

THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. VIII.—No. 40.]

SEPTEMBER 30, 1888.

[PRICE ONE PENNY.

BIBLE SKETCH.—No. 264.



A CLOUDY GOD.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.—EXODUS XIII., 21, 22.

STRANGE PICTURES.—II.

ROBERT ELSMERE'S ha'p'orth of blasphemy, which he opened under a lamp-post in a quiet street, "contained a caricature of the Crucifixion, the scroll emanating from Mary Magdalene's mouth, in particular, containing obscenities which cannot be quoted here."

Now if, as Fielding contended, the true novelist is the real historian, while the gentlemen who write history are the real romancers, Mrs. Ward is too inaccurate to be a standard authority, though she may be cited with approval, and even with reverence, by agnostic curates and liberal Sunday-school teachers. Had she a better acquaintance with the *Freethinker*, she would know that we have never caricatured the Crucifixion, and that the "death of Jesus" has never, so far as we are concerned, been "dragged through the mire of a hideous and befouling laughter." Carlyle well said that every death-bed is the fifth act of a tragedy, and the curtain always descends on tears. Not laughter, but pity, is the emotion we feel for the dying Jesus. We deny his martyrdom; we assert that he courted his death like a madman; but, for all that, he paid a bitter penalty, and he who mocks at suffering is a miserable wretch. "Freethinkers," we told the jury in the Court of Queen's Bench, in the presence of Lord Coleridge—"Freethinkers may ridicule a mythological deity;

they may ridicule miracles; but they will never ridicule the tragic and pathetic sublimities of life, which are sacred, whether enacted in a palace or in a cottage."

As for the "scroll emanating from Mary Magdalene's mouth," we suggest, as politely as possible, that there is some mistake. We are not prone to this sort of pictorial artifice, which is similar to that of the schoolboy who draws a nondescript figure and writes under it "This is a cow." The words printed in connexion with our Comic Bible Sketches are taken from Holy Writ, and if they are in any way objectionable the blame must be laid on the Holy Ghost, who is popularly supposed to be the author of that curious volume. Further, we beg to say that Mary Magdalene has never appeared in our illustrations at all, though she has figured pretty extensively in pious pictures by Christian artists, looking like a half converted prostitute, passionately attached to her revivalist, and ready to change her demure looks at any moment for the voluptuousness of a practised mistress. Still less—if it were possible—has any picture of ours been stained with obscene expressions. Knowing the matchless malice of our Christian opponents, and being ourselves averse to filth, we are obliged to pick our way very carefully through the Bible. We eschew the dirty parts as quite unfit for a Secular journal, and leave them to religious printers who are less fastidious. Similarly, when we published the *Bible Handbook*, we

felt unable to print the filthy parts of God's Word, and contented ourselves with giving references only. There is more than one youngster in our printing office, and Freethinkers sometimes put our publications in the hands of their children. It behoves us, therefore, to be vigilant over all that issues from our press; and we certainly have no desire to compete with the Holy Ghost in teaching the young idea how to shoot.

Mrs. Ward's nonsense about "obscenity" is exactly like what we heard from the delicate Sir Hardinge Giffard and the superfine Mr. Maloney. When those pious gentlemen were prosecuting us on behalf of their equally pious employers, they heaved big sighs and rolled up their optics on approaching passages in the indictment which were "too bad to read." But their antics were all calculated. They wanted to make the public imagine that we were perpetrators of smut. We protested against this and demanded that our peccant passages should be read out. We admitted the "blasphemy," but said it was "clean blasphemy." And Lord Coleridge, who is a gentleman—which is more than can be said of other judges we were fated to meet—assisted our efforts to extricate ourselves from the mud carted around us by the prosecution. Summing up, his lordship said this to the jury:—

"Mr. Foote is anxious to have it impressed on you that he is not a licentious writer, and that this word does not fairly apply to his publications. You will have the documents before you, and you must judge for yourselves. I should say that he is right. He may be blasphemous, but he certainly is not licentious in the ordinary sense of the word; and you do not find him paudering to the bad passions of mankind."

There now, Mrs. Ward, and all other libellers of Freethought and Freethinkers, and especially of this *Freethinker*, what do you make of that? Lord Coleridge had before him the warmest passages our prosecutors could select from half a year's issue of this journal; and, after reading them, his lordship dismissed with indignation and contempt the insinuation that we were chargeable with indecency. We have always felt grateful for the service he rendered us, and though we seldom drag his name into our controversies, we venture to set it, on this occasion, against the names of Mrs. Ward and all her tribe.

But to return to Robert Elsmere. His ha'p'orth of blasphemy made him burn to champion Christ against the infidel scorners, so he arranged to give a lecture at the Club, to be followed by discussion, on "The Claim of Jesus upon Modern Life." Elsmere's discourse is about as disjointed and illogical as anything we ever read. He declares he will not attack the infidel scorners' position from the front, which, at any rate, shows commendable prudence. "I shall try," he says, "to undermine it." And his method of undermining it is to "rouse such a state of feeling" as will make you listen to nothing against Jesus Christ. Precisely so. That is what your "advanced Christian" is always doing. He is worse than a Catholic in his hatred of argument. His one dialectical trick is "rousing such a state of feeling"; in other words, appealing to the latent inherited prejudices of his hearers.

Mrs. Ward appears to see that Elsmere's discourse is no real answer to the opposition. But very likely it is the best she could concoct for him. She is therefore obliged to fall back upon the cheap trick of inferior novelists, who endow their heroes with miraculous intellects, and make them talk like very common mortals. She resorts to description. She tells us that Elsmere produced a remarkable effect on the Club scoffers; but as his discourse does not seem calculated to produce anything of the kind, she makes his friend Flaxman say that he had often "reasoned more cogently in conversation" (we should hope so), but his influence over the meeting was "an effect of personality." Thus Mrs. Ward entrenches herself behind a cloud, and fancies she has won a victory because the enemy cannot see where to strike.

We quite agree with Mrs. Ward, however, that "mere mockery never accomplished anything." Mere mockery is the act of a lunatic; and, as Heine said, wit without reason, is only a sneeze of the intellect. We are not mere mockers. We do not stand in the street and mock the blind, the lame, the deformed, and the wretched as they pass by. We mock villainous old gods who prey upon men's minds, hypocritical or fanatical priests who prey upon their bodies, and absurd dogmas which cumber the path of progress. Wit has been called the lightning of the mind,

and when sane and normal it strikes the lofty rather than the humble, the tyrant rather than the victim—as we do.

G. W. FOOTE.

RELIGION IN BOARD SCHOOLS.

WHAT objection can there be to the simple reading of the Bible? say the advocates of "unsectarian" education. We answer, in the first place, it is as much a violation of the principles of justice and liberty to levy a rate to employ officials for the teaching of the Bible in State Schools, as to levy a rate for the teaching of the Thirty-nine Articles in a State Church. If I submit to the one, upon what ground can I object to the other?

If the religious teachings in schools were unobjectionable, the principle that a public and rate-supported institution has no business to give it would still be violated. Loud were the objections against the imposition of Church rates, from many who are supporters of a Bible rate, levied from Catholics who believe our Bible incomplete, from Jews who consider it contains too much, and from Freethinkers who reject its supposed divine authority altogether.

But the teaching is most objectionable. Without explanation, the reading of the Bible is useless. The child's mind is taken to an old, savage, and incomprehensible world in which things happened widely different from the way in which they happen around him. With explanations the children are at once launched upon a sea of controversy. The teachers may be anxious to avoid all sectarianism, yet being brought up to regard what are called the great fundamental truths of Christianity as beyond dispute, they naturally inculcate dogmas that are the very root of sectarianism. They know that the reading of the Bible is insisted on not as a part of ancient literature but as "the word of God." It is demanded as religious teaching, and notions of reverence and submission are inculcated in regard to it which would be out of place in regard to any other book.

We further contend that the Bible is a most unsuitable and objectionable book to put into the hands of children. Those who do not think so should read it, or at any rate look over the *Bible Handbook* compiled by my colleagues, Messrs. Foote and Ball. In the Old Testament there are between three and four hundred chapters containing nothing but lists of names, inventories, or directions for rites and ceremonies now obsolete. There are about a hundred more occupied with fulminations against the enemies of the Jews, or the Jews themselves, for their idolatrous practices, their images, their groves, their intermarriages with heathen women, and so forth—all unsuitable in the last degree to the children in whose hands they are placed. There are fully three hundred chapters containing words of an indecent signification, about which children naturally wish to inquire. Stories of revolting immorality are told with a directness and fulness of detail unsurpassed in the literature of pornography. Most of these stories no teacher would ever think of introducing to a child's notice, but they are brought before their attention, and are passed from one to another, so that surreptitiously-read portions of the Bible such as no clergyman would dare read aloud in the pulpit are far more familiar to the children than the Sermon on the Mount. For children to read the Old Testament is to be taken into an atmosphere of savagery, where they will gather that God's favorites were liars, cheats, and assassins. The New Testament is quite as objectionable for its false teaching and its miraculous narratives. Even the parables, so often selected for lessons, cannot be understood without a previous knowledge of Eastern life and early Christianity; and many of them are, as Mr. Ball has lately shown, in the highest degree immoral.

I know these things have induced some, like my good friend Mr. Moss, to think that Bible teaching may conduce to Freethought, through the questions which spontaneously arise in children's minds. But what shall we say of this waste of precious time? Every hour devoted to instilling Bible nonsense is taken from some more important subjects. In secular subjects they are taught by teachers who are qualified to teach. Not so in religion. The proper place for that, if it is wanted, is at home or in schools set apart for the purpose. For my part if superstition were not inculcated, I should be quite content to let the Bible alone.

It would then naturally take its place as a collection of ancient documents, which like many others were at one time considered sacred and which are now mainly valuable as throwing light on the phases of evolution through which man has passed.

J. M. WHEELER.

ACID DROPS.

"NUNQUAM" of the Manchester *Sunday Chronicle* seems to be badly hit. At any rate he has lost his temper; otherwise such a humorous writer would never think it witty to call the editor of the *Freethinker* "this man." Flinging about names, too, is a very poor business. We present "Nunquam" our sincere condolence. He has made a big mistake for once, but greater men have been mistaken before him, and will be mistaken after him.

THREE friends of ours were fishing a few summers ago. They were rather fond of the sport, and often spent hours in depopulating the sea. But that afternoon they caught a shark, and a frightful trouble he gave them. "Nunquam" also has caught a shark for once. He will, however, know the water better for the future, and try his luck where he is less likely to be worried.

WE regret to say, though, that "Nunquam" has not doubled our circulation, as he supposes. As a matter of fact, our sale has not fluctuated a quire during the last three weeks. Papers like the *Freethinker* don't rush on waves; they float on a steady tide. Still, we admit that "Nunquam," without intending it, has done his best to give us a lift, and perhaps his benevolent efforts will bear fruit in time. He has reprinted a few specimens of our "blackguardism" and "blasphemy," which some of his readers regard as the raciest parts of his article; and very likely a percentage of them will purchase the *Freethinker* and enjoy a weekly dish, instead of a couple of spoonfuls, of our own cooking.

AND now good-bye, "Nunquam." You are very much out of temper, but we are not easily provoked. After waiting twelve months for a door to open, we find patience an easy virtue; and after suffering in a Christian gaol, we are not likely to feel a little abuse. As old Sir Thomas Browne remarks, afflictions induce callosities. Besides, we don't think your ill temper will last. You are stung and you roar. But you will quiet down, and some day you will probably find that the editor of the *Freethinker*, even if he deserves hell, ought in common justice to have a draughty seat near the door.

THE eleventh annual report of the Guild of St. Matthew is before us. It is an interesting document in its way. The members of this Guild are chiefly clergymen of the Church of England, and their object is two-fold; first, to treat social questions "in the light of the Incarnation," whatever that means; second, to gain a little love for the Church among the masses. Judging from its income, the Guild is not very flourishing. £59 8s. 9d. is not a particularly handsome sum wherewith to redeem all England, to say nothing of Scotland and Wales, and as much of Ireland as is not irreclaimably Popish. But this does not represent the full measure of the Guild's work. Most of its clerical members are amiable enthusiasts, and they do a lot of gratuitous work for "the cause." Still, £5 0s. 9d. from sale of pamphlets is not a big item, and it seems to us that St. Matthew, or somebody, will have to give the Guild a tremendous lift if it is to save England before the day of judgment.

THE Guild of St. Matthew is going to extirpate Atheism, Secularism, Agnosticism, and all other heresies—some day. Meanwhile it congratulates itself and the world at large that Secularism is dying. Well, if this belief is consoling, we would not rob Stewart Headlam and his friends of such a boon. Secularists themselves can afford to smile at the announcement of their impending doom.

ANOTHER delusion of these clerical enthusiasts is that the Democracy is going to keep up the State Church. This is another "pious opinion," a fresh addition to the list of "consolatory beliefs." Some of these gentlemen will probably live to see the Church disestablished nevertheless. What will they do then? Perhaps they will drop St. Matthew and pick up St. Luke.

SOCIALISM figures largely in the Guild's report. But there is not a whisper of the true Christian Socialism, the Socialism of Jesus Christ and the primitive Church. When the Guild goes in for sheer Communism, we shall believe in its absolute sincerity. Until then, we shall be constrained to regard it as smacking and smelling of—well, dilettanteism.

ACCORDING to *Modern Society*, the Bishops are distributed among the various watering places. "Nearly all the members of the episcopal bench," it says, "may be found in the sunniest and

most favored spots on this side of the globe." And why not? The nation is foolish enough to pay them, and they would be still more foolish if they didn't enjoy themselves.

THE *Church Times* laments that there are some thirteen thousand clergymen whose official incomes do not exceed two hundred a year. Quite enough, too, some people will think, for all the good they do. But it does not mention at the same time the seven or eight thousands with incomes ranging from this to one or two thousand a year, and the Church dignitaries with incomes from one thousand to fifteen thousand a year. It is scandalous for a Church of the vast corporate wealth of our national establishment to complain of the poverty of its ministers.

THE *Methodist Times* has an article on "Secularism in London" by a City missionary. This missionary asks that popular difficulties shall be dealt with more frequently from the pulpit, and that the religious party shall send their best teachers into the streets and the parks. At present he mildly hints they are not able to hold their own against the Secularist lecturers. "Most of these," he says, "are young men who have pushed their way to the front as public speakers, and, for the most part, possess mental aptitudes and elocutionary gifts which many a profound thinker might envy." The City missionary evidently thinks instructed ministers have only to take the field for infidelity to disappear. He altogether overlooks the Christian Evidence Society, that has been at the job some fifteen years without any apparent success.

NEWCASTLE is to have a revival under the auspices of the local Presbytery, but it is not announced whether the Holy Ghost will turn up at this new Feast of Pentecost. Preachers are to be imported from London and other places to occupy the Presbyterian pulpits, from which the regular ministers will clear out as unprofitable vessels. Among the imports we notice the Rev. Z. B. Woffendale, who is said to have "the largest congregation of working men in London." This gentleman is to "give a taste of the quality with which he combats the infidels in the east of London." Well now, this is news. Mr. Woffendale is hardly known at all in the East of London, and it is years since he "combated the infidels" from any other platform than his own pulpit. It is to be hoped the sermons in this Presbyterian revival will be a little more accurate than the preliminary announcement.

THOMAS SMITH, of Darlington, described by the police as "one who went to religious meetings," is committed for trial on a charge of criminally abusing a girl of fifteen after administering an anaesthetic.

THOMAS CORNER, a leading member of the Free Methodist body at Jarrow, pleaded guilty to three charges of indecent conduct. The prisoner, who is a married man with five children, was sentenced to two months' hard labor.

MARTHA SMITH, formerly a member of the Salvation Army, drowned herself in the river Wandle, at Wandsworth. The eldest son of the Rev. Ellis Owen hung himself to a tree in the churchyard adjoining the rectory.

A WELL-KNOWN clergyman was calling on a "relic." The widow was telling the Reverend Cream Cheese about her late husband's happy death. "And in the evening," she said, softly, "he put his hands together, closed his eyes, and murmured: 'And so he giveth his beloved sleep.'" "How beautiful," said the clergyman; "falling asleep, indeed! And those were his last words?" "Not exactly," said the widow, slowly; "he woke up in the morning, asked for breakfast, and choked over a bone in the fish-balls."

THERE is a freethinking blind man to be found on the West Hill, Hastings, on all fine days. He reads from a large blind Bible, and last week as one of our readers was walking up the hill, he (the blind man) began: "And Jonah—" "swallowed the whale," quietly put in our reader. The blind man, with proverbial quickness of ear, caught it and said, "Quite as likely as that the whale swallowed Jonah." Needless to say, he received the aid which he expected.

THREE Hindoos have been killed and over fifty people injured in a religious riot near Mhow. Soldiers had to be sent to quell the disturbance; and yet Christianity tells us that religion is the great source of harmony and union among mankind.

"WE are glad to see," says the *Pall Mall Gazette*, "that over £1,200 has been sent in as the response to our article on 'The Stinginess of Sceptics.'" This is extremely rich, and quite worthy of the Northumberland Street organ. There is no reference to the *Star* which joined in "booming Bradlaugh," nor to the *National Reformer* through which by far the largest part of the subscriptions has been received. Mr. Stead conducts an influential journal, but really he is not an Atlas bearing the world of progress on his shoulders.

A PAPER has been started in Japan with the object of propagating Buddhism amongst Europeans and Americans. With this object in view it is printed in the English language. It says that contact with Christianity has not been favorable to Japanese morals, and that Christianity is rapidly declining in Europe and America before the march of moral and intellectual progress. The *Bijou of Asia*, as this organ is called, wishes to fill the gap with the true religion, which, of course, is Buddhism.

In Valencia a poor man recently lost his wife, who left behind her four small children. The unhappy widower, being penniless, supplicated the parish curate to bury the remains, but the latter replied that he could not do so unless the necessary sum was paid. An account of the affair reached the ears of some Freethinkers, who immediately bought a coffin and accompanied the body, which was carried in a decent funeral carriage to the cemetery. A collection was afterwards made for the poor family. Those dreadful sceptics are really too stingy!

A SALVATIONIST named Edwin John Warren died suddenly while addressing a meeting. He had been greatly excited and had just before shouted out, "Come to the Lord. Sudden death will be sudden glory." Dr. Purslow testified that the death was due to syncope caused by excitement, and that the body of the deceased "color-sergeant" was in a very dirty and neglected condition. The daughter, who was also a member of the Salvation Army, testified to the reform of her father from drunkenness but also acknowledged that his continual preaching on this theme caused his business to be greatly neglected, and it had consequently so declined that she and her two sisters had often been short of food. The reform appears to have been a one-sided one.

THE POPE is to celebrate a grand mass for the dead at St. Peter's on the 30th. The fifty thousand tickets of invitation request the visitors not to break into applause during the ceremony. At the same hour masses for the dead will be recited in all Catholic churches throughout the world. The Pope wishes to distribute the benefits of his Jubilee impartially. The living Christians have received concessions of indulgences, and the Christians who are in heaven have had some of their number newly canonised as saints. The deceased Christians who still remain in purgatory have hitherto been forgotten, and the Pope is about to repair this oversight and do good all round in honor of his precious Jubilee.

A VOLCANIC eruption has occurred in the Philippine Islands, and over three hundred lives have been lost. Violent eruptions also took place in the Bisayas group, and it is believed that the loss of life there has been terrible. Such is the way in which God manages things.

GOD'S mismanagement of the weather in India is involving the government of that densely peopled country in heavy responsibility. Relief measures have already had to be carried out in Orissa in consequence of the want of rain. The Deccan, and the parts around Bombay, are also suffering severely from the drought. On the other hand, there are heavy floods in Bengal. One hundred and fifty square miles of the Burdwan district are under water. God ruins people in one part of the country with a superabundance of the rain for want of which other people are perishing. When he empties the cisterns of heaven why does he not distribute the water more equally? Why does he send a deluge to one province and a drought to another? Millions of people will probably die of famine if the British government proves as reckless of human life and suffering as God is.

"RELIGIOUS disturbances" are reported at Brixton. At Loughborough Junction the Salvationists and other religious preachers, including one who calls himself an "Anti-Baptist," cause a good deal of confusion by opposing each other. Finally, a fresh speaker who vehemently abused the Anti-Baptist was hustled from the place followed by a hooting mob of several hundred persons who handled him rather roughly.

A BELIEVING Christian thanks the Lord for taking him from the City of London Lunatic Asylum to send him to the faith-healing meetings of the Bethshan fanatics. It is hard to see what there is to be thankful for. The improvement at any rate is very slight.

A CORRESPONDENT of the *Edinburgh Evening Dispatch* tells the following story, for the truth of which he vouches:—During the heavy herring fishing on the north-east coast of Scotland in the early part of August, the crew of one of the boats at a small village near Wick had been very unsuccessful in getting herrings. Day after day they saw their comrades landing heavy takes, while they had none. Something had to be done, so they determined to hold a prayer-meeting and petition providence for fish. The meeting was duly held, and that night, buoyant with hope, they set sail for the fishing ground. The nets were shot, and all hands anxiously awaited the daylight. At the first peep of dawn the nets were examined, when the catch was first discovered to be a fourteen feet shark, who had rolled himself into the nets in such a way as to destroy a large part of the drift. After long labor,

the monster was disentangled from the nets, and as he lay on the deck of the boat, with the damaged nets in piles around him, the skipper, taking a somewhat mournful look at the scene, remarked to his crew:—"Weel, weel, men, we canna' help this job noo; but I'll swear the next time we pray for fish we'll no forget to tell the kind we want."

A SEA-SIDE preacher in Kent, after gathering a little congregation on the beach, suggests as a happy thought that, as there is a photographer at hand and the light is very favorable, the group should allow him to take their photograph, which will not occupy more than a few seconds. This is done, and the preacher announces the fact that the copies can be had at a shilling each. The explanation is that there is a private partnership between the preacher and the photographer, and they share the profits by arrangement.

A PERSON who signs himself "Old Fogey" has been writing in the *Jewish World* on the shadier side of middle-class Jewish life in England. He complains that the Jews are giving up their old names and customs. Levi is metamorphosis into Lewis; Moses into Mordant or Mostyn, Cohen into Cairns or Conyers, and Abrahams into Abingdon. "The highest compliment that can be paid to our young people," he says, "is to inform them that they would never be taken for Yiddin." This is not the worst in "Old Fogey's" view. On ordinary Sabbaths the synagogue congregations are disgracefully sparse. They only flock in on *Yom Kippur* [the Day of Atonement], when the Jew thinks to wipe off a year's misdeeds by twenty-four hours' fasting and prayer. "Old Fogey" would seem to be an appropriate signature, however, for the writer is equally or more horrified at the fact that young Jews and Jewesses take sandwiches with butter next to their meat as at their being addicted to gambling.

PROPHET BAXTER is turning his *Christian Herald* into a limited liability company, with a capital of £70,000. So convinced is the author of *Louis Napoleon, the Destined Monarch of the World*, that this globe will speedily dissolve, that he desires to realise all he can as speedily as possible for himself.

Baxter foretells the Judgment Day,
Tho' he knows nothing of it;
He profits much by prophecy,
Tho' but of little profit.

THE *Nonconformist* reports some humors of educational examinations. In one answer Jonah's whale was reported as "almost persuaded to be a Christian." A competitor for the Peek prizes thus wrote of the same prophet, whom he seems to have confused with Abraham: "He was the father of Lot, and had two wives. One was called Ishmale and the other Hugher. He kept one at home and drove the other into the desert, where she became a pillar of salt in the daytime, and a pillar of fire at night."

WHITFIELD, in one of his sermons at Glasgow in 1742, is recorded as having exclaimed, "Oh, Lord, dung us with Jesus Christ, that we may bring forth much fruit meet for thee"; and in writing to Lady Huntingdon he said, "I have just now risen from the ground, after praying to the Lord, my lady, to water your soul every moment." This nearly comes up to the ranter in the days of Cromwell, who cried out in his sermon, "Souise us, O Lord, in the pardoning tub of thy grace, that we may become fit for thy table."

A CORRESPONDENT in China, in a letter to the *Methodist Times*, urges that Chinese Christians ought to be allowed to use tea at the administration of the Lord's Supper. He says this opinion is endorsed by the Church of England Bishop of Hong Kong and some experienced missionaries, who see the seductive danger of the heathen Chinee being induced to imbibe his Savior in the shape of intoxicating fluid. But just faucey stirring milk and sugar into the blood of the Lord, or will they prefer it flavored with lemon?

THE following appeared in the agony column of the *Standard* last Saturday:—

NOTE.—Do you remember the great Vatican Fire-falling displays? Splendid sky-rockets making fire come down! What became of these illuminations since 1870? Ask Rev. xvi., 10. Umbra victor; Darkness reigns King.

Some one sent us a copy of the *Standard* with this advertisement marked, so we presume he thinks it relates to us. If it does, we can only assure the enterprising idiot who paid for its insertion that we will try to solve his conundrum in the next world—when we get there. We shall probably have more leisure in the sweet by-and-bye.

DR. DOLLINGER attributes the comparative failure of the Old Catholic movement in Germany to the relaxation of clerical celibacy, which is contrary to the prevailing sentiment of Catholics, and which means the necessity of larger incomes than are necessary in the case of an unmarried clergy. Some people are advocating a celibate order of clergy in the Anglican Church, but they would do well to first study the secret history of celibate orders. We venture to think they would soon drop the idea. Christianity is responsible for numerous evils, but for hardly any worse than those attendant on sacerdotal celibacy.

MR. FOOTE'S LECTURES.

Sunday, September 30, Secular Hall, 61 New Church Road, Camberwell, at 7.30, "Ananias and Sapphira."

Oct. 7, Milton Hall; 11, Pimlico; 14, Milton Hall; 18, Pimlico; 21, Newcastle; 25, Pimlico; 28, Hall of Science.
Nov. 4, Leeds; 11, Middlesboro'; 18, Portsmouth; 25, Birmingham.
Dec. 2 and 9, Hall of Science; 23, Camberwell.

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.

EX-RITUALIST.—Shall appear.

C. K. LAPORTE.—Only waiting for room. Our space is very limited and many things we should like to insert have to stand over week after week.

J. BRUMAGE.—Glad to hear of your candidature for the Portsmouth School Board, and trust you will be returned at the head of the poll. Thanks for the papers and cuttings.

A. S. P.—The act of bigotry does not surprise us. Religion seems to be regarded as a justification for any impudence. Mr. Forder will give you another 500 Tracts if you show him this answer.

T. BIRTLEY.—We dropped the *Freethinker* weekly contents-sheet a few months ago, not finding the game worth the candle. Newsagents did not display, and the money was mostly wasted. We have sent you a dozen permanent bills, which we thank you for undertaking to post.

F. FIGG.—The paragraph appeared in our last number.

DR. W. MORTIMER sends 5s. for the London Secular Federation's open-air work.

J. EARLY says the *Freethinker* and all other Secular publications, as well as the *Radical Leader*, can be obtained of Mr. Thatcher, newsagent, Oxford Street, Brighton.

W. H. LINTON.—We could not enlarge the *Freethinker* to the size of the *Radical Leader*. Glad to receive your high opinion of both papers. Pleased to hear Mr. Heaford gave a capital lecture on Sunday morning at the Marble Arch. He used to contribute to this journal some years ago, in the pre-Holloway days. There was some of his "blasphemy" in our first indictment.

J. BROWN.—You will find that infidel-slayer you refer to deals very extensively in personalities and abuse, and is a great boaster of his own prowess.

B. DAVIES.—The "danger to Mr. Foote" must be eliminated from the question. Were there the slightest prospect of danger now, Mr. Foote would never think of asking other people's opinions or taking the slightest notice of complaints. When Christianity threatens our policy is to do precisely what it is angry about.

MARK NIXON.—Yes, Mr. Foote is in first-rate health.

F. F. (Woolwich)—The London Secular Federation cannot include your lectures in its monthly programme until you form a regular Branch of the N.S.S. Its constitution forbids.

JAMES MOFFAT says our pictures have added years to his life, and he would not part with his bound set of the *Freethinker* unless he were "dead broke."

ICONOCLAST.—Mr. Ball gave the authorities in his article. See the Apocryphal Gospels. Mr. Forder will supply you with a copy if you apply to him.

W. JOYCE reports a good meeting on Peckham Rye last Sunday morning, and a good lecture by Mr. Clark; but complains of the bestial interruptions and disorder of the Christian rowdies. He thinks a few muscular Secularists are required. We agree that force should be repelled, but short of that the best weapons are patience and good temper.

FREETHINKER (Shrewsbury).—Your suggestions shall be considered.

FRANK SMITH.—We shall issue some new tracts shortly, and very likely the article you mention will be included. Sorry to hear that Mr. Morrish's successor at Bristol "has not the same moral courage." A Young Men's Secular Association would be difficult to run, as our party is so scattered. Men will not go miles to spend an evening, at least not frequently.

T. WRATISLAW.—Always pleased to receive cuttings.

J. S. J.—You misread the sentence. The middle clause is a parenthesis. Unitarians deny the equality of the Son with the Father. They only differ as to how much Jesus was above man and below God, a question on which they are generally very hazy.

J. ORROCK.—We send your 1s. to the treasurer of the Bradlaugh Fund. Your child cannot be compelled to receive religious instruction at the Board School. But you must formally withdraw him. Apply to Mr. Forder for a printed copy of the notice for the schoolmaster.

INCOG.—Your verses improve, but you will have to practise a good deal yet before they are "all correct."

H. CALASCA.—Thanks. See "Acid Drops."

C. DOUGLAS.—Prophecy has been said to find a man cracked or leave him so. We advise you to turn your attention to something more profitable.

F. DE LA VEGA.—Much obliged.

WE now regard correspondence on our illustrations as closed, and the subject shall be fully dealt with in our next number.

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

SUGAR PLUMS.

MR. FOOTE had good audiences at Manchester on Sunday, the evening meeting being the largest that ever assembled in the Secular Hall. Before the third lecture Mr. Foote replied to "Nunquam," of the *Sunday Chronicle*. Some of that gentleman's friends were present, and it is to be hoped they gave him a faithful report of the proceedings. The audience was as enthusiastic as it was large.

THE Manchester Branch is going in for evening classes during the winter, and we trust the committee's efforts will be crowned with brilliant success. After opening the season so well with lectures by Mrs. Besant and Mr. Foote, there should be a handsome winter's chronicle all round. And there will be, if the members all pull together.

THE Radicals and Freethinkers are arranging for a strong united effort to carry an advanced member or two on the next Manchester School Board. Good.

THE London Secular Federation will place its two candidates forthwith in the two likeliest constituencies. Should other candidates be forthcoming, there are many promising openings. The expenses of each candidate will probably amount to £50. At least £100 will therefore be wanted. There is a fair sum in hand but it is only the nucleus of the requisite fund. Subscriptions should flow in now. They can be sent to us, or to the treasurer, Mr. R. O. Smith, Hall of Science, 142 Old Street, E.C.

THE Federation is also co-operating with the Metropolitan Radical Federation, the Fabian Society, and the Social Democratic Federation, by sending five delegates to the Central Democratic Committee, on which all four bodies are represented. The programme adopted by the majority is as follows:—

- (1) Free, Secular, Compulsory, and Technical Education.
- (2) Popular control of all State-aided or Rate-aided schools.
- (3) Provision for Evening Continuation Classes in all School Board Districts.
- (4) Playgrounds to be thrown open free for the use of all children during evenings and holidays.
- (5) Board Schools to be available to the inhabitants for public meetings.
- (6) The holding of the weekly meetings of the School Board at a convenient hour in the evening.
- (7) The provision of one Free Meal per day for all children who desire it.

AFTER discussing this big programme, the London Secular Federation unanimously decided that it could not support clauses 2 and 7, and ordered its delegates to withdraw rather than compromise the London Secularists in any such way. But at the final meeting of the Central Committee, a *modus vivendi* was found. It was agreed that there should be a footnote to the programme, whenever and wherever printed, stating that the Secular Federation does not commit itself to the two clauses in question.

THE Wesleyans of South Wales are awake to the mischievous effect of the recommendations of the Royal Commission on Education. They have adopted a resolution in which they declare that "no scheme for assisting denominational schools from the public rates can be acceptable unless ample provision is made in the management for the introduction of elected representative members, and all sectarian teaching and influence removed from its curriculum."

THE resolution also includes a noteworthy statement of their opinion that "the 'conscience clause' is both ineffectual and offensive in character and in practice." If the numerous and powerful Nonconformist bodies find the conscience clause offensive and ineffectual as a protection against the Church of England, how much more ineffectual and offensive it must be as a protection for Freethinkers' children against the influence of the Nonconformist Christians and orthodox Christians combined. But this aspect of the question never strikes Christians, who usually can only see injustice as far as it affects themselves.

JUDGE ARDY does not like the carelessness and irreverence displayed by witnesses in kissing the book. At Edmonton County Court he said he would much prefer an affirmation instead of an oath, because he did not like to see the oath profaned, as it frequently was. If Freethinkers continue to keep the matter before the public, Christians in general will in time come round to the opinion held by Judge Ardy and Jesus Christ and Freethinkers in general. When these Christians have at length been converted to Christ's opinion, and have abolished all oath-taking, they will of course give Christianity all the credit, just as they do for the abolition of slavery and polygamy.

Professor Abraham Dirk Loman, of Amsterdam, is one of the most advanced of the new Dutch school of theology. In a recent number of the Dutch review *De Gids* he has put forward a view of early Christianity somewhat similar to that held in Holland by Professors Pierson and Naber, and in England by the author

of *Antiqua Mater* and Mr. Gerald Massey. He believes the whole of the New Testament writings to be unhistorical, and that even the Pauline Epistles date only from the second century. The origin of the belief in a risen Christ he explains as being a concrete expression of the Church's abandonment of the Jewish Messianic ideal, and of the rise and triumphant introduction of Universalism. The risen Christ is thus the personification of the new life in the Church after it broke with the fanatical patriotism and Jewish legalism which, according to Loman, were features of early Christianity. There are some obvious difficulties in this view, but it is worth noting as an indication of the direction in which many able minds are seeking light on a period obscured by fanaticism and fraud.

THE writer of the articles on "The Jews and Jesus," in the *Jewish World*, in his last instalment, deals with the alleged Messianic prophecy in Isaiah liii. He takes the same view of that chapter which we have more than once put forward in these pages. It refers to the people of Israel and must not be detached from its context connected with the preceding and subsequent chapters in which Israel is personified and spoken of as God's servant.

FROM Mr. H. L. Green's *Freethinkers' Magazine*—which is always a welcome visitor from Buffalo—we learn that Judge Krekel, who recently died, was buried as a Freethinker without religious rites. Judge Phillips concluded his funeral address with these words:—"One of the most beautiful traits in Judge Krekel's character was his love of home, wife and children. For them he had a sweet and tender attachment, and a touching fascination for prattling children. He held to life, as to his every purpose, with tenacity; and while to death's unyielding grasp he succumbed, he met the grim monster with as firm an eye and intrepid a spirit as the grand marshal of Saxony went to his untimely grave. As I stand at his bier I lay upon it this willing tribute: In twenty-three years of judicial life no unclean thing ever touched his ermine. No serpent's trail ever crossed his path. No cloud of dishonor will shadow his grave. As proof of the cleanliness of his hands, he goes to his final resting-place an old and worn-out public servant with an empty purse behind him, leaving to his family no other legacy than that of love and an honorable name."

HELEN H. GARDENER writes a stinging letter to *Secular Thought* on the religious service over Courtlandt Palmer's coffin after Colonel Ingersoll's funeral oration. "Surely," she says, "there are no depths to which Christian mendacity will not stoop." Mr. T. B. Wakeman, however, furnishes an explanation, which makes Mrs. Palmer's conduct a little less mean. She appears to have pressed her husband to let her have some religious address over his corpse for her own satisfaction, and only the day before his death Palmer wrote to Mr. Wakeman explaining the circumstances, and telling him that Mrs. Palmer was "anxious to find some liberal theologian" to speak after Colonel Ingersoll. In other words, Palmer arranged for a Secular service in accordance with his own views, and let his widow do what she pleased with his corpse afterwards. In that very letter to Mr. Wakeman he said—"With no knowledge of a life beyond the grave, I do not hesitate to affirm, in the expected presence of death, that the Religion of Humanity is a faith to live and die by."

WE have received a handsome card syllabus of the Free Science Lectures for the People at the Polytechnic Society's hall, Chicago. With one exception the subjects are secular and attractive. The exception is "David and Jonathan," on which the Hon. Frank Crawford will expatiate. The lectures are all delivered on Sundays.

THE *Southern Echo* having invited working men to state why they abstain from attendance at church or chapel, one working man, hailing from Christchurch, gives his version as follows:—"The intelligent and reading portion of working men believe that the creeds and dogmas of Christianity are contrary to reason and experience, and therefore false. They read Ingersoll, Thomas Paine, Foote, and others, and learn to test theology by common sense, much to the discomfiture of the former, and they generally regard the clerical profession as the professional advocates of foregone conclusions. Everyone knows what they will hear in church and chapel, and that no kind of theological thimble-rigging or clerical legerdemain will dovetail or harmonise with the researches and facts of modern science. And even apart from this, we working men hold the opinion, as expressed in the words of the poet:

'What suits the gods above only the gods can know;
What the people want is sense how best to live below.'

WOOLWICH should have a good N. S. S. Branch. There are many Freethinkers in the district. Those who wish to co-operate should communicate with F. F., 113 Powis Street, Woolwich.

THE North London Branch of the N. S. S. opens Claremont Hall, Penton Street, Pentonville, for the winter season, on Sunday, October 7th, when Mr. F. Millar will lecture on "The Triumph of Truth." Mr. Forder, Mrs. Besant, and other lecturers will follow.

THE Emperor Frederick's diary affords a strong contrast to the piety of his father. The following extract almost looks like a hit at the old man: "Dec. 25.—After all, it really is an irony on the message of salvation when each side prays to God for its own cause as the righteous one, and at every success tries to prove that its opponent has been left in the lurch by heaven."

AN interesting and useful correspondence has been going on in the *Wigan Observer* on the question of Sunday excursions, which were protested against by the Revs. H. P. O. Smith and J. Goggin. Mr. Percy Somerville has so pulverised these Sab-batarians that we guess they are "sorry they spoke."

JUDGE NORTH, we are informed, has a brother who is a solicitor in Liverpool. This gentleman was so struck with the Christman number of the *Freethinker*, for which we suffered imprisonment, that he offered ten shillings for a copy; but the gentleman to whom the offer was made valued his copy at more than that, and declined to do business.

CHRIST AS FAULTY AS BUDDHA.

DR. J. A. SMITH, in his *Old Testament Student*, criticises Buddha without noticing that a similar criticism applies equally to Jesus. He says:

"The story can be told in poetry so as to be very pleasing but apply to it those tests which are afforded in the hard facts of human life and human duty, and what does it all become? The ideal Buddha affords in his own person is one which, if it were to be used in this world for other than poetical purposes, would take men everywhere out of their spheres of duty and service; would make all manly virtues a crime; would change the world's workers into puling, whimpering ascetics; would make religion itself a mask for selfishness, and morality the carcase of a dead dog."

Let us apply the same test to Jesus. Did not his teaching and his example take men outside the sphere of duty and service? Did not he and hosts of his followers remain celibate instead of forming happy homes and rearing useful citizens? Did not his followers fling worldly progress and happiness aside at his command in order to seek only the kingdom of God—that is, the satisfaction born of their own delusion? Did not millions of them give up the duties and joys of human existence to become mere useless monks and nuns and hermits and pilgrims? Did not his disciples take up his false prophecy of the approaching end of the world, and terrify themselves and others with the awful prospect of the universal conflagration? Did they not accept and propagate his false belief in miracles and devils and his contempt for wisdom and scientific truth? Did not Christ teach them to take no thought for the morrow? Did he not, by a morally unpardonable exaggeration of emphasis, command them to hate mother and father and wife and children, and their own lives also, in order that they might become worthy of being his disciples? Did he not even order them to desert their wives and children for his sake? Is all this the sphere of duty and service?

Does not Christ's doctrine of non-resistance make all manly virtues a crime? How could Leonidas have defended his country by turning the other cheek also? How could Hampden and Cromwell have broken the back of despotism by abject submission to the king as ordained of God? How could the grand and all-essential prize of freedom ever be won or be defended by slavish obedience to the powers that be? How is society to preserve itself from ruin by forgiving all evil-doers, by returning good to all malefactors, by blessing murderers, and by praying for all the scoundrels and parasites who prey upon mankind? How is a man to defend the lives of his children and the honor of his wife and daughters by obeying Christ's asinine prohibition of resistance to evil deeds?

Seeing that Christ promises an infinity and eternity of happiness in return for a very brief acceptance of his teachings on earth, and that he also threatens an eternity of unspeakable torment if his gospel is rejected; what is this but making religion not merely a mask for selfishness, but selfishness incarnate, immorality incarnate, a very sepulchre of all living honor and truth and wisdom and intelligence? Credulity snatches the throne of highest heaven and beholds virtue and philosophy shrieking for ever amid the flames. Christianity is a direct appeal to selfishness, and in its contempt for freedom, courage, wisdom, science, politics, education, and worldly happiness, it deserves, if any religion does, the harsh language applied by learned Christians to the religions of other lands. The religion taught by

Buddha is in many respects better than that taught by Christ. A clergyman of the Church of England has even made public profession of his conversion to Buddhism as the superior faith. But Dr. Smith says:—"Those who in these days and in enlightened lands so unaccountably show a tendency to accept the founder of the Buddhist faith as both an ideal teacher and an ideal man, must be strangely blinded." But Christians should ask themselves whether it is not *they* who are "strangely blinded" in accepting Christ as their ideal.

One great fault which Dr. Smith finds with Buddha is that he abandoned wife, and mother, and throne. This is exactly what Christ commanded, and if Buddha's conduct illustrates "the fatal fallacy of his whole system" so does Jesus Christ's command illustrate the fatal fallacy of Christianity. Why should Christian wife-desertion be honored while Buddhistic wife-desertion is despised? Why is a piece of Christian "morality" the highest possible ideal of conduct, while the same piece of "morality" in a Buddhist is as "the carcass of a dead dog"? Christians should answer such questions as these before they revile other religions for displaying faults which are common to their own. W. P. BALL.

CHRISTIANS IN AFRICA.

THE great obstacle in the way of the "Civilisation of Africa" (a polite rendering of the coarse but more exact phrase of "the exploitation of the African") has been very frankly put forward by the Deputy-Governor of the Niger Company. "The natives," says this gentleman, "being unaccustomed to labor, are averse to it. They have been accustomed hitherto to supply their own immediate wants, and no more." This is indeed shocking, but, at the same time, very natural, and, I should say, decidedly wholesome. The African negro is, in fact, perhaps to his own moral injury, in a position to lead, without injuring anybody else, very much the sort of life which the British Peer or millionaire leads to the infinite detriment of all the classes beneath him. The nigger is happy (perhaps wickedly), and idle at his own expense. The Peer is happy (mostly wickedly), and idle at the expense of other people.

Now for my part—but then, of course, I have no pecuniary interest in the higher ethics, whether expressed in "loaded" calico or bad rum—I feel a certain sympathy for those

Whom Ocean's friendly distance
Preserves still unenslaved; for whom
No tasking of existence
Makes this one rich, and that one poor,
In Gold's illusive treasure,
But all, of easy life secure,
Are rich in wealth of leisure.

Whether this be "the wise, free way of life, indeed," may be questionable. But at any rate it is better than the life of grim and grinding and unremitting labor which forms the lot of the mass of the population in "civilised" countries. I would, therefore, implore all "gentlemen and others" who take up, from a sense of duty or dividends, the exploitation of the Dark Continent, to clear their minds and prospectuses of cant, and to say boldly "We think we can do a good thing in niggers. We calculate that we can make 25 per cent, out of Quashee." This, I think, would be better than all the talk (but utterly empty talk) about "Christianity" and the "suppression of the slave trade," and the "raising of the negro in the scale of humanity." What does Manchester or Birmingham care about the scale of humanity? The only thing which operates to secure to the niggers a continuance in their present ignorance is the rivalry of the various European Powers. If an arrangement can be effected in this respect, the probable fate of the African continent is to be divided, at no distant day, into a number of European-ruled Indias, all overtaxed, all worked out to the last possible degree, all governed by an over-paid European bureaucracy. I confess that, though a European, I can't work myself up into any great enthusiasm for the programme. If I were an African, the project would find me not merely unenthusiastic, but decidedly hostile. I should prefer to remain "uncivilised" and unexploited. "After all," I should say to myself, "tall hats and new rum may have their attractions, but it is better to be black, as nature made me, and bareheaded and even sober, than to wear a tall hat, and get drunk, and be done brown by the Bible-reading Paleface."—*Truth.*

COLONEL INGERSOLL ON SECULARISM.

COLONEL INGERSOLL was asked as to the best means of spreading the gospel of Secularism. He replied: This can only be done by the cultivation of the mind—only through intelligence—because we are fighting only the monsters of the mind. The phantoms whom we are endeavoring to destroy do not exist; they are all imaginary. They live in that undeveloped or unexplored part of the mind that belongs to barbarism.

I have sometimes thought that a certain portion of the mind is cultivated, so that it rises above the surrounding faculties, and is

like some peak that has lifted itself above the clouds, while all the valleys below are dark or dim with mist and cloud. It is in this valley region, amid these mists, beneath these clouds, that these monsters and phantoms are born. And there they will remain until the mind sheds light—until the brain is developed.

One exceedingly important thing is to teach man that his mind has limitations; that there are walls that he cannot scale, that he cannot pierce, that he cannot dig under. When a man finds the limitations of his own mind, he knows that other people's minds have limitations. Then, instead of believing what the priest says, he asks the priest questions. In a few moments he finds that the priest has been drawing on his imagination for what is beyond the wall. Consequently he finds that the priest knows no more than he, and it is impossible that he should know more than he.

An ignorant man has not the slightest suspicion of what a superior man may do. Consequently he is liable to become the victim of the intelligent and cunning. A man wholly unacquainted with chemistry, after having been shown a few wonders, is ready to believe anything. But a chemist who knows something of the limitations of that science—who knows what chemists have done and who knows the nature of things—cannot be imposed upon. When no one can be imposed upon, orthodox religion cannot exist. It is an imposture, and there must be impostors and there must be victims, or the religion cannot be a success.

Secularism cannot be a success, universally, as long as there is an impostor or a victim. This is the difference: The foundation of orthodox religion is imposture. The foundation of Secularism is demonstration. Just to the extent that a man knows, he becomes a Secularist.

The Colonel was also asked concerning the recent action of the Knights of Labor in Indiana in turning out one of their members because he was an Atheist. He replied:

In my judgment, the Knights of Labor have made a great mistake. They want liberty for themselves—they feel that, to a certain extent, they have been enslaved and robbed. If they want liberty, they should be willing to give liberty to others. Certainly one of their members has the same right to his opinion with regard to the existence of a God that the other members have to theirs.

I do not blame this man for doubting the existence of a supreme being, provided he understands the history of liberty. When a man takes into consideration the fact that for many thousands of years labor was unpaid, nearly all of it being done by slaves, and that millions and hundreds of millions of human beings were bought and sold the same as cattle, and that during all that time the religions of the world upheld the practice, and the priests of the countless unknown gods insisted that the institution of slavery was divine—I do not wonder that he comes to the conclusion that perhaps, after all, there is no supreme being—at least none who pays any particular attention to the affairs of this world.

If one will read the history of the slave trade, of the cruelties practiced, of the lives sacrificed, of the tortures inflicted, he will at once wonder why "a God of infinite goodness and wisdom" did not interfere just a little; or, at least, why he did not deny that he was in favor of the trade.

Here, in our own country, millions of men were enslaved, and hundreds and thousands of ministers stood up in their pulpits, with their Bibles in front of them, and proceeded to show that slavery was about the only institution that they were absolutely certain was divine. And they proved it by reading passages from this very Bible that the Knights of Labor in Indiana are anxious to have read in their meetings.

Colonel Ingersoll further expressed the opinion that if all who did not believe in the Bible left the Knights of Labor, those who were left would accomplish very little, simply for lack of sense.

OBITUARY.—We have to record the death, at an advanced age, of Mr. F. B. Barton, who at one time wrote in the *Reasoner*. Mr. Barton was a Positivist, and was the author of several works on the philosophy and religion of Auguste Comte. He died on September 21, and was buried at Kensal Green on Wednesday.

PROFANE JOKES.

"Do you solemnly swear," said the clerk to a witness in court, "that the evidence you shall give in the case shall be the truth, the whole truth, and nothing but the truth?" The witness hesitated, and then said: "I've been circulation editor of the *New York World* for several years, but I'll do my best."

A minister once told Wendell Phillips that if his business in life was to save negroes he ought to go south, where they were, and do it. "That's worth thinking of," replied Phillips; "and what is your business in life?" "To save men from hell," replied the minister. "Then go there and attend to your business," said Mr. Phillips.

Mr. Isaacstein: "I sells you dot coat, my front, for sayventeen tollar; you dake hum along!" Customer: "I thought, Isaacstein, that you didn't do business on Saturday. 'Isn't this your Sunday?' Mr. Isaacstein (in a low, reverent tone of voice): "My front, to sell a coat like dot for sayventeen tollar vas not peesness—dot vos charity."

A young countryman was sent by his father to sell pigs in Oban. He got drunk, spent the money, and went off to Glasgow. Wandering about half starved, he was accosted by the minister of his native place, who got from him the facts. He advised Donald to return home, quoting the parable about the killing of the fatted calf. Donald obeyed, and one day the minister met him after returning home. "Weel, Donald," he said, "you've returned back as the prodigal of old. Did your father receive you with open arms? And did he kill the fatted calf for you?" "Deed no, minister, he didna dae that; but he very near killed me."

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