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