

THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

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[PRICE ONE PENNY.

"COMIC BIBLE" SKETCHES.—XIV.



UNDER THE JEW JUDGES.

Monday morning in Jerusalem three thousand years ago.

A HITTITE BEFORE THE COURT.

THE FREETHINKER IN PARLIAMENT.

To the Right Honorable Sir WILLIAM VERNON HARCOURT,
Secretary of State for the Home Department.

Sir,—You will doubtless wonder how one so humble and obscure as I can dare to address a person so lofty and illustrious as yourself. In ordinary circumstances I might shrink from such temerity. Your august countenance and majestic figure repel the insolent approach of inferiors. But, Sir, you have given me the right and laid on me the duty of accosting you. You have attacked me, and I am not one to shrink from defence. You have slandered me, and I am not one to bear insult tamely. I admit that you did both in ignorance and carelessness; but that neither mitigates your offence nor relieves me from the necessity of vindication.

I, Sir, am the editor of a journal called the *Freethinker*, which has lately come under the notice of the House of Commons. I do not complain of this; it is an excellent advertisement, and I should be glad to have it repeated at the same price. My complaint is that while the *Freethinker* was under the notice of the House, you went out of your way to malign it in language which would be imprudent in any other place.

Mr. C. K. Freshfield introduced the *Freethinker* to the House. This gentleman represents the immaculate borough of Dover, and his virtues are probably as brilliant as those of his constituents. Being a Tory he is naturally pious. He is also ambitious; and having witnessed the success of other members who opposed Mr. Bradlaugh, he tried to secure an "infidel" hobby-horse for himself. The

"blasphemous *Freethinker*" admirably suited his purpose; denouncing it gratified both his piety and his ambition. Accordingly he asked the Government, through you, what measures would be taken to suppress this abominable paper. Your answer was as follows:—

"I am sorry to say my attention has been called to a paper bearing the title of the *Freethinker*, published in Northampton, and I agree that nothing can be more pernicious to the minds of all right-thinking people than publications of that description—(cheers)—but I think it has been the view for a great many years of all persons responsible in these matters that more harm than advantage is produced to public morals by Government prosecutions in cases of this kind. (Hear, hear.) I believe they are better left to the reprobation which they will meet in this country from all decent members of society. (Cheers.)

Now, Sir, it is evident from your reply, and Mr. Freshfield's question, that neither of you has ever seen a copy of the *Freethinker*. You both describe it as published in Northampton, whereas it is published in London, and that fact is distinctly stated no less than three times in every number. How did you come to think it was published in Northampton? Unless I am greatly mistaken, both of you know absolutely nothing of the *Freethinker* except what you learned from Henry Varley's lying circular to the Members of the House of Commons. That was the corrupt source of your information. Pious Mr. Freshfield's error is intelligible, but you, Sir, should have been more cautious. I am amazed at your laxity. Your gushing letter to Mrs. Surr and your equally gushing denunciation of the *Freethinker* show the same contempt for accuracy, and the same reckless pandering to a cheap sentiment.

You say that the *Freethinker* is *pernicious*. I thank "Historicus" for the word. It is precisely the word which Tacitus applied to early Christianity. Oh, the irony of fate! How the whirligig of time brings round its revenges! Your creed triumphed over the sceptical philosophy of the Roman historian, and drowned it in blood; and now, when it is resuscitated and looks with the same old sneer at priests and fools, you seek to brand Freethought with the epithet which the great Pagan indelibly impressed on your monstrous superstition.

Do not misunderstand me. I am far from deeming you a real Christian. You are too wise, too much a man of the world. Politicians of your type are alluded to by Gibbon, when he says that the old religions were considered by the people as equally true, by the philosophers as equally false, and by the *statesmen* as equally *useful*. You burn your pinch of incense to the popular deity, and in private you laugh at the stupid multitude whose goddess is Mrs. Grundy and great Bumble its god.

Who, Sir, are the "right-thinking people"? The majority of course; the same multitude at whom you laugh in your sleeve. In every age and clime they are the "right-thinking people," and men like you know how to caress their long ears. The business pays, but is it honorable? Yet there is a pleasure in gratified ambition, and then "the jingle of the guinea helps the hurt that honor feels."

The second clause of your answer implies that it would be right to suppress the *Freethinker* if it could be done safely. What an admission for a *Liberal* Minister! Ask John Bright what he thinks of it. He understands better than you the principle of religious liberty. The *Freethinker* is distasteful. Perhaps so; but there is no law to compel Christians to read it. It is the height of impudence to summon force against a publication which every man can read or neglect according to his taste; and it is astonishing that a *Liberal* minister should countenance such a principle.

The third clause is no less strange. You leave the *Freethinker* to the reprobation of all decent members of society. Who are they? The "right-thinking people," of course;



and I presume they are to follow your shining example, and reprobate the *Freethinker* without taking the trouble to examine it.

Why, Sir, did you not leave poor Herr Most and his *Freiheit* to the same reprobation? He was an unfriended exile, chased from his native land by brutal power; he could be suppressed *safely*, and you put him in jail. But the editor of the *Freethinker* is not friendless, and you know that a prosecution for blasphemy would stir up a hornet's nest and bring more stings than profit.

Sir, I tell you that you could not suppress the *Freethinker* if you tried. The martyr spirit of Freethought is not dead, and the men who suffered imprisonment for liberty of speech a generation ago have not left degenerate successors. Should the necessity arise, there are Freethinkers who will not shrink from the same sacrifice for the same cause.

Let me, in conclusion, express my regret that, as a Liberal minister, you did not rebuke Mr. Freshfield instead of truckling to a vulgar prejudice. It is infinitely ludicrous to behold Christians calling on the Government to put down blasphemy. The founder of their religion was tried and executed for blasphemy at the instigation of the priests, and with the full approbation of all "right-thinking people" and "all decent members of society." Their prophetic books are full of biting sarcasms on the gods of other creeds. Their "noble army of martyrs" were all put to death for running counter to the established religion of their country and age. Their missionaries go into every region of the earth, striving to bring other religions "into disbelief and contempt." These are the people who cry out "Blasphemy!" and seek to suppress all criticism of their own faith. Let them clamor as they will; I and my staff are not easily frightened. We shall continue the policy which makes them wince and writhe. Neither their execrations nor your slanders will induce us to swerve a hair's-breadth from our course. Enjoying the one and repelling the other, we shall smite and spare not, using every weapon against the vile superstitions which enslave the people's minds and make them easy victims of every kind of knavery and oppression.

Yours obediently, G. W. FOOTB.

JEWISH AND PAGAN UNBELIEF.

WHEN Paul described the Gospel of Christ as "unto the Jews a stumbling-block and unto the Greeks foolishness" (1 Cor. i., 23), he accurately characterised the genius of Christianity. For four centuries the flower of the Roman empire, comprising its rulers, statesmen, orators, philosophers, poets and historians, assumed an attitude of contempt and unbelief towards the religion of the crucified lamb. Suetonius terms it "a baneful superstition," Tacitus a "pernicious superstition," and Pliny dubs it a crime and a folly. Neither the wealth, the intellect, nor the virtue of the Pagan world (except in comparatively rare instances) stooped to the folly and humiliation of joining the "Salvation Army" of early Christianity, whose adherents were chiefly recruited from the very scum and offscourings of society. The Pagan world regarded its Christian citizens with an air of lofty contempt, on account of their ignorance, their intolerance and impiety. For Rome, even in the darkest hour of humiliation, had still enough virtue not to descend to the intellectual degradation of accepting such a moral absurdity as the Christian faith. It was reserved to the dregs of society, to the most ignorant or the most fanatical, to so stultify their minds as to embrace the Christian craze, until Constantine, by a memorable stroke of policy, lifted it from a state of comparative insignificance to the very summit of power and importance. Ever since that unhappy event, the religion of Jesus Christ has, by force and fraud, by the knavery of the few and the stupidity of the many, exercised its baneful, pernicious influence as a mighty organisation for the promotion of "foolishness."

With respect to the Jews, Christianity has ever been a "stumbling-block." It has been the instrument of their social and political degradation throughout Europe for many centuries. Under its influence Christian kings and Christian mobs, prompted partly by cupidity, and partly by stupidity, have enacted the most horrible inhumanities against the Jews, and all for the sublime reason that the Jew is not a Christian. The Jew is to-day, what he was during the vagrant ministry of Christ, an unbeliever. Jesus bungled utterly with the Jews. He failed to win over to accept-

ance of his gospel the very people he came to seek and to save. "He came unto his own and his own received him not." Though he went in and out amongst the people, healing the sick, raising the dead, and feeding the hungry, the Jews remained obstinately unbelieving. This is the more remarkable, inasmuch as the testimony they rejected would more than suffice to convert Mr. Bradlaugh and all the Atheists in the world. The alleged evidence was so overwhelming, and the rejection thereof so complete, as to excite the suspicion that the gospel writers were either forging lies or romancing when they wrote their extraordinary narratives. Moreover, the unbelief of the Jews becomes absolutely incredible when we consider that the evidence which, it is alleged, Christ afforded to them was all that such a people would require. We read that an angel announced to certain shepherds the birth of the amphibious babe, and that a heavenly host was heard praising God on the youngster's account. In the presence of a concourse of people a voice from heaven was heard at his baptism proclaiming him as the Son of God. He healed the sick, restored the dumb, deaf, and blind to their bereft senses, and cast out devils to the dismay of the pigs. On one occasion he sated the hungry appetites of 5,000 with five loaves and two small fishes. The fame of his miraculous powers was noised abroad far and wide through Judæa and the coasts thereof. In the most public manner he raised three persons from the dead. Before his death a preternatural darkness spread over the whole land for three hours, and at his death "the earth did quake, and the rocks rent, and many bodies of the saints which slept arose." Finally, after a short sojourn in the tomb, he rose triumphant from the grave, and at length ascended to heaven. Now, it is absurd to suppose, *without doing violence to the supposition that these events ever happened*, that the Jews could have rejected evidence, like this, in every respect so conclusive; for no sane mind could resist the force of such testimony, and certainly no sane Jew. None of their prophets performed so many miracles, or gave such signal proofs of his mission. The alleged unbelief of the Jews is, therefore, fatal to the hypothesis that the miraculous Christ of the gospels ever existed. In view of that hypothesis, their unbelief is too wantonly and stupidly opposed to the weight of evidence to be credible. The alleged miracles should, and would, have evoked the most fervent faith. The conclusion is, therefore, irresistible that the miraculous Christ is a myth, or that the no less miraculous unbelief of the Jews is equally mythical. Again, having regard to the important admission of Jewish unbelief, there is no escape from the alternative that the gospels are either impudent impostures or fanciful romances.

When, however, we read in the "Acts" that the Jews, with full cognisance of the marvels that attended Christ's death, and the crowning miracles of the resurrection and ascension, persecuted the disciples even unto death, and that, too, despite the many miracles which, in imitation of their Lord and Master, his followers performed, one feels that the alternative of imposture or romance applies even stronger here than to the gospels, inasmuch as the Jews are credited with a feat morally and intellectually impossible, viz., of rejecting the evidence of the Apostolic miracles *plus* that of the miracles of Christ. We repeat, that the assumption that these miracles occurred must carry with it the certainty that belief would necessarily have accompanied them. Thus, the allegation of Jewish unbelief utterly discredits the theory of the objective reality of the Christian miracles and the historical veracity of the gospels. In fact, the great stumbling-block to the rational acceptance of Christianity is the absurd attitude ascribed to the Jews.

If, therefore, the Jews—who had seen, yet did not believe—viewed Christ as either an impostor or a humbug, and his religion as a "stumbling-block," with how much greater reason should the Greeks,—who, for their part, had not seen, nor had, nor could be supplied with adequate grounds for believing,—regard the new-fledged faith as a farrago of foolishness! The Pagan world had every justification for taking the disparaging view of the upstart creed referred to by Paul. Christianity was repugnant to the cultivated mind of Rome, even as the clownish absurdities of the "Salvation Army" are to the savants and *litterati* of the present day. Long before the appearance of Christianity, Pagan freethought and philosophy had discredited the claims of the ancient mythologies, and discarded its richly poetical fictions. Imbued with the writings of Plato, and of other leaders of philosophic thought, Rome's aristocracy

of intellect scorned to barter the rich heritage of secular truth bequeathed them by the sages of old for the crude morality and cruel theology of Jesus Christ. Having rejected the amorous adventures of Jupiter, the numerous stories of the illicit manufacture of hybrid deities, half human and half divine, together with the accounts of the healing wonders of Æsculapius, or of the miracle workings of Bacchus, and crowds of other godly myths, how was it possible for them—except by a supreme effort of self-stultification—to swallow the nauseous pills, gobbled so greedily by the pious—*e.g.*, the Holy Ghost business, the birth in due course of the baby God, and the subsequent miracles of that queerly-concocted being? Liberated from the prison-house of Polytheism, and breathing the purer air of philosophy, they disdained to enslave their minds in the fetters of a new-fangled and fantastic faith, whose intellectual basis is as weak as that of any of the systems of priestcraft which had preceded it. The wisdom of this world despised the foolishness of God, as illustrated in the queer conceptions of Christianity.

WILLIAM HEAFORD.

THE TWO MILLENNIUMS.

O, GENIUS of the days to be!
What hast thou in thy store for me?—
For me and all the human kind,
Who wander now distraught and blind?
Oh! tell me, Will there ever come
A glorious, blest Millenium?

I ask not that which parsons say
Shall come at some uncertain day,
The second advent of a God
Who once on earth incarnate trod,
Who found the Roman world at rest;
For War, the poor man's direst pest,
Had closed in peace and amity,
And trade and learning both were free.
But this divine Judæan Lord
Brought with him from the skies a sword;*
All scabbardless to earth it came,
Rekindled War's infernal flame—
An endless strife at home, abroad:
Such was the gift of Mary's God.

They tell us he will come again,
O'er all the sons of men to reign;
Will come descending on a cloud,
Heralded by a trumpet loud,
With shouting angels without number,
Rousing the very dead from slumber.
His sword he'll "bind upon his thigh,"
And all his dress with blood will dye;
He'll ride upon a furious horse,
Subduing all mankind by force.
Though God's own LAMB, he'll then appear
With face so awfully severe,
That every man, however brave,
Will flee, his wretched life to save;
Or rush beneath the falling rocks,
Hurl'd down by sudden earthquake shocks,
To shun the fury and the ire
Of him whose very eyes are fire,
Whose face is like the mid-day sun,
Too fierce for eye to look upon;
Whose very mouth doth hold and wield
A double sword, the which no shield—
Not even that by Vulcan planned
For great Achilles—could withstand!

From land to land this hero goes,
Hurling destruction on his foes;
Nor will he rest till every knee
Shall bow to him submissively,
And every tongue shall own him Lord,
And every slave obey his word.
Hence for a thousand years he reigns—
His chiefest foe confined in chains,
And, roasting in the flames of hell,
Beast and False Prophet with him dwell.

Half dead at last with curst *ennui*,
This God resolves to have a spree,
And sends his gendarmes down below,
Once more to let the Devil go.

They found him raging as of yore,
His legs and wrists full stiff and sore;
His chain they broke, unlocked his cell;
He bounded past them with a yell.
In spite of age and aching limbs,
Once more on wings the air he skims,
Wheels round and round for exercise,
Then glides along athwart the skies,
Shining and blazing like that star
Which aye betokens pest or war,
And fell among the sons of men,
And hounded them to war again!

A thousand years of fire and chains,
An ocean of infernal pains,
Would sour, as you may well suppose,
The temper of the best of foes;
And "Hornie" felt no love for his'n,
Although he'd let him out of prison.
He raised his flag; and round him thronged
All nations whom the God had wronged;
A common cause they made that day,
And furious hastened to the fray,

Then rose the God with conscious pride,
And girt his sword against his side,
And bounded on his fiery steed,
Laughing to think what crowds must bleed!
At Armageddon met the hosts,
More numerous than on ocean's coasts
The shingle or the grains of sand
Which bound the margin of the land.
The foemen met, they fought and bled,
Whole nations in the fight fell dead;
For miles around the crimson gore
Lay like a lake, and covered o'er
The wide expanse—the sea of blood
Rose to the horse-bits, as they stood!
The Devil and his mighty hosts
Fought well, but yet the battle lost;
No match were they for Mary's Son—
He fought and all the victory won.

So shall this millenary reign
Arise and so shall fall again;
In blood 'twill come, in blood 'twill go;
From end to end its track is woe.
The battle o'er, this god—this lamb—
Will rise in wrath, his foes to damn!—
Will sit upon his judgment seat,
And summon all the world to meet
For trial at his "Grand Assize,"
And thence mount upwards to the skies,
Or downward through the earth descend
To wrath and fire that never end!
Ah! See! Behold a mighty wonder!
The world-crowd sways and parts asunder
The sheep, poor stupid bleating noddies,
Flock, wheeling round, to where there god is
The goats—so nicknamed by their foe—
En masse, move back, compact and slow;
They hear their doom, and all retire
To spend eternity in fire!

And thus the human tragedy
Will close upon the Judgment Day:—
The heavens—whatever they may be—
Will shudder and away will flee;
An arson angel, torch in hand,
In some convenient spot will stand,
And set on fire this "rolling ball;"
The Sun will die; the planets all
"Go bang;" the changing moon alone,
Too precious to be overthrown,
Will be transferred to heaven, and there
Will wax and wane, decay, repair;
And by her lunal influence,
Play gently on the drowsy sense
Of those dull sheep who there remain,
With ne'er a thought to stir the brain,
And ne'er a care to rouse the soul,
"Long as eternal ages roll."
The dullest sheep that there do dwell,
But for the magic lunar spell,
Would break the fence—and wander wide
In quest of food to saints denied;
But while the moon around them winds,
And lunacy their spirit binds,
The Saints, no matter what the bait,
Will never stray from heaven's gate.

O, Genius of the days to come!
Forbid this curst millennium!
Let no more gods descend to earth,
But give us chiefs of mundane birth—
Heroes who never wield a sword!
Patriots who scout the name of 'lord'!

* "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. x., 34—36.

Strong men without the tyrant's lust;
Men who no deity will trust—
Men whose right hand and well-taught brain,
Rising above the fear of pain,
Will work and think for human weal,
And strive all social plagues to heal.
Oh! hasten on the glorious day
When man on man no more shall prey;
When priests and princes, lords and kings,
Are numbered with forgotten things;
When "blessed" poverty shall cease,
And war be swallowed up in endless peace!

J. SYMES.

ACID DROPS.

SEVERAL of the Conservative papers hope that the Bradlaugh difficulty is settled. They must be as sanguine as Mr. Pecksniff said Britain was when she expected every man to do his duty. Let but half of the Freethinkers in Britain do their duty, and the Bradlaugh difficulty will be settled much sooner than the Tories desire.

JOHN JACKSON, a local preacher, has been brought before the Nottingham magistrates charged with indecent assault. It appears that this sanctimonious scoundrel started a series of religious services in that town which were attended by a number of young persons of ages from fifteen to nineteen or twenty. After opening the Bible class the prisoner invited these girls, one by one, to come to the place where he lodged. He had the door fastened with special latches so that no one should interrupt. At the first interview with Mary Gillot, a girl who gave evidence, he exercised what he called mesmeric power, and sent this poor child, only fifteen years old, to sleep. He completed his influence upon her and after that he prayed. The prisoner then told her that he was a pure-minded man, and completed upon her a most indecent assault. After that he talked to her again about being pure-minded. He knelt down in the room with her, and prayed to Almighty God that he would lead this poor child in His understanding; that he was a pure-minded man, and that what he had done was for her benefit and her spiritual good. After this he asked the girl herself to pray, and extorted from her a solemn promise that she would never tell any one what had transpired. On two subsequent occasions he repeated this conduct, and it was not until the girl learnt from some of her companions in the class that the same thing was going on with reference to them that she became convinced that the prisoner's conduct was wrong, and she left his place of worship.

Judging by the numerous cases of this kind which constantly occur, English parents will do well to warn their girls to beware of pretenders to piety as they would of rattlesnakes. To our ears the cant of religion is usually a rattle which we expect to be followed up by a fang.

TALMAGE knows when he has got hold of a taking subject. He means to stick to Ingersoll, a flea on a giant. Here is a gem from his last: "This obliteration, or this attempt at obliteration of God and the Bible is not fratricide, which is the murder of a brother, but worse. It is not matricide, which is the murder of a mother, but worse. It is not parricide, which is the murder of a father, but worse. It is not regicide, which is the murder of a king, but worse. It is an attempt at Deicide, or the assassination of a God." We know nothing to prevent a fool with time to waste in a pulpit from piling up such periods as these until the second coming of Jesus, especially as he is so long overdue. Since his deicide under Pontius Pilate no god has put in any appearance to see if there are deicides about.

INGERSOLL says he knows no Bible miracle larger than the credulity of Talmage. He is, therefore, surprised that the popular pulpit-thumper should doubt the power of God to keep Noah's Ark on a mountain seventeen thousand feet high. He could have changed the climate for that occasion, and made all the rocks and glaciers produce wheat and corn in abundance.

THE *New York Sun* says that if the colored theologians do not look to their laurels Talmage will beat them all as the champion Biblical astronomer.

JOE COOK has gone to India to lecture to the educated natives. We know enough of the astute Hindus to be quite sure that they will see through his flimsy palaver. We commend him to the tender mercies of the Editor of the *Philosophical Inquirer*.

SOME idiot wasted his money to pay for an advertisement in the *Evening Standard*, reminding all and sundry that "The man who believes not in God should be avoided with greater precaution than the most malignant disease; his presence is far more dangerous than the vilest leprosy, and his utterance is more to be dreaded than the asp's poison." Really the number of lunatics at large is quite alarming. The Gadarean swine, with

devils in them, were not more rabid than this God-drunken advertiser.

MR. G. W. TURPIN, of the Christian Evidence Society, lectured in Camden Town the other night on "The British Museum and the Bible." By way of attracting an audience it was announced on the bill that "a brick of Nebuchadnezzar will be exhibited." One of our readers went with a strong glass, but no brick was to be seen. And if it had been on view, what then? Would it prove the story of the three incombustible Jews, or the yarn about another Jew who defied the jaws of hungry lions? Mr. Turpin's logic is like that of the people who, when you doubt their ghost stories, say, "Why, there's the very house in which it happened."

THE Rev. J. Thomas, curate of Rhyl, brought an action against a lady for slander. The jury gave him a verdict and one shilling damages. Juries are privileged. If we had said that a curate's character was only worth a shilling we should never have heard the last of it.

CHRISTIANS are waking up to the fact that a new sect is springing up among us with a general arrogating as much power as the general of the Jesuits. General Wm. Booth, to whom, as he notifies in the various organs of the Salvation Army, all Post Office Orders and Cheques are to be made payable, calls for another £20,000. We do not doubt he will get it, although we shall watch carefully to see what is done with the money.

The *Little Soldier*, the children's War Cry of the Salvation Army, continues to be filled with the sanctimonious effusions of juvenile hypocrites, if, indeed, juveniles write them. Here, however, are two specimens together which, in their naive desire for crowns of gold, appear to be genuine. "I thank God that I am washed in the blood of the Lamb, and I can say, with a sincere heart, that Jesus is mine. I am going to fight for Jesus and wear a starry crown. Harriet, aged thirteen years" "I thank God that I am a little soldier in the army, and I mean to fight for Christ, my king, and wear a crown of gold. Charles, aged eleven years." We don't go for giving crowns of gold to Harriet and Charles, but we would certainly subscribe to purchase a necklace for their general. For this purpose we would like to obtain, at any expense, the rope that went round the middle of St. Labre.

PERHAPS our readers may not have heard of St. Labre, the dirty new Catholic saint, who made a vow never to wash. We intend to give a sketch of him shortly.

WE understand that Sir Stafford Northcote is still suffering from his attack of piety. He has family prayers three times a day, he mopes at meals, and he has been overheard muttering about Gladstone and Antichrist.

MR. NEWGATE bears up remarkably well. His gait is as steady as ever, and his face is nearly the color of old port.

IT is said that a recently elected M.P., who pledged himself to vote against Bradlaugh is himself an Atheist. Can it be true?

A PROFESSOR in a Connecticut college declares that out of 16,500 Baptist ministers only 150 are thoroughly educated. We demur. Had these 150 been educated thoroughly they would have been educated out of their Baptist ministry.

WE have watched the list of subscriptions for the persecuted Jews in Russia, and find that with scarcely an exception the money is being raised by the Jews themselves. Christian sympathy with the people from whom they have got their religion is barely from the teeth forwards.

THE *Church Review*, in an article on the Jews, says that Christendom owes nothing whatever to the Jews for the last eighteen hundred years. We were under the impression that the chosen race always held a great number of little bills endorsed by Christians. Of course we don't expect Christians to acknowledge any debt to such men as Spinoza in philosophy, or Meyerbeer in music. They would never think of taking advantage of the Jews. On the other hand, it is very certain the Jews owe the Christians a great deal. They have a long account to pay for tooth-drawing, house-warming, and other luxuries supplied by the followers of the crucified Jew.

FROUDE ON THE KORAN.—The Koran has been accused of countenancing sensual vice. Rather it bridled and brought within limits a sensuality which before was unbounded. It forbade and has absolutely extinguished, wherever Islam is professed, the bestial drunkenness which is the disgrace of our own Christian English and Scotch towns. Even now, after centuries of decay, the Mussulman probably governs his life by the Koran more accurately than most Christians obey the Sermon on the Mount or the Ten Commandments.

SPECIAL NOTICE.

MR. FOOTE lectures three times to-day (Sunday, February 19th) in the Assembly Rooms, Grosvenor St., All Saints, Manchester. Morning, at 11, "Royal Paupers and Parasites;" Afternoon, at 3, "God, Man, Morality and Free Will;" Evening, at 6.30, "Comic Aspects of the Bible."

MR. FOOTE'S ENGAGEMENTS.

February 19th, Manchester; 26th, Liverpool.
March 5th, Claremont Hall, London; 12th, Edinburgh; 14th, and 15th, Dundee; 19th, Glasgow; 21st Walworth; 22nd, New Commonwealth Club, London; 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.

W. T. GARNETT.—Ingersoll's works are not published complete in England. The Freethought Publishing Company will supply you with any separate pamphlet.

G. F. B.—The Contagious Diseases Act applies to women in garrison towns. It is designed to make prostitution safe for unmarried soldiers. Any woman may be dragged off by the police and forcibly inspected, but no man is ever liable to be served in the same way. This filthy and abhorrent Act is supported by Tory legislators who want to suppress the *Freethinker* as a corrupter of public morals.

J. BURTON.—Thanks. We are always glad to receive cuttings.

L. R. B.—See "Acid Drops." Thanks.

A. JONES.—Mr. Ferguson, newsagent, Main Street, South Side, Glasgow, supplies the *Freethinker*. Contents sheet shall be sent.

W. T. L.—See "Acid Drops."

J. H. COOKE.—The question is a grave one, and we have no special voice in it. Our private opinion is that a good many obstacles to progress in England will some day go down with a rush.

J. F. PORTER states that the *Primitive Methodist*, a distinctively religious paper, has on several occasions advocated the right of Mr. Bradlaugh to sit in Parliament. We are happy to make the *amende honorable* to that paper, which has escaped our notice. By way of penance for mother Eve's sin we weekly wade through all the better-known Christian journals; a task calculated to severely test a Positivist's faith in humanity. It is really refreshing to hear of the *Primitive Methodist*, and we shall in future look out for it to take as an antidote to the *Church Times*.

SHERAGO.—There was a periodical called the *Freethinker* issued in 1718-19, by Ambrose Phillips. It was not what we mean by Freethought, but consisted of essays in imitation of the *Spectator*.

FREELANCE.—You will find an account of the last prosecution for blasphemy in our Christmas number.

C. SEDGWICK.—Thanks for your valuable aid. Your story may appear in due course.

H. WEBSTER calls attention to the significant fact that when Mr. Bradlaugh left the House of Commons after the debate he received the vociferous acclamation of the crowd, while upon the Prince of Wales departing a dead silence prevailed.

H. J.—We have only space to give a sample of your verses. Here are two—

"I do not need to worship
A God who's far above;
My heart is satisfied enough
With simple human love.

"I do not need a heaven
Away up in the skies;
A brighter, bluer one is here,
In my own darling's eyes."

R. R. WRIGHT asks—

"Who is this Freshfield? bigot, priest, or drinker
Who seeks to harm our frank and bold *Freethinker*?
The task is hopeless, poor demented callant,
So let him find some fresh field for his talent."

J. A. J.—Thanks. Always glad to hear from you.

"BOTH SIDES."—See "Acid Drops." We may be prosecuted, but we will not be suppressed.

W. H. N.—Many thanks for extracts. We are always glad of an advertisement gratis. The House is sadly in need of education.

JOHN O'DUGAN, who dates his letter 21st Pluviose 90, sends us a long, learned letter on the Zodiac. He reminds "Patroclus" that in following the astronomers in considering Aries the precursor of the Spring he is stating the reverse of the fact, inasmuch as while the Sun appears to be in Aries, the earth must be in the very opposite quarter of the Zodiac.

"FREE THINKER," Edinburgh.—We are pleased to hear of the success of the meetings held in the Oddfellows' Hall under Mr. Glass, whom we know to be a thoroughly broad-minded clergyman. Your suggestion shall be considered.

J. E.—We shall take the liberty of boiling down your revelation before inserting it.

H. CHURCH.—The article was noticed in our last number.

H. MORRIS.—Thanks. Varley tract forwarded. Mr. Foote will endeavor to visit Cardiff some day.

D. DAVIS.—Cuttings received with thanks. Contents sheet shall be sent. We trust that many of our readers will imitate your example in posting copies of the *Freethinker* to godly and devout persons.

S. RICHARDSON.—Mr. Foote's "Was Jesus Insane?" will be published in pamphlet form.

J. F. RAYNER.—We thank you for drawing our attention to the matter.

R. NICHOLLS.—Every Tory in the House voted against Mr. Bradlaugh. Some of our readers may be Tories, but they must be very few.

UNDETERRED by Mr. Freshfield's lack of success, Mr. Redmond is now on the trail of the *Freethinker*. The following conversation occurred between him and the Home Secretary, in the House of Commons last Monday evening:—

"THE 'FREETHINKER.'

"Mr. REDMOND asked the Home Secretary whether the Government had power to seize and summarily suppress newspapers which they considered pernicious to public morals; and, if so, why that power was not exercised in the case of the *Freethinker* and other papers of that nature now published and circulated in England.

"Sir W. HARCOURT.—I stated the other day that I thought it not wise to proceed legally against such publications.

"Mr. REDMOND.—Have the Government the power to seize such a publication? (Hear, hear.)

"Sir W. HARCOURT.—That is a legal question on which it would not be at all discreet that I should give an opinion. (Laughter.)"

Mr. Redmond represents New Ross. His constituents number 261, and the total population of the borough, men, women, and children, is only 6,626. We have more readers than that, and we can afford to smile at Mr. Redmond's truly Irish attempt to injure the *Freethinker*.

SUGAR PLUMS.

MESSRS. WILLIAMS and Norgate are publishing another of the prize essays of the Hibbert Trust. It is by Andrew Seth, of the Edinburgh University, and entitled "The Development from Kant to Hegel."

ED. VON HARTMANN, the German pessimist, says that the two most potent forces governing the human race are stupidity and the religious sentiment. He might have added that these two are usually one.

In a dream, in a vision of the night when deep sleep falleth upon men we saw, as it were, into the tea-room of the House of Commons. And behold Freshfield and Clarke and Informer Newdegate were there. And Freshfield lamented, saying, Verily, verily, the fish will not bite. Then Informer Newdegate made answer, saying, Go to now, since Harcourt will not take it up, I will; that is, if I can get Clarke, or some one else, to do it for me. That atrocious *Freethinker* must be suppressed at all costs, and you can get me up a testimonial for doing it. I will go at once in a cab to get a writ ready prepared at my solicitors. And the vision fled. And we trembled and were sore afraid, muttering to ourselves the beautiful lines of Truthful James, "Do we sleep, do we dream? Do we wonder and doubt? Are things what they seem, or is visions about?"

We trembled and were sore afraid—that Informer Newdegate's friends would hold him back. He and his like have helped to make Mr. Bradlaugh the most popular man in England, and it will be nothing less than a shame if they are prevented from pegging away at us, at least until we become one of the dozen papers or so that each boast of having "the largest circulation."

THE Unitarians have 344 churches in America. They are not however, progressing like the Universalists and Free Religious Association, and none of their preachers can draw audiences like Ingersoll. In this country they seem almost stagnant. No ardent nature finds Unitarianism anything more than a half-way house on the road from orthodoxy. Half-way houses on a long and difficult journey are very useful in their place, and because we wish well to Unitarians, we tell them that they would succeed far better if they were not so sublimely cold and respectable.

ONE of the worst diseases of society is this respectability, by which we mean the fear of Mrs. Grundy. Neither the fear of God, the fear of hell, nor of the devil's grandmother operates half so powerfully as the fear of Mrs. Grundy. Like all fears, it is foolish. Mrs. Grundy is not omnipotent. Drop a stone on the toes of this great idol, and you will find that though its face is made of brass its feet are but of clay.

THE *Spectator*, reviewing Dr. Brunton's work on "Science and the Bible," notices that the doctor regards miracles as being simply a special application under divine superintendence of some natural agency. The Egyptian darkness was a sand-fog stinging the skin; the Jordan was passed by the help of an earthquake; the pausing of the sun and moon was an eclipse. In each case, we presume, Moses or Joshua was supernaturally

informed of the approach of fog, earthquake, or eclipse. We are not sure that much is gained by this supposition, nor does Dr. Brunton apply his theory to ticklish cases. Is there, for example, a species of ram found in the neighborhood of Jericho, whose horns, when made into trumpets and blown by priests, cause the walls of cities to fall down?

We are happy to place on record that our sweet Christian contemporary the *Record*, the organ of the Evangelical party in the Church, finds that it can no longer appear three times a week. It will henceforth be a weekly, and raise its price. It has long been a dear weakly. May its shadow ever grow less!

A NEW volume of Mr. Lecky's "History of the Eighteenth Century" is just issued by Messrs. Longmans and Co.

THE "Brain and the Bible; or, the Conflict between Mental Science and Theology," by Edgar C. Beall—with a preface by Robert G. Ingersoll—is the latest Freethought work announced in America. We hope some day to introduce it to our readers.

THE Debating Society of University College, London, has passed a resolution by a large majority against the illegal exclusion of Mr. Bradlaugh from his seat.

THE Cardiff Branch of the National Secular Society last Sunday evening passed the following resolution: "That this Society congratulates the editor of the *Freethinker* upon his parliamentary advertisement, and promises to heartily support Sir John Hay in his praiseworthy efforts to promote the circulation of that journal."

THE parliamentary advertisement has done us much good. Our circulation has increased, and the Postmaster-General has forwarded to us a big batch of letters from various parts of the country addressed to "the Editor of the *Freethinker*, Northampton." Some want single copies, others to subscribe for a year.

DR. DAVIDSON ON THE NEW TESTAMENT.*

SINCE its first publication in 1868, Dr. Davidson's Introduction to the Study of the New Testament has taken its place as the best English authority upon the subject. The edition just issued, of which the present notice will, probably, be one of the first in the press, has been revised throughout and is much improved. Few pages appear exactly in their original form, and many new ones are substituted in place of the old. Within the last fourteen years German and Dutch erudition have done something to further clear the ground of New Testament criticism, and none of it has been unheeded by Dr. Davidson. Under these circumstances, we are sure our readers will be glad of a brief summary of the learned doctor's views as to the dates, authenticity, and credibility of the various New Testament documents. But before doing this we would note with satisfaction his remarks upon some popular English productions, which have appeared upon the subject of the Gospel story, since the publication of the first edition of his work, which by the way was founded on, although distinct from, a separate publication dating back to 1848-51.

"The lives of Christ and St. Paul by Canon Farrar," says Dr. Davidson (Preface p. vi.), "do little to advance the knowledge or criticism of the New Testament, but are rather retrograde, by wrapping traditional views in rhetorical verbiage." "Hear, hear," will echo every critical reader.

"A few years ago 'Supernatural Religion' was published anonymously, and excited much interest by the outspoken criticism pervading it. The learned work furnishes efficient aid to rational inquiry, and deserves to be studied by all lovers of free investigation. The assaults which were made upon minor details leave its main positions unharmed."

The work to which this high praise and testimony is given, be it borne in mind, seeks to show both that the gospels were unknown before the second century, and that the whole fabric of supernatural religion is baseless.

Now, let us see what Dr. Davidson himself has to say on these matters.

Of the gospel ascribed to Matthew, he shows that ancient testimony is unanimous in declaring that Matthew wrote in Hebrew—*i.e.*, Aramæan or Syro-Chaldaic, the vernacular tongue of the Jews in Palestine at the time of Jesus.

There is no tangible evidence, he says (p. 383, vol. i.) to connect the present Greek gospel with the apostle Matthew:

"As to the sources of the gospel, if it be true that Matthew wrote brief Aramæan oracles or discourses, he did not use written compilations, but drew from Galilean traditions and actual knowledge. The case of the person who put the Greek gospel into its present shape is different. He had written sources, more or less copious, and Greek paraphrases of the original Aramæan. It is likely that he consulted independent collections of gospel facts, for in no other way can duplicates of the same thing be explained, the second of which could have been introduced only out of a written source, not from oral tradition" (p. 391, vol. i.)

The conclusion he comes to is that "the gospel may be dated about 105 A.D." (p. 416, vol. i.)

Dr. Davidson is sufficiently bold and thorough in his investigations; yet in his conclusions he always writes with his weaker brethren before his eyes. We do not say, with the fear of them before his eyes; that would be unfair. But he is so aware of the kind of reception given by his clerical confreres to the statements of scholars, that he invariably makes these statements as tender and as little irritating or damaging to orthodoxy as possible. He is constrained to say of Matthew:—

"It contains unhistorical and mythical elements. The most palpable example of this is in xxvii., 52, where we are told that at the expiration of Jesus the graves were opened, and many bodies of the saints who slept arose, came out of their resting-places after the resurrection of their Lord, and even went into the holy city, where they appeared to many. The apocryphal nature of this account is apparent" (p. 386).

Note that the Doctor uses the word *apocryphal*, not unreliable, and this is classed among the objections to its apostolicity. Of course, if written by an apostle it must have been reliable! When we come to the Book of Revelation, which is probably the only book of the New Testament in which any of the apostles had any hand, we shall note what evidence it affords.

Dr. Davidson does not hold that Mark represents an earlier document than Matthew. On the contrary, he agrees with Clement of Alexandria in making it the latest of the synoptics. He says: "That Mark was not the writer of the canonical gospel may be inferred from the fact that it is not specially remarkable in particulars relative to Peter." All the external evidence alleges that Mark's gospel gave the teaching of Peter, and was founded on his relation. The internal evidence, he contends, is against its early origin, and he concludes (p. 570, vol. i.): "Perhaps the date of 120 A.D. is as near as we can get?"

In regard to Luke, he shows that it was certainly preceded by our "Matthew," but was prior to Marcion—*i.e.*, before 130 A.D. These and considerations of internal evidence lead to the conclusion that it was probably written about 110 A.C.; perhaps in Rome, perhaps in Asia Minor. The learned doctor does not mention the theory that Luke deliberately gave a very different account of events to those in Matthew, and yet for this theory there is, as he knows, a good deal to be said.

J. M. WHEELER.

(To be concluded.)

DIFFICULTIES.

I was present once at a meeting between my two old and intimate friends, the late Dr. Thomas Inman (of Liverpool) and Mr. Myles McSweeney, both well known to reading Freethinkers. In the course of conversation something was said about the wonderful advance of scepticism in latter years, when Mr. McSweeney remarked that he thought the days of platform and debate were almost ended, for that now it was hardly necessary to do more than to smile and shrug one's shoulders when any of the prominent superstitions of Christianity were mentioned.

"Yes," said Dr. Inman, "that is quite true; but I think it is useful also sometimes to suggest difficulties without declaring open antagonism. I have always found that a capital plan."

Upon this hint I acted for some years.

On one occasion, just as I was stepping into a railway carriage at London Bridge station, a Dissenting minister, who was well known to me, met me with the remark:—

"Ah! Dr. Brown, whenever I see you I always feel sorry that a man of your ability should entertain the opinions you do."

As there were three other travellers in the compartment besides the minister, I felt, perhaps rather unjustifiably, a little nettled at what seemed an act of impertinence, and observed rather tartly, "Well, Mr. B., as you have ventured to make such a remark in the presence of strangers, you must excuse me if I say in return, that I never see you without a sense of amazement, that a gentleman of culture like yourself can possibly teach and preach the superstitions you do."

* "An Introduction to the Study of the New Testament, Critical, Exegetical, and Theological," by Samuel Davidson, D.D. Second edition, revised and improved. 2 vols. London: Longmans, Green and Co., 1882.

"Ah!" replied the preacher, in his most oily manner, and quite unabashed, "if gentlemen could meet, and with due regard to the amenities of society talk over these matters in a quiet way, I believe that most of the difficulties they meet with would vanish in half an hour."

"That is but a poor compliment to the ability you gave me credit for just now; but as you have raised the question of difficulties, will you permit me to state one which happens to rise to my mind at this moment?"

"Oh! with pleasure," said the minister.

"Well," said I, with corresponding politeness, "as I have no desire to hurt anyone's feelings or outrage their prejudices, let me explain that the difficulty as to the gospel narrative arises in the following way. Taking the history as related, we are told that in one of the pretty villages on the side of the olive-covered hills that still slope towards Jerusalem there occurred the most unparalleled event in human history, and that this took place when the national festival of the Jews drew persons from distant lands to visit the city. Crowds of strangers filled the hostleries and lodged in the neighboring villages, so that what was done in the city during the day was known in the villages at night, and what was done in the villages would be reported in the city. Now at this time, at a village within sight of the city, was performed—if we are to accept the narrative as handed down to us—an event wonderful and without parallel in human history, so wonderful that it could not fail to be the subject of conversation in the city of Jerusalem for many days after. A man who had four days lain dead in the grave was called to life, and came forth. Shortly afterwards the person who thus raised Lazarus from the dead was escorted by palm-bearing and hosannah-shouting crowds into the neighboring city of Jerusalem where, within four days afterwards, this same person, divine or human, was arrested, brought before Pilate and crucified to death. How was it that no one of the palm-bearing crowd who had witnessed the raising of Lazarus appeared before Pilate? how was it that the report of this recent extraordinary occurrence never reached the Roman officer? But still more difficult is it to find an answer to the natural inquiry, Where was Lazarus? Why did he not rescue his restorer? and how was it that he never was heard of afterwards? This seems to me a difficulty, because no writer, teacher, or preacher ever alluded to him afterwards."

I looked to my "reverend" acquaintance, and paused for a reply.

He looked a little annoyed, but replied good-humoredly:

"Oh, I expected some of the hackneyed objections which are raised by Paine and others. The point to which you have referred is somewhat new to me, but I will look into the narrative and speak with you again upon it and the difficulty you fancy you find in it."

We came to a station just at the moment, and my friend got out. I met him many times afterwards, but he never alluded to Lazarus or my "difficulty." I had reason to know, however, that the subject was afterwards discussed by some of our fellow-travellers.

ALTER BROWN.

FREETHOUGHT GLEANINGS.

THEISM.—It has been maintained by many theologians that all heathens are Atheists, because the gods in whom the heathens believe are beings entirely different from the true God. And the argument is so far sound that it illustrates the enormous variety of opinions covered by a single word, theism. One man says that he believes in God, and explains that by God he means the universe. You are not a Theist, replies the orthodox, but a Pantheist, and a Pantheist is simply an Atheist in disguise. A Manichee believes in a good God, but thinks that there is also a bad God. You, too, are an Atheist, says the orthodox, for you explicitly deny the existence of one Supreme Being. The believer in a personal God generally declares that all other Theism is a belief in a mere metaphysical abstraction, which is as good as belief in nothing; and the Deist explains that to believe in a personal God is to believe in a finite infinite, or, in other words, in a contradiction of terms, and cannot therefore be a genuine belief in anything.—*Leslie Stephen, in Fortnightly Review, August, 1880.*

HISTORIC TESTIMONY.—Historical evidence, like judicial evidence, is founded on the testimony of credible witnesses. Unless these witnesses had personal and immediate perception of the facts which they report, unless they saw and heard what they undertake to relate as having happened, their evidence is not entitled to credit. As all original witnesses must be contemporary with the events which they attest, it is a necessary condition for the credibility of a witness that he be a contemporary, though a contemporary is not necessarily a credible witness. Unless, therefore, a historical account can be traced, by probable proof, to the testimony of contemporaries, the first condition of historical credibility fails.—*Sir Geo. Cornwall Lewis, "Inquiry into the Credibility of Early Roman History," chap. i., sect. 5.*

EVOLUTION AND MORALITY.—The pulpits of the orthodox Churches, the press of the pietistic oratories, the platforms of the

missions, the chairs of the consistories, resound with the pretended attacks on the foundations of human existence made by Materialism and Darwinism. They feel surprised that people with such views can be good citizens, honest men, good husbands and fathers. There are priests who, while defrauding the state of taxes, mount the pulpit and preach that when Materialists and Darwinians do not commit all sort of crimes it is not from righteousness, but from hypocrisy.

Let them rage! They require the fear of punishment, the hope of reward in a dreamt-of beyond, to keep in the right path—for us suffices the consciousness of being men amongst men, and the acknowledgment of their equal rights. We have no other hope than that of receiving the acknowledgments of our fellow-men; no other fear than that of seeing our human dignity violated—a dignity we value the more, since it has been conquered with the greatest labor by us and our ancestors, down to the ape,—*Dr. Carl Vogt, "Lectures on Man," Lecture 16, p. 469.*

PROFANE JOKES.

IN one of his sermons a parson introduced the words, "If you don't repent you shall likewise perish." The wife of a farmer, on returning home, reported to her husband that the parson had said, "If you don't pay rent you shall leave the parish."

A LADY visiting a denominational school, asked of the head of the class, "Now, dear, tell me the name of your Savior." For a few seconds there was a painful pause, when a little boy near the bottom shouted out, "Oh, Christ!" "Quite right, my child; but you shouldn't speak out of your turn." "Perhaps you'd speak out of your turn if you had a pin run into you," blubbered the youngster.

WILLIE'S mamma, during a spell of warm weather, prayed for rain. The rain not acceding, Willie declared that it was because he prayed: "O Lord, never mind what 'ma says. Don't send rain, 'cos I'm afraid of thunder."

BISHOP Hall says "No devil is so dangerous as the religious devil." A bishop spoke the truth for once.

A FACT.—Recently occurred, not two miles from Stoke-on-Trent, at an Infant's School. "Why was Jesus Christ born in a stable?" Answer: "Because there was no room on the sofa."

A BROOKLYN youth asked—"Father, are you in favor of reading the Bible in the public schools?" The father replied that he was most thoroughly. The youth continued, "Well, I thought so; for you never read it at home." This ended the discussion in that family for the day.

WHY is it easier to be a clergyman than a physician?—Because it is easier to preach than to practise.

CLERGYMAN to newly-wedded pair—"The marriage state imposes various duties. The husband must protect the wife, while the wife must follow the husband whithersoever he goes." Bride—"Lor', sir, can't that be altered in our case? My husband is going to be a country postman."

A CORRESPONDENT defines the difference between the Broad Church and the High Church. The former are Latitudinarians and the latter Attitudinarians.

REVIEWS.

Ralph Waldo Emerson: His Life, Writings and Philosophy. By GEORGE WILLIS COOKE. London: Sampson, Low, 1882.

The essays of Emerson have been to many an eye-opener on the paths of self-reliance and freethought. Whatever our differences with him we always find him bracing and pregnant with suggestion. Appreciations of those whom we appreciate are usually appreciable, and it will, therefore, be pleasant to all lovers of Emerson to be introduced to this account of his life and contribution to the study of his writings. Mr. Cooke writes with the ardent sympathy of a disciple of the Transatlantic Transcendentalist. Our readers will be aware that Emerson was brought up and officiated in the Unitarian Church. Fifty years ago he resigned his ministry. The immediate cause was his disinclination to conduct the usual communion service, which he felt was a mere mummery. The broadest of the churches was not broad enough to hold him. From that day to this he has been outside and above the Churches. Mr. Cooke is emphatic in contradicting recent reports that Emerson, in his old age, was wandering back to the rotten dogmas of orthodoxy. He says, "Mr. Emerson's family and his neighbors know nothing of any change, and regard the reports to that effect with silent contempt." Mr. Cooke gives a tolerable full account of Emerson's early life, his ministry, his connexion with *The Dial* and with Margaret Fuller, Parker Ripley, and Thoreau; the Brook Farm experiment, and other reforms; his two visits to England; and his work on behalf of the Anti-Slavery Movement and the Free Religious Association. But the best part of the work is taken up with an introduction to Emerson's writings, in which, indeed, the philosopher's life is fullest to be seen.

Freedom, Love, and Brotherhood. Verses by "PROGRESSUS."
London: E. and W. Allen.

"PROGRESSUS" has put some very admirable sentiments and some pronounced freethought opinions into what he modestly and correctly styles "verses." They show him to be a man of broad and benevolent views, but we confess that, save when expressed with high poetic ability, we prefer to see such matters dealt with in "solid, stupid prose."

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By arrangement with Messrs. Remington, the publishers, we are enabled to offer a few copies of the

Biography of Charles Bradlaugh. Written by Adolphe S. Headingley. Crown 8vo, 332 pp., and which was published at 7s., for 2s. 6d. P. 4½d.

Episodes of the French Revolution, from 1789 to 1795, with an appendix embodying the Principal Events in France from 1789 to the present time, examined from a political and philosophical point of view. By V. F. Benvenuti. Cloth, demy 8vo, 310 pp., 1s. 6d. P. 6d.

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