

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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EZEKIEL'S TRIP.

*And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem.—EZEKIEL VIII, 3.*

## A PIOUS FIT.

"CLEAR your mind of cant, sir," said Dr. Johnson, and it was excellent advice. Yet it is to be feared that if the advice were universally acted on, and all men began at the same moment, a vast number of minds would be in the position of Sheridan's son Tom, who, when he informed his father that he was going to carry his brains to the best market, and hang a notice "To let" over his forehead, was told to be sure to add "Unfurnished."

Still, we were not prepared for a bad fit of piety in such a journal as the *Star*. We admire its vigor and its outspoken Radicalism, and we expected it would confine itself to political and social reform, in which it is gaining distinction. Neutrality in religious matters seemed the policy dictated for it by prudence and common sense. But now it is "feeling its feet" the *Star* occasionally indulges in pious outbursts, and we venture to tell it that these exhibitions are somewhat grotesque. That the staff of the *Star* has a competent knowledge of politics is obvious; that it has a competent knowledge of religion is more than questionable. We cannot help thinking, therefore, that when our otherwise admirable contemporary flings about the catch phrases of that platitudinous faith which calls itself "Liberal Christianity," it is simply indulging in Cant. Its use of such phrases betrays no thought; it is simply

saying more than it thinks, because it is likely to be agreeable; and that is Cant as Dr. Johnson understood it, and as it was philosophically defined by Hazlitt.

The *Star* takes advantage of the happy termination of the Bryant and May strike to define its attitude to the labor problem. We have no quarrel with that attitude; it is sensible, humane and courageous. But the little sermon introduced to give it a religious sanction is simply absurd, and its absurdity is heightened tenfold by the peculiar circumstances of the case. Mrs. Besant and Mr. Burrows, it will be remembered, were the parties who gallantly led the forlorn hope of the match-girls. The issue has proved that they set themselves to redress a real grievance, for the firm, in taking back the strikers, has admitted the justice of their complaints by its promise to remedy them. Honor to whom honor is due. We cannot admire Mrs. Besant when she preaches the speedy advent of an impossible millennium; but when she sets herself to the practical task of assisting the helpless, raising the downtrodden, and championing the cause of the victims of callous or unscrupulous tyranny, we cheerfully accord her our tribute of praise. Individualists as well as Socialists believe in morality, and deny that wealth should be made under immoral conditions. When law and when public opinion should restrain are thorny questions into which (at present) we need not enter.

Now it is well known that Mrs. Besant is an Atheist. With respect to Mr. Burrows's religious opinions, we are not in a position to speak with certitude, but we are informed that he is not a Christian, though he retains a shadowy kind of Theism. On the other hand, it is notorious that many of the shareholders in the Bryant and May company are clergymen. Yet the *Star* actually claims the success of the strike as a triumph of Christian principles! Besides our "keen, sensitive, modern conscience," and our wide economical experience, the *Star* finds we have a supreme advantage over states like Rome in "our humanitarian Christian religion;" and it appears that this has been "applied with startling effect" to remedy the wrongs of the unfortunate match-girls. Such is the *Star's* version of the matter, and we imagine it will be "news indeed" to Mrs. Besant and Mr. Burrows.

Why does the *Star* talk of "our humanitarian Christian religion"? What is the reason for the adjective? If the Christian religion is from God, any qualification of it by man is impertinence. That at least is the view which is taken by every serious believer. To call a religion divine, and then give it a dash of human improvement, is either levity or presumption. We would also point out that one kind of Christianity implies another. If there is a *humanitarian* Christianity, there must also be a *barbarous* Christianity; and in that case we should like to know whence both are derived, how they are discriminated, and why the one is superior to the other. We defy the *Star* to answer these questions without relinquishing every scrap of theology. It would be driven to advance reason and morality as the tests of religion, and that is giving up all that distinguishes theology from ethics.

Saint Paul is dragged in as a prime teacher of human solidarity. He is credited with saying: "We are all members of one body." What Paul really said is somewhat different—"We are members one of another" (Ephesians iv., 25), and "We being many are one body in Christ, and every one members one of another" (Romans xii., 5). Such language—as the whole context proves—merely expresses the solidarity of Christians as believers in Christ. Paul had no conception of human solidarity. It was not he, but the Roman dramatist, who said, "A man myself, I think nothing human alien to me." It was not he, but the Roman emperor, who wrote "My nature is rational and social; and my city and country, so far as I am Antoninus, is Rome; but so far as I am a man, it is the world." It was not he, but the same wise Stoic, who wrote, "For we are made for coöperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth." We do not deny that Paul had his good points—sincerity, enthusiasm, and a practical morality superior to that of Jesus; but to hold him up as the teacher of all that is best in our humane civilisation is to credit him with a prescience he never possessed, and a universality which he expressly rejected. Paul's family was the family of faith. Its bond was a common belief in fanciful doctrines. Never did he rise—it was impossible that he could rise—to the lofty philosophy of Marcus Aurelius, which Thomas Paine so pithily and beautifully expressed in the great sentence, "The world is my country, and to do good my religion."

G. W. FOOTE.

#### A CHRISTIAN DEFENCE OF ASSASSINATION.

I SHOWED, a few weeks ago, how the *Christian Commonwealth* defended the assassination of Sisera. I now propose to deal with an additional defence of pious assassination written by the Rev. Blythe Hurst, and published in the columns of the same Christian paper.

The reverend defender of assassination disagrees with various critics who hastily condemn assassination as treachery and murder. He concludes that "there must have been an intimation of the Divine Will given to Jael," because Deborah prophesied beforehand that "the Lord shall sell Sisera into the hand of a woman" (Judges iv., 9). It was Jehovah who made a woman "the instrument of avenging the wrong of His oppressed people" by this treacherous and unwomanly murder of a sleeping guest and friend. "If Barak had put Sisera to death the deed would have been cowardice," argues this Christian minister, but "that honor was denied him and was given to Jael." Not only does he "justify" this dastardly infringement of the laws of Eastern hospitality by a woman whose people were

at peace with Sisera, but he regards the deed of horror as an honor granted by God! Jael was blessed and honored as "the divinely appointed executioner of God's enemy."

Is there any deed of infamy that religion will not enjoin and glorify? None that I know of. If Macbeth's race had prospered, he and his wife would as easily be honored by a flattered priesthood for their assassination of their king, as the religious assassination of William of Orange was by the Catholic Church. If Carey and his gang had lived in biblical days they would have been blessed and honored for assassinating Lord Cavendish and Mr. Burke, just as Jael and Ehud were for similar villainies.

Of course, we must not suppose that religious deeds of darkness are wrong or deserve harsh words. Oh, no. Blackest crime is whitewashed by religious motives, and ceases to be crime, just as Pompey's beefsteak ceased to be meat when he christened it "fish" to suit the exigencies of fast-days. When divinely commanded, assassination is not assassination, and lying is not lying. They are merely glorious heroism and exquisite cleverness. As our parson says, "We cannot suppose for a moment that a prophetess of the Lord would commend *treachery* and *murder* in a Divine song, and pronounce a double benediction on a murderer." Therefore, slaying a sleeping guest is not treachery, and the most dastardly assassination is not murder—if God's priests approve the action. The foulest deed, when blessed by religion, becomes the noblest and the most honored, just as the Christian's sins shine white as snow. And Christian clergymen and Christian journals that have the shameless audacity to praise and glorify the vilest treachery and murder as piety and heroism, talk to us benighted Atheists of the ennobling influence of Christianity! They pride themselves on the utter perversion and degradation of their moral views, and boast of the atrocities which religion has enabled its heroes and heroines to accomplish in the assassination of individuals and the massacre of nations!

The Rev. Blythe Hurst has a still further justification for Jael. The wicked Sisera actually asked her to tell his pursuers that he was not in the tent. "May we not conclude," says our reverend apologist for murder, that "she felt a deep sense of dishonor at Sisera asking her to tell a deliberate falsehood?" "It was not till then," he thinks, that "she first conceived of committing this deed," for, as he adds with some amount of self-contradiction, "this is the only motive that could actuate her there is to be found." It was "his expecting her to perjure herself" that caused this delicately high-minded lady to murder her guest "as an expression of her sore displeasure." "The presumption of his supposing she would condescend to telling this lie for his preservation" naturally aroused "stern indignation," followed by a "desperate resolve." This is "all the key we need to unlock the motive for her act."

A more striking instance of the sheer imbecility of clerical apologists for biblical crime it would be difficult to find. A request that a woman should tell a perfectly natural and necessary falsehood to save the life of her friend and guest is considered ample excuse for murder of the worst possible character. In the clerical balance approved of by the *Christian Commonwealth*, a grain outweighs a ton, a life-saving fib is worse than a ruthless murder. The plea is as utterly ridiculous as it is morally monstrous.

Suppose this clergyman told his servant to say to a creditor or any other undesirable visitor that he was "not at home." Would he think it natural and justifiable that the servant, indignant at being thus expected to "perjure herself," should stab him to the heart that night as a highly proper expression of the moral indignation she felt at so grossly offensive a proposal? Would he think a wife or daughter or friend justified if they acted similarly? If not, why does he urge so insane and wicked a defence of biblical crime? He should remember that a bad excuse is not always better than none at all. A continued defence of crime adds to guilt and to the necessity for condemnation.

W. P. BALL.

JUDGED BY ITS FRUITS.—If one wishes to know the worst that man has done, all that power guided by cruelty can do, all the excuses that can be framed for the commission of every crime, the infinite difference that can exist between that which is professed and that which is practised, the marvellous malignity of meekness, the arrogance of humility, and the savagery of what is known as "universal love," let him read the history of the Christian Church.—Colonel Ingersoll. *Reply to Gladstone*, p. 14.

## ACID DROPS.

SATAN rebuking Sin was hardly more edifying than Colonel Hughes-Hallett rebuking immorality. This blue, we might say purple, blooded Tory, has been publicly accused of odious offences, which we do not care to recite. Whether the *Pall Mall Gazette* acted wisely or not in publishing his domestic scandal, is open to discussion; but it was published, amply published, and the Colonel has never ventured to defend his reputation. For some time he has avoided meeting his constituents, but at length he has plucked up the courage to meet them, or rather the extreme Tory section of them. In the course of his little speech, which came rather late in the proceedings, the thrice honorable member for Rochester deemed it advisable to work the pious "lay." Accordingly he denounced the Oaths Bill, and prided himself on having voted against it. He declared he would never consent to banish religion from the courts of law, and to "leave people in the witness-box undeterred by any religious principle and sentiment."

COLONEL HUGHES-HALLETT does not say how much deterring effect "religious principle and sentiment" had upon himself during the events recorded in the *Pall Mall Gazette*. Still, it is something to know that he regards them with reverence, and we are glad of the information. Had he been at all inclined to Freethought we should have felt grievously alarmed. Thank goodness, the member for Rochester is on the right side.

SINCE the two preceding paragraphs were written we have observed that the *Statist*, a journal of position and influence, publishes an article on "Some Hughes-Hallett Companies." The godly member for Rochester is a director of several concerns, among them being the Genoa Waterworks Company, which does not appear to be quite as solid as the Bank of England. When a man prates about veracity and the sanctity of the oath, and directs Companies which the *Statist* warns the public against, we all know what to think of him.

JACKSON is sentenced to death, and we dare say he will make an edifying end. He will probably forgive the man he murdered and yield up the ghost (or his breath—'tis the same thing) at peace with the world. We shall look forward to the event with interest, and, like all persons of well-regulated mind, we shall treasure the pious words that drop from the murderer's lips.

"LOVE stronger than death" was in the mother's heart of Mrs. Lees when she crossed the path of an express train to snatch her child from peril, and saved its precious life at the cost of her own. Yet, according to the orthodox creed, that noble woman was reeking with original sin, and deserved eternal damnation from the very moment of her birth. As Byron says, "Some Christians have a comfortable creed!"

A WEEKLY prayer meeting at the House of Commons! Is it a fact or a fiction? According to the *Birmingham Post* the holy gathering takes place in the room of Colonel Legge, the Deputy Assistant Sergeant-at-Arms, and one of the most regular attendants is Mr. Samuel Smith. There is an air of truth about that part of the story. Mr. Samuel Smith is too good for this world. He may be called the Member for Heaven.

THE *Detroit Free Press* is an amusing paper, but sometimes it maddles with things that are too high for it. Its notice of the Gladstone-Ingersoll debate is, to use its own style and expression, "a caution to snakes." Gladstone is "cautious," "keen," "trenchant," and so on; while Ingersoll is "flimsy," "shallow," "slippant," and "blatant." Surely this is "a nice derangement of epitaphs." Need it be added that the *Detroit Free Press* is a Christian paper? Need it also be added that its reviewer has not read the articles in the *North American Review*, but merely the extracts that have appeared in the newspapers?

How does the case stand? Freethinkers are more than satisfied with Ingersoll's reply to Gladstone. Are the Christians more than satisfied with Gladstone's reply to Ingersoll? We doubt it, or they would not blackguard the defeated party.

Do the Christians even wish to have Ingersoll's "poor" reply to Gladstone read? Again we doubt it. Not a single Christian journal, so far as we are aware, has ventured to notice our reprint, although we posted copies in all directions. Take another illustration. It was announced that Gladstone's article on Ingersoll would be reprinted in the August number of the *Congregational Review*. Accordingly we sent the publisher an advertisement of our edition of Ingersoll's answer, asking the price, and offering to send cash on reply. But the only reply is—silence.

DR. BARNARDO, the famous professional philanthropist, acts on Paul's advice to "avoid contentions and strivings about the law." Down at Stepney his property has grown around the approach to the premises of Mr. Whitbread, a general dealer in live stock and forage. Mr. Whitbread refused to sell his right of way, and Dr. Barnardo hired a builder to put up a massive iron door, backed with tons of masonry, across the passage in the night-

time. Fortunately Naboth heard what Ahab was doing, and by means of a screw-jack he discomfited the pious robber of his right of way. But Ahab had not exhausted the resources of piety. Squads of dock laborers were brought in to clear out Mr. Whitbread and his family, but they were too honest to fight in such a cause, and they declined to attack. Then Ahab brought a legion of boys from his Home, who went at the work "like demons." Ahab himself joined in the *mêlée*, and has now to answer the charge of assaulting the Misses Whitbread. The structure was successfully reared, but Mr. Justice Charles, who called it a "gross case," has granted an injunction.

MOST of these professional philanthropists are exceedingly uncomfortable men to deal with. When they get everything their own way they are tolerably amiable, but the moment they are crossed they display a most phenomenal meekness.

THE Bishop of Manchester promises Mr. Burrows to do what he can to "get the Church to say something definite on the important subject of Socialism." Well, all the Church has any right to say on Socialism was said long ago, and is to be found in the New Testament. The Socialism of Jesus Christ and his Apostles was sheer Communism. Will the Bishops at the next Church Congress have the honesty to propose a return to the practice of the primitive Church? We shall see—what we do see.

PUBLIC agitation, like adversity, makes us acquainted with strange bedfellows. The champions of anti-sweating hobnob with an ecclesiastic who sweats the public to the tune of several thousands a year. But so it always is in religions, and Socialism is as much a religion as Christianity. The universal rule is—Do what you like, live as you like, but say something in favor of our shibboleth, for that is a virtue which covers a multitude of sins.

THE Socialist parties to this little alliance are only dupes. The ecclesiastics have their own turn to serve. And what is it? Why this. The Church is threatened, and it must bid for support. Bishops are not fools. They mean to keep their salaries, and they will court any party, or any number of parties, in order to stave off disestablishment and—worse still—disendowment. By-and-bye we shall see them adopting Stewart Headlam's plan of Church reform, in which the people will appoint the priests. Under that *regime* the clergy would worship King Demos as they have hitherto worshipped another sort of monarch, and they would slaver him with their fulsome flatteries. The game is a deep one, and liable to disaster, but it may succeed. Mr. Gladstone once said at a dinner party that when the Church of England is democratised the English people will be the easiest to govern in the world, and there is really a good deal to be said for this Machiavellian conclusion. But let us hope that the growth of knowledge and the spread of ideas—in short, culture—will prove too strong for the system-mongers of every description.

THE Bishops love to air their eloquence in London, and as travelling is cheap and easy nowadays they can be anywhere but in their dioceses. The Bishop of Ripon discoursed last Sunday afternoon to a fashionable West-end audience on religion and morality. According to the newspaper report the sermon was a long plea for religion as "not so bad after all." The results of religion, the Bishop said, were mixed; not wholly good, nor wholly bad. This is a kind of compromise. Once religion was perfectly good, now it is half-and-half, and by-and-bye it will be all evil.

THE "Conference Special" train took 700 Wesleyan ministers to Camborne, in Cornwall, where the Conference is to be held this year. Had there been an accident the consequences would have been appalling. It was really tempting providence—or Old Nick. The ministers should distribute themselves in the ordinary trains, and not run the risk of butchery *en masse*.

THE hero of the burial scandal, the Rev. J. Woods, has been whistling in his church, and on Sunday too. Yet some of his parishioners say they would rather hear him whistle than preach. The false notes are fewer and less excruciating.

HENDERSON, the Rochdale Salvationist, doesn't agree with Jesus Christ. The Master said "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." But Henderson, being sentenced to seven days for obstruction, got eight by mistake; and instead of rejoicing in the extra "persecution" he brought an action against the governor of Strangeways Gaol for damages and got—nothing.

"A CHRISTIAN family" advertises lodgings at "Gospel Oak." No doubt they will take in angels unawares. But those creatures, we believe, have a habit of paying no rent.

ACCORDING to the *Christian World*, there is a sharp conflict going on between the progressive and the conservative spirits at the Nonconformist colleges. One result is that the Rev. Dr. A. Rowland has resigned his seat at the New College Council. Another sign of the times is the attempt of the Presbyterians to tinker up their worn-out Confession of Faith.

THE Society for the Prevention of Cruelty to Children has had to prosecute the Rev. John Moulsey for beating his little baby-girl aged sixteen months. The baby was crying through pain from teething, whereupon the angry minister pushed the nurse out of the room and kept the door locked for a quarter of an hour, during which time the child was heard screaming and groaning with the blows administered to it by its Christian father. Every time it screamed he gave it another blow. Parts of the infant's body were subsequently found to be in a fearfully swollen condition. The Bench were much more lenient to the haplain than he had been to his child. They dismissed the case, but ordered him to pay the Court fees on the ground that he "showed want of judgment in administering corporal punishment to a child of such tender years."

A BILSTON collier, named Adam Bate, has had his sight restored by a flash of lightning. What a pity God so seldom does good with his lightning.

A WATERSPOUT drowned twenty people at Wheeling, West Virginia. Many bridges were demolished, the village of Triadelphia is half in ruins, and much damage has been done to property. God always was a mischievous fellow. Why can't he keep his thunderstorms and waterspouts and famines and earthquakes to himself? No one asks him for them, and millions of people ask him not to send them. But he persists all the same in killing as many people as he pleases.

THE Rev. Professor W. H. Bennett, of Cambridge, says that what we need at the present day is prophets. A few gentlemen who would, like Samuel, hew their enemies in pieces before the Lord, or, like Elijah, slay all the priests of a rival faith, would be invaluable in dealing with the infidelity of the age.

GOD has favored Japan with a terrible volcanic eruption. By this means he has killed four hundred people who never did him any harm, and he has injured a thousand more.

THOMAS SIMMONDS and two others were fined 5s. each for obstructing a public thoroughfare in Chelsea by preaching, singing, and playing. They declined to remove when requested by the police.

GOD sends his rain upon the just and unjust—as the farmers are finding to their cost. But the text seems to break down as far as the sunshine is concerned. He sends it to neither saints nor sinners in this land. Yet in other parts of the world he sends so much sunshine and so little rain that the earth is growing parched. Forests are on fire in Greece through the drought, and numerous deaths have occurred at Athens through the intense heat.

THE *Christian Commonwealth* emphatically denies that the cultured and clever men have ever been the defence and strength of Christianity. It speaks of a very cultured clergyman who denied the Atonement. If all the cultured clergy only spoke out it is probable that their congregations would be greatly surprised.

EDWARD GOUGH was fined 5s. at Warrington for the awful crime of taking a photograph on Sunday.

DR. MARCUS DODS has upset the Pan-Presbyterian Council by his paper on Scepticism. He charges the Church with the responsibility of creating Scepticism by identifying dogmas with Christ, so that it "has thus made faith needlessly difficult, and to many minds repellant and impossible." The *Christian Commonwealth* observes that this is "incontestably true." The Council resented the remarks, and Dr. Dods is charged in turn with tearing up the Bible and helping to make Infidels. What an infallible guide the Bible is to quarrel over.

CANON WILBERFORCE says he wants to separate beer and Bible, gin and Gospel, parson and port. He will have his work before him. Mohammed separated alcohol from the Alcoran by a simple but effective prohibition. If the wine-bibber Christ had desired a similar separation why did he not prohibit strong drink?

CANON WILBERFORCE complains that two Dublin cathedrals were built out of the profits on beer and whiskey. Very likely; but the Canon should not look too closely into such matters. Three-fourths of Church property was obtained by frightening dying sinners out of their wits.

CANON LIDDON says that philanthropy was created at the foot of the Cross of Christ. King Asoka built hospitals in India hundreds of years before Christ, but this of course was not philanthropy. All the good deeds of pagan kings and citizens count for nothing—nay, according to the Church to which Canon Liddon belongs, all such works are sinful because they are not Christian (Article xiii.). The arrogant presumption of Christians in praising themselves, and denying credit to others ought to be counted as one of the seven wonders of the world.

An irreverent correspondent wants to know whether Jesus Christ is governor of a prison, for he finds that Paul describes

himself as "a prisoner of Jesus Christ." He also wants to know if there is a public-house or wine-shop in heaven, because J. C. just before his crucifixion said: "I will drink no more of the fruit of the vine, until that day that I drink it now in the kingdom of God" (Mark xiv, 25) Does the celestial liquor-store supply beer as well?

ANOTHER question that greatly puzzles our correspondent is how Jesus & Co. "departed into a desert place by ship" (Mark vi, 32). What kind of a ship could it have been that sailed over a desert? We can only suggest that it must have been that well-known "ship of the desert," the camel. Perhaps, however, Christ worked a miracle. A man who made the waves solid enough to walk upon might make the desert sand liquid enough for a ship to plough through it. Jesus went "privately" into this desert place, accompanied by "about five thousand men," whom he fed with five loaves and two fishes. A miracle or two more or less was of little consequence to a gentleman of his unlimited resources.

A RECENT census makes the population of the Chinese Empire about 392,000,000. The *Christian Commonwealth* says that as the population of India exceeds 250,000,000, the Hindoos and Chinese constitute more than half the human race. Christ came to save the human race, and more than half of them have scarcely heard his name after a lapse of eighteen centuries. If Christ came to save them why does he not let them know of the fact, especially as they cannot be saved without that knowledge?

THE Church Association says that there is a "lying spirit" at work within the National Church. We are afraid this assertion has a great deal of truth in it.

AN American clergyman has just been suspended for five years by the Bishop of Pennsylvania for marrying again, after obtaining a divorce from his first wife because she had left him. The Bishop explains that the only suitable punishment for such an offender is expulsion from the ministry, but this he has no legal power to inflict. The "culprit," as the *Rock* calls him, is the Rev. H. T. Windemer. It is a pity the Church cannot deal with real sins, instead of manufacturing artificial ones and persecuting people whose acts are very properly sanctioned by the civil law.

A CURATE, who after twenty year's experience among the heathen, has turned his attention to "Home Mission Work." He now says: "I have never in all my experience found such a degraded people, so much wickedness, viciousness, brutality, abroad as I meet every day in this sphere in this large town. They are in many respects worse than the heathen." The degradation of heathen lands is always attributed to heathenism. Why then should not the degradation that still runs rampant among Christians be attributed to Christianity? But the Church Pastoral Aid Society, while advertising this missionary's statement in the *Rock* to draw subscriptions, would hardly acknowledge that it was any sign of the failure of Christianity.

WE are really sorry for Professor Hodgetts. This gentleman—we call him so by way of soothing his lacerated feelings—is writing in *Young England*, a monthly organ of the Sunday School Union. He is highly indignant—in fact his feelings overpower him—at the thought that Atheists may "blasphemously attack the Word of God," and yet the law of libel protects them if the Christian dares to "express himself as his feelings would prompt." Surely this is a pitiable case. Fancy a good, meek, mild, and charitable Christian restrained by the wicked law from calling Atheists thieves, adulterers and murderers! Oh, it is an evil and a perverse generation, and verily the end of all things is at hand. Let us pray.

THESE Atheists "deceive thousands," says Professor Hodgetts. Well, according to the Atheist, the Christian writers deceive millions. But what Atheist ever proposed to gag them, or to rely on any weapons but argument in the battle of opinions?

MR. J. B. WOOKEY has been lecturing in the East-end on "Tempted London" under the auspices of Dr. Barnardo. According to Wookey, the worst temptation in London is "infidelity," which he associates with lying, thieving, drinking and gambling. He expressed the greatest horror at the thought that such a "horrible, devil-edited" paper as the *Freethinker* is distributed in Victoria Park. Poor Wookey is in a bad way. We feel for him. Perhaps he had better try homœopathic treatment. In that case we shall be happy to supply him with a few pamphlets suitable to his disorder.

DAVID, who had an extensive knowledge of the chosen people, said that all men were liars. Now, after the lapse of three thousand years, Mr. Montague Williams says at the Thames Court, "It is a most extraordinary thing, but these Jews don't like telling the truth, even by accident." How strange!

THE Vicar of Llanaber wanted 10s. for mumbling nonsense over a child's corpse. The father offered him 3s. 4d. Refusal, county court summons, and judgment for the defendant. Amen!

## MR. FOOTE'S LECTURES.

Sunday, July 29, Station Road, Camberwell (open air), 11.30, "Comic Aspects of the Bible; Secular Hall, 61 New Church Street, Camberwell Road, 7.30, "The Holy Ghost."

August 5, Pimlico Pier (morning); Hall of Science (evening). 12, Albert Embankment (morning); Hall of Science (evening). 19, Battersea Park (morning); Camberwell (evening). 26, Camberwell.

Sept. 2, Liverpool; 9 and 16, Hall of Science, London; 23, Manchester; 30, Camberwell.

Oct. 7 and 14, Milton Hall; 28, Hall of Science.

Dec. 2 and 9, Hall of Science.

## TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

SCALE OF ADVERTISEMENTS:—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

A. LOVETT.—Thanks. Such bits of information are always useful.

A. CALASCA.—Thanks for the cuttings. All orders for publications should be sent to Mr. Forder as above.

SEEKER FOR TRUTH.—The Alexandrian Library was certainly destroyed by the Christians. The subject is dealt with in *Crimes of Christianity*, where the authorities are referred to.

A. KING, 3 New Road, Balaam Street, Plaistow, E., receives all communications for the West Ham Branch.

YOUNG FREETHINKER (Leeds).—Glad to hear you were converted to Freethought through the open-air lectures on Woodhouse Moor, and very sorry to hear those lectures are no longer continued. The Leeds Branch should carry on this good work during the summer months. Mr. Foote cannot come to Leeds simply to challenge a clergyman, but he is always ready to debate with any real representative of Christianity.

J. T. HILLIER, 76 Colston Street, Bristol, supplies the *Freethinker* and all secular publications.

W. CARTER.—Jokes are always welcome, but we are rather too full of other copy.

A. DE LA VEGA.—Mr. Wheeler is much obliged for the further list of Freethinkers. Thanks for the extract from the Madrid *Dominicales*.

J. LEATE desires us to announce that a discussion takes place this morning (July 29) at Oxford Hall, Bethnal Green, between the Rev. J. Henson, of Oxford House, and Mr. R. Rosetti, of the Bethnal Green Branch, on "The Historical Origin of Christianity." Admission free. Freethinkers should be fairly represented at the meeting.

C. J. R.—We have no knowledge of the fellow. The paper is beneath notice. It looks like a cadging speculation.

J. COOKE.—If you sent a stamped envelope it must have been mislaid. The introduction of *anxious* in "Take no thought for the morrow" is simply ridiculous. It is computed that the Greek word is used over thirty times in the New Testament, yet only in this single case do the puzzled Christians seek to insert *anxious* in the translation. After all, however, the difference is little more than that betwixt tweedledum and tweedledee. *Anxious* thought, or something very much like it, is absolutely necessary in a civilised state. It takes a good deal of anxious thought to protect oneself against the parson and his confidence trick, to say nothing of a thousand other evils. The man who never worries about to-morrow soon gets among the unemployed, and winds up in the workhouse. Besides, the whole context shows that Jesus meant his hearers to leave everything to God like the sparrows and the lilies, which, by the way, have a bad time of it in hard weather unless human beings remedy God's neglect.

G. R. MATTHEWS.—The report in the *Alnwick Guardian* as to Mr. Joseph Symes's pecuniary difficulties is apparently a sheer invention. Mr. Symes seems to be flourishing at Melbourne; in fact the Anarchists, who have just been "requested to leave" the Melbourne Secular Society, complained that he was getting too much.

T. F. WALKLET.—If you could send the back numbers to Mr. Forder he would be able to get them distributed to advantage. Your suggestion is worth considering.

W. J. RENDELL says there is nothing wild in our hope that Sir Arthur Sullivan may himself conduct a Sunday band, for three years ago he played on the piano at a Sunday afternoon free concert in St. Andrew's Hall.

PAPERS RECEIVED.—Open Court—Boston Investigator—Western Figaro—Independent Pulpit—Sussex Evening Times—Monroe's Ironclad Age—Truthseeker—Socialism Analyzed—East London Observer—Liberator—Fritankoren—Menschentum—La Vespa—Neues Freireligioses Sonntags-Blatt—Freethought—The Popular Faith Exposed.

## EDITORIAL.

The new Radical weekly is postponed for seven days. This is in consequence of the title, *The Leader*, being "appropriated" by another journal. The alteration was hurriedly made, without a word of warning to the readers, by the conductors of that print, which was got ready a day before the usual date of publication so that the title might be registered before the public could be aware of any change. Some people, with old fashioned ideas of honor, might call this sharp practice; but we refrain from des-

cribing it, as every honest man can easily form his own opinion of the matter. Suffice it to say that the *contretemps* has caused a great deal of expense, besides the delay of a week, which was resolved on in order that our friends might not purchase the wrong journal. They will ask for and see that they get the RADICAL LEADER. The country edition will be issued on Thursday, August 2nd, and the town edition on Saturday, August 4th.

Contents sheets, posters, or handbills will be forwarded post free to any person who can use them to advantage. All who can help in this way will be doing a real service.

## SUGAR PLUMS.

THE Lord's Day Observance Society is getting up a memorial against the Eastern and Midlands Railway for "running cheap excursion trains on the Lord's-day to Cromer, Sheringham, West Runton and Yarmouth." A circular is being distributed, with a request for signatures and comments. One of our readers returned his paper with the following gentle remarks: "I am in favor of Sunday excursions, and am glad that they tempt people from what you call the House of God, but what I call the House of degrading Superstition and mental Slavery."

MR. MORLEY on Saturday referred to "my friend Mr. Bradlaugh." How long we wonder will it be before he has to describe the honorable member for Northampton as "my right honorable friend"? Meantime, it may be as well if the other leaders of the party practise betimes the habit of referring to Mr. Bradlaugh as if he were, after all, a man and a brother. As they hardly need fear being "tarred with the Bradlaugh brush" any longer, they are now free to profess that friendship which in the days of his diversity they dissembled so well.—*Pall Mall Gazette*.

THE comments on the Gladstone-Ingersoll controversy in the July number of the *North American Review* make manifest what a great work the Colonel is doing in America. Elizabeth Stuart Phelps has the first word, but even this pious lady prefers Ingersoll to orthodoxy. R. A. Proctor, the astronomer, who is now an American citizen, thoroughly endorses the Colonel's vigorous attack on Christianity, and the Rev. R. L. Collyer, the Unitarian, finds orthodoxy left without defence. It is not likely that Gladstone will advance again to the attack.

THERE is evidently room in the United States for a great organiser to marshal all the latent forces of Freethought into a powerful body. Mr. E. A. Stevens, of Chicago, seems buckling to the task, in which we trust he will be well supported.

MR. L. K. WASHBURN, of Revere, Massachusetts, is undertaking the compilation of a Secular Hymn Book.

NEARLY a sovereign was collected, almost all in pence, at Mr Foote's open-air lecture last Sunday morning, on Kingsland Green, for the London Secular Federation's fund to fight the School Board elections.

BERLIN has 621 newspapers and journals. The religious journals only number 30. As General Booth would say, "Hallelujah!"

"INFIDEL France" shows up well in comparison with "Christian" England." In what the British puritan calls "the land of lubricity" the illegitimate births are much lower than amongst ourselves, and the average length of life—the best of all signs—is six per cent. higher.

So well-behaved are the Parisians that only 158 men, all told, are required to watch the city and suburban museums throughout the week, including Sundays. Yet we are actually told by our own pious hypocrites, who want to make others as miserable as themselves, that if the London museums were opened on "the Lord's Day," there would be an awful increase of Sunday labor.

MR. BRADLAUGH met the Northampton Liberal and Radical Council on Wednesday, with what result will be known after we go to press. For our part, we have no doubt that a vote of confidence will be passed by a very large majority. Anyone has the right to think Mr. Bradlaugh has made mistakes, for infallibility belongs to no man, but that should not involve a quarrel. If the member is able, industrious, generally right, and always animated by good intentions—what more can any constituency require? Differences of opinion will arise, but there should be give and take, toleration and mutual respect.

CURIOUSLY enough, a few people have mistaken our attitude in relation to the Oaths Bill, although we carefully stated it in an editorial article in the *Freethinker* for July 15. We desire to stand by that article and nothing else. We have, in the usual way, mentioned letters by Freethinkers in various papers sent to us; but, of course, it is ridiculous to hold us in any way responsible for their contents. The writers did not consult us; they exercised their undoubted right in sending letters to their loca-

journals on public questions; we merely referred to them in the interest of publicity and fair-play, and we did not feel called upon to approve or condemn, especially as our own views were fully stated.

WEST NORWOOD is going to open its Free Library on Sundays, and out of respect for the fourth commandment a Jew is to be employed to look after it.

THIS reminds us of an old story. A Christian preacher—very loud, very popular and very wealthy—drove to his gospel shop in a carriage, drawn by two horses, and decorated with a coachman and footman. One of his congregation reproached him for breaking the fourth commandment. "Oh," he replied, "my coachman and footman are both Jews." "But how about the horses?" "Oh, they are Jews too."

### CHRISTIAN UNITY.

THE latest number of the *Present Day Tracts* that has come under our notice is certainly the most impudent. Its title is "Unity of Faith a proof of the Divine Origin and Preservation of Christianity." What the defenders of Christianity lack in argument they make up for in effrontery. The Rev. Dr. John Stoughton, the author of the tract, is an ingenious but by no means an ingenuous divine. To write of the Unity of Faith in the face of the thousand and one sects into which Christianity has divided is impudence sublime, but Dr. Stoughton actually argues that for God to give two revelations, which have set all independent interpreters at loggerheads, is a feature in his favor. "If," says he, "no varieties of conclusion existed in religious history, such a fact would be made an objection to the thing itself, as inimical to all liberty of investigation, as crushing mental liberty, as mechanically stereotyping the ideas of its disciples." So that we may presume the greater the diversity of belief among Christians, the stronger the evidence that Christianity is divine. At the same time, Dr. Stoughton seeks to minimise these diversities as far as possible. He says, the most striking points of difference relate to ecclesiastical questions and forms of worship, though he well knows, and indeed admits, that the differences go far deeper than those relating to external ceremonies.

But, says Dr. Stoughton, underlying all differences there is a deeper and more precious unity. This unity, it appears, consists in the fact that all bodies of Christians do call themselves Christians, and profess to reverence the same ideal. The only semblance of argument we have found in the tract is this. Similar religious expressions are found both in Catholics and Protestants, in Saint Augustine and John Wesley, in hymns by Bernard of Clairvaux, and in hymns by Ray Palmer. How astonishing! By looking at the primary superstitions which form the basis of all religions, we might as easily prove unity between the latest sect of Salvationists and the most primitive devil-worshippers. Such unity as exists in Christianity is easily accounted for. It set out by anathematising all heresy, and it has used every available means, from excommunication to the *auto da fe*, to repress variety of opinion. With the sword, dungeon and stake at command, with all opposing literature rigorously suppressed, the attainment of some appearance of unity was not difficult. And this is all Christianity ever attained; and it never retained even that. The Catholics are fond of contrasting the injunctions that there shall be "one Lord, one faith and one baptism" with the multitudinous sects into which Protestantism has split. But the Protestants have retorted with effect that the variations of Popery have been as great, if not as numerous, as those of Protestantism. One council has overturned the decisions of another. The quarrels between Jansenists and Jesuits, Franciscans and Dominicans, and the rival popes, have been no less virulent than those between Catholics and Protestants. At one time the Catholic world, professing to be one fold and to have one shepherd, had actually three claimants for the papal tiara in the field.

We have spoken of the thousand and one sects into which Christianity has divided. This is no figure of speech or exaggeration, but literal fact. In Dr. Blunt's *Dictionary of Sects and Heresies* over one hundred are enumerated under the letter A alone, and this is not the amplest letter of the alphabet. It is true that to a modern liberal Christian, the points of difference between many of the sects may seem immaterial. But they were not so to the believers. It being a cardinal postulate of Christianity

that right belief was essential to salvation, the minutest points of faith became mortal.

To the sceptic it is of course supremely indifferent whether the Son is co-eternal with, or subordinate to, the Father; whether the Holy Ghost proceeds from the Father singly, or from Father and Son combined; whether justification is by faith, by grace, or by works; whether baptism is by sprinkling or immersion; but to the believer these questions are of the intensest importance. On such subjects the din of Christian controversy is still in the air, but there are hundreds of such matters, equally important in their day, all interest in which has long been exhausted. How many Christians are aware that by the solemn decision of a general Council, recognised not only by the Catholics but by the most important Protestant sects, including the Church of England, all are irrevocably damned who do not hold that Christ was possessed of two distinct wills? Around the question of the nature of Christ, controversies have arisen now utterly unintelligible except to the trained theologian, yet upon which solemn councils of bishops have anathematised each other and religious wars have been waged.

But the differences between existing Christian sects are not all of the trivial character of those between the Particular Baptists and the Baptists who are not particular. Between the Russian Skopski, who follow the injunction of Jesus and make themselves eunuchs for the kingdom of heaven's sake, and the Mormons, who followed while they dared the patriarchal practice of polygamy, there is as much difference as between two distinct religions. The faith and practice of the Abyssinian Christians are as different from the Anglican Church as the Jew is from the Mohammedan or Parsee.

But, says Dr. Stoughton, they all reverence Jesus Christ. Yes; but their ideas of him and of his teachings are widely different. They give a common name to vastly dissimilar ideals. Perhaps the closest followers of Jesus are the celibate Shakers, and these, from the very nature of their institutions, must always be a comparatively insignificant sect. The truth is, that the men who carry on the real work of the world, by whatever name they may call themselves, are far enough from the Christian ideal. The tendency of human evolution is to produce characters essentially different from the Man of Sorrows. However much the Churches try to substitute Christian morality for that of nature, the result is failure. The attempt only succeeds in producing hypocrites.

Christian reunion is largely talked of among the various sects, but the thing is impossible. Under the influence of modern thought the old creeds which held believers together are visibly disintegrating. The absence of sectarianism generally only proves the presence of indifference. The fear of the common enemy, Atheism, is becoming a great factor in preserving a semblance of Christian unity.

J. M. WHEELER.

### ODDS AND ENDS.

MR. MACGEORGE, in his *Old Glasgow*, gives some entertaining glimpses of the relations of the Church to the people. The Scotch were always remarkably pious, and their fondness for the Old Testament led Heine to call them Jews born out of due season who eat pork. It is not surprising, therefore, that the "meenisters" ruled the roast. In 1591 the Glasgow Session enacted that "those who are to be married declare the Ten Commandments, Articles of Faith, and the Lord's Prayer, or else they shall be declared unworthy to be joined in marriage, and to be further censured." This was no idle order, for the Sessions records in the same month tell that a marriage was actually stopped "till the man learned the Ten Commandments, the Lord's Prayer, and Belief."

ONE thing the "meenisters" forgot when they stopped marriages, namely, that marriage is not a necessary condition of procreation. The result was that Scotland gained an unenviable notoriety for bastards, and even now it stands highest in the statistical list for illegitimate children.

THE *Church Times* says: "We receive letters almost weekly from persons desirous of becoming clergymen, who ask us not how and where they may be best educated for their arduous profession, but how they can be smuggled into the ministry without any study at all, or with the very smallest amount of it feasible." Our opinion that candidates for the holy ministry must either be dull or dishonest thus receives confirmation from a most unexpected quarter.

RUM and true religion are our chief exports to the barbarous tribes of Africa. So extensive is the consumption of spirits and the general destitution that the Rev. J. B. Wood describes the seats of the church in an African village as "consisting entirely of empty gin bottles." The negroes must have something fiery to rouse them. Vitriol gin, hell-fire roasting and cheap gun-powder are the articles with which Christendom does its best to cultivate and satisfy their tastes.

A CHRISTIAN traveller finds there are at least three tombs of John the Baptist in various parts of Palestine, and two editions of the "well" into which Joseph was cast by his brethren. Who will now venture to disbelieve Scripture stories thus doubly and trebly confirmed?

THIS traveller, however, doubts the second well because he could only get Mohammedan authority for it, and he has found out how dearly they love to deceive. How strange it is that he has not found out that Christians also "dearly love to deceive." Three tombs are surely as good evidence of Christian deception as a difference of opinion between Mohammedans and Christians as to the site of Joseph's well is of Mohammedan deception. The traveller finds that the Bible narrative becomes far more vivid after visiting these places, but he found he wasn't able to get up the same amount of enthusiasm over the third tomb that he did over the first. The interest had died out.

CAPTAIN STRACHAN, in his *Explorations in New Guinea*, gives some lively accounts of cannibalism in that island. He describes one orgie which lasted for days. Pieces were actually cut off some victims' limbs, and roasted and eaten before their eyes. Fancy an omnipotent Father leaving his children in such degradation! Jehovah appears to be as inactive now as he was before he woke up and started creation. Really, when the celestial Emperor grows effete, there should at least be a regency.

THE Rev. S. McFarlane has written a book on the same island, and he more than confirms all that Captain Strachan says of its cannibalism. One convert to Christianity, who had been a deacon for many years, and was a spiritually-minded man, on being questioned as to the relative merits of various viands, replied that while fish, fowl, turkey, beef, and pork were all good in their way, "there was nothing so good as human flesh."

BISHOP DOWDEN, of Edinburgh, laments the fact that "Bible-loving Scotland is not sobriety-loving Scotland."

TALMAGE, supporting the Bible doctrine of the destruction of the world by fire, argues that it is probable, because "Geologists tell us that it is already on fire; that the heart of the world is one great living coal; that it is just like a ship on fire at sea, the flames not bursting out because the hatches are kept down." Geologists don't tell us of suppressed flames. The internal heat of the earth appears to be exceedingly great, but there is no actual combustion, and cannot be any. It is cooling down, and men of science anticipate that in the course of innumerable ages it will become so cold that life will cease. Yet Talmage has the effrontery to say that the geologist prophesies that our earth will take fire and burn to ashes. A taste for veracity or accuracy would be absolute ruin to mountebank preachers of the Talmage type.

ANOTHER reason he gives for dreading danger is "the inflammable elements in the water." The oceans instead of washing over the lands and putting out the earth when it is on fire, may have conflagrations of their own. "Call off the hydrogen," says Talmage, "and then the Atlantic and the Pacific oceans would blaze like heaps of shavings." Talmage should tell firemen not to pump so inflammable a fluid as water on burning houses. And as he compares this earth to a house that no one will insure because it is already on fire in the basement, he had better warn insurance companies not to ruin themselves by taking on any more business in a planet which is in so frightfully unsafe a condition.

TALMAGE preaches against Spiritualism as a delusion, and quotes the case of the Witch of Endor, who raised Samuel to converse with Saul. He notices that God says "Thou shalt not suffer a witch to live," and treats this and similar passages against "spiritualism and witchcraft" as showing God's "indignation against all this great family of delusions." If the witchcraft of the Witch of Endor was a delusion, as Talmage thus implies, then the Bible tells fibs. If the Bible speaks truly in this and other cases, then Spiritualism is a fact. Religion itself is but an adaptation and extension of Spiritualism.

TALMAGE hates Spiritualism because it takes advantage of moments of weakness and bereavement. He also points out how it deludes people and causes them to commit suicide. He forgets to point out that these accusations apply with equal force to Christianity. He calls Spiritualism a base and cruel lie because it tells what the Bible does not reveal. But if the Bible in its turn reveals that which is against fact, is not Christianity also a base and cruel lie?

## RELIGION IN THE NORTH.

DR. INMAN'S *Ancient Faiths in Ancient Names* is a work replete with valuable information to the Freethinker. We may not be justified in hastily assuming that Dr. Inman's work was suggested to him by the patronymics which came under his notice during his many years' residence in Liverpool; but it may safely be asserted that few centres of population would be more likely to impress upon the observer the close relationship between the prevalence of certain patronymics and the forms of religion most commonly professed. The dweller in the southern part of England, visiting the manufacturing districts of the north, would probably meet a large number of unfamiliar names, and might also, by close observation, be made aware that the religious problem in the north differs in some of its aspects from that in the south. London contains a vast population, inclusive of almost every race on earth, but still the overwhelming majority may be described as English. Take Liverpool, however, and it would probably be safe to assert that the purely English population is in a minority. Those of Irish descent are said to number about 150,000; of Welsh there are probably 100,000. In addition to these there are large numbers of Scotch, a fair sprinkling of Manxmen, not a few Greeks and Italians, an admixture of Germans, and last, but not least, the Hebrew race cannot be passed over without receiving a share of attention. And the religions professed by these nationalities are *en evidence*. The Welsh have numerous chapels, in which the various forms of Calvinism professed in the Principality are expounded—in the great majority of cases in the Welsh language; and even the most careless pedestrian can scarcely fail to observe the posters, printed in Welsh, in which "Parch. John Jones" or "Parch. Evan Evans" is announced to hold forth on some anniversary or other.

The numerous immigrants from the South of Ireland, and the descendants of those who were driven from their homes during the memorable famine years of 1846-7, are provided with Roman Catholic chapels; whilst the section which has migrated from the North of Ireland has brought with it an institution which during the month of July comes into considerable prominence. The "Loyal Orange Institution," as it styles itself, claims to be able to control 10,000 votes at an election in Liverpool—which is probably a gross exaggeration. But there can be no doubt that it is a potent factor, and receives encouragement on this account from many who turn its organisation to practical account at election time, but who would otherwise probably give it the cold shoulder. On such occasions, and on "St. Ben Dizzy's Day," Orange bands are to be met with everywhere; some dressed in neat uniforms, some in second-hand cavalry uniforms many sizes too large for the wearers, and some with only a uniform cap; the quality of music discoursed being equally variable. At this season of the year, posters on orange-colored paper announce the annual demonstrations in honor of the "glorious, pious and immortal memory of the good King William," and even the church doors and notice boards are covered with similarly colored bills announcing "Sermons to Orangemen." The harangues on these occasions are quite as fiery in language as the posters are in appearance. I have collected from various quarters some choice specimens of this fervid oratory, and, with the editor's permission, I hope in a future issue to cull a few of these flowers of rhetoric, but I fear I have already encroached too much on his space on this occasion.

IXION.

## REVIEWS.

*The Laws of Life and Thought.* By C. G. BAKER: Cardiff (1s).—Written from the standpoint of Phronology. The title is ambitious, but the contents are often marked by sense and shrewdness.

*Socialism of the Street in England.* By W. C. CROFTS: Liberty and Property Defence League, 4 Westminster Chambers, London. One Penny.—A smartly written account of Socialism in England, somewhat flippant in tone, as witness the characterisation of Mrs. Besant as "an apostate from the Individualist school of Mr. Charles Bradlaugh, M.P."

*Christianity, What, Whence, Where?* By W. O. SAVILLE. London: R. Forder (1d).—Our readers have often had a taste of Mr. Saville's quality and the present pamphlet is well up to sample. The author contends for Literal Christianity or none, and exposes the pretensions of sects that try to reconcile the old and new, religion and science, barbarous theology and humane morality. There is a little want of perspective in judging men like Luther and Cromwell by a nineteenth century standard, but Mr. Saville's remarks on current topics are more judicious and always lively.

## PROFANE JOKES.

Ho: "Did you enjoy the sermon?" She: "Of course, I did. I had on a new hat and dress, and the sexton seated me directly in front of that dreadful Miss Briggs."

Little Girl (looking at a one-legged man)—"Oh, mamma! Whom was he made?" Mother—"Made in heaven, my dear." Little Girl—"Why don't he go back and get finished?"

A colored preacher tried his hand on a favorite text a few Sundays ago. He entered the pulpit and solemnly opened the Bible. He began reading, "I was once young; I is now old. I hab nobor seed do righteous forsakon, nor his seed beggins ob bread. But," he said, laying the book down and raising his spectacles, "I'b seen them hustle like the debble for meat."

**NOTICE THE CHANGE!**

Owing to the Original Title being "appropriated" by a rival print, after our public announcement, the New Radical Weekly will appear under another title as below, the first issue being delayed for a week.

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