

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

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[PRICE ONE PENNY.

“COMIC BIBLE” SKETCHES.—XXXVIII.



THE GREAT PHYSICIAN.

Then Jesus answering said unto them, "Go your way and tell John what things ye have seen and heard; how that the blind see and the lame walk.—LUKE vii., 22.

MOTHER MANNING AGAIN.

It is a singular thing that all the articles which have appeared in the *Nineteenth Century* against Mr. Bradlaugh's claim to take his seat have been from the pen of Cardinal Manning. Why is this? Are the Protestant champions of faith ashamed to maintain religious intolerance so openly, or do they feel that the task is more likely to be performed with vigor and success by a champion of the Church which is based on authority and supported by persecution? In either case the result is instructive. The exclusion of Atheists from the rights of citizenship is left to the advocacy of an arrogant ecclesiastic, who wears momentarily a mask of tolerance to his fellow Christians, but who, if his Church were again in the ascendant, would speedily fling the mask aside, and serve them with the same sauce he now asks them to dish the Atheists with. He makes a belief in God the test of citizenship. That serves his purpose at present. But if he could he would introduce one by one, as fresh tests, all the dogmas of his creed: the Divinity of Christ, the Immaculate Conception, the Atonement, Original Sin, Purgatory, and the Infallibility of the Pope. His Church has tortured and killed men for doubting any of these points, and would do so again to-morrow if it had the power.

Cardinal Manning's last article on "Parliamentary Oaths" is ostensibly a reply to Lord Sherbrooke, but is really an impudent rebuke of a layman by a priest. As he proceeds he grows haughtier and more magisterial, until

[No. 57.]

at last his style is inflamed like the color of his cloak, and he fulminates with the air of a Dominic or a Torquemada.

The irate Manning is very much confused, as we see by his opening paragraph. He remarks that "whatever comes from Lord Sherbrooke, by speech or by writing, is sure to be sharper than a two-edged sword; but a sword with two edges may be fatal to the hand that wields it." A two-edged sword is no more dangerous to the wielder than a one-edged sword. Both are held by the hilt, not by the blade. But what do Cardinals know about swords, or any weapons of fair fight? They know more about thumbscrews, racks, and wheels.

Lord Sherbrooke declares that the invocation "So help me God" is a 'presumptuous sin' in those who take it, and a 'sin and shame' in those who exact it. Cardinal Manning replies that the words "forgive us our trespasses as we forgive them that trespass against us" are exactly similar in their meaning. True. But as the Cardinal is so fond of appealing to Scripture, we refer him to the emphatic and explicit words of Christ, "Swear not at all." That divine command should end the controversy; and it does not only because Christians never think of obeying Christ. Cardinal Manning will not even do his Savior the honor of noticing his order, but treats it with contemptuous silence.

Although his article is only six pages in length it contains many self-contradictions. One of these is extremely glaring. Cardinal Manning "cannot believe that Chris-



tianity has ceased to reign over the people of England." Yet he admits in his final paragraph that "The commonwealth of England is Catholic, Christian, and Jewish. It is no longer any one of these exclusively, but it is still emphatically theist." What beautiful consistence! And what a remarkable classification! Catholic and Christian are not the same. Perhaps that is the reason why Cardinal Manning despises the command "Swear not at all."

If Cardinal Manning were capable of humor, we should conclude that he is simply joking when he speaks of Englishmen as "a population which daily says the Lord's prayer." We venture to assert that two-thirds of them, at least, do not say it once a month, and that half of them could not say it through if they tried. Manning fancies his own clique and England are identical, but he will be undeceived before very long. We regard it as certain that Mr. Bradlaugh will sit and vote in the next Parliament, if not in this; and all the scolding of all the Mother Mannings in the world will not hinder him from doing so.

"Men without knowledge of God are cattle." This is Manning's elegant and easy way with Buddhists, Positivists, Agnostics and Atheists. He goes on to say that they are "outside of the society of men," and have put off "morality and the common nature by which men can trust each other." It is useless to argue with such a prejudiced vaunter. We give him the lie direct. Atheists are as good as Christians; nay, criminal statistics show that they are, if anything, better. We fill neither the workhouses, the asylums, nor the gaols; our word is as good as their oath, and our promise as valid as their sacred pledge.

The following passage is worth quoting:—

"Either God is our lawgiver, or we make a law for ourselves; either his will is our law, or our own will is law to us, and makes law as it wills. I deny that this is divine law, or natural law, or in any sense law at all. It is not divine morality, nor natural morality, nor in any sense morality. 'Independent morality,' that is, morality which does not descend from the immutable perfections of God, has no basis but in the nature of man, which has already sanctioned polygamy, the exposure of infant life, suicide, the lawfulness of Atheism, and much more besides."

Now the Bible, which is God's autobiography with digressions, certainly does not sanction Atheism, but it countenances most of the other sins in this black list. Polygamy was practised by all God's favorites without a word of rebuke; the Koran, another holy book, follows in the same track; and the founders of Mormonism very wisely patched up a new revelation to support polygamy afresh. The Buddhists, who are "cattle," believe in the marriage of one man with one woman; so did the Pagans of Greece and Rome; and the noblest domestic morality obtained among those Teutonic tribes who were converted to Christianity by fire and the sword. As for the "exposure of infant life," where shall we find a better illustration than in the conduct of Abraham, who sent mother and child into the desert to die of hunger and thirst?

Cardinal Manning calls on the Godites to form a ring and beat out the Atheist's brain. Could there be a better proof of the mischief of theology? Intolerance is its watchword, and Persecution its weapon. We scorn the one, and we will break the other.

When Manning cries out against an alteration of the law to admit Atheists to Parliament, he is going a step too far. No such law is needed. Mr. Bradlaugh has a legal right to his seat, and he is only prevented from taking it by the arbitrary resolution of an accidental majority of the House. We mean, if possible, to get the law altered by and by, but for the present we demand that it shall be obeyed. Mr. Bradlaugh has kept his promises and acted with scrupulous honor; while his enemies have shuffled and cheated and lied. Yet he is one of the godless "cattle," and they are—Christians! We wish Manning joy of his friends. He is a worthy companion of Alderman Fowler, Jew Worms, Churchill, Newdegate, and Tyler; and there is no safer rule than judging men by the company they keep.

G. W. FOOTE.

THREE urchins were standing under the shelter of an old barn during a recent thunderstorm, when one of them suddenly raised the question, "What causes the lightning?" A discussion ensued, but no light could be thrown upon the subject. After the lapse of a few minutes one of them arrived at the following conclusion, "That it was God Almighty grinding his scissors."

WHO ARE THE WICKED?

In the summary of the indictment given in the last week's *Freethinker*, I see that we are charged with being "wicked and evil-disposed." I say we, because, as is well-known, I am virtually prosecuted if not actually; and whatever blow is aimed against this paper I regard as aimed against me.

Now, who are the really evil-disposed people, Christians or Freethinkers? Let Christians decide.

"If anything could deter a believer in revelation from composing a history of the Christian Church, it would be his unwillingness to disclose to the world the succession of miseries which, in one sense, may be traced to religion as their cause. He would wish to throw a veil over those dismal periods when ignorance and superstition combined to make men slaves to error, or when all the worst passions of the heart appeared to be let loose in polemical warfare. But we have no reason to think that the Almighty Disposer of events, who *allowed those impurities to defile his Church, intended the record of them to be lost.* That he had *wise reasons for allowing them to take place* cannot be doubted; but even our limited faculties can see that a faithful description of such misfortunes may serve as a merciful warning to those who are to come after. It is therefore particularly wished that the reader should be prepared, beforehand, for meeting with narrations of this kind. He will find Christians have not only been hypocrites and fanatics—deceivers and deceived—supporters of false doctrines, and haters of those who differed from themselves—but that they have carried their mischievous and perverted principles into practice; have appealed to the sword as the arbiter of religious differences; and have caused torrents of blood to be shed in supporting, as they would say, the cause of the gospel of peace. *All this, and evils even worse than these,* will be found in the pages of *Ecclesiastical History.*"—Dr. Edward Burton's "Hist. Christ. Church," pp. 5-6; 8th edition; London, 1850.

I have thrown a few words into italics, and will now venture a note or two. 1. Dr. Burton was ashamed of the task he had undertaken. 2. Church history, he found, was a record of hypocrisy, lying, "all the worst passions of the heart," perennially producing their worst possible fruits in the fullest recorded quantities. This sickened him. 3. He says God was not ashamed to *permit* such impurities to defile his Church! Herein is blasphemy! Where is Tyler? What, Dr. Burton, your God permitted them, did he? And you could not write a record without an apology to your readers! And your God permitted all those abominations as warnings to those who should come after! That is, he did not care how many ancients plunged into immorality and were damned, provided their case should warn the moderns! Why did he not warn and convert the scoundrels who have led and governed the Churches from first to last, and set up and perpetuate an Institution free from gross and horrible vices and crimes, such as would attract the best of people into its circle, instead of what the Church has ever been—the hothouse of all conceivable villainies? In the passage just quoted, Dr. Burton has done to perfection what we are charged with—he throws contempt upon his religion; he blasphemes his God by charging him with all the crimes that Christians have ever committed; and they have habitually been guilty of all possible evil-doing. Burton's book would long since have been prosecuted if persecutors had been honest. Burton's description of early Christianity, by the way, does as well for every age of the Church, except when the civil power and secular public opinion have restrained the fanaticism and malice of the bigots and hypocrites. Christians, even when they slander us in the grossest manner, can never falsely accuse us of worse than their own historians record of the Churches.

Dr. Gilly, in his "Vigilantius and his Times" (London, 1844), says, Vigilantius "shows that the frequent celebration of vigils and night-watchings lead to mischief, and forthwith" Jerome (that is, St. Jerome) defends them (p. 441). Jerome, speaking of those meetings held at martyrs' tombs, says, "The error and guilt of some young men and very worthless women, which is often detected in the night, is not to be imputed to religious men, because *even in the vigils of Easter something of the same kind is discovered,* and yet the fault of a few does not prejudice religion" (pp. 406-7). Here the reader is invited to note

that Jerome admits that what the enemies of the Church always asserted was true—viz., that their midnight meetings, as might have been expected, were illustrated by gross immorality. At length those meetings were put down as too scandalous to be tolerated. The Council of Eliberis (Elvira, now Granada), held A.D. 305, by its 35th Canon "expressly forbade women to be present at the pernoctations held at the tombs of the saints, because of the flagitious proceedings which frequently took place on those occasions" (p. 442).

This is what Christians say of Christians. Here follows a little more. Chrysostom, Archbishop of Constantinople (elected A.D. 397) says: "There would be no heathen if we were such Christians as we ought to be. . . . But when the heathen see us manifesting the same desires, pursuing the same objects—power and honor—as themselves, how can they admire Christianity?" He says the conversation of Christians is corrupt, and that no trace of charity is anywhere to be seen amongst them."

Much more (volumes, indeed) might be given; and next week I shall add another instalment—Christians shall not outrage us for nothing; the whole Church shall be pelted with unpleasant truths until they repudiate their Tylers and Newdegates! I will close by a remark or two on how the Bible suggests, sanctions, and foreshadows all the shocking crimes of the Churches in all ages. 1. The lives of the Bible saints would disgrace any respectable religion. 2. The New Testament churches were in an awful state of immorality. (1) Peter murdered Ananias and Sapphira. (2) They had among them worse sensuality than the Gentiles knew (1 Cor. v., 1). (3) They met at the Lord's Supper for the worse—one was hungry while another was drunk. (4) Many Philippian Christians worshipped their belly (Phil. iii., 19). (5) Jude speaks of the "spots in their feasts of charity." (6) The Church at Pergamos had those who held the doctrine of Balaam—viz., idolatry and sensuality; Thyatira had a Jezebel for a prophetess, who taught and practised immorality on a large scale; there were few in Sardis that had not "defiled their garments;" while "Philadelphia had a synagogue of Satan" (Rev. ii.)

The Church was never pure and never will be. Truth and purity demand its destruction.

JOSEPH SYMES.

(To be continued.)

CHRISTIANITY AND WAR.

THERE is a popular delusion to the effect that Christianity was introduced to bring "peace on earth and goodwill to men." If this were indeed so, its mission has been singularly falsified. Its history is one red record of strife and bloodshed, far better fulfilling the saying of Jesus himself that he came not to bring peace but a sword (Matt. x., 34). Christianity has been the cause of more religious wars and cruelty of all kinds than any other religion of which we have any account. Its founder is said to have given the injunction to his followers, "He that has no sword let him sell his garment and buy one" (Luke xxii., 36). And the sword they have always been ready enough to use, from the time of Peter, who so deftly drew his weapon and smote off the ear of Ma'chus (a sufficient proof that he did not rely upon the power of prayer and miracle). It is true there is another aspect of the teachings of Jesus, but these teachings are so contradictory that Christians can always select what best suits their own interests. In striking contrast to this injunction to provide weapons of war, stands the teaching of the old heathen Chinese philosopher, Lao-tse, who lived 500 years before the Christian era of peace and good will. He said of them: "They are not the tools of a superior man. He uses them only when he cannot help it. Peace is his highest aim. When he conquers he is not elated. To be elated is to rejoice at the destruction of human life. And he who rejoices at the destruction of human life is not fit to be entrusted with power in the world" (Tau-teh-King, chap. xxxi., J. Chalmers' transl.) Yet Christians often speak as though it was their religion alone which brought sentiments of humanity into the world.

It would be more correct to say that such sentiments have only advanced with the rationalism which destroys the exclusive claims of Christianity. A religion which sums up the world into so many sheep who are to be

eternally blest, and so many goats who are to be eternally damned, could not fail to divide men from men and lead to antagonisms, and all its fine teaching of love to enemies has proved powerless against the selfish instincts and interests which its doctrine of salvation encourages.

Canon Farrar, who a little time ago was preaching on war to a company of volunteers, seems to be aware of this. He said, not only that Christianity had not abolished war, but that war was, on the whole, rather a good sort of thing. It is to be compared to "a wholesome hurricane, which lashes before it the lazy elements lest they should stagnate into pestilence." Man is a fighting animal, and the noble art of desolating homesteads and destroying human life has always found plenty of defenders among the clergy. These moralists for hire denounce all heresy, but readily consecrate the colors of combatants, and invoke the God of battles to bless their butchery. The eloquent Canon pointed out Scriptural authority for this. He says: "The pages of the Old Testament ring with war. They are full of battles of the warrior with their 'confused noise and garments rolled in blood.' And when we turn to the New Testament we find that St. John the Baptist, when he plainly told the soldiers their duty, did not bid them abandon their calling, but only to be honest in it (that is to say, to "be content with their wages"). And our blessed Lord said that to the last there should be wars and rumors of wars; and in the very last book of our English Bible we read of war in heaven." So that to the very last man is to be a fighter. Milton has told how "millions of fierce encountering angels fought on either side"—in heaven, and how Satan's "devillish enginry" awhile spread consternation in the heavenly hosts. And all this, according to St. John's nightmare, is to be repeated at the final "war in heaven." Could any phrase more clearly illustrate the mythological character and low moral standing of Christianity than this expression of "war in heaven?" It seems clear that Jesus believed in celestial soldiery, since in telling his followers to put up their swords he said he had only to pray and his Father would send him legions of angels, armed, we suppose, with the latest destructive appliances. It is not strange, then, that any war, however aggressive, unjust, and purposeless, finds plenty of defenders among the clergy. St. Jingo is modeled on Jahveh, and the worshippers of one naturally offer up incense to the other. If any protest is offered against such wars, of which surely in late times we have had enough and to spare, it will usually be found to come from the Freethought ranks; from those who deem morality of more import than country or creed, and who, believing in evolution, hope to gradually elevate man above his brutish nature, and bring about a heaven of peace upon this earth. J. M. WHEELER.

ACID DROPS.

A WRITER in the *Presbyterian Outlook* says: "We used to think that Christianity was a reverent and thoughtful religion, but I venture to say that there is no superstition on the face of the earth at this present moment that could compete with the Salvation Army for the din and uproar of its services."

In this materialistic age it is slightly unusual for a gentleman to promise a public audience that he will reappear to them after he is dead. Mr. S. C. Hall has made this pledge to the Plymouth Free Spiritual Society, and they express themselves anxious for its fulfilment.

THIS is nearly as cruel as Douglas Jerold, who being asked by John A. Herand, author of "The Ingathering," "The Judgment of the Flood," &c., if he had read his "Descent into Hell," replied "No, but I should much like to see it."

THE West African Mail brings a brutal instance of how Christianity is propagated at Sierra Leone. It appears that a missionary in the service of the Church Missionary Society, named Fortunatus John, had in his service two young girls. For some reason they ran away, were caught, and punished by their master and another missionary, John Williams.

THE girls were tied back to back, and then flogged with branches of pine tree, and afterwards with cane rope. "They flogged us strong," says the survivor in her evidence. "Our flesh was cut in many parts of our bodies, and blood came out." Then came the second and most terrible part of the punishment. "They rubbed pepper upon us. Male prisoner John ordered the pepper to be brought, male prisoner Williams mixed pepper with oil, and rubbed it in my eyes,

It was ground pepper. Male prisoner John ordered Imajuroo to rub pepper all over our skin and . . . Pepper was rubbed all over my skin. I don't remember now how many times pepper was put upon us that day. When the pepper was rubbed on us we rolled our bodies on the ground." In the intervals of punishment the girls were left bound and baking under an African sun. One died; the other survived to give evidence against the Christian fiends who had so tortured them.

THIS is the latest but by no means the only instance of the Christian treatment accorded to the heathen by missionaries in that district. Winwood Reade, in his "Savage Africa," p. 571, says, "The missionaries soon found that the negro epidermis is more susceptible of impression than the negro intellect. One day they met with a queen who, with a numerous train was giving the air to an idol, and singing its praises. Having reasoned with her without effect, they tried the whip. After she had received a few blows on her sacred person, her understanding became gradually opened, and finally she declared that she was unable to withstand such striking proofs of the purity of the Christian faith."

THE *Christian World* none the less disputes the assertion of a Singapore correspondent of the *Times* that "whether in India or China, the failure of missionaries, according to their own standard, is uniform and complete." This it does on the evidence supplied by the glowing reports of missionaries themselves. Their evidence on the subject is about as trustworthy as the gospel account of Jewish prophecies. The *Christian World* itself only the other day told us that all the Christians who were converting China were about equal to four Chinese who should come to convert London, and if it knows anything about India at all it must be aware that the only successes in India have been among the wild devil-worshipping Shanars, Kols, and Karens, who are not Hindus at all.

THE fact of the matter is the whole mission field is a vast swindling ground to drain abroad the money from rich fools who have neither eyes for the heathenism nor hearts for the wretchedness around them at home in Christian England.

THE *Rock* takes upon itself to rebuke the *Times* for having asserted, in an article on the British Association, that "Man is the latest product of evolution," as quietly as if all the world believed it. That a professedly Christian paper should take for granted a position incompatible with man having been made from the dust and woman from his rib, quite overcomes the *Rock's* equanimity. It stands like Mrs. Partington shrieking at the tide of science which is so palpably washing away its Garden of Eden.

THE *Rock* urges its readers to pray for the success of our arms in Egypt. "Prayer," says the *Rock*, "is the power that moves the Hand that moves the world." The Omniscient Almighty, if wrestled enough with in prayer, may be coerced into doing what from ignorance and inability he otherwise would not have done. The All-Good needs a little gentle jogging as a reminder of his duties to his subject worms. But for an occasional pious shove-up from behind in the shape of prayer he might forget this little dog-hole of creation and the British Interests which now play such an important part therein.

WHILE the *Rock* readers are about it, they might as well pray that British Interests may be looked after without any siege trains and eighty-one ton guns.

THE Archbishop of York in his sermon at the commemoration of the Leeds Clergy School, last week, spoke of the increase of infidelity. He remarked on the inefficacy of carnal reason to deal with scepticism. "No one was ever hunted by argument out of unbelief." Argument only serves to confirm them. What is needed is a gentle touch of the Holy Ghost. Blood and Fire are the real original and only genuine remedies for infidelity. Christians have often enough resorted to them in the past. At present they have to try the milder methods of fine and imprisonment seasoned with a great deal of contumely.

THE Rev. Jas. Nary (of Dorchester, Oxon) recently officiated at a burial in the parish churchyard of Ewelme. As it was very bad weather he and a brother minister sought the shelter of the church-porch to slip on their cassocks and surplices. The curate, however, rushed out, and made them move on and don their gear in the open. How these Christians love one another! Mr. Nary is a Catholic priest, while the curate is a Protestant. Hence these tears! When the Christian sects are not worrying heretics they worry each other.

THE Queen is very thankful to hear of the safety of her precious bantling out in Egypt, who has never yet been within reach of danger. The *East Anglian Daily News* wishes somebody would stop the old lady's gush. Why don't they prosecute this writer for high treason?

THE pious telegrams of Emperor William from the seat of war in 1870 were satirically summed up thus—

Another victory, dear Augusta,
Our troops have gone a regular buster;
Ten thousand Frenchmen sent below.
Praise God from whom all blessings flow.

DIRECTLY after issuing his form of prayer for the safety of our soldiers and sailors at the seat of (we were going to say war, but Gladstone says we are not at war) operations, the Archbishop of Canterbury was taken very ill. Is not this a judgment on his impudence? The Archbishop, however, does not trust to prayer. It isn't good enough for him. He has the very best medical skill, and the most careful nursing night and day. What hypocrites these men are! A poor fortune-teller gets sent to gaol, but the "big pots" in the same business sit in the House of Lords and live in palaces.

WE wonder what member of Parliament can boast such strong claims upon his constituents as Sir F. A. Millbank, the member for the North Riding of Yorkshire. According to his own account, he has during the past year subscribed to eighty-four chapels and twenty-four churches, and no less than forty-eight cricket matches, which he thought was "a pretty good dose of one thing for one year." The noble baronet seems to think, and apparently his supporters agree with him, that no further qualification is necessary for a member of Parliament than the one thing of subscribing for churches, chapels, and cricket matches.

MR. SPURGEON often talks common sense, but he sometimes gives vent to great nonsense. Speaking at the meeting of the Blue Ribbon Army in his Tabernacle, he stated that it was no sin for a man to take a glass of wine, but if that glass of wine caused someone else to take three, and become a drunkard, then it was a sin. Now, in our opinion, this is simply rubbish, and is just on a par with the teaching of Jesus about self-mutilation. There was a king of England who died of a surfeit of lampreys. Does Mr. Spurgeon mean that the man was a criminal who introduced that fish to his sovereign's notice? And if not, why?

SIR HENRY DRUMMOND WOLFF visited Bournemouth last Monday, and the newspapers report that he was "met at the station by several representatives of working men's clubs." As Bournemouth is a very fashionable watering-place, with only 17,000 inhabitants, it is somewhat surprising to find it so full of workmen's clubs. But the Conservatives know how to manage these things. They often get up a Conservative Working Men's banquet at a guinea a head, with a duke at the top of the table, and lords and right honorables all down the sides.

ANOTHER Salvationist, at Leamington, committed to the quarter sessions on a charge of theft. Mary Whitehead was converted, and then abjured the world and joined "the Army." Now she's in gaol.

TWO Bonapartists in Paris have fought a duel, in which one of them was thrust through the lungs and killed. We think duelling absurd, and we wish Bonapartists no harm, but if they will kill each other it can't be helped, and the world will profit by their absence.

IN looking over our INDICTMENT we find some very curious blunders. The word Gadarean is spelt Gadderean, and the Revelation of Saint John is described as the Book of Revelations. The first mistake arises from sheer ignorance, and the second from sheer vulgarity. Our prosecutors don't know the book they charge us with ridiculing. If Sir Henry Tyler and his solicitors were made to undergo a theological examination, we dare say they would be plucked on the most elementary questions.

AN old salt once said that Jerusalem was the meanest one-oss town he ever visited, for there wasn't a drop of good liquor to be got in the place. All that will be altered soon; news reaches us that a beer-garden has already been established on the Mount of Olives.

THE Rev. John Pulsford is reckoned a big gun among Non-conformists. He is said to be very eloquent, very subtle, and very poetical. His last article in the *Christian World* begins thus:—"One filling all things!—the conception is very sublime,—that of One Spirit descending into all the depths of of creaturehood, even "the lowest depths," and thence rising again to the heavens, and through all heavens, and beyond the heavens. Why not? It must be so." We suppose it must be so; but what the deuce it is that must be so we don't exactly understand. We think of offering a handsome reward for the discovery of Mr. Pulsford's meaning. We don't think he would earn it himself.

SPECIAL NOTICE.

MR. FOOTE lectures this evening (Sunday, September 3rd) at the Hall of Science, 142 Old Street, London, E.C., on "Blasphemy and Blasphemers." Time, 7 o'clock.

MR. FOOTE'S ENGAGEMENTS.

September 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; October 30th and 31st, Southampton.

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

December 3rd, Huddersfield; 10th, Bradford; and 17th, Grimsby.

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.

RECEIVED WITH THANKS:—E. G. Colebrooke Harvey, H. Sanderson, M. P. J., Albert Bath, W. H. Johnson, A. J. D., A. A.

J. BUTLER.—Our space is too limited to discuss subjects extraneous to Freethought.

R. BROWN writes that he posts three copies of the *Freethinker* to leading men in his district, and advises all well wishers of Freethought to go and do likewise.

E. JAMIESON.—Your copy came too late.

W. B.—It is pleasant to know that the *Freethinker* has not only penetrated to Okehampton, but is "a favorite" there.

FRIEND.—A little too outrageous.

R. H. DYAS.—We have not received the paper you mention.

G. JOHNSON.—We promise the Westminster friends to do our best.

A. PAYER.—Too late.

J. Two.—We agree with you as to Archbishop Tait. It is an awful thing to die and leave £15,000 a year. But we do not share your confidence in the liberality of a Christian jury. Our safest course is to fight at law. If that fails, we shall be within measurable distance of gaol.

H. SANDERSON.—We thank you.

JAMES ATKINS.—We shall largely augment the "Death's Test" when the present edition is exhausted. You ask what we have to say to a Christian like Morley Punshon dying with the words "Jesus is to me a bright reality." We reply by asking what you have to say to the true Islamite who dies with a ravishing vision of Paradise and its houris. All men die according to their faith, whatever it is.

J. MORRISON.—Peter Annet was a schoolmaster who towards the close of last century was fined, imprisoned, and placed in the pillory for challenging the books of Moses, in a publication called the *Free Inquirer*. Only nine numbers appeared. It is very scarce, as are also his pamphlets on the Conception and Resurrection of Jesus.

J. ATKINS.—Newman's "Phases of Faith," 3s. 6d.; Strauss' "Old Faith and the New," 10s. 6d.; H. Spencer's "First Principles," 10s. 6d. May be obtained through the Freethought Publishing Company.

W. TUNSTALL.—Hardly of sufficient interest to our readers.

PAM.—Our publisher will answer. Thanks for your good wishes.

W. JOHNSON.—We regret your disappointment. Mr. Foote's second series of "Bible Romances," as well as the *Freethinker*, are now sold only at 15 Harp Alley. We take the full risk of all our own work, and defy the blasphemy laws.

W. D. CARLE.—Thanks for your good wishes.

H. COTTON.—July 23rd was the date of our suspension; no number was published that week. The other number has been forwarded. Whenever wholesale agents refuse to supply the *Freethinker* we shall be happy to supply it direct from our office.

F. J. TAYLOR.—If the letter you proposed to send to the *Freethinker* were as empty and bombastic as the one before us, we have spared our readers an infliction. This journal was not established for printing long-winded letters from obscure Christians. You are utterly unknown to us, and we see no evidence of your ability to take part in a public discussion. We are ready to break a lance with any Christian of standing, but not with you. As for the Bible Truth you long to reveal, you had better give it to the world through one of the many journals on your own side.

MR. FOOTE begs correspondents to send all communications meant for him to his private address as above, and not to Harp Alley or elsewhere.

A. R. SMITH.—Darwin's book does not treat extensively on primitive man, but what it does contain should not be missed. Tylor's "Anthropology" is one of the best books you can read, and it gives references to a whole library on the subject.

G. SHORE, 33, Newington Green Road, N., supplies the *Freethinker* and other Secular literature.

ACHATES.—We are always glad to receive newspapers or cuttings. Our readers help to make the *Freethinker* more interesting when they keep us well supplied.

SUGAR PLUMS.

THERE was so large a demand for our cartoon last week, that we have decided to repeat the experiment at least once a month. "Going to Glory" was, unfortunately, badly printed, but we will take care that the next is properly worked. It is already in preparation, and we believe it will be pronounced one of the raciest pictorial satires of the day. Our publisher has only a few copies of last week's *Freethinker* left, and those who want more should apply early for them.

WHILE the war-fever is in the air, it is well to reflect on the following words from the pen of Edmund Burke: "The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. The rest is vanity; the rest is crime." Try the Egyptian war by this test, and see the result.

A PARISH minister in Scotland, some years ago, had set aside a certain Sabbath day as a day of intercession on behalf of the crops which that year in his district had been fairly deluged with rain. On the day appointed for special prayer the barometer was at its lowest, and the morning looked dull and threatening. Undismayed, however, the worthy old divine mounted the pulpit stairs, but had scarcely commenced the services, when, with a sudden rush, a heavy shower came rattling against the windows of the Tabernacle. Calling on the congregation to rise to their feet, he engaged in prayer as loud as it was earnest. As his cries lengthened the shower strengthened, however, until the terrific rattle of the heavy raindrops fairly drowned his supplications. It was too much for him. He paused, bowed his head as a token of submission, and in a broken and subdued, though somewhat disappointed tone, added, "Ca' awa', guid Lord, ca' awa'; ye spoiled the tatties last year, and it seems yer gaun tae dae the same wi' the corn this ane! Thy will be dunc."

THE ONLY REASON.—Scene: Streatham Common during the open-air "holding forth" of the N. S. S. 1st *Stranger*, to clerical looking ditto standing next to him: I am sure, friend, you have conscientious objections against buying one of those horrid *Freethinkers*. 2nd *Stranger*: You are quite right—I have; I bought it last Thursday, and know it by heart.

THE *Melbourne Bulletin* gives a portrait of Mr. T. Walker, Freethought Lecturer, who for several months past has been addressing large audiences in the Opera House of that city on Sunday evenings. Mr. Walker is an Englishman by birth; he was born at Preston in Lancashire, in 1858. He has lectured with much success over the United States, Cape Colony, and Australasia.

MR. FOOTE'S lecture on "Hell and Salvation" drew a crowded audience to Claremont Hall last Sunday evening. People were seated all about the platform, and the lecturer was confined to a space about two feet square. The *Freethinker* sold amazingly, and everybody seemed pleased with the cartoon.

THE Thursday lectures have recommenced at the Hall of Science. Dr. Aveling leads off during September with four lectures on "The Brains of Monkeys, Apes, and Men." Mr. Foote follows, in October, with four lectures on "Teachers of Our Time: John Stuart Mill, Thomas Carlyle, George Eliot, and John Ruskin." Mr. Bradlaugh comes next, in November, with four lectures on "Life and Mind"; and Mrs. Besant will end the first half of the season with four lectures, in December, on "Development of Mind in the Animal Kingdom." The chair will be taken punctually at half-past eight each evening. Admission, 3d., 6d., and 1s.; Course Tickets (for each series of four lectures), 6d., 1s., and 2s.

IF Sir Henry Tyler is to consistently pursue his crusade against blasphemy he might devote a little attention to the mural literature of the Salvation Army. A correspondent furnishes the text of a placard which is at present to be seen on the walls at Scarborough. It is headed "Yankee Lass coming to Scarborough." The Yankee Lass is described as "a wonder dressed in American costume, a splendid singer, a good talker, and a proper tambourine player." Then the placard goes on to say that "Captain Condy, Yankee Lass, Male and Female Warriors," will be in command, and a host of Blood and Fire Soldiers will march all over Scarborough. "Knee Drill (the placard goes on) at 6.30, and 10.30 Pentecost; 2.30 we spike the enemies' gun, 6.30 all ablaze; Picking up the wounded, Restoring Order, and Shooting Rebels!" The conclusion of the bill is as follows:—"Monday, at 2.30, in Barracks; Yankee Lass will sing and talk for Jesus, with other officers; 6.30, Soldiers meet at Barracks for parade in full uniform: Red hankerchiefs, white aprons, and Jackets. Great doings all the week: Terms of peace given to all rebels of our King. By male and female warriors. The army doctor will attend

to the wounded. By order of King Jesus and Major Cadman." If the last phrase does not shock the susceptibilities of Sir Henry Tyler as badly as the irreverence of the *Freethinker* appears to have done, he must be peculiarly constituted.—*Birmingham Daily Mail*.

THE *Nottingham Evening News* gives a long paragraph to our Prosecution and quotes pretty fully from our article on the INDICTMENT last week. Publicity of this kind is of the highest service to our Defence.

CHRISTIAN CAROLS.

J. THE B.

[*His practical joke.*]

Now Johannes was a Baptist, and he also was a fool,
Who, when'er he caught a convert, used to plunge him in a
pool,
Down beneath the limpid waters, where he held him till he
found
By the novice's contortions he was nearly being drowned.

[*He reviveth ye victim.*]

He would then apply the stomach-pump and most approved
means,
And would fatten him by feeding him on locusts, honey,
beans;
But this is where his folly lay, when'er he caught a wight:
Instead of nearly drowning him, he should have drowned him
quite.

[*He becometh a sportsman.*]

He took to pigeon fancying, and one he prized above
All Carriers, Rocks, and Tumblers, was his famous Holy Dove.
This is the very bird of which good Christians all have read
That tried to pull the auburn wool from gentle Jesu's head.

[*His anxiety for work.*]

Johannes, like his master, never did a stroke of work,
But loafed around the wilderness as lazy as a Turk,
Till a candidate for glory came and tendered him a job,
By which he'd save a sinful soul and earn an easy bob.

[*His exceeding neatness.*]

He most sturdily dispensed with wearing civilised attire,
And to don a dirty sheepskin was the height of his desire,
And lest his converts' feelings he unconsciously should hurt,
When he washed their filthy sins away, he left the native
dirt.

[*His politics.*]

A Tory in his politics which proved a bitter pill,
A blatant mouthed opponent to "Deceased Wife's Sister"
Bill;
But his bitter harsh invectives only served his case to spoil,
As finally it made him shuffle off his mortal coil.

[*He interfereth mistakingly.*]

For it seems he had the impudence to go and interfere
T'wixt man and wife—proceeding which, to say the least, is
queer;
And as he had a motive, and I shouldn't think it pelf,
The odds are that he sought to get the lady for himself.

[*He passeth in his checks.*]

But it happened that the lady couldn't "cotton" unto Jack,
And refused to let him plunge her in the water on her back.
So it came to pass that very shortly after she was wed,
That the neighbors lost a rascal, and Johannes lost his head.

A NEGRO SERMON.

"I MAY say to you, my brethering, that I am not an edicated man, an' I am not one o' them as believes an edication is necessary in a minister of the gospel, for I believe the Lord edicates his preachers jest as he wants 'em to be edicated; and although I says it, as ought not to say it, in the state of Alabama, where I live, there's no man what gits bigger congregashuns nor what I gits.

"There may be some here to-day, my brethering, as don't know what persuasion I am uv. Well, I must say to you that I am a Hard-shell Baptist. Thar is some folks as don't like the Hard-shell Baptists, but, as fur as I sees, it's better to have a hard-shell than no shell at all. You see me here to-day, my brethering, dressed up in fine clothes; you mout think I was proud. But I am not proud, my brethering. For, although I have been a preacher of the gospel for nighly twenty year, an' am capt'ing of that flatboat at your landing, I am not proud my brethering.

"I am not a-gwine to tell you adzactly whar my tex is to be found; suffice it to say it's in the leds of the Bible, and you'll

find it somewhere between the first chapter of the book of Generations and the last chapter of the book of Revolution; and ef you'll go and sarch the scripters, you'll not only find my tex thar but a good many other texes as will do you good to read, and when you shall find my tex you shall find it read thus:

"'An' he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"My tex, my brethering, leads me, in the fust place, to speak of sperrits. Thar is a great many kinds of sperrits in the world. In the fust place, thar's sperrits as some folks call ghosts, and thar's sperrits of turpentine, and thar's sperrits as some folks call liquor, an' I've got as good a article of them kind o' sperrits on my flat boat as was ever foted down the Mississippi River; but thar's a good many other kin' o' sperrits, for the tex says 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"But I'll tell you what kind of sperrits as are meant in the tex, my brethering. It's FIRE. That's the kind of sperrits as is meant in the tex, my brethering. Now, of course thar is a great many kinds of fire in the world. In the fust place, there is the common sort of fire you light your pipe with, and there's fox-fire and camphire, fire afore you're ready, and fire-an'-fall-back, and many other kinds of fire; for the tex says 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"But I'll t'ell you the kind o'fire as is meant in the tex, my brethering. It is Hell-fire! An' that's the kind of fire a good many of you are coming to ef you don't do better nor what you have been doin', for 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"Now, the different sorts of fire in the world may be likened to the different persuasions of Christians in the world. In the fust place we have the 'Piscopalians. And they are a high-sailin' an' a hifalutin set, and may be likened onto a turkey-buzzard a-flyin' up in the air, an' he goes up, an' up, an' up, until he looks no bigger'n your finger nail, an the fust thing you know he comes down and down, and is a-fillin hisself on the carcass of a dead hoss by the side of the road, for the tex says 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"Then thar is the Methodists, and they may be likened unto a squirrel a-climbing up into a tree, for the Methodists believes in gwine on from grace to grace till they gits to perfection; an' so the squirrel goes up an' up, an' jumps from limb to limb and from branch to branch, and the fust thing you know he falls, an' down he comes, kerflumix, for they is always fallin' from grace; for the tex says 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'

"An' then, my brethering, thar's the Baptists, ah! An' they have been likened to a 'possum on a 'simmon tree; and thunders may roll and the yearth may quake; but that 'possum clings thar still, ah! and you may shake one foot loose, an' the other's thar-ah! and you may shake all feet loose, an' he wraps his tail around the limb, an' clings forever, for 'he played upon a harp of a thousand strings—sperrits of just men made perfick.'"—*Sporting Times*.

FREETHINKER DEFENCE FUND.—The following additional sums have been received: H. Parks, 10d.; — Whyte, 1s. 9d.; — Bartlett, 6d.; — Fuller, 2d.; — King, 1s.; Friedl, 1s.; — Bradley, 6d.; — Fraser, 6d.; — Knight, 6d.; — Buckle, 6d.; — Field, 6d.; J. Talling, 6d.; A. Talling, 6d.; F. Talling, 6d.; Miss Ellen Talling, 6d.; I. Bennett, Sen., 6d.; T. Bennett, Sen., 6d.; H. Prince, 6d. Per J. Wilks, Bradford: Joseph Thornes, 1s.; Joseph Laycock, 1s.; Edwin Halley, 1s.; E. G. (second), 2s. 6d.; John Watson, 1s.; A. Gilbert, 2s. 6d.; R. Fairleigh, 5s. 1½d.; W. W. R., 10s.; G. Girling, 1s. London (per A. Moss): W. Redfern, 1s.; F. Isitt, 6d.; A. Isitt, 6d.; T. Gell, 3d. Leigh (per M. Southern): M. Southern, 1s.; W. Gaskett, 1s.; D. Bullion, 1s.; R. Daniels, 2s.; R. Ward, 6d.; H. Tonge, 6d.; R. Ward, 6d.; T. Urnston, 6d.; E. Hyde, 1s. 6d.; J. Wild, 1s. 6d.; Jno. Wild, 2s.; E. Smith, 1s.; J. Hamilton, 2s. 6d.; S. C. C., 9d. J. Ward, 2s. South London (per G. Johnson: Westminster Branch of N. S. S., 4s. 7d.; A. Wright, 6d.; Anti-Vaccinator, 1s.; J. Beecroft, 1s.; J. E. Burns, 1s.; A. Gray, 1s.; D. Tatt, 5d.; E. Williams, 6d.; W. Jarman, 6d.; H. M. H., 6d.; J. C. S., 1s.; R. Wilson, 6d.; J. Brown, 6d.; Friend, 6d.; Collected in Hyde Park, 2s. 7d. Okehampton: W. Brelly, 2s. 6d.; W. C. Brelly, 2s. 6d.; H. C. Brelly, 2s. 6d.; M. Cann, 2s. 6d. Hanley (per F. Gilman): R. Irving, 2s. 6d.; J. Irving, 1s.; R. Ward, 1s.; J. Adams, 6d.; E. Thorley, 6d.; T. Ibbs, 1s.; J. Grocott, 1s.; J. Hilton, 6d.; H. A. Harris, 6d.; H. Wood, 1s.; W. Jones, 1s.; — Lewis, 2s.; F. Gilman, 1s.; — Tyler, 1s.

STATE CREEDS.—Churches and fixed institutions paid for maintaining opinions, are a hardness and obstruction in a state; they hinder its respiration and its functions, being unable to expand with the general inspiration; they call perpetual attention to themselves; and in short, they are religious, social, and political tumors, which absorb useful lives, make the body politic seem larger, but diminish its good temper, and impair its efficiency for good, and its power of combat against evil.—*Dr. Garth Wilkinson*, "Human Science and Divine Revelation," p. 427.

CORRESPONDENCE.

CHRISTIAN RUFFIANISM.

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—Last Sunday afternoon the Westminster Branch of the N. S. S. held a meeting in Hyde Park, which an organised gang of roughs were employed to disturb and break up. When the meeting was over a determined attack was made upon us, one of our members, a young fellow about eighteen years of age, being knocked down and brutally kicked, getting up covered with dirt, with his clothes spoilt, and with blood flowing freely from a wound on his knee; our lady friends were hustled and insulted; our chairman was robbed of his purse; and the brutal cowards even attacked a lad of about fourteen years of age who was with us. Such are the straits to which Christianity is reduced in the Nineteenth Century. But we do not intend to be driven away in this fashion; and I write to you for the purpose of asking you to give publicity in your plucky little paper to the fact that all Freethinkers who will assist us are requested to meet at the Achilles statue, inside Hyde Park gate, at three o'clock sharp, next Sunday afternoon, from whence we shall march to take up our usual station near the Sepentine, where Mr. Arthur Moss will lecture. Hoping you will assist us by noticing the fact in the *Freethinker*.—I am, &c.,

ROBERT YOUNG,

Hon. Sec. Westminster Branch N. S. S.

WHO GETS ALL THE MONEY?

TO THE EDITOR OF THE "FREETHINKER."

SIR,—This is the subject of a grand article in the last issue of the *War Cry* (August 31st). As this very question had been a source of much anxiety to me, I turned eagerly to its precious columns, in order that—as I faintly hoped—I might arrive at the solution of the "very interesting" problem. I was not disappointed, however, when I was left, after having read the article, in almost as great a fog as before. The article commences with a stab sideways at the people who ask the query, but do not put down the cash; and then tells us that in spite of all the attempts of these people, to injure them by asking these "interesting questions," "the amount paid in has steadily increased, and the people who have hearts to give are satisfied with the returns of their money, when cast into the Salvation treasury." Then we have what seems to me a confirmation of the general belief that "General Booth" receives the cash, for it is "a necessary part of the process, that he who is the manager of it all, on his Lord's behalf, should be constantly slandered, so that the King alone may have all the honor due to his name." This seems to be, to use a phrase of Uriah Heep's, "an 'umble way" of returning an answer of some kind—to the question proposed, although when General Booth's Lord authorised that veteran to take charge of his cash-box is one of the many mysteries which the Judgment Day has to reveal.

But no matter into whatever religious body we peep, we have exhibited a strong faith in "influential committees." This is brought out in the article, which is a beautiful exposition of the still more beautiful parable of our Lord of the widow's two mites. The writer admires the spirit of the widow in not inquiring as to how her money was expended, and urges the like spirit on his readers. He then says he knows "the high priests and rulers" were "anything but a good sort"—meaning, I suppose, that the high priests and rulers of the army are a *very good* sort. "They" (the high priests) "had a large and influential committee." I suppose this is a hallelujah name for the Sanhedrim; where he got his authority for the term, however, I cannot say. But this widow "wanted to send something to the skies, and she did it." Put your money in Booth's care, and he will see that it goes to the skies all right. But when once he has handled the cash we may go to the — for what he cares about us.

But this money-grubbing spirit is not confined to the Army. I attended the annual meeting of one of our Sunday-schools at Old Basford, and one of the speakers said that "the Bible was bottled sunshine." The thought struck me that if he had said "bottled moonshine" he would have been more correct.

But the principal thing I took notice of was the advice of one of the hymns to the children—

"But what if you've nought but a penny to give,
Then give it, tho' scanty your store."

The grasping spirit which will take from a poor widow her two mites, and from her child its last penny is doomed, and must ere long bow down to the goddess of Liberty and Freethought, and lick the dust in sackcloth and ashes. Every day demonstrates to those who do not close their eyes to the facts, the grasping spirit of these clerical blood-suckers of all persuasions, and every day disgusts the people more and more with the doings of these self-made ministers of grace. General Booth never made a greater mistake than that he made the other week, when he turned Captain Smith and two lieutenants out of the Army, for receiving a token of respect from those among whom they had lived. A few more of such cases will turn the popular feeling

against him and make him a laughing stock for the nation. We can only say, "Go it, General Booth."
Old Basford, Sept. 2, 1882.

BRUCE.

FREETHOUGHT GLEANINGS.

THEISM.—When we speak of "intelligence," we either mean nothing at all, or we mean that which we know as intelligence. But that which we know as intelligence implies a circumscribed and limited form of Being adapting its internal processes to other processes going on beyond its limits. Save as describing such a correspondence between circumscribed Being and its environment, the word "intelligence" has no meaning whatever, and to employ it is simply to defy logic and insult common sense. In ascribing intelligence to unembodied spirit, we are either using meaningless jargon, or we are implicitly surrounding unembodied Spirit with an environment of some kind, and are thus declaring it to be both limited and dependent.—*Prof. J. Fiske*, "Outlines of Cosmic Philosophy," vol. ii., pp. 395-6; 1874.

THE HEBREW BIBLE.—Every archæologist knows that the *square letter* characters of the present Hebrew Text were not invented by the Rabbis before the second century *after* Christ, or 1600 years posterior to the vague age when Ie H Oua H buried the Lawgiver "in a valley in the land of Moab opposite to Beth-peor; but no man has known his sepulchre *unto this day*" (Deut. xxxiv., 6; Cahen's transl.) The real question, however, pointed in logical shape is this:—The Hebrew Moses wrote the Hebrew Pentateuch. Did the Hebrew Moses write the Hebrew Pentateuch? If the Hebrew Moses wrote the Hebrew Pentateuch, where is the Hebrew Pentateuch the Hebrew Moses wrote.—*G. B. Gliddon*, "Types of Mankind," pp. 579, 625.

THE CHRISTIAN DOGMA OF FUTURE LIFE.—I need not say how puerile, barbaric, and irreverent appear to us the views of Christian Fetishism in their whole extent, comprising that conception of a future life which is fetish in being a transference of our present experience to other conditions. It is not "another life" that people desire and expect; but the same life in another place. Once regarded from the higher (exterior) point of view, the folly and practical mischief of this superstition became evident to a degree which it would startle some of my friends exceedingly to become aware of. The belief was no doubt of use in its proper day, like every general belief, but its proper date is past; that which was a substantial faith (as when the early Christians looked for the Millennium) is now (whenever it goes beyond the limited dogma) a personal fancy, a bastard conception of unchastened imagination, and a sentimental egotism.—*Harriet Martineau*, "Autobiography," vol. iii., p. 327.

PROFANE JOKES.

A WELL-KNOWN Church dignitary takes an infinity of trouble with the candidates who come to him for ordination. He always requires each of them to preach a sermon, or rather the beginning of one, "just to see what sort of notion they have of the thing," before himself and his chaplain. It is a little embarrassing, of course, for the neophyte; but on a late occasion, the embarrassment was the other way. A candidate on being placed in the pulpit, with his audience of two before him, thus addressed them: "The congregation here present divides itself into two portions—the evil and the good." Here the dignitary somewhat hurriedly interposed with, "That will do, sir," and prevented the preacher going into further particulars.

CHILDREN frequently make original applications of scripture texts or trite proverbs. A little girl, four years old, daughter of the rector of a church in Streatham, had a sixpence given her to spend. She made some foolish purchase which was in pieces before she reached home. Her father had a long talk with her, and in the course of it quoted, "A fool and his money are soon parted," impressing the lesson by every means he possessed. Some Sundays after, in Sunday-school, the plate being passed, she had to think for a text to say, as is the custom, on making the contributions. Finally, dropping her money into the plate, she recited triumphantly, "A fool and his money are soon parted."

THE female plaintiff in a divorce suit was asked prior to being sworn if she believed in a future life. "I used to," she answered, "but since I was married I've had all the nonsense taken out of me."

"FELLOW-SINNERS," said a preacher, "if you were told that by going to the top of yonder stairs (pointing to a rickety pair at one end of the church) you might secure your eternal salvation, I really believe hardly any of you would try it. But let any man proclaim that there were a hundred sovereigns up there for you, and I'll be bound there would be such a getting upstairs as you never did see."

A LEARNED CLERGYMAN was accosted in the following manner by an illiterate preacher who despised education. "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the latter, "that the Lord has opened my mouth to preach without any learning." "A similar event," replied the former, "occured in Balaam's time; but such things are of rare occurrence at the present day."

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