

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]



## HOW IT HAPPENED.

*Then he arose and rebuked the winds and the sea, and there was a great calm.*—MATTHEW VIII., 26.

### THAT HUXLEY!

(Concluded).

HAVING dealt with Dr. Wace, and his talk about "infidel," Huxley goes on to relate, not for the first time, how and why he invented the word Agnostic, and in doing so he gives us a very interesting bit of biography. Nearly fifty years ago he was a boy "whose education had been interrupted," and who was left to his own devices. He was a voracious and omnivorous reader, and among the many things he read there were two which left an indelible impression on his mind. They were Guizot's *History of Civilisation* and an essay by Sir William Hamilton on the Philosophy of the Unconditioned. Philosophy and history, having laid hold of him in this manner, never loosened their grip. When he reached intellectual maturity, and began to ask himself whether he was an Atheist, a Theist, or a Pantheist; a Materialist or an Idealist; a Christian or a Freethinker; he came to the conclusion that he had no part with "any of these denominations, except the last." Only while many of the people who called themselves Freethinkers felt sure they had solved the problem of existence, Huxley was sure that he had not, and "had a pretty strong conviction that the problem was insoluble." With Hume and Kant on his side he could not think himself presumptuous.

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"On the contrary, I had, and have, the firmest conviction that I never left the *verace via*—the straight road; and that this road led nowhere else but into the dark depths of a wild and tangled forest. And though I have found leopards and lions in the path; though I have made abundant acquaintance with the hungry wolf, that 'with privy paw devours apace and nothing said,' as another great poet says of the ravening beast; and though no friendly spectre has ever yet offered his guidance, I was, and am, minded to go straight on, until I either come out on the other side of the wood, or find that there is no other side to it, at least none attainable by me."

This was Huxley's situation when he joined the now deceased Metaphysical Society. All varieties in philosophy and theology were represented there. They were all *ists* of one sort or another, and Huxley felt like the tailless fox in the fable; so, to make himself an appendage, he devised the term Agnostic, and has worn it ever since. He laughs at the Agnostic Creed which Mr. Samuel Laing has drafted, and says he finds the Athanasian Creed more intelligible. In his opinion, Agnostics have no creed; and, by the nature of the case, cannot have any.

"Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. That principle is of great antiquity; it is as old as Socrates; as old as the writer who said, 'Try all things, hold fast by that which is good'; it is the foundation of the Reformation, which simply illustrated the axiom that every man should be able to give a reason for the faith that is in him; it is the great principle of Descartes; it is the fundamental axiom of modern science.

Positively the principle may be expressed: In matters of the intellect follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the Agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may have in store for him."

Such is Huxley's view of Agnosticism. An Agnostic is one who understands the limits of human faculties, who keeps his mind always open to conviction, and allows it to play freely on all questions; which is precisely what we mean by a Freethinker.

Recurring now to Dr. Wace, it is refreshing to read Huxley's "slap" at his immorality. To say that it ought to be unpleasant for a man to avow that he does not believe in Jesus Christ is profoundly immoral. Huxley denounces "the pestilent doctrine on which all the churches have insisted, that honest disbelief in their more or less astonishing creeds is a moral offence, indeed a sin of the deepest dye, deserving and involving the same future retribution as murder and robbery." He declares that "if we only could see, in one view, the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which have flowed from this source along the course of the history of Christian nations, our worst imaginations of Hell would pale beside the vision." Even on the "consolation" side Huxley remarks that "people who talk about the comforts of belief appear to forget its discomforts." They forget that Christianity is something more than faith in an ideal Jesus, something more than practising as much as possible of the Sermon on the Mount "without disorganising civil society." They forget that if you trip in morals or in doctrine (especially in doctrine), without due repentance, or fail to get properly baptised before you die, "a plebiscite of the Christians of Europe, if they were true to their creeds, would affirm your everlasting damnation by an immense majority."

Huxley closes his article with a racy criticism of Mr. Frederic Harrison's article on "The Future of Agnosticism," which has been dealt with in our columns. If Mr. Harrison reads it, as is probable, he will spend a very bad quarter of an hour. Huxley says that the Positivist commands to Christianity and Science remind him of the "valiant and loud-voiced corporal, in command of two full privates, who falling in with a regiment of the enemy in the dark, orders it to surrender under pain of instant annihilation by his force." After this *malin* stroke, Huxley makes mince-meat of the body of Mr. Harrison's article; especially of his remarks on the ignoring of history by Agnosticism, which is absurd in face of the fact that it was historical criticism, and not physical science, which began the attack on orthodoxy, while the great names of Hume, Gibbon, and Grote belong to masters of history as well as masters of scepticism. Nor has Huxley's opinion of Comte at all modified.

"To put the matter briefly, M. Comte, finding Christianity and Science at daggers drawn, seems to have said to Science, 'You find Christianity rotten at the core, do you? Well, I will scoop out the inside of it.' And to Romanism, 'You find Science mere dry light—cold and bare. Well, I will put your shell over it, and so, as schoolboys make a spectre out of a turnip and a tallow candle, behold the new religion of Humanity complete!'"

Huxley believes in serving Humanity by promoting its intellectual and moral culture, and is disposed to think that this is the only religion which will remain unassailable as long as the human race endures. But as for worshipping "Humanity"—the generalised conception of men as they have been and probably ever will be—he would as soon worship the generalised conception of "a wilderness of apes." The study of human evolution, he says, is unutterably saddening. Man "makes a point of killing or otherwise persecuting all those who first try to get him to move on; and when he has moved on a step, foolishly confers post-mortem deification on his victims." Yet "he exactly repeats the process with all who want him to move a step yet farther." All this is true enough. But, after all, there is a sense in which Humanity is worshipful. Man derives his nature from the brute, but intellect and conscience have been developed in him by evolution; and, in its higher and truer meaning, Humanity is not the generalised conception of the human race, but the ideal of those powers, feelings, and aspirations which more or less distinguish men from beasts.

G. W. FOOTE.

#### COLONEL INGERSOLL AND AN AMERICAN THEATRICAL MANAGER.

A REMARKABLE compliment was paid to Col. Robert G. Ingersoll the other day by Manager Abbey, reports the New York *Sun*. The colonel had been dining at Mrs. Abbey's on Forty-second Street the night before, and, as is his custom, he had run off on the subject of Shakespeare and its newest exponent, Julia Marlowe. The colonel recited poem after poem, and gave numerous illustrations of his theories of when and where Shakespeare had written his plays. After dinner he declaimed some more. "It was the most excellent treatment of Shakespeare," said Manager Abbey, "that I have ever heard. Given in the form of a lecture, it would attract the attention of the entire world. I believe that there is not a man alive to-day, not even excepting the great political lights of England, who can compare for a moment as a lecturer with Colonel Ingersoll. I bar nobody. After he had gone I remarked casually that I would be willing to engage the colonel on a basis of fifty thousand dollars a year, but when I had thought the thing over more carefully and figured a bit with a pencil, I came to the conclusion that I would be willing to double the offer. In other words, I would give him one hundred thousand dollars a year and make a contract for a number of years, with a single stipulation that he would devote his entire time to his lectures. A hundred thousand dollars is a big income, but there would be a fortune in handling Colonel Ingersoll even on that basis."

#### ACID DROPS.

At a Hampstead meeting to protest against the treatment of the Irish political prisoners, the Rev. R. F. Horton, a Congregational minister, said he did not attend as a politician, but as a Christian. The remark was greeted with cheers, probably from his own congregation, but it was a piece of silly impertinence. Mr. Horton himself would soon recognise it as such were the culprit a Jew or a Freethinker. Were Mr. Bradlaugh to get up at public meetings and say "I stand here as a Freethinker," it would justly be resented as an ill-mannered advertisement of sectional views; and we fail to see what difference it makes if the man who is guilty of such bad breeding is a Christian.

Mr. HORTON would do well to ask himself how it is if he stands up as a Christian to protest against the ill-usage of Mr. O'Brien, other Christians like Mr. Balfour and Lord Salisbury feel no scruple at inflicting it. As a matter of fact, saying that a man is a Christian gives you absolutely no clue to his social or political opinions. There are Christians for and against every cause that can be mentioned.

"LEWIS THE LIGHT," the latest American Messiah, who when in England got run in for making a disturbance at Westminster Abbey, has been committed to a lunatic asylum. There were no commissioners *de lunatico inquirento* down in Judee.

Dr. HANNEY, speaking in Australia, is reported to have said that "in England the Doctrine of Eternal Torments is practically dead." If so this means that the entire Christian ministry is dishonest, since it is pledged to believe and teach this doctrine. Many ministers have challenged Dr. Hauney's statement which may be exaggerated, but there is sufficient truth in it to make it a strong reflection on the honesty of sky-pilots.

THE Rev. Dr. Dale, of Birmingham, preached at Westminster Chapel on Sunday evening. His congregation was small, owing to the weather. The reverend gentleman's subject was free-will, but the sparse attendance was a proof of the opposite doctrine. Dr. Dale came over a hundred miles to reiterate the old nonsense that there is no morality without moral freedom. He has yet to learn that all law, and all the business and pleasure of life, is based on the assumption that man's will is determined; and he has yet to master the very obvious truth that man cannot be responsible to a Creator for being what the Creator chose to make him.

THAT High and dry old Tory Archdeacon Denison, calls the prosecution of the Bishop of Lincoln a conflict between the "spiritual" and the "temporal" powers in England. He says, "Many less things have been primary causes of the breaking up of all ties between the spiritual and the temporal powers in other lands; and a man must be wilfully blind who does not see that a continuation of the persecution under which the Anglo-Catholic Churchman has suffered now for some forty years will end very soon in disruption of 'Church and State.'"

ARCHDEACON DENISON knows that what he calls "persecution" comes from the Church Association, which simply attempts to enforce the law. Whatever the upshot, there can be no doubt of the supremacy of the temporal power, the final court of appeal being the Queen and Privy Council. The Archdeacon appears to mean that if the High Church party cannot get their own way they will secede. Well they can always have liberty to teach what they like if they will resign their livings. What they want is to draw emoluments from the State without being subject to State regulation.

THE *Church Times*, with the fatuity of its class, denies the competence of the State to create a final court of appeal in

spiritual cases, and calls on all good Churchmen to repudiate the authority of such a court. That is, it asks Churchmen to set themselves against the law. A man might as well repudiate his debts because he does not like them as for the Church to repudiate the authority of the Privy Council.

THE last time when a bishop was cited before the Archbishop of Canterbury was two hundred years ago, when Watson, Bishop of St. David's, was proved to have given money for his own advancement, and to have reimbursed himself by selling the livings in his gift. He was deprived of his bishopric. These things are not done quite so openly now.

THE High Church party are on the horns of a dilemma. If the Archbishop of Canterbury condemns the use of lights and the mixed chalice, it will, says the *Church Times*, "be a disastrous blunder which would shake the Church of England to its centre." On the other hand, if the Bishop is acquitted by the Archbishop the case will pass into the jurisdiction of the civil authorities, which, in the eyes of High Churchman, is almost as bad as a condemnation by a spiritual one. High Churchmen have therefore been praying for the collapse of the whole case.

THE *Guardian* protests that the Bishop of Lincoln acts according to his conscience in the practices for which he is accused, and that it will not permit him to alter. If his conscience will not permit him to accept the decision of the law courts, we wonder how it permitted him to accept the Queen's nomination to a bishopric. But the Christian conscience is capable of the most extraordinary feats.

THERE is life, or at any rate money in the High Church. Already £17,000 has been subscribed for the defence of the Bishop of Lincoln. Fancy the astonishment of J. C. and the twelve, before Judas ratted and sold the company for thirty shillings, if they had been told it would take all that money to settle a squabble between two of their followers in the nineteenth century!

DR. PARKER had a lively time at the City Temple on Monday. His subject was "The Unemployed," but as the meeting took place during the workmen's dinner-hour the preacher had few of the unemployed in his audience. Dr. Parker asked them questions. One was about emigration, a subject very remotely connected with the Gospel. Another was this: "Considering the amount of want that exists, how is it that so many of you can afford to smoke and drink?" To our mind the question was impertinent, coming from such a fat-pursed preacher. But instead of treating it with contempt, John Burns, who happened to be present, gave an answer which is enough to raise a smile on the face of an owl. He said that men out of work smoked and drank to satisfy the cravings of hunger! Oh John, John! Do you really think any member of the "unemployed" is such an irreclaimable idiot as to fancy that a pint of four-half will satisfy the cravings of hunger better than a penny loaf and a penny saveloy? Or were you poking fun at the seraphic doctor?

DR. PARKER has a characteristic letter in the *Glasgow Herald*. He attacks the Prayer Book and the "Popery" of the Church of England, says that training men for the Christian ministry "in seven cases out of ten is a simple mockery," and calls upon all Protestants to unite in a common band. We fancy we see them! Something like the happy family we sometimes see in cages in the streets.

"To say that a babe is by baptism made an inheritor of the kingdom of heaven is a lie in fact, and is a Papal act in practice." So says Dr. Parker, and it shows his ignorance, or something worse. Baptism was strictly enjoined and practised by Jesus and the apostles, and it was the universal custom of the primitive Church before the Papacy was heard of.

NOTE Dr. Parker's "lie." Note also that he calls his opponents "prigs and pedants." Yet at the same time he complains that even Nonconformists "are split up into innumerable and unnameable sections, and in too many cases they spend their time in tearing and devouring one another."

THE *Christian World* says: "The question, Christian or infidel, must turn on this, Is Christ Jesus worthy or not of credence?" There is, as Prof. Huxley points out, the previous question whether we possess any trustworthy information at all about "Christ Jesus." Taking the Gospels as they stand, we should say he certainly was not worthy of evidence. According to his reporters, he said he would come again from the clouds with power and great glory in the lifetime of those standing around him. After such a thumping mistake as this, it is too much to ask any one to take anything on his mere *ipse dixit*.

THE body of Mr. John Barraclough, a lay vicar of Lincoln Cathedral, was found on the roadside a few miles from Lincoln, exhausted by the bitter cold weather. He appears to have laid down and died unaided by God or man.

ENGLAND is the classic home of hypocrisy. No sooner does Mr. Gordon Bennett start a London edition of the *New York*

*Herald*, appearing on Sunday as well as other days, than Mr. Stead protests in the *Pall Mall Gazette* and bishops and parsons join in the chorus. Surely this is quite too-too thin. Sunday papers are sold on Sunday, but otherwise they necessitate very little Sunday labor; whereas the Monday morning paper on the parson's breakfast-table was filled by reporters and compositors on the Lord's Day. The clericals know this very well, and wink at it; sometimes, indeed, they look eagerly at the sheet for a report of their Sunday sermon. But when the violation of the Sabbath is carried on in the streets by people who are trying to earn their dinner, the clericals exclaim "O fie!"

MR. BENNETT is not the man to be deterred from his purpose by a whole bench of bishops. Last Sunday's edition gives a counter slap to the Sabbatarians by devoting a column and a half to the Sunday League and its labors "in inducing the proper observance of the Lord's Day."

F. H. TURNER, described as a clerk in holy orders, was found guilty at the Berks' Assizes on Monday of stealing a dog-cart, and sentenced to nine months' imprisonment. Just three months less than Mr. Foote received for laughing at some old Oriental ghost stories!

PORTCHESTER CHURCH has been restored, and the ceremony of re-opening was, as the Yankees say, a high old time. After the pious business in the old gospel-shop there was some carnal business at the Castle, where seventy "ladies and gentlemen," not of the common order of mortals, sat down to a first-rate luncheon. Judging from the toast-list, there was a fine consumption of wine, such as would have gladdened the marriage feasters at Cana in Galilee. The Rev. A. A. Headley, who responded to the toast of his own noble health, said he had in his possession the identical Bible and Prayer Book which were used when the Church was restored in the reign of Queen Anne. They were, of course very tender, and required to be handled in a very careful manner. Very likely, and the same may be said of all Bibles and Prayer-books. Directly they are handled roughly they tumble to pieces.

THE ancient Gothic church of Hamner, in Flintshire, has been totally destroyed by fire. The damage is estimated at £50,000. The Lord took no care of his own building, although his people had sufficient faith to remain uninsured.

THE parsons' God is at his amusements again. For months he has been laying up a store of water, monopolising it for his sports, and now he is on the spree, flooding the parts he half destroyed with drought a short time ago. What a God! and what fools men must be to worship such a thing. He must have less sense than an idiot, or else he must be a fiend. The Atheist is not troubled with such a monstrous bugbear.—*Liberator*.

THE Lord's loving kindness at home has been illustrated by roads and railways blocked by snow, and by shipwrecks and men drowned in all directions.

SAYS the *Nottingham Evening News*—"Detective Pirnham seems, in the discharge of his duty, to have stopped the propagation of the Gospel. If he had not 'spotted' McNulty and Kay, because they were carrying a suspicious bag, fifty-five St. Peter's Church hymn and prayer books might now have been circulating through Narrow-marsh and evangelising its heathenish purlieus."

THE *Congregational Magazine*, in a note upon *Robert Elsmere*, says "If Jesus be not Divine, He is no more to us than Socrates, or Emerson, or Thomas Carlyle, or even Matthew Arnold." The *C. M.* evidently looks on this as very dreadful. To us the elevation of one man to a degree of eminence which dwarfs all others is simple absurdity.

A BLACK man named Davis, who is well-known in the streets of London as the purveyor of Aromatic African Herb Snuff, causes great amusement and draws large crowds by extolling the magical powers of his snuff as superior to those related of the Bible prophets. He tells how Moses met Elijah on the banks of the Red Sea, and told him that if he wanted a drink he was to strike upon a rock, and how Elisha cured "King Haman" who was a leper by dipping him in the Jordan. "But," says the negro, "if dose ole prophets saw me they would crawl back to their graves again. T'other day I met an old woman who was deaf, dumb and blind for thirty years, I gave her a pinch of my snuff, and she opened her eyes and cried 'What's dat.' The black man's nonsense usually results in a large sale for his African Aromatic Herb Snuff.

ACCORDING to the *New York Sun*, the members of the Pennsylvania Legislature are in hot dispute as to who shall officiate at their daily prayers. One party favors a Lutheran, the other an Episcopalian. It seems the chaplain gets three dollars a prayer, and usually puts in over a hundred in the course of the year.

THE Episcopalian Bishop of Argyle has thought it necessary to issue a document censuring the conduct of a gentleman

belonging to the aristocracy, who having been baptised in the Church of England, thought to make his salvation doubly sure by getting dipped in a Baptist tank. The Bishop assures him that he is, instead of being saved, in a parlous state, having committed a breach of church order and indulged the error of schism.

THE Bishop of Newcastle wants £6,000 a-year to increase the stipends of the clergy and other purposes. There is no word of decreasing his own stipend or taking anything from the £10,000 a-year enjoyed by his brother of Durham.

BISHOPS make good beggars. According to the *Australian Christian World*, the Bishop of Ballarat spent something like two years in collecting money all over Great Britain for the needs of his diocese. Yet Ballarat is the centre of one of the richest gold fields in the world. Most of the colonial bishops find it necessary to spend a good portion of their time in the old country.

THE Rev. Sydney Coke, vicar of Pinxton, who refused to admit a corpse into the church because it had not been baptised, and was severely censured for his bigotry by the press, gives warning to the newspaper men that he will not tolerate their interference. He threatens to take the law of them, and we dare say in private he consigns them to a certain place where coke is superfluous.

COKE UPON LITTLETON is a celebrated law book. The vicar of Pinxton's utterances would be Coke upon Littleness.

TWENTY-TWO New Jersey faith-cure believers were tried on January 27. Twenty were found wanting. They all agreed to meet and be baptised. But the weather proved severe and only Charles Freise and his wife turned up. Expressions of sympathy on all sides were heard for the woman when she was taken out shivering.

PERTINENT to the above we take the following from an exchange:—Old Bobbins (to Thompkins): "Bin a havin' some baptisin' up your way, I hear." Thompkins: "M'yes. (Old Squire Ridley's son. Said he wanted to reform." Bobbins: "Do any good?" Thompkins: "Did the village a heap o' good. The chap took cold and died in a week."—*Judge*.

AT Nottingham Harry Strafford, a warehouseman, who confesses to having been concerned in extensive robberies of provisions, stated in evidence against his accomplices that he was a member of the Young Men's Christian Association during the time he was robbing his employers.

A KANSAS salt maker has constructed a female statue out of his product and sent it as an advertisement to the Cincinnati exposition. He calls it "Lot's wife," being not so fastidious in his diction as the parson who referred to "Lot's lady, who was transformed into a monolith of chloride of sodium."

PLYMOUTH Church, Brooklyn, is going down hill. Dr. Abbot only receives £1,300 a year, while Beecher took £4,000, yet last year's receipts were £300 less than the expenditure. Dr. Abbot is an able man and goes in for "the larger hope," but he is a smaller personality than Beecher, and Christians—especially New York Christians—want a sensation to attract them to the house of God.

CANON SHUTTLEWORTH has been denouncing the pious Societies that print cheap Bibles on the sweating system, and send them to the heathen. No wonder, he said, people were Atheists! Well now, we honor Canon Shuttleworth for his outspokenness, but we must tell him that Atheists go a bit deeper than that. They would still be Atheists if the Bible Societies paid fair wages. A big "if," we admit; but logic is logic after all.

"SPECTATOR," in the *Star*, writing on Dumas' new play, says it posits the question whether a man should be deterred from marrying the girl of his heart because she had been seduced and deserted by a previous lover. To this question, says "Spectator," the world answers "Yes," while the Bible and the clergy answer "No." We wish "Spectator" would be a little more precise. The Bible is a big book, and we don't pretend to recollect all its contents; but we feel like betting a thousand to one against there being a single text in support of "Spectator's" position.

EDWARDS, the dark preacher, held forth a few evenings ago at Morley Hall, Hackney. His subject was Political Atheism. After the lecture he and "a pal" enacted a very pretty farce. The "pal" proposed a resolution condemning the prosecution of Freethinkers in Sweden, and it was seconded by the dark preacher himself. Mr. Dent, who happened to be present, exposed the hypocrisy of this little move; and pointed out that, while these English Christians were deploring that Freethinkers were persecuted in Sweden, they actually kept the Blasphemy Laws on their own statute book, and had systematically opposed Mr. Bradlaugh's right to take his seat in the House of Commons.

FORTUNATELY the dark preacher let the cat out of the bag. He was unable to play up to the part of a lover of freedom, so he let the meeting see that he disliked persecution simply because it made Freethought more popular. Had it not been for persecution, he said, the Freethought party would never have been heard of. That is only Edwards' opinion, to be taken for what it is worth. Still, he might have remembered that some people are not so dense as himself. If Freethought has profited by persecution, what about Christianity? Do not its apologists love to dwell, and even lie, on the horrid persecutions of the faithful by the Pagan emperors? Do they not proclaim that the blood of the martyrs was the seed of the Church? The early Christians protested against persecution (of themselves, of course), and later Christians say it is too good a thing to give to infidels.

THE British Consul reports that two hundred thousand people are starving in China. The reason is obvious. The Lord is unable to understand the prayers of heathen.

"KING SOLOMON" is still performing in the Brighton Glory Hole. The latest sensation in this establishment was the binding of three little children on the altar, where they lay till they were unconscious. We have not the slightest objection to adults playing such pranks with each other; indeed we should not shed a tear if all the Army of the Lord bound themselves, by the neck, to branches of trees. But we protest against such cruelty to children. Surely the Brighton authorities will not permit it to continue, simply because it is "religion you know."

THE "Scotch Spurgeon" having come up to Regent Square Church, London, there is to be an alteration in the mode of taking the collection. The plate will go round from pew to pew instead of being held at the door, and a richer harvest of bawbees is expected.

THE Brighton Branch has sent us a report, nearly verbatim, made by one of its members, of a lecture on "The Causes of Unbelief" by the Rev. James Weller, curate of St. Nicholas Church. We have, as a matter of duty, read it through; and we have to thank a pretty strong constitution that we are still alive. More dreary drivel it was never our misfortune to wade through. This Brighton Weller must be allied to the Wellers immortalised by Dickens, and as Sam had all the wit of the family, this one, by nature's law of compensation, has all the stupidity.

JAMES WELLER says (we cannot give his long-winded sentences in full) that he does not believe there is a real Atheist in existence. In proof of this he advances the fact that he cannot get Mr. Bradlaugh to put his autograph to the declaration—"I, Charles Bradlaugh, hereby state that I do not believe in the existence of a Supreme Being." Mrs. Besant also declined the same engaging offer. Evidently James Weller requires to be born again, at least so far as his brains are concerned. A little more grey matter in his convolutions, or a little more brain in front of his ears, would enable him to see that Supreme Being may mean all sorts of things, and that a serious thinker would need to have the phrase defined before he took up any attitude towards it.

SAINT DAVID and James Weller agree on one point. Atheists know there is a God, but they say "There isn't" because they want to be naughty. We should like to see the smile on Ingersoll's face if he heard this from the lips of the poor little Brighton Pharisee, who cannot understand how anybody can differ from him without being wicked. A photo of Ingersoll with that smile on his face would be worth framing.

THE only other point we care to notice is this. James Weller, who couldn't leave well alone, improves on the old cock-and-bull story of Volney in a storm at sea. We have dealt with it in *Infidel Death-Beds*, and now it turns up in a fresh form. Instead of the affair happening in America, it occurred while Volney was crossing the Channel. The storm came on, Volney cried out to Christ to save him, and the storm died away; and it all happened in a voyage of twenty miles! James Weller cannot even tell a "crammer" with any plausibility. He has traded on lies so long that he thinks any lie will do. There is no hope for him, as we said before, until he gets born again; and if he has had a second birth he will have to go in for a third, or remain a poor, soft-headed curate all the days of his unnatural life.

ACCORDING to that good man, Mr. W. T. Stead, who gives some reminiscences of a meeting with General Gordon in the February number of *The Young Man*, Gordon before leaving for Khartoum, gave to every member of the Cabinet a copy of Clarke's *Scripture Promises*. The conduct of the Cabinet was quite in keeping with such promises as those of the Bible, that the land of Canaan should be an everlasting possession to the Jews, that the seed of Abraham should reign there for ever, and that Jesus Christ should return in the lifetime of those standing around him.

A little child, seeing an advertisement of Fansen's Cod Liver Oil, mistook the letter and said: "Has God got a liver, papa, and do they make oil out of it?"

## MR. FOOTE'S LECTURES.

Sunday, February 17, Secular Hall, Rusholme Road, Manchester: at 11, "Mr. Adam and Mrs. Eve"; at 3, "Come to Jesus"; at 6.30, "Our Father Which Art in Heaven."

Thursday, February 21, Hackney Workmen's Club, Haggerston Road, at 8, "London and Ireland: What Both Want and Will Have."

February 24, Plymouth.

March 3, Milton Hall; 10, Newcastle; 11, Middlesboro'; 17, Claremont Hall; 24, Camberwell.

April 14, Hall of Science; 21, Hall of Science; 28, Camberwell.

May 11, Milton Hall; 19, Milton Hall; 26, Camberwell.

## TO CORRESPONDENTS.

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INVICTA.—Your cuttings are always welcome.

A. GUEST.—You infringed the Post Office rules and made us pay 1d. by pasting your cutting on a post-card. The mistake was excusable, but you will know better in future.

J. BRUMAGE.—We did no more than our duty in giving attention to your candidature. Your success is very gratifying from every point of view.

J. McLEISH.—There is one good feature in the business. Persecution will probably strengthen the Freethought movement in Sweden. Mr. Wheeler is well.

T. H. HART.—We are glad to find we were mistaken, and that Ingersoll referred to Calvin and Knox, not to Calvin and Luther. Our memory is a pretty good one, but we never thought it perfect. Thanks for the correction.

A. P.—Thanks, but the life of Bagehot appeared in the first part of Mr. Wheeler's *Biographical Dictionary of Freethinkers*.

J. W. PHILLIPS.—We are obliged for the information.

A. TRIPP.—Many thanks. See "Acid Drops."

H. A. ROGERS.—We will try to find room for it.

H. ROTHERA.—Jokes received with thanks. With regard to the passage in *Bible Romances*, see Darwin's *Descent of Man* and Lyell's *Principles of Geology*, also chapter xii. of Darwin's *Origin of Species*. Darwin thinks it probable that the immediate progenitor of man inhabited Africa, but the Old and New World divisions of the Simian family must have come from a common original stock long before.

CHRISTIAN SOCIALIST.—You ask what evidence we require to prove that Jesus Christ rose from the dead. We answer—just the same evidence we should require to prove that John Smith rose from the dead yesterday. It is not for us to *disprove* the Resurrection; it is for you to *prove* it. By the way, why do you call yourself a Christian Socialist? The Socialism of Jesus Christ and his Apostles was Communism.

S. STANDING says—"A sturdy old Freethinker writes me: 'Many thanks for the *Bible Handbook*. It supplies a want I have often felt, and saves a world of trouble in seeking for half-forgotten passages.' That is just my experience, and I mean to bind one, Bible fashion, to pass muster for a New Testament."

LIVERPOOL CAMDENIST.—The explanation you offer will not do. The real explanation is that the Levitical Law is ever so many centuries later than the supposed time of Aaron, and that the ancient Jews differed from the modern ones in being very weak in arithmetic.

R. BROWN.—The passage, "Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling," occurs 1 Sam. xv., 3. You will find plenty of similar divine commands in *Bible Atrocities*.

W. J. MARSH.—Your suggestions shall be considered. We intend to vary our illustrations. Some good ones are in preparation. But our title is a fixture.

MINNIE INCOG.—Under consideration.

J. DORY.—We will try to work the figures out some day. Christianity costs an enormous sum of money every year, which, if spent on the secular improvement of society, would work wonders in a single generation.

INQUIRER.—Mr. Foote is writing a pamphlet on Darwin's religious views, dealing with all his works as well as the *Life and Letters*. Doubtless this will meet your want.

T. FRANCIS.—Mr. Foote will be happy to speak to you after either of his Manchester lectures.

J. B.—Cuttings are always welcome.

P. FREEKE.—See the account of Voltaire in *Infidel Death-Beds*.

RECEIVED.—Newcastle Evening Chronicle—Open Court—Western Figaro—Boomerang—Shield's Daily Gazette—Eastern Evening News—Bulletin des Sommaires—Le Matin—L'Egalite—La Lanterne—Nottingham Daily Guardian—New York Sun—Neues Freireligioses Sontags-Blatt—Lucifer—Liberator—Bournemouth Guardian—Nottingham Evening News—De Dageraad—Col. Ingersoll Criticised by the Rev. J. W. Black.

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 spoke from two platforms in Hyde Park on Sunday afternoon, and swallowed snow while the audience was swallowing his words. His reception showed that London Radicals are not afraid of Freethinkers. Rushing home and changing his damp clothes, he managed, with the assistance of a couple of hansom, to be in time for his lecture at the Hall of Science. The snow-storm had thinned the audience, but there were more present than might have been expected in such weather. Mr. G. Standing, who had also been to the Park, took the chair; Mr. R. O. Smith being absent through a mishap which has laid him up for some weeks.

THE following is extracted from a letter from Mr. Foote in Tuesday's *Star*:—"The *Times* had the base audacity to refer to 'the Secularist platform, where Mr. Foote was supposed to be,' Supposed to be! Was the *Times* reporter in the park at all? I had the honor to speak from two platforms, and the reporter could easily have satisfied himself without supposing. But neither was a 'Secularist platform.' I simply went to the park as a Radical, and spoke where my colleagues on the executive of the Metropolitan Radical Federation thought my services were most required. Freethinkers are not so ill-bred and impertinent as to take their irreligion into political meetings. The *Times* knows this quite well, but it thinks fit to press religious bigotry into its miserable service. Fortunately the Radical cause is past being harmed by such tactics."

ST. JAMES'S HALL, Plymouth, being no longer available for Freethought lectures, the Branch has taken St. George's Hall for Mr. Foote's lectures on the 24th inst. This hall is not so conveniently situated as the old meeting place, and we hope the Plymouth friends will make a special effort to secure a good attendance.

WE have received the following for the Swedish Prisoners' Fund:—J. McLeish, 2s. 6d.; J. C. Inglis, 2s. 6d.; J. Stewart, 1s.

THE Camberwell Branch holds its annual Children's Party next Wednesday. The fun begins at 6.30. We are not informed when it ends.

AFTER some manoeuvring, Mr. Moss's letter was produced by the Chairman of the Bye Laws Committee of the London School Board. One fine old bigot declared that every servant of the Board ought to share his employers' opinions, but several members protested against this wretched principle. Mrs. Besant was evidently on the war-path, and the Rev. Mr. Coxhead may expect some bad quarters of an hour unless he agrees to an act of justice. Mrs. Besant gave notice of a motion to have a return made of the religious opinions, and the methods of spending Sunday, of all the Board's employees.

LONDON Freethinkers have the chance of striking while the iron is hot. They should write to the School Board members for their divisions, and urge them to remove the interdict on Mr. Moss, pointing out that it is not a question of religion but a question of fair play.

THIS month's *Radical* has a good portrait and written sketch of our worthy friend, Mr. John E. Brumage, now member of the Portsmouth School Board. Mr. Brumage is a staunch Freethinker and a sterling man, the picture of whose honest face many friends will be glad to see. Mr. Standing commences "An Historical Sketch of Freethought in England" with the life of Thomas Paine.

A BRONZE statue to Rousseau has been erected on the Place du Pantheon, Paris. An elegy on the author of *Emile* was pronounced by M. Jules Simon.

THE action of the Italian Government in seeing that old bequests for the benefit of the poorer classes shall no longer be absorbed by priests and monks is striking consternation into the clericals, who stoutly object to ancient works of charity being harmonised with modern exigencies.

THEY seem to have had enough clericalism in Luton, where the Church party wished that there should be no more Board School accommodation, but that the surplus scholars should be turned out and told to go to the denominational schools in which there are plenty of vacant places. The Church candidates, however, including two local clergymen, have been placed at the bottom of the poll, the Dissenters receiving upwards of 3,000 more votes than their opponents.

THE Rev. W. Tuckwell, M.A., must be a good deal of a heretic. He has been lecturing at Norwich on "Norwich 200,000 years ago." He not only holds that man dates back that time and a great deal further, but that the man of that period was "a naked, homeless, speechless little wretch"—not much of a credit to himself or his presumed Creator.

THEY have something like a proper sense of the importance of education in New South Wales. There a public school can be established wherever an attendance of twenty can be guaranteed; free railway passes are granted to children to enable them to go to school; and trains are not above stopping even where there is no station to take the youngsters to the school-town.

THE editor of the *Bournemouth Guardian* declines to insert a letter on the proposed altar in the Minster. He says he cannot worry or be worried about Church matters, and would as soon think of publishing a long biography of everyone of his readers.

TRUTH says a cathedral is a sort of ecclesiastical benevolent institution, designed to provide the deserving clergy in their declining years with gratuitous lodgings and comfortable annuities.

### THE DUTIES OF FREETHINKERS TO FREETHOUGHT.

SPINOZA well said that knowledge is the best wealth, since its accumulation means no one's loss, and in imparting it we are no whit poorer, but are rather the gainers. Yet have we known intellectual misers who, content in their own mental emancipation from superstition, have deemed their Freethought too good a thing to be shared with everybody. They have altogether ceased to believe in any portion of the Christian legends, yet they are timid lest the beliefs of others shall be too rudely disturbed. They usually fall into the great army of hypocrites and simulate a faith they no longer possess, just because Brown, Jones, and Robinson are in the same game of pretending to believe that they believe what they can't believe.

We are often told of the responsibility of eradicating beliefs without finding a fitting substitute. For our own part we would rather insist upon the responsibility of keeping back truth. The old skin simply will not come off until the new one is formed underneath. Truth alone is man's salvation, and, as Professor Clifford said, it should be proclaimed from the housetops. The world's improvement in the long run depends upon the stand made by those who are not led in the sheeplike fashion of the multitude, but who decide for themselves and are prepared to abide by the consequences of their decision. If the world has been mistaken in its theological beliefs the sooner it wakes up to the reality the better. Yet those who undertake the task of awakening others are too often met, not only with the opposition of the paid supporters and the sincere believers in the system they attack; they have also to contend against the indifference, even the ill-will of nothingarians or anythingarians, who have as much ceased to believe in or to be influenced by the doctrines of Christianity as themselves, yet who dislike having this fact brought plainly and clearly before their own eyes. Our should-be-companions in arms too often stand aloof and criticise instead of helping.

To us the earnest Bible-banger at the street corner, or the howling Salvationist who seeks by sheer noise to draw the attention of those he deems on the brink of hell to their awful peril, is more admirable than the Freethinker who keeps his Freethought in a private cupboard and never draws it out in the presence of any one it can possibly influence. If Christianity be true, and perishing souls are day by day departing into eternal anguish, the wonder is how any one can cease for a single moment from proclaiming the means of salvation. We have no such absurd duty as this. Neither do we counsel thrusting forward our views in season and out of season, or boring others with opinions to which they object. But every man should be prepared not only to think freely for himself, but to dare, upon fitting occasion, to speak out boldly what he has thought. To deliver men from the fear of hell is indeed a more real service than to offer them escape through the blood of the Lamb. Every man, too, should be ready to help as far as possible the apostles of emancipation who stand in the forefront of the battle with bigotry, sheltering the more timid ones behind. It may be that their weapons are poor and unskillfully used, yet surely it were better to help than simply to criticise. Such mental liberty as the timid and indifferent at present enjoy they owe to the strenuous and often rude exertions of our predecessors who fought and suffered in the past.

All that the Churchmen who made Christianity would recognise as that religion is fast ceasing to be a power in the world. It has lost its hold upon the intellect and is losing its hold upon the life of men. It receives only a lip service, and few indeed seek to regulate their lives by its

standard. The paid professors of Christianity are dropping overboard the larger portion of their theological cargo. They seek only, as Clifford said, to save the dregs of a sifted sediment of a residuum. Their great hope is the indifferentist, the man who would revolt at the old-fashioned nonsense but who thinks there is really little to object to in the smaller dose of sugar-coated nonsense now dealt out from the pulpit—the men who have really thrown overboard belief in the Bible, yet who go to church or chapel with their wives, and permit their little ones to be indoctrinated with the old poison at school, and thus leave the battle to be fought over again in each generation.

It is upon the diffusion of intelligence that the progress of the world depends. As surely as dirt induces disease will superstition foster corruption. Yet hypocrisy needs abolition no less than error. It is wrong to believe upon insufficient evidence. It is still more wrong to pretend belief in the incredible and to meekly sanction all the calumny and persecution poured upon those who have openly dared to challenge it. On the subject of religion the age is honeycombed with hypocrisy. Few really believe in Christianity, yet few have the honesty to declare, "I am not and will not pretend to be a Christian." Were all who really have given up religion to have the courage of their convictions, the bigots and persecutors would be cowed, the task of the Freethinker would be easy, and intellectual honesty would take the place of hypocrisy.

J. M. WHEELER.

### THE ALEXANDRIAN LIBRARY.

#### A CHRISTIAN LIE EXPOSED.

AN oft-repeated story used by Christians against the Muhammadans is that the Caliph Omar burnt the Alexandrian Library in 650, saying that whatever was in accordance with the Koran was not needed, and what was contrary thereto must be destroyed.

It need hardly be said that the Koran in many places exhorts to the love of learning, and the Moslems have an exaggerated respect for writing.

The facts are these. A library was founded at Alexandria by Ptolemy Soter and his successors, and was augmented, it is said, to 700,000 volumes. This library perished, at least in part, when Alexandria was besieged by Julius Cæsar. A new and important one was formed, but in 390 under Theodorus, after a fierce strife between attacking Christians and defending Pagans, it was ransacked and destroyed. The full account may be read in the *Crimes of Christianity*.

From that period until the taking of Alexandria by Omar there is no mention of the formation of any third library. Indeed, the Christians despised human learning, and had neither want nor desire for the library. The legend of its being burnt by Omar dates from the thirteenth century.

A MODEL PREACHER.—A United States official, while riding through the roads bordering the eastern edge of the Indian Territory, came upon a long-haired man sitting on a log. "Good morning, sir," said the official. "Hi." "Do you live about here?" "Just about live here." "You haven't any Indian blood in your veins?" "Not that I ever seed." "Then why do you live on this reservation? Who gave you the right?" "I married a squaw." "Oh." "That's what I say." "What business are you in?" "None now." "What business were you in?" "Preachin'." "Why did you stop?" "Fellow blowed up my church." "Blew up your church? What for?" "Jealousness. He's a preacher, too, an' I beat him on a revival; got more mourners than he did." "Why, I never heard before of such an outrageous affair. Tell me about it." "Wall, I built my church over on the branch, an' this feller Ab Smith built his'n on the knoll. We started revivals about the same time, an' he had the edge on me, an' knowin' that something had to be did, an' that quick, I commenced to tell a lot o' yarns that I knowed would interest the young bucks, an' captured the crowd. Smith he come down an' tried to get 'em away, an' at last, findin' that he couldn't do it, he slipped around one night and put powder under the house and blowed it up." "You were of different denominations, I suppose." "Of what?" "I say that you were of different churches." "Yes, I wuz o' my church an' he wuz o' his'n." "But of what denomination, what creed?" "Blamed if I know." "Well, but what do you believe?" "Believe that it won't be healthy fur Ab Smith if I ketch him roun' here." "You don't understand. What is your faith?" "Blamed if I know." "What do you preach?" "Fust one thing an' then another." "Are you a Methodist, Baptist, Presbyterian—?" "No, ain't none o' them." "You started a new church, I suppose." "Wall, yes, most o' the logs wuz new."

One day the abbé of Obâteauneaf met Madame la Maréchale de Grancey red with anger and indignation. He asked her what had annoyed her. "I opened by chance," she replied, "a book and read the insolent words *Wives submit yourselves to your husbands*, and I have thrown it into the fire." "What, madame, do you not know the words are those of the blessed Saint Paul?" "No matter whose words they are, they are grossly unpolite. M. the Marshal would never dare write in that style. If I had been Paul's wife I would soon have made him change his tune." And she went away saying between her teeth, "*Wives submit yourselves to your husbands*. That Paul must have been a brute."

REVIEWS.

*Occasional Thoughts of Horace Seaver. From Fifty Years of Freethinking.* Boston, J. P. Mendum, Paine Memorial Building, Appleton Street.—Mr. Horace Seaver, from whose editorials in the *Boston Investigator* Mr. L. K. Washburn has culled this little volume, has stood for fifty years in the front of the battle of Freethought in America, and has with his friend and publisher, Mr. Mendum, kept its flag bravely flying in the *Boston Investigator* since the days when Abner Kneeland was prosecuted and imprisoned for blasphemy. The pick of the writings of such a man are well deserving preservation in more permanent form than that of the weekly newspaper. Mr. Seaver has energetically preached the service of man instead of the worship of God, and the substitution of the schoolmaster for the priest. He is full of the enthusiasm of humanity, yet has no mealy-mouthed compromise with superstition, which he holds to be the great impediment in the path of human progress. The volume has an excellent frontispiece of the author, and we hope it will command a good circulation.

*The Question of Irish Home Rule, by a Doctor of Medicine.* London, E. Truelove, 256 High Holborn. Price Twopence.—The author of this able pamphlet of fifty-four pages deals rather with the theoretical principles of law and government than with the political question of the hour. He is a warm friend of Ireland, though he does not agree with the proposal of a separate Parliament, which he thinks would only put Ireland into an inferior position to that which she now occupies, and would therefore be used as an instrument for effecting entire separation. The writer is in favor of federation, and strongly urges the importance of a federation between France and England as the most important step to the federation of the world. The proposal is, we fear, far enough away from practical politics, yet it is well not only to have an ideal of the future, but to hold it constantly forward.

MISERY.—The Christian dogma of the reformatory value of misery has been refuted by the most dreadful arguments in the world's history. The unhappiest nations are not only the most immoral, but the most selfish and the meanest, in every ugly sense of the word. Virtues do not flourish on a trampled soil. Genius, too, is a child of light. The Grecian worship of joy favored the development of every human science, while the monastic worship of sorrow produced nothing but monsters and chimeras.—Prof. Felix L. Oswald, M.D., in *Physical Education*.

PROFANE JOKES.

"I do wish God would write some novels," said a lively girl whose books were selected for her by her pious parents, "for pa lets us read all God writes."

Dumley (Sunday evening): "Hello, Featherly; which way?" Featherly (in haste): "Don't detain me, old man; I'm going to church and it's nearly 8 o'clock now." Dumley (astonished): "Wha-a-at! You going to church? What do you expect to do there?" Featherly: "Help a pretty little eighteen-year-old girl hold up a hymn book. Ta-ta, Dumley."

"How much will you charge to go up to my house and black a small—a very small—stove?" he asked of one of the colored brigade at the market. "Just as much as I would take to black a large—a very large—stove, sah." "But it won't take so much blacking nor rubbing." "No, sah; but dese fings doan' count. It's gittin' me away from de market and deprivin' me of de chance fur religious discushun dat I charge fur."

Recent convert: "If a man does me an injury I suppose I ought to reward him, oughtn't I?" Good pastor: "It would show the right spirit." "Making him a little present would do, wouldn't it?" "That would certainly heap coals of fire on his head." "Suppose instead of a man it's an animal?" "It should make no difference." "Well, your dog has been snapping at me every time I pass, and this morning I made him a present of something we've valued for many years. It's a tin kettle. You'll find him somewhere in the next county."

A FEW "TINKLING SYMBOLS."

- Shaven and Shorn—Clergy and people.
- A burning shame—Hell.
- A brazen bell—Jeze-bel.
- "We are seven"—Magdalen's inmates.
- Progressionists—The Israelites (who travelled a mile a month).
- Divine theft—Stealing Pharaoh's heart.
- Trinity—The three asses entering Jerusalem.
- The reign of terror—Thy kingdom come.
- Arctic regions—Mountains of Ararat.
- The Passover—Napoleon crossing the Alps.
- The wages of sin—Good fat livings.
- In sackcloth and ashes—The dustman.
- Small profit, quick returns—Jonah.
- "Come to his Martha"—Lazarus restored.
- "All in the Downs"—Passage of the Red Sea.

"BECAUSE THE BIBLE TELLS ME SO."  
*A Religious Song for Infants of All Ages.*  
PART I.

I MUST believe and must obey  
What contradictory Scriptures say,  
For if I do not I shall go  
Into that awful hell below  
Where almost all of us will be  
Tormented through eternity.  
This is certain, this I know,  
Because the Bible tells me so.<sup>1</sup>

Therefore, lest I have to bear  
Endless torture and despair,  
God's commands I'll strive to keep,  
Though they may cause my flesh to creep,  
So often does some holy verse  
Charter murder, theft, and worse.  
Such were God's commands I know,  
Because the Bible tells me so.<sup>2</sup>

Though God at times may seem to say  
In brief, low words, Thou shalt not slay,  
More often far in piercing alt  
He shrieks aloud, Thou shalt!  
Slaughter—hell—these are his will;  
So I will learn to hate and kill;  
Else God will curse me. This I know,  
Because the Bible tells me so.<sup>3</sup>

If boys or girls should work or play  
Upon God's holy Saturday,  
We saints must stone them all to death;  
For so God's glorious Bible saith,  
Oh! what a treat 'twill be indeed,  
To hear them shriek and see them bleed!  
With holy joy the flints I'll throw,  
Because the Bible tells me so.<sup>4</sup>

All witches must be surely killed,  
That God's dear Word may be fulfilled,  
Yet though to slay them God doth bid,  
They don't exist, and never did:  
So teacher says at other times,  
And calls such deeds most cruel crimes.  
Still, witches must be killed, I know,  
Because the Bible tells me so.<sup>5</sup>

God's blessed Scriptures, too, ordain  
That all blasphemers shall be slain:  
The congregation must arise  
And stone each wretch until he dies;  
And all who will not own God's sway—  
That is, his priests', whom we must pay—  
We swift must kill; we must, I know,  
Because the Bible tells me so.<sup>6</sup>

Thus we must murder, day by day,  
Proud heretics and all who pray  
To images of wood or stone  
Or any god save ours alone.  
And if a town turn to such sin,  
We must slay every soul therein,  
And burn that town: we must, I know,  
Because the Bible tells me so.<sup>7</sup>

I may, as pious fancy craves,  
Go capture girls and men as slaves,  
And sell or buy for lust or gain;  
So God's most holy laws ordain.  
The slave-girl I have "humbled," I  
May drive forth with our child to die,  
Or beat them lingeringly to death  
Unpunish'd: so God's Bible saith<sup>8</sup>

They are my money, God explains;  
Hence he such "rights of man" ordains.  
Slave-hunters and their lusts his care,  
Of captured maids he took his share,

When men and matrons all were killed,  
As in his wisdom he had willed;  
He spared not even babes, I know,  
Because the Bible tells me so.<sup>9</sup>

Divorce courts are no longer needed,  
By priestly ordeal superseded.  
A woman false (but no false man),  
Must be found out by God's own plan:  
His priest must give Earth's doubted  
daughter,  
Dust from the floor mix'd with some water.  
If false, her flesh shall rot away;  
So God's unerring scriptures say.<sup>1</sup>

If in distress or faith run wild,  
I should devote my wife and child  
To God as offerings, I must keep  
My sacred oath, and though I weep  
Must sacrifice them to the Lord  
By sacred fire, by holy sword.  
This is the Eternal's will, I know,  
Because the Bible tells me so.<sup>2</sup>

I may sell any girl of mine,  
As bond-slave, or as concubine;  
But if she ask me but to try  
Some nobler faith, then she must die.  
Son, daughter, wife, or dearest friend,  
Who asks me to strange gods to bend,  
Must die by my own hand, I know,  
Because the Bible tells me so.<sup>3</sup>

And all these deeds are good and right,  
God's law alone gives perfect light  
Unto our helpless, darken'd eyes,  
Making the poor and simple wise;  
And we must trust no other guide  
But by this law alone abide.  
God's law is perfect. This, I know,  
Because the Bible tells me so.<sup>4</sup>

W. P. BALL.

<sup>1</sup> Mark xvi., 16; ix., 43-48; Matt. xxv., 41, 46.  
<sup>2</sup> Deut. xx., 14-17; Joshua x., 28-42; Num. xxxi., 17, 18; xxxiii., 55, 56; 1 Sam. xv., 2, 3; Ex. xi., 2; xii., 35, 36; iii., 21, 22. See also <sup>4</sup>, <sup>5</sup>, etc.  
<sup>3</sup> Deut. xxviii.; Lev. xxvi., 14-39; vii., 25, 27; Num. iii., 10, 38. Also <sup>1</sup>, <sup>2</sup>, <sup>4</sup>, <sup>5</sup>, etc.  
<sup>4</sup> Ex. xxxi., 14, 15; xxxv., 2, 3; xx., 10; Num. xv., 35, 36, 30, 31; Heb. x., 28; Matt. v., 17, 19.

<sup>5</sup> Ex. xxii., 18; Lev. xx., 27; Luke xvi., 17.  
<sup>6</sup> Lev. xxiv., 16; Num. xv., 30, 31; Deut. xvii., 12, 2-7.  
<sup>7</sup> Ex. xxii., 20; xx., 4; xxxii., 27. Deut. xiii., 1, 5, 12-16; xviii., 20; iv., 15-18, 23-26. Lev. xvii., 8, 9, 4, 14.  
<sup>8</sup> Deut. xx., 10-15; xxi., 14. Gen. xxi., 14. Ex. xxi., 2, 6, 7, 20, 21. Lev. xxv. 44-46.

<sup>9</sup> Num. xxxi., 17, 18, 28-31, 35, 40, 47.  
<sup>1</sup> Num. v., 11-31.  
<sup>2</sup> Lev. xxvii., 28, 29. Judges xi., 29-40. Gen. xxii., 2, 15-18. 2 Sam. xxi., 1, 6, 9, 14.  
<sup>3</sup> Ex. xxi., 7. Deut. xiii., 6-10.  
<sup>4</sup> Ps. xix., 7-13.

NOW READY.

NOW READY.

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