

THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

[TRANSMISSION ABROAD.

VOL. II.—No. 11.]

MARCH 12, 1882.

[PRICE ONE PENNY.

COMIC SKETCH.—XVII.



A DIRTY NEW SAINT;
OR, THE MARTYRDOM OF ST. LABRE.
See p. 86.

MOTHER MANNING'S LECTURE.

THE title of this article may induce some readers to expect a sensational description of an incident in the career of the notorious Mrs. Manning, who expiated her crimes on the gallows many years ago. To dispel, at once, any such misapprehension, we hasten to state that the person we refer to is not a female. There are, according to Sidney Smith, three sexes, men, women, and clergymen; and the person we are concerned with belongs to the last class. He (if a member of this third sex may be called a *he*) is Cardinal Archbishop of the Catholic Church in England. It would, perhaps, be more polite to call him Father Manning, but we are not disposed to show him any civility; and so we call him Mother Manning. We might, indeed, prefix the word Old, or style him shortly a Beldame, either of which designations would express those qualities of arrogance, vindictiveness and garrulity, that make up the character of a shrew.

Perhaps the reader will ask why we are disposed to show this person no civility. We answer, because he seeks to rob all heretics, that is, people who do not think as he does, of their natural rights as men, and their political rights as citizens. Such conduct is worse than burglary or highway robbery, and it springs from a meaner motive. The highwayman and the burglar do not nourish hatred; they simply try to obtain by force, what so many eminent and respectable persons legally enjoy, a handsome living at the expense of others. But the persecuting bigot is actuated by motives which are positively evil. He pursues the injury of his fellow men to gratify his own vanity or lust of power; and he would

inflict upon them, as all history proves, sufferings and torments at which ordinary criminals would stand aghast. Want of power restrains him from such ferocious cruelty now, but the old inclination still obtains; and if he could succeed in his first attempt to banish heretics from Parliament, he would go on from bad to worse, excluding them from the suffrage, shutting them out from courts of justice, and denying them the protection of the law, until at last the fires of persecution were rekindled, and the tortures of the rack and thumbscrew were renewed, in every region of the earth. Such monsters, who add to their guilt by prostituting religion and morality and blaspheming God, are the greatest enemies of mankind. We will not, in turn, endeavor to subject them to their own principles, and make them taste the bitter cup they would put to the lips of others; for Liberty must be respected even in the person of her foes. But we cannot go beyond this; we will show them no civility; and if we can bring them into contempt we shall do so without compunction. Those who would drench the earth with innocent blood are not entitled to complain when they are treated with disrespect.

Mother Manning has contributed to the *Nineteenth Century* "An Englishman's Protest" against the admission of Mr. Bradlaugh or any other Atheist to Parliament. The article is so full of ignorance and assumption that, if it were anonymous, it would merit no attention. Its only claim on our notice arises from the eminence of its author.

The writer's arrogance appears in every paragraph. Again and again he says: "This is the law of the land." He rigorously defines the legal power of the House of Commons, and loftily rebukes the Attorney-General for hesitating over a point of law, although he is willing to remove his censure if the report be erroneous. He scolds Mr. Gladstone and all who voted with him, and tells them that they do not understand Liberalism; and he confers his sacred benediction on those who "forsook their party to resist the desecration of an oath," telling them that they stood "for the defence of the law of the land." It does not occur to him that the proper interpreters of the law are the judges, and not Archbishops. English law may be a mystery, but the mystery is not so profound as to require the interpretation of "holy men of God." Let them stick to the Scriptures, which still require a good deal of interpreting although these ecclesiastical wizards have been poring over them for nearly two thousand years.

The Archbishop's acquaintance with law is extremely limited. He writes about it as Artemus Ward proposed to lecture on Science, with an imagination untrammelled by the least knowledge of the subject. His solitary citation of authority would send a bench of judges into convulsions of laughter. He quotes from Bracton, and then, for the fiftieth time, repeats that "Such is the law of the land." Now, the venerable Bracton flourished in the thirteenth century, and his authority as to the state of the law six hundred years after his death cannot be very great. This reminds us of the clergyman who objected to the abolition of the oath, because Diodorus Siculus said it was the greatest bond between man and man. Who the dickens is Diodorus Siculus, that he should decide our politics in the nineteenth century? And who was Bracton? The electors of Northampton do not care a straw for either of them, and they will certainly not allow Bracton to stand in the way of Bradlaugh. What strange notions have these ecclesiastics, who imagine that they can settle the Democracy with quotations from musty old books! They might as well try to chain a lion with cobwebs, or stop the ponderous march of Jumbo with a straw.

One of Mother Manning's statements is that Mr. Bradlaugh "had not been permitted to swear in a court of law when he offered to do so." This is absolutely untrue. Mr.



Bradlaugh has taken the oath dozens of times in courts of law, and he could do so again if he chose. No judge has any power to go behind a witness's readiness to be sworn. And the same principle has always ruled in Parliament until now. The House of Commons never before interposed between a member and the oath. Mr. Bradlaugh's case is the first in English history. All that Mr. Gladstone and the true Liberals ask is that the letter of the law shall now, as always, be strictly observed by the House, and that any question as to the infraction of it shall be decided by the High Court of Justice, which is the recognised and only proper tribunal.

Another statement is that Mr. Bradlaugh "forced the knowledge of his unbelief upon the House of Commons by an explicit declaration." We answer, in Johnsonian language, that Manning lies, and knows that he lies. We have before us the Report of the Select Committee of the House of Commons, and it does not contain a single word as to Mr. Bradlaugh's "infidelity." On the contrary, it shows that he studiously avoided any expression of his views. In reply to one question by Mr. Staveley Hill, he said that he objected to answer "because it would be an inquiry into a man's religious opinions." Accuracy cannot, we suppose, be expected of elderly shrews, who rail and rattle, and let truth take care of itself.

"It passes my comprehension," says Mother Manning, "how it can be said that Mr. Bradlaugh is deprived of his legal right." Well, a great many things may pass his comprehension and still be true. An archbishop's mind is not the measure of all things, at least until God Almighty plainly says so.

We are next reminded that "by the law of England at this moment the propagation of Atheism is an indictable offence." True, and so is the taking of money at the doors in Catholic churches on Sunday. But who thinks of enforcing the law in either case? A law fallen into desuetude becomes obsolete, and judges sometimes refuse to enforce it. A London magistrate, only a few months ago, refused to grant Mr. Bradlaugh a summons against Informer Newdegate, because the law of maintenance was obsolete. But if the blasphemy laws were still in force, Mother Manning's argument is futile until Mr. Bradlaugh has been condemned under them. The House of Commons can take cognizance of a judge's sentence, but it is not competent to pass one itself. There is a law that no felon shall sit in Parliament, but the judges must decide whether any man is a felon or not. The House of Commons has no jurisdiction in the matter, and has no competence to decide whether a man is a bankrupt, a felon, an idiot, or a blasphemer. It is obliged to accept the decision of a legal tribunal on these points. Before Mr. Bradlaugh can be treated as a blasphemer he must be tried and sentenced as one; and this opens up a fine field for the piety of Mother Manning, who may try to put the law in force against "Mr. Bradlaugh's dogmatising infidelity," and thus earn the thanks of all the Tories and Bigots, besides securing a front seat in Heaven.

Mother Manning is in favor of religious liberty, but religious liberty does not mean the liberty to have no religion, nor the equalisation of Theism (with a big T) and atheism (with a small a). No, religious liberty means the right to believe what you please about God, but not the right to believe in no God at all. Church of England, Dissent, Catholicism and Jewdom, all recognise a deity, and they are all therefore within the pale of the Constitution, while the Atheist is shut out. What rubbish, to be sure! Only a clerical old woman could talk in this way. The fact is, there has been a sharp fight over every barrier of privilege, and strength has always won. Nonconformists believed in the same God as the members of the Church of England during all the centuries of their exclusion from the full rights of citizenship, and they were only admitted when they could no longer be kept out. It was the same with Catholics and Jews, and it will be the same with Freethinkers. Privilege never yields to justice, but always to force.

Towards the end of the scolding, Mother Manning screams until red in the face. You shall not efface the witness for God in our laws; you shall not change them. "If you want to change them, you must overwhelm us; by argument you never will, without being forced to accept the last extremities of Atheistic politics." What! Is Mother Manning going to collect the faithful and fight it out in the streets? Oh! dear, no; it will never come to that. But

it is always well to look brave, and shake your fist at invisible foes.

If the Parliamentary oath be altered to suit unbelievers, God will be wiped out of the Constitution, the basis of the moral law will be gone, and we shall sink into the abyss. This sounds very dreadful, but old Mother Mannings have said the very same thing about every reform in English history. The Cassandras will have their wail, and the race of croakers is immortal. Mother Manning has utterly misread the spirit of the time. Germany, France, and Austria, the three most powerful countries in Europe, have no Parliamentary oath at all, and they regard Mr. Bradlaugh's exclusion as simply one of those eccentricities for which England is famous. At home, too, so respectable a journal as the *Times* recommends the passing of an Affirmation Bill, and Lord Derby has advised the very same thing. When the *Times* and Lord Derby counsel a policy, it cannot be fraught with much danger to the "foundations of society." But there is something beyond this. The Radical party, which is stronger than Manning's church, is aroused on this question. Its blood is up. It sees a flagrant injustice done to an obnoxious reformer and a great constituency, and, beneath the mask of religion, which the Tories wear, it sees the old face of privilege and plunder. It means to put an end to this wicked struggle, and before long the last dirty rag of persecution will be flung aside for ever. Mother Manning, or any other old woman, may pick it up to plaster a bald crown; or Mother Manning's church may exhibit it to the dwindling flock as a relic of the good old times, when piety was better than honesty, and people lied, robbed, and murdered for the glory of God. G. W. FOOTE.

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

(Continued from p. 79.)

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

It must by this time be evident to most that the above text must be read by the rule of contraries—"he shall guide you into no truth." It may, to be sure, have been spoken in jest.

(52) *Carlostadt*, a colleague of Luther's, denied the real presence of Christ in the sacrament. Of course, Luther, as in love and duty bound, hated and opposed him, for he held the opposite dogma. Neither of them analysed the bread to find out the truth.

(53) *Carpocrates*, in the middle of the second century, taught that Jesus was the son of Joseph and Mary, as, indeed he should have been. The orthodox have always held that the Holy Ghost was his father, who, of course, ought not to have been. Still, *Carpocrates* is damned for his good sense and decency; the orthodox are saved for ascribing a crime to the Holy Ghost! Verily, "Great is the mystery of godliness!"

(54) *Catholic* means universal. There are people who talk of the Universal Church. It never existed. At present Christians of all denominations and sects do not number 400,000,000. Most of them deny the real Christianity of all the rest—except when they find it convenient to run up their numbers for the purpose of minimising the ranks of the Freethinkers. The Buddhists are 500,000,000. How many people are just what fashion makes them! Probably there is not now a real Christian in the world. Where and what is the universal church? About one quarter of mankind may be nominal Christians, and these grow fewer every day. Could a paper like the *Freethinker* exist if the Church were universal? Even in England just now—in godly England, the centre of most of the foreign missions, an Atheist is the most popular man; and the Churches can neither pray, nor preach, nor slander him down. Universal Church! The churches are one in cunning, in persecution, in hypocrisy; otherwise they are rival sets of impostors, bent on palming off their own counterfeit wares upon the highest bidders. Universal Church! Why, nine-tenths of all the efforts put forth for the conversion of men to Christianity are directed towards the conversion of its own nominal adherents—those it has baptised and partly perverted in childhood. Spite of Evangelicism, Ritualism, Mission and Salvation Armies, with drums and banners, and all other sanctified appliances, people don't "convert" as their fathers did. There is something amiss. It is the Church. The Church is a cancer the world has

long been plagued and tortured by. The world's health is improving, and the cancer is dying. The Church is a parasite, a tapeworm—the world's health means its death. *Selah.*

(55) *Christians*, a sect of unknown origin, said to have been founded by "the Christ," a poor fanatic of the first century, whose "life" is more full of wonders than Gulliver's travels. The various sects into which these people have subdivided are very numerous. Formerly they all tried to obey and imitate their reputed master; to-day they strive to excel each other in rejecting or ignoring him, except in his bigotry and persecuting malice.

(56) *Church*.—This word is generally supposed to be a corruption of the Greek *Kuriou oikos*, Lord's house. More probably, says Dr. Brewer (*Dict. Phrase and Fable*), it is from the Celtic, and means a circle, such as the Celts and others worshipped in. There is nothing new in Christianity. What constitutes a church (I do not mean the building, but the club), is what no person living can say. Every sect is a church or the church in its own estimation, "a synagogue of Satan" in the opinion of all other churches! Who shall decide? Where is the Holy Ghost, that he does not clear up this puzzle? Ay! where? Has some pious monopolist bottled him up for improvement and future use, or what?

(57) The *Circumcellians*, or *circuncelliones*, were wandering Christians whom Constantine expelled from Africa. They are said to have been rough fanatics, who raised insurrections, committed all sorts of excesses, and met death and martyrdom in the most heroic manner. Divines usually say nothing about the fortitude of any martyrs, except of their own sects or opinions. Heretics and unbelievers ought to be afraid of death; it is only the orthodox who should meet a cruel death heroically.

(58) *Circumcision* is an indecent, cruel, and silly rite still practised by Jews and others. Originally it was done in sacrifice to the god Phallus.

(59) *Communion*, in the honest sense, means intercourse or association; in religion it is a grim joke. The rich and poor in the churches are divided by an impassable gulf; but at the "Lord's Supper" they kneel down together for the space of two minutes, never exchange a word, and then return to their former condition of utter separation. This is Christian communion! It shows how they love one another. The same sort of communion exists in the grave—only more lasting.

(60) *Congregationalists* hold that each separate church has authority from Christ for exercising government and enjoying all the ordinances of worship within itself. I'll give them my head if they can show authority from Christ for anything. I have as much authority from Christ for being an Atheist as they have for anything whatsoever.

(61) *Conon* and his followers of the sixth century were Trinitarians, "and Tritheists," add the orthodox historians. Where is the difference? A man who believes that the Father is God, and the Son God, and the Holy Ghost God, believes in three gods. He may pound them up together or gum them together, or put them the one inside the other, but they are three—unless the three names merely designate the same person. Three divine persons and only one God! Who solves this conundrum shall have a prize.

(62) *Consecration* is an act of legerdemain, performed upon persons, buildings and graveyards. The persons receive the Holy Ghost under the operation, or are divinely magnetised; the church or chapel is thus rendered fire-proof, damp-proof, earthquake proof, thief-proof, heresy-proof, and thunder-proof; while the burial-ground is so manured that the dead in it will just sprout up in time for the resurrection.

(63) The *Dancers*, of the fourteenth century, spread from Aix-la-Chapelle through Liege, Hainault, etc. It was their custom to begin dancing on a sudden, holding each other's hands. This they continued till they all fell down from sheer exhaustion. In this state they were favored with most wonderful visions—to be sure! The Spirit never enters a sane head—except to make it insane. The clergy thought the Devil was in those dancers, as, no doubt the dancers were equally sure he was in the clergy.

(64) The *Destructionists* believe that God won't torture the wicked for ever, but annihilate them. For ascribing too much mercy to God, the orthodox expect them to be damned! It does not do to think too well of deity: give him credit for infinite malignity, and he'll welcome you to the New Jerusalem; charge him with being merciful and

kind, and he'll exhibit those attributes by sending you right down to the bottom of the bottomless pit.

(65) The *Docete* of the second century, were such good Christians as to reject marriage and encourage ennuichism, in obedience to the teaching of Jesus (Matt. xix., 12). All other Christians pretend that Jesus was merely joking, or did not mean what he said.

(66) *Dorrel*, an American sectmonger of last century, held that "Jesus is a spirit and god. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. . . . Neither prayer nor any other worship is necessary. There is no law but that of nature. There is no future judgment. . . . God has no forethought . . . no knowledge of what passes in . . . hell . . . nor in this world." It is best not to contradict Dorrel—till you have some knowledge of the points he raises.

I now propose to amend my text. It must be wrong: "the analogy of faith," and the most reverent criticism alike demand the emendation:—"The spirit of Christianity shall lead you into every bog." J. SYMES.

(To be continued.)

WHY CHRISTIANITY LIVES.

DEEPLY-ROOTED in the lives of most men and women, need we wonder at the persistency of the Christian Faith, which being dead, yet liveth. Taught in the nursery, schoolroom and pulpit, clothed in poetry and pageantry, enforced by fear and self-interest, it leads a charmed existence. Filtered into educational works, permeating the most widely read magazines, woven into fiction in all its varied forms, it spreads a fungus-growth over every human thought from infancy to old age. We inherit from superstitious ancestors a tendency to superstition. The minds of children, receptive, credulous and imaginative, like those of our barbarous ancestry, form a fit soil for the culture of religious emotion. Scientific facts presented in a dry, pedantic, manner are repelled, or fail to leave an impression vivid enough to mould the human intellect, but theological dogmas dressed up in the finest of human feelings seldom woo in vain. The thought of an angry God, a burning hell, of a living Savior, a golden heaven, possess an all-powerful influence over minds gorged with nursery tales and the folklore of ancient races. From giants and genii to gods and devils, from faries to angels, from the barbaric splendor of ancient despotism to the fabled magnificence of the Christian heavens requires no great stretch of the imagination. With the same unquestioning belief the "Arabian Nights" and the miracles of Jesus are imbibed by the young; eager for any kind of food, swallowing without digestion, storing without reflexion. Gradually, under clerical and parental influence, a pseudo-distinction arises between Jewish and other legends, and ere the reason has attained sufficient strength to see the error or expose the false logic, a strong network of Christian dogma and superstition imprisons the mind. Thus men learn to wear creeds as they learn to wear shoes. They get used to the pinching, and would feel uncomfortable if relief was given them, either physically or mentally. Perhaps habit, acquired from early training, is the most powerful ally that Christianity can rely upon. Attending church, worship, reverence for the clergy, belief in the Bible as a revelation, crush out, or muffle up the reason that ventures to assert its right to be heard. A horror for scepticism, coupled with ignorance and religious cowardice, are the most potent weapons against freethought. Conformity for social influence or position keeps many in the ranks of Christianity who should not be there. State endowment, and all the wealth of the fine arts, past and present, go to swell the social tide that bears it through the nineteenth century, and until science takes the place of theology, facts the place of fiction, in our educational system, the reign of Christianity will not cease in the land.

THOMAS RITCHIE.

MORE BIBLIANA.—Who were Korah, Dathan, and Abiram? Three false prophets who were thrown into a burning, fiery furnace, where the worm dieth not and the fire is not quenched, because they would not bow down to worship the brazen serpent which Moses sat up instead of the golden calf, and put their hands upon the ark of the Lord while David was dancing before it, after overcoming the Hittites and the Cushites with the jawbone of an ass.

ACID DROPS.

How the parsons have gushed over the "attempted assassination" of the Queen by an awkward idiot, who probably couldn't hit a haystack at ten paces! All the clerical tongues in England last Sunday wagged to the same tune. One preacher said that God "undoubtedly turned aside the bullet." But if God interfered at all, why did he not stop the maniac before he wasted on the purchase of a pistol the money which should have been expended on victuals for his empty stomach? Or if it comes to that, why did the Lord ever turn out of his workshop such an abortion as poor Maclean at all?

ANOTHER parson had the impudence to say—of course in roundabout language—that God prepared the whole thing, so that the people, who are forgetting him, might be reminded of his presence. Why should Maclean be blamed if this be true? That is exactly why he fired at the Queen. He only did it to attract attention. Yet Maclean is to be hung, drawn, and quartered (that is, if the loyal and pious people can have their way), while the Lord is to be blessed and praised for the very same conduct.

THE last driveller we condescend to notice says it is sad to think that the Sovereign is denied that security which is granted to the humblest of her subjects. How shocking! But there are many dangers the people are exposed to that never menace the Queen. Some of them die from want of food, while she does not know what an empty stomach means. They get smashed on the railways, while the Queen travels in a special train with a pilot-engine in front to see the line is clear. They get blown to pieces in mines, drowned at sea, driven over in the streets, or playfully kicked to death by roughs on the Thames Embankment. Of course, the parsons cannot gush over these things. Their tears are all needed for the "big guns" of society, and they haven't one to spare for common people.

By the way, the disgraceful state of the Thames Embankment at night is a good illustration of the tendency of officials to mind everything but their proper business. At the Westminster end the House of Commons is stuffed with policemen, to guard the Speaker and the mace from that dreadful Bradlaugh, who doesn't want to attack either of them; while all the way down to the other end the bobbies are invisible blue, and a mile or two of the finest promenade in London is given over to blackguardism of every description. Turn the policemen out of St. Stephen's, where they are not wanted, and let them keep the peace on the Embankment.

FOLLOWING the example of their leaders in Parliament, the Conservatives of Wedmore broke up a Liberal meeting a few days ago, and pelted the lecturer and the chairman with rotten eggs. The Rev. S. Hervey, the vicar of the parish, who officiated, or rather did not officiate, in the chair, complains very justly of "brutal mob violence, mob cowardice, and mob tyranny." That's what the member for Northampton complains of too.

JOHN MOWBRAY, one of the Peculiar People, has been convicted of manslaughter for following the advice of the Lord's brother, James, as to the treatment of the sick, and letting his child die for want of medical attendance. We are a Christian country—we are, we are!

THE *Church Times* says, anent the Northampton election, "No one will be surprised to learn that the admirers of Mr. Bradlaugh have been guilty of the grossest violence and outrage." Will any one be surprised to learn that the writers of the *Church Times* have been guilty of the grossest falsehood and malignity, we wonder?

THE third election of Mr. Bradlaugh has absolutely turned the *Saturday Review* rabid. It says, "But for the scandalous violence in which Mr. Bradlaugh's partisans indulged the decrease might have been still greater." Lying again. The fact is, that despite every kind of provocation to violence on the part of Mr. B.'s opponents the election passed off with more quietness than could have been anticipated, considering the supreme importance of the issue.

It would be a tough struggle did the press back itself against the pulpit for the most adroit slandering and insinuated lies. Since the pulpit has had some of its fangs drawn and is usually left to mumble unheeded, we would put our pile on the press. The *Saturday Review* we would back against Talmage himself. It has the audacity to say that "The average Northampton elector and the rascal who shot at the Queen while the average Northampton elector was voting for Mr. Bradlaugh, probably acted from motives not dissimilar in kind." Maclean said his motive was starvation. This may have been the case with the 3,796 electors who polled for Mr. Bradlaugh, but even if it were, we would rather be a Northampton elector than a *Saturday Reviewer*.

VARLEY'S name has been struck off the title-page of the *Christian Commonwealth*. Perhaps this accounts for his working for the Tory at Northampton.

THE *Christian Commonwealth* evidently thinks this commonwealth should be composed of Christians alone. It calls Mr. Bradlaugh's return, "an outrage on the moral and religious sense of the nation." There is only one way to oblige the *Christian Commonwealth*. Let all the heretics be burnt. There is just one objection to this good old Christian mode of procedure, the blaze would consume every church in the land.

UNDER the appropriate heading, "Science falsely so called," the *Rock* says, "What is Darwinism, the foremost boast of science? It tells us that the first man was born of a female monkey!" No Darwinian has ever suggested anything so absurd, as every man knows who has read either the "Descent of Man" or any work on the subject. This is indeed science falsely so called, and the falsehood is on the part of the writer in the *Rock*.

HE goes on to say, "The second boast of what calls itself Science rests upon some pieces of flint found in certain places in France, and which appear to have been wrought upon. The fact is not certain that these flints ever passed through human hands." Two more misstatements. Evidences of man's antiquity have been gathered, not only from France, but from every land that has been examined, not only from flints, but from a great variety of human remains. An archaeologist can as readily tell a chipped flint from a natural one as a stamped coin from a bare piece of metal.

THIS ignoramus—whose contribution would be thrown into the waste-basket by any editor of ordinary culture—proceeds to denounce those who teach that man's existence dates back beyond six thousand years ago. This is a good sign. The pagans said the gods first rendered mad those whom they would destroy, and we need no better proof of the speedy extinction of Christianity than the utter ignorance of its upholders.

JESUS said to his disciples, Be ye wise as serpents and harmless as doves. Most modern ministers and Christian writers are about as wise as doves and as harmless as serpents.

THE *Evening News* is devoted to the abolition of Bradlaughism and Democracy. It has published some "Bradlaugh Ballads," which are worthy of Ashmead Bartlett, and may have come from his pen. It apparently keeps a man to do poetry and literature. This critical giant had occasion, a few days ago, to quote from Byron and in doing so made no less than four blunders in two stanzas; one of them being so dreadful that we were ready to exclaim, "What a noble pair of ears the fellow must have!"

BUT worse remains. The *E. N.* had an article on Maclean, in which it tried to prove that Radical teaching had made him an assassin; and it stated that he may have walked behind a banner which figured in a procession to Hyde Park last October, bearing the horrible inscription—

"Blest be the hand that dares to wield
The regicidal steel that shall redeem
A nation's sorrow with a tyrant's blood."

The poor *E. N.* has fallen into a trap. These horrible lines are taken (tell it not in Gath, whisper it not in the streets of Askalon) from "The Revolutionary Epick of Benjamin Disraeli, Earl of Beaconsfield."

SOMEONE, who thinks himself good at interpreting Scripture, has favored us with a printed sheet of his attempts, with the request that we will read it alone and at least three times. We have tried once, and the result is that we are nearly fit for Colney Hatch. No more, thank you! The author hails from Zion's Watch Tower. That's pretty high, but the *Freethinker* goes to Heaven every week, and we suppose the Z. W. T. is only an intermediate station.

T. W. SMITH, pastor of the Chicago Reorganised Church of Jesus Christ of Latter Day Saints, in a letter which is given a conspicuous place in the *New York Herald* of February 22nd, denounces Polygamy as not being the genuine Mormonism of Joe Smith, but a fraud perpetrated by Brigham Young. He cites the Book of Mormon, which says "No man among you shall have save it be one wife, and concubines he shall have none." From this it would seem that God Almighty is improving. His last revelation out west shows a decided advance upon his earlier ones given to the Jews.

ANOTHER disciple of the holy Abraham, Enos Sylvester, of Providence Rhode Island, has been laboring under the belief that he has been called upon to sacrifice his child as a burnt offering. To fulfil this divine command he built a pile of kindling wood in the centre of a room, and was proceeding to bind his only son upon it when fortunately he was seized by the neighbors and carried to the police station. Followers of the Bible, who, in the present day, dare to act up to their faith, are only fit for lunatic asylums.

SPECIAL NOTICE.

Mr. FOOTE delivers three lectures to-day (Sunday, March 12th) in the Scottish Secular Union Hall, 3, Chambers Street, Edinburgh:—Morning, at 11, "Comic Aspects of the Bible;" Afternoon, at 2.30, "Was Jesus Insane?" Evening, at 6.30, "God, Man, Morality, and Freewill." Wednesday and Thursday evenings, the 15th and 16th, Dundee, on "Infidel Death Beds" and "The God Christians Swear By."

MR. FOOTE'S ENGAGEMENTS.

March 19th, Glasgow; 21st, Walworth; 22nd, New Commonwealth Club, London; 26th, Nottingham.

April 2nd, Manchester; 3rd, Failsworth; 9th, Middleton's Hall, Birmingham; 19th, Hackney Workmen's Club; 23rd, Liverpool.

May 14th, Plymouth; 28th, N. S. S. Conference.

June 11th and 18th, Claremont Hall, London.

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.

"SUBSCRIBER FROM BEGINNING."—To print your letter concerning the treatment of their assistants by W. H. Smith & Sons would be apart from the purpose of this journal and might involve an action for libel.

REPUBLICAN.—Joseph Mazzini was born at Genoa, June 22, 1805, and died at Pisa, March, 1874. A memoir is published by H. S. King and Co.

DOUBTER.—The words translated *servant*, both in the Old and New Testaments, usually mean *slave*.

R. C., Ipswich.—Justin Martyr lived in the second century. His first "Apology" is usually dated A.C. 139, and his "Dialogue with Trypho the Jew," A.C. 150. He certainly was acquainted with memoirs similar to the "Synoptics," yet different in various particulars, e.g., he says that when Jesus was baptised a fire was kindled in the Jordan.

S. W. PEACOCK.—The thesis of Mr. T. M. Waller, that Christ and St. Paul were one and the same person, is to us a novel one. Mr. W. should communicate his discovery to the Victoria Institute.

M. BROWN.—Thanks for your good wishes. The verses are smart but scarcely suitable.

L. M. points out that W. H. Smith & Co. do not disdain to turn the nimble halfpenny by selling at all their bookstalls a paper which, like the *War Cry*, appeals only to the most vulgar stupidity and besotted superstition.

E. H. gives us a very interesting account of ill-treatment undergone on account of his freethought views. If E. H. will add discretion to his bravery, he may do the cause good service.

A. W.—"The Thanksgiving Prayer of Mr. Newdegate" is witty, but he is not worth so much of our attention.

W. KEEBLE.—Thanks for cutting.

CHRISTIANUS.—We are always ready to insert any concise, well-written paper in opposition to views expressed by writers in the *Freethinker*.

FREETHINKER, Edinburgh.—We should recommend you to read the works of Prof. A. Bain. These are dear, but can be procured at any good library. "Maurice on Conscience" may be worth your reading.

We can recommend a cheap work on "Logic and Utility," by G. R.; published by Truelove at 6d. 2. Randolph Henry Spencer-Churchill is son of the sixth Duke of Marlborough, who receives £4,000 as annual perpetual pension.

C. HUGHES.—Strauss's "New Life of Jesus" is published by Williams and Norgate, price 24s.

A FINSBURY ELECTOR calls attention to Mr. Torrens having again voted against constitutional rights, and offers to subscribe to a fund for contesting the seat. Will "A Finsbury Elector" agitate the matter among his fellow electors?

T. WILSON, Middlesborough.—There is no delay at the publishing office. The *Freethinker* is issued every Thursday morning at the same time as the *National Reformer*, and the agent can as easily get the one as the other.

W. A.—We have no space for your forcible lines "Southampton to Northampton."

B. R. TUCKER, Boston, Mass.—We shall be happy to interchange.

C. R. BONDS.—Thanks. They will appear in good time. We are crowded with copy.

P. J. F.—We shall bring out either an Easter or a holiday number. It is gratifying to learn that the *Freethinker* is not only obtainable at such a fashionable watering-place as Folkestone, but also gives "great satisfaction."

P. MANN.—Thanks. See "Sugar Plums."

A. FRAME.—Several back numbers are out of print. Our publisher will supply those you require if they are in stock. Write to him direct. Why don't you order regularly through a newsagent? Thanks for the jokes.

R. GARBOTT.—We don't care to heap all the obscenities of the Bible together, as you suggest. It would make the *Freethinker* as unsavory as God's Word. A more complete publication, after the style of Robert Cooper's, would, however, be useful. We may undertake it some day.

G. MILLER.—Thanks for your advice, but 'tis difficult to please everybody, and so we must do what we think best. Read Hume's "Dialogues" and J. S. Mill's essay on "Theism."

BOTH SIDES.—Your letters are always welcome.

H. ELLIS.—Received with thanks. The ideas are good and only want a little working out, which we will see is done.

H. HARDINGHAM.—We cannot trace Thomas Paine's bones beyond the year 1844, when they were in the possession of Mr. Tilley of London. And we confess that we are not very much concerned about them. Old bones are not worth much, even when they were Thomas Paine's. The "Age of Reason" and the "Rights of Man" are all we care about.

J. W. HOLT.—It is easy to be wise after the event. We believed that Northampton would return Mr. Bradlaugh again, but it would have been rash to make an absolute prediction. We agree with you that Northampton has acted nobly.

THE conclusion of Mr. Waller's "Fight in the Camp of History" unavoidably stands over until next week.

SUGAR PLUMS.

No prosecution yet! The *Freethinker* still goes on "blaspheming," and nobody tries to put it down. Varley shrinks back, Freshfield is dumb, and talking Redmond is nothing but gas. Our souls in arms and eager for the fray, but the enemy won't come on. Why doesn't Newdegate, the Abdiel of bigotry, rush in where others fear to tread? Why does not the Christian Evidence Society, or the Protestant Alliance, take proceedings to vindicate the majesty of Jehovah? By clapping the editor of the *Freethinker* in jail they would give him leisure to repent and be converted, and there would be more joy in heaven over that one infidel that repented than over ninety and nine parsons that need no repentance. We wait their movements with a flutter of expectation.

A PARLIAMENTARY Paper has just been published on the political oaths or affirmations required from the members of foreign legislative assemblies. In France and Germany there is neither oath nor affirmation; in Austria only an affirmation is needed; in the United States members may swear or affirm as they please; and the only countries in which the oath is obligatory are Italy and Spain, both distinctively Catholic and backward in civilisation. If we abolish the Oath we shall do so in very good company. It is surely a matter of shame that in this respect we are at present on the level of such countries as Spain and Italy, and below all the really great powers of the world.

MRS. GIRLING, the mother of the Shakers, is weak in body and depressed in spirits because the hard-hearted people won't believe the Truth and Light.

"TRUTH," a daily New York paper of pronounced Freethought tendencies, commenting on Talmage's lectures against Ingersoll, declares that "Talmage is a humbug in spite of himself." We beg to disagree. We have carefully watched the career of the Jabbernacle orator, and we take him to be a very unconscientious and conscious humbug indeed.

THE *Two Worlds*, a spiritualist paper, edited by Dr. Crowell, has been compelled to suspend animation. Spiritualism is essential a survival of primitive unscientific beliefs, and when it has done its work of undermining orthodoxy, it will have itself to levitate into the limbo of discarded superstitions.

MR. GLADSTONE has called at Randolph Churchill's house to see how his lordship is going on. The lion paying a visit to the rat! We suppose Randy Pandey will, as soon as he recovers, show his gratitude by still more venomous attacks on the Premier.

THE Rev. W. R. Shanks, of King's Lynn, has a passage of the sermon we referred to last week, reported in the *Christian Life*. Allusion is made to "a publication, proceeding from the editorial pen of a Mr. Foote, which has been caricaturing in a shameful manner, not only the religious ideas of the orthodox Christians, but those of Jews and Theists." We are glad to see the clericals wince. Their objection to caricature is quite a joke. If *Punch* and *Fun* may laugh at the absurdities of politics and social life, why may not we laugh at the absurdities of superstition? We shall do some good if we only make sermons a little less dull.

MR. SHANKS says that "one of the striking features of primitive Christianity was its spirit of sincere humility." Well, that is news! He also adds that "one of the striking features of Freethought is its unqualified audacity." True, if for audacity you read independence. We've got our heads above water, and don't mean to be pushed under again.

THE House of Commons is evidently beginning to feel uneasy at the fix to which it has so illegally brought itself. The division of Monday last shows an advance towards the settlement of the question. No sensible politician supposes that a duly elected member can long be kept from his seat by a narrow majority of fifteen. But the question will not be settled until everyone of

the illegal resolutions is expunged, and no Radical should rest until all the renegade Liberals, who have helped to delay justice, are called to account and made to pay for their misdoings.

We have received from Boston, Mass., several copies of a new organ of Freethought and advanced Liberalism entitled *Liberty*. It speaks out boldly, and will, doubtless, do much to serve the cause that is so rapidly advancing in America.

THERE have been two recent secessions in the United States from the ranks of the clergy to downright infidelity. One, the Rev. George Clarke, is now lecturing on "Reasons for Leaving the Church," and "Ingersollism." The other, the Rev. Mr. Miln, has passed from Congregationalism to Unitarianism, and thence to complete anti-supernaturalism. Mr. Miln has educated his congregation and keeps his church, but dispenses entirely with prayer.

THE *New York Judge* says:—"It must be a great satisfaction to professors of the Christian religion throughout the world to know that the Rev. T. De Witt Talmage, of Brooklyn, has constituted himself the champion of their faith. Those who have been raised from the cradle in the belief that a yawning and sulphurous hell awaits them upon their exit from this bed of roses commonly known as the world, may now know that none of their rights in the hereafter can be abridged so long as the champion struts the platform of the Tabernacle. Eternal hell shall be theirs, and Colonel Robert G. Ingersoll shall not wrest it from them. Unto Mr. Talmage shall be all the praise."

A NUMBER of pious notables are having their say on the non-attendance of the masses at church. Lord Shaftesbury finds it simply appalling. He declares, "It is vain to hope that by any system we can devise at present we shall induce the masses of the people to enter any recognised places of worship." We share in his lordship's opinion, but not in his depression on account thereof.

JOE PARKER, of the City Temple, suggests nothing as to how his brethren should fill their temples without play acting, but says that if St. Paul were here, he would take some novel and bold step to meet the situation. Perhaps become more of a clown than Joe himself.

MR. JACKSON WRAY, of the Whitfield Tabernacle, suggests "a fuller grip of the power of prayer." The clergy cannot please us better than by pulling away at this rope of sand. Take a fuller grip, and pull away, my hearties.

THE Rev. W. Hay Aitken's chief hope lies "in a fuller recognition of personal responsibility on the part of lay members of the church." This idea of shifting the responsibility will doubtless find much favor among the black brigade.

PASTOR THOMAS, of Birmingham, says, "Even the Salvation Army is not doing much here." "They readily crowd to the Board School to hear some lectures on scientific or historical subjects; but a minister opened one of the schools for preaching the Gospel a few weeks since, and eight persons were present." "All seats free proves but little attraction." "As for hell, they simply don't believe in it." The right answer to the question why the masses don't go to religious worship, is indicated here at last, "they simply don't believe in it."

ON Sunday, March 12th, a meeting will be held in the Hall of Science, London, at 4 p.m., to arrange for the coming out-door summer campaign. All interested in this important branch of Freethought propaganda are invited to be present.

EPIGRAMS.

On Lord Randy's activity against Mr. B.

ONE motive urges him, just worth the mention—
Four thousand pounds per year perpetual pension.

On the Bishop of Durham's Estate.

THOUGH anti-Catholic, his Lordship has,
'Tis plain, a disposition to a Mass (*amass*).

For Darwin.

If man's descent you should dispute,
I pray observe how far he'll sink
Beneath the level of a brute,
If but submerged in copious drink.

On Canon Barry's Sermons.

It's doubtful, in the sermons that you make,
Which most prevail, the *pains* you give, or take.

Doubt.

GIVE Doubt full swing, without a pang;
With rope enough, itself t'will hang.

L A O N.

A DIRTY NEW SAINT.

THERE are saints and saints. The hagiography of the Christian Church is a very mongrel one, and includes some of the most repugnant as well as some of the most remarkable specimens of human nature. From St. Cyril of Alexandria, who hounded his priests after the noble pagan philosopher Hypatia, and had her stripped naked and torn limb from limb, to St. Catherine of Sienna, who kissed a criminal's severed head upon the scaffold out of pure love to humanity, there is a great jump. But both alike have place and worship in the great Church from which all Christendom derives its religion.

The latest addition to the glorious fellowship of saints, Benoit Joseph Labre, who has recently received canonisation at Rome, is a specimen of an uncomfortable and insanitary kind. He was born of pious parents at Boulogne, on March 26th, 1748, and was the eldest of fifteen. When but a child he is said to have "chastised his body" and exhibited remarkable piety. At the age of twelve he went to live with his uncle, a priest at Erin, whose house he turned into a sort of monastery, observing religious poverty, monkish silence, and austere penance. By way of humility, it is said, and saints forbid that we should suspect that it was actuated by "the Devil's darling sin, the pride which apes humility," he performed abject offices for the people of the parish. He delighted in cleaning out the stalls of the cattle, and, in short, in any dirty work which unsaintly mortals usually wish dispensed with.

The great object of his early ambition was to become a Trappist monk. As this was difficult to attain, he first tried a Cistercian convent, but, finding this too comfortable, returned home, and instead of sleeping on a bed, with true humility took to the floor. This sort of saint is never happy unless miserable. Home was too good for him, so he tried a Carthusian convent. Here the prior required a knowledge of the elements of logic, but "notwithstanding all his efforts, he was never able to overcome his repugnance to this branch of study." A most euphonious way of writing him down an ass. As he could not get into La Trappe, he determined to be a vagabond on the face of the earth, spending his time in making pilgrimages to various shrines. He resigned his kindred, taking, as his biographer says, "the very holy Virgin for his mother." In a letter sent afterwards to his parents, he reminds them, with true filial affection, to "think of the eternal flames of hell and the small number of the elect."

He seems to have taken not only vows of poverty and chastity, but also of silence and dirt. We are told he spent months without speaking, and that he never changed his clothes or touched his body. In F. W. Faber's "Saints and Servants of God," he is thus described:—

"His clothes were rags sufficient only to cover the nakedness of his body. His shoes let in the mud and water. His stockings were not only torn but so short that they scarcely covered more than half his leg. The cloak was so ragged that the different parts hung in pieces; it was bound round him with a cord, which was knotted in several places, and the whole vile rag was a refuge for innumerable insects." "The rag of a shirt which he wore was very dirty; his head was always uncovered, his hair neglected, and his beard never shaved." "The foul state of his clothes and linen never washed produced innumerable vermin, and never trying to free himself from them he gave them an opportunity of multiplying and attaching themselves more closely to him; so that they were seen in great numbers together, as it were, victorious over him and walking in triumph over his person."*

Many priests refused to admit him into the confessional on account his disgusting appearance. When he died, even the little holes of the beads in the rosary which he wore round his neck were full of vermin. Yet these clothes are kept as relics in the Church of the City of the Child Jesus, Avenue Duguesclin, at Lyons, and by their aid many miracles have been wrought much better attested than those of the Bible. To drink from the basin in which he didn't wash is said to have an extraordinary effect upon women in childbirth.

St. Labre is by no means alone among the saints in his partiality for dirt. St. Athanasius, in his Life of St. Antony, the father of all hermits, relates with enthusiasm that the venerable patriarch had never been guilty of washing his feet. St. Amnon had never seen himself naked. St. Abraham, the hermit, who lived fifty years

* "The Life of the Venerable Servant of God: Benedict Joseph Labre," pp. 96—7.

after his conversion steadily refused from that day to wash either his face or his feet, and his biographer strangely remarks that "his face reflected the purity of his soul." Similarly, a biographer of St. Labre declares that when any one encountered him on the street or at church they felt the approach of a saint.* We should say that the odor of sanctity was very strong indeed.

Labre wandered about a good deal in this pitiable condition:—

"From scalp to sole one slough and crust of dirt."

His more permanent quarters were, however, in the sacred city. He squatted himself in a hole of the ancient ruins of the amphitheatre of Flavian. In this bare hole, of sufficient depth to shelter him in a tolerable degree from the weather, he deposited himself every night for several years. At length, in 1783, being afflicted with a severe cold, induced by this hard mode of life, he was strongly urged to go to the hospital. As he would not comply, but asked for a confessor that he might wash away all foul stains from his soul, some worldly minded well-wishers took his body into their own hands in the manner depicted in our engraving. This proved his martyrdom. The shock of clean water was too much for St. Labre, and he passed away to the land where there is no more washing, neither any soap.

Labre received the title of "Blessed" from Pius IX., and was fully canonized by the present Pope. Being the latest of all the saints, we have more definite information concerning him than in regard to most of them; and if he is a specimen, we certainly do not wish to meet any of them in glory. His authentic portrait is given in the account of his life, virtues, and miracles, by Mr. F. M. J. Desnoyers, and a low-browed, ill-looking fellow he is. Our inspired artist has brought out the resemblance of his features to those of the great Anti-papist, the member for North Warwickshire.

LUCIANUS.

FREETHOUGHT GLEANINGS.

GOD A REFLEXION OF MAN.—A god's moral disposition, his ideas of right and wrong are those of the people by whom he is created. Wandering tribes do not, as a rule, consider it wrong to rob outside the circle of their clan; their god is therefore a robber like themselves. If they settle in a fertile country, pass into the agricultural state, build towns, and become peaceful citizen with property of their own, they change their views respecting theft, and accordingly their god forbids it in his laws. But it sometimes happens that the sayings and doings of the tent-god are preserved in writings which are accepted as revelation by the people of a later and a better age. Then may be observed the curious and by no means pleasing spectacle of a people out-growing their religion, and believing that their god performed actions which would be punished by the gallows if they were done by men.—*Winwood Reade*, "The Martyrdom of Man," chap. ii., p. 178. (1872).

THEOLOGY AND MADNESS.—The reality both of witchcraft and diabolical possession had been distinctly recognised in the Jewish writings. The received opinions about eternal torture, and ever present dæmons and the continued strain upon the imagination, in dwelling upon an unseen world, were pre-eminently fitted to produce madness in those who were at all disposed to it, and where insanity had actually appeared to determine the form and complexion of the hallucination of the maniac. Theology supplying all the images that acted most powerfully upon the imagination, most madness, for many centuries, took a theological cast. One important department of it appears chiefly in the lives of the saints.—*W. E. H. Lecky*, "History of European Morals," vol. ii., p. 86 (1877).

LIVES OF JESUS.—The student is reluctantly compelled to admit that the materials for a trustworthy life of Jesus, and for a truthful history of those momentous events, do not exist, whilst conjectural histories compiled in our own days are idle dreams.—*E. A. St. Maur*, 12th Duke of Somerset, "Christian Theology and Modern Scepticism," chap. vii.

HISTORY AND THE SUPERNATURAL.—The just historic calm on which our modern prides himself is only possible in proportion to the mature completeness with which he takes for granted the absence of supernatural intervention in the processes of religious action and development.—*John Morley*, "Voltaire," p. 237.

* "Toutefois, lorsqu'on le rencontrait dans les églises ou dans les rues, on éprouvait une singulière émotion, et l'on sentait à n'en pouvoir douter qu'on s'était approché d'un saint." Vie du bienheureux Benoît Joseph Labre, par L'Abbé P. du Bourg., p. 16, Lyon, 1869.

PROFANE JOKES.

WINWOOD READE, in his "Savage Africa," reports the following as actually uttered from a pulpit by a Sierra Leone negro: "My breddren, you see white man bad too much, ugly too much, no good. You want sabby how man like dat come to lib in the world. Well, I tell you. Adam and Eve, dey colored people, very handsome; lib in one beautiful garden. Dare dey hab all tings dat be good. Plantains, yams, sweet potatoes, palm wine, too much! Den dey hab two children, Cain and Abel. Cain no like Abel's palaver; one day he kill 'im. Den God angry, and he say—'Cain.' Cain go hide himself; he tink him berry cleber. God say again, 'Cain, you tink I no see you, you bush-nigga-eh? Den Cain come out, and he say, 'Yes, massa, I lib here—what de matter, massa?' Den God say in one big voice like de tunder in de sky, 'Where 'm broder Abel?' Den Cain turned white all over with fear. Dat de first white man, breddren."

A PIOUS old Scotchwoman names her dog, "Moreover," having read in the Scripture, "Moreover, the dog came and licked his sores."

A SMART little boy being told in his Sunday School how Samson had slain a thousand men with the jawbone of an ass exclaimed, "Why did't he catch the donkey by the hind leg; he would have been able to slay far more?"

Why is a negress like a prophet? Because she has very little on her in her own country.

A CHURCH of England Missionary, who reproved one of his Indian converts for being drunk and thus disgracing his profession of Christianity, received the triumphant answer, "Me no Christian, me Church of England man."

THE "Religion of Art." Sham piety.

REVIEWS.

Rousseau as described by Himself and others. By THOS. CRADDOCK.

The morbidly sensitive author of the "Confessions" will long remain an interesting subject in literature, and especially so to Freethinkers. Although Mr. Craddock rightly challenges the fact of Rousseau having been an author of the great Revolution there can be no doubt that his writings betoken the breakdown of the old conventional system of things, and foreshadow the coming of the new. A fairly written and well-arranged account of the man, giving, as this does, a sketch of his life and character, and the opinions held of him by such men as Voltaire, Diderot, Marmontel, Barante, and Grimm, cannot fail to be acceptable, even to those who possess Mr. Morley's two volumes upon the subject.

Is Religion Necessary or Useful to Man?—The Secular Faith. By ARTHUR B. MOSS.

These two propagandist pamphlets are written with considerable vigor, and are calculated to open the eyes of the orthodox. An obvious criticism of the first-named is that it gives no definition of religion, and after dealing with the subject in a manner which leads the reader to suspect that Mr. Moss answers his own question in the negative, he concludes by speaking of the merits of the "Secular Religion."

Genesis: Its Authorship and Authenticity. By CHARLES BRADLAUGH. Part I. Freethought Publishing Co.

Amid his multifarious labors Mr. Bradlaugh has found time to revise, correct and amplify his previous work on Genesis in "The Bible, What it is," and the result will form Vol. IV. of "The International Library of Science and Freethought." To this the present First Part forms an introduction. It deals with the external evidence of the first and, perhaps, most important book of the Bible, and brings together a great variety of authorities upon the subject from Clement of Alexandria, to Cahen, from Father Simon to the Talmudic Miscellany. While waiting for the completion of the work before venturing upon a detailed criticism, I cannot refrain from expressing regret that the work is not being produced more cheaply for the benefit of a party, the majority of whom are not over-burdened with the world's wealth, and who are ready to buy anything whatever that comes from the pen of Mr. Bradlaugh.

J. M. WHEELER.

MR. SYMES'S ENGAGEMENTS.

March 12th, Manchester; 19th, Baskerville Hall; 26th, Oldham.

April 2nd, Claremont Hall; 9th, Newcastle-on-Tyne; 16th, Middleton's Hall, Birmingham; 23rd, Burnley; 30th, Baskerville Hall.

All applications to be sent to Mr. JOSEPH SYMES, 142, Hagley Road, Birmingham.

SCALE OF CHARGES FOR ADVERTISEMENTS
IN THE "FREETHINKER."

First Thirty Words	£0 1 0
Every Additional Ten, or Part of Ten Words	0 0 4
Quarter Column	0 8 0
Half a Column... ..	0 13 0
Column	1 0 0
Page	1 15 0

Mr. Foote's Pamphlets.

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

BIBLE ROMANCES.

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

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

SECOND SERIES:

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

London: FREETHOUGHT PUBLISHING COMPANY, 28, Stonecutter St., E.C. 1d. NOW READY. 1d.

WAS JESUS INSANE?

By G. W. FOOTE.

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

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

In Two Volumes, neatly bound in cloth, 8s.; or in Forty-Six Numbers, 2d. each.

THE DEVIL'S PULPIT:

BEING

ASTRONOMICO-THEOLOGICAL DISCOURSES.

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

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

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

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

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, £1. Best quality, on vulcanite, 4s. a tooth; upper or lower set, £2. No extras. Completed in four hours when required. Best teeth on platinum, 7s. 6d. each; on 18-carat gold, 15s. Painless extraction daily, with gas, 6s.; without gas, 1s.; stopping, 2s. 6d.—MR. STANTON, R.D., 128, Strand, London. Hours nine to eight.

THWAITES' LIVER PILLS

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

COLONEL ROBERT G. INGERSOLL'S

ORATION ON

THE GHOSTS.

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

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

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

RE-ISSUE IN CHEAP FORM.

THE TRUE SOURCE OF CHRISTIANITY.

"A Voice from the Ganges."

By AN INDIAN OFFICER.

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

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

INGERSOLL'S LECTURES. New edition; post free

Breaking the Fetters... ..	2½d.
Religion of the Future	2½d.
Hereafter and Great Infidels	2½d.
Farm Life in America	1½d.
Mistakes of Moses	3½d.
Five other Orations (bound)	1s. 7d.
Col. Ingersoll's Photograph	6d.

Send stamps to W. H. MORRISH, Bookseller, Narrow Wine St., Bristol.

NEW PAMPHLETS by ARTHUR B. MOSS.—Is Religion Necessary? The Secular Faith. Christianity Unworthy of God. The Bible God and His Favorites.—Published by Messrs. WATTS & Co., 84, Fleet Street.

Read this Carefully Selected List of Second-Hand Books and Remainders.

- Lyell's Principles of Geology. In 3 vols., half calf, illustrated, 5s.
- Locke on the Human Understanding. Very handsome copy, in tree calf, gilt, 2 vols., 4s.
- Another copy, calf, 2 vols., 3s.
- Reid's Enquiry into the Human Mind on the principle of common sense. Very good copy, half calf, 2s. P. 6d.
- Macdonnell's Dictionary of Quotations. Boards, 1s. 6d. P. 3½d.
- Adam Smith's Wealth of Nations. 3 vols., calf, 4s. 6d.
- Montesquieu's Spirit of Laws. Translated by Thomas Nugent. 2 vols., calf, 2s. 6d.
- The Charters of London complete; also, Magna Charta and the Bill of Rights, with explanatory notes and remarks by J. Luffman. Scarce, half calf, 480 pp. with index 2s.
- Elements of the Philosophy of the Human Mind. By Dugald Stewart. Calf, 2s. 6d. P. 7d.
- The Works of Cornelius Tacitus; with an essay on his life and genius, notes, supplements, etc. By Arthur Murphy. In 8 vols., with map, half calf, demy 8vo, best library edition, 6s.
- Another copy, 2 vols., royal 8vo, calf, 4s.
- Another copy, 1 vol., half calf, 3s.
- The Memorable Things of Socrates. From the Greek of Xenophon. Calf, 1s. 6d. P. 3d.
- Lempriere's Classical Dictionary. Calf, 2s. P. 8d.
- Hume and Smollet's History of England. Best library edition, in half calf, 13 vols., 10s. A very handsome copy.
- Lempriere's Universal Biography—the life, character, labor, and actions of eminent persons in all ages and countries. Beautifully bound, calf gilt, 2s. 6d. P. 8d.
- Parkhurst's Greek and English Lexicon. Calf gilt, a very handsome copy, 2s. 6d. P. 8d.
- Parkhurst's Hebrew and English Lexicon, with a Hebrew and Chaldee Grammar. With large plate of the Cherubim of Glory, royal 8vo, 800 pp., 3s. 6d.
- Vol. I. of Sir William Jones's Discourses, delivered before the Asiatic Society. 1s. 6d. P. 8d.
- Howell's Mythological Dictionary. Boards, scarce, 2s. 6d.
- Adams's Roman Antiquities. A fine copy in half calf, 2s. 6d. P. 7d.
- Cobbett's English Grammar. Free, 1s.
- An Introduction to the Dialogues of Plato. Free, 1s.
- State Trials for High Treason—the Trials of Thomas Hardy, Horne Tooke, and John Thelwall. Complete in 1 vol., half calf, 4s. P. 8d.
- Physical and Metaphysical Enquiries, being an essay to inculcate the Rational System of Deism. Boards, 1s. P. 5d.
- Anthropological Review and Journal of the Anthropological Society of London. 1 vol., royal 8vo, 800 pp., containing a great number of interesting articles by the foremost men of science, 3s. 6d.
- The Elements of the Roman Civil Law, by Samuel Halifax, LL.D.; On the Art of Thinking; An Enquiry into the Human Mind on the principles of common sense; an enquiry into the origin of the Ideas of the Sublime and Beautiful. The whole in one thick volume, royal 8vo, 3s. 6d.
- Beccaria on Crimes and Punishments. Translated from the Italian, with commentary, by Voltaire. Half calf, demy 8vo, 2s. P. 4d.
- Aristotle's Treatise on Rhetoric, literally translated from the Greek, with Notes by a Graduate of the University, to which is added an Analysis of Aristotle's Rhetoric, by Thomas Hobbes, of Malmesbury. Cloth boards, 2s.
- Curran's Speeches on the State Trials. 1s. 6d.
- Judgments of Nations on Kings and Rights and Privileges of the People to resist and deprive their kings for evil government. By Lord Sommers. Date 1771, half calf, in excellent condition, 2s. P. 4d.
- Voltaire's Universal History. Translated by T. Nugent. 4 vols., calf, 4s.
- A splendid copy of the Asiatic Researches. Vols. 1 to 10, with all the plates, well and strongly bound in calf, £1 15s.
- The Black Book: an exposition of abuses in Church and State, Courts of Law, Municipal Corporations, &c., &c. 800 pp., 3s.
- Ockley's History of the Saracens. 2 vols., cloth, 3s.
- Middleton's Life of Cicero. In 2 vols., calf gilt, handsome copy, 3s. 6d.
- Rollin's Ancient History. 6 vols., half calf, 6s.
- The Earth, Plants and Man. By J. F. Schonw. With colored frontispiece. Bohn's Scientific Library, 1s. 6d. P. 4d.
- Asiatic Researches. Vols. 5, 7 and 10, the lot 6s.

Orders should be sent to the Manager, MR. W. J. RAMSEY, accompanied by Post Office Order, including the cost of Postage, which is inserted after the Letter P.

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

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