

# THE FREETHINKER

EDITED BY G. W. FOOTE.  
Sub-Editor—J. M. WHEELER.

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COMIC BIBLE SKETCH.—No. 261.



THE SCAPEGOAT.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited.—LEVITICUS XVI., 21, 22.

## SMIRCHING A HERO.—II.

"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.

Now let us disprove the Scotch libeller's statements as to "the extreme obscurity in which Giordano Bruno lived and died." Bruno was so "obscure" that he fled from Naples, and doffed his priest's raiment, at the age of twenty-eight or twenty-nine, because his superiors were proceeding against him for heresy, through an act of accusation which comprised no less than one hundred and thirty counts. He was so "obscure" that the rest of his life was a prolonged flight from persecution. He was so "obscure" that the Calvinists hunted him out of Geneva, whence he narrowly escaped with his life; the documents relating to the proceedings against him being still preserved in the Genevan archives. He was so "obscure" that he took a professorship at Toulouse, and publicly lectured there to large audiences for more than a year. He was so "obscure" that King Henry III. made him professor extraordinary at Paris, and excused him from attending Mass. He was so "obscure" that the learned doctors of the Sorbonne waxed wrath with him, and made it obvious that his continued stay in Paris would be dangerous to his health. He was so "obscure" that he lived for nearly

three years as a guest of the French ambassador in London. He was so "obscure" that he was known at the court of Elizabeth. He was so "obscure" that he was a friend of Sir Philip Sidney, and an intimate associate of Dyer, Fulk Greville, and the chief wits of the age. He was so "obscure" that he was allowed, as a distinguished foreigner, to lecture at Oxford, and to hold a public disputation on the Aristotelian philosophy before the Chancellor and the university. He was so "obscure" that on his return to Paris he held another public disputation under the auspices of the King. He was so "obscure" that his orations were listened to by the senate of the university of Wittenberg. He was so "obscure" that he was publicly ex-communicated by the zealot Boëthius. He was so "obscure" that the Venetian Inquisition broke through its stern rule, and handed him over as a special favor to the Inquisition of Rome. He was so "obscure" that he was at last "butchered to make a Roman holiday," the cardinals having presided at his trial, and his sentence being several pages in length. Such was "the obscurity in which Giordano Bruno lived and died."

The Scotch libeller hints that Bruno was not burnt after all. He forgets, or he is ignorant of the fact, that all doubt on that point is removed by the three papers discovered in the Vatican Library. He merely repeats the insinuation of M. Desduits, which has lost its extremely



small measure of plausibility since the discovery of those documents. The martyrdom of Bruno is much better attested than the Crucifixion. There always was contemporary evidence as well as unbroken tradition, and now we have proofs as complete as can be adduced for any event in history.

From the documentary evidence it is clear that Bruno fought hard for his life, and he would have been a fool or a suicide to have acted otherwise. He bent all his dialectical skill, and all his subtle intellect, to the task of proving that religion and philosophy were distinct, and that so long as a scholar conformed in practice he should be allowed the fullest liberty of speculation. The Inquisition, however, pretends that he abjured all his errors, and the Scotch libeller is pleased to say he recanted. But, in that case, why was Bruno burnt alive at the stake? According to the laws of the Inquisition, all who reconciled themselves to the Church after sentence were strangled before they were burnt. And why was Bruno allowed a week's grace before his execution, except to give him the opportunity of recanting? Despite all this Jesuitical special pleading, the fact remains that Bruno was sentenced and burnt as an incorrigible heretic; and the fact also remains that when the crucifix was held up for him to kiss as he stood amidst the flames, he rejected it, as Scioppus wrote, "with a terrible menacing countenance." Not only did he hurl scorn at his judges, telling them that they passed his sentence with more fear than he heard it; but his last words were that "he died a martyr and willingly"—*dicova che moriva martire et volentieri*.

Bruno is further charged by the Scotch libeller with servility, an accusation about as plausible as that Jesus Christ was a highwayman. A passage is cited from Bruno's high-flown panegyric on Henry III. as "a specimen of the language he was prepared to employ towards the great when there was anything to be got from them." Either this writer is ineffably ignorant, or his impudence is astounding. In the first place, that was an age of high-flown dedications. Look at Bacon's fulsome dedication of his *Advancement of Learning* to James I. Nay, look at the dedication of our English Bible to the same monarch, who is put very little below God Almighty, and compared to the sun for strength and glory. In the next place, Bruno's praise of Henry III. was far from mercenary. He never at any time had more than bread to eat. He was grateful to the King for protection, and his gratitude never abated. When Henry was in ill repute, Bruno still praised him, and these panegyrics were put into one of the counts against "the heretic" when he was arraigned at Venice.

The last libel is extorted from Bruno's comedy, *Il Candelaio*. The Scotch puritan actually scents something obscene in the very title; to which we can only reply by parodying Carlyle—"The nose smells what it brings." As for the comedy itself, it must be judged by the standard of its age. Books were then all written for men, and reticence was unknown. Yet, free as *Il Candelaio* is sometimes in its portrayal of contemporary manners, it does not approach scores of works which are found "in every gentleman's library." It certainly is not freer than Shakespeare; it is less free than the Song of Solomon; it is infinitely less free than Ezekiel. Nor was the comedy the work of Bruno's maturity; it was written in his youth, while he was a priest, before he fell under grave suspicion of heresy, and we may be sure it was relished by his brother priests in the Dominican monastery. To draw from this youthful *jeu d'esprit*, a theory of Bruno's attitude towards women is a grotesque absurdity. We have his fine sonnets written in England, especially the one "Inscribed to the most Virtuous and Delightful Ladies," in which he celebrates the beauty, sweetness, and chastity of our English "spouses and daughters of angelic birth." Still more striking is the eulogy in his "Canticle of the Shining Ones." Bruno, like every poet, was susceptible to love; but he was doomed to wander, and the affection of wife and babes was not for him. So he made Philosophy his mistress, and his devotion led him to the stake. Surely there was a prescience of his fate in the fine apostrophe of his *Heroic Rapture*—"O worthy love of the beautiful! O desire for the divine! lend me thy wings; bring me to the dayspring, to the clearness of the young morning; and the outrage of the rabble, the storms of Time, the slings and arrows of Fortune, shall fall upon this tender body and shall weld it to steel."

G. W. FOOTE.

## THE EPISTLE TO THE HEBREWS.

IT is curious enough that only one book of God's second revelation is addressed directly to the Jews, and that this epistle is written in Greek. It is true that Michaelis, following Clement's suggestion, thought the original of the Epistle to the Hebrews was written in Hebrew; but few scholars have been found to support his opinion, which Dr. Robertson Smith, in his *Encyclopædia Britannica*, calls "a monstrous hypothesis." The writer did not even know Hebrew. He always cites the Greek version of the Old Testament even where it makes mistakes. But just as little can the Greek be—as, according to our Authorised Version, it pretends to be—from Paul's pen. The epistle is totally un-Pauline. Both in the use of words and in the structure of sentences it shows more culture than is displayed by the Tarsus tentmaker. The type of thought is unique. The theological ideas are cast in a different mould, and the leading thought—that of the high priesthood of Jesus—finds its nearest analogy, not in the Pauline epistles, but in John xvii., 19. Paul, who lays such stress on his assertion that his gospel was not derived from man, but by direct revelation from heaven (Gal. i.), could not, without flagrant contradiction, have written Hebrews ii., 3, 4, where the writer includes himself among those who received the gospel at second-hand from those who had heard, and on the evidence of signs and wonders. It is evident also from xiii., 19, that the writer's home was with the people he addressed, which could not be said of Paul. From the earliest times the authorship has been disputed. The first collection of New Testament books ever made was that formed by Marcion, the Gnostic disciple of Paul, about 145. He omitted this epistle, as well as the epistle to Titus and the two to Timothy. Caius also omitted it, and it is not found in the Muratorian Canon, which indeed speaks of "the epistle to the Alexandrians [*i.e.*, the Alexandrian Christians] forged in the name of Paul," which Volkmar, Credner, and others think refers to the Epistle to the Hebrews. Irenæus, of Lyons, according to Gobar, said it was not Paul's, and his disciple, Hippolytus, says the same. Tertullian, of Carthage, ascribed it to Barnabas, while Origen said God only knew who wrote it. With the dawn of modern criticism conjectures began again. Erasmus thought Clement of Rome was the author; Luther put it to Apollos; Calvin conjectured Luke or Clement. It is certain no Palestinian Jew could be so ignorant as to say, as the author of this epistle does, that the high priest went *daily* to the Temple to offer sacrifice (vii., 27), or that he stood *daily* ministering (x., 11). Nor is it likely he would assert that the ark contained "the golden pot that had manna, and Aaron's rod that budded" (ix., 4), when, according to 1 Kings viii., 9, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb."

Whoever may be the author of this epistle—and we believe that when Origen said God only knows who wrote it, he uttered the last word upon the matter—it is filled with as stupid a collection of nonsense as anyone can find packed into short compass. It sets out by saying that God who in sundry time had spoken by the prophets in the last days (some eighteen hundred years ago) spoke by his Son, by whom he made the world, and who being the express image of his person sits on his right hand. We learn that when the psalmist said, "Who maketh winds his messengers," he meant, "Who maketh his angels spirits and his ministers a flame of fire." When he said "Sacrifice and offering thou didst not desire; mine ears hast thou opened," he meant, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." We learn that the aforesaid Son, *i.e.*, the carpenter's wife's son, was also addressed as God by David. But the revelations of the first chapter are as nothing to those which succeeded. We learn that the polygamous old patriarchs were led on by desire for "the heavenly Jerusalem"; that Melchisedek, the King of Salem, was without father or mother, beginning of days or end of life—indeed, probably, an earlier avatar of Jehovah; that Levi paid tithes to Melchisedek several hundred years before he was born, because he was in the loins of his ancestor Abraham when Melchisedek met him and they took refreshments together. It makes out that the rest promised to the Jews did not refer to the rest God took after his six days' labor, or to the possession of Canaan, but to a spiritual rest in heaven; and that the veil separating the two apartments of the Temple typified the



flesh of Christ. Above all, it teaches the stupid and pernicious doctrine that "without shedding of blood there is no remission of sins"—a doctrine that has left its trail of savagery through the whole course of Christian history.

The Epistle to the Hebrews is, however, a valuable document to the student of early Christianity. It helps to make it clear how Christianity developed from Judaism, and how, when the city of Jerusalem was destroyed, and sacrifices and the priesthood overthrown, a section began to look for a heavenly city and a new sacrifice and high priest in an ideal Christ. It confirms the view that the rise of Christianity resulted from the fall of Jerusalem.

J. M. WHEELER.

### A P L E A.

BY A LOVER OF GOOD THINGS.

"FOR ever with the Lord!"  
Oh Christ! what *will* it be  
To hear atrocious anthems roared  
Throughout eternity?  
There in a nightgown pent,  
With naked feet to stand,  
And be with chills and chaps content—  
A holy, harping band!

Jehovah's house on high,  
Before my eyes appear.  
Ahem! you seem both *high* and *dry*—  
There's not a public near.  
I fancy I shall faint  
If e'er I rise above;  
I'm not a weak, teetotal saint,  
And rum-and-milk I love.

"FOR ever with the Lord!"  
Old boy, if 'tis thy will,  
May all thy larders be well stored  
That each may eat his fill;  
May all thy tables groan  
'Neath joints of meat and ale;  
May all be sweet about the bone—  
May naught be dry or stale!

The realms above are cold  
(Experience dictates):  
Oh! change thy cheerless streets of gold  
For genial stoves and grates.  
Grant this, my humble plea,  
And spread the news abroad;  
Then everyone perchance shall be  
"For ever with the Lord!"

EX-RITUALIST.

## ACID DROPS.

WHEN you have made a mistake there's nothing like standing on your dignity and refusing to discuss the matter. It gives you two advantages. First, it enables you to avoid a flagrant exposure; secondly, it enables you to pose as the injured party. For these reasons, we presume, "Nunquam" of the *Manchester Sunday Chronicle*, instead of apologising for his hasty charge of "stinginess" against Freethinkers, turns upon those who set him right with a tiresome sermon on taste. He doesn't seem to see that Truth is higher than Taste and he appears to think that "I'm a gentleman, sir," is a sufficient answer to every charge.

EVIDENTLY some one sent "Nunquam" a copy of the *Freethinker* for Sept. 2, containing our reply to the *Pall Mall Gazette* calumnies. But what does he do? Does he correct his own misrepresentations in the light of that article? Oh no. He stands upon his dignity, and instead of noticing the article he calls the *Freethinker* "a scurrilous and despicable rag."

Now we don't propose to bandy names with "Nunquam." We simply remark that his attitude is comical. For a writer in the *Sunday Chronicle* to talk of "taste," and read lessons to other people in literary aesthetics, is more than comical—it is positively grotesque. The scribes of the *Chronicle* dip their pens in very curious ink. They introduce all the slang of the racecourse, the prize-ring, the theatre, the music-hall, and the back alley; in fact, it is impossible to follow them, unless you are familiar with the argot of such circles, without the aid of a slang dictionary. They may be very accomplished, though they do murder the English language; they may be most excellent fellows, especially in their own esteem; but the less they say about "taste," the better for all persons, including themselves.

THE editor of the *Freethinker* is visiting Manchester on September 23, and he will then reply at length to the ineffable nonsense of "Nunquam" about his "feelings." We invite the Manchester Freethinkers to make this particular lecture well

known, and if "Nunquam" or his friends will (to use their own style) "show up" they shall be allowed a fair opportunity to "go for" the lecturer.

THE *Protestant Standard* echoes the silly cry about the "heartlessness of Secularists," and professes great sympathy with Mr. Bradlaugh in order to indulge in a slap at his followers. Mr. Bradlaugh's letter to the *Pall Mall Gazette* is quietly ignored by such unscrupulous "perverters of the truth." They go on circulating the falsehood, despite his contradiction; and we dare say the libel will pass into popular tradition as a gospel verity.

BUT, after all, the *Protestant Standard* is too simple to lie dexterously. In the very same article it states that Mr. H. L. Hastings, the Yankee evangelist, has lost £400 by his anti-infidel crusade in England. The Churches applauded him, and found him plenty of work to do, but "when it came to be a matter of practical support they failed and deserted him." So the *P. S.*, finding that Christians are just as bad as "infidels," comes to the sad conclusion that "man in his best estate is but a rotten reed to depend upon."

MAN in his best estate may be a rotten reed, but the *P. S.* wants as many as possible to lean on; perhaps with the idea that in the union of rotten reeds there is strength. It begs its admirers to "cause the circulation to be increased by a million of copies every week." Well now, that *is* modest. Surely the friends of our pious contemporary will not refuse to do it such a trifling favor.

"LET us have plenty of grist for our mill." Evidently the proprietor wants to gild the *Protestant Standard*.

SMITH'S bookstalls do not sell the *Freethinker*. Oh, dear, no! Such a shockingly blasphemous paper would send the salesmen into fits—we don't mean of laughter—and perhaps set the very stalls on fire. Yet that boisterously blasphemous brochure, *The Voyage of the Ark*, is sold without a murmur. If you ask at one of Smith's stalls for a copy, the answer is Old Morality's to a syllable, "Certainly, sir."

A SHORT time ago two local preachers were taken into custody on a charge of obtaining money under false pretences. "And there remaineth arrest for the people of God."

THE National Vigilance Society has failed in its prosecution of the latest English publisher of Boccaccio. Alderman Phillips dismissed the case with contempt. No doubt the Decameron, though a beautiful masterpiece of Italian literature, is occasionally blue. But it is not a book which generally finds its way into the hands of children. The Bible, however, *is* such a book, and it is often downright beastly. Why does not the Vigilance Society turn its attention to the "blessed book," and take out a summons against the Queen's printers?

THE Rev. Dr. Brooks, of St. Louis, is greatly distressed about the dissolution of orthodoxy which is going on in England. He calls Dr. Dale and Dr. Parker "blatant blatherskites," falls foul of Dr. Farrar, and says that "the professing Christian body in Great Britain will become a hissing, a reproach, a stench in the nostrils of honest men, as it certainly will be spued out of the mouth of our insulted Lord." Dr. Brooks is an elegant writer. He has evidently studied the Bible to some purpose.

A DUBLIN student named Gannon has plucked out his eyes from their sockets. The eyes, together with a piece of twisted wire, were found in a field. Had Mr. Gannon been reading Jesus Christ's advice—"If thine eye offend thee, pluck it out?" It is hard to see what else could have suggested this shocking act of self-mutilation.

MOODY'S church at Chicago has had its spire badly damaged by lightning, as was also a portion of the roof. Moody's prayers weren't strong enough apparently. He would have done better if he had trusted to a lightning conductor instead of the Lord.

THE Spanish clergy have been abusing their influence in electoral and political struggles to such an extent that the Government has decreed the expulsion of the Franciscan Friars at Fuenterrabia as an example. The priests have urged the people, both from the pulpit and in the confessional, to vote for Carlist candidates at next Sunday's elections. As this is direct disloyalty to the present dynasty, the Ministers feel compelled to interfere.

If bigoted Spain, like France, can hold elections on Sunday, why cannot Protestant England break through her Puritanical traditions sufficiently to follow so convenient a precedent?

AT a lecture in connection with the British Association, Sir John Lubbock gave an amusing instance of how missionaries sometimes explain the gospel to savages. The man of God asked them to tell him their word for "sin," and they gave him the word for thin. Thereupon he proceeded to represent that it was most hateful to God to be thin, and that he was particularly fond of those who were the reverse. In fact, as he himself



admitted, he preached that all lean people were going to hell, and all fat and plump ones to heaven. This doctrine was found quite as admirable as the more orthodox but no whit less absurd story of redemption through the blood.

GENERAL BOOTH proposes to have another "week of self-denial" out of his dupes. He realised £3,000 by it last time, so the game is too good to be dropped.

CHRIST has reappeared. At least the *Christian Herald* reports that he turned up at a spiritual *séance* "in unspeakable glory and beauty." This it takes to be a sign of his speedy second coming. He is hovering around the adjacent parts and only waiting an opportunity to put in an appearance.

MR. OSBERT HOWART read before the anthropological section of the British Association a paper on "The Survival of Corporal Penance." It appears that in the islands of the Azores there has been kept up since the middle ages the practice of flagellation. During the third Sunday in Lent a procession is formed, the most Christ-like sinners strip themselves to the waist and during mass proceed to flagellate themselves till the blood runs. This process is continued during the procession and is applied so vigorously that Mr. Howart believes that "death not unfrequently resulted." A petition has been presented to the magistrates to stop this Christian practice. One minister at the Association endeavored, but without much success, to argue that this imitation of the sufferings of his Savior was a survival of Paganism.

SOME news of the Devil has come to hand. Mr. Irving, his impersonator in "Faust," was his appointed medium. At Glasgow, in response to many calls after the play, Mr. Irving said: "I am very glad to find that the devil still holds some kind place in your imagination. Since he last had the honor of being with you he has been much up and down the world. He has received a cordial welcome wherever he has been; but I assure you he has never been received anywhere with more fervor than here."

At the monthly meeting of the Manchester Presbytery, the Rev. R. T. Cunningham fell unconscious. The Presbytery at once set to praying hard for his recovery, with the result that in a few minutes he died without having regained consciousness. The deceased minister was only 35 years of age, and had never given any signs of heart disease.

A DISPATCH from Aurora, Illinois, says—The Rev. G. J. Cooper set fire to his house at an early hour this morning with the intention of cremating his wife and daughter. The women escaped in their night clothes, but the building was burned to the ground. Cooper was found a few hours afterwards in a barn hanging by the neck from a beam; he had committed suicide. Paris green was sprinkled over his beard and clothes, and he had probably swallowed a quantity of the poison. Cooper was a Methodist minister, about sixty years of age, and the pastor of a Newark (Kendall county) church until two weeks ago. He was insane, and tried to commit suicide twice before by hacking himself in the head with a hand-axe, stabbing himself with an awl, and gashing his throat with a draw-knife.

ANOTHER from New York reports: "The Rev. Edward H. Camp, a prominent Presbyterian minister, committed suicide at his home in Newark to-night. He has been sick for some time. He recently returned from Palestine, where he had been travelling for several years. To-night he was missed at bed-time, and a search being instituted, his body was found in a cistern in the yard adjoining his own house, with his throat cut from ear to ear. He left a letter stating his reasons for committing the rash act." More facts for Talmage.

THE priestesses of the Anglican Auxiliary Church Society, who fly in the face of Paul's injunction that women should not be permitted to teach, have, through insufficient support, had to discontinue their services at Ladbroke Hall.

THE *Christian Commonwealth* holds that the evidences for Christianity are as ample and conclusive as the evidences for one's own existence. It says: "The avenues of assurance are choked with proofs. You cannot see the wood for the trees." How is it, then, that these abundant proofs left Darwin an Agnostic? How is it that they fail to convince so many scientific men? We do not doubt the "assurance." Christians have plenty of that, and it is the principal basis of their faith.

IN Cambridge and the surrounding districts a story is circulating which relates how a man, being unable to shoot any birds, declared he would shoot something, if it was the Almighty himself. Firing his gun straight at heaven, according to one version, or merely pointing it upwards, according to another, he found himself suddenly fixed to the ground and paralysed. Two trace horses pulling with all their might failed to remove him at Shelford; and at Royston, at Caxton, and at Melbourne, at which places the event is also said to have occurred, thirty horses were unable to pull him from the spot. As a last resort a shed was built around the man. And this sort of thing is swallowed with avidity by the more ignorant Christians of modern England. Many otherwise sane people "more than half believe it," as the

*Cambridge Daily News* says. In more ignorant ages this myth might have become incorporated in the traditions and scriptures of a tribe or nation.

A CHRISTIAN preacher tells a story of the Mohammedans praying for rain during a drought, and no rain coming. Then the Christians began to pray for rain, and the rain came. The Mohammedans met together to account for this, and they resolved that God was so well pleased with their prayers that he kept the drought on, so as to keep them praying; but that when the Christians began to pray the Lord was so offended with their prayers that he sent rain at once, so that he might not hear any more of their supplications. A Mohammedan version of this story would, of course, reverse the incidents and the explanation.

THE God who rides the whirlwind and directs the storm has visited the West Indies on a cyclone, which has done enormous damage. Fifty people were killed at Sagua, and many lives were lost at sea. It is believed that over 150 persons were drowned in the inundations caused in Porto Rico. Thus God manifests his power and loving kindness.

AT Drohobice, in Austria, the bailiffs forced an entrance into the Jewish synagogue, and carried off the sacred books and vessels for taxes owed by the community. This was quite illegal, but the articles seized were not restored till the payment of the sum demanded. What an outcry there would have been if a similar act of desecration and violence had been perpetrated by Jews against Christians.

A ROMAN Catholic newspaper announces that "in virtue of the extraordinary power of keys" the Pope has resolved to "extend the joys of his jubilee to purgatory." He will go down to Peter's tomb on September 27, and "shed the divine blood over the expiatory flames." Souls will thus be released from purgatory and will forthwith migrate to heaven.

A PROTESTANT colporteur was recently attacked by masked men near Bilbao, in Spain. They happened to leave behind them one of the sticks with which they had belabored him. This was produced in court, and was recognised as the parish priest's walking-stick.

THE *Christian Herald* has a paragraph headed "A Pig Helps to Build a Chapel." We need not doubt this any more than we need doubt that many an ass has also helped to build a chapel or endow a church.

TALMAGE says he is in favor of the greatest possible freedom of religious thought. He would have as much liberty for heterodoxy as for orthodoxy. And yet he urges that Atheism should be treated as a crime. Of course he means that religious liberty should be permitted, but not irreligious liberty. His own heterodoxy should be allowed, but not the heterodoxy that dispenses with religion entirely.

WE have much pleasure in giving publicity to the following prospectus, which purports to emanate from the Lord's Day Rest Observance Society:—"This society has observed with pain and regret the increasing tendency of modern men to act as if of opinion that Sunday was made for them, and not they for Sunday, and to regard it as a day of rest and recreation instead of a day of stagnation and mortification. The lower orders, in especial, may be seen walking in the parks admiring the flowers or driving out to Epping Forest. Some of them go so far in their sinful wickedness as to take a return ticket to Brighton. We call on all who love the Lord to put into force the Act of Parliament of Charles II. of sainted memory, and to rigorously suppress all Sunday barbers, sweetstuff shops, tobacconists, news-vendors, and others; to close the park gates during church hours, to make any form of travelling punishable by fine and imprisonment, and to compel every inhabitant to attend church at least twice every Sunday. Subscriptions will be thankfully received by the Rev. Notmuch Griton, and in case you do not subscribe, we shall feel obliged if you will return this application with a stamped envelope to defray expenses."

LUTON Parish Church being open during week days, a Salvationist took advantage of the opportunity to place sensational leaflets and Army announcements in the various Bibles and prayer books, and on the pulpit and reading desks. The vicar is highly indignant.

GRAND fêtes have been held in Italy over the marriage between the Princess Letitia Bonaparte and her uncle the Duke of Aosta, brother of the King of Italy. Almost all the towns of Savoy are holding celebrations in honor of the event. The dispensation necessary for allowing such a breach of the canonical laws, and of moral and scientific laws also, was granted by the Pope at the request of the Empress Eugenie. The Church, which denounces the marriage of cousins among the poor, has no scruple in allowing marriage between uncle and niece when wealth and rank seek such a concession. Morality with the Church is a matter of money or policy.



## MR. FOOTE'S LECTURES.

Sunday, September 16; at 11.30, Regents Park (open-air), "Salvation"; at 7, Hall of Science, 142 Old Street, E.O., "The Cost of Creeds."

Oct. 7 and 14, Milton Hall; 21, Newcastle; 28, Hall of Science.  
Nov. 4, Leeds; 18, Portsmouth.  
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. B. 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.

R. W. HUGHES.—The idea of taking a vote after a debate is idiotic. We share your disgust at the folly.

G. E. R.—We don't think the publication worth notice. When a man prints about us what he knows to be false he is outside the pale of recognition.

J. SCOTT.—No, that is not the paper which "appropriated" the title of *The Leader*. Mr. Foote would certainly stand for the London School Board if he felt he had time enough to do justice to a member's duties. Anyhow, the London Secular Federation means business.

W. ANDERSON.—You need not be alarmed. We have too much respect for our readers' eyesight to resort to smaller type. Glad to hear you are so pleased with the *Radical Leader*.

E. T. GARNER reports that he visited Wellingboro' last Sunday and delivered two lectures there to very appreciative audiences. He says that the local Society is earnest and active, and conveys to us the good wishes of the Working Men's Club. "The *Radical Leader*," he adds, "is subscribed to largely in Wellingboro', and all express great satisfaction with the new organ."

R. NICHOLLS.—Mr. Foote is in capital health. Pleased to receive similar good news from yourself.

M. STITT.—Glad to see your "fist" again.

LUCIAN.—Mr. Morrish, of Bristol, has retired from business. We do not know his present address. Mr. Forder will send you a list of Freethought publications if you apply to him.

G. J. WARREN.—Thanks for your kind efforts. We don't expect much liberality towards Freethought from People's Palaces.

E. G.—Under consideration. The vegetarians are very ill-advised to mix up religion with their propaganda.

W. ROBINSON.—Sorry to hear your newsagent has not yet supplied you with the *Radical Leader*, though you have ordered it every week. If newsagents are careless, the best plan is to threaten to take your custom elsewhere. That may induce them to insist on being supplied by their wholesale agents.

G. F. B.—Always pleased to hear from you. Your wife being a convert to Freethought must add greatly to your comfort. Nor need you fear a relapse. Women make staunch Freethinkers; and on the whole, in such matters, they are less timid and hypocritical than men.

L. FRANKLIN.—Thanks for the cutting. The man Johnson says he has obtained an injunction "against C. R. Mackay, A. Major, G. W. Foote, and R. Forder," on account of some "vile libel." He might as well have got an injunction against Mr. Gladstone and Lord Salisbury. Mr. Foote sells and circulates nothing but what he advertises in the *Freethinker*; he has absolutely no knowledge of what the man Johnson refers to: and Messrs. Mackay and Major are as utter strangers to him as the Emperor of China.

F. ATTWOOD.—Thanks. We saw the paragraph about the poor fellow who cut his throat and was a reader of the *Freethinker*. We don't pretend that no Freethinker ever did or ever will go wrong. Human nature is pretty much the same inside and outside the crowds. But we do deny that Christianity is a remedy against social diseases, and our paragraphs, week by week show that "religion" does not prevent people from perpetrating crimes or committing suicide. That is our point, and we hope all our readers see it as you do.

W. J. S. C.—An Agnostic is a person who says we cannot learn anything about final causes and "the mystery of the universe." An Atheist is one who says the same thing; the word itself meaning literally "without God"—not denying God. Infidel means *unfaithful*, and was originally a term of reproach. Christians regarded a man who thought himself out of his birth-creed as a deserter, a traitor, a wretch. It never occurred to them that a man must be very faithful to truth to dare the hatred of his fellows by avowing unpopular opinions.

S. SMALL.—Received with thanks. We can understand the isolation of an advanced thinker in such a benighted district. That is one of the penalties of being sensible and earnest. Mr. Foote is in capital health, as usual.

J. H. WHITHAM.—Mr. Foote would be very happy to lay his views of Atheism before the Church Congress. But the congress doesn't want a real discussion. It likes all the speakers to be on one side, which secures plain sailing and saves a lot of trouble. That is a very old joke about the Devil and his long chain.

DAYLIGHT.—Contents sheet sent as desired. Thanks for obtaining three new subscribers to the *Radical Leader*.

G. ORNOCK.—Always delighted to hear from converts. Glad to learn that you found the *Bible Handbook* so useful.

YOUNG FREETHINKER.—Mr. Forder will supply you with copies of the number you refer to. Order of him direct.

INCOG says he could die happy if the Lord or somebody would answer his prayer as to the *Bible Handbook*—"Let everybody read it."

W. PHILLIPS.—We issued a Summer Number in 1885, but we fear you could not obtain one now, though you might ask Mr. Forder to procure you one if he knows a subscriber willing to sell at an advanced price. We intend to issue a Christmas Number this year.

F. MILLAR, assistant secretary of the Liberty and Property Defence League, will be pleased to send a complete set of the League's publications to any library or reading-room in connection with Branches of the N. S. S., or other Freethought societies.

J. W. WITTERING.—Wilks, in his *Lives of the Popes*, does not give his authority. There is much dispute as to the quarrel between Boniface and Philip le Bel, but it is little likely that anyone in the interest of the French king would have forged a Papal Bull arrogating authority over kings.

W. DAVEY informs us that the North London Secular Society has taken Claremont Hall, which it will open on October 7.

J. STEWART.—There is an English version of a German translation of the *Zendavesta*. Parts of the Egyptian Ritual of the Dead are in *Records of the Past*. T. Taylor translated Plutarch's Isis and Osiris, and some of the works of Porphyry and Jamblicus. There is a good French translation of Diodorus Siculus. Such works can only be expected in large public libraries.

JACOB EDMUNDS.—A copy of Josephus would explain all your difficulties. Herod the Great was the last king of Palestine. The kingdom was divided into tetrarchies. Herod Antipas ruled in Galilee under the Romans. The procurator was something like a governor in India.

J. A.—We have no positive information on the subject. The style is Ingersoll's, and we saw the extract in an American paper, where it was stated that the present which accompanied the letter was made to a sick friend. Rabid teetotallers should reflect that forty-year-old whiskey is comparatively innocuous. Besides, the letter, if Ingersoll wrote it, was a private one, and he is not responsible for its publication. For our part, we drink next to nothing; feeling on the whole in better trim for work without stimulants. But we don't believe in straight-waistcoatism; nor can we sympathise with a poor, small-souled Pharisee, who never did anything for the world, and couldn't if he tried, when he rails at a great liberator of the human mind like Ingersoll, because he doesn't always drink ginger-beer. Men must be judged by their life and work, and not by a paltry little sectarian or ascetic standard.

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.

## OUR ILLUSTRATIONS.

ANSWERS to our questions are still pouring in, and we are obliged to defer our promised synopsis, though we hope to publish it next week. There is a great variety of opinion, and the letters require to be carefully analysed and tabulated.

## SUGAR PLUMS.

THE Bradlaugh Fund swells apace, and will soon be in the four figures. A large proportion of the subscribers are Freethinkers whose names have appeared in previous lists, a fact which gives the lie to the pious statement that "sceptics are stingy."

Mr. FOOTE had a big audience in Victoria Park last Sunday afternoon, and his lecture was listened to with keen attention. There were two opponents. The first denied that there was any such passage as "Blessed be ye poor" in the whole Bible. The second was a black gentleman, who preached a little sermon on the Holy Ghost, and wound up with a prayer for the lecturer. Mr. Brennan, a local Church minister, was an amused spectator of this performance. There was a collection for the School Board Election Fund.

RUSHING home, swallowing a hasty tea, and dressing for the Hall of Science platform, Mr. Foote lectured again in the evening for nearly an hour and a half on "Bible Morality: a Reply to the Royal Commissioners on Education." There was a good audience, including a stray parson, and judging by the applause the lecture was highly relished. Mr. S. Standing made a genial chairman.

THIS evening (Sept. 16) at 7—mark the time!—Mr. Foote lectures again at the Hall of Science on "The Cost of Creeds." In the morning, at 11.30, he delivers an open-air lecture in Regent's Park. This is a special lecture, not on the monthly programme. Freethinkers should bring their orthodox friends.

WE are pleased to notice that in various parts lectures are being delivered on the coming School Board elections. The reactionary party are fully alive to the importance of the struggle in November, and it behoves Freethinkers to see that the claims of the purely secular ticket are everywhere put plainly before the electors.



*THE Board Teacher*, the organ of the Metropolitan Board Teachers' Association, has a strong article on the Royal Commission Report. The Commissioners, it says, have raised the ignoble old cry of "The Church in danger," and when their oily phrases about "higher interests," "purity," and "definite moral teaching" are discounted, their proposals simply amount to this, "that sectarian managers should dip their hands into the rate-payers' pockets."

CONSIDERING that the Board teachers have nearly all graduated in denominational colleges, it is really surprising to see their organ speaking so plainly. It is a singular proof of the theory that, in the long run, education extinguishes theology and all its interests.

LAST Sunday morning there was a debate on Peckham Rye between Mr. Dipper, of the N.S.S., and Mr. Branson, of God knows what. The audience was a remarkable one for the locality. It listened with respectful attention. But after the debate "the fun" began. The Christians, who were of course in an overwhelming majority, cried out for "a vote." The absurdity of such a thing was pointed out by Mr. Hughes, the chairman, as well as the fact that no vote had been promised. But the cries continued, and the chairman very properly closed the meeting. After he retired, however, some kind of resolution was put. The Freethinkers naturally refused to vote on such a preposterous motion, and the Christians were stupidly jubilant over their cheap victory.

PLEBISCITES—we beg to remind these gentry—don't count in the realms of Truth. Voting is powerless to decide what is true and what is false. Time will show. The Christians themselves might remember that there was an overwhelming vote against their creed when Jesus Christ was arrested and his disciples all "skedaddled."

THE only counting worth a straw would be this. How many Freethinkers were converted to Christianity by the debate, and how many Christians were converted to Freethought? But how immensely absurd is the idea that Christianity is true because three hundred Peckham Christians say it is so!

THE Sunday Lecture Society resumes its meetings at St. George's Hall, London, on October 21, at 4 o'clock. The winter course will extend to 21 lectures. "Theological and scholastic subjects," it is announced, "will occupy a less prominent place in the programme." If this means that burning topics will be avoided, the Society is making a great mistake.

SIR M. E. GRANT DUFF, in his account of his "Winter in Syria" in the current number of the *Contemporary Review* says, anent his visit to Tyre: "It used to be the custom earlier in this century, with a certain class of tourists, to expatiate on the forlorn condition of Tyre and to consider it to be a proof of the 'fulfilment of prophecy.' Those, however, who adopted that dangerous style of argument forgot that the passionate denunciations, which they look for in supernatural previsions of the future, had led to scant results. Nay, that Tyre had, after they were uttered, a long and absolutely, if not relatively, a far more splendid career than she had before. A catena of testimonies to its prospects from the time that Ezekiel in his natural anger said: 'Thou shalt never be any more,' down to the end of the thirteenth century, A.D., can be found by anyone who will look for it in the volumes of the *Survey of Western Palestine*."

LESLIE STEPHEN contributes to the current number of the *Nineteenth Century* a paper on Belief and Conduct. He thinks all sensible persons are at bottom Agnostics, and that to found morality on Christianity is to base the pyramid on its apex, and put morality itself into a most precarious equilibrium. Its very existence is made to depend upon the evidence of a particular set of events at a particular period of history. Mr. Stephen grants that belief determines conduct; but then belief is itself determined—right belief by clear perception of facts, wrong belief by a perception of facts through a distorting medium. He holds that the origin of Christianity does not present any unique phenomena, and that "evolution must be applied to the origin of a religion as well as to its later growth." The whole article is well worth turning to.

MR. STUART CUMBERLAND, the successful "thought reader," declares, in some papers he is publishing in the *Echo*, that telepathy—thought-reading without contact, etc.—is sheer fudge. He says: "Thought-reading, as far I am concerned, is simply the perception of touch, and nothing more; and I do not believe that one man can look into the mind of another and see by 'mental-picture reading' what is going on therein, any more than he can see through a stone wall or into the middle of next week."

*Freethought*, of San Francisco, gives a portrait and sketch of Mr. E. A. Stevens, of Chicago, the Secretary of the American Secular Union. While still a lad Mr. Stevens served the cause of freedom in Garibaldi's Volunteers, and also in the Army of

the North, and he has been since energetically battling for the cause of Freethought, and helping to establish the Secular party in the United States.

### DID JESUS OBEY HIS OWN COMMANDS?

JESUS teaches us that we are all to be "perfect," and that he who would be perfect should sell all that he has and give to the poor. He also taught men to "take no thought for the morrow," seeing that God would provide for them as he does for the sparrows and for the lilies of the field. Did Jesus obey these injunctions? Evidently not. For Judas carried the bag, and "had what was put therein." From this fund he provided for the necessities of Jesus and the Apostles (John xiii., 29; xii., 6). Jesus did not sell all that he had and give to the poor. I cannot recall a single passage where Jesus gives alms to the poor. He received money from others, but never gave. Perhaps he knew the demoralising effect of charity, and so set a good example, instead of consistently obeying words which were intended to bring in the cash to support his little fraternity of travelling mendicants. He preferred even that three hundred pence should be wasted in ointment for himself rather than it should be sold for the benefit of the poor with whom he had such intense sympathy, but whose sufferings he has never permanently abolished, and whom he occasionally allows to die by millions in the famines he sends.

"Many women" followed Jesus, and "ministered to him of their substance," but he never habitually ministered to the poor himself. He preferred being ministered unto, although he declared that he came not to be ministered unto, but to minister.

He hid his light under a bushel by appearing only to obscure people in an obscure part of the world, and by leaving no authentic records or writings, and no unmistakable evidence of the genuineness and actuality of his mission. His was a case when such obscurity was a huge crime, if the pretensions put forward by him or for him are true.

He commanded men to forgive their enemies. Did he forgive his own? Let his horrible doctrine of hell-fire answer, and the threatened destruction of Jerusalem, and the fearful curses he invoked on the Pharisees who rejected him. He did not even forgive his enemy Judas. He cried "Woe unto that man," by whom he was betrayed. Why did he not forgive the "son of perdition" for carrying out a necessary part of the grand scheme of redemption? If Jesus, masquerading for a short time on earth, could not obey his own commands, how can he expect men who are not divine to display a magnanimity which the God who was setting a perfect example for human imitation could not rise to? If God will not forgive his enemies, why should men?

Jesus said "Resist not evil," yet he made his disciples buy swords (Luke xxii., 36). With one of these Peter cut off a man's ear, and so gave Jesus the opportunity of putting the ear on again. If the swords were not for the purpose of resisting evil, what were they for? Jesus depicts himself as a king who will have all unwilling subjects brought before him and slain, and as a judge who will send them into everlasting punishment. Is this his ideal of sweet forgiveness and non-resistance to evil?

Jesus did not agree with his adversary quickly. He expected his adversaries to agree quickly with him, and called them hard names because they did not.

He said "Judge not that ye be not judged," but he judged his own adversaries most uncharitably for their faithful adherence to the law which he had previously given them and commanded them to adhere to under penalty of the most horrible curses then conceivable. Why should he call his clerical opponents a generation of vipers, and charge them with being hypocrites and whited sepulchres full of corruption and iniquity? Is this the perfect model of a Christian, and is this virulent abuse the perfect example of the language and feeling of Christians who are to judge not?

He raised a riot, overthrew the money-tables, and scourged people from the temple. Is this the way in which we are to judge not, and resist not evil, and turn the other cheek also, and agree with our adversary quickly?

He declaimed against anger, and will keep his own for ever. He cursed even a tree, and withered it up from the



roots because it disappointed its hungry God. They say that curses come home to roost. Within a week of Christ's withering curse of the tree he himself hung upon the fatal "tree." Perhaps this is the lesson which the Neo-Christians will say he intended to teach as a forcible and appropriate example which has hitherto remained one of the unexplained secrets of the wonderful revelation of God's Will.

In many other respects Jesus did not follow his own teachings. He spoke disrespectfully to his mother, gave trouble, at least on one occasion, to his sorrowing parents, uttered untruthful promises and prophecies, fostered delusions, broke the Jewish commandments, treated Gentiles scornfully as inferior to Jews, equivocated in his language, pretended to be of royal descent, raised sedition, and induced the mob to hail him as if he were king, and in many respects failed to show himself the model of helpfulness, humility, and self-sacrifice which some of his teachings might lead credulous people to expect.

Christians are so wrapt up in extravagant praises of Jesus that they can see no fault. Immediately they gain the power of seeing an imperfection they cease, so far, to be Christians. But to those whose minds are free, grave faults are obvious in the character of Jesus, and it is self-evident that he did not consistently follow his own injunctions, and cannot be a perfect example of right conduct. He is seen to be mortal, with human faults and failings, and can no longer remain a God incarnate or be worshipped as an imperfect hero of an antiquated type long outgrown by the better sense of civilised nations. W. P. BALL.

#### LATER DISPATCHES FROM OUR SPECIAL AERIAL COMMISSIONER.

"Io," SEPTEMBER.

The polite young man, who seemed a cross between a latter-day archangel and a music hall india-rubber wonder, so pressed me to view the "College of Rehabilitation" that I at last acceded, and am now able to send you a few further notes on the repairing and general renovation of old and debilitated gods, in order that they may be traded off to planets low in the scale of civilisation. On my progress through the repairing shops I saw some sad spectacles. One old deity in particular was very dangerous, and perfectly demoniacal in his demeanor, he lately having succeeded on one old planet in causing a fanatic of the name of Jephthah to offer up his daughter as a sacrifice. This terrible old fellow was so very fond of burnt flesh offerings that the attendants had great difficulty in keeping him off the tiles when joints were roasting, and he has been found several times hanging lovingly round the kitchen chimney.

Some nations of some of the planets profess to carry their god about with them in a box, and one shop was devoted to the making of these boxes or arks by carpenter gods. This occupation accounts for so many young deities starting in life as carpenters. Another battered old god had been returned into store for repairs. It seems he had been world-making, and was so delighted that he tried his hand further at manufacturing laws of nature, but had lost control over them. The awful effects had so unsettled the old chap that he was almost imbecile, and his scared look was pitiable. Some gods were so worn and knocked about that it seemed almost impossible to repair them suitably for even the most barbaric planets, but still they were being patched up to the best advantage with the hope of trading them off to some tribes of nomads who were not very particular, or who were rough and brutal enough to enable the priests to use these dilapidated gods with advantage against them, and so bring them under subjection and cause the pew rents to be paid.

Another brutal-looking old deity was stipulating that if sent on active service again after repairs, all maidens taken in the sacking of cities should be equally divided between himself and the soldiers.

I noticed nearly all the old gods were very particular about the adornment of their altars and the dressing of the priests. There were no surgical or medical classes for instruction in the cure of disease, but numerous classes for teaching how priests should be upholstered, and how they should prepare the bullocks and sheep for sacrifice, very minute directions being given concerning the fat of the kidneys, and what parts should be offered up and what retained. The arithmetical classes for the counting of hairs on each individual cranium, and also the stone-throwing class for teaching these deities how to help their worshippers by heaving rocks from heaven at their enemies were very exhilarating, as was also the instruction given to enable some of them to overcome adversaries who used chariots of iron in war.

Before leaving this interesting asteroid I again noticed that the younger gods looked forward to their public debut with hilarity, and considered it a most curious and excellent joke that they could become the third part of themselves and yet be the whole. They also wondered how they could satisfy themselves by getting themselves crucified, and seemed to regard this problem as a first-rate conundrum for sharpening their wits upon. Other gods were longing for the time to come to "mash" certain Magdalens, and nearly all were learning catch questions to mystify the aged doctors in the various temples. A vein of levity seemed to run through this assembly, for certain sons of God asked me (not as searchers after useful knowledge) whether the daughters of men were fair, and received my reply with coarse expressions of "that's hunkey" and other mystic phrases in which the "reverential calm" was entirely wanting.

Altogether, this visit has enabled me to clear away many mental cobwebs through seeing the different gods at rehearsal, and by thus,

learning how necessary this "College of Rehabilitation" is; for unless deities keep up with the growing cult of the planet they visit they will certainly be doomed to failure, and will be sent back. Some of the older planetary worlds even set traps for gods, and when one is caught he is placed in a public museum as a specimen by which scientific teachers may illustrate their lectures to their pupils.

I leave here to night and steer south by west for a small speck of light, which my informant states will be just the planet or asteroid to provide me with matter enough to fill another dispatch to the *Freethinker*.

#### CHURCH AND STAGE.

According to the *Dominicales*, a dramatic company recently arrived in the small town of Gibraleon, in the south of Spain, and commenced performing an historical drama entitled Charles II., the Outcast. The bells of the neighboring church began to ring, and so furiously that it became impossible for the audience to hear the actors. The curtain was dropped; and the ringing immediately ceased. The curtain was then raised again; but the ringing was at once resumed. The people in the theatre, finding the joke unendurable, rushed to the tower of the church and there found the curate in his shirt sleeves, drunk and laughing like a clown. One excited play-goer in the crowd produced a revolver, and would have shot the sky-pilot had he not been prevented. Some strong men then took hold of the curate, and were going to hurl him down from the tower, when the police appeared on the scene. The curate being questioned afterwards by the alcade as to the meaning of the farce, responded: "I am determined to let them butcher me like a pig rather than give my consent to the performance of the drama."

#### PUNISHING WOODEN IDOLS.

A curious case of punishing the gods is reported from Foochow. The idols of a certain temple in that city were those appealed to by persons who desired to be revenged on their enemies. They were supposed to cause death to those against whom prayers to them were directed. Recently the Tartar military commander died suddenly, and the idea got abroad among the people that he had been slain by the idols in question. The Viceroy of the province hearing this, at once gave orders that they were to be arrested and punished. The Prefect was instructed to see the decree carried out, and, armed with the Viceroy's warrant, he went to the temple and had fifteen idols arrested. These were of wood, and about five feet high. Before being brought for judgment before the Prefect their eyes were all put out, so that they should not see who was their judge, and be able to trouble him either here or hereafter. After a full investigation, a report was sent to the Viceroy, who gave orders that the idols should be beheaded, their bodies cast into a pond, and their temple sealed up for ever, to prevent them from troubling the peace of the town in future.

#### REVIEWS.

*The Religion of this Life.* By C. C. CATTELL. Free Thought Publishing Company (2d.)—Mr. Cattell tells us he has long contemplated a book on this subject, but somehow, as Carlyle would say, it does not "get transacted." He therefore puts forth some of his thoughts in the form of a pamphlet. Mr. Cattell's name is well known to the oldest members of the Free Thought party, and his essay will command attention and respect.

*Discovery of the Action of Oxygen on the Heart and Brain.* By E. T. CRAIG. London: 10 Andover Road, Hammersmith.—The founder and historian of *Rahaline* has now reached the great age of 85, and is still active in diffusing the knowledge which he has acquired in his long life. He considers that he has added ten years to his existence by using the methods which he has devised, and which he describes, for preventing the coagulation of the blood. He also gives an interesting account of his death-bed recollection in a recent "fight for life," in which he says, "I had no anxiety nor any fears as to the present or the future."

*Hylo-Idealism, or Auto-centricism.* By H. L. C. London: Watts and Co., 17 Johnson's Court, Fleet Street.—The Roman Catholic mystic, Schaeffer, who called himself Angolus Silosius, said—

God in my being is involved,  
And I in the Divine;  
I help to make his being up  
As much as he does mine.

H. L. C. appears to be of a similar opinion, although he leaves God out of the question of auto-centricism.

Sandy Robb, the minister's man, was not very bright, but used to be often in the barber's shop. Suddenly he ceased his visits. The minister asked Sandy why he shunned the barber's now. "Oo, him un' mo's east oot" [fell out or quarrelled]. "Oh, indeed; what about, Sandy?" "Deed sir, just about yersol!" "About mo, eh?" "Yes, sir, he said yer head was crackit." "Oh, but of course you put him right on that." "Deed no, sir; I did naething of the kind," said Sandy, "he's had yer heod sae often in his hands, he kens better nor me. But what I was mad at, is he's speaking about it to ithers!"

PRAYING FOR A COW.—Johnny Quimlan is taught to believe in the efficacy of prayer, but he fancies from experience that he must be too young as yet for the trainers. He wanted a Jersey cow and often tried prayer, but his requests never seemed to reach the central office. So the other day he went to a Christian neighbor who thoroughly believes in the power of prayer, and is also the owner of a Jersey cow. "Do you believe that prayer will bring me a yaller Jersey cow?" said Johnny. "Why, yes, of course. Prayer will remove mountains. It will do anything." "Well, then, suppose you give me the cow you've got and pray for another one."



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