

THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. VIII.—No. 44.]

OCTOBER 28, 1888.

[PRICE ONE PENNY.]



BREAD FROM HEAVEN; OR, A WRINKLE FOR THE UNEMPLOYED.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day.—EXODUS XVI., 4. *Give us this day our daily bread.*—MATTHEW VI., 11.

PIOUS JACK THE RIPPERS.

SHOCKING as are the exploits of the Whitechapel monster, he is really a baby in murder and mutilation compared with many of the heroes of Christian persecution. His motive, it has been suggested by more than one doctor, may be a fanatical one, and he may be suffering from religious mania. But, whether this conjecture is true or false, there can be no doubt about the motive of those gentlemen who cut, pinched, racked, suffocated, strangled, and burnt heretics. They did it all for the glory and honor of God, the safety of the Church, and the salvation of immortal souls.

Let us take an illustration or two from the history of Witchcraft. James I, our British Solomon (see the preface to our Bible and Bacon's dedication of the *Advancement of Learning*) had a stormy passage home from Denmark, and a certain Dr. Fian was shrewdly suspected to have raised the wind. Indeed, a confession was wrung from him to that effect under the most horrible torture, over which the king personally presided. According to Sir Walter Scott, "The nails were torn from his fingers by smiths' pincers; pins were driven into the places which the nails usually defended; his knees were crushed in the boots; his finger bones were splintered in the pilnewinks." Surely the Whitechapel monster is merciful compared with King James.

No. 378.]

Over in New England, so late as 1692, Giles Corey was crushed to death for being too intimate with the Devil. Iron weights were piled on him till his bones gave way. As his body yielded to the pressure his tongue protruded, and a considerate official forced it back with his cane. Our modern practitioners are lamentably behind those gentleman in what De Quincey calls "murder considered as a fine art."

Among the multitudinous victims of the Inquisition there were some who experienced treatment which would be incredible if we did not know what a capacity for inflicting pain dwells in the breast of a thorough-paced bigot. There were some remarkably choice morsels in the hellish menu of the Inquisitors. They had an ingenious way of dislocating arms. A man's wrists were fastened over his head, and he was drawn up to the roof by a pulley; then the rope was suddenly slackened, and he fell within a few inches of the floor, his whole frame being stretched and disjoined by the terrible jerk. Sometimes they bound a man, or even a woman, on a wheel, and turned the poor wretch round till he was as limp as a wet rag. Cords were tightened by levers till they cut through the flesh into the bone. Chafing dishes, full of burning charcoal, were used to fry the heretic's feet. Now and then his extremities were encased in parchment, full of grease and tar, which was gradually heated until his flesh was boiled; though there is no record of their having tasted the flesh like good

cannibals. Occasionally they tickled the victim's feet till he went mad. Red hot irons were employed to burn away the flesh of the breasts and sides. Hot needles were forced under the nails, and red-hot slippers were put on the feet. But the most pleasant trick was this. The victim was strapped on his back, over him was swung a pendulum with a sharp, curved bottom, and this lengthened by imperceptible degrees until it gradually cut through his nose into his brain.

Fire was applied in various ways. The *strappado* was a very pretty invention. It was first used in Paris in 1534. Mr. Christie describes it in his great book on Etienne Dolet as "a kind of see-saw, with a heretic at one end, and suspended above a fire. He was allowed to descend and burn for a short time, and was then drawn out again. By this means the burning lasted much longer, the torment was much more exquisite to the heretic, and the spectacle much more grateful to the pious spectators." Motley describes the execution of Le Blas in Holland for the enormous crime of breaking a wafer. "His right hand and foot were burnt and twisted off between red-hot irons. His tongue was then torn out by the roots. With his arms and legs fastened together behind his back, he was then hooked by the middle of the body to an iron chair, and made to swing to and fro over a slow fire till he was entirely roasted." Wilcox, the Bishop of Rochester, saw a man and a woman roasted at Lisbon in 1706. The woman was cooked for half an hour, and the man for an hour, while the king and court enjoyed the spectacle. The man begged for more faggots to finish his torture, but they gave him none. His hinder parts were wasted away, and as he turned himself *his ribs opened*. This is horrible enough, but a worse scene was witnessed in Holland in 1536. A woman far advanced in pregnancy was fastened to the stake, and actually delivered amidst the flames.

Alva's butchers in the Netherlands were extremely fond of ripping up pregnant women and tearing out their unborn babes. Their bestial atrocities, carried on wholesale for months, are too foul to be dwelt on. Jewish women were vilely outraged and tortured by Christians all over Europe. When the hell-hounds of Spain were let loose on them in 1492, we read that one girl was forced before the eyes of her parents; then her pious violators, in a sudden fit of religious scrupulosity, cut her throat lest she should conceive and give birth to a Jew.

One of the most infernal stories in history is told by Mr. Froude in the first volume of his *Short Studies*. In 1593 the Earl of Orkney's brother laid a plot to murder him. A "notorious witch," Alison Balfour, was said to have been consulted. She denied the charge, but she was put to the torture. Her legs were burnt in the iron caschilaws, yet she would not confess. Then her cool and calculating tormentors resolved to rack her heartstrings. Her husband and son were brought in and tortured before her eyes; and as she was still obdurate, her little daughter, aged seven, was fitted with a pair of thumbscrews. This was too much for the poor mother. To save her darling she said she would admit anything they wished. Finally, she was burnt as a witch; but she died recalling her confession, and with her last breath protesting her innocence. Our Whitechapel fiend was but a chicken in his business compared with those grave and godly Scotchmen.

All this murder and mutilation was regarded as "quite the thing" by nearly every sect in Christendom. It was, indeed, the natural result of that silly and damnable doctrine of salvation by faith. Half-and-half Christians, in this age of science and humanity, shrink from the logic of persecution. But a downright Christian like Cardinal Newman admits the consequences of his doctrine, while confessing that he could not himself cut a Puritan's ears off or witness an *auto-da-fé*. Speaking of the leading heretic, in his *History of the Arians*, he says that such a man "should meet with no mercy. . . . To spare him is a false and dangerous pity. It is to endanger the souls of thousands, and it is uncharitable towards himself." Exactly so. There is the unflinching logic of a firm believer. That logic has steeled the hearts of thousands of ecclesiastical Jack the Rippers, and enabled them to look on mutilation *first* and murder *afterwards* with the most perfect serenity. Nay, they must have enjoyed their work, or they never could have invented such ingenious tortures for every part of the human body and every chord of the human heart. G. W. FOOTE.

A BIBLICAL PLEA FOR POLYGAMY.

"A Cambridge M.A." who, if we mistake not, has once been in holy orders, has put forward a new work on the subject of "Marriage and Divorce" in which the whole Scriptural aspect of those questions is fully discussed.* Whether the author is, as we suspect, the reverend clergyman who was a few years ago suspended for alleged heresy on the subject of concubinage, or not, he is certainly thoroughly acquainted with the Hebrew and Greek Scriptures and a profound believer in the inspiration of those writings. He urges that "if we find that Almighty God ever distinctly gave his sanction to" polygamy, "especially among that nation whom he selected for the purpose of making known his laws and his righteousness, then we cannot suppose that it was fundamentally wrong in its own nature." Now the fact, which lies not only on the very surface but is ingrained into the very texture of the Bible, is that both polygamy and concubinage were practised by the Hebrew saints most distinguished for their faith, piety, and communion with God, who never in any case censured or condemned such practices. Not to mention the much married Solomon, who was depicted in all his glory in our last week's illustration, there are "those eminent saints" Abraham and Jacob. Abraham not only took Hagar as a secondary wife, but turned her adrift in the wilderness when it suited his own goodwill and pleasure. Yet, as our author says, there is not a word to be found in the whole history which relates so many occasions of God's special and personal communion with the patriarch, there is not a word in the Bible from beginning to end which implies that God was in any way offended with Abraham's conduct.

"But not only this; the whole story of Hagar is declared by St. Paul, in his Epistle to the Galatians, to contain a great allegory, a typical foreshadowing of God's dealings with mankind, first under the covenant of the Law, and next under the Gospel. This is certainly a most remarkable and important testimony. It must be quite obvious that, if there is any truth or authority belonging to this assertion of St. Paul, that Abraham's conduct in this matter was a positive type of God's own doings, then there could not possibly be anything sinful therein; then it is quite impossible for us, consistently with any regard for the authority of Scripture, to condemn polygamy, such as that of Abraham, as a matter of principle, as being absolutely and altogether opposed to the law of God."

This reminds us of the argument used by the clerical author of *Hagar*, who points out that in Ezekiel xliii. Jehovah himself is said to have espoused two sisters, Abolah and Abolabah, and asks, "Could that be a sin done literally in the flesh which the Lord declares himself to have done in the spirit?"

Our author next adduces the history of Jacob to show that though this eminent saint possessed both wives and concubines he "lived under the special guidance of Almighty God." And so with Elkanah, the father of Samuel, and of David, the man after God's own heart, against whose polygamy not a word was uttered. As the author says, "At present, as the Book stands now, in all naked originality, with all these histories of Abraham, Jacob, Elkanah, David, and others, included in it, it is indeed a most dangerous, a most misleading book—if this modern theory of marriage should be correct."

Having made good his position that polygamy is divinely authorised by the Old Testament, which not only permits the purchase of slaves, but their dismissal when they do not find favor in their masters' eyes, he turns to the New Testament. The passages limiting bishops and deacons to one wife show by specifying these dignitaries that monogamy was not general in the Christian community. "If there were no polygamists among the early Christians, it would have been superfluous to name this as one of the conditions required in the bishop; just as much as it would be in the English Church at the present day." At the same time the phrase cannot be taken as a prohibition of polygamy universally. It is a limitation applied strictly to the bishops, or elders, and the deacons. On the passage in Matthew xix., "Whosoever shall put away his wife except it be for fornication and shall marry another, committeth adultery," he says "Does not this positively forbid polygamy? Clearly not. What, indeed, can be plainer than the words themselves?—'Whosoever shall put away his

* *Marriage and Divorce*, by Ap Richard, M.A., Cantab. London: Trübner and Co., Ludgate Hill.

wife, . . . and marry another: if therefore a man *does* not put away his wife, but marries another, in addition, then this dictum of Christ does not apply to him at all."

The advice of Paul, "Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. vii., 2), has often been thought to be in direct opposition to polygamy; but our author argues that the primary object of his advice "is not that every man and woman should have one wife or one husband, and one only; but that everyone, both man and woman, should live in the married state, not in a state of celibacy."

The author enters largely into the question of divorce and separation, holding of course to the good old Bible plan of these being permissible to the husband, but not to the wife. The whole matters are discussed very thoroughly, and a paper on the laws of Marriage and Divorce, read at the Social Science Congress, Huddersfield, by Mr. A. B. Davidson, forms a valuable appendix.

The plea of "Ap Richard" will do little towards bringing into favor the divine ordinance of polygamy, but it may do much towards showing how utterly unsuited is the morality of "the Word of God" to the requirements of modern civilisation.

J. M. WHEELER.

ACID DROPS.

GLADSTONE, it will be recollected, declined our offer to reprint his criticism on Ingersoll, on the ground that he had "made arrangements in another quarter." Well, his article *was* reprinted in an obscure Nonconformist magazine, which refused to insert our advertisement of Ingersoll's Reply, and so the article was practically lost on the English public. On the whole, we have a shrewd suspicion that this was precisely what Mr. Gladstone wanted.

READING Gladstone's article over again for the third time, we are more than ever struck with that peculiar air which reminds us of Beaconsfield's "sophisticated rhetorician." One point, indeed, is such transparent shuffling that we wonder the G. O. M. didn't see that everybody with any eyesight was bound to see through it. In one of his little excursions round about Ingersoll's argument, he picks up a casual remark that Shakespeare is "by far the greatest of the human race." With characteristic caution he doesn't dispute this, but he "merely remarks" enough to fill up a page of well-paid copy, and to insinuate that Ingersoll is a dreadful dogmatist. Well now, we have just been re-reading Mr. John Morley's lecture on "Aphorisms," and we note that he is exactly as dogmatic as Ingersoll. "This serene and radiant faith," he says, "is the secret, added to matchless gifts of imagination and music, why *Shakespeare is the greatest of men.*" We should like to see Mr. Gladstone reading Mr. Morley a lesson on dogmatism.

WALTER SAVAGE LANDOR was another "dogmatist." Speaking of Shakespeare, he said, "Antiquity fades away before him; even Homer is but a shadow." Coleridge speaks of "the unfathomable depths of his oceanic mind." De Quincey's sublime eulogy puts him also among the "dogmatists." Emerson is another, for he says Shakespeare "is inconceivably wise," and "Shakespeare is unique," and the "main production of the globe." Carlyle says Shakespeare is "the greatest intellect in our recorded world." And again—"This King Shakespeare, does he not shine in crowned sovereignty over us all?" We could go on for a fortnight—more or less. But enough. Ingersoll evidently "dogmatizes" about Shakespeare in the very best company.

GRIMSBY has got rid of the small-pox, and last Sunday the town publicly thanked the Almighty for this mercy. But Grimsby forgot to ponder two questions. First, who sent the small-pox; second, whom it has been passed on to? If the Lord sent it, he deserves small credit for removing his own nuisance; and if he has passed it on to some other locality, Grimsby's thanks savor strongly of selfishness.

L'Amante du Christ is the title of a play acted last week at the Théâtre Libre in Paris. Mary Magdalene was the principal character. She is saved and sanctified by her passion for Jesus. The actor who "played Christ" was a decided success. Such a play is "realistic" with a vengeance. How it would flutter the Protestant doves on this side of the Channel! It is to be hoped, however, the New Testament will not be drawn on too freely. We should all be startled if the Incarnation were treated after the manner of those theatrical performances which Suetonius describes in his life of Nero.

CHRISTIANS are again persecuting the Jews in Russia. At Wyborg, in Finland, thirty-four families have just received orders to quit the country.

A BOMB-SHELL has fallen into the spiritist camp in America. Two of the Fox sisters, who originated the spiritist movement at Hydesville forty years ago, have turned round and denounced it as "all humbug." Maggie Fox Kane is now lecturing on "The Curse of Spiritualism," having rejected overtures of a monetary consideration for her silence from her former friends.

THE *New York Herald* of October 10th, reports an interview with Mrs. Kate Fox Jencken, who has arrived from Europe to assist in the exposure. This lady once assured our sub-editor that he was a most powerful medium, and that she could perceive fire coming out of his finger ends. She told the *New York Herald* man that spiritism was "one of the greatest curses that the world has ever known," and that "It is the biggest humbug of the century." Asked about the manifestations at Hydesville in 1848, she declared it was "all humbuggery every part of it. We got started in the way of deception and being encouraged in it we went on of course."

THE Fox sisters now, with the usual rancor of renegades, are profuse in their denunciations of "the curse." They say that spiritism is made the cover for licentiousness, "to which Mormonism is as nothing," and promise to give a full exposure of the dark séance business. The interviewer was convinced of their power, for upon leaving he was pursued by a chorus of the mysterious rappings by which they first started the business.

THE question as to the precise nature of the "great fish" which swallowed Jonah, should even to those who hesitate to credit the words of their Lord and Savior (Matt. xii., 40), be settled by the discovery of a whale 117 feet long, captured in Simon Bay, Cape Colony, upon one of whose ribs has been found rudely carved the word "Jonah." The story is circumstantial as to the whale's dimensions. What we should like to know is whether Jonah carved in Roman, Old English, or script?

MRS. TAYLOR, of Bristol, broke her arm, and instead of having it set like a sensible woman, she tried faith-healing. The result was she died. The *Magpie*, a local satirical organ, improves the occasion by giving a picture of "Faith-healing in Bristol." A hearse is on its way to the cemetery, presumably with the patient inside.

THE *Christian Herald* gives an account of a conflagration which came as "an answer to prayer." Dr. Pierson, of New York, called members of his congregation together and they prayed earnestly that everything that might hinder them as a church from reaching the unsaved might be removed. While they were praying their church was burning, and before morning their large and costly building was totally destroyed. Since then they have built a cheaper church and instead of being a church for the rich it is now a church for the poor, all its seats being free. Hence the destruction of the church was God's answer to prayer. So the *Christian Herald* maintains, but people who can believe this sort of thing can believe anything.

THE *Whitehall Review* discusses: "Is Church-going a Failure." The *W. R.* wants "heaven preached instead of hell." It forgets that the one is the correlative of the other, and that it is more easy to arouse terror than to attract. The *W. R.* concludes that "the real truth is, though parsons are loth to admit it, that the world is growing wiser, healthier and better day by day." No wonder the parsons are loth to admit this, for whatever progress is made is by going in the teeth of their injunctions.

THE French correspondent of the Roman Catholic *Tablet* foams because "the Municipal Councils of the provinces continue to emulate the anti-Christian zeal of their Paris colleagues." That is to say they insist upon the municipal affairs being conducted upon a secular footing. Hence these clerical tears.

THE Pope is still intriguing for a restoration of temporal power. On the recent visit of the young German Emperor he tried to induce him to help in this project. The Emperor, deeply annoyed, after trying in vain to change the conversation, had to tell the Pope that the subject could not be discussed, as he was in Rome as the guest and ally of the King of Italy. The Pope is said to be greatly disappointed.

ARCHDEACON FARRAR has to contradict a statement made by a clergyman at the Clifton Conference accusing him of saying that "those who believe in the Incarnation are imbeciles and hypocrites." If ministers tell falsehoods in this fashion against living dignitaries of their own Church, it is no wonder that they invent false accusations against departed Freethinkers.

It is reported that the Mormons, being prevented from carrying out their scriptural institution of polygamy at Utah, are purchasing large tracts of land in Mexico with the view of migrating there.

THE dead body of the Rev. H. Harris was found in Ashton Brook. He had evidently committed suicide, having suffered much lately from sleeplessness. A piece of rope with a noose at one end and a table knife were found on the body.

ACCORDING to the *Christian Herald*, a "Heavenly Foot Society" has been formed by Chinese women at Amoy, as the result of the Rev. John Macgowan explaining to them that the custom of binding the feet was in contradiction to the precepts of the Gospel of Christ. If true this illustrates the surprising audacity of Christian ministers in imposing on the ignorant heathen with absolute falsehoods. If false it illustrates the talent of Christian journalists in inventing silly tales for the edification of Christian simpletons at home.

THE Canadian Customs authorities have had the job of deciding whether the Book of Mormon was a genuine Bible or no. Bibles it appears are subject to only 5 per cent. while all other books pay 15 per cent. The authorities have levied the higher duty, thus fixing it as a human production. If the Holy Ghost had to produce sufficient evidence of his connection with the Bible before the lower tariff was allowed, we expect the "discount off for divine revelations" would soon be a dead letter.

DURING 1886 the astonishing number of 24,841 persons were killed by snakes and wild beasts in British India. Such is God's system of managing the universe. Man, on the other hand, waging war with the works of God, has killed nearly half-a-million of snakes during the year and 22,000 wild beasts, including tigers, leopards, bears, wolves, and hyenas. This illustrates the beautiful harmony of creation.

THE *Christian Commonwealth* says that "the McQuaker bequest of £30,000 to the Scotch Unitarians is causing them some uneasiness, as they do not know what to do with it." A Christian Church uneasy at having too much money is a curious spectacle. But then the Unitarians are hardly Christians.

A CHINESE evangelist being unable to find any traces of his runaway donkey, after a long and exhausting search, "prayed the Lord to make the donkey bray, and immediately he brayed." Thus encouraged, the evangelist borrowed a lantern and with four hired men continued the search or pursuit till he was tired out. Then he turned to him who is a very present help in trouble. As a last resource he knelt again and fervently prayed that the great Ruler of the Universe would make the donkey bray once more. The Lord immediately made the lost donkey bray again, and he (the donkey, not the Lord) was ultimately found in the yard of a fried cake shop; whereupon our pious evangelist gave hearty thanks to God for his great goodness. It is evident from this story that prayer is efficacious in making donkeys bray, but the missionaries who publish the incident hardly needed a voyage to China to discover that kind of fact.

THE *Sussex Times* inserts a letter from Mr. C. E. Ford on the Drink Question. He points out that in the early years of the temperance movement teetotalism was branded as in opposition to the Bible, while now the Bible is claimed as an authority for the movement. Mr. Ford is quite right. This Gospel Temperance is all humbug. The Bible is full of commendations of wine and strong drink.

THE Vicar of Woodford is indignant that some of the gentlemen of his parish go for a walk on Sunday morning, "and this in the most barefaced manner." Poor fellow. We pity him. How dreadfully his feelings must be hurt by the growing irreligiousness and practical common sense of the age.

THE Salvation Army seems to be always in hot water in Switzerland. Sometimes the conflict is with the people, sometimes with the law. The last instance seems to our notions a rather peculiar one. Miss Sterling, one of their captains, is sentenced to 100 days' imprisonment for converting children under age. Probably such a law was passed to prevent Protestants and Roman Catholics from interfering with each others' children.

THE *Christian Herald* says that Mr. George Muller has been particularly happy in his choice of subjects, and has greatly confirmed the tottering faith of some by the manner in which he has treated such doctrines as that of "conditional immortality." This printers' blunder sums up the Christian scheme with tolerable accuracy. Free license for immortality conditionally on being followed by confession and faith is the substance of Roman Catholicism and Protestantism alike.

THE following notice is to be seen in bold type on the door of a house in Streatham:—"This house is closed until after sunset, in order to defeat an unjust claim for tithes, on behalf of the rector. All communications to be placed in the letter-box, and visitors are requested to call after sunset or on Sundays, when distraints cannot legally be enforced."

THE other Sunday a minister in a Glasgow Unitarian church electrified his congregation by addressing the Deity as "Thou Great and Unknown Quantity!" A unique combination of invocation and algebra.

PROFESSOR TULLOCH, whose life is just published, was agreeably surprised to find that Mr. John Morley "looked more like a

dissenting minister than an Atheist." After pondering this passage for several hours we are still puzzled to know what it means. What sort of an animal did Professor Tulloch expect to see in an Atheist? Is there something peculiar in an Atheist's face, in the shape of his head, in the set of his ears, or in his walk? Or what is it that marks him off as a separate variety of the human species?

WHAT an ignorant ass Bishop Bromby must be if the report of his sermon last Sunday at St. John's, Bethnal Green, in the *Eastern Argus*, is to be relied on. According to this paper, he said: "Prayer was a necessity. It was said of Voltaire, the French Atheist, who in his day shook the faith of some, that when present in a ship during a great storm at sea, he was seen bending his knees before God." Voltaire was not an Atheist. The silly story, moreover, is related of Volney, who was also a Deist, and is utterly unworthy of credit, being fully exposed in *Infidel Death-Beds*.

THE Archbishop of Canterbury has been holding forth at the High School for Girls, Bromley (Kent). His Grace did not read them certain texts from Ephesians and Corinthians, especially that one about short hair.

"S'W'ELP me God" is the formula for Bible slobbering, yet the judge of Thetford County-court doesn't want too much of that personage after the case has begun. A defendant's wife declared something "between God and man," whereupon the judge remarked "Oh, never mind God and man now; you are before a judge who is to decide the case. You can look after the Almighty in another way."

ONE of our party at Pokesdown has lost a child under painful circumstances. The poor little one was knocked down and crushed to death by a heavy coal waggon. The bereaved father is quite unable to say "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He is especially dissatisfied with the last clause of the pious ejaculation. In writing to us he says, "Had I believed in the Lord last month, my faith would have been sorely shaken in this."

ADDRESSING the Liberals of Perth, Mr. John Morley referred to "faith in mankind and hope in mankind" as the mainspring of human progress. Upon which the *Pall Mall Gazette* remarks that "it only requires a reference to Charity to complete his devotion to the Christian graces." Mr. Morley's faith and hope, however, are not the Christian faith and hope. His faith is in reason, and his hope is fixed on *this* world. Perhaps, also, if he wished to praise charity, he would scarcely be tempted to go to Christians—whether at Northumberland Street or elsewhere—for telling illustrations.

"MR. MORLEY will some day," says the *P.M.G.*, "be writing tracts for the Catholic Truth Society" *Some day!* Very likely. But the "some day" will be like that one in the song, where the gentleman is going to meet his unknown love, though he knows not *when* or *how*. Even miracles will happen "some day," as the pauper will be a millionaire if he lives long enough.

A MAN named Neil, at Newry, drank off half a pint of whiskey for a wager. He went home, fell into a state of coma, and died. What a lot of "coma" there must have been at that marriage feast in Cana of Galilee, where about seventy-five gallons of '47 port were manufactured from pump water.

A Methodist preacher was in the habit of winding up his discourses whenever the clock struck twelve with the formula, "May God grant it to us all for his mercy's sake!" One day he was preaching about Haman from the Book of Esther, and ended with the pathetic exclamation, "And what was his reward? The gallows!" The clock struck twelve, and he ended with the accustomed words, "May God grant it to us all for his mercy's sake."

REVIEWS.

The Agnostic Annual, 1889. Watts and Co.—Mr. Samuel Laing writes well on the Gladstone-Ingersoll debate, but shows he has not yet mastered the "free-will" question. Constance Naden writes on the Atrophy of Religion, and Mrs. Lynn Linton on Women and Agnosticism. There are other good articles, and two pieces of passable verse.

Thoughts on Science, Theology, and Ethics. By John Wilson, M.A., London: Watts and Co.—The author makes "no claim to originality of thought." His volume is "intended specially for those who, taking an interest in liberal questions, have not leisure to study the large and learned books in which they are treated." This modest design is carried out admirably. The book may be heartily recommended. Simple and lucid in style, correct in thought, and ample in information, this work is just the thing to put into the hands of a plain man who desires the best ideas on evolution in relation to science and ethics in a moderate compass.

MR. FOOTE'S LECTURES.

Sunday, Oct. 28, Hall of Science, 142 Old Street, London, E.C. at 11.15, "The Next School Board"; at 7, "Christianity and Atheism: A Reply to Cardinal Manning."

Tuesday, Oct. 30, United Radical Club, Kay Street, Hackney; at 8 "Radical Duty in the School Board Elections."

Nov. 4, Leeds; 11, Middlesboro'; 18, Portsmouth; 25, Birmingham
Dec. 2 and 9, Hall of Science; 16, Manchester; 23, Camberwell

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.

SAMACHURN BOSE.—Mr. Wheeler has received no previous letter from you.

R. COLEMAN.—A portrait of Giordano Bruno is given in the life by Bartholmess. There is a life-size picture of "Bruno in the dungeons of the Inquisition" by Professor C. F. Biscarra now on exhibition in the Turin Room of the Italian Exhibition.

A. H. BENNETT.—See our article on the subject. We should not, in any case, have made any change before the new year.

E. LEWIS.—It has been concluded from the story of Dives and Lazarus that the saved and the damned see each other in the next life. See also Rev. xiv., 10-11.

J. DAGNES.—Mr. Foote did study Italian in prison, but this was after his third trial before Lord Coleridge, which produced some relaxation in the prison discipline. Mr. Foote was then allowed his own books, instead of the prison library lumber.

H. G. S.—You have our sympathy in your painful bereavement.

J. M. H.—Received with thanks. Why are you in London without giving us the pleasure of seeing you?

J. GRAY.—Courage! Every young writer has to fight the world. If you get a cheering word now and then it is all that can be expected.

G. WEIR.—Glad to hear from you. Send us further news.

J. GREEVES FISHER, 1 Coburg Terrace, Wade Lane, Leeds, calls a meeting of the N.S.S. Branch at his house this evening (Oct. 28) at 7. The object is organisation, and every member is desired to attend.

J. BROWN.—Glad to hear the Newcastle friends are so pleased with Mr. Foote's visit. He hopes to visit you again in the new year.

No. 12.—You seem to have had a bad experience of pious folk.

YOUNG FREETHINKER.—We have not the information at hand, but we believe the living is worth several hundreds a year.

ISCA.—Everybody seems pleased with last week's sketch.

GRATEFUL AGNOSTIC.—We don't know what you refer to. No accounts have reached us from Birmingham.

B. W. M.—That is a very old joke.

F. A.—"The Parson's Idol" is one of our own tracts. Price, not ½d. each, but 6d. per 100.

A. LOVETT.—If you have any complaint to make as a member, and will carefully put it in writing, it shall be laid before the N.S.S. Executive. The Benevolent Fund, however, is only intended to help distressed Freethinkers. We cannot devote more space to Mr. Hember's article. Your remarks about the Freethought party and Mr. Bradlaugh are really too bad. Our party has taxed itself ever so many years to aid him in his battles. You say we charge for admission to our lectures. True, and why not? Expenses have to be met by some one, and why not by those who hear the lectures? Positivists sell their books and pamphlets. According to your view, they should give them away. You would convert people and make them intellectual paupers at the same time.

W. J. S. C.—Cuttings are always welcome. That sky-pilot was "gasing." You might make use of Mr. Foote's *Christianity and Progress*.

G. WILKINS.—Thanks. Too late for this week.

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.

Two or three readers who voted against the Illustrations write to us rather passionately about the delay in announcing our decision, as though a matter so important should be decided offhand. One goes to the length of saying that we ought to abide by the *plebiscite*. Now if such hasty advisers will refer to the article in which the subject was broached they will see that we promised nothing of the kind. We said that there were complaints as to the illustrations being an impediment to our circulation, and we solicited answers from our readers to certain questions in that direction. Considerably less than ten per cent. have replied. They are very much divided in opinion, and, indeed, as to simple matters of fact; and, on the other hand, over ninety per cent. of our readers leave us absolutely in the dark. We fail to see, therefore, how the *plebiscite* can be regarded as adequate to determine our judgment. As a matter of fact, it throws very little light upon the problem. The only positive fact elicited is that 205 persons find the illustrations an impediment to the circulation of the paper among their friends. Some of these,

however, admit that most of their friends equally object to the letterpress. *Per contra*, 127 persons say the illustrations are no impediment, and some say they are a positive advantage. Then there is the fact that many, if not most, of the 231 who think it would be advantageous to discontinue the illustrations, say they like the sketches, and would be sorry to miss them. Those who find the illustrations useful are 157, those who do not are 130. Altogether the *plebiscite* yields a very complicated result, and whoever sees in it the materials for a clear decision is far more sagacious than we are.

In answer to the third question, only 386 give their opinion, 155 urge us not to drop the illustrations, and 231 advise us to the contrary. Even if the large minority were disregarded, the only fact before us is that 231 readers of the *Freethinker*, many of whom like the sketches, think we should do better without them. But surely 231 readers can hardly claim a moral right to decide such a question for nearly fifty times their number.

Had the *plebiscite* given us better grounds on which to base our calculations, we might have come to a prompt decision. But in the circumstances we decline to be hurried. Much as we respect our readers' opinions, and thankful as we are to those who answered our questions, it is we and not they, after all, who are responsible for the conduct of this journal.

For the present we shall make no change. Whatever change we make, if any, will have to wait for the new year, by which time we shall be in a position to decide the feasibility of increasing the size of the *Freethinker*.

SUGAR PLUMS.

MR. FOOTE'S visit to Newcastle was very successful. The lectures were well attended, the audiences were markedly sympathetic, several new members were enrolled, and the Branch congratulates itself on a capital opening of its winter campaign. There is a splendid field for Secular enterprise in that populous district. We trust every Freethinker in Newcastle will join the Branch and help on "the good old cause."

It was pleasant to see friendly faces from neighboring towns, such as Sunderland, Shields, Jarrow, Chester-le-Street, etc. Mr. Brown, the Branch secretary, took the chair in the morning and afternoon, and in the evening Mr. Peacock of South Shields. After the second lecture some criticism was offered by a civil clergyman; after the third lecture a remarkably serious local preacher had an innings, and several persons asked questions.

THE Newcastle *Daily Leader* gives a good report of Mr. Foote's morning lecture on "Gladstone and Ingersoll." The same journal, which is the chief Liberal organ in the district, has often reported Mr. Bradlaugh's political lectures, but we believe this is the first time it has devoted any space to reporting an anti-theological lecture.

AFTER more than one tussle, Mr. Bradlaugh has been invited to visit Newcastle under the auspices of the Sunday Lecture Society. He is down in the January programme for a lecture on India. A lecture on some Freethought topic might have been more appropriate, but perhaps this is only the thin end of the wedge. Perhaps, too, there is something in the complaint of a Newcastle Positivist that the Sunday Society is a kind of big conspiracy to avoid the consideration of everything fundamental.

MRS. BESANT was obliged, through pressure of work, to decline to stand for the London School Board when asked to do so by the Secular Federation. But circumstances appear to have altered since then, for we hear she is going to contest the Tower Hamlets division. She has our best wishes for her success.

AFTER Mr. Foote's lecture at the Hall of Science this evening (Oct. 28) a meeting will be held of those who are willing to act as a Committee for Mr. Bland's "secular" candidature in Finsbury. Mr. G. Standing will be present as Secretary of the London Secular Federation, and as a resident in the division he will take the secretaryship of the Committee. Mr. Bland's address to the electors is now in circulation. Meetings will be held forthwith in various parts of Finsbury. Mrs. Besant has promised to speak at least once, and Mr. Foote will give as much time as possible to the struggle.

MR. FOOTE will run off from the Hall of Science meeting to another meeting at the Progressive Club in Kennington-road in order to form a Committee for Mr. J. H. Ellis in West Lambeth. It is earnestly desired that a good number of active Freethinkers will attend. The meeting is timed for 9 o'clock, though Mr. Foote may be a few minutes later. Mr. Ellis's address to the electors is also in circulation, and his candidature will be promoted exactly like Mr. Bland's.

WE hope Freethinkers will appreciate the importance of this contest. Mr. Bradlaugh said, at the Hall of Science in August, that it was disgraceful that our party had not fought the education battle before. Well, here is the very opportunity to wipe out the disgrace. Radicals are being deluded and betrayed into a desertion of their principles. The "unsectarian" dodge is being worked, though it simply means that as much theological poison shall be administered as the poisoners can agree upon. In these circumstances, Freethinkers should rally to a man round the "secular" flag. Victory is far from impossible, and if we will not fight we deserve to lose.

BOTH in Finsbury and West Lambeth the Liberal and Radical candidates "loyally abide by the existing compromise," though they talk big about what they *will* do if that compromise is attacked. Even Mrs. Ashton Dilke, from whom we expected better things, has swallowed her principles and accepted this miserable subterfuge. We appeal to our party to be utterly careless of persons in this struggle. Let us fight for our principles. What on earth does it matter to us whether the religious stuff crammed into children is called sectarian or unsectarian? That is simply a domestic quarrel among Christians. Our duty is to fight with all our strength against religion in public schools; and when we have two good candidates in promising divisions, working heart and soul for the "secular" ticket, it is our duty to spare no effort for their success.

WE are sorry to keep on begging, but we must repeat that funds are needed for this battle. Messrs. Bland and Ellis are good candidates, and if elected they have the leisure and ability to do excellent work on the Board. But they are not rich enough to pay the expenses of the contest. Mr. R. O. Smith the Federation treasurer, 142 Old Street, E.C., will receive and acknowledge subscriptions. Those who prefer to do so can forward to us. To "encourage the others" we subscribe our own guinea. And now we say to the London Freethinkers, "Wake up!"

COLONEL INGERSOLL replies to Cardinal Manning in the *North American Review*. His article will run through two numbers. We shall publish it directly the November number reaches England.

FOR some time the Edinburgh Branch of the N.S.S. has been in a very inactive condition, owing to peculiar local circumstances on which we need not dilate. Considerable dissatisfaction has resulted, and now there is a crisis. The most energetic members have seceded, formed a Scottish Secular Union, and taken a hall on South Bridge. We understand they will probably affiliate to the N.S.S. in time, but for the present they will not, as they do not wish to see two Branches in the city. The new Society opens its lecture work this evening (October 28), and we hear that the Branch has resolved to stop its lectures for the present. For our part, as there are good Freethinkers in each party, we can only wish success to both; but, after all, success is the chief thing, and if one organisation cannot achieve it, there is no reason why another should not make the attempt.

WE are gratified to see that Mr. W. W. Collins has been selected to deliver a series of scientific lectures from the platform of the Technical College, Sydney. This is not only a tribute to the ability of Mr. Collins, but a sign that bigotry and prejudice are waning in Australia.

WE are pleased to notice that the idea of an undenominational State Training College is coming into favor with School Board candidates. At present, while only 47.3 per cent of the children in elementary schools are in Church of England schools; 67.5 per cent. of the students are in Church of England training colleges, while those in the Nonconformist colleges are equally trained in sectarianism.

Secular Thought, of Toronto, reprints Leslie Stephen's paper on "Belief and Conduct" from the *Nineteenth Century*, and also Mr. Wheeler's paper on Gospel Legends, from this journal. It has also original articles from B. F. Underwood, C. K. Tuckerman, Alastor, and the editor.

THE American Secular Union held its Twelfth Annual Congress at Pittsburg, Pennsylvania, on October 5th, 6th, 7th, and 8th. There was a large attendance of leading American Freethinkers. Judge R. B. Westbrook was elected President for the ensuing year, and Mr. E. A. Stevens was re-elected Secretary. Colonel Ingersoll was prevented from being present by an important trial in Massachusetts, but sent a telegram in which he declared that thoughtful people are coming to the conclusion that a government should be absolutely secular; that all legislation should be for this world instead of another; that all property not devoted to the public use should bear its equal burden; that all days belong alike to the human race, and that all the world should be free not six but seven days in every week; that the highest object of the republic should be to protect the rights of the individual; and that it is the duty of all to hasten the coming of the day when science, guided by kindness, shall fill the world with light and joy.

In an article on "Myth and Totemism" in the current number of the *National Review*, Mr. Gerald Massey explains the serpent of Genesis as a remnant of early typology, the serpent being depicted as a mouth was considered the talker. He says too: "The ass was also stationed in the planisphere as a teller of time, a Sayer of Great Words" in heaven, and in later legendary lore we meet naturally enough with an ass that talks.

A CONTROVERSY on the subject of the Papacy has been going on in the *Grimsby News*, in which Mr. J. W. Wittering has sustained the Freethought position with boldness and ability.

DANTON, the Atheist, whose heroic end is described in *Infernal Death-Beds*, is to have a monument in Paris. The Municipal Council opened a competition for the best design, and no less than sixty-six sculptors have sent plaster models to the Hôtel de Ville.

A COMMITTEE has been formed in France for the purpose of erecting a memorial to the Chevalier La Barre, who was barbarously tortured and put to death for alleged sacrilege last century. Messrs. Clemetshaw Cilwa and Achille Boulogne are acting as secretaries.

A SUNDAY SCHOOL LESSON.

THE *Christian Commonwealth* gives a Sunday School Lesson for October 28, on the grim subject of "The Fall of Jericho." The lesson is written by a lady, and special hints are given for "junior and infant classes," so that the youngest pupil may be interested in the lesson and may be acquainted with all "the details of the story." The siege and fall of Jericho are to be described with as much picturesqueness as possible, and the chief features of the narrative are to be illustrated by comparison with other famous martial exploits, the teacher spending his energies "upon making the whole thing as graphic as he can."

If the Sunday school teacher carries out these instructions he, or she, as the case may be will have to depict a horrible scene of carnage as ever was known—a scene of butchery, which if graphically described would make the girls and infants and the more sensitive boys quiver with horror and disgust. God ordered that every man, woman and child in the town should be ruthlessly slaughtered. God's people carried out the atrocious command, and the Sunday school teacher is to bring the scene home as powerfully and graphically as possible to the eyes and hearts of civilised children to soften their feelings and refine their ways. A horrible outrage on humanity, a diabolical blasphemy against all that is good and just and merciful and right, is to be held up to admiration before young children, who are to be taught that the indiscriminate Massacre of Jericho was a holy and noble deed. What would be said of a teacher who graphically described the recent Whitechapel murders to his class? The Jericho murders were a thousand times worse. All the women in the town, good and bad alike, had their throats cut. All the children and babes had their skulls smashed in, or their bodies pierced with pike or sword.

The writer of the lesson, however, shows more discretion than honesty. While she tells others to be graphic over the incidents of the Fall of Jericho, she herself avoids mentioning that there was any massacre. She draws pious lessons from the falling of the wall, and declines to follow the course of events to their culmination in Joshua's faithful obedience to the decree of massacre for the execution of which God overthrew the walls. The nearest approach to the most important fact of the narrative is the lesson that "the ark and the sword were both employed in the taking of the city"—which is taken to illustrate the union of the civil and religious powers, and to show that trust in the ark is not sufficient without action as well. "And this is ever so," continues this teacher of Christian teachers; "while our religious organisations are a great help to us in our fight with evil, we must not depend entirely upon them—there must be positive, aggressive contest as well." Does the lady then advocate the Biblical form of aggressive contest? If not, why does she select it for her subject, and why does she refrain from condemning it? Why does she instinctively prefer drawing little moral lessons of early rising, silence, economy of strength, and directness of effort from the manner in which the ferocious attack was conducted? How does she succeed in blinding herself to the awful nature of the actions she is holding up as divine but does not describe?

She tells the children that "Joshua, who directed all the movements, acted under Divine inspiration," and that "the taking of the city is described as the gift of God." She talks of the "marching" of the chosen people as if that were all they did in proof of their piety and obedience.

She actually tells the teacher to "quote the Golden Text in relation to the event, and show how important it is to have faith." So little idea has the Christian teacher of the bearings of a primitive moral rule that he can see a satisfactory illustration of its meaning in the pious accomplishment of a "murder great and grim." Destroying a city is doing as you would be done by. Ripping up women and dashing infants from the housetops into streets streaming with gore, is somehow a fulfilment of the Golden Rule. Such is the Christianity which children in Sunday schools are to imbibe without being allowed to realise the full meaning of the reverential beliefs instilled into their helpless minds during the receptive years of tender infancy and plastic childhood. A Christianity which is the stultification of intellect and morality alike can only be maintained by such a treacherous policy of insidious misguidance of human thoughts and feelings during the earlier years of life, when the mind is at the mercy of those who mould its efforts and fix for good or evil its views and beliefs and its consequent aims and tendencies.

W. P. BALL.

"S L A C K";

OR, ST. PETER AND THE COAL DEALER.

A COAL-DEALER'S soul at the golden gate
Applied for a pass inside,
And Peter requested the soul to wait
Till the question he'd decide
As to whether on earth that soul had been
As white as the driven snow,
Or black as ink from the stain of sin,
Or greyish—as most souls go.

"What trade did you have?" said the janitor grim.
"I dealt in coals," said the shade.
Said the stern old saint: "Then your chance is slim
For getting inside, I'm afraid.
Of all vocations that men pursue,
The retail trade in coal,
I've noticed—and sorry I am for you—
Is toughest upon the soul.

"But I'll look at the record and see how much
You were short in your weights; a plan
We've devised for settling accounts with such
As follow your trade, my man!"
And Peter consulted the mighty books
And figured away. No word
Did he say at first; but at last his looks
Grew black, and in wrath he roared:

"Great Scott! The debit against you here
To something prodigious runs!
You have skimmed so much, you're short—d'ye hear?—
Three thousand two hundred tons!
And holy smoke! what a time 'twill take
To settle your bill in full!
I am not surprised you shiver and shake
At the prospect of such a pull.

"Do you know, my friend, you're a gawdy show
For having a warmish time?
And I flatter myself we've arranged it so
That the punishment fits the crime:
When a man's sold short in his greed for pelf,
It's our law—don't call it cruel—
That he's roasted until he's consumed himself
That exact amount of fuel!

"You'll sizzle away and you'll find it hot,
Till a few score years are ended,
For you'll stay in the fire till the imps have got
The last of that coal expended!
Then, when so settled the whole account,
They'll let you out with a voucher,
And I'll let you in when again you mount
If you have the ticket about yer!"

No more he said, but he banged a gong,
And a couple of little devils
Seized the dealer's soul, and 'twas led along
To one of the lower levels.
In a few score years it will come out white.
It's a pitiful case, however;
But it might be worse—there are some men might
Find the date of their pardon "Never."

FAITH-HEALING.

THE *Christian Commonwealth* has appointed a "Special Commissioner" for the laudable purpose of impartially investigating the cases of Faith-Healing which are still alleged to occur in such abundance.

The first difficulty which surprises the Commissioner is that, after applying to a large number of persons who at various times and in various places had borne testimony to healing in answer to prayer, he found that "a very large proportion" of these witnesses seemed unwilling to give him any information. They "appeared to dread discussion and to shrink from investigation."

The second difficulty is that honest truth-seeking investigators are treated as enemies, or at least as suspicious allies. Inquiry is resented as an unwarrantable impertinence.

The third and, perhaps, greatest difficulty of all lies in the character of the evidence. "The evidence of the most Christ-like of the witnesses has had to be carefully sifted. Due weight has had to be given to the fact, well known to the physiologist and psychologist, that, when the mind has been previously possessed by a 'dominant idea,' *nothing is more fallacious than the evidence of the senses*, and every allowance has had to be made for the habit, so prevalent among faith-healers, of speaking of what they expect is going to happen as if it had already happened."

It appears, in fact, that "many believers reckon themselves to be cured while they are still diseased." This is systematically enjoined upon them as a proof of faith and a condition of cure. At the opening of Bethshan Hall Captain Dennis said: "With regard to the question of healing, many seem puzzled because some persons come to God for it, in perfect faith, yet do not appear to be healed. I hold that all who come to God for healing, and accept it by faith in his own appointed way, are healed, no matter what may be the evidence of all their senses to the contrary; although they may have to wait for a longer or shorter period for the manifestation of the healing. God cannot be untrue to himself; and what he says is done, we must take *as done*, and act upon it accordingly, although we may not at the time see the manifestation of it. We must take God's *purpose to do* a thing as God's fact."

People are plainly told to testify to having been healed, although no change has taken place except that they have thrown their case upon the Lord and that they trust in him. Questioned as to whether her bodily senses bore witness with her faith that she was healed, or whether she believed in spite of her senses, one woman replied, "I have walked by faith for eight years regardless of the senses." Another, on being questioned, confessed, "I am healed by faith, but not by my senses. . . . I do not exactly like this way of speaking myself, but the leaders tell us we must say so."

"The practice of reckoning the healing to be accomplished as soon as prayer for restoration is offered in faith accounts for what greatly puzzled Dr. Langton Hewer, of Highbury. In conversation with Dr. Moxon, this surgeon said that he was about to remove, from a woman, a cancer of which she was said to have been healed, at Bethshan, and that *in some odd way*, the woman still believed she was healed, while preparing for the operation." As the applicants for relief are taught to testify to direct falsehoods, it is not easy to estimate the exact value and significance of testimony which may be partially or wholly thus vitiated.

In some occurrences exaggeration and a concealment of material facts convert a natural event into a miraculous one. Thus a widely-circulated and very circumstantial story of the instantaneous healing of a child's broken arm by faith turns out, on the authority of the child himself, Carl H. Reed, who has grown up and become a physician, to be purely natural. The bone was not broken through, but only partially fractured. The splints were thrown away to please an obstinate child, and the arm was carefully adjusted in a sling instead. The bone of course united completely in the course of time. This was all the miracle. The subject of the alleged miracle is deeply annoyed that his name should become notorious in connection with so absurd and untrue a story of modern miracle. W. P. B.

PROFANE JOKES.

Little Girl: "What's the matter, little boy?" Little Boy: "I'm crying because my mamma has just gone to heaven." Little Girl (soothingly): "Oh, don't cry; p'raps she hasn't!"

Sunday morning on the Hove lawns. "Were you able to get to church, after all? Why, you were only breakfasting at eleven, and here you are with your Prayer-book." "Oh, I always bring that with me when I come to sit on the green; it looks better, you know."

A Tennessee Sunday-school teacher recently proposed to give a prize for the most scriptural verses committed to memory by any one scholar. A gauger's hopeful repeated sixty-nine verses of "Don Juan," which he palmed off on the superintendent as "Solomon's Songs," and waltzed off with the prize. The cheat was afterwards exposed by an Ohio man.

A very distinguished prelate of the Episcopal Church found himself stranded in a little town away down in the backwoods of Maine last summer, and had to put up at a farmhouse, where he was hospitably entertained. "Do you have many Episcopalians down here?" he inquired of his hostess. "Well, really now, I don't know," she answered; "our hired man shot some sort of a queer critter down back of the barn the other day, but he allowed it was a woodchuck."

REPLY TO GLADSTONE.

4d.

By Col. R. G. Ingersoll.

4d.

With a Biography of Ingersoll by J. M. Wheeler.

NOW READY.
THE

HOUSEHOLD OF FAITH

A NEW PAMPHLET
By COLONEL INGERSOLL.

Reprinted from the "North American Review," August 1888.

Price Twopence.

Price Twopence.

1d.

THE

1d.

RADICAL LEADER

PUBLISHED WEEKLY.

"A stirring exponent of militant Radicalism—well conceived, well written, and well printed."—(London) *Star*.

"Is all that its name implies."—*Huddersfield Examiner*.

"Smartly written. Evidently in the hands of skilled journalists."—(Middlesboro') *Gazette*.

G. W. FOOTE'S WORKS.

Prisoner for Blasphemy. Cloth	2	6
A Full History of His Three Trials and Twelve Months' Imprisonment		
Copies in paper covers, soiled...	0	6
Christianity or Secularism. Four Nights' Public Debate with the Rev. Dr. James McCann		
Paper covers	1	0
Bound in Cloth	1	6
Infidel Death-Beds...	0	6
Being a Faithful History of the Deaths of the most eminent Freethinkers of all ages, and a triumphant answer to the lies and misrepresentations of Christian apologists		
Bound in cloth	1	0
Letters to Jesus Christ	0	4
Was Jesus Insane? (2nd Edition)	0	1
The Folly of Prayer	0	2
Third Edition, with Fresh Matter.		
What Was Christ?	0	2
A Reply to John Stuart Mill; 2nd Edition.		
Royal Paupers	0	2
Showing what Royalty does for the People, and what the People do for Royalty. (3rd edition)		
Is Socialism Sound? (cloth) ...	2	0
Four Nights' Debate with Annie Besant		
Ditto in paper covers .. .	1	0
The Shadow of the Sword. (2nd Edition)	0	2
An Essay on the Folly, Wickedness and Cost of War		

CHRISTIANITY AND PROGRESS

A REPLY TO

The Right Hon. W. E. Gladstone

By G. W. FOOTE.

"Vigorously penned."—*National Reformer*.
"Mr. Foote always writes interestingly and convincingly, backs himself up with facts and quotations, and generally makes out his case—as he has most assuredly done in this pamphlet."—*Truthseeker* (New York).
"One of the best productions of Mr. Foote's fertile brain. Its diction is faultless, and its array of facts invaluable."—*Secular Thought* (Toronto).

PRICE TWOPENCE.

W. J. RENDELL,
CHEMIST AND DRUGGIST,

6 GT. BATH ST., CLERKENWELL
LONDON, E.C.

Drugs and Chemicals, Surgical Appliances,
Patent Medicines, etc.

Particulars of a Malhusan discovery sent on receipt
of stamped directed envelope.

Orders by Post promptly executed.

Progressive Publishing Co.'s LIST.

COLONEL R. G. INGERSOLL

Live Topics	0	1
Myth and Miracle	0	1
Real Blasphemy	0	1
Social Salvation	0	1
The Dying Creed	0	2
Faith and Fact	0	2
A Reply to the Rev. Dr. Field.		
God and Man	0	2
Second Letter to Dr. Field.		
Art and Morality	0	2
Defence of Freethought	0	6
Five Hours' Speech at the Trial of C. B. Reynolds for Blasphemy.		
Mistakes of Moses	1	0
" " (in cloth)	1	6
The only complete edition published in England. Reprinted verbatim from the author's American edition. With an Introduction by G. W. Foote. 136 pp.		

G. W. FOOTE & W. P. BALL

Bible Contradictions	0	4
Pt. I. of Bible Handbook for Freethinkers and Inquiring Christians. The Contradictions are printed in parallel columns		
Bible Absurdities	0	4
Pt. II. All the chief Absurdities from Genesis to Revelation, conveniently and strikingly arranged, with appropriate headlines, giving the point of each Absurdity in a sentence		
Bible Atrocities	0	4
Pt. III. Containing all the godly wickedness from Genesis to Revelation. Each Infamy has a separate headline for easy reference.		
Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Prophecies	0	4
Pt. IV. of Bible Handbook.		
Bible Handbook (complete)		
Four Parts in one volume. In paper covers		
... ..	1	4
Better edition, in cloth		
... ..	2	0

DR. E. B. AVELING

Darwin Made Easy.		
144pp. cloth	1	0
The best popular exposition of Darwinism ever published.		

G. W. FOOTE & J. M. WHEELER

The Jewish Life of Christ...	0	6
or "Sepher Toldoth Jeshu." An extraordinary work.		
Ditto in Cloth	1	0
Crimes of Christianity. Vol. I.		
Cloth, 224 pp.	2	6
An unanswerable historical indictment. Hundreds of authorities appealed to.		

FREETHINKER TRACTS.

1. Salvation by Faith (Ingersoll)
2. Death of Adam (Nelson)
3. Bible Blunders (Foote)
4. Bible & Teetotalism (Wheeler)
5. Bible Harmony (Holy Ghost)
6. The Safe Side (Foote)
7. The Fanatical Monkeys (Southwell)
8. Parson's Creed and Real Trinity

6d. per Hundred, post free 7d.

"THE AGNOSTIC ANNUAL: 1889," just published, contains a cultured and merciless Criticism of Mr. Gladstone's Defence of Christianity, from the pen of S. Laing, author of "Modern Science and Modern Thought," etc.; a paper on "Woman and Agnosticism," by the eminent novelist, E. Lynn Lynton; and articles by Dr. Hardwicke, Charles Watts, Miss Constance Naden, W. Stewart Ross, John Wilson, M.A., Albert Simmons (Ignotus), G. M. McC., etc., etc. 56 large pages, 6d., by post 7d.—Address, W. Stewart and Co., Limited, 41 Farringdon Street, London, E.C.

PETER WESTON, Newsagent,
77 NEWGATE ST., NEWCASTLE-ON-TYNE,
Sells the *Freethinker*, the *National Reformer* and General Freethought Literature.
Freethought Tracts for Distribution, 6d. per hundred.

Start Cycle Co.

OFFICE: 92 GRACECHURCH STREET.



Show Rooms, Criterion Buildings, Holloway Road, N., nearly opposite Upper Holloway Station (Midland). The Start Rear-driving Safeties, £7 10s., £10, £15, £16.

Bicycles, Tricycles, etc., of other Makers, New and Second-hand.

LETTERS FROM HELL AND LETTERS FROM HEAVEN

By J. M. WHEELER.

ONE PENNY EACH.

Printed and Published by G. W. Foote, at 28 Stonecutter Street, Farringdon Street, London, E.C.