

# THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

[TRANSMISSION ABROAD.

VOL. II.—No. 3.]

JANUARY 15, 1882.

[PRICE ONE PENNY.

## "COMIC BIBLE" SKETCHES.—IX.



JEHOVAH'S DAY OF REST.

"The Lord rested on the seventh day and hallowed it."—Exod. xx., 11.

## DOWN WITH BLASPHEMY.

THE *Freethinker* is causing a great commotion in religious circles, and it is frequently said that we should be prosecuted and suppressed. Nobody, however, seems inclined to begin. There is a huge pack of pious dogs barking at us, but not one has the courage to bite.

What is our offence? Blasphemy. And what is that? Treating religion with common sense. Piety never recognised a greater crime. It is like the sin against the Holy Ghost, and can never be forgiven.

But, it is urged, we do not content ourselves with arguing against Christianity; we ridicule it. While Freethought is learned, serious, and a trifle dull, Christians can tolerate it; but the moment it assumes an ironical air they are as alarmed as Macbeth was by Banquo's ghost, and cry "take any shape but that." We are not so foolish as to heed their advice. Our policy is to strike where the enemy shows that he is weak, for in all warfare that is the golden rule of success.

Unsatisfied with the charge of blasphemy against the *Freethinker*, our opponents now trump up another charge of indecency; just as the Bishop of Manchester, finding that he cannot preach Secularism out of his diocese, seeks to injure it by slandering its character. He says that Secularism teaches men and women to "live tally," and our enemies say that the *Freethinker* is lewd.

Some weeks ago Thomas Paine's "Age of Reason" was seized at the Toronto Custom House as an obscene work, and after a good deal of controversy it transpired that every

objectionable passage in that famous book was a quotation from the Bible. Our guilt is precisely similar. We are occasionally obliged to defile our pages with an extract from God's word; but it is surely an extenuation of our offence that when the sacred text is too filthy to cite we rest satisfied with an allusion.

One of our most recent assailants is the *Western Figaro*, a smart little paper hailing from Plymouth. Immediately after its New Year's greeting to its readers, comes the following article:—

### "BLASPHEMOUS LITERATURE.

"We have received copies of the Christmas number and the ordinary number of a paper called the *Freethinker*, productions to which we think the attention of the public prosecutor should be directed. Some of the infidel literature which is disseminated weekly has at least the merit of thoughtful and scholarly writing, and if we cannot share the views of those who produce it, we can at least respect, if not admire, the talent employed thereon. But the publications before us are simply lewd and blasphemous caricatures of what to the majority of people are sacred subjects. Occasion is taken of the season just past to ridicule the birth of the Savior, who is represented in the most hideous of drawings, surrounded by a collection of imbecile old men, who are tendering their gifts—one a feeding-bottle, a second a monkey up a stick, and a third a phial of soothing syrup, and so on. In another equally artistic woodcut, Eve is represented in the most vulgar manner; and of the writing, a fair sample of its style is one page in which Jesus and Jehovah are represented as having a free and easy conversation on general topics. We are sorry to note that the publication is edited by an old Plymouthian, Mr. G. W. Foote, and regret that undoubted ability should be so misdirected. The stuff before us is infamously bestial in its suggestions, and vulgar in expression, apart from the offence intended to religious people; and we sincerely hope steps will be taken to prevent their further issue."

"These be brave words," but we suspect they are after all mere "sound and fury, signifying nothing." Why does not the editor of the *Western Figaro* undertake the prosecution himself? He need not be deterred by the cost, for piety would subscribe lavishly to suppress us. He might even find it pay, like another valiant champion of orthodoxy, Charles Newdigate Newdegate, who is to be the lucky recipient of a handsome subscription for his "bold and spirited" conduct in relation to Mr. Bradlaugh. When profit and principle go together the task is easy and delightful; and with such inducements, what enterprising man could hold back? Let the Plymouth editor pluck up the resolution to achieve fame and fortune at a stroke.

In the whole of our *Christmas Number* there is only one woodcut which even the most purient prudery could suspect. It represents Eve being tempted by the serpent. Now, the "mother of mankind" was stark naked before the Fall, and she has been depicted by scores of Christian artists in that interesting condition. Our artist, however, invested her with a plenteous cincture of fig-leaves, and so perpetrated an anachronism. Does the editor of the *Western Figaro* object to the fig-leaves? Judging from the scantily attired damsel who adorns his dramatic gossip, we scarcely think he could object to anything else.

When Voltaire wrote a poem on the Song of Solomon, in which he softened down the voluptuous imagery of the original, the French clergy had it burnt as obscene; and a similar fate is suggested for the *Freethinker* because it dares to expose the real character of what is palmed off on little children as the word of God. But Voltaire's poem survived the flames, and doubtless the *Freethinker* will outlast all attempts to suppress it. Persecution is more difficult than it was. Superstition may buy faggots, and bigotry may kindle the flames; but it is not so easy now to fasten the heretic to the stake. Let those who think it is, try. Only let them be careful that they are not themselves flung into the fire.

G. W. FOOTE.



THE ATHEISTIC PULPIT.—SERMON XIX.  
GREAT AND PRECIOUS PROMISES.

3. *He shall be great, and shall be called the son of the Most High: and the Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.* (Luke i., 32, 33.)

It is singular that the anonymous author of this Gospel should be the only one to record or report these words of the angel to Mary. Was he by at the time of the interview? or did Mary tell him? Those Gospel story-tellers never inform us whence they get their information. They are about as trustworthy as revivalists and Salvation Armyists.

1. He shall be great. Jesus never was a great man; never did a great deed; never gave utterance to great and pregnant thoughts; lived no great life; had no great aims; accomplished no great end; made no discovery; gave the world no invention; made the world no better, no wiser; threw not a ray of light upon any religious, social, political, moral, philosophical, or scientific subject. He was not a great leader—all his attempts and hopes ended in blackest misery. How, when, where was he great? Gabriel was trying a little blarney just then with Mary, to smooth the way for his master the Holy Ghost, who, like Miles Standish, though with different results, employed a deputy to open the courting campaign for him.

2. He should be called the son of the Most High. Very likely. That is an exceedingly cheap title; it means nothing, and can be bestowed wherever you please.

3. *Throne of his father David!!* Now that is coming it rather strong. David had no throne at the time; an alien family ruled Judea at this date, and David's family have never recovered the throne. How could the Lord God give him what did not exist? When was the promise accomplished?

4. But Jesus was *not* one of David's descendants. The two pedigrees given by Matthew and Luke are hopelessly irreconcilable, and both probably fictitious. No one living knows which to prefer, nor even whether either writer had anything authentic to guide him in drawing it up. One thing is clear, viz., that it is not Mary's pedigree that is given in either gospel, but Joseph's. Were either of them worth a rush, it has no connexion with Jesus, unless Joseph was really his father. Where was the use of giving Joseph's genealogy? Why not give us Mary's? And how could Jesus inherit his father David's throne, if he was not, as he certainly was not, a descendant of David's?

5. *He shall reign over the house of Jacob for ever.*—This is very well from the lips of an angel when courting as a proxy, but it is absolutely preposterous. The "house of Jacob" must mean the Israelites generally. They have always rejected Jesus, their would-be king, with scorn and contempt, as an impostor and blasphemer. And Christians can no more convert Jews than Freethinkers. A more complete "breach of promise" than the one before us there could not be, nor a more signal failure of prophecy. Yet Christians believe on, just as if the Holy Ghost had kept faith with them—just as though all New Testament promises had received unmistakable completion! Infatuation will lead men to believe anything; and people have never swallowed more manifest lies than those of the New Testament. Alien religious men can see through at once; but their own!—though *its* absurdities excel all the rest—yet they believe!

6. *Jesus shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.* This is oriental hyperbole. And what substratum of truth may there be in it? What amount of grain amongst all the chaff? None. There is no truth whatsoever in the prediction. Jesus never ruled the house of Jacob any more than the first "ol' clo'" that you meet. The Roman emperors, proconsuls, etc., did; so did Mahomet in part; but Jesus never. And what is true of the house of Jacob is equally so of his "kingdom" otherwise—it had no beginning, and, in consequence, never had an end; and that is the only true sense that can be attached to the words.

These things ought to have some weight with Christians; I don't suppose they will. A sermon full of fraud and dishonest attempts to save the character of Jesus would please them much better. I tell the blunt truth about their religion and its supposed founder; and they hate me. Were

I to bolster them up with lies and blind them with pious clap-trap, they would applaud, and treat me as "a jolly good fellow." They are shocked at my audacity and blasphemy, at my stripping bare their hideous idols and exposing their sacred impostures; and I am shocked and outraged at their hypocrisy, at their preaching falsehoods and silly stories for divine truth, and at the millions of money they get every year by false pretences—pretending to know a God that never existed, and promising a heaven that is no better than a castle in the air. I have been behind the scenes in theology, and know all they know. The whole is hollow, a sham, a gigantic falsehood, an imposition. And their divine book—its broken promises and its unfulfilled predictions stamp it the work of fools or knaves; while its doctrines and duties are so absurd that the best Christians no more believe and practise them than I do.

JOS. SYMES.

FAMILY PRAYERS.

(Concluded from p. 11.)

No wonder somnolence comes on when some earnest Christian folk read steadily through the Bible day after day. For often the special chapter happens to be one of those lively ones that are nothing but genealogies, or such as the last chapter of my old friend Ezekiel, which is all tribes, borders and gates. A week on the first seven chapters of the first Book of Chronicles is far from droll. And yet, difficult as it may be for those most happily born outside the pale of the Christian Church to realise, the fact remains that members of that Church will read straight through the books of the noisome and wearisome Old Testament at their family prayers. Some of the wiser sort skip the genealogies. Some of the more decent when they come to the filthy chapters take them as read. But the most conscientious Christians, and, therefore, the worst men, work steadily through the whole mixture of good and bad, of sublimity and obscenity. So completely are they slaves to the letter, so completely have they lost the spirit of Christ.

The most thorough *reductio ad absurdum* ever witnessed by the writer, was in a household, where the habit was not only to read consecutive chapters of the Bible day after day, but at the morning gathering for each person present to read a verse in turn. This was tolerably bearable when "safe" chapters turned up. But it was simply horrible when one of the multitudinous chapters in which some indecent act is recorded, or some filthy expression used fell to the lot of the readers. The most disgusting passages were sure to come round to children or young maidens, and from their pure lips came the shameful words of god. Of course, some fathers keep a sharp look-out, and say at the last moment, "We'll miss that chapter, my dears." But what a book, what a god, what a religion, when this supervision has to be exercised over the book that is the word of the god and the organ of the religion!

This, however, is rather a *reductio ad horrificum* than *ad absurdum*. Let me end with a case of the latter that arose in this same family. I have said that everybody at morning prayers read a verse in turn. The servants were no exception to the rule. Generally they could read as well as anyone else. But once when I was there, a certain cook arose who knew not reading, at all events not much of it. None the less she was expected to take her part. The floundering that poor woman went through, the hopeless literary knots into which she tied herself were a pain to me. She would plunge wildly at the words and come terribly to grief. Sometimes she stagnated utterly in the middle of a verse. At others, as knowing it must be got through somehow, she would make in a helter-skelter torrent of more or less accurate words for the end of the verse. But the remorseless head, resolved on having no desecration of god's word, would carry her back again and take the unhappy wretch through, word after word, like a child at a reading lesson. No wonder the cook made excuses to avoid prayers. She often sent up word by the other servants that she was "doing the bacon." I fear me the youth of that family were not all they might have been in the matter. They tittered, and, I am afraid, sometimes laughed at the blunders. But one day a notable change came over the reading of cook. She waded in quite satisfactory fashion through the two or three verses that fell to her lot. The head of the family was quite charmed. "She

was improving in her reading." But the tail of the family, a sharp small boy, had seen cook's horny finger going down the chapter and cook's lips muttering numbers. She had been counting the verses, and calculating which would come to her, and getting it up beforehand. With the exquisite malice of boys, certain small fiends in cutaway jackets, then home for the holidays, arranged a deep-laid scheme. Sometimes one fellow was to read two verses. Sometimes one fellow was to be accidentally missed out. The diabolical scheme worked. The first day the unhappy cook, intent on her prepared verse, straightway read the one just finished by her fellow-servant. When she had ended, the head, in his blandest manner, said "that had been read before, would she take the next?" Thereupon hopeless spluttering and floundering. And these from that time forward; for she soon saw the plot against her, and therefore abandoned her preliminary preparation, and, with a malevolent glare often directed at her tormentors, staggered through as best she might. The climax, and, I am happy to say the end, came one day. The chapter was the 10th of Mark, in which there is the legend of Jesus curing the blind Bartimæus, son of Timæus. A thrill of delight went through the juniors when it was seen that the 46th verse, in which the names of father and son occur, would come to cook. There was no reading of two verses that morning. No one missed his turn. The instructive glance or nudge had gone round. Breathless interest as she began the 46th verse. She got pretty well over "Jericho." She shook her head rather when "Jericho" occurred a second time. "Disciples," though of three syllables, was an old friend, and was managed at the second attempt. But when she had got as far as the word "people," and saw the verbal pitfall before her, she paused. She turned a little pale. Then suddenly, as with a sublime despair, she rushed at it. "Beast Bogorro, the son of Timothy." This was her reading of "blind Bartimæus, the son of Timæus." Inextinguishable laughter and the collapse of cook. From that day forth she never came up to prayers. She was always "doing the bacon."

EDWARD B. AVELING, D.Sc.

### THE AGNOSTIC AT CHURCH.

Under the above title Mr. Louis Greg, in the current number of the *Nineteenth Century*, discusses the inquiry, "Is an Agnostic justified under any ordinary circumstances in attending regularly the worship of a God, whom, indeed, he does not absolutely deny, but of whom he knows nothing?" This inquiry he speedily narrows down to attendance at the Church of England in country places. Catholics and Nonconformists, it seems, expect that those who attend their chapels should come there for the same purposes as themselves, and would not relish the regular attendance of the Agnostic. "In London and other large towns there seems little or no reason why such a man should be a church-goer, unless, indeed, to please those dear to him, or rather to avoid hurting their feelings by what is almost sure to be regarded as a defiance to the Deity they worship, and a blatant and uncalled-for antagonism to their most sacred beliefs and feelings." Moreover, Mr. Greg excepts those days on which the so-called Athanasian creed is read. But, barring these exceptions, postulating that the Church, upon the whole, does more good than harm, he holds that "the Agnostic is not only justified in being, but if true to his creed is bound to be, a regular attendant at church for the good of others and the advancement of humanity." How the advance of humanity is accelerated by church attendance we are not informed, and we are a little sceptical on the point, despite the assurance that "the mind, once opened to receive such ideas as are taught in churches, is at least so far educated towards understanding, and perhaps fulfilling, its duty towards humanity." "If this be granted," continues Mr. Greg, "it follows that it is better for most people—certainly for the proletariat and the lower middle classes—for all indeed, who, for want of education or thought, cannot frame their lives on an abstract idea to go to church." And so he would have the Agnostic attend church "to encourage the others." "The abstention of our suppositious Agnostic will act as an example to induce others to stay away, not from conviction, but from laziness or worse motives." Not a word of his example inducing others to attend, not from conviction, but from the desire to appear "respectable," or worse

motives. The question of how far one is to accommodate himself to his weaker brethren is always a difficult one. But when we are told that an Agnostic, one unconvinced of any of the theological dogmas, is bound to attend church lest others absent themselves, we feel that the intellectual dishonesty of the age is reaching its culmination. If the Agnostic must regularly sanction with his presence the rural ministrations of religion, must he not repeat the creeds, bow at the name of Jesus, and, in short, act exactly as if he believed what he does not believe, lest he should nullify his bright example. It is rather subtle casuistry to stick at the Athanasian creed when other statements are read every Sunday which the Agnostic must think equally untrue. The old-fashioned notion of going to church was that it was by no means to set an example to those who cannot frame their lives to an abstract idea, but to worship God and to make one's own salvation sure. The proletariat and lower middle classes, for whose welfare Mr. Greg is so concerned, though they may not frame their lives to an abstract idea, if really religious, will certainly not thank him; while, among the sceptical, hundreds may be found who have resigned position, kindred, friends, and lovers, rather than palter with their convictions and stand in false relations to their fellows. Mr. Greg's position is but too common. This clinging to effete dogmas and practices because they may be suitable to others, is a powerful hindrance of the advance he desires. It is filling the church with hypocrites who, having ceased to believe in earnest, will yet play at believing; while the sceptic outside finds he has to deal, not with a living faith, but with a thin veneer of pretence. Let us fight in the daylight, and then we may reasonably hope that the best side will win. Plain speech is needed. Let those come out of the church who no longer verily believe in her dogmas, and the ground will soon be cleared for reconstruction. Meantime, he must be a poor servant of Humanity who cannot, even in the country on a Sunday, find some useful work to do without entering church bonds.

J. M. W.

### ACID DROPS.

THE Plymouth bigots have scored a victory. After considerable discussion, the Town Council has refused the use of the Guildhall for a town's meeting to be addressed by Mr. Bradlaugh. As the member for Northampton is to lecture three times in one of the largest halls in the town, and is sure to have crowded audiences, the bigots won't gain much by their action.

SURGEON boasts of his "Calvinism, out-and-out Calvinism," and says that "John Calvin was the greatest divine that ever lived." We suppose he was especially divine when he roasted Servetus to death.

A LADY at New Cross, a few days ago, died while saying her prayers. The jury found a verdict of "Death from the visitation of God." Why was not the murderer committed for trial?

PIOUS people who find fault with our style should just read the Roman Catholic *Tablet*. A recent number of that sweet-mouthed organ of the one true Church describes Gambetta as "a bloated demagogue now grown fat upon the spoils of a people whom he has abused with his foul enchantments." Then it goes on to quote the beautiful language of Scripture—"without are dogs, and sorcerers, and the lewd, and murderers, and idolators, and whosoever maketh and loveth a lie"—which, it adds, is an "exact description of the Jacobin gang now dominant in France."

WE rarely read the comic papers. Our Christian contemporaries supply us with sufficient amusement. The *Christian Commonwealth* evidently seeks to force itself into notice by the exuberance of its humor. Its very title indicates subtle wit, the *Christian Commonwealth* being either the pleasure garden up aloft for which each good Christian scrambles to save his own soul alive, or the state of "all things in common" here, which Christians have so generally translated into "thine is mine."

THE current number has a rich sermon on "Profane Swearing" by Talmage, who assures us that "one wild

terrific wave of blasphemy is sweeping over the land." He gives some good instances.

"In Scotland a club was formed in which the members competed as to which should use the most horrid oaths. The man who succeeded best in the infamy was made President of the club. His tongue began to swell. It protruded from his mouth. He could not draw it in. He died within three days. Physicians were astounded. There was nothing like it in all the books. What was the matter with him? He cursed God, and died."

Our sub, during a long residence in Scotland, never heard of this club. Can any of our Scottish friends report?

HERE is another of Talmage's whatshallwecallems :

"Near Catskill, N. Y., during a thunderstorm, a group of men were standing in a blacksmith's shop. There came a crash of thunder, and the men were startled. One man said that he was not afraid. He made a wager that he dared go out in front of the shop while the lightnings were flying and dare the Almighty. He went out, shook his fist at the heavens, crying: 'Strike, if you dare.' Instantly a thunderbolt struck him. He was dead. He cursed God, and died."

Note the wonderful unanimity with which these victims of an irascible deity curse God and die.

AFTER reading Talmage's high-falutin on "Profane Swearing," we tried hard to keep back a big, big D, but it was nearly a failure.

THE *Christian Herald* is duller than usual. We find nothing more amusing than the autobiography of George Muller, of Bristol orphanage notoriety. The piety of this accomplished advertiser actually overcomes his grammar. He says:

"Anonymously was sent to us, from Plymouth, a large ham, with two sovereigns tied in the corner of the cloth in which the ham was wrapped up. Thus the Lord was once more in this our time of need, when our expenses are double, has graciously appeared for us."

THE *War Cry*, however, is fully up to its usual funny standard. Here is a verse—tune, "Blue Bells of Scotland"—

"What a wonderful, wee baby, in its cradle so plain,  
With the angels singing to it,—long ago!  
Yes, a baby full of purity, with not an evil stain,  
All gloriously holy,—it was so!"

Another—tune, "Auld Lang Syne"—

"He had'na whar tae rest His head,  
Nae couch like yours or mine;  
The mountain side He had instead,  
In the days o' auld lang syne."

The prize poem, however, goes to the tune of "John Brown." It reads thusly:

"If I'd been in Egypt and seen Pharaoh in the dark,  
While Moses in the light was as merry as a lark;  
Although it was God's judgment, I believe without a doubt,  
It would have made me shout—Hallelujah!"

"If I'd been on board the ship with Jonah in the gale,  
And had three days' lodgings in the belly of the whale,  
When I got to Nineveh, I believe without a doubt,  
It would have made me shout—Hallelujah!"

Of another air, "Hearts of Oak," we can only afford space for the chorus:

"'Blood and Fire' is our watchword  
'Salvation' our cry!  
Soldiers be ready,  
Aye, Soldiers, steady.  
Through Christ we'll save sinners.  
We will conquer or die."

THE *Wiltshire County Mirror* of January 3rd contains the following paragraph:

"We presume we are indebted to a certain London gentleman who is connected with the city of Salisbury for the receipt of a Liberal organ called the *Freethinker*. On opening it we were inexpressibly shocked and scandalised at finding the principal article was entitled "The Cornering of Jesus," and wondering why we should be selected for such an insult we turned over the page, and found a feeble but vicious objurgation on our recent article on Mr. Gladstone's "Atheists' Relief Bill." Truly, Mr. Gladstone's supporters are becoming a very motley crew, who would be scarcely recognised now a-days by Lord Palmerston and Lord John Russell. The print is at the disposal of any unbeliever for verification at our office."

This Tory print is not very truthful. The *Freethinker* is not "a Liberal organ," nor is it even political. We treated the *Wiltshire County Mirror* to an Acid Drop three weeks, ago, not because of its politics, but because

it denounced the very idea of admitting an Atheist to Parliament. Its editor is remarkably sensitive, and has peculiar notions of fair-play. He is "inexpressively shocked and scandalised" by our ridicule of his creed; yet he wishes to deprive all honest Freethinkers of their political rights. His opening sentence seems to insinuate that Mr. Passmore Edwards sent him the *Freethinker*, but our readers will remember that the *Echo* has expressed detestation of our views. In conclusion, we trust that many inquiring minds will avail themselves of the *Wiltshire County Mirror's* offer to lend the *Freethinker* around. We want advertising, and are always glad to get it cheap.

The *Western Figaro* says that the captain of the Salvation Army at Plymouth "has a voice of terrible capacity. We heard him the other evening wildly denouncing the Devil and all his works, with a voice almost equal to the report of the eighty-one ton gun." We suppose he was thundering against sin. If Dowdle has such a voice why don't they pay him a trifle to supersede the one o'clock gun. It would save something in powder.

THE Newdegate Fund already exceeds a thousand pounds, and we dare say it will be made up to a couple. The promoters wish to recoup Mr. Newdegate for the loss incurred in his "bold and spirited attempt to keep an Atheist out of Parliament." Either the member for North Warwickshire is a liar himself or his friends are lying for him. He distinctly stated in the Court of Queen's Bench that his object in proceeding against Mr. Bradlaugh for voting without having taken the oath was to obtain a legal decision on the question; but his champions now declare that his object was to keep Mr. Bradlaugh out of the House. Our belief is that the whole affair was a Tory plot from the beginning. Newdegate was the only member of the pious gang who would consent to take charge of the dirty work, and even he was ashamed of it. He therefore hired Clarke, the common informer, to act as plaintiff in the suit, secretly indemnifying him against the costs, just as he himself was indemnified by the pious gang whose holy ardor now finds expression in an appeal to other people for subscriptions on behalf of God Almighty's agent. This scandalous conspiracy, so basely conceived and so meanly carried out, makes us almost regret that there is a law against personal assault. We wish the stalwart member for Northampton could settle his difference with the wretched Tory-Bigot-Hypocrites one by one in a small room, and we would give something to look through the window while the case was proceeding.

SETTING Newdegate and all such carrion souls aside for a moment, we beg to remind our readers of their duty to Mr. Bradlaugh, or rather to the principle of representative government. Every friend of justice should exert himself to obtain signatures at once to the Petition on behalf of Mr. Bradlaugh's claim, which will be presented directly Parliament meets. We entreat our readers to bestir themselves. Petition forms can easily be procured from 28, Stonecutter Street. A hundred thousand signatures are wanted at least, and they can be easily obtained if "every man will do his duty."

MR. STRAHAN, the restless publisher of *The Day of Rest* has resolved to outdo our Comic Bible Cuts. He has made that none too lively journal "a colored magazine," which we interpret as implying its adaptation to "colored folks." The first number of the new departure consists entirely of "The story of the First Christmas" with fifty glaring illustrations. The former is the old nursery tale of the birth of a God, diluted from the first chapter of Matthew, in fact, Matthew and water, Luke-warmed. The latter makes us tremble for the laurels of our Comic Bible. The pictures of Mary induce the charitable thought that it was a blessing, she, "found favor with God" since she could certainly have found none with man. Pictures of Mary are as plentiful as ever were statues of Isis in Egypt, yet how rarely do we see one who looks fit to have been the mother of a healthy man-child! Leda, Semele, Danae and other favorites of Jove, were always represented as formed in nature's finest mould; but there is an emasculation in Christian art which makes the immaculate virgin overshadowed by the Holy Ghost, look as though the birth of Jesus was a physical impossibility.

## SPECIAL NOTICE.

Mr. FOOTE will lecture three times to-day (Sunday, January 15th) in the Co-operative Hall, Rochdale. Morning at 11, "Great Christ is Dead!" afternoon at 3, "Infidel Death Beds;" evening at 6.30, "The God Christians Swear By."

## MR. FOOTE'S ENGAGEMENTS.

January 19th, 26th, and 29th Hall of Science, London; 22nd, Halifax.

February 9th, Southwark Radical Club; 12th, Grimsby; 19th, Manchester; 26th, Liverpool.

March 5th, Claremont Hall, London; 12th, Edinburgh; 19th, Glasgow.

## CORRESPONDENCE.

ALL business communications to be addressed to Mr. W. J. RAMSEY, 28, Stonecutter Street, London, E.C.

LITERARY communications to the Editor, Mr. G. W. FOOTE, No. 9, South Crescent, Bedford Square, London, W.C.

J. BALFOUR.—We have more verse in hand already than we can use for the next six months. Thanks for your good wishes. The *Freethinker* cannot be enlarged until its circulation is very much increased. We could not think of raising the price.

J. TWYFORD (Derby) writes that he has ordered five copies of the *Freethinker* weekly for gratuitous distribution. May many more readers go and do likewise.

D. GOODMAN.—Thanks for your attention. We have been inundated with copies of the dirty rag which shall here be nameless. A reply is quite out of the question. We cannot fight with a chimney-sweep.

J. LUMLEY.—The verse is scarcely pointed enough, and would probably lack interest for those who did not hear the sermon.

C. C. B.—Stamps received, and paper forwarded.

C. A. CLARKE.—Your article is well written, but it is too rhapsodical for our pages. Try again, and keep a little more on the ground.

BOTH SIDES.—Received with thanks. Of course Mr. Foote did not sit out the sermon; he merely criticised a newspaper report. We intend, however, soon to give in the *Freethinker* a series of articles on London preachers; and to write these our special reporter will have to undergo a martyrdom which nothing but love of the cause could enable him to face.

INQUIRER.—Mr. Foote's time has been so occupied by the *Freethinker* that his pamphlet work has suffered. But now his duties are lightened by the engagement of a sub-editor he will be able to resume the "Bible Romances," numbers 15 and 16 of which will be ready on February 1st. The other eight numbers, which will complete the work, will be published as rapidly as possible; and a series of twelve "Bible Heroes" will follow them. The "Heroes and Martyrs of Freethought" will probably be issued next winter.

W. C. S.—Thanks. We are always pleased to receive cuttings.

W. A. T.—Your impatience is very natural, but you should remember that the N.S.S. has a good deal of work on hand. We agree with you, however, that the West of England is too much neglected. But the local Freethinkers must co-operate in any work worth doing. Why cannot they arrange for week-night lectures when our lecturers visit Plymouth? As to the newsagent who refuses to continue supplying the *Freethinker*, you should repay him by taking your custom elsewhere. Similar complaints reach us from other quarters. Wherever no newsagent will undertake to supply the *Freethinker*, we shall be happy to forward any number of copies required, *post free*, on receipt of stamps for the price. But it is always best to obtain the paper through a newsagent if possible.

MR. J. R. WALLER will be pleased to know that his contributions are greatly esteemed and enjoyed by some of our readers in the extreme West.

H. CHALKLEY.—Thanks, but we cannot notice it. If the paper referred to likes to advertise us, well and good; but we shall not advertise it.

JOHN BATES, 28, Drapery, Northampton, wishes us to state that he has purchased a few copies of our first number, which he can supply for Sixpence each.

S. R.—Received with thanks.

ANONYMOUS correspondents had better save their time and their pennies. We never answer them.

H. DARTON.—Thanks. We shall always be glad to hear from you.

VOLTAIRIENSIS.—Cutting received. Herbert Spencer's article shall be dealt with by and bye. Persevere in the right way.

H. A. HOPKINS.—Received.

J. W. HOLT.—Thanks for your promise. No doubt subscriptions would flow in readily for the costs of our defence, but we do not think there is much chance of a prosecution. As to the other matter, it is policy to introduce the Oath question and Mr. Bradlaugh's claim at Debating Societies whenever possible.

W. CLAY.—Draper's "History of the Conflict of Religion and Science" is published at 5s.

J. RUSSELL.—Thanks. You are rendering valuable assistance by posting copies of this journal to the clergy. The incitements to prosecution only encourage us to go on with our work.

OWEN JONES.—The whole matter of missionary doings shall be dealt with in a distinct publication.

R. R.—Col. Ingersoll resides at Peoria, Illinois, U.S.A.

LEURENCE.—We believe Louis Greg is son of the late William Rathbone Greg.

J. D. L.—Received with thanks.

Owing to a press of matter, the conclusion of Mr. Foote's "Was Jesus Insane?" stands over till next week.

## SUGAR PLUMS.

In view of the grant of public money which will be asked for to enable Prince Leopold to maintain his wife, which he cannot do on the paltry fifteen thousand a year he now receives, it is well to remember that Mr. G. Standing, the secretary of the new Republican League, has a form of petition against further grants to the Royal Family, copies of which he will be happy to forward on receipt of a stamped envelope or wrapper.

WE understand that the Republican League has made a very fair start; but more members are wanted, and the secretary will be glad to enrol them through the post.

Lord Derby, speaking at the banquet of the Liverpool Reform Club, said:—

"For my part, I utterly disbelieve in the value of political oaths. I don't see that they ever caused any man in public life to do or to abstain from doing anything that he would have left undone, or that he would have done, if oaths had never existed. (Hear, hear.) But they are a custom all over the world, and they do no particular harm. If we are to have any legislation on the subject, the simplest plan would be to allow anybody to substitute an affirmation for an oath, without assigning his reason. But it is not a very urgent question, and I should hope that, if Mr. Bradlaugh again offers to take the oath, as he did last year, there will be no further attempt to prevent him. (Hear, hear.) It is quite a new doctrine that we are to inquire into the orthodoxy or to question the sincerity of those who consent to go through the accustomed forms. If that is to be done to one member, it should be done to others. Suppose a member to have published something that makes it doubtful whether he believes in a Deity, is the House to say, 'The oath you consent to take is not enough; we must be satisfied that you are not taking it as a mere formality. We claim the right to question you as to your belief.' Why, in the darkest times, as people would call them now, an inquisition of that kind has never been attempted, and it is surely rather late to begin. (Cheers.)"

This utterance of Lord Derby, who will, we hope, soon be a member of the Liberal Cabinet, should strengthen the hands of those determined that justice shall be done, despite Christian bigotry and Tory intolerance.

WE understand that the Benevolent Fund Committee of the National Secular Society has distributed about £50 during the late charitable season. Our readers are reminded that the Fund now needs replenishing. Subscriptions by way of a New Year's gift to necessitous Freethinkers should be sent to Mr. R. Forder, 35, Alderney Road, London, E.

THE Hartlepool Freethinkers had a jovial gathering at the Citizen Club on December 30th. During the evening a silver watch was presented to Mr. Barnes, the club manager, "in recognition of his services to Freethought in the Hartlepoons." Mr. Barnes is a pattern worker, and we wish every town had one like him.

DR. VANCE SMITH, in the *Modern Review*, expresses a desire to see the State Church made as wide as the nation. Does he mean Secularists and all? He thinks it would be a huge mistake to "leave the support of religion in the country to the goodwill or the fitful zeal of voluntary contributors." Coming from a Nonconformist this is very significant. It implies that if demand is to regulate supply religion will be in a bad way. We think so too.

In a paper on "The Future of Islam," in the January number of the *Fortnightly*, Mr. W. S. Blunt predicts for the Mohammedans "the spiritual inheritance of Africa and southern Asia, and as the intelligence of the races they convert shall have risen to the level of their present rulers, and Europe, weary of her work, shall have abandoned the task of Asiatic government, the temporal inheritance too." Our acquaintance with cultured Hindus, who are, almost without exception, Freethinkers, leads to the hope that should Britain, "weary of her work," ever resign her Indian Empire, the Hindus themselves will neither need nor permit the task of government to be taken up by Mohammedans.

WE hear from a private source that Professor Nichol (of Glasgow) is engaged on an exhaustive "Life and Times of Robert Burns," in which the political and religious opinions

of the great poet and scourge of Calvinism will be specially brought out.

A PETERBORO' correspondent writes:—I was present at the morning service at the Wesleyan Chapel yesterday, and at the close of the sermon a collection was made on behalf of "Theological Institutions." The preacher (Rev. J. Barrass) said, "As there is such a deal of scepticism now going on, and a great amount of skill appears to be on its side, it is very necessary that you should contribute towards the support of these 'Theological Institutions.'" The preacher, during the course of his sermon, spoke a few words of encouragement to the tract distributors; and when I left the chapel I laid about half-a-dozen of the "National Secular Society's Tracts" in the pew.

#### RIGHTEOUS LOT AND CO.

[THE following precious scrap of an old play was discovered in the year 18—, by the traveller ———, in a ruin near the Jordan. Though it is not distinctly said, the text will show that Lot had been trying to drown his grief in the flowing bowl.]

#### SCENE 2, ACT IV.

*A cave. Lot and his daughters.*

Lot: Ah, mine poor vifsh! She (hic) is turned to (hic) lumpsh of saltsh. I did always shay (hic), Mine Tear, I did shay, You do always cry so (hic), dat you must be prine, and you vill turn to saltsh. And now (hic) she is (hic)

"Sveepingsh troo de gates  
Off de New Jerushalem (hic),  
Vashed in te plood off de lamb."

Dat, mine daughter's tear, is von good song she did learn from Sankish (hic) and Moo (hic) oo (hic) dish. Ah! Mine Gott (hic), what a great and mighty blunder you commit (hic). Dose men did bray you send down ze fire off de Holy Ghosht. And, O mine Gott, you did not understand zere Yankee jargonsh (hic). A leetle pit off phosphorus vas all dat dey vant, or some vhisiky; but you send dem gunpowdersh, and (hic) nitro-glycerinsh, and gun-cotton, and torpedoes; and, oh! mine plessed Gott, what a h—l off von row! And (hic) mine poor galsh turned to saltsh (booh! ooh!); and vat vill you say, mine Gott, in judgment day (hic), ven de burnt bodies shall stand up before you (hic), and—and——(hic)?"

FIRST DAUGHTER: "Nevare mind, mine dad. Take von other trink."

SECOND DAUGHTER: "Halleluhiah! let ush be merry."

BOTH: "On vit ze dance! Let joysh be unconfinned! Cum Dad, we will have von reelsh."

They dance, and, altogether are left singing: "We won't go home till Morning," "For he's a Jolly Good Fellow," etc. . . . .

A pious commentator thusly reflecteth upon this ancient literary scrap:—"How mysterious are the ways of providence. Had not that shocking crime been committed in that cave, Moab would never have lived; Ruth, the Moabitess, would never have lived; and thus the ancestry of Jesus would have been broken, an essential link being wanting. So the Savior would not have been born; not being born, he could not have died; not dying, there could have been no atonement; there being no atonement, all mankind must have been damned! One stands aghast at the picture. How thankful we all ought to be that those wicked girls were so wicked, and that divine providence did not omit this link in the chain of our redemption! Amen."

J. SYMES.

#### THE LATE PROFESSOR DRAPER.

By the death of John William Draper, LL.D., Professor of Chemistry and Physiology, New York, the cause of progress has lost one of its ablest generals. Although resident in America since 1833, he was by birth an Englishman, being born at St. Helens, near Liverpool, May 5th, 1811. His has been a life-long application to scientific pursuits and philosophical studies. As early as 1839 he obtained a professorship at New York, and, by his researches into the nature of light, he became an independent inventor of the application of the daguerrotype process to the taking

of portraits. His literary career has been an active one. Besides numerous contributions to European and American journals, he has published many scientific books of great value, and a standard "History of the American Civil War." The most important of his scientific works is that on "Human Physiology, Statical and Dynamic," which is characterised by a happy combination of scientific research with philosophical speculation. This characteristic is also noticeable in his yet more important and enduring work "The History of the Intellectual Development of Europe." This history traces the analogy between the life of the individual and that of society, and the evolution of European life from the age of faith to the age of reason. It is full of the most damaging evidences against the theological school. His advanced views are still more popularly put forth in his well known "History of the Conflict between Religion and Science." Both these works have been translated into nearly every European language. Despite his heterodoxy, Prof. Draper enjoyed the high position of being President of the Scientific and Medical Departments of New York University. He leaves two sons, who have already distinguished themselves in the same walk as their lamented father.

## CORRESPONDENCE.

### JOSEPHUS AND JESUS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I have read with much interest and profit the remarks of your valuable correspondent anent the early opponents of Christianity. These articles exhibit great ability, and manifest a spirit of candor and fairness, which some of your other contributors would do well to emulate. There is, however, just one assertion made by J. M. W. in your issue for Dec. 11th to which I must take exception, and on which I will, with your permission, make one or two remarks. Your correspondent says that Christian zeal foisted a passage about Jesus into the Antiquities of Josephus. I am aware that it is customary for the advocates for Secularism to point to the so-called "pious frauds" of the early church, and perhaps there may be some slight ground for the charge. But, at the same time, I contend that facts do not warrant the wholesale indictments that are often made against the Primitive Christians on this head. I think you will agree with me, sir, that before we condemn a passage in a book as an interpolation, we ought to have the fullest and clearest evidence. Have we such evidence in the case to which we call attention? As far as my inquiries have gone, I have no hesitation in saying that the grounds upon which this passage in Josephus is generally rejected are altogether weak and unsatisfactory. 1. In the first place, the testimony of the most ancient MSS. is in favor of the genuineness of the passage. All the most ancient manuscripts, without exception, contain it. 2. Its genuineness was not questioned, as far as we can learn, by any of the ancient writers, whether they be Jews, Heathens, or Christians. The passage had been quoted by numerous writers belonging to different schools of thought for over one thousand years before anyone dared to challenge it. It was quoted frequently by the Christian apologists of the fourth and succeeding centuries, and there is no reason to suppose that their opponents entertained any doubts about it. Eusebius is the first who is known to have quoted it. It occurs as an extract in his Theophany—which is certainly one of the oldest manuscripts in the world. I know that modern sceptics have insinuated that this father of church history manufactured the passage and inserted it in the original. But this is simply an unsupported supposition. There is not the shadow of a shade of evidence for it.

Hoping you will find this a place in your journal,—I am, yours etc.,  
JAMES ASHWORTH.

NOTE.—As Mr. Ashworth's courteous letter only touches upon a parenthetic phrase in my article upon Celsus, it needs but a brief reply. I consider the passage in Josephus relating to Christ, spurious for the following reasons:

1. It has no connexion with the preceding or subsequent sections.
2. Josephus, as a Jew, could not speak of Jesus as the Messiah.
3. Rejecting many Old Testament miracles, it is very improbable that he believed those ascribed to Jesus.
4. The phrase "the sect of Christians subsists to this day," indicates a later date than the time Josephus wrote after the sect were first called Christians.
5. The passage is cited by none of the apostolical fathers; nor by Justin Martyr, Cyprian, Arnobius, Minutius Felix nor Lactantius; although highly important in their disputations both with Jews and Gentiles.
6. Nor by Origen, Clement of Alexandria, nor Tertullian; though each quote Josephus, and the first of them (Origen, Cont. Cels., lib. i. and xlvi., and comment in Matt.) expressly states of Josephus, "This writer did not believe Jesus to be the Christ."

7. In the 9th century, Photius, who wrote largely on Josephus, does not mention it, but says of Justus, "This writer, laboring under the common prejudice of the Jews, makes not the least mention of the coming of Christ;" whence we learn that the silence of Justus was common to others, "probably intending Josephus," as the learned Lardner says, who if he had been an exception "would have been expressly mentioned."

8. It has been rejected by a succession of the ablest scholars from the time of the dawn of criticism. All the authorities, and a full discussion, may be found in Lardner's "Jewish Testimonies," c. 4. De Quincey says (on the Essenes, Works, vol. ix.), "this passage has long been given up as a forgery by all men not lunatic."  
J. M. W.

TO THE EDITOR OF "THE FREETHINKER."

DEAR SIR,—With the commencement of a New Year, which I hope will prove a happy one and prosperous as well, allow me to add my mite of testimony to the excellence and value of your smart little journal the *Freethinker*.

I think it supplies a long-felt want in the furtherance of our principles and views, and I believe it is doing a lot of good which a more expensive and profoundly edited paper would fail to accomplish, for obvious reasons. The *Freethinker* is just the thing we required to goad the goody-goodies. I need scarcely say that I hail its weekly arrival here with much pleasure, nor am I unmindful of my duty to yourself and our common cause.

I don't feel justified in allowing the light of the *Freethinker* to illuminate merely the interior of my own domicile, but, instead, do all I can to extend its circulation, which, I am happy to know, is increasing. I may say that I have obtained several subscribers already from among the orthodox portion of my acquaintance. One young man, who subscribes regularly, professes to take it in order that he may thus destroy the hellish influence of at least one copy; "and farther, that he may" let his friends in "Gospel bonds" who read it, see to what an extent—an awful extent—Bradlaugh would go if once he got into the House!

He don't appear to see that his second motive is opposed, in some measure, to the success of his first; but that's his affair, not mine.

Another young fellow, a member of a rigidly righteous Wesleyan family, says he's "delighted with it. Its the spiciest penny weekly going."

A third, whom I captured through your capital Christmas Number, considers it a "weekly treat, and he intends to support it until the second coming of Christ;" so if you know when that interesting event is likely to occur, you will be able to form an opinion of the length and strength of this gentleman's support.

It is astonishing, sir, how much might be done to increase your circulation and extend the influence of Secular opinions, if each reader of the *Freethinker* were to spot a dozen or so of his orthodox neighbors and friends, and simply let them know that such a smart little paper could be obtained, and where to get it. It's the young men whom we should endeavor to get hold of: they are the more accessible than the older ones. And there are a lot of young fellows who go to church and chapel as a matter of form, who would be eager to read the *Freethinker* if they were once introduced to its pages. I strongly advise all Secularists to adopt the plan I have indicated: they would be sure of some success.

I noticed in a recent issue that some person calling himself a Secularist had been writing from this town, complaining about the tone of the paper, and threatening its editor with pains and penalties when next visiting the metropolis of the west.

I don't believe any Secularist would be such a simpleton as to write such nonsense. What! in these days of Christian hate, spite, malice, and bigotry, when Freethinkers are constantly being subjected to insult and persecution, can anything appearing in the pages of your journal be considered too strong and severe? No. Ridicule and scorn, and plenty of it, too, will be the most effective weapon you can employ upon the pachydermatous hide of popular Christianity—a doddering imposture fast passing away to the limbo of forgottenness.

So, pile it on, Mr. Editor, "an' dianna spare for their misdeeds." Wishing you every success,—Yours truly,  
SOUTH-WESTERN SECULARIST.

Plymouth, January 8th, 1882.

## FREETHOUGHT GLEANINGS.

THE CHURCH AND SCIENCE.—Is it at all surprising that the number of those who hold the opinions of the Church in light esteem should so rapidly increase? How can that be received as a trustworthy guide in the invisible, which falls into so many errors in the visible? How can that give confidence in the moral, the spiritual, which has so signally failed in the physical? It is not possible to dispose of these conflicting facts as "empty shadows," "vain devices," "errors wearing the deceitful appearance of truth," as the Church stigmatises them. On the contrary, they are stern witnesses, bearing emphatic and unimpeachable testimony against the ecclesiastical claim to infallibility, and fastening a conviction of ignorance and blindness upon

her.—*Prof. J. W. Draper, M.D., LL.D.*, "History of the Conflict between Religion and Science," p. 361.

CRITICISM AND THE GOSPEL HISTORY.—It would seem as if the sources of Christianity, like the roots of all other living things, were purposely buried in mystery. There exist no ancient writings whatever of such vast moment to mankind of which so little can be authentically known. The four Gospels, in the form and under the names which they at present bear, become visible only with distinctness towards the end of the *second century* of the Christian era. Then it was that they assumed the authoritative position which they have ever since maintained, and were selected by the Church out of the *many other then existing narratives* as the supreme and exclusive authorities for our Lord's life.—*J. A. Froude*, "Short Studies," Vol. I., p. 172.

DANCING AND THE METHODISTS.—The year after Wesley's death, the Methodist preachers ordered that any parents who allowed their children to learn dancing should be expelled from the Methodist society, and this monstrous absurdity was defended in a formal dissertation by Dr. Adam Clarke (see Southey's "Doctor," edit Warton, 8vo., 1848, p. 501). Little facts like this should be preserved; they show what priests would do if they had power.—*Henry Thomas Buckle*, "Miscellaneous and Posthumous Essays," No. 619.

THE CHURCH AND THE MASSES.—The entire theory of the Church is antagonistic to any concentrated or consistent scheme for raising the earthly condition of the suffering masses.—*W. R. Greg*, "Enigmas of Life," p. 20.

A CHILDREN'S PARTY will be held in the Hall of Science on Wednesday, January 25th, to which all the juvenile members of the N. S. S., and the Freethought party generally, are cordially invited. Provision will be made for upwards of 500 children. Mr. W. Cookney, secretary, Hall of Science, will be happy to receive subscriptions, either in the shape of cash, provisions, or toys. Any article received, from a baby's rattle to a steam-engine. All are fish that come to the children's net, and no articles will be crowded out through press of matter. A committee will be held on Sunday evening to make arrangements in connection with the above. All are invited.

## PROFANE JOKES.

AN ODD PRAYER.—The American Republican, of Georgia, tells of an old darkey, who was heard praying over a bag of corn which he had just stolen. The old sinner said: "Oh, Lordy, God, I's jes' been an' stole a bushel of corn from dat mean man, John Williams' patch, damn him, I axes your pardon. He's got a plenty, an' so has I; but he wouldn't pay me for my work, so, good Lord, overlook dis little transgress and keep dem from finding it out, for I wants to steal some more, and when I goes to steal help me to get something nice, like you did dem children of Isralum whon you stole dem from the bondage of Egyptium, and I'll be mighty glad. And, oh, Lordy God, if dey find out dat I stole dis corn, help me to prove dat Tom Connally, dat black rascal, stole it to me, for Christ's sake. Amen."

AN aged colored man, hastening home from church, was asked why he was in such a hurry. "Oh, nothin' pertiklar, boss," was his answer; "only I jes' heerd at Conf'rence dat Sam Johnson's fell f'm grace, an' I thought I'd get right home's soon's I could an' lock up my chickens! Dat's all."

A REPORTER, in an article on the destitute poor, spoke of the great number of persons reduced to poverty by the "mysterious decrees of Providence." His astonishment may be imagined when he saw the printer had altered it to "mysterious decrease of provisions."

A PRIEST on his way to church on the Lord's day saw two lads with their lines and rods by the side of a stream. The good man was fond of sport, but true to his creed and cloth. "Boys," said he in a stern tone, "do you not know what day this is? Have you not been taught that it is a sin to——" At this point down went the float with a jerk. "Pull him up! pull him up!" broke up the priest. "You young fools! don't you see you've got a bite?"

## THWAITES' LIVER PILLS

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask ONE TRIAL of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for *Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc.*, all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2, Church Row, Stockton-on-Tees. Sold at 1s. 1½d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

2d. NOW READY. 2d.

# The God Christians Swear By.

By G. W. FOOTE.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C

## Mr. Foote's Pamphlets.

- Secularism the True Philosophy of Life. An Exposition and a Defence ... 4d.
- Atheism and Morality ... 2d.
- The Futility of Prayer ... 2d.
- Death's Test: or Christian Lies about Dying Infidels. Atheism and Suicide. (A reply to Alfred Tennyson—Poet Laureate) ... 1d.

### BIBLE ROMANCES.

- I.—THE CREATION STORY ... 1d.
- II.—NOAH'S FLOOD ... 1d.
- III.—EVE AND THE APPLE ... 1d.
- IV.—THE BIBLE DEVIL ... 1d.
- V.—THE TEN PLAGUES ... 1d.
- VI.—JONAH AND THE WHALE ... 1d.
- VII.—THE WANDERING JEWS ... 1d.
- VIII.—THE TOWER OF BABEL ... 1d.
- IX.—BALAAM'S ASS ... 1d.
- X.—GOD'S THIEVES IN CANAAN ... 1d.
- XI.—CAIN AND ABEL ... 1d.
- XII.—LOT'S WIFE ... 1d.

BIBLE ROMANCES—FIRST SERIES—Containing the above Twelve Numbers, bound in handsome wrapper, 1s.

#### SECOND SERIES:

- XIII.—DANIEL AND THE LIONS ... 1d.
- XIV.—THE JEW JUDGES ... 1d.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

## HALL of SCIENCE CLUB and INSTITUTE,

142, OLD STREET, CITY ROAD.

### A SYLLABUS OF FOUR LECTURES ON

# "Some Modern British Poets,"

By MR. G. W. FOOTE,

On Thursday Evenings, January 5, 12, 19, and 26.

#### LECTURE III.

**Shelley.**—(1) Personal: Tenderness, Courage, Generosity, Chivalry; his very weakness lovable. (2) His Domestic Misfortunes and the stupid verdict of a World ready to be good vicariously and to mind everybody's business but its own. (3) His Friendships. (4) Matchless Singer: Illustrations. (5) His Elemental Power. (6) His Satire. (7) His Ideas—Republican and Atheist. Trelawny on the latter. (8) Shelley the prophet-singer of Humanity, and indeed the "poet of poets and purest of men."

#### LECTURE IV.

**Byron.**—(1) Personal: Character—the cancer of aristocracy in a fine nature. (2) Domestic Tragedy and the stupid World again. (3) His Passion and Energy. (4) His splendid Satire and trenchant Wit. (5) Lack of Spirituality, illustrated especially in his woman: Haidee. (6) His Ideas—Rather timid Freethought, Hatred of Despotism; His European fame. His place in the modern movement.

Reserved Seats, 1s.; Body of Hall, 6d.; Gallery, 3d. Course Tickets, 2s., 1s. and 6d. Can be obtained of Mr. FOOTE; of Mr. RAMSEY, at 28, Stonecutter Street; or of Mr. ANDERSON, at the Hall of Science.

JUST OUT,

**INGERSOLL'S LECTURE, "HEREAFTER,"** also including his grand Lecture on "GREAT INFIDELS," adorned with the best Portrait of the gallant Colonel that has yet been produced in England. Post free, 2½d.; Six copies for 1s. Send stamps to W. H. MORRISH, Bookseller, 18, Narrow Wine Street, Bristol.

#### THE PURELY SECULAR SCHOOL.

**MR. and MRS. SYMES** re-open their School on January 23rd. The first year has been a decided success. Parents who wish to secure their children a really First Class Education, without theological influence, are desired to send for programmes to Mr. SYMES, 142, Hagley Road, Birmingham.

**TEETH,** 2s. 6d. each; a complete upper or lower set, £1. Best quality, 4s. a tooth; upper or lower set, £2. No extras. Fitted in four hours if required. Painless extraction by gas daily, inclusive fee, 6s.; without gas, 1s.; stopping, 2s. 6d.—Mr. STANTON, R D., 128, Strand, London. Hours nine to eight.

PRICE TWOPENCE.

## THE CHRISTMAS NUMBER OF THE

# "FREETHINKER."

Beautifully Printed on Toned Paper and Profusely Illustrated.

### CONTENTS:

**ARTICLES.**—"A Young Freethinker at Christmas-tide", by Dr. E. B. Aveling; "The Baby God: a Comedy of Blunders and Absurdities," by Joseph Symes; "Christmas in Heaven," by G. W. Foote; "The New and True Doxology," by R. Anderson; "The Gobbergammergow Pantomime," by Lucianus; "I Sometimes Think," by W. Nelson; "Jupiter Awakened: a Dramatic Fragment," by Celsus; "Humanity," by L. J. Nicolson; "A Short Sermon on Faith," by Unreverend Josiah; "A Heavenly Vision."

**ILLUSTRATIONS.**—Bradlaugh's Seat; or, Don't They Wish They May Get It!—A Baby God—Daniel in the Den—A Preaching Ass—The Inquiring Bishop—An Awkward Ride—The Real Trinity—A Puzzle Explained—Eve and the Serpent.

LONDON: W. J. RAMSEY, 28, STONECUTTER STREET, E.C.

### J. WORSTER,

WINE AND SPIRIT MERCHANT,  
"DUKE OF ORMOND,"  
PRINCES STREET, WESTMINSTER.  
The "National Reformer," "Freethinker," and other Freethought Journals at the Bar.

NOW READY.

## COLONEL ROBERT G. INGERSOLL'S

ORATION ON

# THE GHOSTS.

The most brilliant and famous of all Ingersoll's noted Orations.

Printed in Large, Clear Type, and Bound in neat Colored Wrapper  
PRICE FOURPENCE.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.  
In Two Volumes, neatly bound in cloth, 8s.; or in Forty-Six Numbers, 2d. each.

## THE DEVIL'S PULPIT:

BEING

ASTRONOMICO-THEOLOGICAL DISCOURSES.

By the Rev. ROBERT TAYLOR, B.A., of St. John's College, Cambridge,

Author of the "Diegesis," "Syntagma," &c.

(Reprinted verbatim from Richard Carlile's original edition.)

FREETHOUGHT PUBLISHING COMPANY 28, STONECUTTER STREET, E.C.

RE-ISSUE IN CHEAP FORM.

## THE TRUE SOURCE OF CHRISTIANITY.

"A Voice from the Ganges."

By AN INDIAN OFFICER.

Originally published at 5s., this work is now republished verbatim, in paper covers, 1s.; cloth gilt, 1s. 6d.

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C.

## SUNDAY EVENINGS FOR THE PEOPLE.—

South Place Institute, South Place, Finsbury (close to Moorgate Street Station and Tramway Termini).—Last Night of the Series. SUNDAY, JANUARY 15th, at Seven o'clock. READINGS FROM THE POETS, by Miss COWEN. Followed by Rossini's "STABAT MATER." Miss Jessie Royd, Miss Jessie Bond, Mr. Frederic Wood and Mr. Franklin Clive. Full Band and Chorus. Conductor, Dr. J. W. Bernhardt. Tickets at the doors, 6d. and 1s. N.B.—Petition Sheets in favor of Opening the National Museums and Galleries on Sunday Afternoons can be had of the Secretary.—National Sunday League; Office, 15, Bloomsbury Street, W.C. Henry Saveraux, Secretary.

## NATIONAL SUNDAY LEAGUE.—SOIREE, CON-

CERT and BALL. Cannon Street Hotel, MONDAY, JANUARY 30th, 1882.—A Promenade Concert. Artistes: Madame Alice Barth, Miss Jessie Bond, Mr. H. Walsham, Mr. T. Impett and Mr. Franklin Clive. Dr. Edward B. Aveling has most kindly consented to give a Recital on this occasion. Dancing in the Grand Hall and in the Pillar Hall from 9.30 till 3.30. Two Quadrille Bands—Bandmaster, Mr. Hiram Henton (late 1st Life Guards). M.C., Mr. Lorenzo Burri; assisted by Messrs. Stenlake, W. J. Ramsey and Trevillion. Tickets, 2s. 6d. each, of all Members of the Council; at the Office, 15, Bloomsbury Street, W.C.; and at the Hotel on the evening.—Henry Saveraux, Secretary.

Printed and Published by W. J. RAMSEY, 28, Stonecutter Street, London, E.C.