

THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.



AARON'S BLOOMING ROD.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece. . . . And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.—NUMBERS XVII., 6, 8.

PHYSIC AND THE BIBLE.

WERE it not for the magnipotence of Mr. Bumble and Mrs. Grundy, it would be difficult to understand why the President of the British Medical Association should sing the praises of the Bible. Physic and religion—especially the Christian religion—have very little in common. Physic deals with man's body, religion with his soul; physic seeks to give him health and longevity in this world, religion looks after his welfare in another world; physic is entirely materialistic, religion is entirely spiritual; physic is—or should be—based on science, religion is based on faith. The two things are as antagonistic as oil and water. But the alkali of "respectability" is brought into operation, and changes them into—soap.

Yes, Professor Gairdner's eulogy of religion, and above all Bible religion, is decidedly saponaceous. The medical profession depends on the silly, thoughtless mob of all classes for support, and it naturally wishes to stand well with its patrons. There are honorable exceptions, it is true; men who, to use Cromwell's phrase, "make a conscience of what they do," scorning alike the tricks and

superstitions of medicine and theology. But the majority of doctors are very much like the majority of men in other professions. They look to their living, and worship the idols of the hour. Their ideals are neither better nor worse than their neighbors'. They desire wealth, position, and respectability; and finding, as all *must* find, that the orthodox road is the easiest and straightest to the goal of their ambition, they tread it, not only without compunction, but with a curious and amusing pride.

Professor Gairdner's presidential address to the British Medical Association is neatly divided. One half is scientific, the other half is religious; one half is meant for the doctors, and the other half for the multitude. The scientific part remarks "how completely modern science has demonstrated the subordination of living bodies and physiological processes, not to a wholly detached set of laws termed vital, but to all the most elementary laws of matter." The pious part defends the medical profession against the charge of materialism, expostulates with the few slighty doctors who fancy they think with their brains, stands up for our old friend "the soul," and bids the wise and learned bow to "our Lord Jesus Christ."

There is little new in the scientific part, except the gratifying admission that doctors, like priests and lawyers, have been too fond of dead traditions instead of living truth. The pious part is more notable, and more in our way. Professor Gairdner begins by referring to the mediæval proverb, "*Ubi tres medici, duo athei*," which he calls "a defamatory saying." Well, perhaps it is rather strong. Two Atheists among every three doctors is a large proportion; although everyone who is personally acquainted with medical men is well aware that they are more sceptical than is generally suspected. But why "defamatory"? Does Professor Gairdner imagine that Atheism is a sin omitted from the decalogue by mistake? Is he so mentally belated as to hold any form of opinion a crime? How can it be "calumny" to suppose a man capable of taking a particular view on any subject? Is not one conclusion as honest as another? Is it anything but the impudence of the majority which brands the opinion of the minority as criminal or improper?

Professor Gairdner talks of the "spiritual element" in man's nature and looks with contempt on the "godless" scientist. But he finds himself confronted with the colossal figure of Darwin, before which the Gairdners are dwarfed into insignificance. Darwin, however, he discovers was not "a merely atheistic, an irreligious, or an irreverent man." *O sancta simplicitas!* And what is an Agnostic? Milton said that "new presbyter is but old priest writ large," and is not now Agnosticism but old Atheism writ large? What's in a name? A good deal, and we take a case in point from one of the Medical Association's reports. It appears that the Habitual Drunkards' Bill was a failure, but it became a success when the title was changed to the Inebriates' Act. The Committee report that "many inebriates have a very strong and natural objection to declare themselves habitual drunkards, but are willing to confess themselves inebriates." Just in the same way, many godless persons have a very strong and natural objection to declare themselves Atheists, but are willing to confess themselves Agnostics.

Seeking to minimise Darwin's defection from theology, Professor Gairdner passes a panegyric on his many virtues, ending with his "abiding conviction that truth (shall we not say for him, God's truth?) stands far and away above the level of human passions and infirmities." No, Professor Gairdner, you may not "say for him." Your tongue is too small for the lion's mouth. Your self-conceit may be great, but you must be actually demented to fancy you are entitled to speak for Darwin. You prate about "irreverence," but what greater irreverence can be conceived than your paltry attempt to speak for a dead man in accents he rejected? Would you carve a false epitaph on a great man's tomb? Would you put your words on the lips that are dust? Would you celebrate Darwin's love of truth, and lie for the glory of God upon his very grave?

Professor Gairdner falls back at the finish on "the blessed book." He calls the Bible "the great spiritual guide of humanity." Humanity! Why, three-quarters of humanity, at least, have never read a line of the Bible. They have their own Scriptures, and find them as good "spiritual guides" as the Christian fetish. Nor do we believe that "the physician of the future" will "study the Bible more than hitherto," unless he studies it as a sceptic, an archaeologist, or a tracker of human evolution. Honestly now, Professor Gairdner, does not the Bible damn your craft? What room is there for doctors when the prayer of faith and an ounce of oil will recover the sick? Doctor Jesus did not use drugs or perform operations. He worked miracles through "prayer and fasting." Luke was a physician, but he apparently saw the error of his ways, and took to the gospel instead. Even in the Old Testament, which, being the work of God the Father only, without the interference of his wife and son, should be pure and perfect wisdom—even in the Old Testament doctors are treated with anger or disdain. Wonderful cures were all wrought by prophets without a medical degree or the faintest notion of the difference between Epsom salts and diarrhœa mixture; and when King Asa, of most perverse memory, "sought to the physicians" in his sickness instead of "to the Lord," he obviously displeased Jehovah, and very soon "slept with his fathers." Dr. Gairdner, with all his professed piety, may thank his stars he lives in a later age. He would soon sleep with *his* fathers if Jehovah were not engaged in the same occupation.

G. W. FOOTE.

HOW TO SAVE £20,000,000 A YEAR.

THAT there is a vast amount of money spent on religion is well known, although it is not always easy to ascertain precise particulars. The amount of national property in the shape of tithes, etc., which the Church of England receives has been variously estimated at from £3,000,000 to £10,000,000 per annum. The voluntary expenses must also be considerable, and if we add the expenditure of the Nonconformists and Catholics, and the amount contributed in Board School religion and the exemption of places of worship from taxation, I think we may fairly estimate our religious expenditure of the British Isles at some £20,000,000 a year.

Now there is an easy and ready method of saving nearly the whole of this heavy expenditure by means which ought to be perfectly satisfactory to believers in the Bible. The whole object of religion is to get rid of our sins, and save us from their consequences. Now this can be done in a most simple and economical fashion—that is, if the Bible is true, and of course every Christian is as firmly convinced that God cannot lie or repent, as he is of his own existence. In Leviticus xvi., 20–22, it will be seen that God provides a ceremony which at the cost of a single goat per annum takes away all the sins of the whole nation in the most complete and satisfactory manner conceivable. The priest is to put all the sins and transgressions of the people upon the head of this goat and send him away by the hand of a fit man into the wilderness; "and the goat shall bear upon him all their iniquities into a land not inhabited." Thus saith the Lord; and why should not utilitarian believers adopt his cheap and wholesale method of doing away with sins and iniquities? At the cost of a goat and a priest to "confess over him," all England could be purified, and all her vices and wickednesses could be exported to some uninhabited island, or pathless wilderness. Even the unbelievers would be willing to support so inexpensive a substitute for the wasteful and burdensome cost of a religion which after all only washes away the sins of a small part of the nation. Every Christian, and especially every Christian Radical, should advocate this grand reform, grand in its simplicity, in its divine antiquity, and in its express suitability to human needs and the desire for economy. Who would grudge a bearded billy-goat being turned loose every Michaelmas when the blood of ten thousand Afghan and Soudanese patriots can thus be swept from the British conscience? Who would not help Gladstone to so cheap and perfect a relief from any remorseful responsibility which he may feel for Egyptian soldiers laid low by British bullets? Coercionists and Moonlighters can unite in securing a happy sinlessness secured at a most trivial cost. Private sins and public sins are alike atoned for. Bad husbands and wives will be faultless—in the religious sense, which is of course the most important sense of all. Drunkards will be sober, and swindlers will be honest, by the vicarious imputation which is the consoling essence of the glorious message of God's holy Bible to the human conscience. All the laziness, and falsehood, and hypocrisy, and cruelty, and unchastity of the land may be piled up on the head of a frisky young goat who will remain in happy unconsciousness of the terrible burden he carries in the shape of a nation's sins. Let us hope that this Goat of God may replace the costly and mischievous Lamb of God.

My estimate of £20,000,000 as the saving effected by this substitution of Goat for Lamb is, after after all, a very modest one; for when we consider that not only can all the sins of the English people be thus carried away, but also all the sins of all other nations, we must see that the total saving must be nearer £100,000,000, or even perhaps £200,000,000.

But I am afraid that the believers in the Bible will deride the idea of a revival of its imposing national ceremony of laying hands on the unconscious scape-goat and confessing to him a huge bale of sins, which are thus firmly packed on his devoted cranium or attached to his noble horns. When this stage of adverse criticism and revolt is sufficiently pronounced, Freethinkers would readily agree to a still further saving. The goat and priest might also be omitted, as a desirable improvement. Christianity would still be needless; the financial, moral, and social benefits would be greater than ever, especially if the money saved were devoted to education, and the time and trouble to individual and social improvement and enjoyment.

W. P. BALL.

ACID DROPS.

ONE is constantly hearing of new sects. A gaol chaplain the other day asked a prisoner what religion he was, and he answered, "A prodigal, sir."

A CHICAGO dry goods dealer advertises "the most alarming sacrifice since the days of Abraham and Isaac."

THE Wesleyan Conference laments a diminution of income. The present debt of £16,800 will in all probability amount to £40,000 by next year.

FLOODS have done much damage in Switzerland, Germany and elsewhere. A storm at Valparaiso has wrecked a number of vessels and drowned twenty-five sailors. God does not manage the weather any better than men manage railways. Disasters occur in both cases. God, being almighty and omniscient, is more responsible for the deaths he causes than are imperfect and over-worked beings like signalmen.

TALMAGE supposes that there are men who will "miss heaven just by two minutes." He pictures a man "pushed into eternity by some accident," and says that "One second before that stroke came, a prayer would have saved him, but the stroke came and he was a second too late. . . . Salvation lost, my dear brother, is lost for ever. As the tree falls, so it must lie." It cannot be said that this is a Freethinker's caricature of Christian doctrine. It is a Christian preacher's description of the haphazard manner in which God dispenses his eternal damnation. A man is tortured for ever because the accident came a second before the prayer instead of the prayer coming before the accident. In the one case he goes to heaven, in the other to hell. Such is divine justice as depicted by the preachers of God's Word.

ACCORDING to St. Augustine, all unbaptised children go to hell, so that an infant who dies before being carried to the font is doomed to eternal torment, while one who lives to be sprinkled is saved. God is a curious customer.

THE *Rock* says that "Polygamy is a thorny topic" to the missionaries. Some refuse to baptise the polygamist, but accept his wives and children as converts. Those who compel the husband to repudiate all his wives but one, differ as to which one he should keep, some making him keep his first wife, some the one he loves best, or who first bore him children. The *Rock* understands that one of the speakers at the Missionary Conference holds that a converted polygamist must repudiate all his wives, because no heathen marriage is valid, and the man is then free to marry whomsoever he will by Christian rites. As it is almost impossible in most cases for the husband to make provision for the wives whom he has put away, the *Rock* prayed that the conference of Bishops might be guided to a right decision on this "painful" subject. But so far as the Bible and Christianity are concerned, there is no need whatever to enforce monogamy, except, perhaps, in the cases of bishops. Why, then, do Christians import extraneous ideas into their scheme of religion?

THE *Christian Commonwealth* says that "Even the most corrupt forms of Christianity bestow an incalculable advantage over those nations which in any way come into contact with the Gospel." The population of the West Indian Islands came into contact with Christianity, and were enslaved, tortured and exterminated. Such was the "incalculable advantage" they received from the most religious and most brutal nation of Christendom. The fate of the Mexicans and Peruvians at the hands of the pious Spaniards, and the fate of the African slaves at the hands of the English and other Christian nations, will also illustrate this Christian boast. Perhaps the *C.C.* will also show us the "incalculable advantage" which the barbarous tribes of Abyssinia have received from their adoption of Christianity for so many centuries.

PIOUS Scotchmen are so careful of the sanctity of the Sabbath, that the Government were asked if they would undertake that the disturbance caused on Sunday at Greenock by the firing of guns during divine service should not be repeated. Lord G. Hamilton regretted that such firing had occurred, but gave no definite pledge that it should be stopped in future. Admiral Field defended the fleet and asked whether in a supposed condition of war it was not the duty of the navy to disregard the days of the week.

YOUNG wife (at the window): "Oh, heavens, Bridget! Stand by me!—don't leave the room!" Bridget: "Oh, murder, mum! what is it—a tramp?" Wife: "Oh worse! worse! it's the minister!"

THE Rev. R. Murphy, a Catholic priest, gave evidence that he had heard charges against Dr. Riley in the confessional, but he declined to give names and particulars. Priests are privileged, so far as confessions are concerned, but surely if they will not state the matter fully so as to give an accused, and perhaps slandered person, the opportunity of rebutting such charges,

they ought to say nothing whatever on the subject. Either a priest should be perfectly silent, or perfectly open and candid. To prejudice a case—and that it is against a dead man is no palliation—without giving the opportunity of defence is a totally unfair method of injuring people. No one, however, need expect fairness from the black army. The Rev. R. Murphy regarded Dr. Riley as a hypocrite, because he sprinkled Roman Catholic patients with holy water and yet was himself a Protestant. But a doctor does that which soothes the patient, and does not study the prejudices of bigots who are not on his sick list.

THE rector of St. Mary-le-Bow has been trying to get £161 per annum for the benefit of his church. It had been assigned as "General Charity Property," and by the decision of the Court of Chancery it will so remain, the rector's petition being ignominiously dismissed without costs.

ACCORDING to the report of the School Board Management Committee there is a want of reverence among some of the teachers. They hurry through the prayers and religious observances, and even try to omit the Bible lesson. A simple remedy for irreverent treatment of the compulsory religious observances would be to abolish them. Why should schoolmasters be forced to act as clergymen?

A CLEVER paragraph went the rounds a few years ago gravely describing a manufactory for the artificial production of eggs. It, of course, dated from America. They have now discovered a wonderful Sabbatarian hen, whose piety is so unquestionable that she punctually lays an egg every morning from Monday to Friday inclusive, but as sure as Saturday comes round it lays an egg double the usual size, and no egg at all on Sunday. The arrangements of this scrupulous and saintly bird cannot be too highly commended. The double-egg on Saturdays is a piece of beautiful rightmindedness in unison with the sterner piety of no egg on Sunday. Surely Mr. Gritton, of the Lord's Day Observance Society, should purchase this treasure.

THERE is little new under the sun. This American *canard* has its prototype in a story told by Josephus and Pliny of a river seen by Cæsar, which was so devout as only to flow on six days of the week, while, like God Almighty, after his one week's work, it rested on the seventh.

JUDGE: "Do you know where you will go to, little boy, if you swear to what is not true?" Boy (of Freethought tendencies): "No; nor you neither."

THE *Rock*, believing in a God who created time and space, asks "Who laid those bottomless foundations and spread abroad those illimitable limits?" "Illimitable limits" is about as logical as the Christian idea of a God who is personal and impersonal, who is everywhere especially in particular places, who designed all wonderful things except himself the most wonderful of all, who is a divine Father and a human Son and a Holy Dove, and so forth. If God created time and space, what kind of existence was his before he had any space to exist in, and how long did he exist before he created the time during which he existed?

THE *Rock* says that the Bible narrative is "scientifically accurate." Science shows that the evolution of the higher animals and the deposit of the geological strata in which gradually advancing organic remains are found, must have occupied enormous periods of time. Genesis gives only six days for the evolution of mammalia, besides distorting the natural order of development by placing whales before the mammals from which they are descended. So six days is a "scientifically accurate" term for expressing millions of years. Thus Genesis and geology are reconciled, and the intellect of the inquiring Christian is duly pacified.

"BETWEEN the first and second verses of Genesis," says the *Rock*, "there is room for all the discoveries of geology." But geology deals with the ascending series of animals and plants whose remains are found in the corresponding strata. How can all this be inserted before the creation of light and life? Nay, geology deals with the remains of early man. How can the origin of man be inserted between the first and second verses of Genesis? How can the six days' work of creation be inserted before the commencement of that week's work? The definition of man as a reasoning animal should add the alternative—"or else a religious animal."

A GERMAN village was recently astonished by the sudden appearance of the Devil. His Satanic Majesty for once descended from the skies instead of ascending from the under-world. He was tall and sturdy, his hideous body was black as midnight, his eyes and lips were white, his ears a sulphurous yellow, and his long horns and tail burning red. The villagers' hearts sank with fear, and all thought the day of judgment had arrived. But presently a strong working man attacked Old Nick with a pole, which penetrated his ribs and let out a most horrible stench. Then the Demon collapsed, and the villagers found he was an india-rubber figure sent as a balloon from a neighboring town.

"Oh, what a fall was there!" King Solomon, general of the Army of the Lord, and boss of the Brighton Glory Hole, is in the bankruptcy court. The "Sanctuary of Jehovah" will soon be under the hammer, and the exiles will hang their harps on a boat-hook.

IN this case, as in so many others, wealthy ladies were exploited by the godly bosses of the show. The Sanctuary of Jehovah was built at the expense of Miss Webb and Miss Hughes, the former paying £2,000 and the latter £250.

We wonder where Jehovah will go now his Sanctuary is falling into the hands of the Philistines. Probably where the Holy Ghost goes when a consecrated gospel-shop is turned to baser uses, like Archdeacon Dunbar's, which is now a cabinet factory.

THE *Travelling Agent*, published at Arcola, North Carolina, is a singular combination of religion and business. One side of the sheet contains sermons and pious essays, and the other side matrimonial advertisements. Most of the seekers for a companion are ladies. One of them promises the happy man 2,000 dollars. Another invites good-looking gentlemen of all persuasions, except printers and fish-dealers. We understand her objection to printers. They might be engaged on an infidel journal. But why on earth does she object to dealers in fish? Surely she should remember that half the apostles were in that line of business. But perhaps she only remembers that J. C. made them fishers of men—like herself.

WHEN the American and Colonial Bishops were at York they were specially provided with a review of troops. Their holy lordships were delighted with the show, and felt that missionaries had good friends to back them when they got into trouble with the heathen.

JESUS CHRIST said he came not to bring peace but a sword. Had he been able to see far beyond his nose, he would have added rifles and Gatling guns.

THE *Church Times* calls the attention of the Bishop of Southwell to a village in North Notts—Gringley-on-the-Hill—where it is alleged that the average Sunday congregation is four, and that there is no warden nor Sunday-school, while the fabric is in a disgraceful condition. The income of the living is £450; so the Sunday sermon costs over £2 a head for each hearer. Surely it is time that disestablishment abolished such expensive methods of inculcating a religion which the people do not want.

DURING a terrific thunderstorm at Wilkes Barre (U.S.) on Sunday, July 15, the Puritan Church was struck by lightning during divine service, and many of the audience were prostrated by the shock, but no one was killed. The pastor, with more courage than usual, called out, "Fear not: you are in God's house." But God's house had been no protection against the lightning, and it assuredly would have been no protection against a second stroke, if such had happened to come that way. A lightning-conductor would have been a far better safeguard.

THE people of St. Kilda have a great objection to standing at the church door and gossiping after the service, so they move off in single file—all the women first, but none side by side for fear of being tempted to talk.

BAXTER says that railways were foretold by the prophets. Nahum said: "The chariots shall be with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings" (Nahum ii, 3). This is considered a plain description of railway carriages conveying military hosts; but locomotives can hardly be said to rage in the streets or to jostle each other in the broad ways, and the mere addition of torches or lights to chariots is a very poor way of signifying railway engines moved by steam.

"SWIFT beasts" that were to come to the holy mountain of Jerusalem, are also put down as signifying locomotives, though these are scarcely animals and certainly don't run to Jerusalem as yet. Canon Garratt says: "Railroad carriages seem to be the most natural meaning of the Hebrew word here translated, 'swift beasts'—a word only found in this place, and which might mean etymologically, 'circle within circle.'" The Rev. W. Chamberlain says that the word "highway" in Isaiah xi, 16, probably means a railway. These prophecy-mongers are as good at extracting unsuspected meanings from commonplace words as the crack-brained philosophers of Laputa were in extracting sunbeams from cucumbers.

THE Bendigo meteorite, weighing six tons, which fell in 1785, has been removed to the Brazilian National Museum. Probably it was a smaller specimen J. C. beheld cutting the air when he saw Satan fall like a star from heaven. He wasn't well up in physics and astronomy.

ACCORDING to the *Irish Catholic*, a "distinguished lady," who is a "near relation" of the Queen, has gone over to Rome.

Dreadful! But we shall probably survive it. Some of us would not despair if the whole family went to Rome, or any place where they could get lodgings—at their own expense.

"WHOSO sheddeth man's blood, by man shall his blood be shed." Yet in the face of this text the *Echo* argues that hanging murderers is unchristian. Well, perhaps it is: but guillotining is orthodox enough.

THE French clergy reckoned Boulanger as a friend. He was going to overthrow the hateful Republic, which persecutes priests by treating them as ordinary citizens. They therefore offered up special masses for his recovery when he was wounded by M. Floquet.

SPEAKING of the lessons learned by a visit to the Italian Exhibition, the *Rock* finds that "so far as civilisation is concerned, Italy before the time of Christ was quite as advanced as England is now." But although Christianity cannot sustain its claim to the credit for modern civilisation, the *Rock* thinks that there is a higher morality, and that this is derived from the Bible—a book which teaches the extermination of nations, the persecution of heretics, and innumerable other acts of wickedness or folly.

LORD WOLSELEY, writing on courage, remarks that Gordon "had absolutely no regard for human life." "He cared nothing for his own life, and could not understand why others should set any value upon theirs." Such is the highly dangerous condition of mind brought about by thorough dependence on a God who is the creature of a man's imagination, and who intensifies and sanctions men's fatalism, or antinomianism, or any other strong personal belief which they naturally persuade themselves is in accordance with the will of this almighty phantom.

REV. HUGH O. PENTECOST, who has recently left the orthodox church, says: "I may be called an infidel by some, or even accused of being possessed of a devil. They are praying for my lost soul in Newark in two Methodist churches that I know of. And one sweet-spirited Methodist said I 'ought to be shot.'"

THE Rev. Joseph Parker is spending a holiday in Scotland. He doesn't call it a holiday but a rural mission. Godly Scotland is a curious place to need a missionary from the City Temple, and it is curious that his mission takes Parker to the seaside resorts.

THE Flemish people, being mostly Roman Catholic, are very superstitious. Thus, in a case of fever, besides sending for a doctor, they bind a riband round the leg, and then take this to the church and hang it before the image of a saint, and pray to him to get cured. If the case were an infectious one this would spread the fever. Also, when they have a bad limb which has got well, they have a model made in wax, take it to the church, and leave it before the shrine of a saint. Those who can afford it have a silver model to put at the shrine. These models afterwards become the property of the church.

LAST Sunday Mr. Roland fell from his seat and died almost immediately after preaching to the Christadelphian congregation at Wilcocke's Assembly Rooms in Lambeth Road. Is this a judgment for the unorthodox form of his Christianity, or a warning against any form of Christianity, however diluted?

THE celebrated Devil's Bridge, at Andermatt, has fallen in. The great log raft has passed through Hell Gate. Will it add fuel to the fire? Or are these names mere geographical profanities which the reverent Christian should zealously put down by law?

IN their encyclical letter, the Bishops protest against the facilities for divorce which have been increased by various legislators of recent years. They therefore "reaffirm emphatically the precept of Christ relating thereto." But which precept? Christ gave two, and they are contradictory. In two places (Mark x, 11; Luke xvi, 18) he absolutely forbids divorce, and in one (Matt. xix, 9) he allows divorce for a cause represented by an ambiguous Greek word.

THE Bishops say that the polygamous alliance of heathen races are allowed on all hands to be condemned by the laws of Christ. We defy the Bishops to show us any passage in Christ's teachings which forbids polygamy. The pretence that Christ's law does so is a huge fiction by which Christianity takes credit for an improvement which Christ never upheld.

An inventor has patented an electric contribution box for church use. Whenever a button or piece of tin is deposited in the box an electric bell rings and informs the congregation of the fact.

"If I might venture to make a suggestion, madam," said the tombstone agent, in a sombre yet respectful manner, "I should say the motto 'He is gone to a better land' would be an appropriate one." "You forget, sir," said the lady in black, with cold dignity, "that he lived in Boston."—*Chicago Tribune*.

MR. FOOTE'S LECTURES.

Sunday, August 19, 11.30, Battersea Park Gates; 7.30, Secular Hall, 61 New Church Road, Camberwell.

August 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. W. L. sends us some "posers" from the Isle of Man. He wants to know why Daniel substitutes Mene Tekel Peres for Mene Mene Tekel Upharsin; he asks how dragons speak and if we have ever seen a Lamb with horns (xiii., 11). He further says, "In 1 Cor. xi., 34, I find 'If any man hunger let him eat at home.' I would like to know if it is allowable to stop at a railway station for a cookie and B. and S." These questions are too much for us this hot weather and we have sent them on to the editor of the *Christian Commonwealth*.

J. BURRELL reports that £1 11s. was collected at Mr. Foote's open-air lecture at Pimlico for the Freethinkers' Benevolent Fund.

LEITH.—Pearson's book on Infidelity is very old fashioned. He lived before the Flood. It is nonsense to talk of the Atheists as the bloodthirsty party during the French Revolution. Danton, the Atheist, lost his life in trying to stem the tide of bloodshed; while Robespierre, the Deist, was the presiding genius of the Reign of Terror.

H. S. (Rothsay)—We are obliged for your letter and the report. Professor Gairdner's discourse is treated in our leading article.

G. A. SAVILE.—Jokes received with thanks. Always pleased to hear from converts to Freethought. Such letters as yours show us our work is not in vain, and reconcile us to our hard fight.

J. HALL.—You ask us to mention a few divines who admit the famous Jesus Christ passage in Josephus to be a forgery. It is difficult to name a single divine of any reputation who believes in its authenticity. The subject is dealt with in *Crimes of Christianity*, vol. i., pp. 74-75, where authorities are cited. Lardner, Faber, and Bishop Warburton are some of the Christian names. Warburton calls it "a rank forgery, and a very stupid one too." De Quincey—a Christian—said the passage "has long been given up as a forgery by all men not lunatic."

F. A. DAVIS.—According to your letter you have reason to complain. We hope the Branch will work with earnestness and harmony to keep the Albert Embankment station going. It would be a shameful thing if the lectures were discontinued for want of a little enthusiasm. The committee should take the work in turns and not impose it always on the most willing member.

J. A. FLEMING.—Mr. Foote has booked Nov. 11 for Middlesborough. Will you arrange with the Stockton friends?

R. W. HUGHES.—You deserve great credit for persevering with the work on Peckham Rye. It is pleasant to hear that ladies are now attracted to the meetings.

W. UHLENBERG.—Received with thanks. Shall appear with some omissions.

A MECHANIC.—Mr. Forder, 28 Stonecutter Street, lends out such advanced books as you mention. You should apply to him. Public libraries usually contain very advanced books about half-a-century after publication—sometimes a century. Public institutions of all kinds simply reflect the average man. Pleased to hear that the *Freethinker* was the means of opening your eyes to the falsehood of theology.

H. HENDERSON has induced Mr. Weaver, 181 Great Portland Street, W., to sell the *Freethinker*. Mr. Henderson will be happy to distribute any back numbers sent him. Address, 309 Regent Street, W.

E. WOOD.—There is no such office in England. There are directories in every important town, published by individuals.

W. IRVING.—Pleased to hear from you. Yes, even Christians admit that Ingersoll's Reply to Gladstone is a crusher. Glad to have your good opinion of *Christianity and Progress*.

A. NOMAS.—We do not answer technical scientific questions, nor can such questions as you ask be answered in a paragraph—if at all. What scientific men have to say will be found in cheap manuals. We must confine this column to questions strictly relative to Freethought.

V. ROGERS reports that 10s. 0½d. was collected at the Albert Embankment for the School Board Election Fund.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

SUGAR PLUMS.

THE London Secular Federation's meeting on the School Board question is now fixed for August 29 instead of August 30, in order to secure the attendance of Mr. Bradlaugh, who has kindly consented to come and speak. All the leading Freethinkers in London have been invited, and Mr. Foote will take the chair. The object of the meeting is to arrange for the

School Board elections, to accentuate the Freethought position, and to brace our party for the coming struggle. Every member of the N. S. S. in London should attend if possible, and they are welcome to bring any friends who approve our "Secular" ticket. London Branches are earnestly requested to keep this meeting before their members during the interval, so that it may be a striking success.

DESCRIBING the third reading of the Oaths Bill, the *Pall Mall Gazette* said—"Mr. Bradlaugh, after shepherding his rather mixed flock into the lobby, was able to read out the triumphant numbers of 147 to 60. *Finis coronat opus*. The Oaths Bill has been read a third time. And all parties were ready to honor the indomitable grit which has carried it to its goal."

WHEN Mr. Bradlaugh entered Parliament he was on the wrong side of the Irish hedge, at least in the Nationalists' opinion, and they steadily voted against him in his worst trouble. He is now on the right side of the hedge, and they have voted for his Oaths Bill. This shows how weak a power is religion in comparison with political sentiment. The same truth is illustrated by the vote against the third reading of the Bill. With a few exceptions the minority was composed of Tories—old-fashioned, stick-in-the-mud Tories, who hate Radicalism worse than the Devil, because they fear it more. Were they persuaded that Freethought would serve their turn better than Christianity, most of them would rat to-morrow.

MR. FOOTE had a capital audience on the Albert Embankment last Sunday morning. There was no opposition except in the distance, where a Christian Evidence Lecturer said some wonderful things about the Freethought party "on the authority of W. K. Bradlaugh." The stock of Freethought and Radical literature was soon sold out, and people were yearning like *Oliver Twist* for "more."

AFTER the lecture Mr. Rogers made the melancholy announcement that the meetings would be discontinued, owing to the retirement of Mr. Davis. Fortunately Mr. Foote at once intervened, said nothing of the sort must happen, and declared that the London Secular Federation would not allow any open-air station to drop. This announcement evidently gave much relief, and was greeted with loud applause. The local Branch must pluck up its courage. The Federation will render it every assistance, but the Branch itself should take the initiative.

IN the evening Mr. Foote lectured at the Hall of Science on "Ananias and Sapphira." There was a very good audience considering the oppressive weather; the lecturer was in good form, and finished amid a perfect ovation.

THE Children's Excursion from the Hall of Science to Epping Forest last Sunday was most enjoyable. Mr. Cookney and the Committee did everything in the way of providing refreshment, sports, etc., to make the day a happy one for the children, and the Lord was, as usual, good to his own in the matter of weather. The little ones, as we ascertained for ourselves, all enjoyed themselves thoroughly. We understand some £4 more are needed to meet expenses. Donations will be gladly received by Mr. Cookney, 1A Willow Street, Finsbury, E.C.

PECKHAM RYE is improving. Mr. S. Standing lectured there last Sunday morning and the rowdy element was conspicuously absent. The audience began with twenty and ended with three hundred. There was no discussion, but Mr. Standing had the pleasure of answering a number of questions which, as he remarks, "do infinitely more good than the jeremiads of Christian fanatics."

MR. STANDING says the rowdy element began to hover round the meeting at the finish, so there may be trouble at future lectures. Mr. Hughes and the few who back him up in the work should be well supported for the next few weeks. This should make Peckham Rye as peaceful as Trafalgar Square when the police are away.

Secular Thought, Toronto, after running Mr. Foote's reply to Gladstone through its weekly issue, has reprinted it in pamphlet form. *Secular Thought* promises to give specimens of Mr. Wheeler's writings. It describes our "sub" as "a gentleman possessing a vast amount of historical information," with "a charming command of the English language" and "a peculiar and almost inimitable style."

Fair Play, Valley Falls, Kansas—a new American journal—reaches us spasmodically, and we are afraid it appears in the same way. The last number before us contains extracts from Mr. Foote's *Christianity and Progress*, issued in pamphlet form by the Secular Publishing Company, Toronto. The "get up" is pronounced to be "a credit to the publishers." We hope so, but we haven't seen it yet.

AN Edinburgh correspondent sends the *British Weekly* the following letter written by Darwin from Beckenham, Kent, on March 11, 1878, in reply to a query how far evolution affected the question of a Final Cause: "I should have been very glad

to have aided you in any degree if it had been in my power. But to answer your question would require an essay, and for this I have not strength, being much out of health. Nor, indeed, could I have answered it distinctly and satisfactorily with any amount of strength. The strongest argument for the existence of God, as it seems to me, is the instinct or intuition which we all (as I suppose) feel that there must have been an Intelligent Beginner of the Universe; but then comes the doubt and difficulty whether such intuitions are trustworthy. I have touched on the point in the two last pages of my "Variation of Animals and Plants under Domestication" but I am forced to leave the problem insoluble. No man who does his duty has anything to fear, and may hope for whatever he earnestly desires."

In the August number of the *Free Sunday Advocate* a very stirring appeal is made "to the preachers of all the creeds of Christendom" to wake up and give discourses which touch the heart rather than lull the senses. Says the writer:

Like a slow and oozy river,
Neither clear, nor broad, nor deep,
Flows your weary stream of Doctrine,
With a drone that lulls to sleep!—
Words like yours bring no conviction,
Prick no conscience, touch no heart,
And from Sin's destructive courses
Warn no sinner to depart.
* * * * *
O'er the starry vault of midnight
See the countless worlds outspread,
Homes, perchance, of nobler creatures
Than our planet ever bred;—
Larger than the Earth—and fairer,
And then limit, if you can,
God's great love to one poor corner—
And one little creature, man!

ADVANTAGE has been taken of the meeting of the Medical Association at Glasgow, to establish a Scottish Burial Reform and Cremation Society.

M. RENAN contributes to the current number of the *Revue des Deux Mondes*, the third of his series of studies on Jewish History. The subject of the present number is the Reign of Solomon. M. Renan considers the accounts of Solomon's greatness vastly exaggerated. David he regards as a black-hearted hypocrite, incapable of an unselfish idea. Although David may have composed some poetry, M. Renan avers that he did not write the Psalms.

John Ward, Preacher, by M. Deland, is a new novel something in the style of *Robert Elsmere*, only the sceptic this time is the wife of the preacher. She cannot believe in hell, and thinks the doctrine absurd and blasphemous. The popularity of such novels shows that scepticism is spreading.

MR. C. E. PLUMPTRE, in his essay on *Natural Causation*, published by Fisher Unwin, repudiates the idea that man can by any amount of prayer affect the constitution of the universe.

In a bold and striking article in the *Edinburgh Evening News* attacks the Hegelianism which in the Scottish Universities is made to subserve the purposes of theology. It says: "It is very suggestive, as bearing on the ludicrous attempt of modern Universities to boycott Spencer and his school, to learn on the authority of Hallam that Descartes' system on its promulgation had no chance of acceptance in the Universities, because they were bigoted to Aristotle. Science and the positive method which gave the death-blow to Aristotle, are gradually destroying all systems of philosophy which endeavor to bolster up the theological conception of the universe."

THE DEICIDES.

"GOT something to say for ourselves? I should think we had," said a Jew of my acquaintance. "Why, if Cheesean-crust [so he denominated the Christian's blessed Savior]—if Cheesean-crust was God, why did he not convert the Jews of his own time? Why has he allowed us to go on in error through so many centuries, and why does he not convince us now? Besides," he added, "the idea of God needing to give us a second revelation, and that in a different language to our own, is absurd."

The Jews are often pointed out as monuments of God's glory and a proof of the truth of his revelation. It would be truer to say they are monuments of Christian shame and of the falsity of the prophecies that they should be in number as the sands of the sea shore, and that the kingdom of David should be established for ever. Only the persecutions they have suffered at the hands of Christians have kept them together. Of the terrible, heart-rending nature of those persecutions we will not speak. Are they not

written in the *Crimes of Christianity*? Good Christians attribute the misfortunes of the Jews to their rejection of Christ. Is it not, then, singular that the alleged actors in the drama were not themselves punished? The generation that condemned and executed "Cheesean-crust" was visited by no chastisement. Caiaphas and the magistrates of the Sanhedrim—the judges who, in violation of all Jewish law and all probability, are said to have buffeted and spat upon their prisoner; the people who were accomplices of the crucifixion—received no manifestation of Divine anger. They died quietly in their beds on the soil of their beloved country. They suffered neither the pains nor privations of exile.¹ It was their children and the generations succeeding them, whose hands were unstained with God's blood, who alone expiated the supposed crime of Deicide. The truth of course is, that the rise of Christianity depended upon the fall of Jerusalem. Josephus, in his lengthy account of the troubles of those times, makes no mention of the new sect. It was those troubles which engendered the fanaticism of a coming Messiah, and the dispersion of the Jews led to the amalgamation of their superstition with those of the Gentiles.

What was the attitude of the Jews themselves towards Christianity? From Jewish literature this cannot be gathered. In the writings of Philo, who embraced the whole period alleged for Jesus, there is evidence of a broadening out of Judaism, and of the leavening of its religion with Greek philosophy, but there is no mention of Jesus. Philo was a leader among the Jews of Alexandria. He visited Jerusalem at its state festivals. He was a voluminous writer upon religious subjects and versed in the explanation of the Scriptures. He devotes much attention to a delineation of the Logos in terms corresponding to those employed in the gospel of John, who identified the Word with Jesus. Yet of the advent of the Messiah, or even of his disciples and followers who perpetuated his name, he knew nothing. And this, too, we learn was the case with the other Jewish writers of that time, viz., Nicolaus, of Damascus, and Justin, of Tiberias. With Josephus the case is worse, for here the omission was so glaring, that spurious and unmistakable forgeries have been introduced to make this learned Jew acknowledge what he could not acknowledge without ceasing to be a Jew.

There remain only the Christian accounts of the views held by their opponents. One of the earliest and most interesting of these is Justin Martyr's account of his dialogues with Trypho, a Jew of Corinth. But very little of this dialogue is assigned to Trypho, and it rather shows us the weakness of Christian arguments than the strength of Jewish ones. The most noticeable thing perhaps is that Trypho says to Justin that, "You, having accepted a groundless report, invent a Christ for yourselves."

Thus then stands the matter. God appeared on earth as a Jew, born of a Jewish woman, circumcised according to the laws laid down in the Pentateuch. He declares himself, in the first place, as sent but to the lost sheep of the house of Israel. Yet they, in accordance with their own law—given by God himself—decreed the death of any innovator who sought to overthrow the law as revealed to Moses, put their God to death, or at least instigated their Roman Governor to do so. These original deicides were unmolested. But as the Christian fanaticism extended the Jews were overwhelmed by the disasters it brought in its train. They witnessed their central doctrine of God's unity compromised with philosophical speculation. They saw Christianity ally itself with Polytheism in the doctrine of the Incarnation and in the worship of images. They observed that it spread into numerous heresies, each bent on exterminating the others. They found the Church which secured the seat of government at Rome, using its power to punish all who refused to admit its pretensions. They felt in its direst form what Christian bigotry can do to those who do not acknowledge Christ. Hunted from place to place, plundered, outraged, tortured and murdered with the vilest cruelty, they have nevertheless given in all ages their testimony that Christianity is a lie. They are a living, enduring and invincible protest against the religion that claims to be exclusively divine.

J. M. WHEELER.

¹ The reign of Claudius, which immediately followed the crucifixion, was for the Jews the happiest period of the Roman domination. He granted them many favors, and by two celebrated edicts permitted them to live according to their own law, secured them all their privileges, and rescinded the oppressive measures to which they had been subjected.

MR. A. B. MOSS AND THE SCHOOL BOARD.

Mr. BRADLAUGH criticises, in the *National Reformer*, a sentence of mine with regard to the vote on Mr. A. B. Moss's case by the N. S. S. Executive. I do not complain of this. I believe in difference of opinion when unanimity is dishonest, and I hold that opposite views may be taken without quarrelling.

Personally I am twitted with appealing to the Freethought party against the Executive. First, I plead not guilty in fact. Secondly, if the fact were established, it amounts to nothing. The Executive is not stated in the prospectus to be infallible, nor is it a Star Chamber that its deliberations should be secret and its decisions accepted with blind deference.

The majority was not absolute; 59 per cent. voted one way, and 41 per cent. the other. I am still of opinion that "this vote does not reflect the attitude of the rank and file of the Freethought party." I do not "appeal" to the party; I merely state a fact, and give my opinion.

What was the vote? I said the Executive had "practically resolved to do nothing." Let me justify the statement. Mr. Moss came to the Executive as a member with a grievance. He laid his case before them, and left it in their hands. I thought it should be narrowed down to the simplest issue, and moved, as a first step, that the School Board should be politely asked why Mr. Moss, a member of the N.S.S., had been interdicted from propagating his principles on a Sunday; that being a day when, according to the printed hours of service, he was not in the Board's employ. Mr. Bradlaugh was in the chair, and although he acted with strict impartiality, he did not conceal his dislike of my proposal. The debate was adjourned for a month. Mr. Bradlaugh was unavoidably absent at the next meeting, but the impression he had created remained. My motion was met by an amendment that the debate stand adjourned for six months. That was carried. There was no alternative proposal; and I ask any sensible man whether that was not practically resolving to do nothing. Had my proposal been met with a better one, I should have been pleased; but doing nothing is not exhilarating; and I say again it "does not reflect the attitude of the rank and file of the Freethought party."

I warned the Executive against considering the question in the light of Mr. Moss's personality. Whatever mistakes he might have made were made in a very trying position. What we had to deal with was Mr. Moss's appeal as a member. He told us he had not the slightest objection to my proposal, that he did not fear publicity, and that he would run the risk of dismissal. It seems hardly generous to harp back on Mr. Moss's "mistakes" after such a candid declaration. Besides, a great principle was at stake. Mr. Moss's personality was a secondary matter, and his "mistakes" were dust in the balance.

Mr. Bradlaugh says Mr. Moss "voluntarily submitted" at first. Yes, he submitted as voluntarily as a traveller hands over his purse to a highwayman. But he made no recantation; he did not play the hypocrite; he did not belie his principles. Instant dismissal stared him in the face, with its train of horrors in the shape of possible starvation for wife and children. Caught thus suddenly, the bravest man might blench, with the absent loved ones tugging at his heartstrings. Mr. Moss submitted for the moment to *force majeure*, as Mr. Bradlaugh did when he promised not to disturb the proceedings of the house of Commons. The condition was negative, not positive. Mr. Bradlaugh did not undertake to say he was not member for Northampton, and Mr. Moss did not undertake to say he was not a Freethinker.

It is not true that I "persuaded Mr. Moss to make the matter public." I told him I would not try to influence his judgment. But I kept facts and consequences before his mind so that he might not decide blindly or drift in indecision. Mr. Moss may still have the letters I wrote him, and if so they will bear me out.

My resolution is called "a grave proposal that the Executive should fight out a vital question with the London School Board which Mr. Moss had refrained from fighting." This is scarcely true. Mr. Moss had fought as well as he was able, and better than might have been expected with such scanty encouragement. He had written to the Freethought papers, he had consented to my writing to the *Star*, he had spoken on his case openly at outdoor and indoor meetings. This may not be "fighting," as Mr. Bradlaugh understands it, but it is far from abject submission. On the other hand my "grave proposal" was simply what I have already stated. Whether and how we should "fight" the London School Board was a subsequent question. I merely moved that the Board should be asked its reason for prohibiting Mr. Moss from lecturing on Sunday. This tremendous question, which the Executive could not see its way to ask, has since been put by a Christian minister. I honor the minister, but I regret that the Executive did not forestall him.

Mr. Bradlaugh says Mr. Moss holds his situation on the condition that he has no other employment. I rub my eyes, and ask, "Is Mr. Bradlaugh serious?" Year after year Mr. Moss has lectured on our platform. It was not done in a corner. His employers knew it. Not until Mr. Kelly complained of Mr. Moss's "blasphemous" opinions, lectures, and pamphlets, was there any objection. Then the Board covered its bigotry by a strained and ridiculous interpretation of "other employment." "Other employment," outside Bedlam or the present School Board, can only mean other employment in the ordinary sense of the words. Lecturing on a Freethought platform on Sunday—

Mr. Moss's legal day of leisure—is not "employment" of which the School Board is entitled to take cognizance. Even if the Board is disposed for the moment to harry its Christian employees in the same way, I at least am not reconciled to the situation. Mr. Moss is not a freeman because his colleagues are all slaves.

Finally, Mr. Moss's public statement of the facts of his case is said to disagree with the statement (made to Mr. Bradlaugh in private) by "a Freethinking member of the London School Board." Perhaps so. But I object to such private communications. Mr. Moss has made a public statement. Let the "Freethinking member" publicly challenge it. If he dare not do so, he knows it to be essentially correct, or he is a greater coward than Mr. Moss, even in the opinion of his worst detractors. That "Freethinking member" is not unknown to me. He did nothing to assist Mr. Moss when he was catechised and brow-beaten by a posse of parsons; he did not venture to cross their bigoted resolution; and ever since he has sought to cover his own cowardice by misrepresenting Mr. Moss.

I am now content to let the subject rest. It is now too late to act with any success. The opportunity has been lost. If fresh opportunities arise I hope they will be utilised. But the responsibility for moving will rest on those who defeated my proposal without so much as suggesting an alternative. For the present, Mr. Moss has made his appeal to the Executive, and he has made it in vain.

I have only to add that these columns are open to any member of the Executive who wishes to defend the vote in question. It is far from my intention—I hope it is foreign to my disposition—to use my editorship with any unfairness to my colleagues.

G. W. FOOTE.

A FREETHINKER'S DEATH.

CHRISTIAN TESTIMONIES.

From the New York "Graphic" July 26th.

No candid man, whatever his religious belief, can read the account of Courtlandt Palmer's death without profound admiration for his lofty courage and consistency. He felt that he could not survive the operation which resulted in his death. With calmness and precision he arranged the details of his funeral services and settled his business affairs. Then, before the surgeons came, he discoursed upon those philosophical and Agnostic views which had long been his moral guide. His last words were these: "The general impression is that Freethinkers are afraid of death. I want you one and all to tell the whole world that you have seen a Freethinker die without the least fear of what the hereafter may be." Here was a death worthy of Socrates.

Through some singular coincidence most of the stories that have been given to the world professing to relate the death-bed scenes of noted Freethinkers have told of their abject fear and their recantation of unorthodox views just before dissolution. Voltaire shuddering with terror and crying for a priest, and Paine praying for mercy to a God whose existence he had questioned, are the most familiar pictures used by the clergy to conjure with. Without questioning the veracity of these ecclesiastical legends, it is highly interesting to observe the peace and quietude possible to a soul conscious of no wrong intent and no base deed, although deprived of the consolations of religion. Courtlandt Palmer's death was certainly a magnificent vindication of his self-respect.

Such an exhibition ought to make more tolerant men of all creeds. It shows that the human mind can overcome that instinctive fear of death common to all mortality, and die content without the aid of pious promises or immortal expectations. This man died as became a man, because he had lived as became one. Before the mystery of death his trust in himself did not falter. He had done his best, and he left the rest to what might be forthcoming. Happiest of men are those whose religious convictions are unshakable, and whose lives are ordered according to the teachings of Jesus Christ. To such the grave has no mystery. But even to those less happy, who see after this life only into the twilight of an unknown country, death need have no sting.

From the New York "World" of July 27th.

The brave and even cheerful manner in which that pronounced Freethinker, Courtlandt Palmer, met his end cannot fail to attract attention.

"The general impression is," he said, just before submitting to the operation which he was assured would almost inevitably be fatal, "that Freethinkers are afraid of death. I want you one and all to tell the whole world that you have seen a Freethinker die without the least fear of what the hereafter may be." The doomed man conversed cheerfully with his friends, bade the members of his family an affectionate farewell, provided for the cremation of his remains, hummed a tune from "Tannhäuser" which he asked should be sung at his funeral, and then faced what he supposed to be an eternal sleep—like one

"Who wraps the drapery of his couch about him
And lies down to pleasant dreams."

It is not necessary to share Mr. Palmer's Agnosticism—for he only said, "I don't know that there is not a heaven, but I don't know that there is"—to admire his philosophic courage in the face of death.

His life had fitted him for the ordeal. A rich man, he sympathised with the poor and sought to ameliorate their condition. He felt deeply and thought strongly on social questions. If his theories were air castles he at least tried to materialize them. Like Abou Ben Adhem, he "loved his fellow men."

Colonel Ingersoll's eloquent tribute to his friend will rank high among the best specimens of mortuary eloquence.

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