

# THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

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## "COMIC BIBLE" SKETCHES.—XIII.



THE CHAMPION GIANT SLAYER.

"So David prevailed over the Philistine with a sling and with a stone; and smote the Philistine, and slew him."—1 Samuel xvii, 50.

## MR. BRADLAUGH'S POSITION.

THE House of Commons, the chief fount of law, has again trampled the law under foot. Toryism, bigotry and hypocrisy, have once more defeated justice. The victory, however, is but temporary. The people, who make and unmake Houses of Commons, will finally decide the question; and though we may have to wait for their verdict until the next elections, we are confident of the result. This ultimate court of appeal will overthrow the wrong and establish the right.

The Tories and bigots acted after their kind, but what shall we say of the recreant Liberals who in the hour of need deserted the great principle of religious liberty without which Liberalism is a meaningless sound? Deserters from the battle-field are shot, and these public traitors deserve to be cast out from the constituencies they have disgraced. They have committed an unpardonable sin, and must be ruthlessly punished. No cry of "splitting the party" should avert their chastisement. Let each be carefully noted, and when the day of reckoning comes let them, in every case, be opposed by earnest Radicals who will carry out the principles which these renegades have only on their lips. If by this means the Tories are let in we shall not regret. Open enemies are better than false friends, and at the very worst a Conservative misgovernment would soon be followed by a stronger Radical reaction. It is precisely in this way that every great measure of reform has been won. Money will not be lacking, nor candidates, and parties will be divided on plain issues.

Until the "Bradlaugh question" is settled there should be no rest. It vitally affects every constituency in the kingdom. The talk about "profaning the oath" is a mere

pretence. It masks a design as sinister as any by which freedom was ever threatened. If a majority of the House of Commons may arbitrarily step between one member and his seat, it may step between another member and his seat. Where is the process to end? Mr. Bradlaugh is excluded to-day by a majority of fifty-eight; and if the statute-law is to be overridden by wanton resolutions of one legislative house, Mr. Gladstone or some other equally distasteful leader may by a similar majority be excluded to-morrow. This means anarchy and the appeal to brute force.

Mr. Bradlaugh's "offence" is not religious but political. The coalition against him aims at the extinction of a trusted and eloquent Radical, who has shown a disposition to carry into practice within the House the political ideas he has preached outside. Land monopolisers, perpetual pensioners, privileged drones, and hereditary parasites, see in Mr. Bradlaugh a dangerous foe; and against him they employ the bigotry of a creed in which they have as much practical belief as he. Their organised hypocrisy scruples at no means, and their policy of subterfuge is directed not only against Mr. Bradlaugh "the Atheist," but also against a reforming Ministry which includes, in Mr. Gladstone, Mr. Bright, and Lord Selborne, three of the sincerest Christians in England.

The defenders of Mr. Bradlaugh's right, Sir William Harcourt, Mr. Gladstone, and others, asked that the law should be obeyed, and that any question as to its being violated should be settled by the judges who are its only recognised interpreters. This was the proper attitude for the Government, and we congratulate them on maintaining it so scrupulously. Their opponents constituted themselves judges as well as legislators, and thus arrogated functions to which they have no claim, and which are not only incompatible with the very principle of representative government, but a menace to the rights of every citizen of the State. The pretended patriots, through their mouthpiece, Informer Newdegate, declare that an attempt is being made to assimilate our institutions to those of France, and they transform the House of Commons into a Convention of Public Safety, and thus borrow the most revolutionary feature of the "Reign of Terror."

Informer Newdegate treated the House to two historical dissertations. The first was on his bold and spirited attempt to bankrupt a fellow member, at which his hearers "laughed consumedly." But the thick-skinned orator took this as a compliment to his wit. The second was on the English and American constitutions. Christianity, he alleged, was "the basis of the English Constitution," and this statement was applauded by the Christian majority which included Baron de Worms, an unconverted Jew. He further observed that "the United States, which had not adopted such a system, had had a civil war and two presidents murdered within living memory." Informer Newdegate forgets the late assassination of the Holy Czar, the attempted assassinations of Emperor William, King Humbert, and King Alphonso, and the several attempts that have been made on the life of our own Christian Queen. Mr. Bradlaugh's speech at the bar was in striking contrast with such feeble nonsense; it was vigorous, manly, logical and eloquent, and the nobly simple declaration with which it closed was worthy of the better days of our history.

The peers could not share in the discussion, but their interest in it was deep. The Prince of Wales and Prince Teck sat in the peers' gallery, and when the news of "Bradlaugh's defeat" was brought to the upper chamber, high-born dames whispered it along, kissing their hands in exultation. But theirs may be a short-lived joy. Mr. Bradlaugh is not a solitary knight. He has many friends. Behind him is Northampton, and behind Northampton; every elector who respects his neighbor's rights as his own.



Nor is the power of the Freethought party to be despised. Our number is not few, and we are terribly in earnest. Revolutions have been wrought by smaller forces. We have an active centre in every constituency, pledged to vindicate justice and freedom. They will act as a restless leaven, communicating their ardent sentiment to all around them. Mr. Bradlaugh has in this struggle our swerveless devotion. With him in drawing the sword we fling away the scabbard. We will sue for no truce and grant none. The battle must be fought to its decisive end, and the Freethought flag of Law and Justice must fly victorious over a crowning fight.

G. W. FOOTE.

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

(Continued from p. 48.)

“He shall guide you into all the truth” (John xvi., 13).

THIS is a great and precious promise; and if I had a guinea for every time I formerly used it in prayer, I should be a rich man. I got no truth in answer to prayer; and in this my case is but an epitome of the churches,—they have prayed too, but they have never been anything but bewildered bodies of human beings, seeking truth with their eyes tightly bandaged. The churches cannot laugh or frown at me for receiving no answer to prayer—they have never received any. The Church has received riches and honor from man, and all the truth she ever had came from man; from God she gets nothing—*this* head of the church, like him called Pope, owes all his power to the credulity of his flatterers, only the Pope is immensely more real than his *alter ego*.

To show that the Church has never been conducted truthward, I proceed to exhibit the various contradictory opinions she has always held.

(25) The *Anti-Sabbatarians* have all along opposed the religious use of the Sabbath. Most people now belong to this sect, for all civilised countries are fast proceeding to turn Sunday into a holiday, a day of recreation, or else render it indistinguishable from other days. The Sabbatic institution is doomed even in Scotland, where whistling on the day in question was a heinous sin a few years ago. I once heard a woman in Kilmarnock give a shocking character to one of her ungodly neighbours, and waited with breathless expectation while she unrolled the catalogue of his enormities. The very head and front of his offending had this extent, no more.—“He whistles on the Sabbath Day!!”

What horrors Sabbatarians have inflicted upon man since they stoned the poor fellow for gathering sticks on the wrong day of the week! (Numbers xv., 32—36.)

(26) The *Anti-Supernaturalists* are numberless to-day; they are those who subtract from the Bible everything miraculous. Popularly, they are a kind of Christians who reject all miracles; they swallow everything the Bible says except—what is too bulky or too unpalatable.

(27) *Anti-Trinitarians* were and are those who are so blind, stupid, heretical, devilish, immoral, unlettered, irrational, and insane as to deny that three can be one and one three! May they be all damned! Amen. A man that cannot, or will not, admit that one is fifty and fifty only the ninety-ninth part of one, ought to burn for ever. As it is best to believe enough, you had better insert in your creed, “I believe” (when sufficiently drunk) “that the one Godhead must be multiplied by nine; and that the product must be divided by nine. Amen.”

(28) The *Apellæans*, followers of Apelles in the second century: 1st, Spoke disrespectfully of Moses; 2nd, Believed in one Supreme being, good and perfect; and, 3rd, in a glorious angel, creature of God, and creator of the world and God of the Jews; 4th, That souls were of different sexes; 5th, Jesus was never incarnated or *infleshed*, as the word means; 6th, They denied the resurrection of the dead. Apelles was attended by Philumene, a prophetess, as Jesus was by one or two Marys, etc.

(29) In the sixth century a small sect held that Jesus’s body was incorruptible and could not die. They were called *Aphartodocites*.

(30) The *Apocavitæ* (third century) taught that the soul of men was of the essence of God. Perhaps they judged by the peculiar smell in each case, for both are invisible and intangible.

(31) *Apollinaris* and his sect held that Jesus had a *sensitive* soul, but not a *rational* one. No doubt they were right, as

all believers ever are. It is only the rationalists and scientists who go wrong.

(32) *Apostolics* were Christians who proposed to “imitate the pure and simple manners of the apostles.” They repudiated marriage, and led about “a spiritual sister.” They wore white garments (very unfit for a dirty manufacturing town or industrious world) and long beards. Where did they all get these from? Were none admitted without this appendage? It were as rational, to be sure, to save men by the presence or absence of beard as by faith. It would sound as well: “He that hath a long beard shall be saved; he that hath no beard shall be damned.” Or, “It is easier for a camel to go through a needle’s eye than for a beardless man to enter the kingdom of God.” The Apostolics refused to accumulate private property. Their founder, Gerhard Sagarelli, was burned by the Inquisition in the twelfth century. They would have burnt Jesus had he reappeared. As he is aware of that, he declines to adventure any more. Dulcinus, the successor of Sagarelli, took up arms against his persecutors, and held his own two years. They, however, being assisted by the Holy Ghost, caught him, and tortured him and his spiritual sister to death, in 1387.

(33) The *Aquarians* were water-drinkers, even in the sacrament. It is right, just, and orthodox to take something stronger at the Lord’s Supper.

(34) The *Arabici* of the third century, believed that the soul died with the body. Origen converted them. What a pity the orthodox have no Origen to convert us!

(35) The *Archontics* (second century) believed that the world was created by archangels, and that woman was the production of evil demons. As they had revelations of their own to support and warrant their belief, we cannot oppose them.

(36) *Arians!* These were more numerous, probably, at one time than their opponents, and are fast increasing again. The life of Arius is too long to be here given. He and Athanasius fell out and filled the Roman Empire with the most awful confusion over subjects which nobody ever understood. They quarrelled about the divinity of Christ and the Trinity, but neither Christ nor Trinity cared a straw about it. In 325 the Emperor Constantine undertook to do what the Holy Ghost could not or would not—lead Christians into the truth. He summoned the council of Nice, consisting of over 300 bishops, etc. He might as well have summoned 300 owls to deliberate upon the questions in dispute.

The opinions of Arius may be gathered from those of his enemies, who formulated this awful rant, which still disgraces whatever common-sense remains in the churches:—The Son of God was “begotten of his father before all all worlds; God of God, Light of Light, very God of very God, begotten, not made, of one *substance* with the Father,” etc. They issued an anathema damning all who said that “there was a time when the Son of God was not.” Through the influence of fanaticism, pride, cunning, gross ignorance, fraud, tyranny, and pious cant, that detestable rubbish became the creed of orthodox Christendom; and to this day thousands of men solemnly declare their serious belief in it!

The Arians relied more upon common-sense than faith, and rejected both the Trinity and the pre-existence of Christ. But superstition was too strong for them. Arius was probably murdered, as Ananias had been, and the Trinitarians won the day. But Arius is revenged. To-day the Trinity is one of the world’s laughing-stocks, a routed and scouted bugbear, and Jesus is relegated to his true place—that of a poor fanatic.

So far as we have examined into the history of the churches, no theological truth has been discovered. The spirit has neither guided Christians into all truth, nor into any truth. Indeed, so thoroughly confused and bewildered have the churches always been that none but a mad spirit can have been their guide. This will further appear as we proceed.

(To be continued.)

J. SYMES.

ODDS AND ENDS.

UNDER the above heading I purpose, with the permission of the editor, writing, from time to time, an account of facts noticed by me in my travels through the world, from the cradle to the grave; to give some of the hundred strange things that meet one in one’s own life, or in that queer

record of the lives of others that we call the daily press, some of the reflections to which those all and sundry give rise.

I have been of late to two Oratorios, the "Messiah" and "Elijah." I do not think I need defend myself for such conduct in the *Freethinker*. Good music is good music all the world over, and even when it is wedded to words that have been made of superstitious legends, we that love melody and harmony would be very foolish if we stopped away and stopped our ears. I expect Socrates listened to hymns to Jove as good music, though he did not believe in the creed in whose honor they were sung. I do long for the time when the musician of freethought shall arise, as he will. We have had one or two poets already. A certain Shelley and Swinburne have made some word-music. But the musician that is to wed their words to melodious sounds, and give both for a new easement and joy to man, is not yet known. But I think that with time he—or will it be she?—will be born. When I went to hear the "Messiah" I found that outside the Albert Hall a London rough was busy selling copies of the words and score of that oratorio. When I beheld this I reflected how history repeats itself. The London rough selling the "Messiah" reminded me of Judas Iscariot.

To listen to an oratorio, not wholly without observation of the faces of the audience, difficult as such transitory observation is when Mendelssohn or Handel are making music, is a lesson to the Freethinker. The mass of Christian people listening are so absolutely indifferent to the stupendous significance of it all from their point of view. Which of them feels the pathos of "He was despised?" There are no tears in their eyes at its end. If their belief were real a performance of the "Messiah" would be a sacred religious festival to them. Evening dress would be eschewed, and as it ended, for the gossip and smiles, there would be silence and tears.

I wish some law could be enacted that men in clerical dress should not be admitted to public performances. St. James's Hall, on the night of the performance of the "Elijah" reeked with clergymen. Their weak or wicked faces are bad enough, but when these are intensified in their weakness or wickedness by the horrible garb that tells of the story of its wearer, and the harm that is inflicted on other men, and on women and children, the shock is very great. Butchers do not come to entertainments in their blue clothing. Soldiers, the more popular butchers, appear there clad in the garb of ordinary gentlemen. Why cannot the butchers of the minds of men appear in the respectable habiliments of men if they must inflict their presence on honest folk?

Who is the funny person that acts as censor for Mr. W. H. Smith, M.P., and his bookstalls? You cannot obtain *Lloyd's*, or the *Weekly Dispatch*, or the *Referee*. It is needless to say that the *Freethinker* and the *National Reformer* are not to be bought at the virtuous bookseller's. Every Freethinker should make it his business to ask at every railway-bookstall that he comes across for those last two papers, and to express unbounded surprise that the bookseller Smith does not keep them. It is also to be hoped that no Freethinker in any town obtains his daily and weekly papers from the ex-Lord of the Admiralty. If he boycotts their journals it seems to be their duty to obtain all their evanescent literature from those who will also provide them with the organs of their creed.

Does everyone notice the excellent statement of Mr. Poland, prosecuting for the Government of this Christian country, at the examination of Henry Barwick Skillings. Everyone has heard of the terrible case in point, and everyone knows that the accused was a religious man. "He used to conduct religious services in the school-room on a Sunday when it was too wet to go to chapel. There were also Bible classes held." Mr. Poland observed that the object of this evidence was to show what was the influence exercised over the children, and to explain the reason of their not complaining. "Of course they would think that such a person could not do wrong." Oh, Mr. Poland, we thank thee for that word! If *only* it could be engraved on the heart of every parent in England, in the world. Here is the language of the well-known lawyer, man-of-the-world, forgetting for once his religion. Our children are placed under the control of these horrible religious men, and generally under them in that most horrible form of priest, be they Roman Catholics, Anglican Churchmen, Dissenting parsons. To these men the little ones are committed, and they are taught

that these are God's ministers—all that they do is right. "Of course they would think that such a person could not do wrong." The crimes that have been done; the slaying of the young purity of girls and boys, that has resulted from this pernicious handing over of our youth to the clergy and religious men, may never be known. I do not say that other men, irreligious men, would not have sinned as these have, but I do say that in their case there could never be the belief on the part of the wronged ones that their instructor could not do wrong. The halo of God's presence would not have been around them in their wickedness. How long, oh English fathers and mothers—how long?

How absolutely untruthful many Christians are when they oppose Atheists. They seem to have literally no care as to the lies they tell. A case has just come to my knowledge of a man who, in the commercial room of a hotel in St. Paul's Churchyard, after much railing against Atheism generally and our leaders in particular, stated that three or four years ago he had met at a ball at the west end of London, that lady for whom all Freethinkers in all lands entertain the deepest feelings of affection and honor—with her two daughters. This lie was supplemented by another, to the effect that he had found her to be wanting in the most elementary notions of good breeding.

When men deliberately asperse and lie, it becomes a question whether an appeal sudden and decisive to force is not the most effectual remedy. I hope to be able to publish the name and address of this coward and slanderer.

EDWARD B. AVELING, D.Sc.

## FREETHOUGHT GLEANINGS.

SCIENCE *versus* RELIGION.—Strange contrast between the course of the two great sources of modern beliefs, Science and Religion! Science, resting on the external, the multifarious, the changeable, the purely phenomenal, is advancing with steps, ever bolder and more rapid, to unity and universal acceptance; while Religion, dealing professedly with the unchanging oneness of the ever-present and eternal, displays a manifold and perpetually increasing diversity of conflicting opinions, all claiming to be absolutely true, and offers no apparent prospect of intellectual agreement, except in the lifeless uniformity of universal indifference. Why is this?—*E. V. Neale*, "Genesis critically Analysed."

### GOD AND HELL.

If any human soul at all  
Must die the second death, must fall  
Into that gulph of quenchless flame  
Which keeps its victims still the same,  
Unpurified as unconsumed,  
To everlasting torments doomed;  
Then I give God my scorn and hate,  
And turning back from Heaven's gate  
(Suppose me got there!) bow, *Adieu!*  
*Almighty Devil, damn me too!*  
*James Thomson, "Vane's Story."*

EVANGELICAL PROTESTANTISM.—Its adherents will melt away like snow-drift . . . it does but occupy the space between contending powers, Catholic truth and Rationalism. Then, indeed, will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church the other out of it, at length rush upon each other, contending, not for names and words, or half-views, but for elementary notions and distinctive moral characters. — *Cardinal Newman*, "Apologia pro Vita Sua."

## ACID DROPS.

PROFESSOR PHILIP SCHAFF, in the *Catholic Presbyterian* for February, mentions the legend that owing to Jesus having said of John, "if I will that he tarry till I come what is that to thee," John did not really die, even though he was buried at Ephesus, but the ground above his grave regularly moved gently up and down while the sleeping apostle breathed and waited for the second advent. The story well illustrates the faith of the first Christians. Their gullibility is, however, equalled by those who expect Jesus to come again when he is at least 1,700 years behind date.

THE *Quarterly Review* has a fierce onslaught on the Revisionists of the New Testament. It is attributed to Dr. Burgon, Dean of Chichester. The writer, whoever he is, is very wroth at the Bible having been brought into disrepute, but sees nothing for it now but frankness. He declares the Greek text formulated by the Revisionists to be "a tissue of fabricated readings." And

further says: "If all the cases were faithfully exhibited where 'a few,' 'some,' or 'many ancient authorities read differently' from what is exhibited in the actual text, not only would the margin prove insufficient to contain the record, but *the very page itself* would not suffice." When these clerical rogues fall out, sceptics may well look on and smile.

WE read in a Christian contemporary that during the past year 1,435 persons have taken holy orders; that is, as we interpret it, 1,435 non-producers, who have contrived to learn to use meaningless words upon unintelligible subjects, have quartered themselves upon the producing classes.

M. BONTOUX, the president of that bubble banking company, the Union Générale, which has just gone to smash in France, was a very pious man and had family prayers every day. He is now under arrest, and his fate may be similar to that of the equally pious directors of the City of Glasgow Bank.

Most of the "moral order" politicians had a finger in this dirty pie, among them being a son of the immaculate Duc de Broglie. These superfine gentry are always inveighing against the immorality of Republicanism and Freethought. According to their professions they are the only honest and pure-minded people; but it is safer to judge them by their practice.

THE *Wiltshire County Mirror* says that this journal shall "henceforward be nameless" in its columns. We thank the editor for his previous efforts to promote our circulation, and we trust that by cultivating truth he will finally avoid being classed among those persons, referred to in Revelation, whose portion is in the lake which burneth with brimstone and fire. It will be a long and hard task, but we hope the editor will succeed.

How these Christians love one another! A country rector has recently written: "It always has been to me a most painful duty to read the beautiful service of the Church of England over schismatics." Reversing the old statement about Saul and Jonathan, we may say that even in death they are divided.

A "NONCONFORMIST LAWYER," writing from Hastings to the *Christian World*, betrays singular ignorance of a subject on which he should be well-informed. "Let Mr. Bradlaugh," he says, "cross Westminster Hall, and present himself as a witness in one of the law courts, and does anyone suppose that he would be permitted to take the oath?" Here's a fine lawyer! As a matter of fact, Mr. Bradlaugh can swear in Court whenever he pleases. There is no power of going behind a witness's readiness to take the oath. The judge's option only extends to affirmation.

THE same writer insinuates that Mr. Holyoake is deemed a better Freethinker than Mr. Bradlaugh. He knows about as much of the Freethought party as he knows about law.

THE Rev. G. N. Storrs recently visited the Parkgate Pit of the Wharcliffe Collieries, and preached a sermon to the men and boys employed below. We wonder what his sermon was like. Perhaps it was something in this style: "Dirty fellow sinners! Like the Lord Jesus before me, I have descended into the bowels of the earth to rescue souls from Hell. Hell! Ah, terrible word! How warm it is in *this* pit, where you strip off your clothes, drink quarts of water, and sweat at every pore! But the *other* pit is hotter still. There you'll roast but never sweat, for, as the blessed Book tells us, there is no water to be had in hell, not even a drop to cool the worst pimple on your tongue. This pit is deep, but the other is deeper, for it has no bottom. Oh, fellow sinners, save your souls alive, and do not die the second death. Trust in Jesus. And just as, when you leave work and go home, all your griminess is washed away with soap and water; so will the blood of the Christ cleanse your filthy souls, and make you fit to sit down at the marriage supper, when you shall partake of Lamb and mint-sauce for ever and ever. Amen."

Now the New Testament is revised, a similar operation is demanded for the Prayer Book, and a Prayer Book Revision Society is now hard at work under the auspices of "Lord Ebury and an influential array of noblemen, clergy, and gentlemen." As for the *people*, they for the most part don't care a straw about it.

A TEA meeting of the Christian Blind was held in London last week. We suppose it would not do to call them Blind Christians. That might not distinguish them from the rest of the flock.

SPURGEON says that Parker is "a man of genius." Christianity couldn't fall much lower than that.

THE cheek of true believers! At the Mold Assizes a man was charged with forgery, and a member of the religious body in which he was a local preacher got into the witness-box and read a resolution of the committee exonerating him from blame and expressing sympathy with him in his distress. Mr. Justice Lindley described this as rubbish. No doubt the pious prisoner

felt that the ungodly were "resolved on his oppression." And the worst of it is that jails won't fly open miraculously now, as they did in the days of the Apostles.

A SUFFICIENT commentary on the moral and political worth of Christianity is the fact that not one of the distinctively Christian papers in the land has said a word in favor of the right of the Northampton electors to be represented in the House of Commons by whomsoever they please. Each and all, from the High Church and Tory *Guardian*, to the everything and nothingarian *Christian World*, have appealed to every lowest prejudice of every bigot to "keep out the Atheist."

THE *Christian Commonwealth* says that "an Act to repeal the Parliamentary oath would be an insult to the Supreme Lawgiver." The Supreme Lawgiver silently stands worse insults than that. We should think that to have such a cur as Varley yelping about our honor was a far worse insult than not to have our name mentioned at all.

FOR kindly Christian charity commend us to the *Church Times*. It says, "The Wesleyan Book Committee sow twopenny fictions about John Wesley broadcast over the land, to try and counteract the Church's work." The Church is above indulging in twopenny fictions. It either charges a higher price or circulates them gratuitously.

OF late there has been quite a mania for Church statistics. The *Nonconformist and Independent* devotes a supplement to the subject from which it appears that, of the towns enumerated, Gatehead stands the lowest in church attendance, only 9 per cent. of that town going to any place of worship at all. Melksham, a small town in Wilts, stands the highest, having 74 per cent. of the proportion per cent. Of the whole attendance, the Church of England can claim 38.66; Wesleyans, 12.05; other Methodists, 10.98; Congregationalists, 9.23; Baptists, 8.98; Roman Catholics, 6.67; Salvationists, 5.78. What we should now like to see is the income and debt statistics of the various churches.

VANITY FAIR predicts that M. Gambetta has fallen never to rise again. The wish is father to that thought. By the way, what connection has Lord Randy-Pandy with this ultra-aristocratic organ? That *Vanity Fair*, being what it is, should persistently pelt its mud at Mr. Gladstone, is as natural as that Randy-Pandy, being who he is, should seek to keep out Mr. Gladstone. But why should *Vanity Fair* take and make every opportunity of praising the puny scion of the Spencer-Churchill family. There must be money in it. If it is as we suspect, there is the curious spectacle of the national money being put to the purpose of vilifying Mr. Gladstone.

A LORDLING, with good rent-rolls and a heavy pension from the nation, can usually raise money for any purpose. Randy-Pandy's grandfather, however, George, sixth Duke of Marlborough, was so impecunious that the butchers and bakers of his own incorruptible village of Woodstock would not give him trust; and a tale is told there to this day of his having sold a load of hay standing on his ground, but not his own, in order to buy provisions for a ducal feast. This disease of using other people's goods runs in the family. It will get lanced shortly.

THE *Christian World* has the first of a series of papers on "The Philosophy of Missions," from which it appears that, "strange to say, we hear in many quarters of a decline in missionary interest. There is not that enthusiasm in our churches in respect to missions which formerly existed. Urgent and pathetic are the appeals that come across the sea for greater help from those whom God has called to foreign service; but these appeals are feebly responded to." For some time past we have been devoting attention to the work of Christian missions in all parts of the world, the result of which will be published in due course. We guarantee that our readers will not consider it either strange or undesirable that the missionary appeals are feebly responded to.

THERE has been a pretty little Irish row in Gurteen Catholic Chapel, County Sligo. The new priest disturbed the arrangement made by his predecessor, and put all the pews up to a fresh auction. As the bidding went on the rivals got very excited, and finally they took to breaking each other's heads. Fortunately the police intervened and stopped the battle. On Sunday, however, hostilities broke out afresh. Directly the service was over the battle was renewed, and several pews were smashed as well as many equally wooden noddles. Since then a large police force has been required to keep the peace.

How Tory papers do lie, to be sure! There is the *St. James's Gazette*, which has recently diminished its price and its veracity together. In an article on the Bradlaugh question, it alleges that the Member for Northampton, before the Committee of the House of Commons, said distinctly that an oath would not be binding on his conscience, and it puts the statement between quotation marks as though citing his actual words. Mr. Bradlaugh said the very opposite, and the *St. James's Gazette* wilfully lies. Such infamous perversion of the truth is a disgrace to journalism.

## SPECIAL NOTICE.

MR. FOOTE will lecture to-day (Sunday, February 12th) in the Hall of Science, Freeman Street, Grimsby. Morning, at 11, "The Gospel of Freethought;" Afternoon, at 3, "Poverty, Priestcraft and Privilege;" Evening, at 7, "Infidel Death Beds." Tuesday, February 14th, Freethought Institute, Walworth, at 8.30, "Saint John's Nightmare."

## MR. FOOTE'S ENGAGEMENTS.

February 19th, Manchester; 26th, Liverpool.  
March 5th, Claremont Hall, London; 12th, Edinburgh; 19th, Glasgow; 26th, Nottingham.  
April 19th, Hackney Workmen's Club.

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- 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.
- PAUPER NOT PARSON.—The value of the Forest Hill living held by the Rev. F. F. Kelly is £1,600. The Bishop of London only takes £10,000 yearly in direct cash. He is, however, the patron of 179 livings, averaging we suppose about £500 each.
- JABEZ OUTWARDS.—Too far fetched. Try *Judy*.
- ATHEOS.—Irenæus, in his book against heresies, Book I, chap. xxiv., sec. 4, says Basilides taught that Simon the Cyrenian was crucified instead of Jesus. A more important fact is that Irenæus himself thought that Jesus lived to be fifty years of age (see Book II, chap. xxii., sec. 5, 6. There is a translation of Irenæus by the Rev. J. Keble in Pusey's "Library of the Fathers.")
- N. SWAIN.—We believe *The Investigator* was the first publication edited by Mr. Bradlaugh.
- H. LEWIS.—"Paddy's Farewell to the Priest" received with thanks.
- PERVERT.—Pope Honorius was condemned by the Sixth Council for teaching heresy.
- IGNORAMUS.—No. 13, vol. i., contains an account of Dolet's martyrdom in 1546. Servitus was burnt in 1553, Palæologus 1585, Bruno 1600, and Vanini, 1619.
- A POOR MAN.—We wish no other assistance than making the journal known to your friends.
- R. C. GATER.—Tracts forwarded. Thanks for your good wishes. We are happy to say that during the last two or three weeks our circulation has increased beyond all precedent.
- J. W. CROWTHER.—Thanks for your offer to distribute the Varley tract at the Butchers' meetings in Halifax.
- W. JACKSON.—We think of issuing a series of "Freethinker Tracts" at a very low price.
- M. TOWNSEND.—Bain's two volumes on James and John Mill will both be noticed as soon as we can find space.
- R. T.—To incipient poets who think of sending us their verses our advice is "Don't." We've enough in hand already to fill several numbers of the *Freethinker*. As you are strong be merciful, and don't all come at once.
- MONKSHOOD.—Your lines—beginning,  
"It's what I would say, and I vouch for the same,  
For ways that are weak and tricks that are tame,  
The pigsticker Varley is terribly lame,"  
are not sufficiently original for our columns. *Terribly tame* is somewhat too-too.
- ALICE ELLIS.—As far as we know, "The Religious Consciousness of Humanity in its Progressive Development" is Ed. von Hartmann's latest work.
- P. CONNELL.—Received with thanks. Professor Newman's "Phases of Faith" is a good book to put into the hands of a tender inquirer.
- J. S. M.—The archbishops and bishops have between them the patronage of 2,649 livings, of the annual value of £887,733.
- J. BUTTERWORTH.—Varley tracts sent. Thanks for your little present of cigars. They were excellent, and the editor and sub. smoked them with great gusto on returning from Westminster Hall on Tuesday evening.
- T. H. WARD.—Thomas Paine died a Freethinker. See Mr. Foote's "Death's Test." We are not aware who wrote the verses you cite. You cannot expect us to notice your other question.
- H. PARKS.—Thanks. Parcel sent.
- A. JONES.—Contents sheet shall be sent. Thanks.

## SUGAR PLUMS.

THERE has been quite a rush for copies of the Varley tract. One newsagent in the vicinity of the pious pigsticker's Tabernacle took a thousand, and promised to religiously supply his congregation during the week. Any number of packets have been sent by post, and many thousands have been circulated in London and the provinces. Varley's solicitor has not communicated with us yet. Perhaps he will not engage in the contest he has provoked; but, as a friend said after reading the tract, "If he swallows that, he'll swallow anything."

In Mr. Nicholl's tractate on Carlyle he mentions how the philosopher had been attracted by the fervor of the Methodists to attending their preaching and praying. Carlyle, however,

characteristically describes it as resolved into the cry, "Lord, save us from hell." And I went away musing, sick at heart, saying to myself, "My good fellow, why all this bother and noise? If it be God's will, why not go and be damned in quiet, and say never a word about it? And I, for one, would think far better of you. So it seemed to me that your Wesleyans made cowards and I would have no more to do with their praying and their preaching!"

DR. T. W. RHYS DAVIDS, lecturing on Sunday last for the North London branch of the National Secular Society, on the Buddhist doctrine of the Soul and a Future Life, stated that Gautama, the founder of Buddhism, substituted for these beliefs the survival of Karma, or character; and replaced the belief in Brahma, or the Supreme God, by the morality of the excellent eight-fold path, consisting of right views, right aspirations, right speech, right conduct, right means of livelihood, right effort, right mindfulness, and right meditation. "If," said the lecturer, "a man followed this, we should find he had all the good that religion can give, and might leave all the rest."

AUGUSTE COMTE'S Catechism of Positive Philosophy is being printed in Italian by Mr. W. Congreve, British Vice-Consul at San Remo, and brother of Dr. Richard Congreve, the English translator.

The Straits Legislative Council has received a despatch, through Governor Sir F. A. Weld, from Lord Kimberley, directing that the Established Church in the colony shall be disendowed after five years' grace. This is a step in the right direction, although we have no doubt that the Tories will bewail it as a fresh act of Radical sacrilege.

The Church Defence Association is not in a prosperous state. Notwithstanding the Archbishop of Canterbury's urgent appeal for a general collection in aid of its funds, only 125 of the 13,500 beneficed clergy have responded, and the total of their collections only amounts to £300.

The *Christian Rock* admits that "a youthful peer, whose dissipation is a public and flagrant scandal," is the patron of no less than eighteen Church livings.

A NORTHAMPTON correspondent informs us that Mr. Pickering Phipps, M.P., who was thrown out at the last general election, but has since gained one of the county seats, has met with a peculiar accident. While at family prayers a few days ago, he broke one of his legs, and was thus disabled from being in his place at the opening of Parliament to oppose Mr. Bradlaugh. Our correspondent asks whether this is a case of Divine interposition. We are unable to say, and we refer him to the parson of his parish. We are sorry for Mr. Phipps, but 'tis an ill wind that blows good to nobody.

SIR A. LYALL, in a paper on the "Relations of Religion to Asiatic States," points out that in China religion is completely under the control of the temporal power. The god of war, whose department has increased in these days of late armaments, was raised by a decree of the last Emperor but one to the same rank with Confucius, who had before enjoyed the first place in the State Pantheon. Christians have long since worshipped the god of battles, as above all the heroes of human kind.

NOTHING could exceed the enthusiasm of the immense crowd who assembled at Palace Yard on the 7th. When Mr. Bradlaugh first entered Westminster Hall, soon after one o'clock, nearly every hat in the vast assembly was removed and waved amid plaudits that might have gratified a conqueror; and when, fully five hours later, he emerged into the lobbies after the division, the cheers which greeted him were rather those which announce victory than defeat.

At a special meeting of the London Trades' Council, held at their offices, 2, Whitefriars Street, E. C., the following resolution was unanimously passed: "That this Council earnestly protests against the action of the House of Commons in refusing, on inquisitorial grounds, to allow a duly-qualified member to take his seat, and consider such action to be despotic, unconstitutional, and prejudicial to the public rights and safety of the electors; and pledge ourselves to assist the electors of Northampton in speedily obtaining complete representation in accordance with the broad common law of England."

## THE FIGHT IN THE CAMP OF HISTORY.

THE Royal Historical Society of Great Britain has recently been the scene of a prolonged quarrel, which, for some time, puzzled a number of the initiated as to its direct meaning. It has at last, however, resolved itself into its proper elements, and stands forth confessed as a struggle between intolerant superstition and fair and unbiased investigation.

Dr. Charles Rogers must be accredited as the founder of the society, and to his energy is wholly due the great influx

of embodied theology within its pale. The worthy doctor, being a clergyman, with admirable assiduity, has, in the course of a number of years, contrived to introduce to fellowship a large number of "the cloth," whose purpose it was to incorporate into the study of history an active leaven of Christianity. Dr. Rogers could not, however, prevent the ingress of freethought, which, though perhaps less noticeable, was nevertheless as active in ferment as the leaven of superstition. The tactics of the clergy have always been to keep a watchful eye on any growing movement, and to be early in the field to twist its first shoots in the direction best suited to their interests and the maintainance of their creed.

Acting as secretary and historiographer, a good opportunity was afforded this active divine of rearing in the pages of history a strong bulwark to an undermined and tottering system. He, however, seems to have miscalculated his distances in driving down the pegs, and as a result, heresy has made rapid headway, and come off victorious in the struggle for the right to speak.

Dr. Rogers seemed to be continually, as a Fellow of the Society said, "in hot water," and for a prolonged period was assuming the martyr spirit on the least occasion. The society was beginning to show signs of embarrassments, while it was openly complained that the rev. secretary's salary, together with other disbursements, consumed rather more than sufficient of the society cash. By the energy of Mr. Cornelius Walford a reform was set on foot, and among other changes and considerable bickerings, which are of no moment here, Dr. Rogers was finally ousted as secretary and struck from the roll of members, whereby the funds were relieved of a draw of several hundred pounds per annum. Much written and printed controversy, carried on in a harsh and bitter spirit by at least one party, drew at last to a focus in this incident, and the nucleus of the whole affair was seen at once in a pamphlet issued by Dr. Rogers, entitled "Parting Words," in the form of a letter to the president, Lord Aberdare, and ostensibly complaining of injustice on the part of Mr. Walford, but in reality attacking the honestly-spoken heterodoxy of Dr. Gustavus G. Zerffi, whose crime, in the eyes of the unsuccessful Dr. R., was his daring expression of the convictions formed in his fair and unbiased researches into the truths taught by history,—truths so pregnant with death to the Christian creed, that the one-sided Dr. Charles Rogers dared not bring them beneath the glass of criticism.

Dr. Zerffi is the only person in the society who has claimed that history shall be regarded and taught as a science, and this he has done with a laudable industry and potency that is beginning already to bud into rare promise. His rev. antagonist, after boasting that he himself first introduced Dr. Zerffi to Lord Aberdare, proceeds on the self-same page to attack the learned doctor's "infidelity," and to that effect renders a service to humanity he *did not mean to render*, by quoting from his opponent's work, "The Science of History," page 392 :—

"To detach Christianity from the causes of which its origin and working were a necessary sequence, is to raise it into the realm of miracles. And here terrible, unanswerable questions must present themselves to the thinking mind. Why did this miracle not happen earlier, so as to save millions and millions of creatures from ignorance and, as some pious divines believe, eternal damnation? Why should the sanguinary miracle of a self-sacrificing God have had so partial and slow an effect? Why was the miracle not made universal? Why had Christianity to be established in torrents of blood, amidst the horrible shrieks of martyred and tortured believers and heretics, and burning human sacrifices? Why was the efficacy of the miracle quite invisible, save in the progress, natural to any creed, supported by fire and sword, by money and worldly advantages granted to its professors? Why all the anxious jealousies, the falsifications of documents, the oppression of learning, the abhorrence of our reasoning power, if this was a miraculously ordained divine act, performed for the salvation of humanity?"

Dr. Rogers does not make the least attempt to answer *one* of these hard questions; but, finding each nut too firm for his pious teeth, he majestically waives his hand and pronounces the objections "as old as the time of Thomas Paine;" but they are, says he, "for that reason the more discreditable." Sublime reply! Christianity is true because age is *discreditable*. Wonderful, Dr. Rogers!

The older the Doctor grows, the more *discreditable* he becomes. I am grieved to hear it. The antiquity of the Bible proves its discreditable nature. Awful!

If the glorious Thomas Paine made objections in the eighteenth century which Dr. Rogers cannot set aside in the

nineteenth, how stout are these objections, and how firm is the ground under Dr. Zerffi!

Then, thanks to the irate D.D., we have another excellent quotation :—

"We cannot shut our eyes to the fact that, in analysing Christianity, we find it to be the universal storehouse of all the different creeds that have swayed the human mind. We find in Christianity the strictest Monotheism, mixed with the Trinitarian mystery of Brahmins, Buddhists, and Egyptians; the Incarnation and Atonement theories of the Indians and Egyptians; the dualistic principle of the Zoroastrians; the Jewish and Persian assumptions of angels and devils; the lofty moral enactments of Confucius and Sokrates; the dreamy idealism of Plato, and the bright realism of Aristotle. Mystics and Rationalists, Believers and Heretics, blind Fanatics and doubting Heathens, Necromancers and Philosophers, miracle workers and satirical scoffers, rich and poor, mighty and weak, learned and ignorant, found in the tenets of Christianity some congenial and sympathetic elements."

Here are facts, brought to light by genuine and uncontorted historical research, that were as stones in the Theistic throat of Dr. Rogers.

But the rev. gentleman, who would bend history to fit and work in the groove of a narrow creed, rises to a greater pitch of wrath, not because of his learned adversary's heresy, but because he himself cannot find any ready means of explaining away what history, the iconoclast, is teaching daily. He quotes again from Dr. Zerffi, without attempting to refute, the following eloquent truths :—

"He cursed all those who did not worship him as the Jahveh, who appeared in a fiery bush to Moses, and gave him the two stone tables on which he had written the Ten Commandments with his finger. These Commandments, however, are found to have formed the very basis of the Laws of Manu, the Indian legislator; of the founders of the Egyptian state organisation; of the enactments of Zoroaster; of Minos of Crète; of the Chinese philosopher, Confucius; of Lykurgus and Solon, the lawgivers of the Greeks; of Numa, the mythical Roman king; of the Teutons—in fact, of the legislators of all the nations in the East and the West."

Such weapons, wielded by a skilled hand, were too heavy for the gentleman, who, by quoting them, sprained and crippled his own cause, and came out of the controversy the reverse of gracefully.

Dr. Rogers failed to see, in his harsh and intolerant treatment of the heretical party, that he was sowing in the Royal Historical Society the seeds of a desire for further investigation by those hitherto religiously indifferent. Dr. Zerffi, on the other hand, careful and generous to the divine even out of the quarrel—as a recent letter I received from him which now lies before me amply testifies—has won a signal victory for the right; and the last volume of the "Society Transactions" contains the assurance of the council that the Society is now "free and unsectarian."

JOHN ROWELL WALLER.

(To be concluded.)

## SCEPTICAL BUGBEARS.

SINCE it has fallen into the hands of the Evangelicals the *Contemporary* has become the crabbed old woman of the reviews. One looks as naturally to it for croaking as to the *Bellowgraph* for gush.

A paper is contributed this month by a Roman Catholic writer, Mr. W. S. Lilly, upon "Freethought—French and English," which must make many a pious stomach curdle with horror. The writer's object is sufficiently plain. He wishes to disengage English sympathies from the French Republicans, because of their extreme theological heresy, and to evoke support for the Catholics and reactionaries, because they preserve the fundamentals of theological belief. Mr. Lilly sees that the real issue between the two great Continental parties is not only political but also religious. He says "M. Gambetta, who may for the moment be taken as a fair representative of Continental Liberalism, spoke the simple truth when he denounced Catholicism—he preferred, for obvious reasons, to call it Clericalism—as the enemy against which he and his followers are fighting." He then goes on to exhibit to English Liberals the dreadful nature of the doctrines of these followers, quoting at great length from M. Edgar Monteil's *Catéchisme du Libre Penseur*—"Freethinker's Catechism"—a work already known to English Freethinkers if not to the pious readers of the *Contemporary*. To these it may be inexpressibly shocking to find such statements as that, "the

word *God* is an expression equivalent to the word *Nature*," put into a popular manual. Still more alarming is it to find the root of the matter summed up by M. Gustave Flourens in the words, "Our enemy is God. Hatred of God is the beginning of wisdom. If man would make true progress it must be upon the basis of Atheism." Mr. Lilly expects his readers to take these words literally; that is, M. Flourens, an Atheist, believes in a personal being and hates him. This reminds us of the prosaic interpretations which our dull journalists usually give to Victor Hugo's fervid utterances. They misunderstand the genius of the French language. M. Flourens, who, by the way, is a distinguished scientist and author of a valuable work on "Science and Man," of course merely means that as the word *God* is to the priest the symbol of power and reverence, so to him it is the symbol of ignorance, bigotry, and persecution, and therefore to be swept away.

The great bugbear, as usual, is the moral, or rather immoral, results which it is supposed Atheism entails. The French Freethinker evidently has no possible motive but self-interest to refrain from sharpening a knife on his mother's tombstone to cut his father's throat. Mr. Lilly, with a license of misrepresentation only too common when Christians pretend to give the views of Freethinkers, says, "M. Monteil makes as short work of conscience as he does of gehenna. In its place, as the rule of life, *la libre pensée* enthrones concupiscence." The attempt at life, *la libre pensée* enthrones concupiscence." The attempt at smart alliteration has led Mr. Lilly into gross misstatement of his opponent's position. M. Monteil positively believes in conscience and gives a definition of it. But, of course, Christians have a moral monopoly, and the world is bound to go to the bad if the priests are no longer looked to for guidance. This is what Mr. Lilly would have us believe. As a matter of fact, the Freethinkers are not found to be so much worse than those who need the hope of heaven and fear of hell. In France they can point with pride to the long, laborious and self-devoted life of M. Littré, "that saint who did not believe in God;" in England to George Eliot, J. S. Mill, W. K. Clifford, and a host of scientific workers, whose lives will compare with those of the best of the believers.

Mr. Goldwin Smith, who in the same review contributes a paper on "Has Science yet Found a New Basis for Morality?" also on the croaking side, fully admits the blameless lives of many Agnostics, and allows that the tendency of all truth is moral. Nevertheless, he views with dismay the break-up of supernatural beliefs. Society, he says, has come to a critical juncture. While not disputing that the rule of human life may ultimately be placed on grounds wholly independent of religion, he apprehends serious disturbances from morality being off with the old love before on with the new, or, to use his own comparison, "the crustacean may be sure to get another shell, but he will be soft in the meantime." That the democratic Professor of Oxford, and Cornell, who has shown by his writings how far he has himself got beyond the theological dogmas, should dread their abandonment because they have served "to haud the wretch in order," makes us think that he himself must be soft in the meantime. It is these alarmists who in a time of "critical juncture" do the most harm to the morality they seek to foster. They make men palter with their own convictions, and pretend to beliefs that are no longer credible. Society becomes one organised hypocrisy. Everybody becomes an impostor to everybody else, each afraid of avowing the truth he knows lest others be led astray. This craven-hearted dread of imaginary issues is the only thing which to-day keeps the theological dogmas in their place. What a beggarly account of empty pews there would be if we could withdraw from the churches all to whom the creeds they so glibly repeat find no response within their heart of hearts! By supporting theology it obscures the *rationale* of morality, to which we are forced to turn when we find it has no inseparable association with supernaturalism. We then see that, whatever our origin, whatever our end, man is as he is, and that his morality is bound up with his position in society and with the history of his kind. It is only those whose religion blinds them to the solid foundations of moral conduct who fear those foundations being sapped with the fall of theology.

Let there be no mistake. There need be none. We do not think that when the old beliefs are extinguished, the old hopes resigned, all will be exactly the same. No! That were not worth the fighting for. Human aspirations and

instincts will remain, but they will take a new direction. The relinquishment of another world will make us more earnest in seeking to better this. Since our poorer brethren have no consolations to come hereafter, we will be more careful to remove their woes here. If we shall not regain our loved ones, we shall cherish them more fondly now. And this, which the priests dread the most, we shall see that the wealth and talent wasted in preaching about the unknown is employed to ameliorate the known.

One of the speakers at the last Church Congress, in trotting out this bugbear of Scepticism, said of the writers in the *Freethinker*, "Father, forgive them, for they know not what they do." We beg to assure the reverend gentlemen that we know full well what we do. Our work is a humble contribution to the emancipation of the human mind from superstition. We seek to aid the time when it shall be possible for all to speak out all their thoughts on every subject; and we freely use every weapon of satire and of sarcasm, as well as of figure and of fact, because we know that here, as on the Continent, "clericalism is the enemy;" the enemy of progress and of human welfare; and because we mean, at all costs, to clear the ground for a better era for those who will enter into our labors when we are at rest.

J. M. WHEELER.

#### MR. SYMES AND THE WESLEYANS.

SOMEONE writes, urgently asking when I was a Wesleyan Minister. Answer: 1867—1869, Kilmarnock, Ayr circuit; 1869—70, Montrose; 1870—72, Amble, in the Alnwick circuit. I voluntarily resigned my position in 1872, having no motives thereto but conscientious objections to some Wesleyan doctrines and points of discipline. It is entirely due to my own deliberate choice that I am not now a Wesleyan minister.

Birmingham, Feb. 2nd, 1882.

J. SYMES.

#### THE HALL OF SCIENCE CLASSES AND THE HOUSE OF COMMONS.

SIR HENRY TYLER is bent upon giving further publicity to the educational efforts of Freethinkers. He has given notice of a resolution: "That this House is of opinion that the Hall of Science, by reason of its associations, is not a proper place, and Dr. E. B. Aveling and Mrs. Besant and members of the Bradlaugh family are not proper persons to be employed in the instruction of persons in connexion with the Science and Art Department of her Majesty's Government." If constituencies can be gagged, there is little reason why schools should not be suppressed. Dr. Aveling will doubtless receive this advertisement with becoming gratitude.

#### PROFANE JOKES.

A BOY came home from school very much excited and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied angrily: "That may be the case with you, but it ain't with me; I can tell you that, now."

A LITTLE boy in a Sunday school put a poser to his teacher. The lady was telling her class how God punished the Egyptians by causing the firstborn of each household to be slain. The little boy listened attentively. At the proper interval he mildly inquired. "What would God have done had there been twins?"

"MAN alive," exclaimed the judge, in a heated discussion of a tangled theological point with his friend, "I tell you, you are a free agent. You do not have to obey anyone." "Yes," said Mr. Goodman, meekly, "but I do though." "Who?" shouted the judge; "who?" "My wife, her two sisters, and her baby," howled the good man, meekly triumphant. Red lights and slow curtain.

A FEMALE preacher is said to be writing a "Commentary on the Life of Joshua." It is reported that she will observe that Joshua was successful with the sun, but he never commanded the daughter to be still.

SUNDAY school teacher (about to comment on St. Paul's direction for the conduct of men and women during divine service):—"Now do you know why women do not take off their bonnets in church?" Small Boy—" 'Coss they ain't got looking-glasses to put 'em on again by."

A COLOURED individual in Tennessee insists that his race is mentioned in the Bible. He had heard the preacher tell how Nigger Demas wanted to be born again.

WHO was it that said, "It is not good for man to be alone?" asks a Sunday-school teacher of his class. "Daniel in the lion's den, sir," promptly answered a bright pupil.

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