

# THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

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## "COMIC BIBLE" SKETCHES.—XI.



THE KICK OUT OF PARADISE.

"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken."—Gen. iii., 23.

## WAS JESUS INSANE?—III.

(Continued from p. 26.)

WHEN Jesus made his triumphal entry into Jerusalem he was plainly crazed. He committed himself to a policy from which he could not recede. Victory or death lay before him, and it was easy to predict his fate. Victory was impossible. Those crowds who shouted Hosanna! and strewed his path with garments and branches, seemed to confirm his pretensions; but what could they avail against the power of Rome, or even against the cunning of the priests? Were they not like the mob of every nation and time, easily deluded, easily excited to violence, and easily dispersed by the organised forces of government? Were they not, too, as fickle as all other mobs, who acclaim their hero at one moment, and curse and deride him at the next? When the Roman soldiers appeared "all forsook him and fled," and after the trial the same multitude that shouted his praises clamored for his death. Unless Jesus wished to die, his conduct was that of a madman; and that he did *not* wish to die is proved by his agony in Gethsemane, where he prayed that God would let the bitter cup pass from him.

The act of riding astraddle on two donkeys would alone demonstrate his insanity. But we suspect that he did nothing of the kind. The author of "Matthew's" Gospel was imperfectly acquainted with Jewish idioms. He was not aware that the poets of Israel, with their limited imagery, produced some of their effects by mere repetition.

There is a notable instance of this in the Song of Deborah over the murder of Sisera by pious Jael:—

"He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead."

Now the author of "Matthew" was very fond of prophecy. He read in Mark's gospel that Jesus rode on an ass, and to account for this incident after his peculiar manner he introduced a passage from Zechariah, which had no more reference to Jesus than to the man in the moon. It describes the King of Jerusalem as "riding upon an ass, and upon a colt the foal of an ass." This emphasis through iteration was misunderstood by "Matthew," who was probably not a Jew, and so we have his ludicrous picture of Jesus on two donkeys. The mob would not have stood that; they would have laughed away all their enthusiasm, and cracked jokes about three jackasses together. We exonerate Jesus from this charge; he rode one Nedly and not two. But he remains guilty of having appropriated the beast. Thinking himself the Messiah, and believing that God had given him all power, he requisitioned the donkey, just as he drowned the Gadarean swine without compensating the unfortunate owner. In plain language he stole it. We allow that he was not a thief, but we can only do so on the ground that he was not sane.

Crazy Jewish prophets of that age were fond of boasting, and Jesus outdid them all in that line. He announced a horrid eclipse of the sun and moon, a heavy fall of stars, and a revolution in the heavens; he declared that he himself would appear in the clouds with great power and glory, preceded by trumpeting angels, who would summon the elect from the four corners of the earth. None of these things happened, but we have no doubt the mob greedily swallowed the wonderful promises. Such vaunts show that the poor prophet was very far gone.

Another boast did him more harm. He assured the multitude that he would destroy the temple and rebuild it. Such a threat would be blasphemous in the eyes of the Jews, and it was used against him during his trial. It would also excite the suspicion of the Roman authorities, who believed in no miracles, and would naturally surmise that Jesus was bent on violence. Josephus informs us that another prophet, who was followed to the Mount of Olives by a great crowd, gave out that on his uttering certain words the gates of Jerusalem would fall and block the passages; and that Felix, the then Procurator of Judæa, called out the military, slew four hundred of the credulous rabble, and took as many prisoners. The Roman officials would only smile at the ordinary ravings of Jewish prophets, but the smile would give place to a frown at any threatened breach of the peace. A considerable part of their duty consisted in keeping religious zealots from bloodshed and civil war. They were tolerant to all forms of belief, and allowed a wide latitude to enthusiasts, but if they scented any possibility of disorder they crushed the offenders without the least mercy or compunction.

Inside Jerusalem Jesus acted like a maniac. We have already dealt with his violent denunciation of the orthodox leaders. That was bad enough, but worse remains. He proceeded from outrageous words to boisterous deeds. Entering the precincts of the Temple, he whipped out the money-changers and sellers of doves, and scattered their stores, amid the plaudits of his followers. A more insane act can scarcely be conceived. These merchants fulfilled a necessary function, and their business was carried on, not in the sacred portion of the Temple, which was carefully





guarded by a double line of Roman soldiers and Jewish priests, but in the outer courts, which were devoted to secular purposes. Comte de Vogtié, in his "Le Temple de Jérusalem," gives the following graphic account of the usual scene in these courts during a religious festival:—

"Everywhere clamor and tumult; Levites going and coming in the service of the sanctuary; Pharisees in groups discussing questions of rabbinical interest; priests and legists holding forth in the second-court halls until the meeting of the Sanhedrim; farmers and peasants bringing the first fruits of their land side by side with well-to-do townspeople leading a spotless lamb, or perhaps a bullock; the leper, in performance of the rites of purification, jostling, on the crowded steps, the uneasy husband bent on putting his wife's fidelity to the test of the 'bitter water.' Under the wide porticoes of the second court, as reconstructed and left by Herod, a motley crowd would be pressing round some popular rabbi; hawkers of pigeons, cakes, and sweets recommending their wares; priests turning their skins and hides into coin; money-changers offering orthodox pieces for the Imperial and Greek coins stamped with effigies which the sacred treasury refused. This vast tumult of traffic, spouting, and pious observances was drowned by the blowing of the Temple horns, the lowing and bleating of victims led to the shambles, and the crackling of the altar fires, whence rose clouds of smoke, spreading far and wide the odor of burning fat and roasting meat."

The sellers of doves, therefore, furnished the Jewish women with their prescribed burnt-offerings, and the money-changers supplied the Jewish coinage, which bore no "image and superscription of Cæsar," for oblations to the priests. To precipitate the rabble on these necessary traffickers was the wildest absurdity. Jesus was getting madder every day. He had lost all sense of his real position. His irruption on the Temple merchants was as insane as it would be to gather a mob of London roughs, and gut the shops in St. Paul's Churchyard for the sale of goods in presence of the sanctuary. The "den-of-thieves" charge is all nonsense. We dare say those money-changers were just as honest as other people engaged in similar business, and as they had to deal with Jews they must have been excessively sharp to do much cheating.

G. W. FOOTE.

(To be concluded.)

#### THE ATHEISTIC PULPIT.—SERMON XX. GREAT AND PRECIOUS PROMISES.

*Howbeit, when he, the spirit of truth, is come, he shall guide you into all the truth. (John xvi., 13.)*

OF physical, philosophical or moral truth the Christians cannot boast. The wisest of them has no more of these than human reason, experience and investigation discovered; and in the palmy days of the churches most Christians were densely ignorant of what the world really knew. But into what theological truth has the spirit of truth ever guided the Church or any member of it? This is a curious inquiry, and none is more calculated to expose the Christian Church to ridicule.

1. It would not be hard to prove that every theological doctrine is a lie by proving that no theologian can give any rational account of it, and by showing that men of equal knowledge and candor hold contrary views on all points of divinity. And, since the doctors so thoroughly disagree, what truth.

2. Has the spirit conducted them to truth respecting the leading dogmas of Christianity?

The Church no sooner existed than it was divided into hostile sects. Jesus, for example, never, as far as appears from the New Testament, taught the doctrines of Original Sin, of his own miraculous birth, of the Trinity in Unity, nor of the Redemption of the World by his own blood. These are the main doctrines of Evangelical or Pauline Christianity; and yet the founder of this religion never once hinted at them! Had Euclid omitted all notice of straight lines, angles and circles in his geometry, it would not have been more astounding!

Peter, in his sermon on the day of Pentecost, Paul at Athens—in fact, all through the Acts of the Apostles, you find the same mysterious silence, the prime dogmas of the Church are never so much as hinted at!

Then, further, there was a dispute amongst the early Christians as to whether they must be Jews or not Jews, whether they must forsake Moses or not. Jesus declared unequivocally for Moses, where he says: "I came not to

destroy (the law and the prophets), but to fulfil" (Matt. v., 17); and, more emphatically still, in Matt. xxiii., 2, 3, where he says: "The scribes and Pharisees sit on Moses's seat: all things therefore whatsoever they bid you, these do and observe," etc. This text, too often forgotten by the opponents of Pauline Christianity, shows that Jesus, at that time, was only a Jew.

Peter vacillated. At one time he seems to have renounced Moses, and another to have followed him—just as he found it safe to do the one or the other. Paul was no better, if the Acts tells the truth about him. He could renounce Moses and preach redemption from the law during his absence from Jerusalem; but he circumcised Timothy for fear of the Jews, and pretended to be a Jew himself when in Jerusalem. But this good man had a convenient trick of making himself "all things to all men."

I ask, though, just here, when did the Holy Ghost guide the disciples into the truth respecting the points above raised? Who among the Christians can say whether he ought or ought not to observe the Mosaic law? Who among them can say whether Original Sin, the Trinity, and the Atonement are true doctrines or blasphemous lies, a dishonor to God and an insult to man?

It is my purpose to investigate this subject further, and to give a few of the different doctrines put forward by Christian sects—some of them called heretics, it is true; but as far as anyone knows, the heretics were quite orthodox and the orthodox quite heretical. As the bishop said, in reply to the question, "What are Orthodoxy and Heterodoxy?" "Orthodoxy! Why, *my* doxy, of course. Heterodoxy! Why, *your* doxy, to be sure." And they cannot be further defined. The wisest of believers, even with the Holy Ghost to head them, cannot get beyond the bishop's definition. Every believer is orthodox in his own sect, and heterodox everywhere else. It is a matter of fashion, like the cut of his coat or the trim of his beard. And if all orthodox people are saved at last, no *believer* in the world will be damned; and if all heretics are to be damned, no *believer* will be saved. It seems best, therefore, to believe all you can, and also to doubt as much as possible. For you are sure to be saved, and equally certain to be damned.

I cannot exhaust my subject in the present sermon, but will do all I can. To observe some kind of order, the alphabetical is adopted.

1. The *Abelites*, an early Christian sect, condemned marriage, and adopted the children of others to keep their families and party going.

2. The *Abrahamites*, a sect of the 8th and 9th centuries and of more recent times, were all "sons of God, by whom they were inspired." What their women were does not appear—God's daughters, one presumes. The Japanese, by the way, are all of divine descent. In 1783 the Abrahamites were expelled from Bohemia because they would not, or could not, embrace some other religion! If the Holy Spirit had guided Christians into all truth, as he ought to have done, they never would have had occasion to persecute each other.

3. The sect of *Abstainers*, of Spain and France in the 3rd and 4th centuries, renounced marriage, the eating of flesh and the drinking of wine; shunned all the comforts and conveniences of life, and, like Paul, crucified the flesh. Certainly that was better than many of the orthodox do—those heretics crucified their *own* flesh, the orthodox or ruling Christians have always taken more pleasure in crucifying or torturing the flesh of *others*. Everyone to his taste.

4. Some of the *Abyssinian Christians* believe the Virgin Mary to be equal to the Holy Ghost. I have no doubt she would have weighed down all the ghosts that ever were. The Abyssinians are right; still they damn those who believe that Jesus had two natures in him. The person of the Son, they hold, created to himself from Mary a body and was joined to it ere being born. "This is *our* faith . . . and the portion of everyone who believes not this, shall be with the deniers of the Son." Thus we see that faith in rubbish always leads to cursing.

5. The *Adamites* were a sect of the second century, and much later. It is said that they worshipped naked, like Adam and Eve; and if God was pleased with it at one time, why not at another? Inspired prophets in Bible times exhibited the influence of the Holy Ghost by grossly exposing their bodies, as Saul and Isaiah did; and yet the churches grumble with the Adamites!

6. In the eighth century the *Adoptionists* held that Jesus



was not the *natural*, but *adopted* son of God. He was his *natural* son, if the gospels are true, which shows that his father was no better than he should have been. Why did the orthodox—why don't they now—send a deputation to the divine Trinity to inquire into the matter? Perhaps that Trinity would send them to Jericho for their impertinence.

7. In the fourth century, *Ærius* discovered that the scripture makes no distinction between a bishop and a presbyter. He and his followers were therefore condemned as heretics, *full of folly and madness*. They were expelled from all the churches, and even from all towns and villages, and had to assemble in woods, caverns, and open fields. I presume they have been in hell now for more than fourteen hundred years. The Holy Ghost might have prevented this by leading Christians into truth. Why did he, she, or it not do it?

8. *Ætius*, a deacon of Antioch, in the fourth century was denounced as a heretic for saying that God had revealed to him things "concealed from the apostles." Well, it was not worth his while to reveal things the apostles did know.

9. *Agapeta*, lovers, or beloved ones, were single females who waited on the ministers in the primitive church. Some say that among the heretics—not among the orthodox, of course—their characters were not altogether above suspicion.

10. The *Agnostes*, of the fourth century, maintained that God's foreknowledge was not absolute, but depended somewhat on the freewill of his creatures. A sect of the same name, two hundred years later, held that the human nature of Christ (Mark xiii., 32), did not know all things. They were right. It knew very little indeed.

11. The *Agynians*, or woman-haters, a sect of the seventh century, held that both marriage and the custom of eating meat were inventions of the devil. If that is true,

"Praise Nick, from whom those blessings flow!

Praise him, all spouses here below!

Praise him, ye *gourmands*—mighty host,—

For all your stews, and boils, and roast."

J. SYMES.

## FREETHOUGHT GLEANINGS.

CHRISTIAN MORALITY.—Christian morality has all the characters of a reaction; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good; in its precepts (as has been well said) "thou shalt not" predominates unduly over "thou shalt." In its horror of sensuality, it made an idol of asceticism, which has been gradually compromised away into one of legality. It holds out the hope of heaven and the threat of hell, as the appointed and appropriate motives to a virtuous life: in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feelings of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them. It is essentially a doctrine of passive obedience; it inculcates obedience to all authorities found established; who indeed are not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against, for any amount of wrong to ourselves. And while, in the morality of the best Pagan nations, duty to the state holds even a disproportionate place, infringing on the just liberty of the individual; in purely Christian ethics, that grand department of duty is scarcely noticed or acknowledged. It is in the Koran, not the New Testament, that we read the maxim—"A ruler who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the State." What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian; as even in the morality of private life, whatever exists of magnanimity, high mindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognised, is that of obedience.—*John Stuart Mill*, "On Liberty," pp. 89—91.

The first thing for the clergy to put down in themselves and in their congregations is the *Ostrich spirit*.—*H. R. Haweis*, in "Current Coin."

THE FATHERS.—The earliest fathers, as we learn from their works, were not receptive of large communications of truth. Their writings abound in puerilities and marks of childish

credulity, and betray that indistinctness of vision which is experienced by men who issue from thick darkness into the light of day.—*W. E. Channing*, "Remarks on Milton."

## CORRESPONDENCE.

### THE DUKE OF NORFOLK AND MIRACLES.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Lourdes is a remote town in France, and there the Virgin Mary appeared a few years since. This remarkable young woman established, without delay, a holy and miraculous well, the water of which has wrought hundreds of perfectly authenticated miracles. The blind have received their sight, cripples have left their crutches at the well, having no further use for them, and the timbers thereof can be seen even unto this day. The dead have been raised, and men and women who had lost both legs have returned, each with a pair of handsome and useful lower limbs. Readers of the *Freethinker* may cast doubts upon these facts, but we know what their opinion is worth.

Well, sir, about two months ago, the newspapers announced the departure of the Duke of Norfolk for Lourdes, taking with him an unfortunate infant son who had been born blind, the Duke's object being the restoration of the child's sight by the miraculous water of the holy well. Hitherto the newspapers have not said a word about the return of the Duke of Norfolk, or of his success or non-success at the little affair started by the Virgin Mary. Now I have heard irreverent people ask if "there is a screw loose somewhere," and others express the belief that if the father had returned with his child's eyesight restored, the "miracle" would have been the result of some "hankey-pankey" trick arranged before by the Duke here and the priests at Lourdes. As an editor knows everything, will you tell me the result of this visit to the holy well, and so relieve the feelings of—Yours truly,

S. SIMON.

## ACID DROPS.

THE sight of Mrs. Partington crying for a mop wherewith to sweep back the incoming Atlantic tide is a spectacle partaking more of the ridiculous than of the sublime. We are reminded of the old lady by perusing a letter addressed by the Archbishop of Canterbury to the clergy and laity of the Church of England, in accordance with a request from the bishops of his province, "to consider whether any, and, if any, what further steps can be taken to grapple with the infidelity and indifference to religion which so widely exists."

WIDE existence of infidelity and indifference to a religion which adds to its divine origin and supernatural establishment a state endowment with princely revenues. Surely there must be some mistake. It cannot be possible that a tide is coming in which will sweep away all theological sandcastles and the revenues that support them. Mops only are wanted. But, alas! the old mops do not sweep clean; the tide advances. His Grace of Canterbury is not disheartened. New mops will do the job. The paid defenders of the faith find the work too much for them. His Grace, therefore, urges the necessity of extending the employment of the lay agency. He recommends that in every diocese laymen moppers should offer themselves to the parochial clergy, who should make known their desire to receive such co-operation. Such lay mopsmen to receive, if duly qualified, formal commission from the Bishop. Here is a chance of social distinction for country cheesemongers with a talent for theology. The bishops must exercise caution, or the Church may become too democratic by the enormous influx of "lay helps," who are sure to answer this appeal.

Mops may be forthcoming, but the immediately needful is money. The Nottingham Episcopalians ask for £60,000 to establish eleven mission churches.

SOME wag announced the Rev. J. Marshall Lang's new work, entitled "The Last Supper of Our Lord" (just published by Macniven and Wallace, Edinburgh), as "The Early Spread of Christianity." Neither the Passover bread and wine, nor the post-mortem fish and honeycomb could be called much of a spread, though it may have appeared so to parties used to "locusts and wild honey."

THE Rev. A. Adam, referring to the cry against creeds of one age binding subsequent generations, says: "Creeds must be cast-iron, for truth is as unalterable as the perfections of God. Something might be done in the way of explanation, and a little pruning might be useful." This pruning of cast-iron creeds is a fine process for the clergy. We shall watch the sublime spectacle with wonder, if not with admiration.

WE hear from India that fully half of the European population are growing up entirely without education, and this in a country where it is impossible for an unskilled European to live



on the wages which keep in existence—we cannot say support—the Hindu laborer. Beggary, starvation, and increase of crime among this large and increasing population must be the result. Thousands upon thousands are wasted by the gnat-straining and camel-swallowing missionaries upon the hopeless attempt to bring the Hindus from their tolerance of all religions to “the truth as it is in Jesus” only, and meanwhile their own countrymen may starve for want of secular education.

ONE day last week a fire broke out in a large benzoline store in Exeter. The proprietor, a member of the Plymouth Brethren, declined to remove the inflammable liquid, preferring, he said, to trust in the Lord. No doubt he was fully insured.

SPURGEON rejoices that “not even dynamite can destroy the Kingdom of Heaven.” True. It’s difficult to blow up a castle in the air. But if the place really exists we should think the Devil knows enough of supernatural chemistry by this time to make it very awkward for the celestial dynasty. Imagine poor Lord God hiding away from explosions, with Michael as Minister of the Interior to watch over his safety!

WE understand that Butcher Varley has a large stock of the blood of the Lamb, which he is willing to sell at cost price.

TALMAGE says that “Christianity was to be the pacification of all individual and international animosities.” Perhaps it was to be, but it hasn’t turned out so. The Roman Empire under the great Cæsar was in a state of settled peace compared with Modern Europe. More blood has been shed by Christians in war during the last century than in all the battles fought by the Romans from Julius to Constantine.

THAT pulpit mountebank, Dr. Parker, has published a volume on “The Inner Life of Christ.” How did he contrive to get inside his maker?

CHRISTIAN papers frequently contain advertisements for servants belonging to this or that denomination, but a New York lady carries this sort of thing about as far as it will go. She advertises for a husband “having a Roman nose with strong religious tendencies.”

It is stated that the Bishop of London, when he leaves his house in St. James’s Square, and rides to his palace at Fulham, passes on his road more than one hundred public-houses, built on land belonging to the Church. It is also said that the arch-bishops and bishops, in their corporate capacity as members of the Ecclesiastical Commission, are the largest owners of public-house property in the kingdom.

THE Christians in Russia have murdered scores of Jewish men, violated hundreds of Jewish women, and ruined thousands of Jewish homes by plunder and fire. After this pious exercise they proceeded to sing “Gentle Jesus, meek and mild,” and asked him to “pity their simplicity.”

JOKING apart, these infernal outrages are a disgrace to Europe, and the holy Czar and his government should be branded with the curse of all honest men.

It is a pity a good cause should be rendered ridiculous by such advocacy as that of Mr. Chas. Reade. This worthy novelist constitutes himself a pleader for the chosen people on the ground of the sure word of prophecy. Is he slyly joking when he says the hope of every Christian is that the Jews will return to Jerusalem, and that this will be “the first of a great series of changes leading to a vast improvement in the condition of poor suffering mankind?” Mr. Reade’s suggestion is that Palestine shall be colonised by the Russian Jews, and that this Christian nation, save the mark, shall fulfil prophecy by helping them, “Let us,” says he, “freely offer ships, seamen, money—whatever we are asked for.” We do not doubt that on this footing the Jews would ask for a trifle, but we are much mistaken if they are as anxious to get to Jerusalem as Mr. Reade is to get them there. The holy city will not suit them. It has too many fleas and too few fools.

THE Rev. A. H. Hoare announces a book entitled “Eighteen Centuries of the Church in England.” This work should not be published for another two or three hundred years since there is no evidence that Christianity was known in Britain before the fourth century.

THE solicitor to Skillings, the religious teacher charged with indecently assaulting his school girls, has deemed it advisable to throw up the case.

THE Salvationists made an irruption into Halifax last Sunday. They were heralded by a bill, which we reproduce in full for the benefit of future historians, who will turn over the pages of the *Freethinker* for notes of religious lunacy in the present age:—“Blood and fire! War! war! war!!! in Halifax. Bombardment of the Devil’s Kingdom, by command of the General Wm. Booth. On Sunday, January 22nd, 1882, a detachment of the Salvation Army, led by Major Cadman and Hallelujah Lasses.

The troops will be in trenches on Saturday, and the *War Cry* will be heard in the streets. Early on Sunday morning the roll-call, and putting on of armor, and examining of guns, in the Barracks, Stead Street, over which the flag will be flying. At the blast of the bugle the military brass band will play the Charge. Then shot and shell will be fired from the great salvation guns upon the enemy in the Cattle Market, at 10 a.m., 1.45 and 5.30 p.m. Morning, afternoon, and night, the soldiers will march (headed by the band) from the Market in full uniform, with drawn swords, through the main streets; carrying the wounded to the Great Salvation Barracks, arriving at 11 a.m., 2.30 and 6.30 p.m., where a heavy fire will be kept upon the Devil, drink, and sin. Terms of peace will be given by the Major. The lasses and army doctor will attend to the wounded. Come in crowds to watch the battle, and take care you don’t get shot. N.B.—The Devil’s terms of peace rejected. A free pardon to all rebels that will surrender. The General has taken the Bonding Stores, which is now converted into barracks, in which war with the Devil will be continued every night at 7.30, and on Sunday at 10.45 a.m., 2.30 and 6.30 p.m. By order of the King from the Throne; General Wm. Booth, London; and Major Cadman, York.”

SOME of the regulars put up at a Temperance Hotel on Saturday night. The party included two soldiers and four hallelujah lasses. The brace of males were very common looking. The damsels were young, the oldest being about nineteen. They were all plump and well-fed. The heaviest weighed about thirteen stone. They were very illiterate, and their prevailing tone was facetious. We leave our readers to judge of the probable consequences of young people travelling about in this style.

A GENTLEMAN who slept in the room next to the two soldiers informs us that one of them had an attack of nightmare, probably through eating too much supper. In the morning they neglected their prayers. Probably they keep all their piety for the public performance. The gentleman referred to could not help overhearing their conversation. The partition was very thin and had a big crack from floor to ceiling.

DURING Sunday the said Temperance Hotel was visited by a great number of Salvationists. Their strong point was eating and drinking. Four of them turned up from a short distance outside Halifax early in the morning, and ordered four buttered cakes and four cups of tea. One of these cakes is a pretty good bellyful at breakfast, but Salvationist appetites are exceptional. This ravenous quartet had four more buttered cakes and cups of tea, and four more again, and four more after that—in all sixteen buttered cakes and sixteen big cups of tea! During the day all the others consumed victuals and drink after the same fashion. Jesus said, “Blessed are ye that hunger now, for ye shall be filled;” but the Salvationists gorged themselves as though this were an empty promise.

AT a Salvation meeting in Halifax some weeks ago one of the speakers was a woman. Her language was highly esteemed by the dirty Bedlamites who listened. We hesitate to print any part of her speech, but we give just one period in order to expose these filthy fools, and to show what is being said and done in the name of Christianity. “I have been an awful woman,” she said, “I’ve slept in the arms of a policeman, I’ve slept in the arms of a soldier, I’ve slept in the arms of a sailor; but now, bless and praise his holy name, I sleep every night in the arms of Jesus.”

“A FREE BAPTIST” writes to the *Echo*, that on coming to London he was refused the membership of a Baptist church in the north of London, because he did not believe the doctrine of everlasting punishment. Yet the Baptists boast of their liberality! They are in favor of disestablishing the Church of England, but opposed to disestablishing hell.

THE Doncaster Borough Coroner, who committed suicide the other day, suffered from religious mania. His twin brother, who attempted suicide six years ago, was a victim to the same malady. Perhaps Mr. Tennyson will take note of this for the next edition of “Despair.”

THE Rev. T. Carter, Unitarian minister, of Rochdale, opposed Mr. Foote after one of his recent lectures in the town. The *Rochdale Observer* gives a pretty long report of the reverend gentleman’s remarks, but does not give a word of the lecture or Mr. Foote’s replies. Mr. Carter spent half his time complaining of the lecturer’s unfairness, yet our local correspondent surmises that he furnished this one-sided report himself.

How these Christians love one another! The *Church Times* calls the dissenting clergy “spiritual bashi-bazouks.”

THE *Christian Commonwealth* deals with the statistics of church attendance and “the distressing fact that a large proportion of our population do not attend religious services at all” under the appropriate heading of “The Come and the Go of the Gospel.” The “come” of the gospel is *bunkum* played out, and the “go,” since it won’t go down, is becoming a skedaddle.



## SPECIAL NOTICE.

MR. FOOTE will lecture three times to-day (Sunday, January 29th) at the Hall of Science, London. Morning, at 11.30, "Gambetta and the French Republic"; Evening, at 7, "Thomas Paine: an Anniversary Oration."

## MR. FOOTE'S ENGAGEMENTS.

February 9th, Southwark Radical Club; 12th, Grimsby; 14th, Walworth; 19th, Manchester; 26th, Liverpool.

March 5th, Claremont Hall, London; 12th, Edinburgh; 19th, Glasgow; 26th, Nottingham.

April 19th, Hackney Workmen's Club.

## 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. GRANGE.—We are glad to know that you think the *Freethinker* is doing so much good. Lending it about is an excellent means of advertising.
- S. R. B. writes that the real number of religious sects in England, according to Whitaker's Almanack, is 176.
- INQUIRER.—We have not forgotten our promised article on "Was Carlyle a Christian?" It shall be written as soon as we have time.
- J. BUTTERWORTH.—Many thanks; see "Sugar Plums."
- PEDLAR.—There is no inconsistency in Dr. Aveling, Mr. Symes and the Editor expressing different opinions about Jesus as a man: they all agree that he was not a God. Do all men entertain exactly the same opinion of Julius Cæsar, Mohammed, Cromwell or Napoleon? Thanks for your good wishes.
- WALTER LEWIN calls attention to the fact that D. Bogue publishes Walt-Whitman's complete works at 9s. Mr. Lewin has himself reprinted the 'Preface to the First edition of Leaves of Grass,' price 1s. 6d.
- J. D. LEGGETT.—Many thanks for your trouble in copying the extract.
- J. RAWLINSON.—No reference to any resolution passed respecting Genesis can be found in Murray's "Index to Reports and Transactions of the British Association for the Advancement of Science." Can you give us the exact reference in Jackson?
- T. KNOWLES sends us a lying tract—No. 2011 of Drummond's Temperance Series, entitled "The Victim of the Hell Club"—from which T. K. thinks Talmage may have doctored his pious yarn about the Swearing Club. It states that towards the close of the last century there flourished in Glasgow a club called the "Hell Club," and relates the horrible dream of Mr. Archibald B., predicting his death in a year and a day. When the time expired he, of course, expired also. It happens that Dr. Strang, of Glasgow, has exhaustively treated the subject of the clubs of that city in his well-known work, "Glasgow and its Clubs," a new edition of which is being published by Mr. Tweed, and no mention is made of any such club. The club is doubtless apocryphal, and Mr. Archibald B. a relative of Mrs. Harris.
- J. MORRIS considers our paper improves every week, the last number being the best issued. J. M. will find we shall continue to hit out straight from the shoulder.
- J. S.—We are not aware that Christian writers on the staff of the *Daily Telegraph* have to be circumcised. But are there any?
- UNITAS.—M. D. Conway has endured this vale of tears nearly half a century.
- T. THURLOW.—We are pleased to receive your compliments and good wishes. Thanks for the cuttings.
- G. PAYNE.—We are indebted to you.
- "SUBSCRIBER."—Will appear all in good time.
- T. CASSON.—We are always glad to hear of our friends liking the paper, especially when they follow your example, and try to give it more publicity.
- S. R.—The cutting is amusing; but our space is too limited.
- R. PORTER writes pointing out to Mr. Butterworth that, according to Bishop Ellicott, there are between seventeen and eighteen thousand alterations in the Revised Version of the New Testament. Mr. Butterworth may also consult two lectures, by the Rev. J. P. Hopps, published by Williams and Norgate, price 3d.; or, "The Revised Version," by the Dean of Westminster. The last article A. P. Stanley wrote.
- W. C. BROADMAN sends us a weak effusion which he entitles "A Reprimand for Ingersoll and a Rebuke for G. W. Foote." He complains of having seen a copy of the *Freethinker* "with a strange picture of 'Jehovah's Day of Rest.' Whether it is intended to represent Moses reading the *Freethinker*, or whether it is one of those shameful yet shameless parodies of the Almighty whom infidels deride and scorn and hate, I neither know nor care; but there is in it not only the weakness and laugh-provoking wit of *Fun*, but the malicious strength and devilish power of positive blasphemy." W. C. B. should know that Moses is pictorially represented with horns. He will do well to save his time and his stamps in future.
- F. S.—Cuttings are always received with thanks.
- H. KERRY.—Your friend's address to Christianity is unsuitable.

## ON THE RUSSIAN PERSECUTION OF THE JEWS.

O SON of Man, by lying tongues adored,  
By murderous hands of slaves with feet red-shod  
In carnage deep as ever Christian trod;  
Profaned with prayer and sacrifice abhorred  
And incense from the trembling tyrant's horde,  
Brute worshippers or wielders of the rod,  
Most murderous even of all that call thee God,  
Most treacherous even that ever called thee Lord;  
Face loved of little children long ago,  
Head hated of the priests and rulers then,  
If thou see this, or hear these hounds of thine  
Run ravening as the Gadarean swine,  
Say, was not this thy Passion, to foreknow  
In thy death's hour the works of Christian men?  
January 23rd, 1882. A. C. SWINBURNE.

—From *Daily Telegraph*, Wednesday, January 25th.

## SUGAR PLUMS.

THE Home Missionary Society of America is not in a flourishing way. The collection for it in Ward Beecher's wealthy church only amounted to three hundred dollars. W. B. complained of the quantity of five-cent pieces in the baskets, and threatened to take away the collection if they didn't improve.

AMONG the contents of the February number of the *Century* will be an essay by Ralph Waldo Emerson on "The Superlative;" a long poem by Longfellow, entitled "Hermes Trismegistus;" and a laudatory estimate of F. Robertson (of Brighton) by the late Dean Stanley. This last has been delayed owing to the utter inability of the American compositors to make out the Dean's caligraphy. It had to be returned to his amanuensis as the only living man who could transcribe the writing.

THE *Contemporary* for February, among other articles, will contain one on "Monkeys," by A. R. Wallace (author of "Natural Selection"); "Has Science yet found a New Basis for Morality?" by Professor Goldwin Smith; and the first instalment of some papers on "Agricultural Depression," by the Duke of Argyll.

THE Society of British Artists have shown a good example by throwing open their gallery to the public for admission by ticket on Sunday. Last Sunday's attendance, during the three hours the Exhibition was open, numbered 1,822.

THE large crowd which made its way through the fog last Sunday morning to hear Mr. Bradlaugh's lecture, at the Hall of Science, on "The Coming Session of Parliament: Its Work and Mine," was vociferously enthusiastic. Mr. Bradlaugh's reference to his determination to have his seat, and his threat, if cast out of Northampton, to knock at the doors of every constituency in the country, elicited unbounded applause. There is little fear, however, of Mr. Bradlaugh being deserted by his present constituents, despite the vigorous efforts of the Tories and the constant snarling of the *Northampton Herald*. Some of our London friends, who can spare the afternoon, may like to take a stroll down to Westminster on the 7th to see how affairs are going on.

AMONG things which they manage better in France may be mentioned funerals. That of M. Chas. Blanc, the distinguished art-critic and brother of Louis Blanc, followed the custom usual with French celebrities, being conducted without any religious ceremony whatever.

ALL who are emancipated from Church superstitions should deem it their duty to thwart the Church's one great object of having its finger in every man's pie. Parties about to be buried will please take note of this. To young men and maidens about to marry we will not quote Punch's advice, but we say, "Don't marry other than civilly." Marriage by registrar is cheapest and best, and may be made the most fashionable into the bargain.

A PROPOSAL by the municipality of Paris that one of the new streets of the city shall be named after the great Positivist, M. Littré, has received the approval of the Prefect.

WE are pleased to notice signs of fresh life among the Halifax Freethinkers. The local branch of the N. S. S. has succeeded in obtaining the use of the Co-operative Hall for Sunday lectures. Mr. Foote lectured there last Sunday to much larger audiences than Halifax has hitherto afforded. If the Society pegs away heartily this winter, it will certainly increase its member list, and spread Freethought in the district.



IN the Queen's Bench Division, on Friday, January 20th, before Mr. Justice Denman and a common jury, the case of *Culver v. Walton*, which was an action for libel, was heard. The defendant pleaded a justification. It was stated that the plaintiff was a dentist and homœopathic chemist in the London Road, Croydon. The defendant was the Secretary of the Economic Funeral Company, in the Blackfriars Road. Both were members of the religious body known as the Plymouth Brethren. In December, 1879, the plaintiff was a witness in a county court case at Croydon, and, in the course of his evidence, he stated that he had been in business for five years. It was afterwards made a charge against him that he had made a false statement, for that he had not been in business five years by five weeks. Numerous meetings of the brethren took place, where the matters were discussed, and ultimately a notice written by the defendant was published by him to the following effect: "Our brother, John Culver, having been guilty of unrighteousness, untruthfulness and railing, it is proposed that he be put away from amongst us. If the Lord will, this proposal will take effect next Lord's Day." The defendant stated that he had not engaged counsel on his behalf, regarding, as he did, the proceedings in that court as a "humiliation meeting." The jury found a verdict for the plaintiff, with £50 as damages. Anathematising used to be a cheap form of libel, but it's getting too expensive now. Pious people will have to curse on the quiet, unless they have long purses.

THE latest good story about Ingersoll is this. Pagan Bob visited the Grafton Black Range Mining District, New Mexico, where he has an interest in some rich gold and silver mines. He rode Colonel Gillett's jackass, known as Jesus. Coming down the mountain Jesus bucked and threw Robert over his head. The "boys" enjoyed the fun, but, although he was much bruised, the sweet-natured infidel took it in good part. He got up, saying: "Who wants more is a hog. I've grappled some tough subjects, but Jesus was too much for me this time." And he called for drinks.

THE National Sunday League have put out an attractive programme of their Annual Soirée, Concert and Ball, which will take place in the Cannon Street Hotel next Monday. Two quadrille bands have been engaged, and all who attend may be sure of spending a most enjoyable evening.

#### WARD BEECHER'S LATEST.

THE average sermon is the poorest affair going. The most pitiful snivel and drivel that a man would be ashamed to utter face to face with his fellow may be calmly droned from the pulpit with the sure and certain faith that it will be received with silent acquiescence if not with full acceptance and approbation. Few Christians think of taking to church or chapel the common-sense, still less the shrewd inquiry, which they bring to bear on the affairs of every-day life. The mental standing, or rather the imbecile attitude of congregations who sit like empty buckets to receive whatsoever their pastor chooses to pump into them, is fitly represented by the mess of stale garbage with which they are usually regaled. We accordingly take little note of the immense quantity of trash periodically excreted by the parsons. Occasionally, however, an effusion gets published which is worth examining, if not for its own merits, for that of its subject or its author. Of this kind is a sermon on "Reflection and Action," by Rev. Henry Ward Beecher, published in the *Christian World Pulpit*, for January 18th. With sermons titles are of little consequence and texts of less. Great moral lessons can be drawn from Samson's tying firebrands to the tails of three hundred foxes as well as from the marriage supper of the lamb.

Mr. Beecher's text is from Luke x., 38—42, and we refer to his sermon mainly because in it he raises some interesting questions in connection with the Christian legend. The text tells how Jesus, when he stayed in Martha's house, preferred Mary, who "sat at his feet," to Martha, who "was cumbered about much serving." The reference of the text to the title of the discourse is that Mary is a type of Reflection, Martha of Action." After dwelling in the usual unctuous manner on the intimate footing in which Jesus is described as being in Martha's house, Mr. Beecher asks the pertinent question:—

"Now, why should he have selected such a home? Why should he not have taken his own home? He had at an earlier period probably lost his putative father; for Joseph, after the earlier scenes in Luke, does not appear upon the canvas. His mother, his brethren, and his sisters appear; but how very little there is of home-life ascribed to him after he entered upon his mission! And it becomes a question, Why did not Christ make his own home the centre of his affairs, and then ray out from

that? There is no record whatever of his home-life; but there are the strongest indications that his home was not a home, that his mother was not in the early periods of his ministry in sympathy with him, and that his brothers and sisters were less in sympathy with him than even she was. His own home repelled him."

This, be it remembered, is the perfect pattern to all mankind. Mr. Beecher understates the record. When Mary reminded Jesus that the half-boozed guests at Cana had no wine, the pattern son replied, "Woman, what have I to do with thee? Mine hour is not yet come," and as Beecher observes, "Such an answer as that never sprang from sympathy." We read in John vii., 2—5:

"Now the Jews' feast of the tabernacle was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doest anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him."

That is the testimony. Beecher shall supply the commentary:

"It is as if it had been said to him, 'You come proclaiming that you are the Messiah, sent of God into the world; and when you are out of the way in a corner you raise wonders, and miracles are performed. That is not the style of man you pretend to be.' 'If thou do these things, show thyself to the world.' In other words, 'Be manly; come out; do not be doing things in secret.' 'For neither did his brethren believe in him.'"

Of course his brethren are roasting for it now. How inexcusable was their unbelief! When he had "probably lost his putative father" they must probably have known that he was the offspring of the Most High, that he had been visited and worshipped by the Magi, that on his account the family had fled into Egypt, and all the other children in Judæa had been slain. For thirty years they had watched his development and seen his works, yet "neither did his brethren believe in him." Surely it was a wonderful family. No wonder he turned to Martha and Mary; and to them we will, guided by Ward Beecher, turn likewise. Our preacher says that the picture of Jesus finding rest among them "is peculiarly bright to me as a view of domestic happiness." As all the world knows, Mr. Beecher, unfortunately, has personal reasons for finding consolation in bright scenes of domestic happiness. But here he goes beyond the record, from which it is evident that Martha, the owner of the house, felt herself aggrieved at having to do all the house work while Mary skulked at the feet of her guest. Truly touching is Beecher's picture of Mary:—

"She did not place herself as one who had a right to go to his bosom, or to his countenance even. She sat like a bashful child at his feet in reverence. Martha, seeing her sitting there, had not the least idea that anything was going on. Mary's feet were still, her hands were quiet. She neither sewed nor knit. She wove no flowers into wreaths or bouquets. She said nothing. She was not doing anything."

She did not even, like the other Mary, her who had seven devils, follow the good Oriental custom of washing the sand and dirt off the young God's toes. No:—

"When Christ came her thought was, 'Now I shall receive;' and her heart lay open in his presence as a flower to the dew, or as the grass to the rain, that she might live and grow by the feeding of her soul. Being, simply being, she was."

Evidently Mr. Beecher follows his master in preferring the "doll Dora" type to that of the busy Martha, whom he again goes beyond the record in describing as "bouncing about the house incessantly." These dreamy dolls, in his choice language, "have a great interior, and that great interior never gets a fair disclosure outwardly." Reflection is to be preferred to action. This, we suppose, is the great moral lesson of the beautiful episode of Martha and Mary. It was the great moral principle of those true Christians who retired to deserts and cells to spend their lives in prayer and contemplation and dirt, while they left the wicked world to work out its own damnation. But, according to Mr. Beecher's own exposition, Mary was not reflective. She was simply receptive—one, in fact, of the before-mentioned buckets, who take in anything that is pumped upon them. We suspect, however, that our readers will have had enough of Martha and Mary and Henry Ward Beecher.

J. M. W.

A BROTHER arose in a weekly prayer meeting in New Jersey, and said, "Brethren, when I consider the shortness of life I feel as if I might be taken away suddenly, like a thief in the night."



THE PARABLES OF JABERS, KING OF BUNKUM.

[Translated by Unreverend Josiah.]

AND Jabers opened his mouth and spake a parable. A shooter went out to shoot birds, and, lo, two birds arose, a pigeon and a crow. And the shooter said in his heart, "Verily, I will shoot the pigeon." And, lo, he aimed well, but the crow fell; and the pigeon spread his pinions and fled. Now, when Jabers' disciples heard these words they marvelled much, and said: "Explain, O Lord!" And he answered and said: "Do not prickles grow on gooseberry bushes? Verily I say unto you, that it is better to be born a live pigeon than a dead crow." And when his disciples heard these words they went away and wopt sweetly.

Now, it came to pass in those days that the multitude murmured at the exceeding high price of bread; and they said unto Jabers: "Oh, Lord, this is too bad." And Jabers spake a parable:—"Jack and Jill went up a hill; and, lo, Jack said: 'We go for water;' and Jill agreed that it was so. Now, it was exceeding frosty; and Jack said unto Jill: 'Let us make to ourselves slides.' And they did so; but they fell and became cripples. Verily, verily, I say unto you, that had the matron and doctor agreed, these two would have become pulp." So when the multitude heard these words they said: "What has this to do with our bread?" And Jabers said: "Go thy ways. Many fall, but few are hurt." And they saw it, and with one voice said, "Encore!"

THE "GOD" HYPOTHESIS.

POSSIBLY in the endless circle of time, and the boundless infinity of creation, there does not exist the faintest shadow of a "Creator." Yet the theologian arrogates to himself the power of divining the order of things, and fancies he sees behind the infinite show a divine showman, actuating the movements of planets, worlds, and systems. He even dares to insinuate that God, who made him and his brothers, chose him as exponent of the final destiny of man. He thinks he has special power to utter things divine, and to describe the powers and attributes of God, who made him and his brothers, chose him as exponent of the final destiny of man. He thinks he has special power to believe his will and know of his existence? And not only without doubt, but without the differences and clashing of creeds? Surely if the existence of God were a truth, everyone would have had a thorough knowledge of him. By intuition God could have made his own existence a part of man's nature, born with him, living with his life, and an everlasting certainty. It would then have been no mere dream of the aspirational nature in man, fostered and encouraged by the priest for gain; but stamped for all time an incontrovertible, invincible, and positive fact, which neither the argument of the sceptic, nor the persuasion and persecution of the religionist, could ever have banished from the mind.

A. F.

PROFANE JOKES.

A MINISTER up north, who tried to reconcile his elder and his wife, was told: "Deed, mon, she's waur than the devil." "How can you say that? Is she not a Christian woman?" "Weel, she may be, but I can prove from Scripture that she's waur than the devil; for doesn't Scripture say, 'Resist the devil, and he'll flee from you?' Weel, mon, if you resist my wife she'll flee (fly) at you."

A Kentucky man who occasionally enjoys a game of cards, opposes life insurance as "trying to bluff the Almighty out of a sure hand."

A CLERGYMAN of Browwich called at the inn to order a dinner for a clerical meeting. "'Igh Church or Low Church, sir?" said the waiter. "What can that matter?" said the clergyman. "Oh, werry important, sir," says the waiter. "'Igh Church better wine, sir; Low Church more wittles."

DR. STONE has been edifying his congregation with that well-authenticated story of Samson slaying the Philistines with the jaw-bone of an ass. We have always religiously believed this narrative, but never had conviction so fully brought home to our hearts as when witnessing the ease with which Dr. Stone welded the same weapon.

MORE BIBLIANA.—Who was Joshua? Joshua was the son of Nun, who stopped the sun to cure Hezekiah's boil, and smote the Philistines with the jaw-bone of an ass for touching the ark of the Lord before which David danced, which so pleased Herod that he ordered up John the Baptist's head in a charger, that the saying might be fulfilled, "Out of Egypt have called my son."

ONE of our young Scotch divines, who has adopted Professor Flint's advice to try and keep abreast of the age, by running a brand new Christianity of his own from which all the lurid and sulphurous features of the old creeds are expunged, has not had the success which he thinks he merits. On inquiring of his beadle the reason for the sparse attendance of his congregation, he received the reply: "Weel, sir, ye ken, the fac' of the matter is, a kirk without a hell isna worth a damn."

REVIEW.

*The Occult World.* A. P. SINNETT. London: Trübner and Co., 1881.

THIS is a strange book. Either the author is hoaxing the public, or he is a credulous man cleverly imposed upon by Madame Blavatsky and others, or there exists at present in India and in Thibet an occult fraternity who "understand more about electricity than Faraday, more about physics than Tyndall;" nay, who can daily perform wonders, compared to which most of the miracles ascribed to Jesus were but small beer. Mr. Sinnett is not a spiritualist. He is a member of the Theosophical Society, an association of persons seeking to obtain extraordinary power over nature by mystical means. This, according to the occult brotherhood, is to be achieved by secluded study and meditation joined to chastity and unworldliness. But the members of the society wish to take the shorter cut of "pumping" the Hindu "adepts." Madame Blavatsky, a partly-initiated "adept," and the authoress of "Isis Unveiled," being the means of communication with the occult "brothers." These mysterious gentry, who seems to have modelled themselves upon the mystical Mejnour, in Lytton's "Zanoni," are alleged to perceive occurrences and send messages despite any distance, in fact, possess all qualifications requisite to make good Scotland Yard detectives. As, in addition, they have the power of disintegrating and recreating matter, it is gratifying to learn that, although they have convinced Mr. Sinnett and other members of the Theosophical Society of their power, they have declined to communicate secrets which might so seriously disarrange mundane affairs. It is curious to note that the "brothers" disclaim the notion of their power being "supernatural," and that they speak of "the imaginary Personal God" (p. 135). The mass of Christians, incredulous of other wonders than those contained in their own books, will probably return the compliment and speak of "the imaginary Occult Brothers."

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**NATIONAL SUNDAY LEAGUE.**—The Council begs to announce to the Members, Friends, and the Public that the Annual SOIREE, CONCERT and BALL, will be held at Cannon Street Hotel, Cannon Street, City, on MONDAY, JANUARY 30th, 1882, commencing at Nine o'clock.—A Promenade Concert supported by the leading Artists of the "Sunday Evenings for the People," who have kindly given their valuable services: Madame Alice Barth, Miss Jessie Bond (by permission of R. D'Oyley Carte, Esq.), Mr. H. Walsham, Mr. T. Impett, Mr. Franklin Clive and Mr. George Arnold, Conductor; Madame Bernhardt, Miss Gerald Payne, Miss Gertrude Barton, Mr. M. Ryan, Mr. Robert Emslie, Mr. J. Sims and Dr. J. W. Bernhardt, Conductor. Edward B. Aveling, Esq., D.Sc., F.L.S., has kindly consented to give a Recitation during the evening. The Piano lent for the occasion by Messrs. Monington & Weston, 3, Holborn Viaduct, E.C. Microscopes and other Scientific Instruments kindly lent by J. Browning, Esq., F.R.A.S., will be on view. Two Quadrillo Bands. Dancing in the Grand Hall and in the Pillar Hall from 9.30 till 3.30. Bandmaster, Mr. Hiram Henton (late 1st Life Guards). M.C., Mr. Lorenzo Barri; assisted by Messrs. Steulake, Trevillion and Ramsey. 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.

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