

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Vol. II.—No. 34.]

AUGUST 20, 1882.

[PRICE ONE PENNY.

"COMIC BIBLE" SKETCHES.—XXXVI.



THE LOAVES AND FISHES.

And they took up of the fragments that remained twelve baskets full.—MATT. xiv., 20.

THE GOSPEL OF FREETHOUGHT.

CHRISTIANS are perpetually crying that we destroy and never build up. Nothing could be more false, for all negation has a positive side, and we cannot deny error without affirming truth. But even if it were true, it would not lessen the value of our work. You must clear the ground before you can build, and plough before you sow. Splendor gives no strength to an edifice whose foundations are treacherous, nor can a harvest be reaped from fields unprepared for the seed.

Freethought is, in this respect, like a skilful physician, whose function it is to expel disease and leave the patient sound and well. No sick man claims that the doctor shall supply him with something in place of his malady. It is enough that the enemy of his health is driven out. He is then in a position to act for himself. He has legs to walk with, a brain to devise, and hands to execute his will. What more does he need? What more can he ask without declaring himself a weakling or a fool? So it is with superstition, the deadliest disease of the mind. Freethought casts it out, with its blindness and its terrors, and leaves the mind clear and free. All nature is then before us to study and enjoy. Truth shines on us with celestial

light, Goodness smiles on our best endeavors, and Beauty thrills our senses and kindles our imagination with the subtle magic of her charms.

What a boon it is to think freely, to let the intellect dart out in quest of truth at every point of the compass, to feel the delight of the chase and the gladness of capture! What a noble privilege to pour treasures of knowledge into the alembic of the brain, and separate the gold from the dross!

The Freethinker takes nothing on trust, if he can help it; he dissects, analyses, and proves everything. Does this make him a barren sceptic? Not so. What he discards he knows to be worthless, and he also knows the value of what he prizes. If one sweet vision turns out a mirage, how does it lessen our enjoyment at the true oasis, or shake our certitude of water and shade under the palm trees by the well?

The masses of men do not think freely. They scarcely think at all out of their round of business. They are trained not to think. From the cradle to the grave orthodoxy has them in its clutches. Their religion is settled by priests, and their political and social institutions by custom. They look askance at the man who dares to question what is established, not reflecting that all orthodoxies were once heterodox, that without innovation there could never have been any progress, and that if inquisitive fellows had not gone prying about in forbidden quarters ages ago, the world would still be peopled by savages dressed in nakedness, war-paint, and feathers. The mental stultification which begins in youth reaches ossification as men grow older. Lack of thought ends in incapacity to think.

Real Freethought is impossible without education. The mind cannot operate without means or construct without materials. Theology opposes education: Freethought supports it. The poor as well as the rich should share in its blessings. Education is a social capital which should be supplied to all. It enriches and expands. It not only furnishes the mind, but strengthens its faculties. Knowledge is power. A race of giants could not level the Alps; but ordinary men, equipped with science, bore through their base, and make easy channels for the intercourse of divided nations.

Growth comes with use, and power with exercise. Education makes both possible. It puts the means of salvation at the service of all, and prevents the faculties from moving about *in vacuo*, and finally standing still from sheer hopelessness. The educated man has a whole magazine of appliances at his command, and his intellect is trained in using them, while the uneducated man has nothing but his strength, and his training is limited to its use.

Freethought demands education for all. It claims a mental inheritance for every child born into the world. Superstition demands ignorance, stupidity, and degradation. Wherever the schoolmaster is busy, Freethought prospers; where he is not found, superstition reigns supreme and levels the people in the dust.

Free speech and Freethought go together. If one is hampered the other languishes. What is the use of thinking if I may not express my thought? We claim equal liberty for all. The priest shall say what he believes and so shall the sceptic. No law shall protect the one and disfranchise the other. If any man disapproves what I say, he need not hear me a second time. What more does

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he require? Let him listen to what he likes, and leave others to do the same. Let us have justice and fair play all round.

Freethought is not only useful but laudable. It involves labor and trouble. Ours is not a gospel for those who love the soft pillow of faith. The Freethinker does not let his ship rot away in harbor; he spreads his canvas and sails the seas of thought. What though tempests beat and billows roar? He is undaunted, and leaves the avoidance of danger to the sluggard and the slave. He will not pay their price for ease and safety. Away he sails with Vigilance at the prow and Wisdom at the helm. He not only traverses the ocean highways, but skirts unmapped coasts and ventures on uncharted seas. He gathers spoils in every zone, and returns with a rich freight that compensates for all hazards. Some day or other, you say, he will be shipwrecked and lost. Perhaps. All things end somehow. But if he goes down he will die like a man and not like a coward, and have for his requiem the psalm of the tempest and the anthem of the waves.

G. W. FOOTE.

(To be concluded.)

THE BLASPHEMY OF THOMAS POOLEY.

At the present time, when three Freethinkers are committed for trial on a charge of blasphemy, it may not be out of place to remind men generally of the ill-treatment of the Cornish well-sinker twenty-five years ago. For the facts used in this article I am indebted to a pamphlet by Mr. G. J. Holyoake.

Thomas Pooley was tried at Bodmin, in Cornwall, for blasphemy. A clergyman, the Rev. Paul Bush, was the instigator in the disgraceful proceedings. It is not clear whether he was a relation of the clerical person of the same name who figured unpleasantly in the police-courts of late in connexion with arson and adultery. His Christian name the Rev. Paul Bush did not belie. He breathed out threatenings and slaughter generally, and particularly against Thomas Pooley. The prosecuting counsel was the son of the judge. The judge was the father of the present Lord Chief Justice of England, Mr. Justice Coleridge. The evidence as to the words written by Pooley on the gate of the Rev. Paul Bush was contradictory. Only two of the adverse witnesses could read. This speaks volumes for the parish of the Rev. Paul Bush. One of the two who could read was Mr. Bush himself. He swore—only in court—that the words were: "Duloe [the village] stinks with the monster Christ's Bible—Blasphemy—T. Pooley." The other of the two who could read was a carpenter, Mitchell. He swore that the words were "Jesus Christ.—T. Pooley." Apparently the Rev. Paul Bush read better than Mr. Mitchell.

Out of this writing that even on the doubtful showing of the embittered prosecutor was not very terrible, and out of some words of the persecuted man, three ponderous counts were manufactured. A fourth was added on the ground that the victim, when first committed for trial, without bail, thus unburdened himself to the policeman: "If it had not been for the blackguard, Jesus Christ, when he stole the donkey, police would not have been wanted, and that he was the forerunner of all theft and whoredom." And for this exceedingly accurate estimate of the character of the founder of the Christian religion in relation to one of the disreputable transactions of his life, uttered not as a "publication," but in a moment of irritation to an unsympathetic and sycophantic policeman, Pooley actually received nine months' extra sentence.

The judge, addressing the grand jury, commented on the rarity of cases akin to that of Pooley. Had the judge known his fellow-men as well as he knew the law, he would have known that even a quarter of a century ago, thousands of men thought, and hundreds of men spoke, contemptuously of the Christian religion. The rarity was to find a person foolish and wicked enough to prosecute such brave men.

The sentence of the Christian Justice Coleridge on a man, known to be insane, for writing "Jesus Christ" on a gate, was twenty-one months' imprisonment. Perhaps this is the most disgraceful sentence with which our criminal annals are stained. And to this frightful injury the Christian Justice Coleridge added as insult the threat that poor Pooley would have Christian consolation in gaol.

Most appropriate forms the Christian consolation took. Because he shook hands with his daughter after the mockery of a trial, dragging three other prisoners and a policeman across the dock to effect that little piece of comfort for the child, he had three days on bread and water, *in the dark cells*. Let any man pause and think what three days in prison and in darkness means. He need not have worn the prison dress. But ignorant of his right of appeal against it he only offered the resistance of brute force to those who strove to put it on him. Six men conquered him, and he tore his clothes to shreds. Six men forced them on again, and he tore them to shreds a second time. A little later he began to vomit blood.

What manner of man was this tortured one? Eccentric enough. He dared to wear beard and moustaches in 1857. Nay more, he prevented the gaol people from removing these when the attempt was made. He never went to public-houses, never used bad language, was honest, hard-working, thrifty, rising an hour earlier to sweep the streets and earn thus by selling the refuse enough to buy, not himself, but the wife, first a clock, and again a clock, and later a mangle. Devoted to his wife and children, this man: they and his work his chief thought. Not, however, his only thought. Cut off from books and keener fellow men, never coming to the places where life is acute and the collision of many minds strikes out light, Thomas Pooley, like many another, had slowly and painfully fought out for himself something of our faith. These solitary soldiers and brothers, unstrengthened as we are by numbers and the cheery face and voice of our fellows, groping their dim way alone, fighting their brave battle cut off from the main army, with defeat the only outlook, all honor to them! The mental toil requisite to struggle out of the malaria of Christianity into a freer, purer air, unhinged his brain. He was insane, and Mr. Justice Coleridge knew it when he sent him, poor madman! to prison for hard on two years.

He believed the earth was alive and had fear in his well-sinking lest haply he might injure it. To him when a child died, the next one born in the family was the lost brother or sister returned. A deep-feeling man, moreover. After his battles with the Christian magistrates of this Christian land he would cast himself on the grave of his dead son and clasp the ground, weeping and wishing he were dead also.

We know now that the wicked sentence passed upon him was mitigated. But no thanks are due to Christian judge or Christian jury in the matter. It was the old, bitter story. Against him as an independent working man, however foolish he might be, the "gentle folks" of his locality were arrayed. Not a gentleman thought his sentence a hard one, and the Christian ladies visited his wife and told her they were glad he was in prison. But the working men thought it hard. In their dim way, even in Cornwall in 1857, they felt that bitter injustice was done. They were half-conscious that in some sort he was their spokesman, and in large sort a sufferer for them in the war against the tyranny of the well-to-do ill-doers.

To-day, sane men using weapons far other than came to the hands of brave Thomas Pooley, are endangered as he was. On real or on false pretexes they are threatened with like treatment to his, attended by the like Christian consolation. But with them the working men of England are in the main. For freedom of speech, freedom of thought are once again in danger, and working men of all ranks, laborers with hand and laborers with head, even though they differ from us in creed, will be with us. Not only on the selfish ground that an attack upon one form of thought is a menace to all, but because education, long withheld by the rich and powerful from the nation as a whole, is at work. Education, slow-spreading, has taught that only by discussion can we reach truth, to thousands during the momentous twenty-five years that have passed since Thomas Pooley suffered in Bodmin gaol.

EDWARD B. AVELING.

WHICH SHOULD BE PITTIED?

Clergyman.—I've lost my portmanteau.

Traveller.—I pity your grief.

Clergyman.—All my sermons are in it.

Traveller.—I pity the thief.

BUDDHISM AND CHRISTIANITY.*

Of all religions Buddhism is certainly the most interesting. Not only are its adherents more numerous than those of other faiths, but it is unique in discarding those dogmas of a personal God and personal immortality, which are generally thought to be the basis of religion. It is, moreover, a striking fact that recent developments of European thought, from Hegel to Schopenhauer, have taken steps leading more or less directly in the path pointed out by the founder of Buddhism twenty-five centuries ago.

Until within the past fifty years Buddhism, as anything more than the name of an Asiatic sect, was unknown in Europe. Outside the Christian world, and consequently outside the pale of salvation, if not of civilisation, there was supposed to be a number of Mohammedans, led away from the true Gospel light by a wicked false prophet, and various kinds of Pagans, barbarous savages left by the decrees of an inscrutable Providence to wander and be lost amid the darkness of their heathenism. That long before Jesus is said to have lived and died, and left the Jews incredulous of his wondrous miracles, a highly-cultured Hindu had formulated a religion of universal charity and loving kindness such as Christianity has not surpassed, and a comprehensive philosophy of the universe such as it has not attempted to approach, was until lately utterly unknown. Yet these are facts with which any reader may now make himself acquainted. The opening up of our Eastern Empire has led to something more than an extension of trade. It has led to an acquaintance with old civilisations, languages, and religions which we now powerfully affect, but which in turn react on us. It has led to the science of religion which is teaching us how faiths grow and die, and which shows that none has claim to exclusive possession of truth or goodness. Christianity, in the light of this science, is seen to be but one of a number of religions which have in turn guided, or led astray, the lives of men. If it has something to teach to the other religions, it has also much to learn. No orthodox Christian can be trusted to give a fair account of Buddhism. The fact that he believes God revealed himself solely to Jews, and that there is no other name under heaven except that of Christ whereby men can be saved, is sufficient to bias him in dealing with all other religions.

Under these circumstances Freethinkers will welcome these expositions of Buddhism by Buddhists, and congratulate themselves that the first statements of a religion in some respects similar, but in more regards antagonistic to Christianity, made by those holding the religion themselves, have found Freethought publishers. The first of the two little books to which we draw our readers' attention, gives references to several of the most important European works on the subject of Buddhism. Extracts are also given from the Buddhist books, in which we read such ethical maxims as the following: "The man who foolishly does me wrong, I will repay with my love without resentment; the more evil comes from him the more good shall go from me." The doctrine of *Karma*, or moral responsibility, is expounded, and in an appendix the author gives his view of *Nirvana* as implying not the cessation of existence, but freedom from ignorance and evil desire.

The second work is of a more polemical and even partisan character. In it Christianity is made to look as contemptible beside Buddhism as a Christian missionary makes a savage fetish-worship look beside Christianity. No one can read it without having either to repudiate the Christian doctrines as here depicted, or to allow that Buddhism is of a far more elevated character. Buddhism is stated to be unselfishness here and for ever. Christianity, selfishness, carried into another world. "Their hell," says the author, "is like their heaven, a place—not a state (as with the Buddhists), where the identical earthly bodies of nearly all humanity will be tormented in actual fire for ever, to no purpose, except to satisfy the vindictiveness of their Creator, whom they call 'the God of Love.' One of their teachers said to me one day that all my people, about 800,000,000, every fifty years, must assuredly go to hell, and at the same time placed before me a picture of their heaven, asking me to 'flee from the wrath to come.'" I thanked him, and said that "wherever God put so many of

his creatures was quite good enough for me, for one additional would not make much difference." "How different," says he, "are these Christian doctrines from the gentle teaching of Gotama, the destroyer of sorrow, who so mildly says, 'This is the theory of happiness, here, and for ever. Consider how important it is; but if you think there is no "for ever," consider how vastly more important it is.' There is no damning or cursing for faith, or want of faith, in Buddhism." Our author says of the Christians: "They have creed and no religion; whilst we have religion and no creed." "The Christian is taught to be governed by the Church, we to govern ourselves." The Buddhist idea of faith is the attainment of truth by reason. The Christian idea is blind belief without reason. Such doctrines as those of substitutionary sacrifice, eternal hell-fire, the Trinity, and transubstantiation, seem to the Buddhist blasphemous absurdities. The author calls Christianity a merely biographical religion, and he thinks many of the incidents related in the life of Christ are taken from the details of the lives of Krishna and Gotama. He says of the missionary efforts to Christianise India: "I do not call the bribed, the deceived, or those born of these, converts. And, except these, with the highest lights of Christianity in our Courts, and holding India, thus wielding the resource of nearly 800 millions of people for many centuries, not one true convert has been made of those peoples who, nearly as fast as it could travel, followed the teaching of reason from a poor beggar, under the fire of whose dissolving mind his own Brahmanism, as well as our Paganism, was reduced to types and figures. Thus nearly 700 million Buddhists were made under every disadvantage, whilst the Christians have made none. It is calculated that each pervert from us costs Christians £10,000, and adds one to be looked after by the police."

To those whose only information concerning Buddhism is derived from missionary reports, these first-hand statements of how matters appear to the Buddhists will appear somewhat astonishing. For that very reason we heartily commend them to notice.

J. M. WHEELER.

ACID DROPS.

GENERAL BOOTH stated that a convert of the Salvation Army, at Newcastle, who had been a great pigeon fancier, went home after he had been converted, and bit off the heads of forty-two pigeons. Having got the Holy Ghost he had no further need of other pigeons. It is to be hoped that when he is tired of the Ghost he won't round on him and treat him in the same fashion.

THE *Clerical World* says: "We believe the leaders of the Army mean to do good, but their most prominent success hitherto appears to have consisted in presenting a monstrous and theatrical parody of Christianity, to the sorrow of all sober-minded men and the annoyance or amusement of all irreligious ones."

In our Father's house are many mansions. That there may be no mistake in identification, Paul tells of having been caught up to the third heaven. This the Salvationists put into common speech as "Number Three." Here is an extract from a hymn contributed to the *War Cry*—

"Up to glory Paul was carried
Wondrous things to hear and see;
He surveyed the Upper Country,
Went right up to Number Three.

Chorus—

We're going up, we're going up,
We're going up to glory."

Our printer's devil has caught a touch of Salvationist inspiration and produces the following:—

In a chariot of fire,
Old Elijah, too, did soar.
As he could ascend no higher
He remains at Number Four.
After eating fish and honey,
Jesus, too, shot straight to heaven,
Through the clouds he went ballooning,
Right away to Number Seven.

Chorus—

A WRITER in the *Christian Leader* reports that upon being converted he ceased to read "the pernicious writings of Payne." We wonder if he means George Payne, the author of "Original Sin;" John Payne, the poet, author of "Masque of Shadows;" John Howard Payne, author of "Brutus a Tragedy;" or Professor Joseph Payne, the writer on education. And why should he call any of their works pernicious?

*"Buddhism and Christianity." By Nisikanta Chattopadhyay. London: Freethought Publishing Company; 1882. "Christ and Buddha Contrasted." By an Oriental who visited Europe. Leek Bijou Freethought Reprints, No. V.; 1882.

Certainly he cannot mean the manly writings of Thomas Paine, for if so, he would surely have known how to spell his name.

THE Rev. Dr. Lansing, head of the American U. P. Mission to Egypt, is evidently one of those muscular Christians who believe in propagating "the Gospel of the Lord, with the Bible and the sword." Speaking at Liverpool, the other day, he said England had done the best work she ever did in bombarding the forts of Alexandria. Christianity has little chance of spreading in the East until the spirit of Mahomedan fanaticism was crushed. After this, and the special form of prayer by the Archbishop of Canterbury, what Christian can doubt about our soldiers having any business in Egypt.

ISMAIL PASHA, "the Prodigal Father," is intriguing in Paris to be reinstated as Khedive. He is prepared to do a great deal that the saying may be fulfilled, "Out of Egypt have I called my son."

THE *British Medical Journal* has an article on "Drinking in the Army." It says: "So identified are our countrymen in India with brandy prance and beershabs, and so familiar is the sight of an intoxicated Christian, be he soldier or sailor, railway or other employe, that if a European be represented at all on the native stage, it is with a black bottle in his hand, and inebriated by its contents." It is quite common for one native to say of another who has taken to drinking, "He has become a Christian."

THE *Christian Commonwealth* states that the Established Church is one of the largest owners of public-house property in the kingdom, if it is not absolutely the largest. There is no firm of brewers in the country which possesses so many liquor shops as the Church of England possesses, and among them are many of the most filthy and loathsome sinks of iniquity that ever existed."

A JUNIOR clerk in a Government office informs us that he was recently summoned before his chief and fined for having been seen in the possession of heretical books, including Paine's "Age of Reason." What makes this exhibition of tyranny doubly disgusting is the fact that the victim must keep strict silence under penalty of dismissal. These petty despots have not even the courage of their villainy.

SIR HENRY TYLER brought on his motion as to the Hall of Science classes after twelve months' delay. The House nearly emptied directly he got on his hind legs. Mr. Labouchere knocked him down, and Mr. Mundella sat on him, but couldn't make him flatter than he was before.

WHEN Mr. Labouchere gave notice that Mr. Bradlaugh would take an early opportunity to make a motion on the subject of Perpetual Pensions there was general laughter in the House, in which Mr. Bradlaugh very heartily joined. What a farce his exclusion is, to be sure!

THE International Conference on Commercial Law considered the clause of bills of lading which refers to "the act of God." After a good deal of discussion, in which the French delegate, M. Clunct, objected to all commercial references to the deity, the old-fashioned clause was retained by a large majority. Every bill of lading will therefore go on libelling the Lord as usual.

MR. DUDLEY FIELD proposed to substitute for "the act of God" the words "superhuman cause." A distinction without a difference. It reminds us of the gentleman who thought there should be a real modern version of the Bible, and who proposed that the simple question, "Doth Job fear God for nought?" should run: "Thinkest thou that Job's attachment springeth from no mercenary consideration?"

HERREN BABEL, Liebknecht, and Hasenclever, three Social Democrat Deputies to the German Parliament, have been condemned to two months' imprisonment each for having, in their protest against their expulsion from Leipsic last year, heaped excessive abuse and insult upon the Federal Council of the Empire. Here's liberty with a vengeance! Social Democrats are to be kicked out of their homes, and then sent to gaol for not admiring their assailants' shoe-leather. The trodden worm gets a double dose for turning. We dare say these high and mighty members of the Federal Council would construe as insult and abuse any doubts of their infallibility. Bismarck is "insulted" if anybody says he is not the wisest man that ever lived, and scores of German citizens have been imprisoned for that heinous crime.

OUR Government in Ireland is about as bad as Bismarck's despotism in Germany. Mr. Henry George, the author of a remarkable book on "Progress and Poverty," was arrested twice last week within forty-eight hours. His crime was "being in the company of suspects," in other words, speaking to members of the Irish Land League. If this sort of thing continues we shall require passports from our Liberal Government before we can travel with safety in the United Kingdom.

THE Bishop of London, in writing to the Rev. S. D. Headlam, mentions "the *Freethinker*, with its horrible blasphemies, which disgust infidels themselves." We should like to know how "J. London," alias John Jackson, got so well acquainted with the feelings of "infidels." As a matter of fact, these infidels are so disgusted with the *Freethinker*, that nine-tenths of them go on buying it and reading it week after week.

WE are sorry to find Mr. Headlam, in his reply to the meddlesome Bishop, also applying the word "disgusting" to the *Freethinker*. He might have reflected that the doctrines we attack are disgusting to us, no less than our treatment of them is disgusting to him. There's nothing good or ill but thinking makes it so, says Hamlet; and whether a thing is pleasant or disagreeable, entirely depends on your own point of view. There the matter must end. *De gustibus non est disputandum.*

"S. S." of the *National Reformer*, concludes a review of Professor Seeley's new book on "Natural Religion" by remarking that it "has probably struck a greater blow against superstition than the incriminated numbers of the *Freethinker*, and yet presents no passage easily assailable by the Blasphemy Laws. From this can we not learn a lesson?" This is paying the author a very poor compliment. It means that there is not a single passage in the whole of his book so explicit as to warrant a charge of disbelief in Christianity. But perhaps "S. S." does not understand the scope of the Blasphemy Laws. What the lesson is we can only guess. But one indubitable lesson of life is that everybody should do his own work in his own way. Professor Seeley's style is an admirable one, although a trifle hazy, but it would scarcely do for a penny paper. Common people like to hear of "spades" rather than "agricultural implements," and they have a weakness for knowing what you are driving at. We write for common people.

THE Archbishop of Canterbury has contributed his little share to our success in Egypt by asking his clergy to pray that our soldiers and sailors "may be preserved evermore from all perils." Our warriors will now be as proof against bullets as those three incombustible Jews of old were proof against fire. But if we were the weaker side we suspect that prayer would not gain us a victory, for, as Napoleon said, God is always on the side of the strongest battalions. The Lord helps those who help themselves—and nobody else.

ARCHBISHOP TAIT believes in prayer—for other people. For his own part he takes £15,000 a year to go on with until the Lord helps him.

A CAPITAL definition of faith was formulated by a candidate for holy orders in a recent examination of the Oxford students of divinity. "Faith," said he, "is the gift or faculty whereby we believe what we know is not true." We commend this definition to all theological professors.

WHAT a sorry mess they make of it when they strive to reconcile faith and reason, revelation and science. If they would only stick to their time-honored yarns of Adam and Eve, Noah's Ark, Baalam's Ass, and all the rest of the nursery tales which we swallowed with open gullet in the innocent days of childhood, they would cultivate and strengthen our faith, which is only weakened by their attempts at reconciliation, new interpretations, and appeals to reason.

SIR HENRY TYLER should prosecute the *Weekly Dispatch* for blasphemy. What does he think of such a definition as this, which appeared in its columns:—CHRISTIAN: a follower of the Lamb—the fatter the lamb the hotter the pursuit?"

JOHN OLDHAM, a soldier of the Salvation Army at Castleford, has been committed for trial on the charge of outraging a girl of thirteen, in an ante-room of the meeting-place. Down at Rochdale we hear of young girls who take to attending Salvation meetings late at night, and forget to come home until the next morning. The mother of one of these girls called on the "Captain," and this worthy drowned her complaints with his salvation cornet. There's nothing like religious excitement for promoting debauchery.

UNDER its heading of "Mammon," *Truth* says, anent the director of its prosecution: "When a man whose calling appears to be 'guinea pigging' and promoting, comes forward as a species of Defender of the Faith, and, like the Pharisees of old, assumes to himself a militant virtue in excess of all other persons, my experience leads me to the conclusion that far from being better than his neighbors, he is rather worse. A fortnight ago I pointed out that Sir Henry Tyler had had in his own name and in that of his wife, 1481 shares of the Brush Company (promoted by Sir H.), and that the pair now only hold sixty-one shares." Could the shareholders discover what was the price given for the 1481 shares and what was received for the 1220 sold they would have an eye-opener into the mysteries of city finance.

SPECIAL NOTICE.

MR. FOOTE lectures three times to-day (Sunday, August 20), in the Theatre Royal, Stockton-on-Tees: Morning, at 11, "An Hour with the Devil;" afternoon, at 3, "Hell Fire and Salvation by Faith;" evening, at 7, "Blasphemy and Blasphemers."

MR. FOOTE'S ENGAGEMENTS.

August 26th and 27th, West Hartlepool.

September 3rd, morning, Midland Arches; evening, Claremont Hall, London; 5, Walworth; 10th, Hall of Science, London; 17th, Hall of Science, London; 24th, Nottingham.

October 1st, Claremont Hall, London; 5th, Hall of Science, London; 8th, Leeds; 12th, Hall of Science; 15th, Halifax; 19th, Hall of Science; 22nd, Manchester; 26th, Hall of Science; 29th, Portsmouth.

November 5th, Heckmondwike; 12, Liverpool; 19th, Hall of Science, London; 26th, Claremont Hall, London.

December 3. Huddersfield.

CORRESPONDENTS.

ALL business communications to be addressed to the Publisher, 15 Harp Alley, Farringdon Street, E.C.

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

SOMERSET.—We are not aware if the Rev. C. Henry Tyler, Rector of Rodney Stoke, is any relative of our prosecutor.

W. WHYTOCK.—Under the circumstances we will give two insertions of your advertisement gratis.

RECEIVED WITH THANKS:—Mars, F. Millar, Abner Hassall, J. B. L.

A VIRGIN'S FATHER.—We are not aware of the exact value of the thirty pieces of silver; nor do we know if Elijah was the patentee of kid-reviver. Ask the editor of the *Family Herald*.

CURIOS.—The Breeches Bible is so termed because in the third chapter of Genesis the translators have rendered the word, which in the authorised version is *aprons* by the term *breeches*. Whether the divine tailor made aprons or breeches does not matter a fig-leaf to any sensible person.

T. McLELLAN.—We have no recollection of the incident. In any case there need be no lengthy dispute as to whether any passage is from Mr. Foote's pen or not, as he never writes anonymously in Freethought publications. And certainly Mr. Foote never pleaded guilty of having written some passage "hastily," as he never writes in that fashion, but always weighs every sentence before it appears in print.

A. KING.—Your liberal order will be duly executed by our publisher. We are pleased to find so many of our friends taking extra copies of the *Freethinker*. Our circulation has already recovered from the heavy blows it encountered, and is again going up smartly.

J. CADDOCK.—We only disappeared for a few days. Jesus Christ had to do the same, so it's no disgrace.

H. L. B.—Thanks for the excerpts. Your suggestions shall be considered.

W. H. WEBBE, in sending a subscription to our Defence Fund, says "I may just add that the distribution of half-a-dozen copies of the *Freethinker* each week rather pleases my acquaintances than otherwise."

J. S.—The Ancient Jews knew nothing of a future life. Bishop Warburton wrote his "Divine Legation of Moses" expressly to prove this, and to show that Jesus Christ "brought immortality to light." He went a little too far, however, in the last respect; as it is now well established that the Jews were acquainted with the doctrine after the Captivity. The Pharisees professed it, although the Sadducees denied it.

W. COLE.—Cuttings are always welcome.

JESUS SECOND.—Thanks for your cordial letter and promise of support. We shall need all we can obtain.

A. CAMERON.—There can be no doubt that the comic sketches are appreciated by most of our readers. Next week we hope to give a large cartoon.

J. MILLS.—Can you not arrange with your friends to receive a parcel direct.

FRED. ALLEN.—You do not state which prophecy of the Old Testament concerning Christ you allude to. That question is unanswerably dealt with in "The Age of Reason." The work inquired after is out of print.

MR. FOOTE begs to inform Freethought societies that he cannot possibly give them all Sunday lectures. There are only fifty-two Sundays in the year, and even a Secular lecturer cannot increase the number. Mr. Foote will be glad if some of the smaller societies will try to arrange for week-night lectures when he is visiting their district.

C. HUNTER.—The matter shall be seen to by next week. We regret the delay, but it is not our fault.

F. NOAKES.—We are sorry that you have been "miserable without your weekly treat" for a whole month. Send us your newsagent's address and we will forward contents-sheet. If his wholesale agent will not supply him with the *Freethinker*, he should try another or order direct. We hope all our readers will be firm in this respect, and not allow the bigots to win a cheap victory by frightening the trade.

SUGAR PLUMS.

THE *Dial*, famous as being the organ of the New England Transcendentalists, and conducted by Emerson, has long been out of print, and difficult to obtain. It is now about to be republished in four volumes, with additional matter and an index by Roberts Brothers. It contains many fine pieces from the pens of Emerson, Theodore Parker, G. Ripley, Margaret Fuller, A. Brownson Alcott, and others.

WE had occasion one day last week to drive with Mr. Bradlaugh from the Mansion House to the Crown Office. A very pleasant incident occurred at the end of the journey. When the fare was tendered to the cabby he twitched the reins and set his charger in motion. We looked astonished. Whereupon Jehu, with a jolly smile, said, "Keep it for Sir Henry Tyler, sir," and trotted off rapidly. Those who know how the London cabbies have to work through all weathers to get a bare living will appreciate this too generous act. We would rather have doubled the fare than not paid, for cabbies are men, and have wives and little ones; but 'tis hard work chasing a flying cab in this weather, and Mr. Bradlaugh isn't exactly in trim for a running match. So cabby got the best of us, and paid his half-crown to the Defence Fund. We *should* be cowards not to fight hard after that.

MR. FOOTE'S lectures last Sunday week at Burnley drew the largest audiences that have assembled in the Society's hall for many months. There were only two drawbacks to a most successful day. In the afternoon a local letter-writer, on the Christian side, misbehaved himself, and slunk away to avoid a castigation. This person, a Mr. Riley, boasts of having demolished all the Freethought lecturers; but the misfortune is that nobody believes him. He has a small smattering of "science," caught from Joe Cook's lectures, and the studiously offensive manner of the Christian Evidence tribe. If it were not for his impudence he would never be noticed. In the evening a noisy diversion was caused by a very excited and incoherent old fellow, who travelled from Dan to Beersheba on the platform and in his speech. There were different opinions as to whether he was drunk or insane; some thought it was liquor, some madness, and some a little of both. Such are the champions of the faith in Burnley.

AN old soldier, named Walsler, has founded the town of "Liberal" in Western Missouri. Only those who have renounced Christianity are encouraged to settle on the estate. The "Positive Catechism" is taught in the schools in order that the "children shall not be contaminated by the putrid carcases of the dead past." But ministers of religion may speak in the public hall if they allow discussion afterwards.

MESSRS. OSGOOD & Co. having under threat of prosecution pusillanimously refused to go on with their promised edition of Walt Whitman's works, Messrs. Rees, Walsh, & Co., of Philadelphia, have undertaken the same. Mr. David Bogue, of St. Martin's Place, publishes an English edition of the "Leaves of Grass."

PROF. MINTO is preparing an article on John Stuart Mill for the "Encyclopedia Britannica."

AT the Annual meeting of the British Medical Association in Worcester, Dr. T. C. Allbutt read an excellent paper on "Modern Freedom of Thought and its Influence on the Progress of Medicine," which is fully reported in the *British Medical Journal* for August 12th.

THE only Christian paper we have as yet observed to speak in opposition to the blasphemy laws which are sought to be put in force against us is the *Christian Chronicle*. It says: "It is in India that our penal code has been freed from these disgraceful enactments against 'blasphemy' The Indian Penal Code simply makes it criminal to do acts with the deliberate intention of wounding the religious feelings of any person. In a short time, and through the agency of Freethinkers, we may expect to see the British Statute Book also revised by the incorporation of this principle, and a greater and more beneficent reform of legislation has never been."

WE understand that Mrs. Besant has just received the only certificate in honors in Botany which has been issued this year from South Kensington. It is rumoured that Sir Henry Tyler is sitting in sackcloth and ashes on his own doorstep, and refuses to be comforted.

GIPSY SMITH has unfurled his own Salvation banner in opposition to Pope Booth, and two "lieutenants" have already joined him. They object to the "General" grabbing all the little presents they receive from the faithful. We have no doubt that the Army will soon split up in all directions, but it won't matter much to Booth, for all the property is vested in him, and whatever happens he's on the safe side.

WE are always glad to be of service to anybody, and therefore we are pleased to find a new paper, the *Sunday News*, taking our headline of "Acid Drops" for its critical paragraphs.

MR. P. R. DOMONEY writes to the *Southampton Times*, calling attention to Mr. Gladstone's remark at the Mansion House last week that "it is among the proudest distinctions of Christianity to establish tolerance;" and asking whether three gentlemen have not just been committed at that very same Mansion House for trial on a charge of blasphemy.

GOD IN DANGER.

WELL, well! What dreams I do get, to be sure! I have had another awful night. What a nightmare! These prosecutions, and blasphemies, and *Freethinkers*, and *War Cries* are too many for me—and the Lord. What is to become of us?

I dreamed, and behold I was in a great city, in which were multitudes of people of all nations that are under heaven. And the multitude was like the sand that is upon the sea-shore which cannot be numbered—by either God or man. As I wended my way through the street of the city I heard one cry this and another cry that, and the noise was confused and bewildering. And I heard in my dream that many were singing the praises of their gods, and every man reviled his fellow and did despite to the gods that were not his own. Then came out of the crowd a noble and an intellectual man, and he stood up upon a step near a great hall, and beckoned with his hand, and spake unto the multitude. "Fellow men," cried he, with a loud voice, "hitherto all nations have walked according to the devices of their own heart, and have spent their time and money and thought in the worship of gods, whereas they ought to have regarded the earth and bestowed their time and attention upon it, developing its resources, purifying its cities, and learning such wisdom as might render them richer and happier. Instead of caring about heaven, we should make the earth a garden—fruitful, beautiful, and healthy. And—"

Here the crowd hissed and shouted "Atheist! Monster! Wilt thou revile the blessed gods?" Thereat the speaker replied, "You have multitudes of gods. Which is the right one? Show me the true God, and I will worship him."

Then ensued a scene of confusion indescribable. "Our God is God!" "The Lord he is God!" "Great is Diana!" "Venus is far greater!" "Hurrah for Jupiter!" "Hallelujah to Juno and all the gods of Olympus!" "Blessed be Allah!" "Sing ye to Indra!" "Ave Maria! These and a hundred other cries resounded from the maddened crowd. Then they caught the orator and buffeted him, and nailed him to a cross, and pelted him with malicious reproaches and stones until he died. Then I beheld that the crowd, filled with fury and zeal, did fight amongst themselves, everyone despising those that worshipped not his own gods; and great riot and slaughter and the burning of houses and buildings ensued, until the whole city was much destroyed.

Then I beheld that the friends of the murdered preacher consulted together apart; and they said "Up, let us be doing! The fanatics will destroy the world with their religious fury. Let us even have a newspaper which shall tell the truth, and wean the multitudes from their brutish gods." Thus said they; and so they did. And the paper was called the *Freethinker*; that was the name thereof. I saw it even, as it were, a small stone cut out of the mountain, and it rolled into the city, and peopled stumbled over it, and they tried to kick it out of the way. But I beheld that no man was so bold as to kick that paper a second time; but each one after kicking did lift his foot and cry "Oh!" and gnash his teeth, and foam at his mouth, and then go on his way cursing the *Freethinker*, which had hurt his foot. And the stone, which was the *Freethinker*, grew and grew, until it was so great that none could remove it, nor blast it with powder, with gun-cotton, nor with dynamite.

Then cried men of all religions, the worshippers of all gods, "Alas for us! What shall we do? We are undone. We will even appeal unto our gods, and they will help us." They then did pray, and bow their heads, and heap dust upon themselves, and went in sackcloth. But I saw in my dream that no god heard and helped them; therefore was

the stone not removed. And the blasphemers of the gods were too strong for all the hosts of the gods that did come against them to battle.

Then did the Jews and Christians rage like bulls of Bashan, and like old and toothless lions when brought to bay. And they asked help of their God, even of the Father, and the Son, and the Holy Ghost, and the Virgin, and of all saints; but the Jews besought only the Father.

Then I beheld one whose name was Tyler, who took up a weapon, the which he declared was the hammer of Jehovah, and he boasted that this would break the stones to pieces like the small dust of the balance. And he walked up with a stout heart to the stone, and mounted upon a scaffold in order that he might strike with greater power. Then did he call upon his God to nerve his arms for the blow, and the crowd stood in great expectation round about. And the Bishop of London gave the man Tyler his blessing, and bade him God speed; and a man named Newdegate cried: "Henry, I will even give thee £500 pounds (if I can only succeed in picking Bradlaugh's pocket) if thou canst smash that stone!"

Then did Tyler lift his hammer to strike, and he struck that stone once, and the hammer did fly out of his hands, as if he had struck an anvil with it; and the weapon flew, and whirled, and bounded through the air, and knocked off the bishop's hat as it descended. Then rose up from Christians and Jews a cry of disappointed rage, while the stone seemed almost to laugh its enemies to scorn.

Then did Tyler call for his hammer once more, and, drinking a good draught of *eau de vie* and receiving a large effusion of the Holy Ghost, he wielded his hammer again, and smote with all his might! But the hammer flew into ten thousand fragments, like a hammer of glass, and the pieces cut and wounded Tyler and many others among the Jews and Christians, as if they had been pierced with needles of exceeding fineness.

When Tyler saw that he did not prevail against the stone, he thought to rouse the people against it; and he prepared two large placards and carried them through the streets in sandwich-wise; and this was the superscription that was on each board, even the one that was before him and the one behind:—

CHRISTIANS TO THE RESCUE!
THE BLASPHEMOUS ARMIES
OF
THE ATHEISTS
ARE
BESIEGING OUR INFINITE GOD!
Come up to the Help of the Lord!
Haste you! or
THE ALMIGHTY
will be a Prisoner;
AND
THE LIVING GOD
Will be Slain!

Then I heard a voice from heaven, saying, "Tyler, thou art even an ass! The God thou defendest has been dead and buried for ages. And if he were alive, would he need thy paltry help? Go to the Atheists thou fool, and learn wisdom of them, if perchance they will teach such a one!"

Then I awoke, and behold it was a dream.

JOSEPH SYMES.

OF the shareholders of the Bank of New Zealand ninety-four are parsons. Lay up your treasures, brethren, where neither moth nor rust doth corrupt. We who are your pastors will toil among you and be satisfied with a mortgage or two upon this sinful earth. Shell out your threepennies regularly, dearly beloved, and Jehovah will provide the rest.

THE war in Egypt has been carefully studied by the *World's Crisis*, the organ of the Adventists in America. It admits the difficulty of interpreting prophecy by military movements, but believes that the saints ought to watch the course of events with Bible in hand. It is quite sure that the European Conference is "another united effort of the revelator's four angels to hold the four winds."

CHILDREN'S EXCURSION.

OUR arrangements are now completed. On Sunday, August 20, we start from the Hall of Science, at 9.30. Mr. R. O. Smith has kindly offered to have the Hall opened at 9, so that the children and friends can assemble in the large hall. Handsome three-horse brakes will go with the excursion—fare 2s. Applications for tickets to be made, either to myself, at 28 Stonecutter Street; or to A. Hilditch, before 2 p.m., on Saturday. We have engaged a good band to play going, during the day, and returning. We have a plentiful supply of provisions of all kinds, and a sub-committee has been busily engaged in providing a host of amusements. The following subscriptions have been received:—Dr. Bond, 2s.; F. Goulding, 1s. 6d.; W. Smith, 1s.; a Friend, 2s.; M. L., 1s.; J. P., 6d.; F. Deane, 10s. 6d.; Veritas, 1s.; W. Bell, 5s.; D. M., 6d.; S. Yeomans, 2s.; — Swinton, 2s.; — Blyton, 1s.; W. Stafford, 6d.; W. Shuker, 6d.; T. W. O'Brien, 1s.; W. Noon, 6d.; F. Ramsey, 6d.; J. W., 1s.; — Barber, 6d.; — Liers, 3d.; A. C., 2s. 6d.; — Bill, 1s.; C. Williams, 1s.; — Fisher, 6d.; — Wood, 1s.; — Smith, 2s.; Mrs. Williamson, 1s.; H. B., 1s.; — Rust, 1s.; a Friend, 5s.; — Wooster, 2s.; — Wood, 5s.; Mr. and Mrs. Hurry, 5s.; — Felton, 1s.; — Paine, 2s. 6d.; Mrs. Hewell, 8d.; — Gregory, 2s.; G. F. Firm (Canterbury), 2s. 6d.; Mrs. Axcell, 2s.; H. Paine, 2s.; Junbo, 2s. 6d.; — Libb, 1s.; J. Webster, 1s.; F. G. Boxer, 6d.; Mrs. Burton, 2s.; W., 6d.; C. O., 2s. 6d.; J. M., 3d.; J. G., 6d.; H. A., 6d.; — Gill, 6d.; A. C., 3d.; When, 3d.; W. M., 1s.; C. T., 2d.; — Weber, 1s.; — Mitchell, 6d.; Mrs. Watts, 1s.; — Henderson, 1s. 1d.; E. S., 2s.; R. S., 1s.; A. S., 6d.; W. W., 6d.; M. E. S., 6d.; — Hundley, 6d.; — Robertson, 2s.; — Sunderland, 2s.; — Jennings, 3d.; — Simpson, 1s.; Miss Reynolds, 2s. 6d.; — Bendall, 2s. 6d.; C. O., 5s.; John Freeman, 1s.; W. M., 6d.—W. J. RAMSEY.

"FREETHINKER" DEFENCE FUND.

Leicester (per J. W. Stansfield): J. Gimson, £1; R. Kersley, 6d.; G. Wharony, 6d.; — Cartwright, 6d.; C. Taborn, 6d.; A. Ineson, 1s.; C. Gamble, 6d.; A. S., 1s.; E. Hollingworth, 2s. 6d. Portsmouth (per J. Brumage): G. George, 1s.; C. Harding, 1s. 6d.; J. Steele, 1s.; F. Butt, 6d.; J. Mackie, 6d.; J. Hedges, 6d.; W. Phillips, 3d.; W. Ramsey, 3d.; W. Wilson, 1s.; H. Pearce, 6d.; H. Marsh, 3d.; J. Nobbs, 6d.; — Reinstein, 6d.; — Wiatt, 6d.; — Phibbin, 6d.; Mrs. Payne, 1s.; W. Amey, 2s. 6d.; J. T. F., 3s.; C. B. B. and Friends, 12s.; A. Carver, 5s.; T. Edwards, 1s. 6d.; T. R. Hinde, 5s.; J. R. Breame, 1s. Burnley (per Mr. Foote): S. Bury, 2s.; J. Preston, 2s.; R. King, 2s.; W. Bracewell, 5s.; Mrs. Hunter, 1s. Hartlepool (per G. Barnes): G. Barnes, 3d.; R. Renick, 3d.; J. Wilkin, 3d.; R. Stringer, 2d.; C. Hooper, 3s. 6d.; W. Jones, 3d.; A. Parr, 3d.; W. Laurie, 9d.; R. Peacock, 6d.; T. Skinner, 3d.; A. Small, 3d.; C. Rolands, 6d.; W. Flanders, 3d.; J. Gee, 3d.; J. Wilson, 6d.; J. Swales, 3d.; S. Swain, 2s.; J. Tomlin, 1s.; S. Garthwaite, 1s.; G. Warrand, 3d.; W. Wind, 7d.; T. White, 2s. 6d.; T. Rayner, 3s.; W. Papple, 6d.; R. Curry, 2d.; S. Tucker, 3d.; W. Clarke, 6d. South Shields (per J. Sanderson): J. Lamb, 2s. 6d.; J. Sanderson, 2s. 6d.; W. Jackson, 1s.; W. Wilson, 6d.; N. S. S. Branch, 3s. 6d. Cardiff (per F. Morris): W. George, 2s.; N. Morgan, 1s. London (per Jas. Beckett): J. Beckett, 5s.; — Smyth, 6d.; — Payton, 6d.; J. Payton, 6d.; A. Craik, 1s.; H. Ingham, 1s.; J. Charan, 6d.; T. Powell, 6d.; J. H. Chicken, 6d.; G. Reynolds, 1s. Rochdale (per Mr. Foote): J. Twcedale, 1s.; T. Collier, 6d.; J. Jennings, 2s. 6d.; P. Wythe, 2s.; a Friend, 2s.; Friend, 3d.; J. Dixon, 6d.; S. Slader, 1s.; Friend, 2d.; Jas. Schofield, 1s.; J. G. 1s.; Nancy Taylor, 6d.; Olive, 3d.; Friend, 3d.; P. Askton, 1s.; C. Smith, 1s.; Friend, 3d.; Friend, 2d.; W. Dickinson, 5s.; W. H. Webbe, 1s. (Collecting lists will be forwarded to any address on application.)

COLENSO'S PERVERSION.

A BISHOP there was of Natal,
Who had a Zulu for a pall—
Said this Caffre, "Look here!
Ain't this Pentateuch queer?"
Which perverted my lord of Natal.

THE National Sunday League's next excursion will be on Sunday, August 20th, to Newhaven and Seaford, from London Bridge (only) at 9 a.m., calling at New Cross, Norwood Junction, and East Croydon. There and back, 4s.; children 2s. Returning from Seaford at 7.10 p.m.; Newhaven at 7.20 p.m. Tickets should be secured before the morning. Tickets can be obtained of all members of the Council of the League; of the usual agents (see bills); of the Secretary, at the office, 15 Bloomsbury Street, Oxford Street; and at the station on the morning of the excursion.

BARON DE WORMS, and the other Jews who are fond of persecuting Atheists, will of course be delighted to know that the anti-Semitic agitation is reviving in Germany, and is likely to lead to another Jew-hunt.

FREETHOUGHT GLEANINGS.

RIGHTEOUSNESS A RAG.—"But I [fear you will rebuke me for negligence of my apparel," said the little man, feeling in front of Esther's brightness like a bat overtaken by the morning. "That is Lyddy's fault, who sits crying over her want of Christian assurance instead of brushing your clothes and putting out your clean cravat. She is always saying her righteousness is filthy rags, and really I don't think that is a very strong expression for it. I'm sure it is dusty clothes and furniture."—George Eliot, *Felix Holt*, the Radical.

BIBLE PROPHECIES.—There is no case in which we can say with certainty—even where it is reasonable to suppose that the prediction was uttered before the event—that the narrative has not been tampered with to suit the prediction, or the prediction modified to correspond with the event. De Wette and other eminent theologians consider that in many cases where the prophecy is unusually definite, this has certainly been done.—W. R. Greg, "The Creed of Christendom," vol. i., p. 80; 1874.

THE SON OF GOD NO EXAMPLE TO SONS OF MEN.—Jesus called the sons of Zebedee to *abandon their father* (Matthew iv. 20; he sternly rebukes a disciple for begging time to bury his father, and another for desiring to *bid farewell* to those at home. He avows that none can follow him who will not *hate* father and mother, and he extols forsaking parents for his names sake as a merit deserving heavenly crowns."—Prof. F. W. Newman, "Religion not History," p. 50.

THE BIBLICAL COSMOGONY.—The creation of the sun takes place on the fourth day only, when the changes of day and night, inconceivable with the sun omitted, are stated to have taken place already for three days. Moreover the creation of the earth precedes that of the sun by several days, and to the latter as well as to the moon is ascribed a subordinate position with regard to the earth, while only casual mention is made of the stars; a perversion of the true relations governing heavenly bodies, unbecoming a divinely-inspired account of the creation. A fact no less striking is the statement that God took no less than five days to create and fashion forth the earth, while for the making of the sun, the whole starry host, as well as the planets—not such in the biblical narrative, it is true, but merely lighted candles—he allowed himself only one day.—D. F. Strauss, "The Old Faith and the New," p. 17; 1873

PROFANE JOKES.

WHY is decayed cheese like the Lord?—Because it is all mitey (Almighty).

OUT in the Western States the rough fellows take everything including Scripture, quite literally. If Jesus Christ were to say to them, "I was a stranger and ye took me not in," they would reply: "Now, look here stranger; was you ever a trader in these parts in mines or sich? If you warn't, how the devil could we take you in? And if you war it's a darn'd insult to our intelligence to say we didn't."

AN enterprising merchant had painted over his shop in Broadway, the New-Yorker's favorite maxim—"Trust in God;" and underneath—"Everybody else *cash*."

A RATHER elderly darkey was inquiring of a policeman if he knew anything of his son Pete. The policeman replied that there was a young darkey in the lock-up for breaking up a meeting with an axe-handle. "Dat's him! Dat's my chile Pete!" exclaimed the overjoyed parent. "He tole he was going to 'muse his-self."

IN what condition was the patriarch Job at the end of his life?" asked a Sunday-school teacher of a quiet boy. "Dead!" calmly replied the boy.

A LITTLE boy, on returning home from church, was asked by his mother to give the text. After a thoughtful pause, the little fellow replied, "I don't quite remember, but it was something about a hawk between two pigeons." The text was, "Why halt ye between two opinions?"

CHURCH HYMN (*As Written*).

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes!

(*As Sung*).

Waw-kaw, swaw, daw aw waw,
Thaw saw thaw Law-aw-waw
Waw-kaw, taw, thaw raw-vaw-vaw braw,
Aw thaw raw-jaw-saw aw.

A CLERGYMAN sent an article to a newspaper entitled, "Be not Weary in Well-doing," and it came out "Be not Wary in Well-Digging."

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

Printed and published by H. A. KEMP, 15, Harp Alley, Farringdon Street, E.C.