

THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 260.



JAIVEH'S UHLANS.

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.—
EXODUS XXIII, 28.

SMIROHING A HERO.

"He who fights with priests may make up his mind to have his poor good name torn and befouled by the most infamous lies and the most cutting slanders"—Heine.

THE great poet and wit, Heinrich Heine, from whom we select a motto for this article, was not very partial to Englishmen, and still less partial to Scotchmen. He had no objection to their human nature, but a strong objection to their religion, which so resembles that of the chosen people—being, indeed chiefly modelled on the Old Testament pattern—that he was led to describe them as modern Jews, who only differed from the ancient ones in eating pork. Doubtless a great improvement has taken place since Heine penned that pungent description, but Scotland is still the home of orthodoxy, and most inaccessible to Liberal ideas, unless they wear a political garb. It need not astonish us, therefore, that a bitter attack on a Free-thought martyr like Giordano Bruno should emanate from the land of John Knox; or that it should appear in the distinctively national magazine which is called the *Scottish Review*. The writer does not disclose his name, and this is a characteristic circumstance. He indulges his malevolence, and airs his ignorance, under a veil of anonymity.

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His stabs are delivered like those of a bravo, who hides his face as he deals his treacherous blow.

Many books and articles have been written on Giordano Bruno, but this writer seems ignorant of them all, except a recent volume by a Romish priest of the Society of Jesus, which he places at the top of his article, and relies upon throughout as an infallible authority. It does not occur to him that an account of Bruno by a Jesuit member of the Church which murdered him, is hardly likely to be impartial; nor does he scent anything suspicious in the fact that the documents reporting Bruno's trial were all written by the Inquisition. He would probably sniff at a report of the trial of Jesus Christ by the Scribes and Pharisees, yet that is precisely the kind of document on which he relies to blast the memory of Bruno.

Some of those Inquisition records he translates, apparently fancying he is making a revelation, though they have long been before the scholarly public, and were extensively cited in the English *Life of Bruno*, by I. Frith, which saw the light more than twelve months ago. Berti reprinted the documents of Bruno's trial in Venice in 1880, so that the startling revelations of Father Previti are at least seven years behind the fair.

Before dealing, however, with the use he would make of

those documents, we think it best to track this Scotch slanderer throughout his slimy course, and expose his astounding mixture of ignorance, impudence and meanness.

Let us take two instances of the last "virtue" first. He actually condescends to attempt a feeble point in regard to Bruno's name. Bruno, he sagely observes—with an air of originality only intelligible on the ground that he is conscious of writing for the veriest ignoramuses—is the same as *Brown*; and hence, if we take the baptismal name of Filippo Bruno, it simply means Philip Brown. Well, what of that? What's in a name? One great English poet rejoiced in the vulgar name of Jonson; two other English poets bore the no less vulgar name of Thomson; while at least two have descended so low as Smith. We might even remind the orthodox libeller that Joshua, the Jewish form of Jesus, was as common as Jack is among ourselves. Perhaps the reminder will sound blasphemous in his delicate ears, but fact is fact, and if reputations are to depend on names, we may as well be impartial.

Now, for our second instance. Bruno was betrayed to the Venetian Inquisition by Count Mocenigo while he was that nobleman's guest. Mocenigo had invited him to Venice in order that he might learn what this writer calls "his peculiar system for developing and strengthening the memory," although this "peculiar" system was simply the Lullian method. What the nobleman really wanted to learn seems to have been the Black Art. He complained, and Bruno resolved to leave him; whereupon the "nobleman," who had harbored Bruno for months, forcibly detained him, and denounced him to the Inquisition as a heretic and a blasphemer. A more dastardly action is difficult to conceive, but our Scotch libeller is ready to defend it, or at least to give it a coat of whitewash. He allows that Mocenigo does not appear to have been animated "with the motive of religious zeal," and that his "conscience" never "troubled him" before the "personal difference." But he discovers a plea for this Judas in his "sworn statement" to the Inquisition that he did not suspect Bruno of being a monk until the very day of their quarrel. What miserable sophistry! Would not a man who violated the most sacred laws of friendship and hospitality be quite capable of telling a lie? Still more miserable is the remark that Bruno was not ultimately tried on Mocenigo's denunciations, but on his own published writings. Jesus Christ was not tried on the denunciations of Judas Iscariot, but on his own public utterances, yet whoever pleaded that this gave a sweeter savor to the traitor's kiss?

So much—though more might be said—for the writer's meanness. Now for his other virtues, and especially his ignorance. After dwelling on the battle at Rome over the proposal to erect a public monument to Bruno, this writer tells us that "a small literature is arising on the subject," and that the name of Bruno is "suddenly invested with an importance which it never formerly possessed." Apparently he is unaware that, so far from a small literature arising, a large Bruno literature has long existed. He has only to turn to the end of Frith's book, and he will find an alphabetical list of books, articles, and criticisms on Bruno, filling no less than ten pages of small type. He might also enlighten his ridiculous darkness by reading the fine chapter in Lewes's *History of Philosophy*, Mr. Swinburne's two noble sonnets, and Professor Tyndall's glowing eulogy of Bruno's scientific prescience in the famous Belfast address. Perhaps Hallam, Schwegler, Hegel, Bunsen and Cousin are too recondite for the Scotch libeller's perusal; but he might, at any rate, look up Lewes, Swinburne and Tyndall, who are probably accessible in his local Free Library.

What on earth, too, does he mean by Bruno's "great obscurity" when he returned to Italy and fell into the jaws of the Inquisition? Every scholar in that age was more or less obscure, for the multitude was illiterate, and sovereigns and soldiers monopolised the public attention. But as notoriety then went, Bruno was a famous figure. Proof of this will be given in our next article. Meanwhile we may notice the cheap sneer at Bruno as "a social and literary failure." Shelley was a literary failure in his lifetime, but he is hardly so now; and if Bruno was poor and unappreciated, Time has adjusted the balance, for after the lapse of three centuries he is loved and hated by the rival parties of progress and reaction. G. W. FOOTE.

(To be concluded.)

CHRISTIANITY AND WOMAN.

THE claim of Christianity to have been the principal factor in raising the status of woman is one which, we are convinced, cannot be substantiated. It has been repeated so often that it has got to pass almost as an indisputable truth, simply because it has been but little subject to examination. We have already seen that the Bible places woman in an inferior and degraded position.¹ An historic survey would show that this also has been in the main the attitude of the Christian Church.

Women had acquired very considerable liberty under the old pre-Christian civilisations. In Egypt and Assyria they sat on thrones and took their share in the direction of affairs. The Pagan gods having companion goddesses, they also officiated as priestesses, and this brought with it a large measure of respect. The masculine bachelor divinity of the Christians has always considered it an offence for a woman to have an equal share in sacred things. Not only is she enjoined by Paul to keep silence in the Churches, but she is forbidden by the Church canons from officiating in the ministry, and boys and emasculated men are enjoined to be employed in choirs instead of the unclean sex. Sir Henry Maine, in his *Ancient Law*, speaking of the freedom of person and property enjoyed by Roman women, says: "Christianity tended somewhat from the first to narrow this remarkable liberty." He further says that "The expositors of the canon law have deeply injured civilisation," which is a mild way of stating the fact that civilisation has been deeply injured by Christianity.

It is to our Teutonic and Scandinavian ancestors that we owe our respect for woman rather than to Christianity with its celibate Church and its Jew-book favoring polygamy and the subjection of women. And the northern races, be it remembered, were the last to accept Christianity and the first to cast aside its most orthodox forms. Tacitus gives us many striking pictures of the equal privileges of men and women in ancient Germany; of their mutual love, confidence, and fidelity. Almost alone among barbaric nations they preserved monogamic relations—in this being far superior to the chosen people of God. "In all things," says Tacitus, "they consulted their women, who, with strong muscular bodies, possessed clear, vigorous minds; and though, as in all warlike tribes, they performed the agricultural labor, yet they preserved their health and beauty to a great age, because they were respected and honored by their men, who were chaste and temperate in all things, and they enjoyed the inspiration of liberty and love in their daily toil."

It is a striking fact that in the South and East of Europe where Christianity has been longest there woman is most subject. The old Roman matron was morally as high as in modern Italy, nor is there any ground for supposing that modern women have advantage over the ancient in Spain and Portugal. As regards mutual rights of husband and wife, the Canons of St. Basil distinctly laid it down that a woman must not quit her husband who commits adultery, but that the husband must quit the wife who commits adultery. Numerous Canons anathematise those who presume to assert that marriage is a better state than that of celibacy. Throughout the ages when the Church was dominant woman was regarded as a defilement, the original enticer to sin and the inheritor of its curse. Out of this conception grew the terrible persecution of witchcraft, which raged for centuries, women being invariably its chief victims.

The Christian Church has done little for women, beyond turning her mind from earthly cares in hopes of heavenly consolations, and thus helping to keep her in a condition of servitude. But woman has done much for Christianity, centering there the love and devotion better bestowed on humanity. But for her, indeed, the Church would not get on at all. Religious fervor would decline and the whole system collapse. The Churches understand this, and seek, above all things, to prove attractive to women. For freethought to triumph it is necessary that we should understand it also. J. M. WHEELER.

Sunday School Teacher: "Who was King after Saul?" Scholar: "David." S. S. T.: "Who followed David?" S.: "Solomon." S. S. T.: "And who came after Solomon?" Little Girl (out of turn): "Oh, please, miss, I know." "Who, then, Dottie?" "The Queen of Sheba."

¹ See *Freethinker*, Aug. 26.

THE CRUCIFIXION.

Imitated from the Italian of Crescimbini by Montgomery.

MATTHEW XXVII. (BATHOS.)

I asked the heavens: "What foe to God hath done
This unexampled deed?" The heavens exclaim:

"'Twas man; and we in horror *snatched the sun*
From such a spectacle of guilt and shame."

I asked the sea; the sea in fury boiled,
And answered with his voice of storms: "'Twas man;
My waves in panic at his crime recoiled,
Disclosed the abyss, and from the centre ran."

I asked the earth; the earth replied aghast:
"'Twas man; and such strange pangs my bosom rent
That still I groan, and shudder at the past.

To man, gay, smiling, thoughtless man, I went,
And asked him next; he turned a scornful eye,
Shook his proud head,¹ and made the pert reply:

"The ranter Jesus died to please his dail;
If he had lived, we'd all be damned, by gal!"

CHAS. K. LAPORTE.

ACID DROPS.

THE people of the West Riding appear to care more for the music than the preaching. A story is related of a parson who came from another part of the country to the neighborhood of Leeds, and not noticing the stringing up of the fiddles and the tuning up of other instruments going on in the west gallery or singing loft, stood up to read the Venite, on which the conductor or precentor, waving the bow of his violoncello, bawled out, "Sit thee down, man; when it's thy turn we'll tell thee."

THE *Celt*, a newspaper published in Welsh, says: "There is an angel standing in the sun," as foretold in the Apocalypse, and that angel is William Ewart Gladstone, and he has begun to cry with a loud voice to all the fowls that fly in the midst of heaven, 'Come to the supper of the great God.'" The *Celt* means by this that Gladstone will disestablish the Church.

THE secretary of the Protestant Alliance is complaining of the subsidised competition of nunneries in needlework. Being supported by other means, these religious bodies can do work at prices which will not enable ordinary sempstresses to live. It is said that in Paris the nuns filch all the business in women's work for the great milliners' shops, thanks to the low prices they are enabled to charge, owing to their life in common, their large capital, and the privileges they enjoy. In Belgium the convents have an immense number of female orphans at their disposal, whose work costs them hardly anything, and the consequence has been a great depreciation of female labor, and at the same time a terrible growth of immorality. In France a group of deputies has been invited to ask the National Assembly to remedy this evil by imposing a very heavy license duty on the religious establishments that devote themselves to this kind of work.

THE sensational advertising methods of the Salvation Army are being copied in various directions. The Rev. S. Rogers, vicar of St. Mark Church, Upper Duke Street, Liverpool, advertises—Wanted 2,500 men, women and children, to attend his church. N.B.—The singing will be led by a powerful brass band. At Blackbill, a handbill is circulated setting forth the attractions of a

CHEAP EXCURSION

FROM THE CITY OF DESTRUCTION

TO THE CELESTIAL CITY,

Tickets Gratis; to be obtained at the Fountain Open for Sin and Uncleanness, the Faro being paid by
THE CRUCIFIED LAMB OF GOD,

AT THE CROSS OF CALVARY.

The Ticket thus provided also insures against Collision on the Journey.

THERE is also another excursion "down the stream of time," on a vessel called "The Devil," and passengers are assured that "on board this vessel everything is provided to make one jolly. At the end of this stream there is a mighty cataract which empties itself into Hell." As religion is less regarded we expect to see an increase of this sort of thing. The more rotten within, the more paint must be put outside.

THE town of Hotsprings in Arkansas has been struck by a waterspout. Thirteen persons were drowned, and the damage to property is estimated at 100,000 dollars. God might manage these things a little better. If he must amuse himself with waterspouts why doesn't he take them to uninhabited parts where they would do no mischief?

MORE earthquakes in New Zealand. God managed them with more discretion this time. He shook down the spire of the Cathedral at Christchurch, it is true, and frightened the people terribly with five consecutive shocks, but he doesn't appear to have killed anybody. Perhaps he was in a lenient humor, or he may have taken our remarks into his serious consideration.

¹ Montgomery-Crescimbini conclude their idiotic effusion thus: "Shook his proud head, and deigned me no reply."

ACCORDING to the census returns there are about one hundred and fifty sects in Victoria. There are nine kinds of Methodists, eleven of Presbyterians, three of Episcopalians, and forty kinds of "other Protestants." Three persons honestly declare that £ s. d. is their religion, and one returns himself as a believer in parts of the Bible. The adherents of the real Trinity are grossly under-estimated. Instead of being only three, it would be safe to say they constituted three-thirds of the religionists.

THE Rev. W. Dunham, a well-known Primitive Methodist minister, has hung himself in the Sunday-school connected with his church at East Hill, Dartford. Only a short time previously he had been arranging for a harvest thanksgiving service with his deacons. He leaves a wife and several children. Why does God allow so many ministers to bring discredit on the true religion by committing suicide? And why doesn't Talmage preach on the many *bona fide* clerical suicides rather than on doubtful or imaginary cases of atheistic suicide?

THE Bishop of St. Asaph has one side of his body disabled by a paralytic stroke. The Bishop of Detroit has died at the Langham Hotel after an apoplectic and paralytic fit, with which he was seized while preaching at Westminster. Why doesn't God look after the bodies of his bishops as well as their souls?

THE Rev. Ambrose Cave Browne Cave has been drunk again. This time he has been shocking the fashionable inhabitants and visitors at Bournemouth. The Rev. Canon Eliot attended in court and offered to pay any fine if the reverend defendant would promise to leave the town. Upon his stating that he had come out of Holloway's Asylum at Virginia Water, whither he desired to return, he was let off with a fine of 10s.

PROFESSOR J. A. LINTNER placed the total number of insect species in the world at 320,000. If Captain Noah had a male and female specimen of each of these in the ark he must have had a high old time.

THE Rev. George Nugee writes in the *Church Times* that he has read in one of the early Fathers that "in the latter days of Antichrist, Christianity will be a mixture of blasphemy and alleluias." He considers this a prophetic witness against the Salvation Army.

"A TEXT floating in a vast quantity of weak soup" is the way in which the Bishop of Carlisle describes certain sermons he has listened to, and he thinks this ecclesiastical broth not particularly attractive. But what better does he expect from the dull or dishonest men who now alone are attracted to the ministry?

CHRISTIAN ministers are fond of talking of the horrid vices of Paganism. It would be difficult to find, however, even in the pages of satirists, any record of more abominable debauchery than has been proved to have been carried on towards young boys at Soissons and Cietaux by ordained priests to whom they were sent for religious instruction. A noteworthy fact is that while the boys all testify to the prevalence of the most hideous vice, the clerical witnesses are unanimous in declaring their innocence of all knowledge of such immorality. Every effort has also been made by bribes and menaces to make the lads give false witness and shield the clericals.

THE Lord descended in thunder and lightning near Larkhall, Scotland, killing instantaneously a valuable horse belonging to Mr. James Frame, Hill Farm, and rendering the farm servant in charge of the horse unconscious.

INCENSE offering is on the increase in Ritualistic churches, and the *English Churchman* prints a list of edifices where the practice is followed. In the days of Noah, God expressed his delight in the sweet savor of frizzled flesh; but the smell of sacrifices grew objectionable to the congregation, and was deadened by burnt shellac and myrrh. Afterwards the incense was retained as a substitution for sacrifices; God having become much ethericalised lost his appetite for solid food but still enjoyed the sniff with which it was accompanied. This we take to be something like the *rationale* of incense offering.

SOME of the heathen on the southern islands are putting their souls in danger through a blunder of the missionaries, who, going thither to carry the gospel, neglected to take account of the changed chronology caused by crossing the line. The natives are therefore working on Sunday and keeping Monday as the Sabbath.

PARSON to prisoner: "Do you take the sacrament when you are outside?" Prisoner to parson: "Yes, sir, and anything else I can get hold of."

A GOOD story is told about one of the men who were committed to gaol on Monday for taking part in the riotous proceedings at Heyheads. When he got down to the prison at Strangeways he was received in the ordinary way by an officer detailed for that duty, who proceed to put certain questions, with a view to entering the replies in a book. "Your name's Joseph?" queried the warder. "Naw," replied the other, "they'n caw me Joe."

"Well, what are you, Joe?" "Awm a moinder." "A coal miner?" "Naw, awm a moinder, a spinner." "Oh, I see," said the warder. "And now, what religion are you?" "Religion? Aw dunnot know; awm a Tory!" Collapse of the warder.—*Staleybridge Reporter.*

MANCHESTER is doing a new business in prayer carpets, which are sent out to Tunis and sold for a shilling. Christian habits are evidently spreading. When people's clothes cost anything they begin to see how they can bend the knee to Jesus, or whatever other god they worship, without increasing the tailor's bill.

"Give us this day our daily bread;
Forgive our debts," the preacher said,
For who, believing, so doth pray,
His prayer is answered every day.
Salvation's free—the glorious news!—
The sexton wishes me to add
Our door receipts to-day are bad;
Likewise for rental of the pews,
Many are owing six months' dues.
Disburse from your God-granted hoard
Enough to pay your pastor's board.
In sacred history we've read
Elijah was by raven's fed,
Out of a god-sent fish's head
Were paid in full of all demand
St. Peter's taxes up to date.
Now let the congregation stand,
While Deacon Jones, with pious hand,
Shall pass you the collection plate.

ACCORDING to the *Star*, Sir Charles Warren carries his Christian fanaticism into his business. "Christian policemen" are specially pampered, and those who want promotion go down to the Christian Mission room at St. Giles's and tell all about their recovery from sin.

WARREN is going to Manchester to attend a Church Army meeting, where a large number of notorious scamps will testify to Jesus. But if Warren is so fond of sinners, why doesn't he stay in London and cultivate the acquaintance of several murderers whom the public would like apprehended.

PAGANISM is not altogether dead in Cyprus. Mr. W. H. Mallock, who being a Roman Catholic is an unexceptional authority, tells us in his article on "Scenes in Cyprus" in the current number of *Scribner* that "The birth of Venus from the Cyprian Sea is celebrated annually at Larnaka, under a thin disguise, by a marine festival, half *fete* and half regatta, and one favorite name of the Madonna is Aphroditissa." That is Aphrodite or Venus. No doubt the Cyprians think that none less beautiful than their own divine goddess could have ever attracted Jehovah to Nazareth.

THE Rev. Mr. Lowe, Rector of Tydd St. Mary, recently lost his wife. Her corpse was conveyed to the church on Sunday evening, the lid was removed from the coffin, candles were left burning around it, and a kind of mass was said for the soul of the dead. Mrs. Lowe had been totally imbecile for many years, and we should imagine that her husband had caught the infection.

NOTHING, says Ingersoll, flourishes like a good sound healthy religious lie; and the newspaper comments on the Bradlaugh Fund are so many illustrations of this truth. The *Pall Mall Gazette*, with true Christian charity, set the ball rolling, and under many impelling hands it has grown into monstrous proportions. The *Manchester Sunday Chronicle*, for instance, declares that "Mr. Bradlaugh has been left in the lurch by his followers." This is a great improvement on the original falsehood. The *P. M. G.* allowed that Mr. Bradlaugh's followers had well supported him and only railed at the wealthy sceptics; but the *S. C.* scorns to do things by halves, and thinks it just as well to tell a big bouncing lie as a little consumptive one. We congratulate "Nunquam" on his dauntless courage, but we should like to see him using it in the cause of truth.

THE annual report presented to the Trades Union Congress has a few words on religious sweaters. It says: "The religious teachers of the country who might have done, and in some cases have done much to protect the poor, are not at all free from responsibility in this matter, as they are frequently using the lives of men and women to produce cheap articles. We have it on authority that many religious publications that are presumed to have for their object the elevation of the people and the advancement of their cause, are produced in printing offices where fair wages and conditions are ignored for the sake of obtaining extra profit."

MR. BROADHURST added, "the hypocrisy of our so-called Christian nation is hideous and deep-rooted, and we have no faith in its being eradicated in one session." No, Mr. Broadhurst, nor in twenty sessions. Hypocrisy and Christianity will never be divorced "till death do them part."

THE Gospel Purity Society have offered no explanation as to the whereabouts of the daughter of Mrs. Baxter, of Devonshire House, Battersea Square, who states that the girl, who is under sixteen, was enticed away from home, lodged with some Salvation Army sisters at Lombard Buildings, and was taken charge of by this precious purity society. Mr. Dyer, the supposed head of the concern, refused all information to the mother. This may be the method of Gospel Purity, but we shall be much surprised if it commends itself to British parents.

EMMA CHARLISH, of Penge, committed suicide by turning herself upside down in a water butt. She left a letter asking God to forgive her, and begging that her Bible might be given to her sweetheart. Another instance of how Atheism leads to self-destruction.

THE *Christian Commonwealth*, interpreting the Book of Revelation, says that "the Mother of Harlots is Rome, and her daughters constitute apostate Christendom in all its sects and denominations." Such is the opinion which Christians have of each other. Protestants lavish the vilest abuse on the main body of Christians from whom they have seceded, and they find that their filthy abuse is God's own language as revealed to us in his Bible for our edification and for our imitation.

THE *Rock* quite enjoys ridicule of religion when directed against the Roman Catholic form of Christianity. It quotes a "humorous" account of the pilgrimage to Lough Derg and the Holy Well, which after mentioning the religious advertisements announcing that a large staff of confessors has been engaged, goes on thus:—"That is a wise reformation. It must be mortifying to a pilgrim, after his arrival at Lough Derg with a six-hundredweight load of sin on him, to find that there is no confessor disengaged. But all this weary waiting is now at an end. Customers are now sure of prompt attention. . . . Even with 'a large staff of confessors,' however, the process of moral whitewashing must be slow. It is probable that in another decade electricity will be employed in clearing up the human conscience, and the large staff of confessors will be replaced by a small boy at six shillings a week, who will work something like a galvanic battery, and who will renew the inner man and confess all sins, from exclusive dealing to manslaughter."

THIS ridicule, however, applies equally to Protestantism. The doctrine of moral whitewashing, or the forgiveness of sins, is a fundamental Christian doctrine. Church of England ministers every Sunday pronounce a public absolution of the sins of all who unfeignedly believe and repent. That which is humor and wit when assailing Catholicism, however, would be rank blasphemy if used in attacking Protestantism.

THE latest American wrinkle in Christian perfection is the "Handshaking Circle." The members pledge themselves to shake hands with one or more persons at church every Sunday. They are organised by a Mrs. Stewart, who hysterically exclaims, "Some day we will circle the globe, and shake the world with the good we have done." This sounds rather silly, yet there is novelty in the conception. Christianity has often shaken the world with discord and battle, and it is a refreshing change to hear that it is going to shake the world "with good." We await the shaking.

WHAT shifts the Christians are reduced to in defending the indefensible! Two correspondents of the *Christian World* try to get rid of Abraham's sacrifice of Isaac by the theory that the voice which commanded him to slay his son was "subjective." Abraham, in short, was under a delusion; and his mistake got written down as history. Very good, but why not apply this beautiful theory all round? Doing so, you arrive at the sceptic's position, and "the voice of God" is spiritual ventriloquism.

At the Paradise terrestrial telephone, President of Census Bureau—"Hello, there!" St. Peter—"Hello! What's wanted?" P. C. B.—"My averages don't come out even. Send down two little angels, blond-haired and blue-eyed, and be quick about it." St. Peter—"All right." P. C. B.—"And say! When you take off their wings see that you don't forget to clothe them with something besides modesty. Pope Antony's last bull declared that was too thin to wear in this climate."

A STINGY BISHOP.—Dr. Wilkinson, Bishop of Zululand, is an economical prelate, and whenever he travels he makes it a rule to give no gratuities to the porters, availing himself of the letter of the railway bye-laws, which forbid this universal practice. When the porter comes to inform him that his luggage is in the van, he merely replies that he knows it, and the luckless wight has to go empty away. The other day the porters had their revenge. The Bishop arrived at Exeter with a mountain of wraps and bags and hampers. "Here, porter," he cried, in the stentorian tones that may or may not beseech a Bishop, "take these things out and put them in a cab." "Beg pardon, my lord," was the reply, "we are not allowed to come into the carriages to take luggage out." So the prelate learnt to his cost that ecclesiastics are not alone in their acquaintance with railway bye-laws, and his countenance was far from episcopal as he pulled his heavy luggage himself out of the car.—*Star.*

MR. FOOTE'S LECTURES.

Sunday, Sept. 9, Victoria Park (open-air) at 3.15, "Salvation"; Hall of Science, 142 Old Street, E.C., at 7.30, "Bible Morality: An Answer to the Royal Commission on Education."

Sept. 16, Hall of Science, London; 23, Manchester; 30, Camberwell.

Oct. 7 and 14, Milton Hall; 21, Newcastle; 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.

RECEIVED WITH THANKS.—E. A. Vardy.

D. PROVAN.—E. Clodd's *Story of Creation* may suit. Dr. E. B. Tylor's *Manual of Anthropology* is the best. Thanks for cuttings.

D. MAMBY.—Many thanks for humorous cuttings.

A. BEDFORD.—The lady controversialist was ingenious, but her answer was all "fudge." Heaps of people who "love their God," love their neighbors not one moment longer than they agree with them. When you differ from some of these "loving" ones, you find their "charity" like that of a tiger, who takes you in to prevent your going further and faring worse.

S. SODDY.—Your 1s. received for the School Board Election Fund. Mr. Foote has plenty of irons in the fire at present—almost too many—and he does not see his way to increase their number; but, as a last resource, if candidates should fail, he will see whether it is possible for him to make the attempt to displace a parson from the London School Board.

E. T. GARNER.—Thanks for the reference. Montaigne is an old favorite of ours. Honest Montaigne! He was the first man in Europe who doubted the propriety of burning people alive for a difference of opinion.

W. T. LEEKEY.—The phrase was very inelegant, not to say silly; but it was worthy of the lecturer.

H. GOOD.—"Blessed be ye poor" is in Luke vi., 20.

A. LOVETT.—We have read your letter with much interest. You seem to have had a bad time while you were sloughing your creed, but "all's well that ends well."

G. WASHINGTON (Leicester).—Glad to hear the Vine-street Chapel is still a Radical Club. Would that all the gospel shops were turned to better uses.

G. P. P.—Cutting received with thanks.

E. SIMS.—Received with thanks.

J. BROWN writes:—"I have just read your slashing article, and have forwarded it to the editor of the Newcastle *Daily Leader*, who says that 'sceptics are not distinguished for their open-handedness to their leaders.'"

J. ASHTON.—Cuttings are always welcome.

J. RICHARDSON.—Pleased to hear Mrs. Besant had a fine audience at Manchester on Sunday evening.

J. WILLIAMSON.—Thanks for your encouraging letter. We have never flinched in the Freethought cause yet, and we hope we never shall.

A. CHARTER.—You need be under no apprehension of the *Freethinker* going down. You say it is the best pennyworth you know, and thousands seem to be of the same opinion. The object of our plebiscite is simply to see whether the complaints that have reached us are well founded. You will find the passage you seek in Matthew xxi., 31.

J. THIRLAWAY.—Your verses are readable and sometimes pungent, but the little brochure bears neither price nor publisher's name, so we cannot review it.

R. PHILLIPS.—Delighted to hear from you as a Cornish convert. The western Duchy is a hot-bed of superstition. Wesley found it a good recruiting ground, and its character has undergone very little change since he preached the people into fits. We never saw anything more infantile than the tract sent you by "a friend interested in your soul's welfare."

LXION.—Your suggestions shall be considered. But frankly we do not think our paragraphs should be set in smaller type.

ESCAPED FROM HELL.—Your letter is no "trouble." Nothing gives us greater pleasure than to hear from converts. Their history is not only interesting, but useful, for it enables us to shape our policy so as to turn other superstitionists from the error of their ways.

W. W. HUTCHESON writes that when he was a Christian he dreaded going to sleep lest he should wake in hell, but since becoming a Freethinker he has several times been near death without the slightest fear. His wife is a confirmed Freethinker, his boy has never been to church, and his home is most happy. What an illogical family, to be sure! According to the Christian theory they ought to be perfectly miserable; and were it not for the progress of the age, many Christians would try to make them so.

OUR ILLUSTRATIONS.

We have received a large number of letters on this subject, which will be duly classified by next week. Meanwhile we are still open to receive further communications. The following are the questions we wish answered:—

- (1) Do you find the illustrations an impediment to the circulation of the *Freethinker* among your friends and acquaintances?
- (2) Do you find them useful in other directions?
- (3) Do you think their discontinuance would, on the whole, be advantageous or disadvantageous to the paper and the cause?

May we ask that further correspondents will answer these questions as closely as possible. Questions I. and II. relate to matters of fact, and are of the highest importance. Only question III. is a matter of opinion.

SUGAR PLUMS.

MR. FOOTE had a good reception at Liverpool on Sunday. There was a goodly number of ladies at the evening lecture, and several new members were enrolled. We understand that the Branch is preparing for a vigorous winter campaign, and we hope it will be well supported by all the Freethinkers in Liverpool.

THE *Household of Faith* is the title of a new essay by Colonel Ingersoll which is just issued in pamphlet form from our office. It is a grave and strong piece of writing, and should be widely circulated. It is reprinted from the *North American Review*, where Ingersoll still holds the field, Gladstone having failed to come up to the scratch a second time; which is a sad confession of failure, for he began the attack, and after one round he found discretion the better part of valor.

MR. R. O. SMITH, honorary treasurer of the London Secular Federation, asks us to acknowledge the following subscriptions received by him for the School Board Election Fund:—Collected at Hall of Science, August 29, £3 9s. 10d.; Ball's Pond Branch, collection at Kingsland Green, 7s., collection at Newington Green, 6s. 6d.

THE mass meeting of London Secularists at the Hall of Science on Wednesday, August 9, was a great success. Mr. Foote presided, and stated the objects in view and the plan of campaign. Mrs. Besant and Mr. Bradlaugh roused the enthusiasm of the audience. Mr. Hubert Bland and Mr. J. H. Ellis, two prospective candidates, made practical speeches, and the ball was kept well rolling by Mrs. Bonner, Mrs. Sowden, and Mr. A. B. Moss. At the finish was a very practical piece of business—a good collection.

THE following resolutions were adopted:—(1) That this mass meeting of London Secularists resolve to fight for the 'secular' ticket at the approaching School Board elections. (2) That while willing, and indeed anxious, to work in our various divisions with Radical Associations that are prepared to stand by the old Radical programme of 'free and secular,' we shall feel at liberty, wherever the 'secular' part of the programme is sacrificed or neglected, to run our own candidates and give them our fullest support. (3) That our best thanks are due to the London Secular Federation for initiating this movement, and that all future arrangements be left to that body."

THIS meeting is only the beginning of the campaign. The London Secular Federation intends to lead and organise a strenuous battle for the "secular" ticket. Mr. Bradlaugh promises his heartiest support, and we can also count on Mrs. Besant doing what is possible. But little can be done without funds, and the London Freethinkers should subscribe promptly and liberally.

THE *Radical Leader* is steadily extending its circulation, and at the present rate of improvement it will be fairly established in few months. But there are many obstacles to be conquered or surmounted, and one of them is the indisposition of "the trade" to do justice to new ventures. One or two wholesale agents are still oblivious to the paper's existence, though they have received many orders for it. We beg our friends to insist on its being supplied by their newsagents. By so doing they will soon break down this foolish boycott.

WE are glad to see that Mr. W. A. Newcomb is a candidate for the Liverpool School Board. His chances are good, and a highly favorable article appears in one of the local journals. Mr. Newcomb should have the fullest support of all Freethinkers in the city.

NEARLY £700 has been subscribed to the Bradlaugh Fund, and the money is still rolling in. The hon. treasurer, Mr. G. Anderson, 35A, Great George Street, Westminster, will be happy to receive further subscriptions.

MR. HUGHES reports that the Secular meeting on Peckham Rye last Sunday morning was quite successful. There was a good muster of friends and the rowdies sang small, as we expected. Their ringleader slunk off with a crestfallen look.

ANYONE who wishes to promote the circulation of the *Freethinker* can be supplied, post free, with permanent posters or handbills. We shall be glad to send these to readers who can use them.

HENRIK IBSEN is the greatest of Norwegian writers. He is also a Freethinker, with an intense dislike of Christianity—the system of absurd dogmas and artificial, hot-house morality. English Freethinkers will therefore welcome the new volume of the *Camelot* series (1s.), which contains three of Ibsen's social dramas—*Pillars of Society*, *Ghosts*, and *An Enemy of Society*.

ONE of Ibsen's classical plays is entitled *Emperor and Galilean*, and deals with the career of the Emperor Julian, whom Christians are in the habit of calling the Apostate. Julian, in one passage of the play, utters the following words:—"You can never understand it, you who have never been in the power of this God-Man. It is more than a doctrine which he has spread over the world; it is a charm which has fettered the senses. Whoever falls once into his hands never becomes quite free again. We are like vines planted in a foreign, unsuitable soil; plant us elsewhere and we shall develop; we degenerate in this new earth."

IBSEN sees through the charlatanism of mere political changes without mental progress. Of the politicians he says, "These people desire only partial revolutions, revolutions in externals, in politics. But these are mere trifles. There is only one thing that avails—to revolutionise people's minds." This is very similar to Walt Whitman's sentence—"So long as the spirit is not changed, any change of appearance is of no avail."

OUR esteemed foreign correspondent, M. Clemetshaw, informs us that Dr. Gaborro, the editor of the Barcelona Freethought paper, *La Tronada*, and the director of the Anti-clerical Library, has got into trouble with the Spanish ecclesiastics and has been condemned to leave the country. He has passed over the frontier, but his wife and family will continue the work in Barcelona.

CLAREMONT HALL, which has been lost to our party for two seasons, will, we understand, be reopened by the North London Branch of the N.S.S. for the delivery of Freethought lectures in the ensuing winter. All parties in the district who are interested in the project are requested to meet this Sunday (September 9) at Mr. Wheeler's, 28 Argyle Square, King's Cross, at 1.15 p.m.

THE oldest image in Egypt, and probably in the world, is generally supposed to be the "wooden man" found at Memphis. The figure is full of life, the pose expresses vigour, action, pride; and the head, which is round in form, denotes intellect. It is said to be 6,000 years old. An American author, Mr. Charles Dudley Warner, visited some years ago the Museum of Antiquities at Boulak, where this remarkable statue is preserved, and overheard a clergyman of the Church of England say to his comrade as they were looking at the figure, "It's all nonsense; six thousand years! It couldn't be. That's before the creation of man." "Well," said the other irreverently, "perhaps this was the model."

W. PERKINS, who is acquainted with Edison the great inventor, declares in the *Ironclad Age* for Aug. 25, that "Mr. Edison is a plain, hard-thinking, hard-working, unassuming materialist. With Ingersoll and most of us he agrees—'one world at a time.' Edison, as does every sensible person, works for the life that now is, assured that the one which is not—if even possible—demands no attention till it comes."

In *The Open Court* of Chicago, Moncure D. Conway is giving an account of the progress of religious freedom in America. He tells an anecdote of his ancestor, Parson Moncure of Virginia. One day while he was enjoying his rubber at whist, a vestry deputation came to request that he would pray for rain on Sunday. "I will pray," said the parson, "but—I lead trumps—but it won't rain till the moon changes." This clergyman was George Washington's pastor, in his veracious cherry-tree days.

ACCORDING to the *Athenæum*, Canon Cheyne "brings out clearly the fact that our Hebrew text is, in a great number of Psalms, thoroughly corrupt; a fact which seems inexplicable if they were used daily in the Temple service." The word "corrupt" applies to the text; in other parts of the Bible it would apply to the meaning. Anyhow, the more the critics discuss the Bible, the more of a hodge-podge they find it.

A reverend canon of the Anglican church relates that on one occasion it fell to his lot to marry his footman to his cook. The footman would persist throughout the service in putting his finger to his forehead every time his master addressed him, in accordance with custom. The reverend gentleman remonstrated in an undertone: "Don't touch your forehead, John, but say the words after me." Then aloud, "Wilt thou take this woman, etc." John, bearing in mind the vicar's hint, replied: "After you, sir," and the assembled friends burst into laughter.

AVOIDING THE FIGHT.

THE *Christian Commonwealth* holds with the Rev. Mark Guy Pearse that the sort of preaching which takes special notice of the various kinds of "infidelity" is rather a help to infidelity than otherwise. It has "long been convinced that infidelity thrives on the advertisement which it receives from well-meaning preachers of the Gospel." The conclusion is that "Preachers should not trouble themselves about what infidels have said, or may say." If ministers "confine themselves to the Gospel of Jesus Christ, they will find the result of their work much more satisfactory."

This is thoroughly sound advice from a Christian point of view. The more a congregation is familiarised with the fact that there is another side to the question the more their faith is disturbed, and their thoughts set free. The first weakness of Christianity is its deficiency on the intellectual side. Once introduce reasoning into the matter, once awake people from their theological slumbers with the suspicion that there are arguments against the Christian creed, and that obvious weakness begins to tell. When the intellect is partially set free, a still more fatal weakness begins to be perceptible on the moral side, and the heart and conscience—the sympathies and the sense of right and wrong—begin to revolt against the awful doctrine of eternal punishment and the selfishness and injustice of the whole Christian theory. Hence, as the reverend editor of the *Christian Commonwealth* says:

"Preaching against infidelity is often practically preaching infidelity itself by advertising it to the world and giving it a prominence which only helps to increase its influence."

The only method of delaying the ultimate exposure of a delusion like Christianity is to prevent inquiry as far as possible. To suggest inquiry is suicidal. But the confession of this weakness and danger is a poor compliment to "the truth as it is in Christ Jesus." This religious kind of truth differs widely from truth in general in suffering from investigation. It cannot endure the test of inquiry, even when that inquiry is altogether one-sided and is conducted from the "coward's castle." Faith and emotion are the supports of the pulpit, and an intellectual combat, even with the enemy absent, is confessedly a defeat in its effects on the congregation. Tyrants and priests must never teach people to think, or their reign is over. The attempt to prove themselves in the right by an appeal to reason is their own death warrant.

The *Christian Commonwealth*, however, is anxious that argumentative Infidelity should be defeated, although it should studiously be ignored in the pulpit and be practically excluded from the religious press. The contest, it holds, should be relegated to the newspapers. "The real place to discuss the question of Infidelity is in the secular Press," and the reverend editor most respectfully suggests that his secular contemporaries should "open their columns for all the *pros.* and *cons.* of Infidelity." We Freethinkers heartily wish that the Christian readers of the *Times*, *Telegraph*, *Daily News* and *Standard*, would induce those papers to admit a controversy on the merits and truth of Christianity. But Christians would not be satisfied. The *Christian Commonwealth* is very sorry even that Gladstone replied to Colonel Ingersoll in the *North American Review*. It regrets that such a man as Gladstone should "lend his name to advertise such a man as Robert J. Ingersoll." The real reason for this regret is that so great a man as Gladstone should receive so thorough a beating. There would have been no Christian regret if victory had crowned their own champion.

Christians shirk the fight, and even the suggestion of inquiry, in their own domains. They would practically exclude the subject—so far as argument is concerned—from Christian pulpits, and platforms, and journals. The *Christian Commonwealth* says:

"All classes of people read the secular Press, but we are sorry to have to confess it, but it is nevertheless true, that only a small proportion of the great body of the people read the religious Press, and generally these are the persons who are already committed to Christianity in some of its forms."

The *Christian Commonwealth* is therefore anxious not to disturb the faith of these Christians. It wishes the controversy to go on where Infidel readers may be converted to Christianity, rather than before Christians, who are occasionally converted by the Atheistic arguments, and are lost to the Church. The war is to be waged where Christianity can gain converts, rather than where it can only lose them. If so, let the Christian clergy discuss the matter

before Freethinkers. Freethought platforms and the columns of the Freethought press are freely open to such debates. Unfortunately, however, the requisite immunity from reply is not granted, so that Christian ministers seldom feel anxious to accept the unprofitable task of converting Freethinkers by logical or illogical arguments which would be carefully read and answered. We place our audiences and our readers at their command. They dare not allow us a similar opportunity, and they object even to the introduction of the subject by their own friends. The fight between Christianity and Freethought is to be avoided in journals devoted to either cause, and is to be reserved for the papers which will not admit the discussion, and which care for none of these things. Such precautions delay the progress of Freethought, but they also prove its power, and are an assurance of its ultimate triumph.

W. P. BALL.

OUR HEAVENLY FATHER.

We are told, in the Bible, that God considers us to be his children, and that he is our father. Yet if the Scriptures are carefully searched—not with the eye of faith, but with sound reason—we must come to the conclusion, that he, as our father, has been very tyrannical in his conduct towards us, and that we, as his children, have been obedient in following his behests; in fact, the term "blindfolded slaves" would have been more applicable to us.

When an earthly father really and truly loves his children, he will be kind, just, and honest to them; he will uphold his stumbling and erring son, and lift up his fallen daughter, yea, unto seventy times seven. But not so our heavenly parent. If we keep all his law, yet offend in one point, we shall be considered as guilty of breaking the whole of it (James ii., 10). That is, if we should inadvertently or through temptation, offend in one part or point of the Mosaic law, and should suddenly meet our death, we would instantly be hurled into hell, without so much as a chance of being forgiven, or even of asking forgiveness. If we have unwittingly committed blasphemy against the Holy Ghost (whatever that might be), we shall one day, be in a pretty pickle, for we shall frizzle and roast on gridirons, for ever and ever, without being thoroughly done; and without even an opportunity of finding out the meaning of "blasphemy against the Holy Ghost." If our heavenly father really wishes that we should call ourselves his children and love and honor him, it would only be right that he should explain to us why we should be as guilty for breaking one point of the law, as he who breaks the whole of it? Would we, as parents, administer the same amount of condign punishment to a youthful delinquent who smashed one of the panes of our conservatory, as to a boy who had broken fifty? No; certainly not! Justice would not countenance such proceedings.

Then again, the blasphemy against the Holy Ghost will not be forgiven in this world, neither in the world to come! And yet, who, amongst our hundreds of thousands of sky-pilots, can explain to us the meaning of this awful offence? None. Not even our heavenly father can do it, or else he would have enlightened us on this subject through the medium of the Bible; so it is quite a waste of time to make inquiries of him. We must be content to wait till the last trump shall call us to the Judgment-bar of God; then perhaps we might get enlightened as to the meaning of this awful crime. In the meantime we must all remain on hot bricks of uncertainty.

Our heavenly father has always been a tyrant to his children, since the time he first manufactured man. Adam and Eve were cast upon the hard and cold world for merely eating an apple. God never interfered when two of his sons were fighting a life-and-death battle; he looked on complacently until poor Abel was killed. In one of his tantrums, he drowned a whole world, with the exception of Noah and his family. Then, for a pastime, he rained fire and brimstone on his children in Sodom and Gomorrah. He hardened the hearts of his children, so that thousands might be annihilated. Another poor son of his was killed because he gathered a few sticks on a Sabbath—probably to light a fire with. He drowned thousands of Pharaoh's troops in the Red Sea. He allowed his children to murder one another by the thousand. At last, he sent a third part of himself down on earth to save us from our sins—he could not save us himself—and he means to damn us, if we do not believe on this third part. That was hundreds of years ago. It is no better to-day. He expects us to love him as our father, yet he never troubles about us. He turns a deaf ear, as he hears the plaintive cry for bread of some poor starving wretch. He sees how his children mangle and mutilate one another on the battle-field. He hears (yet helps not) as the poor sailor implores him to save him from a watery grave. He watches wealth crush poverty, and yet we are told he is our heavenly father! Pshaw! We want no such parent. We will sever all connection. We will no longer be blindfolded slaves, but men.

G. E. C. NÆWIGER.

Sunday School Teacher: "Can you tell me why the lions did not eat up Daniel?" Tommy: "I s'pose they had just been fed."

REFORM OF THE MARRIAGE LAWS.

THIS subject is being discussed in the *Daily News*. Many Nonconformists wish to share in the privileges enjoyed by the Church of England. They ask that every Nonconformist minister may also be allowed to marry people without the intervention of the State in the shape of an official registrar.

Mr. Housden shows one highly unsatisfactory result of the present method. He knows instances in church registers where both signatures have been erased by a knife, and then written over; where an entry has been made, signed by the clergyman, then erased, while the real entry is not signed by him at all; where a name entered as "Smith" is signed "Jones;" where one entered as "Powell" is signed "Osman;" where a person who could not write is entered as "Mary Han Smith;" where the bride's name, as entered by the clergyman, that of her father, and her own signed by herself, are all spelt differently; where the father's surname is omitted; and where—worst of all—the bridegroom has signed his own name twice, and the bride has not signed at all!

The fact is, that the church registers are not kept with the accuracy which is exacted of official registrars. The late Registrar-General, in one of his reports, complained of the carelessness of many clergymen in sending up the records of marriages celebrated by them. As one correspondent sensibly observes: "There is no reason for supposing that Dissenting ministers would do better than ministers of the Established Church in this respect. They might even do worse, and if the whole business of marriage registration is left in the hands of ministers, I fear very much that thirty or forty years hence people will often have serious difficulty in obtaining legal proof of their parents' marriage."

Surely this thoroughly practical argument ought to lead to the only sound conclusion, the secularization of marriage. The State, by responsible and suitable registrars, should carry out the legal portion of the business, leaving people free to add any observances they think fit. The State—not the Church—has to enforce the contract, and to deal with it in all its practical and social aspects. The State, therefore—and not the irresponsible Church—should see that the marriage contract is properly made and registered by its appointed deputies. As the last-quoted correspondent says: "The true solution of the present unsatisfactory system of registering marriages will be found in the entire separation of the civil registration and the religious ceremony. This is the practice of many Continental nations, and was recently adopted in the case of the Swedish Prince, who was married at Bournemouth by the registrar, and afterwards went through a religious celebration of the marriage in a district church, lent for the occasion by the incumbent, at the request of the Bishop of Winchester, and with the sanction of the Archbishop of Canterbury. All the requirements of the State in the matter of marriages can best be satisfied by one of its own officers, and no marriage should be allowed except in strict accordance with law, which should be the same in the case of Churchman and Dissenter, believer and agnostic; but everybody should have perfect freedom as regards the religious ceremony."

PROFANE JOKES.

Rabelais, just before his death, ordered a domino to be put on him: "Then," said he, "I shall be safe; for the scripture affirms, *Beati qui in domino moriuntur*."

A Sheffield lady asked one of the children in her Sunday school class, "What was the sin of the Pharisees?" "Eating camels, ma'am," was the reply. The little girl had read that the Pharisees "strained at gnats and swallowed camels."

A boy who had been in the habit of repeating a formulated prayer every evening surprised his parents the other evening by saying: "Oh, God I wish you would make the trees walk." When remonstrated with for his singular request, he replied, "You say God can do anything, and I want to see the trees walk, and I shan't pray for anything else until they do."

"You attend Sunday school, do you?" inquired the Rev. Mr. Smith of Nellie. "Then you must know a great deal about the Bible. Now tell me something nice that is in the Bible here, can you?" "Yeth, sir; Sis hath some dried leaves in it, a pieth of Aunt Jane's wedding dress, a pieth of my droth when I was a baby, thome hair, and Sis's follow's picture."

THE DUTY OF THANKFULNESS.—Nurses in hospitals are rather apt to lay too much stress on the advantages received by the patients and their duty of thankfulness, but still it is the poor soldier who suffers most from always having his causes to be grateful hung in his teeth. Witness the following true story:—Chaplain: So poor Hopkins is dead. I should have liked to speak to him once again, and sooth his last moments. Why didn't you call me?—Hospital Orderly: I didn't think you ought to be disturbed for 'Opkins, sir, so I just soothed 'im as best I could myself.—Chaplain: Why, what did you say to him?—Orderly: "'Opkins" sez I, "you're mortal bad." "I am," sez 'e. "'Opkins," sez I, "I don't think you'll get better." "No," sez 'e. "'Opkins," sez I, "you're going fast." "Yes," sez 'e. "'Opkins," sez I, "I don't think you can 'ope to go to 'eavn." "I don't think I can," sez 'e. "Well then," 'Opkins, sez I "you'll go to 'ell." "I suppose so," sez 'e. "'Opkins," sez I, "you ought to be wery grateful as there's a place provided for you, and that you've got somewhere to go." And I think 'e heard sir, and then 'e died.—*The Hospital*.

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