

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Vol. II.—No. 44.]

OCTOBER 29, 1882.

[PRICE ONE PENNY.]

“COMIC BIBLE” SKETCH.—XLIV.



JESUS CANOEING.

“And in the fourth watch of the night Jesus went unto them walking on the sea.”—MATTHEW xiv., 25.

DEFENCE AND DEFIANCE.

Our volunteers have a very admirable motto “Defence, not Defiance.” Their duty is simply to repel invasion. They are not required to carry the war into the enemy’s territory. Yet when once engaged in hostilities, and animated with the ardor of battle, they might well forget the prudential maxims of peace, and not only hurl back the aggressor but chastise his insolence. They would then feel that their duty had changed from Defence not Defiance to Defence and Defiance.

We experience similar sentiments. The impudent invasion of our indefeasible right of free speech has engendered in us no spirit of submission. We feel not only a determination to defend our liberty, but a resolution to hurl at the enemy our defiance and scorn. And while we have no desire to imitate his vile tactics, or to resort to poisoned weapons of persecution, we shall strive to punish our assailants, and make them repent their rash provocation. There must be no cessation of war until we or they are utterly disabled. Freethought stands face to face with a malignant foe, who may temporise under cover of a flag of truce, but who will never relinquish his murderous hatred. Mere prudence therefore dictates a resolute prosecution of the war on our side.

[No. 64.]

Freethinkers must not rest satisfied until the vanquished enemy lays down his arms and makes an unconditional surrender. That is, the Blasphemy Laws must be entirely swept away before the struggle is allowed to end, and Persecution for ever deprived of all power of attack.

We trust our readers will at once obtain as many signatures as possible to the Petition which we publish in another column. The press has been so occupied with the Egyptian question, and is now so full of parliamentary business, that our case may continue to suffer neglect, even if it is not treated with a conspiracy of silence. But if Petitions are sent in to Parliament from all parts of the country, it will show that there is a wide public interest in this latest attack on freedom, and the press will be obliged to give it some sort of attention. It will also strengthen the hands of one or two Radical members who may challenge the prosecution at St. Stephen’s, not on the side of Westminster Hall where musty statutes are administered, but on the other side where they are questioned and amended.

Before the next number of the *Freethinker* is published, we shall appear in the Court of Queen’s Bench. On the third of November, the battle will begin, and if we mistake not our trial will be one of the *causes célèbres* of the century. When it will end is a question for the prophets. The case may last for months, and we shall certainly not shorten it unless we are victorious. Our first move, which is no longer any secret, will be to quash the Indictment. If we succeed in that the Prosecution will be irretrievably broken; but if we fail we have other points to raise, and some of them are very strong.

We do not intend to plead at all if we can help it, for juries who may be addressed from the Bench as “Christian men” are not very dispassionate judges, and their verdict on a question of opinion is not likely to be too impartial. We are attacked with law, and we shall defend ourselves with law. Yet, if in the end we have to appeal to the jury, our readers may rest assured that the Freethought which is attacked shall be defended, and the freedom of the press championed with all the skill at our command.

We have no doubt that this prosecution will be another nail in the coffin of that accursed creed which has been guilty of more persecution and bloodshed than all other creeds in the world. From the age of Constantine until now, that is for fifteen hundred years, Christianity has shown itself a bitter enemy to freedom. As Professor Clifford said, it overwhelmed one civilisation and nearly succeeded in destroying another. It has still great powers of mischief which the lovers of liberty are called on to resist. All over the civilised world a fierce battle rages between the old and the new, superstition and science, darkness and light. There can be only one issue. When the night first yields to the dawn the darkness breaks into chaotic masses. All seems dubious for a while, but the conquering sun asserts himself, and the black hordes pale before his majesty and might. So now, when the splendid sun of freedom is once more rising on the world, there is an ominous spectacle which is interpreted by every man according to his faith. But we shall surely witness the sun’s triumph, and see the spectral shadows flee at last “in the van of the morning light.”

We are full of confidence in the future, and we ask Freethinkers not to be dismayed. Christianity is doomed: its



priests are livid with despair, for their empire is failing, and they see the handwriting on the wall. Like a dying giant, Christianity may yet strike a few more blows; but its last dregs of strength will soon be exhausted, and the once prostrate peoples stand erect and free for ever.

G. W. FOOTE.

THE EARLY SPREAD OF CHRISTIANITY.

So complex are the conditions affecting human belief that to adequately account for the success of so modern a religion as Mormonism would require the survey of a most extensive field. The difficulty is enhanced in regard to the early spread of Mahommedanism, with the facts of which we are better acquainted than with those of any other great religion. In the case of Christianity, upon investigating its early documents, we find ourselves at once involved in a mist of myth, forgery and fraud. Before the third century there is no reliable history of the Christian Church, so that the historical student can scarcely hope to gather more than the leading lines of its origin and development. Both in the Greek philosophy and in the Jewish schools the ideas and moral doctrines of Christianity were to be found. Philo had made a union of the two strikingly similar to that found among the early Christians. The Essenes and Therapeutæ in their doctrines and practice had so many points in common with the Christians that Eusebius and others have claimed them as of that sect. Yet there is evidence that they were in existence anterior to the time of Jesus. At least two hundred years before his time Buddhist missionaries had been sent into all the world to proclaim the salvation of men by the doctrines of Buddha, who taught purity, humility, long suffering, loving kindness, and universal brotherhood. He said "let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth,"* and in every essential particular anticipated Christian ethics.

Paganism was decaying. Its myths of the gods and goddesses, long discarded by the philosophers, had become the butt of the wits. Idolatry, surviving as a custom, was effete as a vital belief. The various forms of Paganism were mutually tolerant and indifferent. The rival priests of rival deities had no common creed and no combined organisation. Monotheism had extended to others than the Jews, and was slowly undermining polytheism. Egypt had long taught the immortality of the soul, the resurrection of the body, a trinity and an incarnate redeemer; and the worship of Egyptian deities found much favor in Rome. The conquests of Alexander and the establishment of the Roman empire had familiarised the idea of a universal empire and a common faith. The general adoption of the Greek language prepared the way for a common literature. In short, Christianity was in the air before it nucleated around the prophet of Nazareth.

The accounts of the life of Jesus are so discrepant and untrustworthy that a critic can be assured of little more than that he was a Jewish reformer, distinguished by the nobility of his morality and the fervor of his fanaticism, who preached preparation for the coming of the kingdom of heaven, the near approach of the end of the world, and who, probably at first secretly but afterwards more boldly, announced himself as the prophesied Messiah of the Jews. It seems clear he taught his disciples not to go into the way of Samaritans and Gentiles, since he was but sent to the lost sheep of the house of Israel. Such passages would not have been added afterwards, as were the directions to preach the gospel to every creature. The early Church at Jerusalem was mainly differentiated from other Jews by acknowledging that the Christ had come, and by believing that the time was at hand for the consummation of all things. This belief is vividly brought out in the Revelation of St. John, one of the earliest Apostolic remains. The seven churches there addressed are all within short distance of each other, and do not indicate a very extended spread of the new doctrines. John specially warns them against those who "say they are Jews and are not."

The destruction of Jerusalem and the dispersion of the Jews much contributed to the success of the new religion. These events greatly extended the knowledge of Judaism

and its sects, and it enabled the Christians to allege the fall of the sacred city as a judgment for rejecting the Christ. The excitement of the time and the absence of any place to carry on the sacrifices of the ceremonial law naturally made many Jews look forward to the new Jerusalem. The dispersion of the Jews, moreover, prevented that direct contradiction of the claims of Christianity which might otherwise have been expected. It is noticeable that Josephus, who gives so full an account of the siege of Jerusalem, does not mention any Christians as being resident in the city.

It was to Paul more than any other that Christianity owed its early success. He to the Jews became a Jew and to the Greeks a Greek, boldly preaching to all. His ardent zeal established churches in distant parts and inaugurated that system of government and communication which afterwards ensured the triumph of the Church over all rivals. He too preached that the time was short, the fashion of this world passing away, and the day of Christ at hand, when he and his brethren who remained alive should be caught up in the clouds, while the Lord Jesus should be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those who obeyed him not.

No doctrine could be more calculated to propagate fanaticism among the credulous and conscience-stricken than this of judgment being at hand. It is the means by which Christianity still propagates itself in revivals, though it only thus gathers up the ignorant and superstitious. And it started with these. Only as it made progress did it adapt itself to all classes by combining the attractions; giving Greek philosophy to the learned, Hebrew dogma to the pedants, prodigies to the credulous, and the example of moral character to a world disgusted with its own corruption.

J. M. WHEELER.

BLASPHEMY—PRIESTLY AND BEASTLY.

THE Jews and Christians are the grossest blasphemers that ever inflamed the fury of a fiery God. Nothing exceeds the impious slanders, the foul libels with which these pretendedly pious persons have vilified the deity. They do not hesitate to picture their God as a demon of the darkest dye, abounding in villainy and folly. We, who abhor the fabricators of these foul aspersions on the character of one concerning whom nothing (good or bad) is known, and whose very existence is a matter of grave doubt—we who regard the publication of these calumnies as the most detestable blasphemy against God and common sense, are simply horrified at the villainous impiety of these pious people. They must have been either inspired by the Devil in their descriptions of deity, or by the depraved desire of degrading their God in the eyes of man. If not, why ascribe to God the worst deeds of the wickedest devil conceivable by the gloomy imagination of superstition? The sum of vice and villainy, piled up by Jewish and Christian blasphemers to the credit of their God, is so vast that we are bound, in refusing to adore a being so sharply resembling a devil, to tell the impious priests to their face, (a) that no good God *could* be capable of the badness with which the Bible blackens the reputation of Jehovah, and (b) that a God who is worse than the worst devil has no claim on our love and worship, but, on the contrary, is eminently worthy of our intensest hatred. It is in vain that the bigots raise the cry of blasphemy at our denunciations of the idol set up by them for our adoration; for they themselves, as we have seen, are guilty of the far greater blasphemy of depicting their God as a deified devil, gifted with none of the qualities of a genuinely good God. Having thus blasphemously outraged the deity whom they profess to venerate, they next seek to degrade humanity into servile imitation of the eccentric creature of their imagination. In this manner the Bibliomaniac parades his impiety to God and his impudence to man.

Freethinkers may emulate but they cannot excel the blasphemy of the true believer. Nay it were impossible for the Freethinker to blaspheme had not the example been set, and the justification afforded him of blasphemy in the creed and conduct of priestcraft as exhibited in the orthodox dogology. It is the Bible which provides him with his weapons of attack against Jehovah, and the charges he prefers against that celestial worthy are amply verified by the un-

* "Dhammapada," verse 223.

blushing admissions of the book itself, which actually afford the justification and tacitly plead the necessity of Freethought blasphemy. The reason why the bigots (who are and ever have been the arch-blasphemers) cunningly raise the cry of blasphemy against the Freethought advocate, is the knowledge they have that the arguments of Freethinkers are unanswerable *except* by the gag and the goal, and that lies and fraud are their only defence against truth and honesty.

Having regard to the pious impudence of our persecutors, we consider the present occasion a fitting one to cite a few instances in proof of the fact, to which we have already adverted, that the bigots are the most unscrupulous blasphemers under the canopy of heaven. We hope to show that their blasphemy is depraved, impious, and prurient in comparison with the rational criticism and free inquiry for which we are threatened with Holloway here, and Hell-fire hereafter. For that purpose we propose to confine our attention to the consideration of various statements which certain pious laws and Christians have not blushed to say concerning Jesus Christ and his worthy parents.

I. The writer of our first Gospel has the reputation of being a pious man. Who he was, when and where he lived and wrote, are matters unknown to the wisest of mankind, though many fools have dogmatic opinions thereon; but this we *do* know that Christianity is based on certain phenomenal statements of a dreamy nature made by this writer, which we are bound to accept, or be damned in default. Be that as it may, the fact is clear that this pious unknown is a coarsely blasphemous individual, and is now doubtless in very warm quarters in the regions below. His blasphemies are as follows: (a) He insinuates a shocking slur against the original purity of the B. V. M. (Matt. i., 18). (b) He alleges that the Holy Ghost (who was not married to Mary, nor even espoused to her, and not even in love with her,) was the *other* guilty party (ibid). An egregious blasphemy!

II. The writer of the third Gospel makes the angel Gabriel allude to the embryo Jesus as "that holy thing" (i., 35). Atheistic profanity never stooped lower than that.

III. Matthew, Luke, and all those who credit the fable of the birth of Jesus Christ, virtually impute to the third person of the Blessed Trinity the crimes (1) of cruelly supplanting Saint Joseph, and (2) of violating the pure principles of morality taught (but not practised) by God himself in the seventh commandment. W. HEAFORD.

(To be concluded.)

"FREETHINKER" DEFENCE FUND.

Manchester: J. A. Slater, 5s.; A. J. Slaney, 10s. 6d.; D. Maudsley, 10s. 6d.; Collected at Mr. Foote's lectures, £1 6s. 1½d. R. Irving, 2s. *Huddersfield*: J. Haigh, 1s.; W. H. S. 1s.; *Halifax*: W. Parken, 1s.; A. Friend, 6d.; W. A. B. 9d.; A. Christian, 4d.; J. W. Crowther, 1s. — *Bysshe*, 2s. 6d.; Friend, 2s. 6d.; J. Ward, 1s.; W. Shipley, 1s.; L. Mc Intosh, £1; W. Cosford, 3d.

ACID DROPS.

A JUDGMENT has befallen the "Salvation Mission" at Hanley under ex-Captain Gipsy Smith. At least this is the verdict of the Boothites upon the catastrophe which occurred at their "holiness" meeting last Sunday whereby above forty persons were seriously injured. Gipsy Smith is powerful in prayer, and when the flooring gave way and the lights went out his superstitious audience doubtless thought the last great day was at length coming.

THE Rev. R. Duckworth says he is informed that when a native in India sees another drunk, he says "He is gone to Jesus." Rather rough on Jesus.

ONE of the Bristol Town Councillors threw down his overcoat on the dirty pavement as a carpet for the Duchess of Edinburgh. Englishman are said to love being splashed by the wheels of a nobleman's carriage; but fancy a coat soiled with royal mud! Why not send it to the British Museum?

THE generosity of the pulpit! A few days ago twelve Congregational ministers were shown over some large works at Bristol. The job occupied nearly three hours. At the end they had a warm conference, and the result was a collection for the obliging clerk. Total amount—threepence!

ACCORDING to the *Christian Herald*, General Booth recently

stated that one of his converts at Newcastle, an old pigeon-flyer, went straight home from the penitent form and bit off the heads of forty-two pigeons. We suppose this was the outward and visible sign of an inward and spiritual grace.

WHEN will Christian ministers cease from blasphemy? The Rev. Peter Mackenzie (of Shipley), preaching on "Joshua and his mighty conquests," at Crimsworth, last week, was not content with extolling the Jewish freebooter above Sir Garnet Wolseley and Wellington, but must needs compare him with Jesus because their names were the same.

THE Rev. G. Duncan, lecturing on "Solomon in all his Glory," at Crossland Moor, said that the Song of Songs gives us "the glow, the ardor, the beauty, and the fragrance of Solomon's youth." He conjectured "it may show Solomon's great love for Abishag—a love interfered with by the intrigues of the harem." After having 700 wives and 300 concubines, Solomon in all his glory had no more time to write canticles. As a matter of historical criticism there is no evidence of the existence of the Song of Songs 500 years after the time of Solomon.

THE *Christian Commonwealth* gives a solution of the vexed question—Where did Cain get his wife from? It says:—"Probably we shall not be far wrong in placing the birth of Cain at the time when Adam was eighty years old. Supposing the murder of Abel to have taken place when Cain was fifty years old, this will bring us near to the date of the birth of Seth. That his birth was followed by other sons and daughters we have already seen, and the rational and Scriptural position is this, that Cain, after an interval of twenty-five or thirty years, took to wife one of his father's daughters." Who can have any doubts after this?

A WRITER in the *Gaulois* favors his readers with what he is pleased to call "a faithful picture of the life of Queen Victoria at Balmoral." According to this veracious chronicler it is there she more than anywhere else communes with the spirit of the late Prince Consort, John Brown being the medium. *Light* thinks there is some truth in this story.

"M.A." (Oxon) writing in *Light*, thus accounts for the exposure of Miss Wood and other materialising mediums:—"The body of the medium is depleted of some of its material, and out of this, in combination perhaps with other substances, the temporary form is made up." The spirit then *is* the medium, for in Miss Wood's case Mr. Cade made in the darkness for her chair, which she leaving, returned to, and threw herself almost nude into his arms.

THE Rev. H. B. Hawkins, of Lytham, has been scolding his parishioners for spending so much on themselves and giving so little to God. This is a mere trick of trade. As a matter of fact the clergy collect all the Lord's subscriptions, and they stick to every penny. The Lord never sees a single copper.

WHAT is the world coming to? The *Wiltshire County Mirror* says that a clergyman has just had to complain of infidel papers being placed on the table of a free library, and that a boy of ten has actually obtained from the library "a book of the Bradlaugh-Besant type." Horror of horrors! Why doesn't the Lord rain down brimstone and fire, or treat us to a cataract of hailstones, as was his wont in the good old Bible days when people displeased him? We suspect that his stock of ammunition is used up, and that he is used up too.

A CORRESPONDENT furnishes us with a scandalous instance of General Booth's grabbing policy. He writes: "A case has come under my own knowledge, where a poor girl joined them, and gave up a good situation to enter the Clapton training home. Mr. Booth insisted on her delivering up her watch. After a little time the routine of business at Clapton was too much for her. She was then told either to submit or go about her business—which latter she did, *minus her watch*, and no effort to get her another situation."

THE Bishop of Peterborough, certainly one of the ablest and most eloquent lights of the episcopacy, in his charge at Leicester denounced the proceedings of the Salvationists. He said an attempt was being made by the use of the sensational in religion by very extravagant and strange methods, by announcements of extraordinary texts, by sensational preaching, by gross irreverences, by the use of slang, and by other extravagances—to gather multitudes together, and he feared they succeeded at the cost of the debasement and degradation of religion. No doubt sensationalism drew crowds at first, but it was equally certain it carried with it the seeds of its own decay and failure. A novelty could not always be a novelty. Brass bands and tambourines would one day pall on the public interest as much as organs. He warned the Church not to lose one congregation in the attempt to gain another.

THE Rev. J. Cozens, of the Independent Methodist Chapel,

Windsor Street, Islington, was brought up at Clerkenwell, for cozening a number of persons out of money by fraudulently representing it as for charitable purposes. He was remanded.

THE Rev. J. Thomson has resigned his charge of St. Mar-nock's Parish, Kilmarnock, to the Presbytery of Irvine, with the acknowledgment that he has committed grave indiscretions.

A LOCAL preacher named Langhorn, of Eastoft, near Goole, has been turned out of the Primitive Methodist Connection under singular circumstances. Langhorn was desirous of becoming a hangman, and communicated with the Government. He was requested and consented to go to Ireland to execute the convict Hynes, but, reaching Cork, Marwood arrived there unexpectedly and carried out the extreme sentence. Langhorn possibly thought the spirit of the Lord was as much upon him to execute judgment as on Samuel when he went to slay King Agag.

THE *Weekly Register* announces that a young priest, residing in Carlentini, in the province of Syracuse, has just died from eating at Mass a consecrated wafer containing poison. The largest section of the Christian Church teach that the consecrated wafer is the Lord Jesus Christ whole and entire—bones and nerves, body and divinity. Who would think the Lord J. C. would be guilty of poisoning?

THE *Church Times* is scandalised at the appointment of the Rev. Mark Patteson, of the *Essays and Reviews*, to the headship of Lincoln College, and of Professor Jowett to the Vice-Chancellorship of Oxford. It is a sore thing for Ritualists to observe the loaves and fishes falling to Rationalists.

AN appeal for ghost stories has been issued by the Society for Psychical Research. It is likely to bring out a good crop of tough yarns. The Rev. T. H. Blencome, curate of South Banbury, contributes in regard to angelic visitants to his sister. They brought a large gold cross or the ghost of a large gold cross with them.

GENERAL BOOTH says that "the money contributed to the Salvation Army is placed under trust." The pious showman does not tell his customers who the trustees are, and he knows very well that any trust deeds in the case are worthless shams.

THE pious and anti-Republican *Gaulois* is trying to damage Gambetta by giving an account of his relatives, whose only crime seems to be that they are poor. Christian monarchists cannot understand a man of genius coming from a plebeian family. It is a curious thing that Gambetta's Socialist enemies endeavor to injure him in the very same way. Rochefort, who never forgets that he is by birth a marquis, whenever his vitriol runs short always falls back on the fact that Gambetta is the son of a grocer. It does one good to observe the Jovian contempt with which he treats these paltry scribes. He never condescends to notice them. If he noticed them at all he might say, as Guizot once did to a foul-tongued foe, "Your insults do not reach to the level of my disdain."

THE French newspapers are publishing the letter of Mr. Darwin to the German student, in which he affirms that he believes neither in Divine Revelation nor in a future state of existence, and they are suggesting that it is somewhat curious that, whilst we refuse to allow a living "Freethinker" to take his seat in Parliament, we raise a monument in a Cathedral to one when he is dead. It certainly does appear, at first sight, somewhat contradictory.—*Truth*

THE Parisians think very small chinks of Moody. M. Jean Maire, in the Protestant *Renaissance*, says that his speech was singularly poor, and that "there is not a single Paris church in which less common-place, less vulgar, and quite as evangelical sermons may not be heard every Sunday."

THE *Christian Herald* gives a report of the opening of a new Faith Healing House. All the people present seem to have been old ladies or parsons. They go in for healing by faith or prayer, but they are obliged to get a good hospital to do it in. Why won't prayer work without all this preparation? Surely it is as easy for God to work a miracle in a back slum as in a park. Some of the cures boasted of bespeak great powers of credulity or remarkable fertility of imagination. One old lady had her diseased ankle anointed, and immediately she dispensed with her crutches, and walked like a dancing mistress. One parson had a bad carbuncle instantaneously healed, while another was cured of dyspepsia in the twinkling of an eye. A layman reported that a twenty-years' old tumor vanished like magic. Altogether the promoters had a fine time. There is an old beggar near our shanty who is minus a leg. We are half inclined to give him a week in Bethshan Hospital, to see if the Lord will develop a fresh limb from the old fellow's stump.

ONE of the speakers contended that "Christians were authorised to put God to the proof." Why don't they then? When Professor Tyndall proposed that there should be test wards in a particular hospital, he was denounced as ignorant of the proper conditions of prayer, and Dr. Littledale severely asked the Professor if he thought that God Almighty was going to be made the subject of a scientific experiment?

RELIGIOUS people were scandalised by the Guards giving an occasion for a show by marching through London on Sunday last. They would have preferred keeping the soldiers another twenty-four hours in dock with tracts on "Christian Warfare" to read. Could they have seen the sale of the *Freethinker* among the crowd on the Thames Embankment they would have had their pious feelings still more outraged. A friend saw one clerical-looking gentleman with a copy. He had folded over the title so that it should not be seen. He was thought to be Canon Farrar. This is a mistake. The Canon always has two copies sent him post paid, one of which he forwards to the Bishop of London with notes and animadversions.

WE recently heard for a fact that at a funeral the clergyman was so drunk that he nearly fell into the grave and had to be steadied by the clerk. He got into a muddle twice, and excused himself by saying that he had read the service fourteen times that day and the words got mixed.

WE need not be surprised that the priests who wrangle over the burial of corpses should fight about the bodies of the living. The Rev. A. A. Phillpotts, Vicar of Harton, insists that because the South Shields Workhouse is situated in his parish, the workhouse children shall receive only such religious teachings as falls from his own sacred lips. The *Guardians*, while giving him every facility for imparting religious instruction to the Church of England children, decline to withdraw them from the creedless services of the Sunday School Union, and the Vicar is going to invoke the law against them.

THE Rev. E. Waller, of March Baldon, Oxon, sends to the *Guardian* an account of a visit to the Shaker community at Wootton, Hants. Mrs. Girling he describes as insane and blasphemous since she believes all human beings to partake of the Divine nature and herself in particular to be the "Bride of Christ." In the merry days of old, Mrs. Girling might have founded a new religion on her pretensions, but Secular influences in these modern days are too strong for the Shakers.

WE have just read Spurgeon's latest sermon on Hell, and our opinion is that for his sake it would be a pity if there were no such place.

FOR nearly half a century the Infidel Death-Bed mongers have told a lying story about Volney being frightened on board ship in a storm, calling on God to save him, and afterwards slinking away full of shame. These unabashable pious liars are now making a fresh move. They keep the fable in stock and fit it on to somebody else. The Rev. Dr. R. Anderson, of Glasgow or thereabouts, has just applied it to "Tom Paine, the notorious infidel." We thought that pious ingenuity had exhausted itself in slandering Paine, but Dr. Anderson has achieved the distinction of inventing or adapting another lie.

WE have said nothing stronger against the Salvation Army than that found in the *Church Review* for October 20th. It declares "the Army has assumed a character antagonistic alike to Christianity, propriety, and common honesty."

THE *Christian Commonwealth* makes a distinction. It says there is no such thing as scientific infidelity it is only that scientific men are infidels. When any of them assert, says the *C. C.*, that God is unknowable this means that Paul went on a fool's errand to Athens. We always thought his preaching was foolishness to the Greeks and cultured people generally.

THE RESURRECTION.—I conjecture the myth of the resurrection arose out of the excited feelings of the original Galilean disciples. They were always thinking about the master they had loved and lost. What more natural than that they should often see him in their dreams? Now dreams were not to them what they are to us—they were revelations. You have an instance of this in the myth of Joseph, when he dreamed that an angel appeared and told him all about the condition of Mary; and although it is a myth, it yet shows what the notions of the people were about dreams. Well, then, they dreamed they saw Jesus and they therefore concluded he had actually appeared to them. The story of his appearance having been once set agoing, you know how, as it rolled on, it would accumulate and assume innumerable forms.—*Rev. James Cranbrook*, "The Founders of Christianity," p. 201; 1860.

SPECIAL NOTICE.

Mr. Foote lectures three times to-day (Sunday, Oct. 29th), in the Amphitheatre, Gunwharf Road, Portsmouth:—Morning, at 11, "Why I Dare not be a Christian;" afternoon, at 3, "Darwin versus Moses;" evening, at 7, "Blasphemy and Blasphemers."—Monday, the 30th, Victoria Rooms, Southampton, at 8, on "Comic Aspects of the Bible."

MR. FOOTE'S ENGAGEMENTS.

November 5th, Heckmondwike; 6th and 7th, York; 12th, Liverpool; 19th, Hall of Science, London; 26th, Claremont Hall, London.

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

January 7th (1883), Claremont Hall, London; 14th, Manchester; 21st, Hall of Science, London; 28th, Claremont Hall, London.

CORRESPONDENTS.

ALL business communications to be addressed to the Publisher, 28 Stonecutter Street, 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.—Thomas Shore, jun.; W. H.; F. Cima; W. T. Leekey; H. Meesom on Baptism; Scrutator; J. W. Cuthbert; Both Sides.

J. HARRIS.—Thanks for the information.

A DOUBTER.—Mr. Penngelly's pony tracts on Kent's cavern afford ample proof of the existence of man long before the time assigned to Adam. See reports of British Association in *Times* for August 28th this year. 2. Malthusian: one who adopts the law of population as propounded by Malthus.

CAPTAIN R. H. DYAS.—We send you an extra copy.

MRS. PYE, 24 Winstanley Road, Clapham Junction, sells the *Freethinker* and Secular literature.

R. BUCKLOCK asks what the Archbishops do for their money. Do? Why they save the country thousands of lives and millions of money by putting up prayers for victory over our enemies. Don't be ungrateful.

W. DUNCAN.—We have far more verse in hand than we can use at present. An odd corner for the effusion may be found some day.

CORRESPONDENTS who observe press notices of "Blasphemy no Crime" will oblige by forwarding the same.

F. B. BIRD.—You can obtain at 28 Stonecutter Street the Old Testament Apocrypha, price 1s. 6d., and Hone's New Testament Apocrypha, price 2s. 6d.

A. JACKSON.—The word Elohim, which in the Bible is generally translated God, should be Gods. It is used of other than Jahveh in Exodus xii., 12; xxi., 6; xxxii., 7; 1 Kings xi., 5; 2 Kings i., 2; Psalms viii., 5; lxxxii., 6; and xcvi., 7. It unmistakably points to the early polytheism of the Jews.

W. BERWICK.—Ninety per cent of the work of the Monday morning papers is done on Sunday.

G. STANDING requests us to state that in future the *Republican* will be published on the first Wednesday in the month. The November number will be ready on the 1st.

G. SHORE.—Thanks. Cuttings are always useful.

BOSCIUS.—Mesmerism has unfortunately been much mixed up with trickery, but we know nothing concerning the pretensions of the lecturer you refer to.

T. KEMP.—Out of print.

G. H. Mc G. S.—It is not our custom to reprint verses which have already appeared.

YOUNG FREETHINKER.—You cannot take away the temptation to one without infringing the liberty of others. Nor can vicious tendencies be removed suddenly by any stroke of law. Time works with the wise, but without time the wisest can do nothing. Even with madmen suasion is found more powerful and sanative than violence. We hope to treat the whole subject some day.

T. BATEMAN.—Please send all orders for the *Freethinker* or other literature to our publisher.

SECULARIST.—Cuttings are always welcome.

T. ALDRIDGE.—Dr. Aveling is very busy at present, or you would find more frequent contributions from his pen.

MRS. F. A. RAILTON writes that Commissioner Railton of the Salvation Army has never been a clown as we were informed. She is his second cousin and a Freethinker. Railton was, it appears, well educated, and his family are grieved by his alliance with the Booths. He is rather eccentric but very earnest. Mrs. Railton wishes he were a Freethinker.

ACHATES.—The joke has appeared before.

A. SHINN.—Scarcely up to the mark.

T. E.—We have no room for reports, although we are always willing to notice anything special. Even then it must be very short.

W. H. PORTER.—Rogues are generally fools too. There is no real contradiction.

J. RODGERS.—We have read your biography of prophetic Baxter with much amusement. We think with you that he is a trifle gone, but has a good deal of method in his madness. If his father tried to walk on the water, and had to be rescued from a damp grave, as you say, it is another instance of hereditary transmission.

L. GOOD.—We cannot notice such cases unless they get into the papers.

FATALIST.—Your letter so agrees with the article that it seems superfluous to insert it.

We shall publish another full-page Cartoon next week. Orders for it should be sent in early, as these special numbers rapidly run out of print. We intend to continue the Cartoons, and one will appear on the first week of each month.

SUGAR PLUMS.

MR. FOOTE intends to bring out a monthly magazine with the new year. He has been often urged to resuscitate the *Liberal*, but as that name is so inseparably associated with a political party he is dubious about retaining it. Full particulars as to title and character will be given next week.

MR. OWEN BALMFORTH, of Huddersfield, has written to a local paper a lengthy criticism of the Rev. T. Newton's sermon on "Is there a Personal God?" Mr. Balmforth demolishes the reverend gentleman's argument that all the value and morality of life vanish with belief in God. Freethinkers who can write a good letter, and have access to a local paper, cannot do better than present their views in that way to the public.

UNDER the head of "The Editor of the *Freethinker* in Halifax" the *Halifax Courier* gives a very good report of Mr. Foote's lecture in the Gaiety Theatre on "Who are the Blasphemers?" It is encouraging to find the press beginning to recognise the importance of our movement.

A NORTH-WEST LONDON branch of the National Secular Society has been started with fifty members. Meetings will be held every Sunday evening in Milton Hall, Hawley Crescent, Camden Town. We wish the new venture all prosperity.

MR. G. SHORE, of 33 Newington Green Road, has issued a series of Freethought tracts, which he supplies at 6d. per 100, postage 2d. Mr. Shore has in preparation an Index for the *Freethinker*, which will doubtless be in great demand by many of our readers who have thought the paper worthy of preservation.

THE *Melbourne Reformer*, of which Mr. Thomas Walker seems to be the leading light, reports the great spread of Freethought in that quarter. An Australian Secular Society has been formed, to which we wish all success.

OUR Madras contemporary, *The Thinker*, has a powerful article on the question of Hindu Widows. It says that "the aim of the Hindu Freethinkers of Madras is to go to the very root of such social evils, and wipe away altogether from the land of Hindustan that cursed band of priests or *shastries* who oppose the cause of liberty and human happiness, whose dogmas are infamous and cruel, who humiliate and degrade women, and teach the human race to sacrifice this pleasant world to one we know not of." May the Hindu Freethought Union prosper in this noble enterprise. It is a hopeful sign that *The Thinker* proposes to add four pages to its present size.

THE *Manchester Examiner* takes the Bishop of Salford to task for his brutal defamation of Freethinkers. It tells him that he "knows nothing of them by direct and actual knowledge. They are as strange to him as if they were the inhabitants of another planet."

FROM the first number of the *Bee*, a lively little paper just started at Leicester, we learn that Mr. Swinburne, Mr. W. M. Rossetti, Mr. W. Morris, and Mr. E. Clodd, are among the subscribers to the memorial of the late James Thomson (B. V.), which will be placed in the Secular Hall.

THE *Bee* begins a series of Pulpit Photographs which promise to be very interesting. The first is very cleverly written, and most unmercifully quizzes the Rev. J. Mason, the High Church performer at Saint Paul's.

THE *Nottingham Journal* is a very outspoken paper. We wish we had room to reproduce its article on the Bishop of Lincoln. It tells the Bishops very plainly that people who work for their living don't take a very high view of the intellectual or moral value of the fat dignitaries of a Church whose founder had not where to lay his head. There is one thing, it says, that the Bishops undoubtedly possess—namely, "a good idea of making things pleasant for themselves."

THE People's Concert Society gave their first Sunday evening concert at South Place Institute last Sunday. An

excellent programme of secular music was put forward. The admission is free, but visitors would do well to remember that these concerts are dependent upon contributions received at the door.

THE Sixth Annual Congress of the National Liberal League has just been successfully held at St. Lou.s. Among the resolutions adopted was one recommending the substitution of the year 282 as the new Era of Man in the place of the Christian era.

MESSRS. H. CATTELL AND Co. announce "A Search for the First Man," by Charles C. Cattell. C. C. C. will no doubt trot a little farther back than Genesis for the record.

THE National Secular Society has just issued a form of Petition against the Blasphemy Laws. It is printed on sheets for collecting signatures, and copies can be obtained gratis on application to the Secretary, Mr. Robert Forder, 35 Alderney Road, London, E., or at the *Freethinker* Office. Branches of the N. S. S. should at once set to work with the sheets, and send them in for presentation by their local members of Parliament. A hundred thousand signatures ought to be procured in a few weeks.

THE Petition runs thus:—To the Commons House of Parliament of Great Britain and Ireland, the Humble Petition of the undersigned sheweth—That the Blasphemy Laws which have lain dormant for twenty-five years are now being enforced against three of her Majesty's subjects in London, That the said laws are alien to the spirit of our age and contradictory to all recent legislation, That a revival of the said laws can only embitter her Majesty's subjects against each other and endanger the public peace, Wherefore we pray your Honorable House to repeal all laws relating to Heresy and Blasphemy, and thus place all her Majesty's subjects, of whatever religious opinions, in a position of equality before the law. And your petitioners will ever pray, etc.

THERE is every prospect of a Secular Building Society being soon established. A meeting of the Sub-Committee of the Council of the N. S. S. was held last week, at which were present Messrs. Bradlaugh, Foote, Reynolds, Forder, Davey, and Feltham. After nearly two hours' discussion the basis of a hopeful scheme was reached, and another meeting was fixed for the purpose of further consideration with a view to a full report on the subject.

ALL the members of the Salvation Army in Bombay who persisted, against the law, in marching in procession through the native town, have been arrested and imprisoned. Serve them right. It is simply monstrous that these pious idiots should be allowed, as they are in England, to make themselves a public nuisance in the streets.

FREETHOUGHT FABLES.

1.—THE EMPTY HOUSE.

Two friends, having a walk, came to a house, which was a few hundred yards from the roadside, and also across a wide river, along whose bank the road ran. The men could not get to the house, which seemed empty; and at last they began to converse about it.

Said one, quite confidently, "There's a man in that house."

Replied the other, "Have you seen him? or have you ever entered the place?"

"No," was the other's answer, "but I say there's a man in, and I believe it."

"Well," said his friend, "all I say is, I don't know whether there's a man in or not."

Then the other called him Atheist.

Which is nearest right: the confident asserter, or the questioner?

2.—THE MOTH AND THE CANDLE.

It was in a great room, whose gloom was not dispelled by any light, that a number of men dwelt. Some worked, some played, but all passed the time on somewhat. And there was one being, of mysterious manners and talk, to whom all bent in awe. His name was Priest. A moth flew about the building, corrupting many a thing; making beauty look frightful; but the Priest (whom all feared and obeyed) would suffer none to touch it; and so they were afraid of it, and it flew about, and oft touched them till they trembled. Beneath his robe the Priest concealed the candle, which he never lit; so all was darkness. Time went on, and one man, of an inquiring, searching spirit, discovered the secret of the Priest—the candle; and suddenly, one night, this man snatched the candle from the Priest, and lit it. Once alight it could not be extinguished. The Priest gazed on in wrath.

"Kill that villain!" he said, pointing to the lighter of the candle; and the others did so. And the Priest poured the man's blood on the light, but it did not put it out; while the

dying hero exclaimed, "Friends, you will be better for the light; it will contradict the lies of the Priest, expose his tricks, and set you free!" So he died.

The moth saw the light, and its glare was irresistible, so it began to fly around it. Some then saw how insignificant the moth then appeared in the candle-shine, but they spoke nothing; to others the insect appeared greater. Beautifully beamed the light, and it showed men truths, but the Priest hated it; yet although he told them that the power of the moth over the candle was great, a few began to doubt it. Ages went, and fearless men, caring not for the exasperated Priest, fed the candle with thoughts and facts, and it glowed brighter than ever. And as it grew larger the moth flew nearer to it, and singed its wings, at which some men laughed, and the Priest, calling them blasphemers, cursed them with all vehemence. But he dared not slay them as he had done in times gone; there was now too much light for that.

At last came the end. Very few credited the potency and wisdom of the moth, and its authority over them, and its power to bless or injure them, yet the Priest strove to impress men with such ideas. It was useless, and while the Priest watched with looks full of defeat and spoke with despairing anger, the moth circled the candle for the last time, fell into it, and perished. And as the light shone still brighter, and shouts of joy filled the house, the baffled Priest slunk away, and was seen no more.

Explanation.—The moth is superstition; the candle, or light, is knowledge. WITTWON.

THE STORY OF A STONE.

(A Geological Lyric.)

ONLY a little grey pebble picked up on the shore,
Telling a tale of a wonderful past to the sages;—
Giving a marginless view of the vast evermore;
Tenant and part of the earth through a myriad of ages.
Deep have I pored in the lore of the world for years;
Gleaned in the archives of yesterday, wonder compelling;
But I've read nought in the marvellous work of the seers,
Like to the story this beautiful pebble is telling.

Once it was buried deep down in the womb of a hill,
While the milleniums passed in an awful quiescence;
Flowers were blooming alone, they evanished and still
Lay this mute particle hid from the glowing day presence;
Man had not yet been evolved from the cycle of change;
Ruptures Etnean convulsed the earth's hidden recesses;
Nature's own harmony nature alone might derange;
So was this pebble thrown out to the sunlight's caresses.

Low in the valley it lay for a million years,
Over it clustered the plants of a period drifted;
Came the hill-stream by and by all beswollen with tears,
Then a few hundreds of miles it was tumbled and shifted;
All imperceptible shifting, the weariless sea
Left its own bed for the plains where this stone was reposing;
Out of necessity being the thing he must be,
Man came and knew not of aught the wild sea was enclosing.

Ye who would limit the world to some thousands of years,—
Six creed-milleniums, what are they double or treble?
Why will ye smother philosophy under your fears?
Sit down and think on the tale of this sea-polished pebble.
Only a little grey pebble picked up on the shore,
Bearing a curious tale of the past to the sages;
Laying the base of a beautiful temple of lore,
Filled with the food of the mind for the incoming ages.

Rolled on the floor of the sea through storm and calm;
Worn with the constant wash of the toiling ocean;
Basking while on the beach when the sun was warm;
Shifted from place to place with the ceaseless motion;
Carried along the beach in the hand of a child;
Passed with admiring praise from one to another;
High with its fellows in pyramid gently piled;
Whizzed through the air to the breast of its ocean mother.

Held in my hand at last as I roam by the main,
Weaving in homely rhyme its wonderful story;
Mute little pebble I never may hold it again,
If I should live till these youthful locks become hoary:
I shall in time move out of the ranks of men,
Though I may wander far with the world's rude motion,
Yet it may lie on the shingly beach e'en then,
Or help to murmur my dirge in the changing ocean.

JOHN ROWELL WALLER.

CHRISTIANITY.—There has never been a religion in the annals of the world with such a bloody record as Christianity. All the rest, including the traditional fierce fights of the "chosen people" with their next of kin, the idolatrous tribes of Israel, pale before the murderous fanaticism of the alleged followers of Christ.—*Mme. Blavatsky*, "Isis Unveiled," p. 53, vol. iii.; 1877.

CORRESPONDENCE.

POPE JOAN.

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—In the *Freethinker* of the 7th October, I read a statement which appears to need a certain amount of correction. You say that there is no historical foundation for the legend of "Pope Joan," and that no writer speaks of it till some two hundred years after the time when the female Pope is said to have flourished. But Tritemius, in his work entitled "De Scriptoribus Ecclesie," published about A.D. 900, or sixty years after Pope Joan, gives a detailed account of the whole affair, his information being taken from the history left by one Rodolph, a monk of St. Germer. Thus we have almost contemporary evidence for the authenticity of a tale which is still widely believed in Italy, and that notwithstanding the most strenuous efforts of the Church to destroy all documents which could hand down to posterity the particulars of an event witnessed by thousands of persons.

Besides Tritemius, the following writers speak of Pope Joan as a real personage:—

Martinus Polaccus, confessor to Popes John XXII., and Nicholas III., flourished A.D. 1260.

Marianus Scotus, a monk of Fulda and a fervent partisan of the Papacy in its quarrel with the Emperor Henry IV.

Otto (Bishop of Flushing), and Geoffrey (of Viterbo), who both lived towards the end of the twelfth century, speak of the existence of this female Pope as a "fact only too well proved!"

Siegbert, a monk of Gembloux, A.D. 1097; Siegfried, of Misnia; Landolph, of Cologne, canon of Chartres; and the English monk, William Ocean, all speak of the female Pope, John VIII., as a person who had been permitted to ascend the Papal throne through "the inscrutable decrees of God."

The following more modern writers may be consulted by those of your readers who care to unravel the curious network of truth and fiction that surrounds the personality of Jeanne Gilbert or Pope Joan, who appears to have really been a most extraordinary and gifted woman:—

Platina (*Vita Dei Papi*); Pederzoli; Professor Ippolito; "Storia Popolare dei Papi," published by Giovanni Borgarelli, of Turin.

Martino Franco and Bishop Panonio also have thrown much light on this subject; but Spanheim, with his learned dissertation entitled "De Papa Fœmina" and Lenfant, in his "Histoire de la Papesse Jeanne," appear to have lifted every remaining thread from the veil of doubt that surrounded the existence of Pope Joan.

You seem to be unaware of the significant fact that for several centuries it has been the custom of the Church to compel every newly-elected Pope to undergo a personal examination previous to assuming the tiara and taking possession of the chair of St. Peter. Against the almost crushing evidence for the existence of a female Pope, the Church has never, so far as I am aware, brought other arguments than those well known but rusty ones; the "conspiracy of silence" and the unproved charge of calumny.—Yours truly,

Cossilla, Italy, 11th October, 1882. R. H. DYAS,

NOTE.—Our statement was taken from Wheeler's "Noted Names of Fiction," a standard work.

LOVE THE BRETHREN.

"Is this the Rev. Mr. Mulkittle?" said a kind-of-out-of-reason man, entering the library of a well-known Little Rock minister.

"Yes, sir; have a seat."

"I have called to transact a piece of business which to the world may seem ridiculous, but which, viewed from a spiritual eminence, is of importance."

"What is it?"

"I want you to love me."

"Love you," gasped the good man, regarding the petitioner and inwardly vowing that he had never before met a more repulsive-looking man.

"Yes, Sir, I want you to love me," and he sat down and closed his eyes as though he intended to await the announcement of the decision. "The command is to love one another. I confess that I love you," and opening his eyes he leered at the preacher.

"Well, Sir," said the minister, "your demand after all is simple. I suppose that you have been lost for many years, and have just tasted grace, and that you especially want the love of ministers. Yes, I love you."

"Thank you. Now, when we love anyone we are willing to help him. Gimme a dollar, sir, gimme a dollar. Out of the love you bear me, gimme the dollar."

The minister arose, took down a box and handed the visitor a dollar. "Good-bye; I hope you will always love me," and the lover was gone.

"How did you make it?" said a rough-looking man when they reached a street corner not far away.

"Fine. Never met but one preacher that got away with me, and he was an old Baptist that insisted upon ducking me into the river before he could love me. Preachers like something odd. The old style of striking 'm is repealed."

"Let me see the money."

"Here she is; a new dollar. Let's go take something."

"I guess not. The thing is counterfeit." It was a vile imitation, and the two thieves looked at each other in silence. The minister poked his head over the fence and laughed. The dollar had come to him in a contribution box.

FREETHOUGHT GLEANINGS.

CHRISTIANITY AND JUDAISM.—The temporary nature of Christianity is plainly indicated by its indorsement of the Old Testament. Jesus was never able entirely to outgrow the prejudices of his Jewish education. "One jot or one tittle," says he, "shall in no wise pass from the law, till all be fulfilled." "The Scribes and Pharisees sit in Moses' seat. all, therefore, whatsoever they bid you observe, that observe and do." As if the doctrine of these Jewish law-expounders was all divine! Jesus refers to the old stories of the Jewish Bible as if he believed them; and he evidently did; and even takes the marvellous tale of Jonah for true, and refers to prophecies of himself in the Old Testament, which certainly have no existence.—*Prof. William Depton*, "Radical Discourses," p. 261; Boston, 1872.

TRUTH THE ONLY REVELATION.—The argument so often employed by theologians that Divine Revelation is necessary for man, and that certain views contained in that revelation are required by our moral consciousness, is purely imaginary and derived from the Revelation which it seeks to maintain. The only thing absolutely necessary for man is Truth; and to that, and that alone, must our moral consciousness adapt itself. Reason and experience forbid the expectation that we can acquire knowledge otherwise than through natural channels. We might as well expect to be supernaturally nourished as supernaturally informed. To complain that we do not know all that we desire to know is foolish and unreasonable. It is tantamount to complaining that the mind of man is not differently constructed. To attain the full altitude of the knowable, whatever that may be, should be our earnest aim, and more than this is not for humanity.—"Supernatural Religion," vol. iii., p. 585; 1879.

JESUIT MORALITY.—"Christian and Catholic sons," says the Rev. Father Stephann Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burnt with fire and put to death for it, as Tolet teaches. . . . but not only may they refuse them food, if they attempt to turn them from the Catholic faith, but they may also justly kill them."—"Præcepta Decaloga," Tom. i., lib. iv., c. 2, n. 7, 8; Lugdini, 1640.

PROFANE JOKES.

GOING OUT POACHING, a boy shot a bird, and another ran to secure the trophy. Coming near where it had fallen, he found a white owl so sprawling in the grass as to present to his view only a head with staring eyes and a pair of wings attached. Instantly he shouted in dismay, "We're in for it now, Jock—we've shot a cherubim?"

A POOR woman's child swallowed a sixpence, and she rushed off with him to a surgeon instantly. The doctor looked at the child's throat, shook his head, and proposed a surgical operation, which frightened the poor woman out of her wits. "My good woman," said the doctor "there is nothing else to be done. The larynx must be opened. It is impossible to do anything without. Yes, yes—there is one other remedy. There is a chapel just over the way. Mr. Spurgeon is preaching a collection sermon to night, and if there is sixpence in your child's throat I'll back him to get it out quicker than the Royal College of Surgeons."

SCENE in a Sunday School-room near Sligo:—Teacher (to big girl of class): "And David slept with his fathers. And can you tell me, Norah, what is meant by these words?" Norah: "Sure and I don't know, but it was moighty indacent of him."

THE following obituary notice appears in an American paper:—"The wife of the Rev. J. Dolittle listened to her husband's preaching on Sunday last and died in convulsions the following Tuesday afternoon."

BIBLIANA.—DEATH OF JEZEBEL.—And behold there stood there two eunuchs by appointment, and he said throw her down, and they threw her down. And he said do it again, and they did it again. Yea they did it until seventy times seven times. Last of all the woman died also. And they took up of the broken fragments that remained, twelve baskets full.

Mr. Foote's Pamphlets.

Secularism the True Philosophy of Life. An Exposition and a Defence	4d.
Atheism and Morality	2d.
The Futility of Prayer	2d.
Death's Test: or Christian Lies about Dying Infidels.	2d.
Atheism and Suicide	1d.
The God Christians Swear By	2d.
Was Jesus Insane?	1d.

BIBLE ROMANCES.

One Penny Each.

I. The Creation Story. II. Noah's Flood. III. Eve and the Apple. IV. The Bible Devil. V. The Ten Plagues. VI. Jonah and the Whale. VII. The Wandering Jews. VIII. The Tower of Babel. IX. Balaam's Ass. X. God's Thieves in Canaan. XI. Cain and Abel. XII. Lot's Wife. The First Series, bound in elegant wrapper, Price One Shilling.

Second Series:

XIII. Daniel and the Lions. XIV. The Jew Judges. XV. Saint John's Nightmare. XVI. A Virgin Mother. XVII. God in a Box. XVIII. Bully Samson.

London: 28 Stonecutter Street, Farringdon Street, E.C.

NOW READY.

FREETHINKER TRACTS.

Specially designed for general distribution. Readers of the *Freethinker* are earnestly requested to scatter them broadcast. The price puts them within the reach of all.

- I.—Bible Blunders. By G. W. FOOTE.
 II.—Who's to be Damned?—if Christianity be True. By JOSEPH SYMES.
 III.—Darwin and Religion. By EDWARD B. AVELING, D.Sc.
 IV.—The Salvation Craze. By G. W. FOOTE.
 V.—Heterodox Nuts for Orthodox Teeth. THE GOSPELS. By J. E. GARNER.
 VI.—The Bible and Testotalism. By J. M. WHEELER.
 VII.—How Methodists Get the Xoly Ghost. By J. R. WALLER.
 VIII.—Salvation by Faith. By COLONEL R. G. INGERSOLL.

Price Sixpence per hundred, single or assorted; by post Eightpence. Packets of a thousand or upwards sent carriage free. Special terms to Societies taking a quantity.

H. A. Kemp, 28 Stonecutter Street, London, E.C.

FOURTEENTH YEAR OF PUBLICATION.

Price 6d.]

[Price 6d.

THE

NATIONAL SECULAR SOCIETY'S ALMANACK for 1883.

EDITED BY

CHARLES BRADLAUGH & ANNIE BESANT.

CONTAINING

Articles by the Editors, Alice Bradlaugh, Hypatia Bradlaugh, Dr. E. B. Aveling, H. G. Atkinson, J. Symes, W. P. Ball, G. W. Foote, and George Standing.

The Calendar has been carefully revised and considerably enlarged.

FREETHOUGHT PUBLISHING COMPANY, 63 Fleet Street; and H. A. Kemp, 28 Stonecutter Street, London, E.C.

"RELIGION FULLY ELUCIDATED." Post free, Twopence Halfpenny, or with 100 Mixed Secular Tracts, post free, Sevenpence. William H. Reynolds, Camplin House, New Cross, S.E.

FREETHOUGHT TRACTS.

SIXPENCE PER 100, POSTAGE TWOPENCE.

The God of Abram, Isaac, and Jacob. Good God. Who was God's Wife? The God of the Bible—Man or Ghost. The Lord's Day, and Freethought Discussion and Christian Ideas of Fair Play.

SHORE BROS., PRINTER, 33 Newington Green Road, London, N.

"BLASPHEMY NO CRIME."

The whole question fully treated, with special reference to the prosecution of "The Freethinker."

BY

G. W. FOOTE.

CONTENTS:—

History of the Prosecution Before the Lord Mayor	Penalties of Blasphemy
The Public Prosecutor	The Hindu Law
Our Indictment	Blasphemy Prosecutions
The Incriminated Passages	What is Blasphemy?
The Law of Blasphemy	Ridiculing Religion
The Law of Freedom.	Blasphemy and Priestcraft

PRICE THREEPENCE.

H. A. Kemp, 28 Stonecutter Street, Farringdon Street, E.C.

Frauds and Follies of the Fathers.

By J. M. WHEELER.

NOW READY.

Nos. 1, 2, 3, and 4, dealing with the Apostolic Fathers—Saints Clement, Barnabas, Ignatius, Polycarp, Hermas, and Papias, and giving a complete review of the evidential value of the works of the early Fathers as testimonies for the Gospels.

In the Press, Nos. 5 and 6, dealing with Justin Martyr, Hegesippus, Irenæus and Eusebius.

London: Freethought Publishing Company, 63 Fleet Street, and H. A. Kemp, 28 Stonecutter Street, E.C.

HOW

WILLIAM HONE,

The Persecuted Publisher of Fleet Street,

BEAT THE BIGOTS in his THREE TRIALS FOR BLASPHEMY.

By J. F. B.

Sixteen Pages. Price ONE PENNY.

London: H. A. KEMP, 28 Stonecutter Street, E.C.

J. WORSTER,

Wine and Spirit Merchant,

"DUKE OF ORMAND,"

PRINCES STREET, WESTMINSTER.

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

GODFREE'S (Knightsbridge) RESTAURANT, 4, Brompton Road.—2nd and 3rd Class Dining and Supper Rooms, 6 Brompton Road and 2 Middle Row, Knightsbridge. Hot Joints from 12 a.m. to 12 p.m. Soups, Fried and Stewed Eels, Tripe, and Entrees always ready. Malt Liquors as from the London and Scotch Breweries. Choice Wines and Cigars. Tea and Coffee. Private room for ladies.

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, £1. Best quality, on vulcanite, 4s. a tooth; upper or lower set, £2. No extras. Completed in four hours when required. Best teeth on platinum, 7s. 6d. each; on 18-carat gold, 15s. Painless extraction daily, with gas, 6s.; without gas, 1s.; stopping, 2s. 6d.—Mr STANTON, R.D., 128 Strand, London. Hours nine to eight.

THWAITES' LIVER PILLS

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask ONE TRIAL of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc., all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2, Chureh Row, Stockton-on-Tees. Sold at 1s. 1½d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

Printed and Published by H. A. KEMP, 28 Stonecutter Street, Farringdon Street, London, E.C.