

# THE FREETHINKER.

REGISTERED FOR]

EDITED BY G. W. FOOTE.

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[PRICE ONE PENNY.

## "COMIC BIBLE" SKETCHES.—XXIV.



THE FIRST RELIGIOUS MURDER.

"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"—Genesis iv., 9.

## THE JEW-HUNT.

The Anti-Semitic agitation which commenced in Germany, under the auspices of no less a person than the Court chaplain, has extended itself to Russia; and in the land of the White Czar there has for several months been carried on a Jew-hunt that recalls the persecution and massacres of the Middle Ages. Outrages are now almost of daily occurrence; thousands of Jews are homeless and destitute, hundreds have been murdered, and multitudes are making a new exodus from worse than Egyptian misery. The whole thing is a disgrace to civilisation, and it is high time that the Russian government was aroused from its criminal supineness by the indignant remonstrance of every nation in Europe. Governments can do little, but the peoples should speak out. The working-men of Vienna have expressed their opinion on the subject very plainly, and we trust that similar protests will be raised in every other capital. The thunder of wrathful humanity will make itself heard even in the deep seclusion of the guarded palace, where the Czar abjectly crouches in base fear of his life.

But while we express our abhorrence of the scandalous crimes that have been perpetrated, let us not neglect to inquire into their causes. Why are the Jews attacked, robbed, and murdered by the peaceful and sheep-like Russians? Difference of creed is not the only reason. There are other causes of a social character, and it must be admitted that the Jews have to thank themselves for a good deal of their sufferings.

Russia has millions of Mohammedan subjects. They practise various crafts, they are peaceable and orderly, and notwithstanding the old hatred between Russia and Turkey, they are never the victims of religious fanaticism. Why do all these outbursts of popular passion fall on the Jews? We are afraid it must be confessed that the "chosen people," as they fondly style themselves, act in a manner which too frequently makes them hated and loathed. They are in the country but not of it, and they usually regard the native inhabitants as Gentiles, to be spoiled even as their forefathers "spoiled" the Egyptians. The Talmud declares that "*the property of the Gentiles is even as a waste, free unto all*"—that is, all Jews; and this beautiful maxim is loyally observed by the Jews of Russia. They actually settle among themselves who is to fish for the property of any given Gentile, and when that is decided no competition is allowed. The privileged Jew goes steadily to work. He gets the victim into his power by means of a loan, and from that moment all is practically over. With money it is "easy come, easy go." Fresh sums are advanced until the victim is over head and ears in debt, and then he becomes almost a slave to the money-lender, or he is sold up and turned out. With the poor peasant the process is very simple. One Jew lends him money to buy the intoxicating *vodka*, and another Jew keeps the public-house where the stuff is sold. The poor devil is thus "jewed" at both ends, and finally, houseless and starving, he has the satisfaction of seeing in possession of his homestead the very man who lured him to ruin and profited by his degradation and distress. By such means, in 1869, three-fourths of all the immovable property in the western provinces of Russia had passed into the hands of the Jews. Is it wonderful that the ignorant and dull-witted peasant, smarting under a vague sense of intolerable wrong, should occasionally resort to that fierce revenge which Bacon calls "a wild kind of justice?" God forgets, he says, and the Czar is far off; so he takes the law into his own hands, and wrecks his enemy's property, gets drunk for nothing on his enemy's grog, and then proceeds to personal outrage, without any respect to age or sex.

In the western provinces of Russia nearly all the butchers are Jews. Now, the "chosen people" are very punctilious about their food. Lawful and clean meat is *kosher*, forbidden and unclean meat is *tréf*. Practically all the good meat is *kosher*, and all the bad *tréf*. The former the Jews eat themselves, and the latter they sell to the Christians, a great part of it being no better than carrion. They have good Bible warrant for this sharp and dirty practice. The Mosaic law says (Deuteronomy xiv., 21): "Ye shall not eat of anything that dieth of itself: thou shall give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God."

Another cause of the Jews being hated is their unscrupulousness in trade and litigation. They are allowed by their own religious law to use *any means* against a Gentile, even downright lying and forswearing. Their funds are employed to bribe the judges, and as bribery is an established institution among Russian officials, the poor Gentile stands a very small chance of obtaining justice. He may as well give in at once as go to law with a Jew.

In farming out the Gentile victims, the Jews maintain the strictest trade-union among themselves. One of their own laws declares that "every Jew who comes to a city and wishes to settle in it, is a foe to those who already dwell there. Therefore the local *kahal* is given the right to close the door before the new-comers, to attain which object it is lawful to employ any means whatsoever." They are also extremely intolerant. No Jew dares to incur the displeasure of the *kahal* or the *beth-din*. There is always the terrible weapon of excommunication in reserve. The *Kherem*, or

[No. 39.]



great excommunication, is a curiosity in its way. Abridged it runs thus:—

"May the Lord's calamity hasten to overtake him! God, the Creator! break him! bend him! May fiends encounter him! Be he accursed wherever he stands! May his spirit depart suddenly, may an unclean death seize him, and may he not end the month! May the Lord visit him with consumption, brain-fever, inflammation, insanity, ulcers, and jaundice! May he pierce his breast with his own sword, and may his arrows be broken! May he be as chaff which the wind drives before it, and may the Angel of God pursue him! . . . May his path be beset with dangers, covered with darkness! . . . May he encounter direst despair, and may he fall into the net spread for his feet by God! May he be driven out of the realm of light into the realm of darkness, and cast out of the world! Misfortunes and sorrows shall fright him. He shall behold with his eyes the blows that shall fall on him. He shall be sated with the wrath of the Almighty. He shall be clothed with curses as with a garment. And God shall give no forgiveness to this man, but pour his wrath and his vengeance upon him, and all the curses shall enter into him that are written in the Law. . . ."

This great curse ends by forbidding any Jew to eat or drink with the excommunicated member, to render him any service, or even to bury his corpse. People who can, on occasion, curse in this way, and show such hatred and bigotry, must be strongly imbued with the old persecuting spirit; and if they had the upperhand anywhere they might prove themselves true descendants of the Jews who ravaged Canaan and boasted of the most savage crimes against humanity.

The reader will by this time have seen that there are other causes than religious fanaticism at work in these outrages on the Jews. Men of alien race, religion, speech, and social customs, cannot expect gentle treatment from the natives whom they systematically despoil. They are a nation within the nation, a state within the state; sojourners, not dwellers; and without the least spark of patriotism for the land of their adoption. Such a state of things cannot last. The Jewish question will yet have to be solved. Either the "chosen people" must break through their tribal barriers, and amalgamate with the populations around them, or they must make up their minds to a national reunion in Palestine or elsewhere. Probably the first alternative will be the one realised. In England and France intermarriages of Jews and Christians occur frequently, and thus a real amalgamation is being effected. Let us hope that this process will continue. Barbarous laws against Jews will in time be repealed in every country, and so make their absorption possible, by removing the chief causes that have kept them for nearly two thousand years a stereotyped caste. And humanity will surely profit; for the dash of Jewish blood in Gentile veins will, at least in east and northern Europe, as well as in America, impart to our more sluggish temperament something of the rich ardor of the East.

G. W. FOOTE.

## THE ALLEGED RESURRECTION OF CHRIST.

### No. II.

THE evidence for Christ's resurrection drawn from the four Gospels is easily disposed of. Two of the four were admittedly not eye-witnesses of what they assert, and, what is worse, their original depositions are completely lost. The deposition of one of the two alleged eye-witnesses was made in Hebrew, but it has disappeared entirely, and a Greek one has been substituted for it; by whom this was done, or when, nobody knows. The accuracy of this Greek copy is entirely unvouched for, except by the very people whose interest it is to support it. As for the testimony of the only remaining eye-witness, viz., John, he confessedly wrote his Gospel many years after the alleged event, and in a different country, and among a people who were unable to check the truth or falsity of his assertions. And if we add to these facts the admitted discrepancies between the depositions as they have come down to us, we may safely assert that no court of law at the present day would receive evidence of this kind. Mr. Row entirely fails to show us why we should receive it, and till he does the Gospels must be left out of court.

The testimony supposed to be furnished by Paul forms the principal item in Mr. Row's line of proof. But there are many grave objections to Paul's testimony. These Mr. Row almost entirely ignores. In the first place, we must insist that the value of Paul's evidence is materially modified by the important fact that he himself once completely dis-

believed the whole story of Christ's alleged resurrection. Now considering that he lived at the time and in the very country in which the event is alleged to have occurred, and was a learned and able man, his unbelief is very significant. It will not do to urge that he wilfully opposed the truth. This would only prove him to have been a rogue, whose evidence either for or against the event would be simply worthless. It is only fair to suppose he knew what he was doing when he persecuted the Christians. As Mr. Row fatally remarks: "In acting this part common sense would have suggested to him the necessity of minutely scrutinising the tenets of the new society; and, above all, of investigating with the utmost care the foundation on which it rested, viz., the alleged resurrection of its founder." Very good. Then having done so, we find, as the result of that "minute scrutiny," *deliberate unbelief*. What, then, could have led him to change his opinion? Was it the result of a further and still closer examination? No. Was it the discovery of fresh and convincing tangible evidence? Nothing of the kind. The Acts of the Apostles gives us the reason for Paul's change of opinion. But the statement there made involves a miracle. Mr. Row claims Paul's sudden conversion to have been the result of a special supernatural intervention. If so, we object to this evidence entirely, because Mr. Row is thus trying to support the disputed truth of one miracle by the citation of another which is equally disputed. This latter miracle wants quite as much proving as the resurrection-story, and till Mr. Row has substantiated the truth of the account of Paul's conversion he has not the shadow of a right to introduce it as evidence for the resurrection of Christ. Add to the above the no less important fact that Paul nowhere claims to have seen Jesus in the flesh either before or after his death, and the evidence of Paul will be found to be utterly worthless in support of so stupendous an event as the resurrection of Jesus from the dead.

The whole of Mr. Row's reasoning as to the appearances of Christ to certain individuals is rendered worthless by a very remarkable omission on his part. That omission is this. In discussing the evidential value of these appearances, he neglects (curiously enough) to mention the significant fact that they were only made to *his own friends*. Nearly a dozen instances occur in which Jesus is alleged to have been seen by some one or other, but in every case they were his immediate friends. The only apparent exceptions were in Paul's case. But the alleged appearance in the first instance finds a complete refutation in the fact that Paul here was able to see just what no one else who journeyed with him could see! The other instance in which Paul saw Christ was in a *trance*. People who fall into trances, and see things that nobody else can see, in these days generally live very near Hanwell or Colney Hatch. Meanwhile, the fact remains that Christ apparently deliberately avoided showing himself to the Jews, and appeared only to his friends. At least, his friends are the only ones who ever pretend to have seen him after his resurrection. The logical conclusion seems clear. Perhaps Christ did not want his enemies to be convinced of the reality of his resurrection, or why did he avoid them so studiously as to give them an excuse for their unbelief?

We should certainly be glad to be informed by Mr. Row as to what he means by his assertion, that Paul's letters amply satisfy "the strictest rules laid down by the late Sir G. C. Lewis in his great work on the credibility of early Roman history" (p. 14). Does he intend to assert that that eminent scholar lays down criteria by which miraculous events can be proved historically? If so, we must ask him to point them out. And if he does not mean to say that Lewis gives such criteria, we should like to know what he means by his misleading allusion to that writer?

Mr. Row's reference to the letters of Cicero and their value as contemporaneous evidence is also very misleading. None of these letters are ever cited to prove the truth of miraculous events. Nor would they be received by Mr. Row if they were. Why, then, does he quote them as analogous to the letters of Paul, which are adduced in corroboration of a story alleged to be altogether miraculous? If the learned prebendary would not accept Cicero's letters as proof for miraculous stories about Cicero's Gods, how can he fairly expect us to receive Paul's letters as proof for an alleged miracle worked by his God?

In concluding this second notice, we cannot help observing that one of the plainest and best proved things in the present

pamphlet is, that its author evidently forgets the nature of the thing he is trying to demonstrate. The matter to be proved is miraculous; not an ordinary event in ancient history. The evidence adduced by Mr. Row may be very good proof for common-place history, but is out of all proportion when brought to establish the resurrection of a man from the dead. He ignores or forgets this very important distinction. It is true that in beginning his argument Mr. Row very justly remarks that in considering this question "we must not object that miracles are impossible." We don't. But we say they are very improbable. And we further say that Mr. Row has no right to assume, as he does throughout his pamphlet, that because miracles may, for argument's sake, be admitted possible, it therefore follows they are probable, or that they can be demonstrated by ordinary rules of historic criticism. His advice as to not carping at "minor details about miracles" is rather peculiar, and seems something like asking his reader to give up the whole case by opening his mouth, shutting his eyes, and waiting for what Mr. Row may send him!

J. E. G.

ERRATUM.—In No. 1 (p. 131) for "prebend" read "prebendary."

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### D A R W I N .

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ALL praise to him, who'er he be,  
Who dares to give his honest thought;  
Who dares to mingle with the free—  
Religious fetters set at nought.

Great Darwin, mightier than the rest,  
Dies, covered with undying fame;  
By future generations blest,  
Posterity shall laud his name.

He is not dead—his works remain;  
And men like him can never die.  
We have the products of his brain,  
Although his form may not be by.

If evolution's doctrines be  
Rightful or not, I will not ask;  
But if they are, I think that he  
Was evolution's noblest task.

England mourns not alone—the cry  
The wide Atlantic spreads across;  
America and Europe sigh—  
Civilisation mourns its loss.

A bold Freethinker, truly brave,  
With skilful brain and master-mind.  
I'd write these words upon his grave—  
"He lived to benefit mankind!"

A HUMBLE DISCIPLE.

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## FREETHOUGHT GLEANINGS.

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THE JEWS ORIGINALLY POLYTHEISTS.—At first the religion of Israel was polytheism. During the 8th century B.C., the great majority of the people acknowledged the existence of many gods, and, what is more, they worshipped them. And, we can add, that during the seventh century, and down to the beginning of the Babylonish exile (586 B.C.), this state of things remained unaltered. Jeremiah could say to his contemporaries, without fear of contradiction, "According to the number of thy cities are thy gods, O Judah." This polytheism of the mass of the people cannot be regarded as a subsequent innovation; on the contrary, everything is in favor of its originality. In the accounts of preceding centuries we never seek for it in vain. But—and this is decisive—the prophet's conception of Jahveh's being, and of his relation to Israel, is inexplicable, unless the god whom they now acknowledge to be the only one was at first one of many gods. The relation in which Jahveh stands to Israel is the same, as for instance, that of Chemosh to the Moabites. Jahveh would never have become Israel's special property as it were, and would never have come to dwell especially in Canaan, if he had been held from the very beginning to be the only true God.—*Professor Abraham Kuenen, D.D., "The Religion of Israel to the fall of the Jewish state," vol. i., pp. 223, 224.*

DEMONSTRATIVE EVIDENCE FOR DARWINISM.—An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If this is not scientific proof, there are no merely inductive conclusions which can be said to be proved. And the doctrine of evolution, at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies did at the time of its promulgation. Its logical basis is precisely of the same character—the coincidences of the observed facts with theoretical requirements.—*Prof. T. H. Huxley, "American Addresses," Lecture III., p. 90, 1877.*

DOUBT.—If I were a young man endowed with literary powers, and about to begin my career, I should adopt as the work of my life "The Diffusion of Doubt," for doubt dissipates superstition, and softens the rancor of religious life. Without doubt there can be no tolerance, and the history of tolerance is the history of doubt. The scepticism spread by Voltaire humanised the dogmas of the Roman Church; and we ourselves are passing through a silent, gradual, but momentous doubting revolution. What is it that has made the clergymen of all denominations in these later days so temperate in their views, so considerate for the opinions of others? It is doubt arising from discoveries in science, and from numberless works in which religious topics have been treated with freedom of spirit.—*W. Winwood Reade, "The Outcast," pp. 234, 235.*

ESTABLISHED RELIGION.—No power of government ought to be employed in the endeavor to establish any system or article of belief on the subject of religion.—*Jeremy Bentham, "Constitutional Code," chap. xiv.*

ISAIAH.—The existence of a tradition in the last three centuries before Christ as to the authorship of any book is (to those acquainted with the habits of thought of that age) of but little critical moment; the Sopherim, or students of Scripture, in those times were simply anxious for the authority of the Scriptures, not for the ascertainment of their precise historical origin. It was of the utmost importance to declare that (especially) Isaiah xl.—lxvi. was a prophetic work of the highest order; this was reason sufficient for ascribing them to the royal prophet Isaiah. When the view had once obtained currency, it would naturally become a tradition.—*Rev. T. K. Cheyne, Article "Isaiah," "Encyclopædia Britannica," p. 379, ninth edition.*

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## ACID DROPS.

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DR. MC CANN'S infidel-slayer is born. We have examined it, and it seems rickety and consumptive. We expect to hear of its decease before the dog-days. Even Christians will hardly feed on sawdust.

THE London *Evening News* is wroth with Mr. Gladstone for his having given a dinner party on the anniversary of Lord Beaconsfield's death. It forgets to add that the Earl of Carnarvon, the Duke of Rutland, Earl Percy, Lord John Manners, and other Tory nob, attended a public banquet in Leicester the very same evening. The *E. N.* is also suffering from religious rabies. It gravely declares that "the members of the Gladstone-Bradlaugh Government will have to answer for their criminal supineness in the next world, if they are so fortunate as to escape punishment in this." A theory like this adds a new terror to official life. Fallen statesmen are to be consigned to the Devil. Poor Dizzy must be pretty warm in that case.

THE same pious print had an obituary notice of "Professor Darwin." What was Darwin professor of? Perhaps the *E. N.* will kindly lighten our darkness.

By the way, it is worth noticing that although Darwin had an "honor" conferred upon him by the Prussian Government, he never received any mark of distinction from our noble Queen, whose attention seems completely occupied by the Bartle Freres and similar scourges of mankind.

THIN-SKINNED Bismarck has prohibited the circulation of the *Vienna Figaro* for two years in any part of Germany, for having dared to laugh at him. Poor Bismarck! And poor Germany!

YOUNG REDMOND, who wanted the Home Secretary to suppress the *Freethinker*, got suppressed himself the other night. He was expelled from a sitting of the House for using unparliamentary language and insulting the Speaker. Some of these Irish members are a queer set. Judging by their votes against Mr. Bradlaugh, we are inclined to think that if Ireland were just handed over to them for a few months, the worst Fenians would begin to call out for the return of the—Saxon.

JOHN JACKSON, minister of the Gospel Band Chapel, Nottingham, has at last been sentenced to two years' imprisonment with hard labor. Mr. Justice Stephen remarked that "he had never heard of a more infamous wretch." His crime was abusing young girls, whom he drugged or "mesmerised," and praying with them after committing the offence.

THE *Sydney Bulletin* says: It was a Coonamble man who refused to put yeast in his bread on Saturday night for fear it would work on Sunday, and his example has spread so much that the whole of the inhabitants have now risen *en masse* to protest against the sacrilegious practices of running the mails on Sunday, and of allowing hens to lay on the lovely Sawbath morn. Up Dubbo way, however, the population are chiefly heathens, as the mails have arrived on Sundays there for years, and yet the earth never gaped to swallow a single driver. This requires explanation.

FROM the diary of a peripatetic parson just returned from Jimboomberong:—"Converts nine aboriginals. Expenditure in the good work: Personal, £15; material, four bottles rum and three pounds tobacco." "Pull for the shore, sailah!"

With rum and tobacco I went,  
And the blacks they came singing to meet me.  
Sans tobacco and rum I was sent,  
And the blacks came out singing—to eat me.

THE Archbishop of York has been lecturing on religious education. He said "depend upon it, the Church of England was doing battle now, not with different forms of dissent, and the like, around it. They were rather drawn to these different forms on account of the great common ground that they occupied with them. The battle now was a much more grave one, and it was for the existence of Christianity itself. If they had a difficulty in reading the signs of the times in their own country from standing too near them, look at what was going on in France at that moment. There was a deadly war between what was called by the Secularists Clericalism and Secularism, in the whole of the State, in every department." To those who remember how the Church of England parsons used to be at daggers drawn with the Dissenters, the conciliatory spirit now evinced in face of the common enemy is very suggestive.

THERE is a worse danger in store from the Channel Tunnel than the possibility of England being invaded by an enemy. At least, so says the Baptist *Freeman*, "There is a more serious objection. Should this tunnel bring Paris within a few hours' easy ride we fear that it will become a source of considerable temptation. Persons will be able after business hours on Saturday to go and return in time for business on Monday. We dread the contagion of a Parisian Sunday." This new argument against the tunnel is a perfect "settler." It is almost as good in its way as that of the gentleman who addressing a meeting, pathetically invoked his hearers to preserve the old churches, as their utility in enabling thrown-out sportsmen to discover their whereabouts was undeniable.

THE Rev. Matthew Lelievre, a French Protestant minister, has just published a jeremiad on "The Revival of Atheism." It is really amusing to notice how the clericals, directly Freethought begins to hold up its head, how out that they are going to be persecuted.

THE evangelical party of the French Protestants has, by having the whole church under one council, long excluded the rationalists from any share in the direction of affairs. The Government, by dividing the Reformed Church into eight parishes, each with separate council, has given a chance of representation to the latitudinarians. Whereupon the Evangelicals cry out that an Atheistic Government is destroying their religion.

THE Rev. J. P. Hopps, of Leicester, writes to the *Inquirer*, on the Resurrection. He says: "When people believed that after death the dead lay in their graves till 'the judgment day,' and then 'arose,' the uprising of the body of Jesus had some kind of symbolical meaning in it, as what the old preachers called a 'pledge' of our ultimate uprising. But it was always cold comfort; for the rising of the body of a dead man or a dead god three days after its interment is a very thin pledge of my resurrection some thousands of years to come. Now all that is altered. People who really believe anything at all about life beyond the grave, believe that there is no such thing as death: believe, therefore that Jesus never died, though his body was done to death; and that all who 'die' pass on, out of the body, into the higher life. What became of the body of Jesus then, is a matter of no consequence."

ACCORDING to the *New York Independent*, the New American Episcopal Church, which is now being built in Paris, engages the labors of carpenters and masons on Sunday as well as on the other days of the week.

THE *Church Review* contains a virulent attack on the Rev. J. Stewart Headlam, on account of his lecture on "The Church and Secularism." The Rev. Hughes Ryves Baker takes Mr. Headlam to task for "consorting with Atheists," and quotes for his edification and guidance the beautiful words of the apostle of love: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John, 10, 11). We heartily wish that the Bakers of the Church could have their way, and turn the Headlams out of it. Our task of pulling the rotten thing to pieces would be so much the easier.

A NEW prophet has arisen at Ashton-under-Lyne, having a partiality for almost as scant a costume as that affected by prophets of a warmer clime. He started preaching attired simply in his shirt and drawers, and declared his mission of saving others. When some asked what they must do to be saved, he replied, "Strip yourself same as me." Exception was taken to this, but he would not save people on any other terms.

He was arrested, but could not be induced to accept any other garment. Any attempt to put anything on led to the most violent resistance, and he had to be taken to the workhouse in his prophetic garb.

WE wish the Liverpool Freethinkers would give a little more effective support to the local branch of the N. S. S. It is not sufficient to attend lectures now and then. More members are needed; and if the scattered Freethinkers of Liverpool would only unite, they might soon have a good club, and become a real power in the city.

THE Liverpool *City News* was greatly horrified at the title of Mr. Foote's evening lecture last Sunday, which attracted a large audience. "God in a Box" was too much for the editor's nerves, and he wanted to know whether there was not some local bye-law that could be enforced to stop such an outrage on public morality. The poor editor made a mistake. Mr. Foote did not put God in a box; it is the Bible which does that. "Infidelity" is not to be answered by the constable, and public morality will never suffer from the exposure of superstition.

THE Tory *Morning Post* twits Mr. Gladstone with being a "Friend of Atheists," simply because he objected to the law being violated in order to injure Mr. Bradlaugh. According to this noble view of things, if a man were assaulted in the streets, anyone who went to his rescue would be an "infidel" if he turned out to be an Atheist. There is no meanness to which the Tory press will not descend for the purpose of assailing Mr. Gladstone.

FATHER O'HARE, of Cardiff, has created some excitement by pronouncing the "Curse of God" outside the houses of two families of unrepentant sinners. We expect it will have as much effect as the famous curse against the jackdaw of Rheims.

MR. FRESHFIELD, who first introduced the *Freethinker* to the House of Commons, is still strenuously promoting the good old cause of corruption. He thinks it a proper thing to spend the trust money of City Charities in guttling and guzzling; at least, he declined, before the Select Committee, to admit that it was at all improper. Freshfield and Redmond are a worthy pair.

THE *Standard* says that "a man who is a Freethinker in consequence of speculative thought is a man that one can take off one's hat to," but a man like this is to be carefully distinguished from Mr. Bradlaugh's Northampton supporters, who regard Christianity "as a check on swinish enjoyments." There are fellows on the staff of the *Standard* who are pigs in comparison with men like Alderman Gurney and Councillor Adams. They know something about swine in Shoe Lane.

THE *Standard* knows very well that the majority of Mr. Bradlaugh's supporters in the notable shoe-borough are Nonconformists; and what it really means is that Freethought is respectable in the upper circles of society, but disreputable in the lower circles. The Duke of Somerset is none the worse for being a sceptic, but a sceptical cobbler is a monster of iniquity.

How these Christians love each other! The vicar, curate, churchwardens and organist of the Holy Trinity Church, Liverpool, have been having an edifying little squabble in their vestry meeting over their hymns. The row commenced over the singing of a verse, "Jesus, son of Mary, hear." To this the vicar objected. The churchwarden said he could see nothing wrong in the verse: "As a Protestant boy he was always taught to believe that our Savior was born of the Virgin Mary; and if there was anything wrong about the Virgin Mary, it was quite time it was put right." The curate called the vicar a coward; and the vicar called the curate everything but his proper cognomen. And so the wrangle went on. This Christian Church, however, is only showing the same spectacle exhibited by the entire Christian world, the spectacle of a Church pretending to divine truth and guidance, yet divided against itself.

LORD DARTMOUTH has been entertaining a number of Conservative friends at his family seat. In proposing the various toasts his lordship was extremely loquacious. Of course "the Royal family" was drunk with much enthusiasm. Lord Dartmouth sang the praises of its various members, and especially noted Prince Leopold as a hard worker, as he was "actually going to preside over a public meeting only twelve days before his marriage." We are lost in amazement at such extraordinary vigor. That man must indeed be a Hercules who requires only twelve days to recover from the fatigue of presiding at a public meeting.

His lordship then toasted the Church of England as a fine old Conservative institution. In the course of a rather bibulous speech, he complained of the Church being "harrassed and hampered in the education of children," and affirmed that the clergy ought to do as they like in Board Schools. Lord Dartmouth is surely facetious. His complaint about the poor clergy reminds us of the collier who brought an action against a neighbor for kicking his bull-dog after the animal had bitten half a pound out of the man's calf.

## SPECIAL NOTICE.

MR. FOOTE lectures twice to-day (Sunday, April 30th) at the Hall of Science, Old Street, London, E.C. Morning, at 11, "The Land and the Lords;" evening, at 7, "Saint John's Nightmare." Wednesday, May 3rd, Tunbridge Wells, on "Comic Aspects of the Bible."

## MR. FOOTE'S ENGAGEMENTS.

May 7th, Portsmouth; 10th, St. James's Hall Demonstration; 14th, Plymouth; 21st, Leigh; 28th, N. S. S. Conference.

June 4th, Glasgow; 11th, morning Midland Arches, evening Claremont Hall, London; 18th, morning Clerkenwell Green, evening Claremont Hall; 25th, morning, Gibraltar Walk, afternoon, Victoria Park, London.

July 2nd, Manchester.

August 6th, Burnley.

October 15th, Halifax.

## 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.

T. COLLIER.—The texts you cite, 1 Tim. iii., 2 and 12, show what we alleged, viz., that only bishops and deacons were forbidden to have more than one wife. If the practice of polygamy was generally abolished in the Church at that time, there would have been no necessity for specifying that bishops and deacons must restrain themselves to one wife.

S. EPTON.—Thanks for cutting.

C. B. B.—Thanks. We shall be glad to see you at Plymouth.

A. JAMESON.—The statement has been contradicted in the American journals.

W. F. has written some clever verses on the Bradlaugh Question, printed copies of which may be obtained from the Plymouth Secular Society.

C. C. CARDOCK.—We are much obliged to you for cuttings, and shall be glad to see more from the same source.

ALFRED COX.—Many thanks.

ROBIN R.—The tale you send, from the *Family Friend*, of a diver who was "saved" by finding a gospel tract clasped in an oyster is worthy of the invention of a gospel tract writer. Possibly it is as true as the gospels themselves.

W. HUNT.—"I am all that hath been, is, and shall be; and my veil no mortal hath uncovered"—was, according to Plutarch ("De Isid. et Osirid," c. 9), the inscription on the temple of Isis at Sais.

JESS.—We are always glad of cuttings from the provincial press.

E. KENNETT.—M. Chabas, a French Egyptologist of religious tendencies, has written a book to prove that the Hebrews are referred to in an inscription narrating the employment of the Ape-ru in certain large works; but the best authorities consider the matter a doubtful one. (2.) The abstention by Jews of the use of fire on their Sabbath doubtless refers back to a time when fire was looked on as sacred.

J. SULLIVAN.—By a decretal of Pope Alexander IV. all lay persons are prohibited from discussing matters of faith under pain of excommunication.

FERRYMAN.—Unfortunately all newsagents do not take such just notions of their duty to their customers as your friend. Freethinkers should patronise those only who have such courage.

E. H.—The tracts will be ready in a few weeks, and we shall be glad of your assistance in spreading them.

E. TEESDALE.—We are glad to observe a Freethought tendency in the *Hull Bellman*. Dr. Aveling must not overwork himself.

AN OLD SOUTHWELLITE.—With the exception of the first three names on the leaflet, not one can be truly described as an "infidel leader." We know all the cases, and may some day examine the matter in detail. The character you give of Southwell, as always gentlemanly in debate with a generous opponent, but bitterly sarcastic to the offensive and illiberal, coincides with what we have heard from other sources. Have you any particulars of his career in Australia?

ENQUIRER.—Strauss is the more solid, Renan the more readable. Your commendation of J. E. G.'s paper on the Resurrection is well deserved.

D. OPPENHEIM.—Always glad to hear from you. Thanks.

## SUGAR PLUMS.

A SURPRISING difference might be observed by anyone who would take the trouble to compare the early press notices of "The Origin of Species" with the remarks upon the doctrine of that book made since the lamented death of its great author.

THE *Saturday Review* says: "The idea with which the name of Mr. Darwin is associated is made probable, not only because he made it probable, but because all scientific investigation makes it probable."

THE *Spectator* laments that "Mr. Darwin had no place in his theory of the universe for a special Providence or for individual

relations between man and god," and says: "No man in our century has changed so vitally the scientific beliefs of our day; and not the scientific beliefs only, but, whether rightly or wrongly—we should ourselves say more wrongly than rightly—those deeper beliefs which must always be more or less affected by the scientific hypothesis most closely connected with them." And in a criticism on Dr. Asa Gray's "Natural Science and Evolution," it says: "Still we have to confront the unquestionable fact that almost every thinker of eminence who has accepted Darwinism has rejected Christianity and even Theism; and that the new science has, beyond all doubt, given a strong stimulus to the dominant materialism."

THE *Times* observes: "The time has gone by when it was conceived possible to extinguish a scientific hypothesis by authority. Moreover, in little more than twenty years, that which is called the Darwinian hypothesis has established itself as, practically speaking, one of the accepted generalisations of science. It is not too much to say that there is no man of real scientific eminence in Europe or America who does not now hold to it in the main."

THE *Daily Telegraph* says that Mr. Darwin has left "a legacy of ideas which must broaden and brighten like the light of a rising sun, until every science and every society takes from them new and happier colors," and declares that this century will be named after him as the "Age of Darwinism."

BIGOTTED old Dr. Begg, of the Free Kirk, has been preaching upon his ancient theme, the connexion between immorality and Sabbath-breaking. A striking confirmation comes in the Parliamentary return just made on Sunday drunkenness. Birmingham, the only city where the public museums and libraries are open on the Sunday, has the lowest number of convictions for drunkenness of any city in the returns—439 for the year. Liverpool, with only a slightly larger population, has 2,915 convictions, and Manchester, 2,572. Major Bond, the Chief Constable of Birmingham, has given his testimony to the beneficial effect of opening the places of instruction and recreation on Sunday.

WE are happy to notice that our east-end friends have again provided Victoria Park with a Sunday band. We are pleased to notice the names of the Lord Mayor and the Rev. J. Kay Shuttleworth among the list of subscribers.

THE Rev. Henry Dawson, the retiring president of the Baptist Union, stated last Monday that "the spirit of unbelief had been widely prevalent, and arrogant and boastful; and there was a great gulf between the working classes and the Church of God." We are glad to hear this admission. As for "arrogance," we opine that the other side could give us long odds. These Christians think it impudence to differ from them.

WE had the pleasure, on Tuesday morning, of hearing Dr. Kuenen, professor of theology in the University of Leyden, and author of the "Religion of Israel," give the first of the Hibbert Lectures for 1882, on the subject of National and Universal Religions. This introductory lecture dealt with Islam. He pointed out how largely the Moslem faith depended upon its personal founder, Mahomet, yet how not only had Mahomet retained the black-stone, but the adoration of saints remained in Islam in spite of his teaching and a weighty testimony of the human as against the supernatural element. He declared that the Moslem theology will bear comparison with the Christian theology either for accuracy or acumen. The succeeding lectures will deal with Professor Kuenen's our special domain "the Religion of Israel and the Origin of Christianity."

AN extraordinary Republican demonstration took place in the Danish Parliament on the 18th inst. Jans Busk, a member of the left, declared, in the course of the debate on the Budget, that the movement in favor of a republic was daily gaining ground among the people, and that "if the King were driven from the country to-morrow" not one in a thousand would move a finger to restore him. The majority, he added, among loud cheers from the left, are heartily tired of royalty. The president of the Chamber protested against the name of the King being brought into the debate; but in the division which followed the left beat the Government by a majority of 67 to 25.

## ADDITIONAL SIGNS AND WONDERS.

ONCE on a time, "in the beginning," or later, a big, dreadful bird in Greenland, or elsewhere, devoured a boy. His sister struck the bird with her magic boot and killed it. Boots and ramshorns full of the holy ghost can do almost anything; so don't be sceptical. She found in the stomach of the bird a number of seal-bones and her brother's mixed up with them. These she singled out and carried with her; on the way home she felt them move, and when she laid down her burden near their home, her brother rose up, none the worse for the processes he had gone through!

Remember Ezekiel's valley of dry bones, and Lazarus of Bethany.

Tungnerdluk's child was stolen and carried away by foreigners. He went after and recovered it. But when it got home it became sick, and a wise man, full of faith and the holy ghost, told the father that the child's body was come home but its spirit had been left with his kidnappers. The prophet conjured up spirits to instruct him. Then an *angakok* or priest flew away, in spirit, and brought back the spirit of the child. Believe it? Why not?

Kevitsina left his companions and went for a stroll. As he approached a rock it opened, and he entered the cleft. There were some spirit sort of people inside, who smashed his boat and even cut off his nose. He resorted to magic or prayer, and one of his guardian angels quickly appeared. He was soon released; and coming to his boat he merely breathed on it, and, lo! it was all right again. On his way back to his own world he heard a curious noise overhead, and looking up saw his nose coming whirling along through the air. The lost member soon adjusted itself in its old place, but was ever after a little awry.

Here is a tale that may serve as a solemn warning to unbelievers generally. Some poor Eskimo having been drowned, a good prophet restored two of them to life again, and he sent them home in a boat, which was to be returned to himself immediately, and further, no one was to look inside of it while it was at the home of the two resurrections. A vile unbeliever, an infidel, an Atheist, I fear, a fellow that would have looked into the bottomless pit, or peered into Satan's soup-tureen, or looked on while the holy ghost was shaving, of a Sunday morning—this irreverent fellow, this enemy of all saints and angels, *would* look into the boat, spite of the most solemn warnings; but he never looked again—not in this world, I mean. He was frightened to death, as those 50,000 were who would look into Jehovah's patent travelling trunk!

Kanak fled from mankind, was lifted off the ground, and followed the path of the dead. He lost his senses for a time, and on recovering them found himself in front of the house where the owner of the moon lived. The moon-man breathed on him to ease the pain that racked his limbs, and said, "By the way thou camest no man ever returned; this is the way thou must take." Upon which he opened a door, and pointed to a hole in the floor, through which he could see all the surface of the earth and all the dwelling-places of men. This must be the same place where Jesus stood with the Devil whence he saw all the kingdoms of the world in a moment of time. And just as Jesus returned to earth intact, so did Kanak.

The Eskimo religion *must* be the right one, or else no miracles would accompany it; and these miracles *must* be real, because the religion they accompany is the correct one. They think that men and animals both have souls, of the same shape as their bodies. The human soul may be hurt and even destroyed; but it may be fitted together again and repaired.

Among the Eskimo, as amongst the Bible writers, the earth and sea rest upon pillars, and cover an underworld. Above the earth is a solid vault, and some fishermen have even been so far as to see where the sky slopes down to the earth, and have reached it with their paddles. After death the souls of the blessed go below, and the less fortunate above, where they suffer famine and cold.

They say the first man rose from the earth, and his name was Kallak. He created the first woman out of a tuft of a sod.

The priests had great power amongst the Eskimo formerly, and were civil rulers as well as spiritual, for their craft covered the whole of life. They could take out the entrails of a man, repair his soul, and replace them. But I do not think they could turn bread into Jesus, or purify a soul by baptism, as Ritualists and others can. They often performed their spiritual duties, just as our spiritualists do now—in dark rooms, with hands tied, etc.

They educated their children without corporal punishment, but told them of ghosts and spirits to frighten them, as grown-up babies in Europe are still frightened by gods and devils. When will our indigenous babies get old enough to understand that gods and ghosts are but scarecrows, perfectly harmless to unbelievers?

The priests amongst the Eskimo seem in many respects, though not in all, to have had functions similar to those in Europe. They gave instruction and counsel as to abstinence, mode of life, travel, hunting, etc., as far as these

were supposed to be under supernatural influences. They procured good weather when they were able, as our reverend magicians do. When a person of renown was dying, the priest attended and chanted the glories of the life to come, accompanying the song with a drum. When a priest himself died, nature showed her sympathy by sundry phenomena. He had much greater difficulty to get loose from the body; and, after being dead five days, he was pretty sure to appear as a ghost.

In point of faith, the Eskimo appear to have been pretty near perfection—Jesus would not have found fault with them in this respect. They were like little children, and the reader is aware that "of such is the kingdom of heaven." And yet, though the Eskimo had more faith than Europeans, the latter sent missionaries to convert them! They had too much religion by ninety-nine hundredths before, and Europeans carried them more still! Ah! ah! Don't you see? Europeans could get but few to practise their Christian religion at home, and so they shipped it off to foreign lands.

And this must not be forgotten, viz., before Christianity superseded the old religion amongst the Eskimo, miracles were common as seals and blubber; and there has never been so much as one since. God wrought signs and wonders in support of the ancient faith; he works none to advance Christianity! What is the inference? This: God loved the old religion, as he did Jacob, he hates the Christian, as he did Esau. Nobody now walks on the water, or is raised from the dead, or is "transfigured," either in Eskimo-land or Palestine. Signs and wonders are dead. Nay! There are hundreds of signs that religion is dead or fast dying; and the greatest wonder now remaining is that people of the least common-sense do not repudiate it altogether.

In morals the Eskimo have always been very much like the rest of the world; though I do not think they ever destroyed witches and heretics, or robbed their neighbors for opinions' sake. Nor did they ever perpetrate the hypocrisy of pretending to love their neighbors as themselves. I fancy they must have been worse since the Bible has been amongst them—if not the Book is not bearing its genuine fruits there.

J. SYMES.

#### IN MEMORIAM.

#### CHARLES ROBERT DARWIN.

THE foremost scientific man of the time is dead. At the age of 73 his honorable and useful life has closed. In one sense the life of Charles Darwin is not eventful. He was born February 12th, 1809, at Shrewsbury, educated at its Grammar School, and subsequently at Edinburgh and Cambridge. He voyaged round the world as naturalist to the "Beagle," and returned to his country home to settle down to a life of scientific labor. But if we regard the nature, the extent, and the results of that labor, the life is sufficiently eventful. And all these are the more astonishing when we bear in mind that the constant seasickness during the "Beagle's" voyage was succeeded by a lasting delicacy of health.

Fortunately for Charles Darwin and for the world he had means that obviated the necessity of his working for his actual livelihood, and thus he was free from those anxieties and cares that might have hampered, though they could not have overwhelmed, his genius.

"His life was gentle." Even his bitterest foes, self-created, not of his making, have been constrained to admit his courtesy, modesty, forbearance. From the long list of his writings no quotation can be given of harshness or even of reproach, and this despite the opprobrium that was heaped upon him, the hatred and spitefulness by which he was assailed. This gentleness was written in his face. On the day when I first met him and spoke to him in his own home, nothing struck me with greater force than the kindness, almost tender, that looked out of his eyes.

Of his work, it may be said that he stood alone in his experiments and in his generalisations. Not only has he no rival in the number of his investigations. He had, until others followed in his footsteps, none in the nature of those investigations. He first really watched life. He first introduced in countless ways modifications or actually new conditions of, the environment of the living beings he studied, and systematically recorded his results. Take, as illustration, his experiments on the movements of plants or on the worms.

Not only has he no rival in the number of his generalisations. The width and depth of those generalisations are as those of no other man. He has shown us that plants are not limited, as to their food, to the mineral kingdom. In his "Insectivorous Plants" he gave us experimental proof of the large generalisation that the old distinction between vegetables and animals, based on the supposed difference between their food, would no longer hold. He, not unaided by two German workers in the same field, demonstrated that self-fertilisation is very rare in plants, and cross-fertilisation is the more general. Until his time botanists had believed that the ovule of every flower was ripened into seed by the aid of the pollen-grains of the same flower. But he proved that, as a rule, the ovule of a given flower was fertilised by pollen from another flower of the same kind, borne by wind or by insect from one blossom to the other. In showing that "every part of every plant moved" he did away with another of the supposed distinctions between the two great groups of living things, whose highest forms are so widely asunder, whose lowest are almost identical. But beyond all these in his two great generalisations of Sexual Selection and of Natural Selection he furnished the world with two truths, the discovery of one of which, at least, may be ranked as an intellectual achievement ranking with the discovery of gravitation.

I quote from my "Students' Darwin," in which the life-work of Darwin is described and analysed, two passages that bear respectively upon these two great truths:—

"The general principle of Sexual Selection is as follows. That individuals of one sex of certain species of animals, generally the male sex, have varied in external characters; that the females have, for some reason or another, selected these individuals that have thus varied, and have rejected their fellows who continued in the ordinary road; that this variation of the selected males, in consequence of their producing all the offspring, or more offspring than the non-selected ones, has been transmitted and intensified; that this process, being repeated generation after generation, has led from the first slight variation up to permanent characteristics of the male animal. So that Sexual Selection will imply the choice by the females of particular males possessing particular qualities, and the consequent increase of those particular qualities until they are marked and persistent."

"If any variation in any individual plant or animal is of such a nature that its possessor will be better fitted for life-work, that possessor will have an advantage over its fellows, will stand a better chance than they of surviving, will transmit its variation to its offspring, possibly in intensified form. The offspring, even better fitted than their parent for life, triumph yet more completely over their fellows. Thus is the original slight variation strengthened until, after a long time, forms result so differing from the first individual that presented the variation, that the biologist is constrained to regard them as belonging to a species other than that comprising the original plant or animal."

If we make attempt to select out of his many teachings the most general one it will probably be that which tells us that Nature works more frequently by slow degrees than by cataclysms. Before his time the history of the past had been written in a series of catastrophes. He has demonstrated that the greatest effects result from the constant working of forces often infinitesimally minute.

Finally, his labors, more than those of any other, have taught us that Nature is our all-in-all. This he has done unconsciously to a large extent. But there is, in his innumerable experiments and in his voluminous writings, abundantly no evidence of the "supreme mind," that the men who cling to this last shred of orthodoxy still invent as behind all phenomena. E. B. AVELING, D.Sc.

PROVIDENCE.—Men are taught to believe in an overruling providence; they look for evidence of it, and they find that, so far as human power extends over nature there are traces of a moral government; but that it is such a government as man himself establishes for the protection of society, and nothing more. To what we call good and evil nature, as such, is indifferent, and nature submits to man's control, not as he is just or unjust, believing or sceptical, but as he understands the law by which the operations of nature are directed. The piety of the captain does not save his ship from the reefs. He depends on his knowledge of navigation. Prayer does not avert the pestilence; but an understanding of the conditions of health. The lightning strikes the church, but spares the gambling-house provided with a conducting rod. Disease and misfortune, or the mighty visitations of the earthquake, the famine, the inundation, make no distinction between the deserving and the base.—J. A. Froude, "Short Studies on Great Subjects," vol. iii., p. 345.

## A REMARKABLE FUNERAL SERMON.

A CORRESPONDENT sends the following as part of a funeral sermon preached by Sam Quaco, a black clergyman, native of Jamaica: "A man dat born ob a woman hab long time to lib. He trouble ebery day too much, he grow up like a plantin, he cut down like a banana. Pose de man do good, he get good; pose de man do bad, he get bad. Pose he do good, he go to a place call him Gholio, where Goramity tan upon a top, and Debble on de bottom; pose he do bad, he go to a place call him hell, where he mot burn like a pepper-cod. He call for drink a wara; nobody give a drop a wara to cool him damn tongue. Tan, breren, you know one man dey call he Samson; he kill twenty thousand Filleestans wid de jawbone jackmorass. Tan you know tora man call him Jonas, he swallow whale; he mug gin hell of fellow for fish. So breren, Goramity bless you all. Amen."

## PROFANE JOKES.

A LITTLE girl says she wants to go to heaven because they keep preserves there. On being cross-questioned she took down her Catechism and read, "Why ought the saints to love God? Answer: Because he makes preserves and keeps them."

THE following conversation took place at a street door the other Sunday afternoon:—Tract Distributor: "I've brought another tract, ma'am; will you give me back the one I left last week, please?" Landlady: "I'm very sorry, indeed, but I can't find it anywhere." Tract Distributor (who had been served like it before): "Confound it; it's perfectly sickening; I'm d—d if I leave any more!"

SOME street arabs had amused themselves by making a large mud church, with chancel and almost everything complete. A clergyman who had been watching the urchins, said: "You have done that very well, my lads; but where's the parson?" "We can't get enough mud to make him, sir," replied an intelligent-looking youngster.

THE Bible says that Esau was a hairy-man. This must be a mistake; it evidently means dairyman, because we afterwards read that he sold his birthright. Well, he would have been a fool if he'd sold it wrong.

THE ONLY BEGOTTEN SON.—Holy Joe, paying his weekly visit to a factory at Chelsea, went up to a Jew workman, whom he had previously tried to convert to Christianity, and said: "Now, my good friend, will you believe in the only begotten son?" "Vot, no more kids yet?" replied the Jew.

A LITTLE girl asked her Sunday-school teacher why in one part of the Bible it says Noah came out of the ark first, and in another part it says he came forth?

THERE is no reason to suppose that Pharaoh was a drunkard just because he had a "pot-o'-four" (Potiphar). He had been plagued with "hail," and no doubt he wanted a change.

THE worthy minister of a Deeside parish, soon after the decease of a female parishioner who had left some money, visited the bereaved household for catechetical purposes, and the recent sad event naturally formed the subject of several questions. Addressing himself to one of the boys, a grandson of the deceased, he put one or two queries bearing on life and death, and skilfully, as he thought, leading up to the resurrection, asked, "And what comes after death?" "Oh," said the observant youth, "jist rivin' an' tearin' ane anither aboot the siller."

THE cloak of religion is to be known sometimes by the *fine nap* it has during sermon time.

MR. MUDDLETEXT is a strict Nonconformist. He says the Episcopalians have too many collections for him. He took up a "Church Service," and found it said "collect" on almost every page.

A LATE well-known but particularly absent-minded Dean of Wells was, one Sunday morning crossing from the deanery to the Cathedral, when he heard a woman bawling lustily, "Mackerel alive, alive, O!" The Dean passed quietly on his way, and shortly after taking his place in the pulpit, began reading, "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive, alive, O!" shouting the last words in precisely the same tone in which the woman had cried the mackerel. As perfectly unconscious of what he had done as he was of the grins on the faces of some, and the frowns on the faces of others of his congregation, the Dean pursued the even tenor of his way to the conclusion of the service.

## MR. SYMES'S ENGAGEMENTS.

April 30, Baskerville Hall, Birmingham. May 7, morning, Mile End Waste; afternoon, Victoria Park; evening, Hall of Science, London; 10, Demonstration Trafalgar Square and St. James's Hall; 20 and 22, Middlesboro'; 21, Stockton-on-Tees; 28, N. S. Conference. June 4, Liverpool; 25, Claremont Hall.—All applications to be sent to Mr. JOSEPH SYMES, 142, Hagley Road, Birmingham.

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