

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

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[PRICE ONE PENNY.

## “COMIC BIBLE” SKETCHES.—XXXIII.



JESUS RESCUES PETER.

“And . . . Jesus went unto them walking on the sea. . . . And Peter walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O, thou of little faith, wherefore didst thou doubt?”—Matthew xiv., 25—31.

## THE NEW ALLIANCE.

FOR some time past it has been evident that the Church of England is anxious to get the Salvation Army under its thumb. The subject arose in Convocation and was lengthily discussed. In several parishes a revival contingent has been formed under the parson's superintendence. The Bishop of Truro has called at the Army's headquarters to see how they stand affected towards the Church, and now we find the Archbishop of Canterbury sending “General” Booth a letter of warm approval, and a subscription of five pounds to the fund for purchasing the Grecian Theatre. True, Earl Shaftesbury denounces the tactics of these religious buffoons, and asserts that they do Christianity more harm than good. But his attitude is not shared by the dignitaries of the Establishment. They lean visibly towards the Salvationists, and not only have they made overtures, but it appears that an alliance is nearly concluded.

This will be a dreadful blow to the Dissenters. They cry out that their numbers diminish every year, and their only possible recruiting ground is the very stratum which the Salvationists have appropriated. If, therefore, the Army practically goes over to the Church, the Nonconformist sects will steadily dwindle without the least hope of recuperating their strength.

On the other hand, the Church will gain immensely. The Salvationists are full of the spirit of faith, and nothing else.

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So long as they have plenty of excitement they do not care a straw about dogmas. Blood and fire are all they want, and if the Church will allow them any quantity of these they will readily let it determine all questions of abstract theology. Being incapable of thought, they will go on revelling in sensation, and cast their votes straight for the policy of the Church.

But if the Church gains temporarily by this alliance, Freethought will, in the long run, gain more. There are many men who go to the State churches from motives of respectability; men of education and taste, but without the social courage to avow their heresy, or without the inclination to trouble themselves about questions of doctrine. These will naturally be shocked at the patronage given by the Church to the vulgar lunacies of Salvationism, and will gradually withdraw their countenance and support. The motives that kept them nominally in the Church will not lead them to Dissent, and we may expect them to swell the ranks of Freethought.

There is another gain for us. When the Church is disestablished we want it disestablished in the interest of the nation, and not in its own, as the Irish Church was. That is, we want it completely disendowed. Now, whatever prolongs its life allows the forces of Secular progress to accumulate, and ensures a more thorough disendowment of theology when the time for action arrives.

There is still another gain. By a sudden access of strength, the Church will be tempted to join the Catholics in a great attempt to revolutionise our national education. War will be declared against Board Schools, and a fierce effort will be made to restore denominationalism. Cardinal Manning and Archbishop Tait are at one in this desire. They hate each other much, but they hate Secularism more. Well, let them do their worst. They are sure to be defeated in the long run, as the clerical party has been defeated in every country of Europe; but the more they emphasise their antagonism to the leading ideas of progress the more signal will be their overthrow, the more they will lose, and the greater will be our gain.

If they should also assail Freethought with vigor, and even resort to persecution, so much the better. Every cause gains when its martyr-spirit is evoked. And we, as the attacking army, must profit by all their sallies. Inertia is a tremendous power, and, while they remain under their fortress of custom, we can only demolish it stone by stone. But when they rush out and meet us, we are sure of victory. Argument is on our side, and they know it; and persecution is a weapon which is sure to recoil on those who use it. The shameful treatment of Mr. Bradlaugh has done our cause incalculable good; and if it were not for his personal hardship, and the wrong done to Northampton, we should heartily wish the struggle to go on for the next twenty years.

In conclusion, we by no means regret this new alliance. We are pleased to see the Church and the Salvation Army hobnobbing, the dregs of ignorance and the scum of privilege very properly blending, and going to the dogs together.

G. W. FOOTE.

## THE BIBLE AND BRUTES.

AT a meeting of the Victoria Society for the Suppression of Vivisection, held last week in Earl Shaftesbury's town mansion, Grosvenor Square, the pious earl is reported to have denounced the cruelty of atheistic scientists, and to have declared that protection for animals is only to be found in the Bible and the Christian religion. Now, we are not concerned to defend the scientists. They can take their own part. But it is certainly news to find that animals are to



seek protection under cover of the Bible. We were not aware of vivisection being included in its denunciations, and we had heard that the chief exponent of the Christian religion, the Vicar of Christ himself, declared it to be a theological error that man has any duty to animals.<sup>1</sup> Paul himself asks contemptuously, *Doth God take care for oxen?* (1 Cor. ix., 9). Duty to animals, indeed! Why the Jew worshippers of Jahveh had but imperfect notions of duty to man. Their one paramount duty was serving the Lord of hosts. And this sanguinary Jahveh, when he ordered the sacrifice of a young lad, took the sacrifice of an animal instead, without any such plea as the scientists have of affording benefit to any of the parties concerned. He commanded daily offerings of innocent lambs on his blood-stained altars. Every Hebrew mother had to bring him a lamb and a pigeon, or two pigeons, to be slain, and of course eaten, by his priests. For man's sin he relentlessly drowned in his flood nearly all the animals he had made; and when Noah sacrificed animals in gratitude for being saved himself, Jahveh "smelled a sweet savor." He hardened Pharaoh's heart not to let the Israelites go, then, because he did not let them go, he afflicted the Egyptian cattle, killing them all several times over, first turning all the water into blood, then by plagues of lice, then by boils, and then by murrain, and finally slaying all their first-born. This was Jahveh's usual way. Whoever sins somebody else is punished. Not only was Achan stoned, but his oxen, his asses, and his sheep with him. Job, who had not sinned at all, but was an upright man, was not only afflicted himself, but had his sheep and servants burnt. With this sanguinary deity, "without shedding of blood there is no remission of sins," and the blood he prefers is that of the innocent and helpless.

Lord Shaftesbury's statement is the reverse of truth. The Christian religion is almost alone in leaving the animal kingdom entirely out of account. To it animals are in the words of the Christian writer, John Foster, "incarnate absurdities gazing on an unredeemed world." Their sufferings in this life are to have no compensation in "another and a better world." For them no Savior has offered up his blood to appease the wrath of a vengeful Father. Rather have they borne our sins and had the chastisement of our peace upon them. Paul has told us that the only regulation for their benefit to be found in the pages of the Bible was "altogether for our sakes." By the theory of transmigration, the Egyptian, the Pythagorean, the Hindu, and the Buddhist, sought to clear up the mystery of animal life; and that theory has doubtless made those holding it more humane. It is in the Hindu scriptures that we find the saying of Krishna, "My servant is the friend of all living creatures." It is in the Mahabharata we read how Yudhishtira refused to go to heaven unless his faithful dog might accompany him. It is in the Zend-avesta that directions are given by the Lord for the care of dogs, "For I have made the dog, I who am Ahura-Mazda." It is the Buddhists who relate with sublime exaggeration that the heart of Buddha was so full of divine compassion for all sentient beings that he voluntarily lay down his own life to feed a famished tigress. And of all people, with any pretence to civilisation, Christians are the least humane. Every day our streets present scenes which would shock the moral sense of a heathen Hindu. Lecky, in his "History of European Morals" (vol. ii., p. 187), says: "To create the notion of duties towards the animal world, has been, so far as Christian countries are concerned, one of the peculiar merits of the last century, and for the most part of Protestant [*i.e.*, Free-thinking] nations. Mahometans and Brahmans have in this sphere considerably surpassed the Christians; and Spain and Italy, in which Catholicism has most deeply planted its roots, are even now, probably beyond all other countries, those in which inhumanity to animals is most wanton and most unrebuked." It is the anti-Christian doctrine of evolution, held for the most part by the scientists, which proclaims our kinship and therefore rivets our sympathy with all life.

J. M. WHEELER.

The South West London Branch of the N. S. S. will open a new lecture station on Wandsworth Common next Sunday evening at 6.30. The first lecture will be given by Mr. Thurlow. All our friends in the neighborhood are requested to attend. Communications to Mr. R. Vesey, 10, Brougham Street, Battersea.

<sup>1</sup> See *Theological Review*, January, 1874, p. 28.

## THE MORALS OF THE EARLY CHRISTIANS.

(Concluded from p. 194.)

III. *The Early Christians.*—The new-fledged faith of Christianity soon soared to giddy heights of absurdity. The Jews thought that the new converts were drunk (Acts ii., 13), and Festus regarded Paul as mad (Acts xxvi., 24). Peter (probably after a prefatory oath) denied the charge, and Paul ably parried it; but we have sufficient faith in the Holy Spirit to believe that *its* influence is quite capable of producing the most intoxicating effects on those who—like the early Christians—inbibe a decent quantity thereof. It was probably after the converts had too liberally partaken of the sacramental wine that the apostles induced them to part with their possessions. At any rate, the believers "had all things common" (Acts ii., 44)—an arrangement which the pious millionaires of the present day would stoutly object to comply with, even if an angel from heaven preached such an economic fallacy to them. It so happened that a man and his wife, Ananias and Sapphira, did not completely satisfy the avarice of the apostles; Peter, accordingly, read them a doleful homily on their tight-fisted parsimony (Acts v., 3, *et seq.*) The apostolic performance was followed by the instantaneous death of the sinful pair, a circumstance which—as Mr. Symes properly suggested in an early number of this journal—points unmistakably to the fact that the headstrong and violent apostle had not scrupled to commit a cold-blooded murder on the unhappy couple. But murder was not the only crime which tainted the purity of the primitive Christians. We find that the Corinthian Church was much addicted to the love of fornication (see 1 Corinthians v. and vi.), and so inoperative was their Christianity as an antidote against the fleshly lusts that war against the soul, that their wickedness exceeded that of the unconverted (see v., 1). They even gloried—not in the cross of Christ (excepting in the phallic signification of that emblem) but—in the corruption of their putrid immorality (see verses 2 and 6). So flagrant were their offences in this respect that the apostle had felt it his duty to send them an epistle (now lost), enjoining upon them "not to company with fornicators" (ver. 9). Again, amongst the recommendations which the apostles at Jerusalem made in their letters to the brethren of Antioch, Syria, and Cilicia, was this very injunction which Paul had twice addressed to the corrupt Corinthians—*viz.*, to abstain from fornication (Acts xv., 29). These unsavory epistles afford the strongest evidence of the prevalence of this crime amongst the new converts to Christianity. We likewise find that the churches at Pergamos and Thyatira were—with several other crimes—infected with this grievous taint of sexual immorality (Revelation ii., 14, 20, 22). We have already referred to the acrid disputes which rent the early Christian Church. The Pauline epistles, especially those to the Corinthians and Galatians, and the rhapsodical revelations of "the son of thunder," afford melancholy testimony of the dissensions which disturbed the harmony of the fold of Christ. Freethought in the Church was branded as blasphemy, and its votaries unceremoniously excommunicated (1 Timothy i., 20, *cf.*, 2 Timothy ii., 16, 17). Heretics, instead of reasoning, received anathema (1 Corinthians xvi., 22), and the faithful were commanded to deal with them in all uncharitableness (2 John, 7, *seq.*). Such has always been the conduct of the Christians. In their dealings with unbelievers they have ever been the slimiest toads that ever spat venom—from the murderers of Hypatia to the hired slanderers and gratuitous liars with whom Freethinkers have to deal to-day. The cowardly treatment of unbelievers which the apostles enjoined, quite prepares us for other manifestations of petty-minded piety. The wisdom of this world is fanatically denounced as foolishness with God (1 Corinthians iii., 19), and Christians are directed to avoid contact therewith (Colossians ii., 8). Philosophy, science, and common-sense, are rightly dreaded by believers, as most potent antidotes to the poisonous superstition of Christ, and, therefore, Christians have been wise in their folly in seeking to extinguish the light of secular truth. Accordingly, when the believers at Ephesus burnt their books (Acts xix., 19) they were acting in the true Christian spirit, which has too often made bonfires not only of books, but of the writers of books. "So mightily grew the word of God and prevailed," adds the sacred writer (verse 20). Exactly so. The word of God has ever prevailed when ignorance was rife, when persecution was paramount, and freethought maltreated and

oppressed. Christianity cannot afford to give fair play to its opponents. It knows full well that force is its only remedy against heresy and freethought, and, accordingly, has always acted, when it has had the power (it has ever had the will), in conformity with that principle. Inasmuch as the early Church approved of force for pious ends, it is quite in the nature of things that they should display an equal partiality for fraud, especially when perpetrated for the glory of God. 2 Thessalonians ii., 2, testifies to the fact that spurious Pauline letters were then in circulation, though it is somewhat comical to find that grave suspicions are entertained by many critics as to the Pauline origin of this epistle. One word, and we conclude. We noticed the inebriated state of the apostles and disciples; and we have now to mention that the Corinthian Christians, imitating their example, were wont to get drunk at the sacrament of the Lord's Supper (1 Corinthians xi., 21). It will be regarded as an illustration rather than as a condonation of this fact, that ecclesiastical writers paint a woful picture of the nameless abominations which, in emulation of the pure Corinthians, formed the staple article of attraction at the Agapæ of the early Christians. Their conduct in this respect was based on the Christian principle that God is Love as well as Love—a sort of divine amalgam between Bacchus and Venus.

IV. *Conclusion.*—Having regard to the rich harvest of crime and vice which sprang into luxuriance after the planting of Christianity, we would advise our Christian foes to blush for very shame at the moral degradation of their spiritual forefathers rather than indulge in idle and ignorant boasts concerning the purity and innocence of the primitive Church. The early Christians were, as we have seen, little, if anything, better than their Pagan brethren—nay, Paul is constrained by the stern logic of facts to concede, in the case of the Corinthians, the palm of superiority to the benighted Gentiles. A fact like this, viewed in connexion with the other no less damaging facts which we have here collated, speaks miracles against the moral standard of the early Christians. The testimony of the New Testament is thus clearly opposed to the theory of primitive purity, and favors the conclusion that many serious moral blemishes sullied the character of Christ, his apostles, and the churches they founded. Briefly summarised, that testimony leads to the following results: That Christ was an unfilial and unbrotherly, a wantonly destructive, violent, abusive, uncharitable, persecuting, and narrow-minded fanatic; that his apostles were a cowardly, criminal, and contentious crew of bigots; and that many of the early converts to Christianity were drunken, dissolute, disputatious, and in various other respects damnable. With facts so glaring before our eyes, we shall be justified in concluding that the love, peace, and virtue, which the eye of faith discerns in the characters of the early Christians, are as mythical as the fabled innocence and perfection of man in the Garden of Eden.

WILLIAM HEAFORD.

## FREETHOUGHT GLEANINGS.

IS THE WORLD INDEBTED TO THE BIBLE FOR MORALITY?—The "wisdom of the Egyptians" was summarised in various compends of proverbial philosophy. One of these—written centuries before the time of Moses—is termed by M. Chabas "the most ancient book of the world." In common with other papyri of a similar character, it inculcates the study of wisdom, the duty of honoring parents and superiors, of respecting property, of being charitable, peaceable, contented, humble, chaste, sober, truthful, and just.—*The Rev. James Dodds, D.D., "The Faiths of the World,"* p. p. 175, 176, 1882.

THE PASSAGE IN JOSEPHUS [ANTIQ., xviii., iii., 3]—Those who are best acquainted with the character of Josephus and the style of his writings, have no hesitation in condemning this passage as a forgery interpolated in the text during the third century by some pious Christian, who was scandalised that so famous a writer as Josephus should have taken no notice of the Gospels or of Christ their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns, or figs from thistles, as to find this notice of Christ among the judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and to the traditions of his countrymen. How, then, could he have written that *Jesus was the Christ*? Such an admission would have proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would have been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, con-

trasting most inharmoniously with everything around it. If it had been genuine, we might be sure that Justin Martyr, Tertullian and Chrysostom would have quoted it in their controversies with the Jews, and that Origen or Photius would have mentioned it. But Eusebius, the ecclesiastical historian [i., 11], is the first who quotes it, and our reliance on the judgment or even the honesty of this writer is not so great as to allow of our considering everything found in his works as undoubtedly genuine.—*The Rev. Dr. J. A. Giles, "Heathen Records to the Jewish Scripture History,"* p. 86, 1856, and "Christian Records," p. 62, 1877.

GENESIS AND SCIENCE.—When Sunday after Sunday, men who profess to be our instructors in righteousness, read out the statement, "In six days the Lord made heaven and earth, the sea, and all that in them is," in innumerable churches, they are either propagating what they may easily know, and therefore are bound to know, to be falsities; or if they use the words in some non-natural sense, they fall below the moral standard of the much-abused Jesuit.—*Prof. T. H. Huxley, "Critiques and Addresses,"* p. 271.

SAINTLY PIETY.—To break by his ingratitude the heart of the mother who had borne him, to persuade the wife who adored him, that it was her duty to separate from him for ever, to abandon his children, uncared for and beggars, to the mercies of the world, was regarded by the true hermit as the most acceptable offering he could make to his God. His business was to save his own soul.—*W. E. H. Lecky, "History of European Morals,"* vol. ii., p. 125, 1877.

## ACID DROPS.

TALMAGE has fallen back, or rather advanced, towards the Swedenborgian theory. He holds that in heaven, musicians, lawyers, mathematicians, astronomers, physicians and soldiers will continue the work they enjoyed best on earth. If this turn out thusly, we take it that the post-mortem pursuit of Talmage will be doing his old clown business in a celestial circus.

THE steeple of Ormskirk Church, between Liverpool and Southport, was struck by lightning during service last Sunday, and what appeared like a ball of fire passed through the church from the north-east. A panic ensued, and only when the excitement had somewhat abated, did the vicar (Canon Sheldon) offer up prayers for the preservation of life. If the steeple had been surmounted by a lightning-conductor it would have been of more avail than all the prayers of the congregation, devout as they doubtless were upon this occasion.

THERE is joy in Great Salem and Little Beulah over the reformation of Cetewayo, who has picked out his favorite wife to keep, and let the others slide. This is marriage in the style of the Bible patriarchs. You don't have to chose one wife to begin with, and keep her for 'better or worse. You test half-a-dozen, find which is the best hand at holding her jaw when you come home late, and sack the rest. Then there is hallelujah in religious circles; you dine with the parson twice a week; and borrow money on quarter-day from all the old ladies in the parish.

IN a sermon on "The Age, the Christ, and the Church," reprinted in the *Christian Age*, the Rev. Llewelyn D. Bevan declares that this is an age "sceptical of metaphysical and religious truth." He doubtless means that he finds people requiring proof for the dogmas he is paid to preach to them.

Light contains another "show-up" of a Spiritist medium, Mrs. Stewart, who has been pretending to give *séances* at which materialised spirits appeared. Dr. Kayner, a gentleman who has been identified with Spiritualism since 1850, says "it was a deeply concocted scheme of fraud from beginning to end." Yet credulous people are found in abundance ready to take the most barefaced cheats as evidence of another life. When will people be content with improving the life they do know?

IT is the function of folly to ask insoluble questions. It is the function of theology to answer them.

THE Holy Russian Church has published an edict, which has received the Emperor's sanction, prohibiting persons in Russia who are not Christians, from public trading in holy pictures, crosses, and altar vessels and ornaments. It seems that these articles usually come through the hands of Jews and infidels, which this religious protectionism is intended to prevent. Just fancy drinking the blood of Jesus out of a cup bought from a descendant of his crucifiers!

How Christians flout the Bible when it suits them. The *Christian Herald* gives a cut of an execution for witchcraft in Africa, and then solicits contributions for the Congo Mission, established to counteract and destroy such degrading practices, apparently unaware that the savages are acting in accordance with the Biblical command, Thou shalt not suffer a witch to live.

THE Rev. E. E. Jenkins, preaching at the City Road Chapel, declared that "Jewish unbelief furnishes a striking illustration of the inefficacy of *miracle* as an instrument of conviction when the heart is not in sympathy with religious faith." What, in the name of Gehenna, were the laws of creation supernaturally meddled with if it was not to produce conviction in the mind of God's own chosen people? Was the water turned into wine at Cana only by way of having a booze on the cheap?

THE *Rock* urges that a Day of Humiliation be appointed for the sins of the people. The bishops, says our charming contemporary, are encouraging offenders to bring back superstition and idolatry into the Church. If we look to the Government we find a policy tainted with the desire for the admission of avowed Atheists into Parliament, and even the blotting out of the name of God from the Parliamentary oath. Much of the writing in the press emanates from infidels, and the mass of the people are indifferent. Let us bray!

THE question of the Christian evidences is undoubtedly occasioning some excitement at Tunbridge Wells. Mr. Ramsey, having gone down there to meet one of the itinerants of the Christian Evidence Society, challenged evidence of the four Gospels being known, as we have them, within 150 years of the Christian era. The lecturer in question did not meet this challenge, but the Rev. R. A. Pelly rose and cited the testimony of Papias, that "Mark, having become Peter's interpreter, wrote exactly all that he remembered." He forgot to state that this was first found in Eusebius, and was evidently unaware that so eminent an authority as Dr. S. Davidson states that "A careful examination of Papias' testimony shows that it does not relate to our present gospel, nor bring Mark into connexion with it as its author. All we learn from it is that Mark wrote notes of a gospel which was *not* our canonical one" ("Introduction to the Study of the New Testament," vol. i., p. 539; 1882). Dr. Davidson points out that the narratives in Mark "savor of a later time than Peter's, or Mark's, his interpreter, for they have legendary and ideal elements of post-apostolic growth."

C. A. L. writes from Oxford to the *Daily News*, calling attention to the authorities of the New College, Oxford, having caused some jackdaws, who had confidently built upon their chapel walls, to be bricked up, failing other means of dislodging them, because, forsooth, the cawing of these poor birds outside interfered with the braying within. The most Christian congregation heard the cries of these unfortunate creatures daily growing less and less, till on the fifth day death released them from this Christian "vale of tears." What would have been said had Freethinkers committed such an act? We are glad to hear a general chorus of execration from the press against these Christian scoundrels. The *Western Daily Mercury* had a particularly good leader on the subject, contrasting these cruel wretches with the tender-hearted old lion of Caprera, who smiled and said, "How joyful it is!" as a stray bird sang on his window-sill when he lay dying. But then Garibaldi was a Freethinker.

MRS. BOOTH has been carrying the gospel of blood and fire to Dublin, where she met with an unpleasantly warm reception. One of her remarks is undoubtedly true, namely, that "ninety per cent. of the working-classes in England never go to church or chapel." But when she proceeded to say that "they were steeped to the lips in degradation and debauchery," she was guilty of a most malignant slander. The people outside church and chapel are quite as good as those inside, and the working-classes are as moral as their so-called betters.

HOWEVER bad the sheep outside the fold are, all-night meetings at Clapton are not calculated to improve them. Crowd a lot of people of both sexes into a hall, lock the doors from midnight till five in the morning, and allow no report of the proceedings, and you are likely to see some strange results.

THIS "General" Booth is just beginning to show himself in his true colors. Every day only strengthens our old impression of him. He is made up of some fanaticism, a good deal of vanity, and still more 'cuteness; a compound of the dervish, the actor and the bagman.

NOTHING embitters men more than religious bigotry. Two Syrian Christians were drowned in escaping from Alexandria. When old Daoud Pasha heard of it, he remarked, "So much the better; they have gone to hell." These are almost the very words a Christian journal wrote of John Stuart Mill a few days after his death.

ARCHDEACON HESSEY preached before the Mayors of England at Saint Paul's. He observed that when they left the great city they might say, "God is in the midst of her: therefore shall she not be moved." If this means that God Almighty is going to prevent a reform of the City Corporation, we rather think the Archdeacon made a mistake.

It is said that the new "Catholic League" will try to restore the celibacy of the clergy. We hope it will succeed. Society would profit by stopping the supply in that direction. We

should like to see all clericals incapacitated from becoming fathers by this means, or else by the more effectual means which Jesus appears to have recommended.

THE Queen of Roumania is about to publish a poem called "Jehovah." We presume it will present the poetical and amiable side of his character, which the Bible has entirely omitted.

EARL CAIRNS recently presided at a meeting of the Lawyers' Prayer Union. What a grim joke! We should like to see a dozen successful lawyers on their knees; but we suspect it is only the unsuccessful ones who are addicted to prayer.

THE Christian Evidence Society brought M. Pressense over to lecture in French upon "The Origin of Man." The lectures proved a very poor round-about affair. M. Pressense, like most would-be Broad Church theologians, has a wondrous faculty for beating the bush without ever starting the hare. His conclusion was that if man's body came from the ape, his soul is certainly of God. So the monkey and the deity are to share us between them.

THIS suggests a new solution of the vexed question of the origin of evil. Just as the Platonists supposed that evil came from the intractability of matter, so God has found the monkey intractable. Hence instead of saying to an ill-tempered fellow that the devil is in him, we now use the scientific phrase, He's got his monkey up.

HENRY DAY, a well known local preacher at Leicester, was summoned to show cause why he should not contribute to the maintenance of the illegitimate child of Ellen Neale. He seduced the young woman several years ago, and secretly arranged to keep the child. She afterwards married, lived happily with her husband, and bore him three children. Day stopped his payments for the illegitimate child, and the nurse sent it to Neale's house. The woman's home is now broken up, and Day escapes payment on the technical ground that Neale, having married her, is legally responsible for the maintenance of her illegitimate child. Henry Day is probably pious, and we dare say he has been carefully reading up the life of Jacob for a few hints as to the conduct of a godly man surrounded by worldings.

WE have lighted on a Tract by the Bishop of Liverpool entitled "No Surrender!" His lordship calls on faithful Christians to maintain "the old English Sunday." As a matter of fact the *old* English Sunday was more than half devoted to recreation; all the popular games were in full swing, and the parson often joined in them. Our dreary Sabbath is a modern innovation, a relic of Puritanism. Either Bishop Ryle is very ignorant of English history, or he is deliberately bamboozling his readers.

THE Bishop says that heaven is nothing but an eternal Sabbath. What a horrible idea! We are ready to cry "Good Lord, deliver us!"

#### EMINENT WOMEN—MRS. JOB.

THE world has been sympathising with Job for two thousand years, and pitying his sufferings and tribulations; but hardly a thought seems to have been taken of Mrs. Job and her trials, which must have been of no ordinary nature. True, she didn't have any boils, her husband, with true masculine selfishness, appropriating them all to himself; but she had to wait on him and listen to his complainings day and night. It would have tried the patience of a saint to have been compelled to live in the same house with a man burdened with such a wealth of afflictions as Job was, and it is hardly to be wondered at that, goaded to desperation, his wife one day advised him to throw up the game and pass in his checks.

There seems to have been a constant stream of people coming to see Job, to condole with him. Not only did the neighbors drop in continually to see how he was getting along, each one with a different remedy for boils, but relatives came from long distances, and of course they had to be entertained and fed. This made a great deal of work for Mrs. Job, who, on account of her husband's extraordinary losses, couldn't afford to keep a hired girl. What with cooking meals for the guests and poultices for Job, she had hardly a minute to herself. Had she not been a remarkable woman she never could have gone through with it.

Job's case was discussed a great deal in the papers, and scientific men came from all parts of the country to study it. Job stood this with that patience that became proverbial, and was never out of humor as long as the boils lasted. All these people boarded at the Job mansion, and any one who has observed scientific men eat knows what appetites they have, and can understand how busy the woman of the house must have been cooking for them.

The trials of the man of Uz were certainly very great, and if we of to-day were subjected to the like of them, there is probably not a man of Uz who could go through the programme without kicking; yet sympathy for Job should not blind us entirely to the sufferings of his heroic wife.

## SPECIAL NOTICE.

MR. FOOTE will lecture three times to-day (Sunday, July 2nd) in the Assembly Room, Grosvenor Street, All Saints, Manchester. Morning, at 11, "Garibaldi as Hero and Freethinker;" afternoon, at 3, "Was Jesus Insane?" evening, at 6.30, "God in a Box."

## MR. FOOTE'S ENGAGEMENTS.

July 9th, morning, Midland Arches; evening, Claremont Hall, London. 16th, morning, Midland Arches; evening, Claremont Hall. 22nd, 23rd and 24th Huddersfield; 30th, Liverpool.

August 6th, Burnley; 13th Rochdale; 20th, West Hartlepool; 21st to 25th, Durham District; 27th, Stockton-on-Tees.

September 3rd, Claremont Hall, London; 10th, Hall of Science, London; 17th, Hall of Science, London.

October 1st, Claremont Hall, London; 8th, Manchester; 15th, Halifax.

November 19th, Hall of Science, London.

## CORRESPONDENCE.

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

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

MR. C. COOKE, of Ash Villa, Oglander Road, East Dulwich, will give 6d. each for Nos. 5 and 14 of Vol. I., and No. 3, Vol. II., of the *Freethinker*.

ENQUIRER.—Any inquiries relative to Mr. Bradlaugh had better be addressed to himself. We never think of denying that many Christians do good works.

G. H. MCSTEVENSON.—We fear that colored illustrations would not repay the cost. We may, however, try the experiment of a colored cartoon.

J. KNOWLDEN.—There are no late authorities who can for a moment be supposed to have upset the authority of Dr. N. Lardner in regard to the passage in Josephus. As the subject is of considerable evidential importance, an esteemed co-worker will shortly contribute a paper upon the passage.

RECEIVED WITH THANKS.—Atheos—G. V. Bell—J. McCleery—"Jackdaws" Anonymous—Tracts.

W. J. D.—We are pleased to hear from you, and wish we could believe that the majority of your countrymen and countrywomen have shaken off the superstitious feelings with which the priests were formerly regarded. Mr. Forder will give you information as to the establishment of a Freethought society in Dublin.

K. VON MARCHMANN LICHTABELLE calls attention to the statements as to Pandera in the Sepher Toldoth Jeshu referred to in Mr. Foote's "Virgin Mother" being found in two places in the Talmud Tract, "Colla," fol. 18, col. 2, and Tract "Shabbat," fol. 104, col. 2.

WILSON McDONELL.—Crowded out.

J. HARRIS.—You cannot do a better service for "your pet paper" than by pushing it about among your comrades.

A. TODEL.—1. The Greek letters κ. τ. λ. stand for καὶ τὰ λοιπά, meaning "and the rest, etc." 2. All modern critics are agreed that there is no foundation for ascribing the Canticles to Solomon. 3. Mr. Bradlaugh will lecture in the South of England Music Hall on July 9th.

JOHN LANDIRE.—Our first issue of "Freethinker Tracts" are now ready. They will be succeeded by another batch if as successful as we anticipate.

R. WALLACE.—Thanks for all the trouble you have taken. Being pressed for room, we have made a summary of the case in "Sugar Plums."

J. BARNES.—Abner Kneeland was imprisoned for sixty days, in Boston jail (U.S.), for "blasphemy," in 1838.

I. LODGE.—Any extracts intended for our "Gleanings" column must be accompanied with exact references.

YOUNG FREETHINKER.—Thanks for the Tracts. See "Acid Drops." We are pleased to hear that the bill of Mr. Foote's lectures is causing a commotion among the pious in Manchester. We like to see the kettle kept boiling in Bishop Fraser's diocese.

J. A. B.—Not up to the mark.

H. P.—Tracts forwarded. The second volume of the *Freethinker* will conclude with the year.

ACHATES.—Probably you are right. We thank you for the hint.

J. S. O. B.—Your letter is very amusing. Doubtless there are many like you, who have never read sceptical books, but have become sceptical by carefully reading the Bible for themselves. That old question, "Which was first, the oak or the acorn?" would never be put by an Evolutionist. People who think things go on for ever as they now are, naturally fall back on something supernatural to account for great changes; but the Evolutionist knows that nature works the changes gradually through long periods of time.

W. M. NICHOLLS.—If you have no witnesses to the party in question having burnt your copy of "Bible Romances," you will not get any Christian magistrate and jury to convict.

SOMEONE sends a postcard addressed to Col. R. G. Ingersoll, author, 28, Stonecutter Street, London, E.C., with these words: "The ox knoweth his owner and the ass his master's crib." We take leave to contradict the scripture, for here is evidently an ass who does not know the crib of his master.

## SUGAR PLUMS.

THE Oath question has been very thoroughly settled by the French Chamber. The Government proposed to allow those who had a conscientious objection to the words "before God and man" to substitute for them "on my honor and conscience;" but the Chamber voted the total abolition of the Oath. They manage these things differently in France. Our House of Commons has simply got into a hopeless muddle over its difficulty. Verily, as Carlyle said, John Bull is of the oxen of the gods; strong, slow, and stupid.

THE ex-president of the General Baptist Union deplors that they have failed to retain their hold upon the young, and that their prayer meetings are badly attended.

THE last volume of Max Müller's "Sacred Books of the East," vol. xi., contains the Buddhist Suttas, translated from the Pali by T. W. Rhys Davids, who says their age "can be fixed without much uncertainty at about the latter end of the fourth, or the beginning of the third century, before the commencement of the Christian era." In the second Sutta, Gautama lays down the noble eight-fold path which is considered the essence of Buddhism: "1. Right views; 2. Right co-operation; 3. Right speech; 4. Right conduct; 5. Right livelihood; 6. Right effort; 7. Right mindfulness; 8. Right contemplation." This was the essential teaching of Buddha. Yet we continually hear from the pulpits, that but for the Bible and Christianity there would be no morality in the world.

ANY utterance by Colonel Ingersoll is sure to find many readers among subscribers to the *Freethinker*. They will, therefore, be pleased to know that Mr. Standing, of the Paine Press, has issued a neat eight-page reprint of the Colonel's brilliant and vigorous oration on "Decoration Day."

THE *New York Sun* says, anent the oration of Col. Ingersoll, reprinted by Mr. Standing: "The fact that a professed infidel, a man who denounces the Scriptures and pours scorn and insult upon the Christian religion, could be brought forward as the chief orator on such an occasion as the services of Decoration Day in this city, appears to us something of far greater import than any of our correspondents have taken it for, although they have discussed it with zeal and ability. Twenty years ago it would have been utterly impossible for such a man as Mr. Ingersoll to be chosen for such a purpose. And what is the meaning of his selection now? It means, in our judgment, that there has been a general decline in religion; that infidelity is spreading in the community; that there is doubt and denial where there was faith before; that there is scoffing now where reverence and adoration formerly prevailed. If this process continues for fifty years, the Christians will form a very small minority of the people of this country. But perhaps some new manifestation of religious life may arise among us to arrest the spread of infidelity. We lament to say it, but the churches seem to be almost powerless."

THE *Century*, reviewing Baron Nordenskiöld's "Voyage of the Vega," refers to his interesting account of the Siberian Chookchees, a people living in the extreme north-eastern part of Asia without any form of government, without any kind of social restraint save public opinion, without any religion except a vague fetishism, without any hope or expectation of a future life. Such a state of society some would call anarchy; yet in this social state are found peace, comfort, perfect security for life and property, unbounded hospitality, and a strong feeling of mutual sympathy and good-will. "Within the family the most remarkable unanimity prevails, so that we never heard a hard word exchanged, either between man and wife, parents and children, or between the married pair who own the tent, and the unmarried who occasionally live in it. The children are neither chastised nor scolded, yet they are the best behaved I have ever seen. The men are honest, good-humored and obliging, and criminal statistics of the tribe are impossible for want of crime." The author does not tell us to what he attributes it, but leaves us to infer that the Chookchees are happy, honest, cheerful and harmonious, because they have no system of theology and are not over-governed.

*Truth* says that because the Rev. George C. Miln inclined toward Agnosticism some orthodox brother started the story that he was going on the stage, and intended to play "Hamlet." The story was a lie, but then it is allowable for a pious believer to lie about an infidel.

MR. WALLACE writes to us from Glasgow respecting the "infidel" whose conversion was boasted of by the Rev. Mr. Howie. It appears that the reverend gentleman was a little misled, but it is fair to say that he has given Mr. Wallace every opportunity to investigate the case, which was dealt with in the *Freethinker* for June 11th. The "notorious infidel" turns out to have been simply a listener to debates and lectures in the Democratic Hall, Nelson Street, and Harry Long's old hall in the Salt-market. He was never a member of the Secular Society, and he never spoke at its meetings. The only Freethought publication he knew was Paine's "Age of Reason," which most Christians have heard of.

"On being pressed to give a cogent reason for becoming a Christian," says Mr. Wallace, "he made a statement which I need not publish; but it convinced me that family matters had more to do with his conversion than religious belief." Mr. Howie wishes it to be stated that the *Christian Herald* report very much exaggerated what he said at the meeting.

Mr. BRADLAUGH and Mr. Labouchere addressed a large open-air meeting at Northampton last Monday. Resolutions of confidence in both members were passed unanimously and with great enthusiasm.

A TWOPENNY pamphlet, entitled "Christian Mythology," by Edith Saville, has just been published. This is a straw showing the way the wind blows. But it is only a straw. Several of the authoress's assertions are certainly questionable. For instance, she says (p. 11) that when the Epistles of Paul were written the enthusiastic belief in the divine birth of Jesus was dying away. It would have been far more correct to say that that idea was not then broached. On the same page occurs an unfortunate misprint of Aryans for Arians. There is much reason to suspect that the theory of incarnations came from India; but Edith Saville would find it difficult to prove that "Khrishna, one of the incarnations of Brahma, preceded Jesus of Nazareth by fifteen hundred years."

### WHO'S TO BE DAMNED?—IF CHRISTIANITY BE TRUE.

GENTLE READER,—I am well aware that "damn," "damnation," "damned," are very vulgar words indeed, and totally unfit for tongues, or ears, or eyes polite. But it was Christianity which made them popular. To-day even respectable parsons do not use them—except in private swearing. The latest translation into English of God's Holy Word does not, I think, contain the above ugly terms. The Holy Ghost having lately become quite refined and æsthetic by mingling in the best society, could not bring his elegant lips to utter now words he formerly delighted to use in all their thundering fulness. But, though the words "damn" and "damnation" may not appear in the newest New Testament, yet the fire is still there; the *thing* remains, though called by softer names.

And, Mr. Ambassador for Christ, if you joke with your mission and lure people to hell by hiding or softening its horrors, you don't expect me to imitate you—do you? It is my purpose to "declare," as far as my space permits, "the whole counsel of God" on this damnation matter; and if you, my clerical friend, go to the Devil it will not be my fault.

I. First, therefore, there is a hell. I do not know where it is, nor its size. It was prepared—that is, either originally made or else repaired and specially fitted up—for the Devil and his angels. It is "a dark and bottomless pit, full of fire and brimstone," says the Wesleyan Catechism *for children of tender years*. But though full of fire and brimstone, there is plenty of room there for any number of millions of human beings.

#### II. Who will be damned?

1. All rich people will be damned. Dives went to hell for no other reason (as far as the New Testament shows) than that he was rich and enjoyed his riches. To be sure, commentators and clericals have done their best to blacken his character for the purpose of justifying his damnation. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix., 24). Now, ye bishops and rich laymen, what say you? Will you be honest for once, and admit that you are on the high road to damnation?

2. All who try to get rich will also be damned. "Ye cannot serve God and Mammon. Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. vi., 24—34). Mammon, as appears from this, is ordinary prudence and industry. Those who serve it cannot serve God, and so will be damned.

3. All who love the world will be damned. "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God" (James iv., 5). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii., 15). Of course, reader, if you do love the world and *pretend* to love God, you will try to hide your sin; I know you will. But you will be damned all the same.

4. All who do not love their enemies will be damned. God the Father, Son, and Holy Ghost, do not, does not (which should it be?) love the Devil. or they would long since have hugged and kissed him. Where is the Christian who loves the heretic, the scoffing Freethinker, or the Atheist?

5. All who do not love God (all three of them) with all their heart and mind, and soul and strength, and their neighbor as themselves, will be damned. And, as a balance to this—for Christianity damns right and left—all who do not *hate* parents, wife, children, brothers and sisters, and their own life also, will go to perdition (Luke xiv., 26).

6. All who cannot evidence their faith in Jesus by casting out devils, speaking with tongues, playing with serpents, drinking poison, healing the sick (Mark xvi., 17), and raising the dead (Matt. x., 8), will be damned—as hypocrites, I presume, who pretend to a faith the fruits of which they cannot exhibit.

7. All persons who do not bestow charity will go to hell; and those who, if they do not perform their good works *for the sake of Jesus* (Matt. xxv., 31—46).

8. Into the same dark, deep, smoky lake of fire will go all "*the fearful*." That either means cowards (such as Joseph Cook and most other defenders of the faith), or else people who frighten others (such as the revivalists who frighten silly people into fits and mania about their souls).—"And the unbelieving," that is, all heretics, infidels, Jews, Unitarians, etc. But who is heretic and who is not it is impossible to say. Every believer can prove his doctrine correct by the test of his own creed; but all other creeds prove him a damnable heretic. There are against him a hundred witnesses to one for him. He cannot escape. If all unbelievers are damned, nobody can be saved, for every believer doubts more than he believes, that is, all creeds except his own.—"*And the abominable*." This cuts both ways. No doubt sceptics are an abomination to the Gods, but then all Gods are an abomination to us.—"*And murderers*." Moses, Joshua, David, Samuel, Jesus (worse than all men—see Matt. x., 34, 35; xi., 20—24; Rev. viii., 8, 9; xiv., 10—20; xix., 11—21) will burn there. And as God is the greatest of all possible murderers, seeing he murders all, is a wholesale infanticide, and the author of all destruction, he will burn in the lake of fire for ever.—"*And fornicators* will go the same way. Will the Holy Ghost escape? Remember his intrigue with Mary.—"*And sorcerers*, that is, people who pretend to perform miracles, such as Moses, Elijah, Jesus, Paul, and scores of others. They will have a chance of "quenching the violence of fire," for they will all be damned.—"*And idolators*, that is, those who worship idols. Well, every worshipper worships his own idol. It is only those who do not worship at all that are safe. Your God is right for you, but wrong for all others; and all gods and goddesses are idols. So all worshippers will be damned.—"*And all liars!* This is frightful! The writer of Revelation will be damned, for his book abounds in lies. All other Bible-writers will share the same fate; and Jesus, who said he came down from heaven, and his dad, who lied to deceive Ahab, will both have their part in the lake of fire. Those, too, who call themselves ambassadors for Christ, and who slander sceptics, will go to the same place (Rev. xxi., 8).

Behold the grand climax of Christianity! It is a religion of love, they say; but it damns all round; its own gods and goddesses, saints and prophets, are all damned by it. I hope, for their sakes, it is not true. J. SYMES.

### SALVATION BY FAITH.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned."—Mark xvi., 16.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi., 31.

SALVATION by faith is the one, central, and essential article in the creed of orthodox and evangelical Christianity. Without pretending to say anything new on the subject, it will, perhaps, not be altogether unadvantageous to pen a few thoughts in relation to it, especially as there seems to be an epidemic of Salvationism abroad, and the wonderfully purifying properties of the "blood of the lamb" is made the subject of exhibitions of insanity on every street corner.

The first objection which presents itself to us in thinking on the subject is, that *there is no virtue in belief*. We do not mean by this that belief has no influence on virtue; but that belief, in itself, is neither virtuous nor vicious. Persons may believe in the Westminster Confession, or subscribe to the Thirty-nine

Articles of the Church of England; they may swallow the whale story, or believe in the existence of the man in the moon, and be neither the better nor worse for it from a moral point of view, however deplorable their condition may be from an intellectual standpoint. And so, in like manner, what possible effect, either of a vicious or virtuous character, can a belief or disbelief in Christ have? Where, then, is the culpability which consigns a man to hell for this imaginary and unceasingly dilated upon "crime?" Are we not all of us acquainted with men who "believe on the Lord Jesus Christ," and may possibly be saved, but who certainly do not seem worthy of everlasting happiness; and, on the other hand, do we not know others who, disbelieving and rejecting Christ, lead the most exemplary lives?

Secondly,—A person is not responsible for his belief. A man is no more responsible for his belief than he is responsible for the color of his hair or the shape of his nose. It is absolutely outside his control. Belief is not an act of volition, but a result of evidence, and according as the evidence for or against anything presented to his mind is strong or weak, so he must of necessity believe, even in spite of himself. A man could not help but believe that the sun shines, or disbelieve that light was darkness, though he tried to do so. Where, then, is the justice of damning a man for that which he could not help?

Thirdly,—It is opposed to morality. When salvation is to be obtained by merely an act of faith, which requires neither a deed of self-denial nor an effort on behalf of humanity, and is imbibed by the vast majority of Christians with their mother's milk, how are we to expect such a striving after perfection as if a high ideal of morality had been put forward as a condition of salvation? We are told that there is more rejoicing in heaven over one sinner that repents than there is over ninety and nine just men who need no repentance; and we do not forget that the thief on the cross was promised a passport to heaven, after, perhaps, a life-long course of crime and villainy, simply because he believed! If thieves and outlaws may obtain "the saving grace" at the eleventh hour by simply saying, "I believe," where is the incentive to a life of self-sacrifice and devotion to principle?

Fourthly,—It is opposed to culture, thought, and free inquiry. The ideal Christian is the one who is most childlike and simple in his faith, who opens his mouth and shuts his eyes and swallows with unquestioning credulity whatsoever is presented to his mental palate by his spiritual pastors and masters. He must, as Christ put it, become as one of these little ones. Stone-blind faith is the one grand essential. Reasonable faith is in no sense a condition of salvation, and the verification of it is never insisted on, and for good reasons. To doubt is fatal, and involves consequences of a serious character. What, then, can contribute to this state of mind better than a blissful state of ignorance, an utter want of thought, and a complete abhorrence of investigation?

He who thinks his own thoughts and tests all teachings in the crucible of his own reason and experience, is threatened with hell-fire, according to this doctrine, while it encourages the lazy-minded, puts a premium on ignorance and superstition, cultivates a state of intellectual imbecility, and makes man a prey to all sorts of imposition and fraud. Faith is best served by, and is most likely to flourish in, the absence of thought and inquiry, and of this the Church has been fully convinced, as is shown by its history, which is a record of uncompromising hostility to scientific and every other progress likely to impugn its despotic and dogmatic pretensions; and we are persuaded that its attitude to-day is but a forced acquiescence in the inevitable and irresistible. Even now it looks with evil eye and ill-concealed hatred upon some branches of scientific research, while in relation to other fields of thought and inquiry it betrays a reversion to its ancestral history in an unmistakable manner. Ignorance is the handmaid of piety. The less a man knows, the less fear is there of his going wrong from a theological point of view; and Cecil and Romaine were but reflecting the spirit of their faith when the former said "that literature was inimical to the spirituality, 'unless kept under with a firm hand,'" and the latter, "when actually holding the Gresham Professorship of Astronomy, asked what use astronomical observations had been to the world, whether dying sinners were ever comforted by the spots on the moon, and whether Saturn's rings ever made anyone chaste." (*Wesleyan Magazine*, January, 1882, p. 27.)

Fifthly,—It engenders arrogance and intolerance. We are all aware that many Christian preachers of the evangelical school make a boast of their lack of educational training: they "know Christ and him crucified," and that's about all they do know. But their acquaintance with this fact does not make them one whit more modest in their assumptions or less dogmatic in their assertions before their intellectual superiors, in reference to matters which they admit to be of the profoundest importance. A Moody, a Spurgeon, or a "General" Booth, would consign a Mill, a Spencer, or a Darwin to everlasting torments with the greatest imaginable assurance. The assumption that had the first-named three been born in Turkey and brought up Mohammedan they would have been equally dogmatic, is a reasonable one. Their religion is simply a "geographical accident," an inherited mania; but this fact does not lessen their arrogance and intolerance towards those who have thought out the problems of religion for themselves, sealed them with their devotion, and presented them to the world without stopping to

consider whether they agreed with the opinions of their great-grandmother. And it is only natural that a man who knows he enjoys the special privilege of a personal and confidential communication with God Almighty should treat with contempt the miserable individual who doubts the truth of it, and should deem it his duty to bring him to a knowledge of his situation by fair means or foul. It stunts his manhood. He believes he is doing God's will by persecuting. He feels it his duty, and the lesser of two evils, to damn a man's body in order to save his soul. This is the crowning objection of all to this doctrine, for, what individuals do to-day was done by the whole machinery of the Romish Church during the time of the Inquisition, and what the Inquisition did in the past was only doing on a small scale what we are taught to believe God Almighty is doing at the present time—viz., damning people for not believing that which they couldn't! These are some of the reasons why we object to the doctrine of Salvation by Faith. MARS.

## PROFANE JOKES.

A PARSON was once speaking to a farmer as to the unfavorable rainy weather they were having, and saying that next Sunday he intended to use the prayer for fine weather. "Eh, sir," said the farmer, "but if ye do, would ye mind puttin' in a word for the continerance of a few showers on the turnips at the same time?"

A WESLEYAN student some time ago occupied, on a Sunday morning, the pulpit of one of their chapels in Manchester, and in his prayer he prayed for the Queen, Prince Albert, each of the royal babies by name, then proceeded to the Duchess of Kent, and got as far as the King of Hanover, when a blunt honest countryman, who happened to be a worshipper, tired of this long catalogue, cried out aloud, "Lump 'em! lump 'em!" A hearty "Amen!" from the congregation testified how feelingly they entered into the countryman's request, to the surprise and confusion of the "man in black."

"MICHAEL," said a pious coal merchant to his man, "you have been in this God-fearing household three years, and have been brought under the most blessed influences and had the privilege of knowing the blessings of godliness; what have you learnt in these three years, Michael?" "Faith I've learned the tunes ov all Moosey and Yankey's hymns, master;" said the man; "And is that all you have learnt?" said the coal merchant. "Faith, there's one thing more I've learned," said the Irishman after a pause. "And what is that?" asked his master, clasping his hands and rolling his eyes skyward: "That fifteen hundred-weight make a ton, yer honor." The coal merchant wants another man.

A MAN was one day wheeling a barrow across a churchyard, not 20 miles from Manchester, when he was threatened by the clergyman with condign punishment for his daring outrage in polluting the consecrated ground by his wheelborrow. The man, scratching his head, said, "I did not know but the wheelbarrow was consecrated too, for I borrowed it of the sexton."

THE first inquest ever held was on the world after the deluge. Verdict—"Found round."

"SAMBO, why don't you talk to your master, and tell him to lay up treasure in heaven?" "Wha's de use of laying up treasure dar? He never see 'um again."

A BISHOP once asked a lord chancellor to go and hear him preach. "No," replied the lawyer, with an oath, "I hear enough of you in the House of Lords, where I can answer you."

### MR. SYMES'S ENGAGEMENTS.

July 2, Heckmondwike; 16 and 17, Huddersfield; 23, Dundee; 30, West Hartlepool. August 13, Hall of Science, London. September 24, Hall of Science, London. November 12, Halifax.—All applications to be sent to Mr. JOSEPH SYMES, 142, Hagley Road, Birmingham.

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