

THE FREETHINKER.

EDITED BY G. W. FOOTE.

VOL. II.—No. 23.]

JUNE 4, 1882.

[PRICE ONE PENNY.]

"COMIC BIBLE SKETCHES.—XXIX.



And it came to pass after these things, that God did tempt Abraham . . . And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering. . . .—Genesis xxii., 1, 2.

GOING TO HELL.

EDITING a Freethought paper is a dreadful business. It brings one into contact with many half-baked people who have little patent recipes for hastening the millennium; with ambitious versifiers who think it a disgrace to journalism that their productions are not instantly inserted; with discontented ladies and gentlemen who fancy that a heterodox paper is the proper vehicle for every species of complaint; and with a multitude of other bores too numerous to mention and too various to classify. But the worst of all are the anonymous bores, who send their insults, advice, or warnings through the post for the benefit of the Queen's revenue. We generally pitch their puerile missives into the waste-paper basket; but occasionally we find one diverting enough to be introduced to our readers. A few days ago we received the following lugubrious epistle, ostensibly from a parson in Worcestershire, as the envelope bore the postmark of Tything.

"The fool hath said in his heart there is no God"—I have seen one of your blasphemous papers; and I say solemnly, as a clergyman of the Church of England, that I believe you are doing the work of the Devil, and are on the road to hell, and will spend eternity with the Devil, unless God, in his mercy, lead you, by the Holy Spirit, to repentance. Nothing is impossible with him. A Dean in the Church of England says, "Be wise, and laugh not through a speck of time, and then wail through an immeasurable eternity." Except you change your views you will most certainly hear Christ say, at the Judgment Day, "Depart ye cursed into everlasting fire prepared for the Devil and his angels." (Matt. xxv.)

[No. 44.]

This is a tolerably warm, though not very elegant effusion, and it is really a pity that so grave a counsellor should conceal his name; for if it should lead to our conversion, we shall not know whom to thank for having turned us out of the primrose path to the everlasting bonfire. Our mentor assures us that with God nothing is impossible. We are sorry to learn this; for we must conclude that he does not take sufficient trouble with parsons to endow them with the courage of their convictions, or to make them observe the common decencies of epistolary intercourse.

This anonymous parson, who acts like an Irish "Moonlighter," and masks his identity while venting his spleen, presumes to anticipate the Day of Judgment, and tells exactly what Jesus Christ will say to us on that occasion. We are obliged to him for the information, but we wonder how he obtained it. The twenty-fifth of Matthew, to which he refers us, contains not a word about unbelievers. It simply states that certain persons, who have treated the Son of Man very shabbily in his distress, shall be sent to keep company with Old Nick and his imps. Now, we have never shown the Son of Man any incivility, much less any inhumanity, and we therefore repudiate this odious insinuation. Whenever Jesus Christ sends us a message that he is sick, we will pay him a visit; if he is hungry, we will find him a dinner; if he is thirsty, we will stand whatever he likes to drink; if he is naked, we will hunt him up a clean shirt and an old suit; and if he is in prison, we will, according as he is innocent or guilty, try to procure his release, or leave him to serve out his term. We should be much surprised if any parson in the three kingdoms would do any more. Some of them, we believe, would see him condemned (new version) before they would lift a finger or spend sixpence to help him.

We are charged with doing the work of the Devil. This is indeed news. We never knew the Devil required any assistance. He was always very active and enterprising, and quite able to manage his own business. And although his rival, Jehovah, is so dotingly senile as to yield up everything to his mistress and her son, no one has ever whispered the least hint of the Devil's decline into the same abject position. But if his Satanic Majesty needed our aid we should not be loth to give it, for after carefully reading the Bible many times from beginning to end, we have come to the conclusion that he is about the only gentleman in it.

We are "on the road to hell." Well, if we must go somewhere, that is just the place we should choose. The temperature is high, and it would no doubt at first be incommodious. But, as old Sir Thomas Browne says, afflictions induce callosities, and in time we should get used to anything. When once we grew accustomed to the heat, how thankful we should be at having escaped the dreary insipidity of heaven, with its perpetual psalms, its dolorous trumpets, its gruesome elders, and its elderly beasts! How thankful at having missed an eternity with Abraham, Isaac, Jacob, David, and all the many blackguards and scoundrels of the Bible! How thankful at having joined for ever the society of Rabelais, Bruno, Spinoza, Voltaire, Thomas Paine, John Stuart Mill, and all the great poets, sages and wits, who possess so much of that carnal wisdom which is at enmity with the pious folly of babes and sucklings!

On the whole, we think it best to keep on our present course. Let the bigots rave and the parsons wail. They are deeply interested in the doctrine of heaven and hell beyond the grave. We believe in heaven and hell on this side of it; a hell of ignorance, crime, and misery; a heaven of wisdom, virtue, and happiness. Our duty is to promote the one and combat the other. If there be a just God, the fulfilment of that duty will suffice; if God be unjust, all honest men will be in the same boat, and have the courage to despise and defy him.

G. W. FOOTE.



THE EDINBURGH CONFERENCE.

THE Annual Conference of the National Secular Society, held last Sunday, in Edinburgh, was on the whole a great success. For many branches in the South of England the distance was prohibitive. It was almost out of the question that Plymouth, Bristol, and Portsmouth, for instance, should send delegates so many hundreds of miles. Southampton, however, plucked up courage enough to be represented. A very large contingent came from London; including Mr. Bradlaugh and his daughters, Mrs. Besant, Mr. G. W. Foote, Mr. J. M. Wheeler, Mr. W. J. Ramsey, Mr. R. O. Smith, Mr. T. Smith, Mr. J. Hilditch, Mr. G. Standring, Mr. W. Reynolds, Mr. and Mrs. Le Lubez, Mr. Robert Forder, Mr. W. Davey, Mr. C. Herbert, Mr. E. T. Smith, and Mr. Deane. Forty-six towns were represented by over sixty delegates. This number would have been much larger if the Conference had been held two hundred miles further south, but in the circumstances it exceeded all rational expectation.

The Edinburgh friends exerted themselves to give all the visitors to their noble city a right hearty welcome. And they thoroughly succeeded. Their hospitality and attention were beyond all praise: Messrs. Lees, Wilson, Robertson, Nicholson, and Henry deserve especial mention. The last gentleman was a sight worth seeing. His delighted smile whenever he could be of use to anybody, the nimbleness with which he officiated as an amateur waiter at the dinner-table, and the assiduity with which he assured himself that everybody was satisfactorily lodged and properly conducted wherever he wanted to go, will long linger as a pleasant recollection in the minds of the delegates.

A laudable effort was made to decorate the hall, and it was so far successful that, although an æsthetic taste might cavil at some things, the place was certainly made bright and cheerful. The piano, long missing from the hall, has been restored; but it was only played on once, and then the tune was "Bradlaugh for Northampton," which does very well for an election song, but is a poorish melody to be introduced as chamber music. A very convenient platform was extemporised, and Mr. Fischer adorned it with some choice plants and flowers.

On Saturday afternoon, and early on Sunday morning, several of the delegates who were fortunate enough to arrive early, inspected the various objects of interest in the noble capital of Scotland. From Carlton Hill they could command a view which Professor Huxley declares to be unrivalled in any capital in the world. Walking along Princes Street they saw the fine shops on one side, the well-kept gardens on the other, and towering over them the grand old castle-rock. Some tried their legs up Arthur's Seat, and enjoyed the fine prospect of land and water, which is an ample reward for the labor of climbing the summit. Others took a trip by steamer, and doubtless the memorials of Scotland's great dead—her Burns, her Scott, her Hume, were not forgotten. The delegates who remained over the Monday were piloted about the city again in the morning, and in the afternoon a pleasure-party was organised to Aberdour. This was a most enjoyable trip. The sun shone gloriously in a sweet blue sky, and the heat of its rays was tempered by a smart breeze, which danced the waves and chased the flying clouds. The well-wooded shore of the delightful watering-place afforded another fine view of the modern Athens.

Precisely at half-past ten on Sunday morning the President's hammer gave the signal for business. Mr. Bradlaugh's report will be found at full length in the *National Reformer*. We must content ourselves with observing that it gave an excellent record of progress during the past year. More than thirteen hundred new members had been enrolled, the income had largely increased, and the treasurer's balance-sheet showed not only a good sum in hand, but a considerable investment bearing a very fair interest. The principal matters dealt with in the rest of the report were the oath question and the attempted persecutions of Freethought. Mr. Freshfield's pious efforts against the *Freethinker* were instanced, as well as the recent action against Mr. Seymour at Tunbridge Wells. Great applause was elicited by the statement that the Executive of the N. S. S. meant to fight this case through to the end.

Mr. Le Lubez then read his balance-sheet as treasurer; after which Mrs. Besant, in Dr. Aveling's absence through ill-health, read a tabulated report of the result of the

Science Classes in London, so energetically advertised and promoted by Sir Henry Tyler.

The election of officers then took place. All the old officers were re-elected, from the President downwards; and Mr. G. W. Foote and Mr. Mudaliar, of Madras, were added to the list of vice-presidents.

A discussion arose on a motion proposed in the name of the Central London Branch, "that on Hospital Sunday a collection be made at all Freethought meetings throughout the country in aid of the N. S. S. Benevolent Fund." The bad taste of this motion is obvious, and the Conference very properly rejected it, accepting instead an amendment to the effect that every branch should make a collection in aid of the Fund on some Sunday in the year.

Mr. Sewell, of Newcastle, started a discussion on the establishment of a Building Society for the purpose of erecting Secular Halls. This was ultimately referred to the Executive, who were instructed to report as to the advisability and feasibility of the project. A few other matters of business brought the morning session to a close.

The afternoon proceedings were more lively. A great deal of useless and nonsensical discussion arose on one or two motions that ought never to have been put on the agenda paper. The Central London Branch came forward again with a proposal which could not possibly be accepted, namely, that a Benefit Society be established in connexion with the N. S. S. All such societies must, to succeed, be very broad-based; being founded on the law of averages, they must necessarily include a vast multitude of members. Mr. Slater, on behalf of the Bury Branch, proposed that the Conference should recommend the branches of the N. S. S. to "make admissions to their lectures free," and that all deficient collections should be supplemented by grants from the Special Lecturing Fund. Mr. Bradlaugh pointed out the impracticability of such a scheme, and eventually an amendment, proposed by Mr. Foote and seconded by Mrs. Besant, was accepted instead of the original motion, to the effect that the branches should be recommended to give occasional free lectures, in order to afford the more indifferent public an opportunity of hearing our principles expounded.

After this a resolution was unanimously carried that Colonel R. G. Ingersoll should be invited to visit England and make a lecturing tour through the country. We earnestly hope the great American orator will see his way to accepting the invitation. Thousands here are anxious to see and hear him, and whenever he comes he may be sure of a hearty greeting.

Then occurred the comical incident of the Conference. Mr. Moon, of Southampton, proposed that Secularists should adopt a distinctive color to be worn at their meetings and elsewhere. Mr. Bradlaugh adverted to the impolicy of making this compulsory, but for awhile nothing further was said against its monstrous absurdity. The question of which color it should be was even gravely opened up, and it seemed that the Conference would be hurried into taking a step that would put the N. S. S. on a level with the Blue Ribbon or the Salvation Army. At this critical juncture Mr. Foote rose to move an amendment. He said that he objected to be made a fool of himself, and he objected to have Secularists as a body made fools of; any individual Secularist might take his own choice. It was all very well to wear the Northampton colors in the heat of a political crisis, but this new color was something to be deliberately adopted in cold blood. If *green* were adopted he should certainly recommend that it be worn on the first of April. He begged to move that the discussion on the colors be adjourned. The Conference laughed heartily, and at once saw the absurdity of the thing. Their native good sense was against it from the first, and it only needed someone to speak out. Immediately the debate collapsed, and the motion was negatived by an overwhelming majority.

The next business was a hearty vote of thanks to the Edinburgh friends for their hospitality, moved by Mr. Foote, seconded by Mr. Reynolds, and supported by Mr. Slater.

Miss Hypatia Bradlaugh then read a brief paper on the "Value of Education." It was difficult to say anything new on this subject, but the young lady's paper placed some old truths in a fresh light; her illustrations were aptly chosen, and her diction was lucid and elegant. Miss Bradlaugh was well received, and at the close of her reading she was very warmly applauded. Impressionable Mr. Billecliff, of Manchester, even proposed that she should

be at once enrolled as a special lecturer, but Mr. Bradlaugh very justly objected that his daughter must, like other lecturers, win her spurs before wearing them. Good Mr. Billcliff would not listen, but he was ultimately appeased by the Conference giving the young lady a cordial vote of thanks. This pleasing incident closed the afternoon session.

The evening Conference, or rather demonstration, was extremely well attended, the hall being quite filled with an enthusiastic audience, among whom we noted with pleasure a great number of ladies. At 6.30, the President, with his accustomed punctuality, called upon Mrs. Besant to open the proceedings.

Mrs. BESANT, who was received with great applause, took for her subject "The Growth of the Spirit of Persecution." She remarked that there was a time in the history of all conflicts of opinion when the new thought having grown too strong to be disregarded, and when argument only served to extend its influence, the supporters of the old creeds sought by persecution to crush the movement which would otherwise crush them. Hence the recent revival of a spirit sometimes thought to be dead. The calumnies cast upon Freethinkers by Bishop Fraser and the Rev. Webb-Peploe; the instigations to prosecution of the *Freethinker* and the *National Reformer* by Mr. Freshfield and Sir Henry Tyler; the attempts of the latter gentleman (?) to interfere with the Science Classes conducted by Freethinkers, and the committal to trial of Mr. Seymour at Tunbridge Wells, were scathingly adverted to as instances of this renewed spirit of persecution. The path of Freethinkers was, however, clear. The whole history of their movement had been one of struggle. They had won such liberties as they enjoy, not by giving way to menace but by going on in spite of it. Freethinkers would still follow their own course irrespective of calumny and despite opposition. Founded as the party is on reason, its first weapon is that of argument; but it does not, and will not, forget to appeal also to emotion; it will not refuse the effective weapons of jest and of sarcasm. They would use every weapon which would not soil their own hands. Sometimes a well-directed jest goes through armor that is proof against logic. Such stories of that of a woman being made of a man's rib were not worthy of other treatment than ridicule. Freethinkers of to-day would follow the traditions handed down by the Freethinkers of the past. Ours to guard and maintain the liberties that had already been won, ours to make an ideal not simply to look at but to grow like unto; that in the reality of our human life we may show something of the beauty of the ideal. Mrs. Besant's eloquent peroration was long and loudly applauded.

Councillor SLATER, of Bury, declared that they were there not like the religionists for freedom for themselves only, but for liberty for all, everywhere. This was the day of Pentecost, and although they expected no fire to come down from heaven, some fire might come from lips that would send back the delegates with renewed animation in their endeavors.

Mr. G. W. FOOTE, who was very warmly received, then addressed the meeting. He took up the story much where Mrs. Besant left off. The renewed activity of persecution was but the backwashes of the stream of progress which would still bear them onwards. It would not do to simply hold the liberties Freethinkers already have. They must strive for fresh liberties to add to those won for them. Liberty was their most precious heritage. There were still disabilities needing to be swept away. Hence the need of an organised Freethought party. If they rested until the last vestige of these disabilities was removed they would be recreant to their great cause. Mr. Foote then adverted to Mr. Bradlaugh's parliamentary struggle, the mere mention of which was sufficient to arouse immense enthusiasm. The names and work of George Eliot, Thomas Carlyle, Dante, Gabriel Rossetti, Chas. Darwin, and Ralph Waldo Emerson, received a tribute which was warmly responded to by the audience. The effectiveness of the weapon of ridicule was testified to by the many who cried out when it was applied. Voltaire, the finest wit of France, had done a great work by means of this weapon, which was as useful and necessary as ever. Mr. Foote, who has been for many years a great favorite in Edinburgh, received a most gratifying ovation upon resuming his seat.

Mr. GEO. STANDRING, editor of the *Republican*, in very frank and piquant fashion advocated the claims of the Republican movement upon the attention of Freethinkers. He had himself first been led to question the authority of

priests and theologians, who bound together the duty of fearing God and honoring the king, by having reflected on the absurdities of monarchy. He had found the political movement an effective pioneer in Freethought emancipation. A certain careless freshness in manner made the short speech of Mr. Standring, who is still a very young man, looking even younger than he is, very attractive to the audience.

Mr. FORDER then briefly and humorously alluded to the importance of the out-door propaganda of Freethought views. He thanked the Conference for their renewed confidence in himself as their secretary, and trusted to give continued satisfaction.

Mr. BRADLAUGH, who was greeted with prolonged cheering, then gave the closing Presidential address, a full report of which will be found in the columns of the *National Reformer*. Mr. Bradlaugh was in splendid form, and his address, which embodied all the varied charms of oratory, of which he is so undoubted a master, will long be remembered by his auditors for its fine bursts of eloquence and touching pathos. In feeling terms he alluded to the confidence of the Society in himself as President, and to the pleasant harmony which had characterised their proceedings. Mr. Bradlaugh's glowing peroration upon the motto of the National Secular Society, "We seek for truth," and his own motto of "Thorough," which, when his work was done, he hoped to have earned the right to inscribe upon his grave, evoked unbounded enthusiasm, and brought the Conference, upon which all parties concerned may be fairly congratulated, to a close.

THE ATHEISTIC PULPIT.—SERMON XXXII.

GOD?

WHAT various and conflicting opinions have always prevailed respecting the gentleman, thing, principle, form, myth, called God! Xenophanes, an Eleatic Philosopher, contemporary with Pythagoras, held that god was *ἐν καὶ πάντων* (*hen kai pan*), which means *one and all*. Understand it how you can, my dear reader! I cannot assist you. This old Theist was very angry with Homer and others who taught, or reported, or dreamt and said, that the gods were born, and guilty of crimes, etc. Xenophanes, therefore, resolved to rescue god from the clutches of poets, and rushed away into the opposite extreme. He taught that God "was all eye [all my eye, would have been equally correct], understanding, ear; unmoved, undivided, undisturbed; ruling all through thought; and like to men neither in form nor understanding."

This is evidently not any god named in the Bible: its gods had all human members, were jealous and extremely disturbed; Jehovah had a son, which implies division, and was altogether extremely like a man, an uncivilised one, of course.

Socrates was (openly, at any rate) a Polytheist, and does not appear to have tried to think God—probably he understood too well the folly of the attempt. Plato spoke or wrote of God, but what he meant few can say; probably he meant nothing very particular. "All things considered, it must be held probable that Plato conceived both (God and the idea of good) as identical; but whether he understood again the supreme cause more specifically as a personal being or not, is a question that hardly admits of any definite answer. The system itself excludes, in consistency, any personality of God." Some say that Plato held the eternal existence of God and Matter, or matter and god, and that God was the parent of the universe; but *which* parent does not appear, nor does anyone mention the *other* in connexion with Plato, as if, forsooth, though every little animated atom must have had two parents, the universe needed but one!

Aristotle's God was the *Primum Mobile*, or *prime mover*, immovable itself, but moving everything, or as I heard Dr. Sexton, in one of his unconscious jokes, once put it, "The unmoved mover of all things." That sounds well, and means nothing; what more can a theologian desire? How catching are those empty jingling platitudes of pulpit oratory and of bastard philosophy! "Being's Source," "Uncaused Cause of all things;" "Great I am;" "The Fount of Eternity;" "The Great Spirit," and so forth. Aristotle gave a definition of God which does as well as any, since, like all other definitions in the same quarter, it demonstrates its author's total ignorance of what he

was attempting to define. "It is," says he, "the thought of thought, the personal unity and thinking of thought, of knowing and known, the absolute subject-matter." This whatever-you-please-to-call-it he elsewhere says is "in eternal peace, in eternal self-fruiting, (he) knows himself as the absolute truth, and is in want neither of action nor virtue." This language is admirable, but not to be "understood," my Reader. This is metaphysics—and theology.

The Stoics disagreed with Aristotle. His God was absolutely separate from matter and matter from him. The Stoics made God and the world One! With them the world was God's body; God the world's soul! Everything in the world is equally divine. In philosophy the Stoics did well in one or two respects, but they did badly in Theology—like everybody else.

Where shall we turn for information on this question, God? Who knows? The Atheist is, of course, called bold and conceited by the Theist. But which is the more conceited: he who does not know anything of God, and admits it, or he who, though equally ignorant, boasts that he knows? I believe Dr. Sexton is accustomed to call the Agnostic an ignoramus. Well, and the pretender to knowledge is a quack. If all who *do* know anything of God spoke, and they only, the world would be silent; if all who *do not* know anything of him spoke, no tongue would be dumb. We have religions out of number, revelations ditto, creeds and catechisms *ad infinitum*, but no knowledge of God. Everybody with a tongue, every man that can put sentences together in any language, can speak and write of God. The fellow who is bankrupt of reason and a fool, can speak and write upon this subject. Nobody can contradict what is said. It is the safest of all subjects on which to dilate. Here you can wander at will, and dawdle to your heart's content. You can say that God is one—also everything. That looks profound, and also clever. Nobody will contradict you for fear there is a trap set, a verbal pitfall into which he may stumble and create a laugh at his own expense. It is a conundrum; and its author only knows the key and its solution.

You may, if you like, say that God is spirit. As nobody knows *what* spirit you mean, who can deny it? Any spirit may be your God—though a teetotaler's devil. But what do you mean by spirit? Do you yourself know? I fancy you don't. When "spirit" ceases to designate one of the very many physical spirits, it ceases to have any definable meaning, except as denoting temper, disposition, etc. Or you may venture the profound and original remark, that God is the one infinite and eternal being, the great first cause, etc. This will pass with most Theists as an undoubted truth, an axiom—if they happen to know what that means.

You may rush into poetry—or what passes for poetry in religious circles—and theology is never so safe as in a godly hymn. Here is one of Dr. Watts's:—

"Adore and tremble, for our God
Is 'a consuming fire';
His jealous eye his wrath inflame,
And raise his vengeance higher.
Almighty vengeance, how it burns!
How bright his fury glows!
Vast magazines of plagues and storms
Lie treasured for his foes.
Those heaps of wrath by slow degrees
Are forced into a flame;
But kindled, oh! how fierce they blaze!
And rend all nature's frame.
At his approach the mountains flee,
And seek a watery grave;
The frightened sea makes haste away,
And shrinks up every wave.
Through the wide air the weighty rocks
Are swift as hailstones hurled;
Who dares engage his fiery rage
That shakes the solid world?"

Ay! who? Fancy how happy a poet must be who sings as Watts did! Atheists are miserable wretches! Why? they have no Father who is a consuming fire; of jealous eyes; almighty vengeance; bright fury; magazines of plagues and storms; heaps of wrath—that is why Atheists are so wretched. It would be delightful to have a jolly old dad like the above! A torpedo-boat, or an infernal-machine as big as the moon would be nothing to this. Fancy the delight of having a dad who can play with earthquakes, plagues, storms!—who can make mountains skip again, and hills play leap-frog! The Atheist will never be happy till he goes back to this good old God again. With him to

defend, what can he fear? A man couldn't probably feel one half so jolly with hell-fire to play with as with this pleasant and good-tempered God! Well done, Dr. Watts! I envy you, sir. Your religion is a happy one. Offer it to the world, dear doctor; there is no man that will refuse it.

JOS. SRMES.

ACID DROPS.

TALMAGE has ventured on the ticklish subject, "Is Christianity a Delusion?" He contends that this dreadful suggestion is quite out of the question since Christianity is acknowledged by no less than two hundred millions. He does not state how beautifully they all agree as to what Christianity is, or how many of the number own it with their lips and disclaim it in their lives.

OF course Talmage thinks the doctrine of transmigration a delusion, although it takes into account the whole domain of animal life, which Christianity entirely overlooks, and is believed by a vastly larger number than have ever professed Christianity.

A FRIEND of ours asked his Chinese servant what he expected would become of him when he died. John Chinaman answered: "Me no sabe. Perhaps me horse, perhaps me dog, perhaps me little joss." "Perhaps you'll go to the Devil, Johnnie," suggested his master. "Me no be debil; Clistian be debil. Me know debil—him black coatee, white tie, preachee lie joss and debil 'legion." Lie God and Devil religion, such was John Chinaman's estimate of Christianity.

THE *Boomerang* is giving essays on natural history. It says of the codfish: "It has a great wealth of glad unfettered smile. When it laughs at anything it has the same wide waste of mirth and back teeth as Mr. Talmage has."

How the Unitarians like to make themselves appear orthodox! Of course they don't believe that Jesus Christ was God, but then they don't like it to be said that he wasn't. They christen their places of worship as Church of the Savior, Church of the Messiah, Church of the Redeemer, and so forth. Well did Darwin's grandfather call Unitarianism a feather-bed to catch a falling Christian.

MOODY has been lecturing in Glasgow on "How to Study the Bible." The proper way is to read it side by side with G. W. Foote's "Bible Romances." Perhaps Moody will mention this fact in his next discourse.

A RELIGIOUS contemporary gives a portrait of Mr. Barrington Booth, eldest son of General Booth, and one of the little family clique who work the Salvation Army. He is about as gawky and insane a young man as you are likely to see at any pious tea-fight, and the lower part of his face is extremely Lefroyish. If this may be taken as an indication of character, it explains the otherwise strange statement that before the tender age of eight he had often felt the need of forgiveness for his sins. Our opinion is that as a clerk, or something of that sort, he would earn about fifteen shillings a week by throwing in a little overtime.

THE Rev. R. Leitch, of Newcastle, complains that Christian England is far behind heathen Jamaica in the matter of sobriety. A missionary told him that he had travelled 1,400 miles, and lived three months on the island, without seeing a single person intoxicated. This happy state of things, however, will not last long. The missionaries are hard at work out there, converting the natives, and rum will do the rest.

MAJOR CONRAN, in his missionary lecture on India, says that "there is abundant fuel in India for a glorious conflagration." Does this mean that the two hundred millions of dusky Hindus will make fine faggots for hell?

THE Bishop of Peterborough has been preaching again on "Modern Infidelity," and one of our readers has kindly sent us a copy of his sermon. We scarcely ever read such insane drivel. The Bishop is going from bad to worse, and we are really afraid that he will end his days in Colney Hatch or in the Salvation Army.

THE Bishop tells us that all the evils that the world ever saw or the imagination ever conceived will come upon us if we give up his religion. He is like the medical gentleman who advised people not to resort to his rival, because his medicine ruined the teeth and the stomachs of his patients, killed them by inches, and sent them to an untimely grave. It is mere professional jealousy, after all.

Truth is responsible for the following:—"A decidedly meek clergyman, who lives not a hundred miles from Kensington, said to me the other day, 'The people will go to church in this neighborhood—you cannot keep them out. Look at me; I'm the worst preacher in London, and my church is full. I found a congregation here, preached it away; got another, preached that a way, and still they come!'"

SPECIAL NOTICE.

MR. FOOTE lectures three times to-day (Sunday, June 4th) in the Secular Hall, Ingram Street, Glasgow. Morning at 11, "Darwin versus Moses;" afternoon at 3, "Morality a Human Growth, not a Divine Gift;" evening at 6.30, "The History of the Devil."

MR. FOOTE'S ENGAGEMENTS.

June 11th, morning Midland Arches, evening Claremont Hall, London; 18th, morning Clerkenwell Green, evening Claremont Hall; 26th, morning, Gibraltar Walk, afternoon, Victoria Park London.

July 2nd, Manchester; 9th and 16th, Claremont Hall, London; 30th, Liverpool.

August 6th, Burnley; 13th Rochdale; 20th, West Hartlepool 27th, Stockton-on-Tees.

September 10th and 17th, Hall of Science, London.

October 15th, Halifax.

CORRESPONDENCE.

ALL business communications to be addressed to Mr. W. J. RAMSEY 28, Stonecutter Street, London, E.O.

LITERARY communications to the Editor, Mr. G. W. FOOTE, No. 9, South Crescent, Bedford Square, London, W.O.

W. WILKINSON.—Thanks for cuttings. We shall be glad to hear from you again.

J. BAKER.—The Evidence Amendment Act, permitting affirmation, is 33 Vict., cap. 69, sec. 4.

J. GOODHILL.—Compare 1 Sam. xxiv., with 1 Chron. xxi., 1.

ANONYMOUS.—No doubt there's some such theory needed. It is just as likely that donkeys suffer now because their ancestors ate forbidden hay, as that we suffer because our first parents ate forbidden fruit.

C. F. B.—We did not, in our article on "Sunday Tyranny," complain that the shops were closed; we merely said that the streets looked unutterably dreary when the shutters were all up before the windows. Nor did we suggest that theatres should be opened. Your view of the Sunday question is just as wrong as that of the worst Sabbatarians. You prefer a long walk, and as you don't want to visit museums and art galleries yourself, you don't see why anybody else should. We regard Sunday not as a day of rest, but as a day of change, and we are prepared to demand all the labor necessary to make it such for the working millions.

WELLWISHER.—Read Mirabaud's "System of Nature," G. J. Holyoake's "Trial of Theism," and C. Bradlaugh's "Plea for Atheism." Don't get into discussions before you are competent.

J. BEAL.—Thanks for your cuttings and good wishes. Those who cavil at our policy are free to do so. Let them go their way, as we shall certainly go ours. The growing circulation of the *Freethinker* is our best vindication.

ADVISER.—Advice can always be had without even the asking. We would not give a farthing for a bushel of it.

S. BLANCHARD.—We decidedly think the next N. S. S. Conference should be held somewhere in the Midlands. Leicester is just the place. Friends from all parts of the country would like to see the beautiful Secular hall there, and the country around is well worth a holiday visit.

INQUIRER.—The Rev. A. J. Harrison is by far the ablest representative of the Christian Evidence Society, and he is a gentleman to boot. Mr. Foote held four nights' debate with him at Newcastle in 1877.

BIBLE READER.—Samson's jawbone must have come from Balaam's ass. We don't believe two such wonderful mokes could ever exist on the same world in the same son.

MANY correspondents remain unanswered until next week in consequence of Mr. Foote's absence from home.

SUGAR PLUMS.

APROPOS of the Edinburgh Conference, a certain apostle to the Philistines prepared a discourse which he intended to deliver from the top of Carlton hill, à la Paul on Mars Hill. It commenced, "Ye men and women of Modern Athens, I perceive that in all things ye are too superstitious. For as I passed by Princes Street and beheld your devotions, I found an altar with this inscription, To MRS. GRUNDY." κ. τ. λ. By mistake he took the road to the top of Arthur's Seat, and when he got there discovered he had no audience. Thus was the world saved an infiction.

OUR Hindu friends have started a new Freethought paper in Calcutta, with the pronounced title of the *Anti-Christian*.

THERE has been another attempt to indict Professor Robertson Smith, mainly upon the ground of his having mildly hinted that the story of Abraham's readiness to sacrifice his son is a

was somewhat on a level with the heathen human sacrifices. Such expositions, it was declared, would unsettle all faith in the Bible as a Divine Revelation; which, being interpreted, means that parsons might have to work for their living, instead of getting it by teaching Bible fables.

If any man at the present day offered to slay his son because he heard a voice commanding him to do so, his exemplary faith would be rewarded in a lunatic asylum, if he managed to escape the gallows. But we live under a new dispensation, i.e., we have outgrown the Jewish conception of a God who was only fit for savages.

SPEAKING of voices from heaven, Miss Emma Booth declares that before the Salvation Congress Hall was bought, she went over the building and knelt down in one of the rooms, asking God whether they should entertain the project of purchasing it. The reply came clear from God to her that they would obtain it, and that it would become a source of great blessing. She omitted to mention whether the reply came by telephone or through a speaking-trumpet. Perhaps, like Harry Long, she keeps a private telegraph wire.

THE Salvationists pray for a good collection, but they never forget to push round the plate.

A LETTER from a parent appears in a morning paper, complaining that since the junior members of his family have joined the Salvation Army, they have taken to stay out until one in the morning "on the Lord's work," and that when reproved they assume the air of martyrs, and talk sweetly of persecution. There can be small doubt that this is no isolated case; but it is to be feared that such facts, and all that they imply, will have no effect upon persons whose object is notoriety and an easy livelihood at all costs.

IN a paper on the Public Worship Regulation Act, Sir G. W. Cox cites Dean Stanley as saying that the Church of England stands in proud pre-eminence over other churches, by having thrice had bitter vestiarian controversies. What happy innocents they must be to quarrel over the cut and color of their garments, when the world at large is questioning the very fundamentals of their faith, and is fast leaving the churches, both High and dry, and Low and slow!

MESSRS. MACMILLAN are about to issue a new volume on "Natural Religion," by Professor Seeley, author of "Ecce Homo."

A PIOUS LIAR.

NOTHING is too bad to say of an infidel. Any stupid allegation, any insinuation however vile, any slander however base, any lie however barefaced, will do. Just as the Jewish laws against theft and murder within their own tribe were no protection to the Egyptians and Canaanites without, so Christians in general discard their pretence to truth, and to the charity which thinketh no evil, when they come to deal with those outside the pale of Christianity. Of all Christian calumniators, however, Talmage may claim to bear away the bell. America is renowned for tall talk, but we would, without hesitation, put down Talmage as the champion liar of the States.

This follower of a God with whom lying lips are said to be an abomination, declares Voltaire to have been "the most notorious libertine of the century." The period in which Voltaire lived was certainly not renowned for the austere purity of its morals. The *morale* of the Christian court under the pious and profligate Louis XV. was an open scandal, unrebuked by the Church and countenanced by its priests. Had we been asked to name the most notorious libertine of the century we might have singled out that High Church dignitary, the Abbé Dubois. It is needless to say Talmage gives no item of proof for his accusation against Voltaire. But he is anxious for the testimony of this notorious libertine, and goes on to say that in his last hour he asked for Christian burial. This, again, is altogether false. When the curé of St. Sulpice asked the dying Freethinker for some acknowledgment of Christianity in order that he might have burial, he answered, "Let me die in peace," and no priest got further acknowledgment from him. It is true his friends interested themselves to procure him Christian burial, for that was the only form of burial allowed at all. When Voltaire's friend, Adrienne Locoureur, the noted actress, died, her body had to be huddled under ground by night in order to be buried at all, other than in a ditch.

From Voltaire the liar naturally turns to the next great

writer who fleshed his sword in Christian superstition. Thomas Paine, says Talmage, "drank a quart of rum a day, and was too mean and too dishonest to pay for it." We know not if Mr. Talmage considers a quart of rum a day a moderate quantum for himself. For a man naturally delicate, as Paine was, with health broken down by his imprisonment in the Luxembourg, to live to the age of seventy and work hard, and yet to consume a quart of rum a day, is, if the feat be credible, a most marvellous testimony to the virtues of rum. How he contrived to get it if too mean and dishonest to pay for it is a mystery. Rum sellers must have been singularly confiding. Paine was fairly well off, and was certainly under no necessity of sponging upon others, nor had we ever heard that he did so until we found Talmage evolving the "fact" from his own inner consciousness. Thomas Paine, the liar goes on to say, "stole another man's wife in England and brought her to this land." This is another abominable calumny, for which the original caluminator, Paine's enemy Cheatham, was compelled to pay by a court of law. Paine gave refuge to a French family, and the libel against the lady was taken up by her and presented before an American jury, who awarded substantial damages. And so the liar goes on trotting out the oft-repeated and refuted calumnies and imputations. He does not, like many a pious pervaricator, mildly skirt the shores of truth and keep something like reality in sight, but boldly hoists all sail with the whole wide mud-ocean of Falsity before him. Thither we will not follow him any longer. Our eyes cannot bear the sight, nor our nose the stench. Only Talmage is equal to these things.

J. M. WHEELER.

HOW CHRISTIANS HAVE LOVED THE NEGRO.—I.

THE manner in which the Negro has been treated by professed followers of Jesus of Nazareth has been such as perhaps was never before known, and it is very doubtful if the good which has since been done for him, or which may yet be done for him in the future, can ever atone for the huge wrong which has been wrought him in the past. Before Christianity became so widespread, his position was, there is little doubt, far from enviable, but since the principal nations of the earth have voted it no blasphemy to bow the knee to the son of the Jewish carpenter, the condition of the Negro has become infinitely worse. The first century of Christianity found him indeed a slave, yet not without rights, which no master could trample on with impunity. The last century of Christianity left him denuded of those rights, and subjected to atrocities at which the ancient world would have shuddered. The slavery of pagan Greece and Rome had some redeeming features—it was a humane advance on the old-world practice of killing all prisoners taken in war; but Christian slavery, as practised so long by Christian countries, was without excuse.

The deliberate manner in which gross barbarities to black men were excused or ignored, in Christian America, was something shocking. Let us give two examples of this. The first was where a notorious gambler cruelly beat two slaves to death under pretence that they had stolen his sheep. A Christian parson came, as usual, to officiate at the funeral, and, being fully cognizant of the details of the case, one would naturally have expected from him a bitter rebuke for the murderer, and an appeal to the proper quarter for justice in so flagrant a wrong. But the reverse was the fact. So far from condemning the action of the owner, he supported it, and declared that the dead men "were wicked slaves, who deserved their fate, that they would never 'rise' in the general resurrection and were not fit to be buried. Accordingly their bodies were thrown into a hole, and left there" (Works of Theodore Parker, vol. v., p. 159). The second example was where a pious class-leader deliberately shot dead a black free-man because he refused to shut a yard-door. What follows I give in Theodore Parker's own words: "The murderer was a 'class-leader' in the church, and attended a meeting shortly after this transaction. He was asked to comfort the souls of the meeting, and improve his gift by some words of exhortation. He declined on the ground that he felt dissatisfied with himself—that he himself 'needed to be strengthened, and wished for the prayers of the brethren.' They appointed a committee to look into the matter, who reported that he

had done nothing wrong. The affair was also brought before a magistrate, who dismissed the case" (Works, vi., p. 31).

This palliation of the murder of the down-trodden African was almost universal in slaveholding states. Unless the murder was exceptionally brutal no legal punishment followed—certainly that usually assigned to the murder of a fellow-creature was seldom or never inflicted. Nay, in certain cases—as for example, in the case of a runaway slave—the law positively permitted murder. This is clear from the fact that advertisements for the apprehension of fugitive slaves, *dead or alive*, were by no means infrequent in newspapers circulating in Christian America. Theodore Parker, in scathing language, exposes this climax of ruthless barbarity, supplying us at the same time with a specimen of these abominable public notices. The advertisement runs thus: "225 dollars reward.—200 dollars will be given for Negro Lott, *either dead or alive*; and twenty-five dollars for *Bob's head* (!), delivered to the subscriber in the town of Willmington" (see Theod. Parker's Works, vi., p. 32; also Jay, "Misc. Writings on Slavery," p. 424). Mrs. Stowe gives us another proof of the law winking at, if not allowing, the murder of negroes. By the Statute of 1740 any white may apprehend and *moderately correct* any slave who may be found out of the plantation at which he is employed, and if the slave assaults the white person, *he may be killed*; but a slave who is merely flying away cannot be killed" ("Key," p. 109). This last clause, that a slave running away cannot be killed, by no means implies that if he were killed that the crime would be *murder*. Supposing such an accident did happen, the utmost that could be done was to sue the murderer for damages for the loss of the slave's services. Nothing more. The slave was thus, in a Christian country, after more than seventeen centuries of Christianity, placed by Christians on about the same level as a pig or dog, but with a difference, in the majority of cases, in favor of the animals. Similar sentiments seem to have obtained in almost all Christian communities. Yet some men unblushingly assert that Christianity destroyed slavery!

In portraying the brutal cruelty of Legree, Mrs. Beecher Stowe was by no means drawing upon her imagination. Of this she herself has furnished abundant proof in her "Key." An almost similar incident occurred in the case of Thomas Sims, the first slave returned from Boston under the Fugitive Slave Law. His master, having regained possession of Sims, proceeded to have him tortured with daily floggings. One day, however, the gaol doctor informed this precious specimen of a slave-master that Sims was too ill to endure more stripes. The monster's reply was: "Damn him! give him the lashes, if he dies!" But some will say, This man was not a Christian. On the contrary, Theodore Parker, who relates the affair, says distinctly: "I have seen a clerical certificate, setting forth that the owner of Mr. Sims was 'an excellent Christian,' and '*uncommonly pious*'" (Works, vol. v., p. 206).

J. E. GARNER.

(To be concluded.)

FREETHOUGHT GLEANINGS.

THE MIRACLES.—The Gospel miracles were not original in their character, but were substantially mere repetitions of similar wonders well known amongst the Jews, or commonly supposed to be of daily occurrence even at that time.—"Supernatural Religion, ch. v., vol. i., p. 141, 1879.

A DATE FOR THE JEW-BOOKS.—We have now to connect the result of these investigations with the Jews in Babylonia and their labors in the domain of religion. The reader will suspect already that, in my opinion, we have them to thank for the committal to writing of the priestly laws and narratives. This is indeed the case. The laws of the first and second groups, and the historical narratives belonging to them, were written down in Babylonia between the years 538 and 458 B.C.—*Prof. A. Kuenen*, "Religion of Israel," vol. ii., p. 152.

WITHOUT RELIGION.—If we had no respect for any dogma or any creed, we should be deprived of the most fertile source of hatred and strife; the days of those called "pious" would no longer be made wretched, and their nights miserable, from fears of the unknown. Without respect for any religion, statesmen could enact laws whose sole aim should be the happiness of the many rather than the supremacy of the few.—*Dr. Thomas Inman*, "Ancient Faiths embodied in Ancient Names," preface to vol. ii., p. 12, 1879.

SCIENTIFIC GUARANTEE FOR MORALITY.—Repentance is too often regarded as a substitute for punishment. Sin, it is thought, is followed either by the one or the other. So far, however, as our world is concerned, this is not the case. Repentance may enable a man to avoid sin in future, but has no effect on the consequences of the past. The laws of nature are just and salutary, but they are also inexorable. All men admit that "the wages of sin is death," but they seem to think that it is a general rule to which there may be many exceptions—that some sins may possibly tend to happiness, that some thorns may grow grapes, some thistles produce figs. That suffering is the inevitable consequence of sin, as surely as night follows day, is, however, the stern yet salutary teaching of science. And surely, if this lesson were thoroughly impressed upon our minds, if we really believed in the certainty of punishment, and that crime could not conduce to happiness, temptation, which is the very root of crime, would be cut away, and mankind must necessarily become more innocent.—*Sir John Lubbock*, "Prehistoric Times," p. 614, 1878.

HUMANITY.—But for you, noble and great ones, who have loved and labored yourselves, not for yourselves, but for the universal folk in your time; not for your time only, but for the coming generations—for you there shall be life as broad and far-reaching as your love, for you life-giving action to the utmost reach of the great wave whose crest you sometime were.—*W. K. Clifford*, "Lectures and Essays," vol. i., p. 233.

ON PROVIDENCE.—The way of Providence is a little rude. The habit of the snake and spider, the snap of the tiger, and other leapers and bloody jumpers, the crackle of the bones of his prey in the coil of the anaconda—these are in the system, and our habits are like theirs.—*Emerson's* "Conduct of Life."

ON GOD.—When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulations. I dare not, save poetically, use the pronoun "he" regarding it; I dare not call it a "mind;" I refuse to call it even a "cause." Its mystery overshadows me, but it remains a mystery, while the objective frames, which my neighbors try to make it fit, simply distort and desecrate.—*Professor Tyndall*.

INSPIRATION.—The belief in inspiration, as thus generally cherished in ancient times, seems to have grown out of a more primitive belief in *possession* which is found everywhere current among savage and barbarous tribes, and which, until within a few generations, has maintained itself even in the Christian world. The subject has been treated in an elaborate and masterly manner by Mr. Tylor, in the second volume of his great work on "Primitive Culture." In the lower stages of culture, the morbid phenomena of hysteria, epilepsy, and mania, are explained by the hypothesis of a foreign spirit, which is supposed to have taken temporary possession of the body or earthly tabernacle of the patient. In Christian cases of exorcism, this foreign spirit was naturally supposed to be of diabolical character; but in the cruder theory of the barbarism no uncanny suspicion is attached to it. On the contrary, the possessed person is usually regarded as an exceptionally valuable source of information concerning the spiritual world to which the possessing spirit belongs.—*Prof. John Fiske*, "Darwinism and other Essays," pp. 112, 113.

BIBLE TRANSLATIONS FOR THE HEATHEN.—The "general reader" of our day never dreams that "my Bible" was once forbidden to his plebeian use. He claps his hands at missionary meetings when it is triumphantly announced that myriads of translations of the Scriptures are yearly diffused among the Muslims, the Pagans, and other "heathens;" printed in more languages than are spoken, in more alphabets than there are readers. Has it never struck him to inquire, when the clamor of gratulation has subsided, whether these myrionymed versions are correct? If they are, what is commonly the case, mere servile paraphrases of King James's *English* translation, as we have proved the latter woeful corruptions, must not the mis-translations of that text be perpetuated and increased by transfer into another tongue? And if so, is not that one of the providential reasons why the spiritual effect of these versions among the "heathen" falls below that material one produced by drops of rain on the Atlantic.—*G. R. Gliddon*, *Archæological Introduction to the tenth chapter of Genesis*. "Types of Mankind," p. 609.

THE HEBREW TEXT.—There is nothing in manuscript of the Hebrew Old Testament now extant of an earlier date than the eleventh century after Christ.—*De Rossi*, "Introduzione alla Sacra Scrittura Parma," p. 47.

PROFANE JOKES.

"Do you think, mamma, said a little one, "that Elder Watson is a good man?" "Why, my child, he is the best of all my brothers, and an excellent man." "And will he go to heaven?" "I think so, my child; why do you ask?" "Oh, nothing much," replied the child, waking from a sort of reverie: "I was thinking what a homely angel he'd make; that's all."

THE GOOD LITTLE BOY AND THE DRUM.—A little boy wanted a drum. His mother, wishing to give him an impressive lesson, suggested that if he should pray for it he might receive one. So at night, when ready for bed, he knelt down and prayed:—

"Now I lay me down to sleep,
(I want a drum.)
I pray the Lord my soul to keep,
(I want a drum.)
If I should die before I wake,
(I want a drum.)
I pray the Lord my soul to take.
(I want a drum.)"

His father, who had been let into the secret, had meanwhile quietly placed a drum on the bed. As the youngster rose, and, his eyes fell on the drum, he exclaimed in an emphatic manner, that banished all serious thoughts from the minds of his listeners, "Where the devil did that drum come from?" The anticipated benefits from that lesson may be considered lost.

MRS. VAN COTT says that at one of her prayer-meetings a negro brother prayed:—"Oh! Lord, send dy angel to pin de wings on Sister Bancot's heels, dat she may fly troo de world preachin' de eberlastin' Gospel." And one added, "Lord! give wings on her shoulders, too, or the preachin' will not have effect, for she'll fly upside down!"

At a Bundaberg chapel, the other evening, the parson said: "John gave his heart to the Lord and a young Scotchwoman—" He should have continued by saying, "followed John's example," but, as he made no pause after "Lord," the audience began to titter, and this so confused the preacher, that he stopped altogether at "woman." Whereupon there was a yell.

An old minister in the North of Scotland, was once reproached for representing hell to his flock as a very cold place, abounding in ice and snow. "Deed," replied the old man; "an' if I told them it was a warm place, they'd a' be ganging till't!"

A LITTLE boy asks mamma the following question, to which all mamma's answers are not yet recorded: "Mamma, if a bear should swallow me I would die, wouldn't I?" "Yes, dear." "And would I go to heaven?" "Yes, dear." "And would the bear have to go, too?"

The Christian Advocate, mentioning the case of an Irish girl who said she joined the Methodist Church "on suspicion" for six months, says: "We don't know about the propriety of taking people into the church on suspicion, but we think a considerable number might be let out on that ground."

A FAMILY paper published a long article, entitled "House-keeping Hereafter." "Merciful Heavens!" groaned a distracted mother of five children, and keeper of one husband and two servants, "if I thought there was going to be any housekeeping hereafter, I declare I'd never die."

A MASTER examining his pupils in Bible history (?) asked "Who was Jesse?" and a little fellow shouted, "The flower o' Dumblane."

MR. SYMES'S ENGAGEMENTS.

June 4, Liverpool; 11, Baskerville Hall, Birmingham; 18, Manchester; 25, Claremont Hall, London. July 2, Heckmondwike; 30, West Hartlepool.—All applications to be sent to Mr. JOSEPH SYMES, 142, Hagley Road, Birmingham.

FOR SALE,

NATIONAL REFORMER for 1880 and 1881, complete, handsomely bound in 2 vols., half roan, 15s.—*W. J. RAMSEY*, 28, Stonecutter Street, E.C.

SECOND-HAND BOOKS.

The Edinburgh Encyclopedia. By the celebrated Sir David Brewster, with other eminent scientists. In 18 vols., demy 4to, half-calf, gilt, with an average of over 700 pages in each, with thousands of illustrations; in perfect condition, uninjured in any way, £2.

The British Cyclopaedia of the Arts and Sciences: with Treatises on Natural and Experimental Philosophy, Mathematics, etc. Edited by Charles Partington. In 2 vols., royal 8vo, about 1,000 pages in each, handsomely bound in half morocco and gilt edges, perfect condition, 7s. 6d.

Herschel's Astronomy (Lardner's Cabinet Series), 1s. 6d. P. 3jd.
Sonnini's Travels in Upper and Lower Egypt. A very fine copy of this celebrated work, complete with all the maps, plates, engravings, etc., 730 pp., demy 4to, 6s.

Another copy, boards, 5s.
The Trial of John Feltier, Esq. for a libel against Napoleon Buonaparte, first consul of the French Republic, at the Court of King's Bench, Middlesex, on Monday the 21st of February 1803. Half-calf, 1s. 6d. P. 6d.

General Outline of the Organisation of the Animal Kingdom and Manual of Comparative Anatomy. By Thomas Rymer Jones, F.R.S. Illustrated by 400 engravings 842 pp., royal 8vo, 6s.

Descriptive Anatomy. By J. Cruveilhier, President of the Anatomical Society, etc. 2 vols., cloth, 640 pp. in each, splendidly illustrated with a very large number of engravings, 5s.

Observations on Man, his frame, his duty, and his expectations. By David Hartley, M.D. Calf, gilt, 604 pp., 2s. 6d. P. 8d.

The Anti-Papal Library—"How did we come by the Reformation?" by J. R. Beard: "The Dragonades of Louis XIV., or the barbarous atrocities of Romanism under Pope Innocent XI." by E. A. Rowzique: "Mary Alacoque and the Worship of the Sacred Heart of Jesus presented in their real character," by Louis Aeslina: "Coalition of the Thermal and Mineral Waters of France against the Sacred Waters of Lourdes and La Salette." These pamphlets, written by eminent advanced writers and translated by the celebrated Unitarian, J. R. Beard, are full of information concerning the frauds and impostures of the Romish Church. Published at 4d. and 6d. each; the four post free for 4d.

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.

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

NOW READY.

SAINT JOHN'S NIGHTMARE,
AND
A VIRGIN MOTHER.
By G. W. FOOTE.
Being Nos. 15 and 16 of BIBLE ROMANCES.

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

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	1d.
The God Christians Swear By	2d.
Was Jesus Insane?	1d.

BIBLE ROMANCES.

One Penny each.

I. THE CREATION STORY—II. NOAH'S FLOOD—III. EVE AND THE APPLE—IV. THE BIBLE DEVIL—V. THE TEN PLAGUES—VI. JONAH AND THE WHALE—VII. THE WANDERING JEWS—VIII. THE TOWER OF BABEL—IX. BALAAK'S ASS—X. GOD'S THIEVES IN CANAAN—XI. CAIN AND ABEL—XII. LOT'S WIFE.
FIRST SERIES—Containing the above Twelve Numbers, bound in handsome wrapper, 1s.

SECOND SERIES:

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

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

GENESIS:
ITS AUTHORSHIP AND AUTHENTICITY.
By CHARLES BRADLAUGH.

ISSUING IN SIXPENNY PARTS.

Parts I., II., III., and IV. now on sale. Part V. will be ready next week.

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

SOCIAL AIMS and OTHER ESSAYS.

By RALPH WALDO EMERSON.

Published at 2s. Now offered at 1s.; post free, 1s. 3d.

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

LIFE-SIZED PORTRAIT OF
COL. ROBERT G. INGERSOLL.

Suitable for framing.

Price One Shilling. Sold everywhere.
J. S. MAXWELL, 108, Renfield Street, Glasgow.

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 "Diagnosis," "Syntagma," &c. (Reprinted verbatim from Richard Carlile's original edition.)—Freethought Publishing Company, 28, Stonecutter Street, E.C.

Paper Wrapper; Price Threepence.

HUMES ESSAY ON MIRACLES. Reprinted from the best editions. With an Introduction, commenting upon the views of Campbell, Paley, Mill, Greg, Mozly, Tyndall, Huxley, etc., by JOSEPH MAZZINI WHEELER.—Freethought Publishing Company, 28, Stonecutter Street, E.C.

NOVEL REVELATIONS of GAMBETTA and BRADLAUGH, just out, price One Penny, published by H. R. SQUIRES, 52, Fleet Street, and 4, Park Street, Northampton, and may be had of all Booksellers.

3s. 9d. HEARTH RUGS. 3s. 9d.

1,500 RUGS SOLD IN TWO MONTHS.

MESSRS. HALL and CO. have much pleasure in announcing that they will forward free to every reader of this paper (subject to conditions named below) a large and beautifully designed HEARTH RUG.

1 Hearth Rug, carriage paid	3s. 9d.
2 " " " " " " " " " " " "	7s. 0d.
3 " " " " " " " " " " " "	10s. 0d.

If stamps, 3d. extra with each order.

The size of each Rug is 72 inches by 36 inches. These Rugs are made in five colors, which, being artistically blended, will suit any colored carpet or suite. At the present time, when so much is being done to spread the taste for all that is elegant and refined, Messrs. Hall & Co. are encouraged to think that their efforts in this direction will be duly appreciated. The Rug will be sent carriage free to any part of the United Kingdom on receipt of P.O.O. for 3s. 9d., or 48 stamps. In ordering, it will be desirable to write name and address very plainly, and to enclose the application form found below.

ORDER FORM.

On receipt of this form, accompanied by a P.O.O. for 3s. 9d. (or forty-eight stamps), we agree to forward, carriage free, a large and exquisitely-designed HEARTH-RUG, 72 in. by 36 in.—(Signed) F. R. HALL & CO., 58, Thornhill Road, London, N.

The following is a specimen of the testimonials received:—

"35, Derby Street, Larkfield, Rochdale.

"Gentlemen,—I have received the Hearthrug safely. Both my husband and myself are very much pleased with it; it is a marvel of cheapness as well as of style—Yours respectfully, F. HORTON."

P.O.O.'s to be made payable at General Post Office, E.C., to F. R. HALL & CO., 58, Thornhill Road, Barnsbury, London, N.

J. WORSTER,

WINE AND SPIRIT MERCHANT,

"DUKE OF ORMOND,"

PRINCES STREET, WESTMINSTER.

The "National Reformer," "Freethinker," and other Freethought Journals at the P.

Price One Penny.

GOSPEL CONTRADICTIONS, arranged in the form of a Catechism, giving chapter and verse of each. By T. L. STRANGE, late Judge in the High Court of Madras.—Freethought Publishing Company, 28, Stonecutter Street, 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.—Freethought Publishing Company, 28, Stonecutter Street, E.C.

Printed in Large, Clear Type, and Bound in neat Colored Wrapper, Price 4d.

THE GHOSTS. COLONEL R. G. INGERSOLL'S most brilliant and famous Oration.—Freethought Publishing Company, 28, Stonecutter Street, E.C.

A new edition, the best ever issued, printed in large type, on good paper, 1s.; cloth gilt, 1s. 6d.

THE AGE OF REASON. Complete, with Preface by C. BRADLAUGH.—Freethought Publishing Company, 28, Stonecutter Street, E.C.

Thirty-two pages; Price One Penny.

OUR HEREDITARY LEGISLATORS: Six Letters on the House of Lords. By "VERAX." Reprinted from the Manchester Weekly Times.—Freethought Publishing Company, 28, Stonecutter Street, 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, Pulpitation 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. 1½d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

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