

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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JACOB AND ESAU. (NEW VERSION).

"And Jacob said, Sell me this day thy birthright."—GENESIS XXV.; 31.

MILL'S CHRIST.—II.

LET us now ascertain what were Mill's qualifications for the task of estimating the teachings and personality of Christ. He had a subtle logical mind, strong though restricted sympathies, a singular power of mastering an opponent's case, and remarkable candor in stating it. But his intellect was of the purely speculative order. He possessed a "rich storage of principles, doctrines, generalities of every degree, over several wide departments of knowledge," as Professor Bain says; but he "had not much memory for detail of any kind," although "by express study and frequent reference he had amassed a store of facts bearing on political or sociological doctrines." In short, "he had an intellect for the abstract and the logical out of all proportion to his hold of the concrete and the poetical." He was cut out for a metaphysician, a political speculator and a sociologist. But he never could have become an historian or a man of letters. He had little sense of style, no faculty of literary criticism, a dislike of picturesque expression, a scanty knowledge of human nature, and an extremely feeble imagination. He was a great philosopher, but perhaps less an artist than any other thinker of the same eminence that ever lived.

Now the faculties required in dealing with the origin of Christianity, including the character of its founder, are

obviously those of the literary critic and the historian, in which Mill was deficient. He was, therefore, not equipped by nature for the task.

Had he even the necessary knowledge? Certainly not. There is not the slightest evidence that he had studied the relation of Christianity to previous systems, the growth of its literature, the formation of its canon, and the development of its ethics and its dogmas. He probably knew next to nothing of the oriental religions, and was only acquainted with the name of Buddhism. Nay, if we may trust Professor Bain (his friend, his biographer, and his eulogist) he knew very little of Christianity itself. He "scarcely ever read a theological book," and he only knew "the main positions of theology from our general literature." Just when Mill's "Three Essays on Religion" appeared, Strauss's "Old Faith and the New" was published in England, and Professor Bain justly remarks that "Anyone reading it would, I think, be struck with its immense superiority to Mill's work, in all but the logic and metaphysics. Strauss speaks like a man thoroughly at home with his subject." Mill does indeed say, in his Autobiography, that his father made him, at a very early age, "a reader of ecclesiastical history"; but he does not tell us that he continued so in his after life, and even if he did, ecclesiastical history begins just where the problem of the origin of Christianity ends.

Another thing must be said. Professor Bain states, and

we can well believe him, that Mill was "not even well read in the sceptics that preceded him." He was really ignorant on both sides of the controversy. His idea of Christ was formed from a selection of the best things in the New Testament. A most uncritical process, and in fact an impossible one; for the New Testament is not history, but an arbitrary selection from a mass of early Christian tracts, of uncertain authorship, different dates, and various value. The literature on this subject, even from the pens of eminent writers, is vast enough to show its immense complication. Unless it is read in a *child-like* spirit, which in grown men and women is *childish*, the New Testament needs to be explained; and when the process has fairly begun, you find all the familiar features shifting like the pieces in a kaleidoscope, until at last they reassume an organic, but a different, form and color. Twenty Christs may be elicited from the New Testament as it stands. Mill deduced one, but the nineteen others are just as valid.

Strictly speaking, our task is completed. It would logically suffice to say that Mill's panegyric on Christ is a mere piece of fancy. Like other men of genius, he had his special aptitudes and special knowledge, and his authority only extends as far as they carry him. Mr. Swinburne's opinion of Newton is of no particular importance, and Newton's famous ineptitude about "Paradise Lost" in no way affects our estimate of Milton.

Let us go farther, however, and examine Mill's panegyric on Christ in detail. In justice to him, as well as to the subject, it should be quoted in full:

"Above all, the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model for imitation, is available even to the absolute unbeliever and can never more be lost to humanity. For it is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate, more than the God of the Jews or of Nature, who being idealised has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left: a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. What *could* be added and interpolated by a disciple we may see in the mystical parts of the Gospel of St. John, matter imported from Philo and the Alexandrian Platonists and put into the mouth of the Savior in long speeches about himself such as the other Gospels contain not the slightest vestige of, though pretended to have been delivered on occasions of the deepest interest and when his principal followers were all present; most prominently at the last supper. The East was full of men who could have stolen any quantity of this poor stuff, as the multitudinous Oriental sects of Gnostics afterwards did. But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life."

Our first complaint is, that the whole passage is too vague and rhetorical. What is the meaning of "the absolute unbeliever" in the first sentence? If it means a person who rejects *all* the pretensions of Christ, the sentence is absurd. If it means a person who rejects his divinity, it is practically untrue; for, as a matter of fact, those who have thought themselves out of Christianity (which Mill did not, as he was never in it) very seldom do take Christ as "a standard of excellence and a model for

imitation," much less as "the pattern of perfection for humanity." When the supernatural glamor is dispelled, we see that Christ is no example whatever. He is simply a preacher, and his personal conduct fails to illustrate a single public or private virtue, or assist us in any of our practical difficulties as husbands, fathers, sons or citizens. Mill has himself shown that even Christians do not attempt to imitate their Savior; and we are puzzled to understand how he can speak of Christ's having "taken so great and salutary a hold on the modern mind" after telling us, in his *Essay on Liberty*, that it has done nothing of the kind. He there says:

"By Christianity, I here mean what is accounted such by all churches and sects—the maxims and precepts contained in the New Testament. These are considered sacred, and accepted as laws by all professing Christians. Yet it is scarcely too much to say that not one Christian in a thousand guides or tests his individual conduct by reference to those laws. . . . Whenever conduct is concerned, they look round for Mr. A and B to direct them how far to go in obeying Christ."

Had Mill forgotten this passage when he wrote the *Essay on Theism*, or had Christendom changed in the interval? Scarcely the latter. John Bright has recently said that the lower classes in England care as little for the dogmas of Christianity as the upper classes care about its practice.

Until Christians follow their Savior's teachings, it is idle to expect unbelievers to do so. Yet it is perhaps as well they do not, for there are many things recorded in the Gospels which are far from redounding to his credit. It is a great pity that Mill, before eulogising Christ, could not read the chapter on "Jesus of Nazareth" in Professor Newman's last work. Why did Jesus consort with Publicans (or Roman tax-gatherers), the very sight of whom was hateful to every patriotic Jew? Why did he herd with Sinners, who so far despised ceremony as to dip in the dish with dirty fingers? Why did he avoid all who were able to criticise him? Why did he exclaim, "Ye hypocrites, why put ye me to proof?" when the Jews sought to test his claims, and to act on his own advice to "Beware of false prophets"? Why did he rudely repel educated inquirers, and then solemnly thank God that "He had hidden these things from the wise and prudent, and revealed them unto babes"? Why did he denounce the inhabitants of cities he could not convince, and prophesy that they would fare worse in the Day of Judgment than the filthy inhabitants of Sodom and Gomorrah? Why did he assail his religious rivals with invectives which, as Professor Newman says, "outdo Tacitus and Suetonius in malignity, and seem to convict themselves of falsehood and bitter slander." Why, in short, did he so constantly display the vanity and passion of a spoiled child? Surely these are not characteristics we should emulate, but glaring blots in a "pattern of perfection." When the arrogance of Christ is countenanced by a writer like Mill, these defects must be insisted on. Professor Newman rightly says that

"If honor were claimed for Jesus as for Socrates, for Seneca, for Hillel, for Epictetus, we might apologise for his weak points as either incident to his era and country or to human nature itself—weakness to be forgiven and forgotten. But the unremitting assumption of super-human wisdom, not only made for him by the moderns, but breathing through every utterance attributed to him, changes the whole scene, and ought to change our treatment of it. Unless his prodigious claim of Divine Superiority is made good in fact, it betrays an arrogance difficult to excuse, eminently mischievous and eminently ignominious."

But this prodigious claim cannot be made good. As Professor Newman says: "It is hard to point to anything in the teaching of Jesus at once *new* to Hebrew and Greek sages, and likewise in general estimate *true*." The same view was expressed by Buckle, with more vigor if less urbanity. "Whoever," he said, "asserts that Christianity revealed to the world truths with which it was previously unacquainted, is guilty either of gross ignorance or of wilful fraud."

(To be concluded).

G. W. FOOTE.

THERE is an old story of a bishop who was driving through a country fair, and who put his head out of the carriage-window to learn the cause of the excitement. "We are seeing who can tell the biggest lie for a prize," said a country bumpkin. "Lying for a prize? Good gracious!" said the bishop, "why, I never told a lie in my life." "Here, lads, bring the prize this way," cried the bumpkin, "the bishop's won."

ACID DROPS.

It is stated that Riel, the Canadian half-breed, obtained influence over the Indians by predicting an eclipse with the aid of the almanack. Another illustration of the same old game.

At the General Assembly of the Free Church of Scotland, the inevitable organ question turned up. One Major McLeod, an elder in the church, denounced the organ as an idol, and declared he saw no difference between praying to God with a windmill and praising him with an organ. *Vot a larks!*

A CORRESPONDENT asks the editor of the *Christian Commonwealth*—"How could Christ have been three days and three nights in the heart of the earth (Matt. vii., 40) if crucified on Good Friday?" The editor has a solution of his own, and boldly replies: "The Savior's body was three days and nights in the sepulchre, therefore he could not have been crucified on Friday. The gospels tell us that the day following the crucifixion was a 'high' or 'great,' not an ordinary, Sabbath or Saturday. The fact is, that Christ was crucified on Thursday. The next day (Friday) was one of the extra 'high' Sabbaths, and the Saturday was an ordinary weekly Sabbath. The notion that the crucifixion took place on Friday is merely Popish, and is very eagerly used by Infidels."

So the Churches are all wrong in celebrating Good Friday instead of Good Thursday. What, then, is the value of their opinions or of their interpretations of Scripture? How thankful they ought to be that at last a modest Christian editor has arisen who can put them all right with his new and infallible explanations! Unfortunately, this newly-discovered explanation is only an imperfect one after all. Christ had risen on Sunday before the dawn, "while it was yet dark" (John xx., 1-5). He did not die till after the ninth hour (Mark xv., 34). So that his three days in the grave would be made up of a short-time Thursday (which, at the most, was less than three hours, if, indeed, it could fairly be claimed at all) and of Friday and Saturday. The three nights would be Thursday night, Friday night, and part of Saturday night. As the time is still incomplete, the *C. C.* will of course see that its own correction needs revision, since the crucifixion must have taken place on *Wednesday* night, seventy-two hours before the resurrection.

PRINCE ALLAGOGHA, whose address is Brass River, Africa, is an interesting specimen of the Christian convert. Having been wounded by a man who fled to a certain village, he took nine of the men of the village and had them all killed, cooked and eaten. He appeared to have loved his enemies very much in this roasted form.

HENRIETTA JOCELYN, who became greatly depressed by attending revival meetings at various halls in London, has committed suicide from religious mania. Previous to strangling herself she wrote a farewell letter in which she says: "Dear father and mother—Hasten to God before it is too late for redemption. . . . how shall I stand before God. Oh! that I had never been born."

THIS is an instance of another murder added to the long list of Revivalism. One of the greatest Roman emperors ordered that they should be punished who made a business of tormenting people with apprehensions of death, and some such law is needed in England now.

THE sky-pilots of Oldham are showing their love for one another in a truly Christian fashion. It appears one of the churches has been known as the Parish church and Oldham church, and in consequence the vicar receives considerable monetary benefit in the shape of marriage fees. Six other clergymen have threatened him with legal proceedings if he does not refuse to marry persons who do not reside in his parish. They want their share of the pickings. The squabble well illustrates the true inwardness of all religious aims.

THE Rev. W. Roberts has re-issued his essay on the Pontifical Decrees against the doctrine of the earth's movement, and the Ultramontane defence of them. Mr. Roberts shows there is no ground for the plea that the decree of Paul V. was merely a congregational edict, and he asks in conclusion whether, "if Rome at the period in question really permitted the latitude of thought and discussion on the subject of heliocentricism which the Romanist, Dr. Ward, imagines, there would be in history a more glaring exhibition of injustice than her sentence on Galileo."

THE *Record* says that "Fox-hunting is out of fashion as a clerical amusement, but its place has been taken by the more modern sport of bishop-baiting."

THE Bishop of Liverpool has been the subject of much of this sport from sympathisers with the prosecuted Ritualist Bell Cox, but the Bishop of Bedford has perhaps the smartest taste. The suave and holy father had been invited to preside at a meeting of the Curates Additional Aid Society to be held in the grounds

of Mr. Loder, but the Rev. A. J. Street, vicar of Whittleburg, in whose parish, the grounds are, having had a quarrel with Mr. Loder, proceeded to inhibit the Bishop from his parish, and being in the diocese of Peterborough the bishop had to give way to the parson.

It is ascertained that no less than 3,081 lives were lost during the recent earthquakes in Cashmere, which also caused the destruction of 25,000 sheep and goats, 8,000 cattle, and 70,000 dwellings. *Le Dieu s'amuse.* What particular sin had the victims been guilty of that the Eternal should visit them in this dreadful way?

A LITTLE row occurred at the Jews' Synagogue in Prince's Street, Spitalfields, the other day. The charges for marrying poor people there had been reduced from £3 15s. 6d. to 10s. 6d. The readers of the Synagogue, annoyed at this, insisted on 2s. 6d. in addition to the 10s. 6d., and, when one poor man refused to pay, the reader snatched the certificate away, whereupon a struggle took place and the cup of wine was upset and broken and the bride's veil and dress torn while the minister was concluding the ceremony. No officials are more tyrannical and money-grabbing than religious officials.

WE see from an Australian report that Mr. Walker has been fined ten pounds and costs for lecturing on Malthusianism with diagrams. It remains to be seen whether the fine will be paid or the magistrates defied.

A TREASURER of a Salvation Army corps in the West of England has bolted, taking with him the twenty-five pounds in cash collected for the rent of the hall.

FIVE years ago a Miss Harvey left £3,500 to the Salvation Army for building a place of worship at Leamington. Nothing of the kind, however, was done with the money till the press took the matter up. Eight months ago a building was commenced which is to cost £2,800. Why has the general waited so many years, and what will he do with the balance?

THE *Church Times*, which is always sneering at the Puritan Evangelicals, is indignant at Romanists for calling the Church of England "the Anglican paddock." All Christians are agreed that ridicule is an excellent thing when applied to somebody else.

WALTER C. WHIPPLE, son of Adjutant-General Whipple, U. S. A., has committed suicide by shooting himself. He had recently been converted. He showed symptoms of religious mania; his pockets were found stuffed full of tracts, and he died making pious remarks.

THE New York *Truthseeker* says that when General Grant was very low one day and the family thought he was dying, Parson Newman took advantage of the sick man's helpless condition, and baptized him in the name of the Father, Son, and others, and then went down on his knees and prayed with all his might. Meanwhile Dr. Shradly hustled about, procured some brandy, and gave General Grant a hypodermic injection. The general rallied and opened his eyes. "Ah!" said Parson Newman, "my prayer has saved him." Said Dr. Shradly, "Excuse me; I think it was the brandy." Thus General Grant is unable to decide whether it was the holy spirit or the ardent sort that preserved his life.

THE Rev. Dr. Stanton, of Washington, suffering from malaria, started for London to attend a faith cure convention. He died on board ship and was buried at sea.

A WRITER in the *Rock* finds it exceedingly sweet to hear the Heligoland fishermen singing in their broken English, "Noosing but se blood of Yesu," (nothing but the blood of Jesus). When the mission vessel in which she has been sailing about the North Sea is hailed by a pilot boat and the usual question is asked, "Where are you bound for?" the skipper replies, "To heaven: where are you?" If the pilot were to take him there by the shortest route, say down the Maelstrom, or through some other form of shipwreck, we are afraid the skipper would object to being taken at his word.

MISS LOUISA M. ALCOTT, the authoress, has aroused the wrath of all the New England searchers after the unknowable, unutterable, and unintelligible by declaring that the so called mind-cure, of which she gave faithful trial for a full month, is an unmitigated and unadulterated humbug.

MR. CAINE, the Liberal candidate for Tottenbam, who, we understand, promises to support the Repeal of the Blasphemy Laws, is a teetotaler. His Tory opponent appears to be of the opposite persuasion, for one of his most earnest supporters, a Mr. Berean, claims for every man the right, and enjoins on every man the duty, of imitating Noah. That drunken patriarch was (or the Bible lies) the father of us all; at any rate, Mr. Berean may boast his descent from him without any fear of dispute. Punsters may consider Mr. Berean very appropriately named.

CHARLES HILL, Secretary of the Lord's Day Rest Association,

is touting among the exhibitors at the Inventories for signatures against the opening of the Exhibition on Sundays; and he is said to find it very up-Hill work.

WHEN the Revised Bible was published we said that a million copies was a very small sale throughout the English-speaking world after fifteen years' puffing, and that the same advertising would have worked off a million copies of many other books. Since then General Grant's autobiography has been tremendously advertised by his illness, and it is announced that 300,000 copies have already been ordered, and that the sale is expected to reach a million. The book is causing far more excitement in America than the Revised Bible. General Grant beats the Almighty as a popular author.

THERE is to be a day of intercession for the conversion of the Jews. The pills that were warranted to cure earthquakes were, judging from the past, quite as efficacious as prayers for the conversion of the Jews. Cash is the only article of any avail in that direction.

A CLERGYMAN writes to the *Church Times*, complaining that in many churches "no provision is made for the reverent consumption of what remains of the consecrated wine." Does he mean that the vergers or pew-openers sometimes get it instead of the clergyman? Surely the parson can see to its reverent consumption himself.

"ANOTHER religious man gone wrong." Isaac May, of Dublin, had some time ago been suffering from that fatal disease, religious melancholia, but he survived. However it appears he had another attack, for on June 14th he committed suicide, we presume having imbibed too much of the Holy Ghost as his Bible lay open on his table. Moral.—Don't over-gorge yourself with too much of Jahveh and Co's. spirit, or very sad results are likely to happen.

A NATIVE of South Africa came to Dr. Moffat, the missionary, with the sad story that his dog had torn a New Testament to pieces and eaten the leaves. As the New Testament, he understood, was full of love and gentleness, he thought his dog would never hunt or fight for him again. He soon found out of course that Gospel had no more pacifying effect on his dog than it has on human beings. If it had, he could easily have restored the dog's thirst for blood and conflict by treating him to an Old Testament as well.

A CONFERENCE has been held to consider the question, "How to improve our Sunday-schools." We have a few suggestions to which anyone is welcome. Instead of teaching antiquated Bible history, teach physiology, geology, botany, music, drawing, and other interesting subjects not dealt with in the day schools; and led there be plenty of singing, not about the blood of the Lamb, but cheerful songs of daily life.

SIR ANDREW LUSK has been giving away Sunday School prizes in North London, a task for which he is just fitted. He "testified by his own experience how much he owed to early training in the truths of the Bible." We wonder if this accounts for his sitting in Parliament as a Liberal, and voting against all the most Liberal measures, or neglecting to support them.

THE Bishop of Ripon says that "No Church can continue to exist without the fire of the Holy Spirit." And what is that? Why, according to this right reverend father in God, it means £25,000 additional income this year to carry on the work. In other words, the Holy Spirit means provender for sky-pilots.

THE Rev. J. W. Jopling is doing a tidy business as a faith-healer in Sunderland. He is reported as saying that "if he had twelve men who would join him with earnest faith and prayer they would pray the very Devil out of the town, and every kind of sickness. They would pray and move the whole magazine of hell away, and bring heaven down to earth." A number of cures were alleged but why doesn't Mr. Jopling try his hand at one of the hospitals. Can it be that he could not so well get a collection there?

THE Roman Catholics boast of a new "miracle" at Lourdes. The Countess Châtillon, who was suffering from some internal disorder, made her way with difficulty to the grotto at Lourdes, and was there at once cured, being able to walk away without assistance. Two medical men have certified to the truth of this miracle to which there is only the trifling objection that it is too modern. No miracle is worth a thought until it is a thousand years old. The further off and the longer time since it happened the better for the miracle.

AN American has discovered and published a natural proof of the Trinity. He declares that water is the most important element in nature, but it may become either snow or ice. Water is water, ice is water, and snow is water, and yet there are not three waters but one water. Water represents the Father, by and of which all things in the animal and vegetable world are made; ice represents the Son of the same nature as the Father;

and snow represents the Holy Ghost, proceeding from, and of a substance between the Father and the Son, and descending upon the sons of man as light and harmless as a dove. The Son and Holy Ghost, or ice and snow, vanish ghostlike, but the Father or water ever abideth. It's as easy as A B C and as simple as the Athanasian Creed.

NOTES ON THE NEW OLD TESTAMENT.

IN regard to the famous prophecy, Isaiah vii., 14, and the marginal readings in the Revised Version, the question arises, Does "maiden" mean the same as "virgin," and if so, what is the necessity of putting a synonym in the margin? The truth is, the marginal reading is only an accommodation to scholarship, which does not permit the authorised rendering of the Hebrew word *almah*. Rabbi Benisch properly translates it, "Behold the young woman is pregnant and is bearing a son, and thou shalt call his name Immanuel." Dr. Noyes gives, "Behold the damsel shall conceive and bear a son, and she shall call his name Immanuel." The difference of person and of tense in these two translations well illustrates the variety of sense of which the Hebrew is susceptible. The change of tense in alleged prophecies is of the utmost importance. There is, for instance, a great difference between the "He is despised" of the Authorised Version (Isaiah liii., 5) and "He was despised" of the revision; between the old "Every city shall be forsaken, and not a man dwell therein" (Jer. iv., 29) and the new "Every city is forsaken, and not a man dwelleth therein." Jer. xx., 9, "And if I say," is very different from "Then I said."

SENSE and tense are both altered in Joel ii., 6, which from "All faces shall gather blackness," is changed into "All faces are waxed pale."

ISAIAH xl., 3, can no longer be quoted as a prophecy of John the Baptist. Instead of the reading, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord," we now have, "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord."

NOR can Zech. xi., 13, be so easily quoted as a prophecy of Judas. The margin to "Cast it unto the potter" tells us, "The Syriac reads, into the treasury." Dr. Benisch gives "treasurer."

THE marginal note to Zech. xii., 10, "And they shall look unto me whom they have pierced," tells us, "According to some MSS., *him*." That this is the right reading is evident from the words which immediately follow. "And they shall mourn for *him*." Only this reading precludes its reference to the God Messiah.

THE modesty of the translators who told us so plainly about Lot and his daughters, Ezekiel's dinner, and a hundred and one such little matters, carefully concealed the fact that, in engaging Rebekah to Isaac, a ring was put on her nose. The authorised version says (Gen. xxv., 47), "I put the earring on her face." The revision gives, "I put the ring upon her nose." Kalisch translates it, "I put the nose-ring in her nose," and in a note informs us—"The nose-ring chiefly, though not exclusively, worn by men, and applied by American tribes also, is inserted in the cartilage of the nose, either in the middle or on one side. It is often of considerable size—reaches generally beneath the mouth—and not always contributes to enhance the beauty of the face. It is here stated as having the weight of a beka, which is half a shekel, or a Greek drachm."

ACCORDING to the Authorised Version, Job said: "Yet in my flesh shall I see God" (Job xix., 26). This proved a bodily resurrection. The Revised Version makes Job say: "Yet from my flesh shall I see God." The *Christian Commonwealth* shows that "from my flesh" is equivalent to "being away from my flesh,"—that is, a disembodied spirit, so that, as now written, the text disproves a bodily resurrection. By retaining both versions in use, both doctrines can be proved at one's convenience. How handy this kind of thing is for theologians!

PROF. J. E. CARPENTER, writing in the *Unitarian Herald*, says: "The deity of Christ can no longer be defended on the ground that in Jer. xxiii., 6, the righteous branch is called *Jehovah-tsidkenu*, 'Jehovah our righteousness,' for the name is now translated, 'the Lord (Jehovah) is our righteousness.' Daniel vii., 13, supplies now no promise of the second advent, for the seer who formerly saw 'one like the son of man' coming with clouds of heaven, according to the Revisers only beholds 'one like unto a son of man,' i.e., a human being as distinguished from the four great beasts which had preceded."

A CORRESPONDENT from the Queen's Printers Bible Warehouse, declares that so far from the sale of the Old Version having declined, it has markedly gone up since the publication of the revision. We suppose people buy the old to compare with the new. So much the better. Of the Bible it may emphatically be said that the more it is thought of the less will be thought of it.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, June 28, St. James's Hall, Cumberland Street, Bristol: at 11, "Twelve Months in a Christian Gaol;" at 3, "The New Bible; or God's Word Brought Up to Date;" at 7, "Darwin versus Moses."

JULY 5, Hall of Science, London; 12, Camberwell; 19, Milton Hall; 26, Claremont Hall.

CORRESPONDENTS.

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SCALE OF ADVERTISEMENTS:—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.

RECEIVED WITH THANKS.—H. S. D., W. Eagen.

J. BARNES.—You have simply to go to the Registrar's office and give the usual three weeks' notice, on the expiration of which you can be married without "the intervention of a priest." The Registrar will give you all the necessary information.

W. PEMBRY.—You cannot expect anything from a pig but a grunt, nor anything but bigotry from Conservative candidates. If R. Gent-Davis, who aspires to represent Kennington, says that he will not support the Repeal of the Blasphemy Laws, you ought not to be surprised. We thank you all the same, however, for publicly questioning him.

C. WARDS.—Thanks for cuttings.

A. WALTERS.—"Let us make man in our image" may be a polytheistic sentence. Jahveh might have spoken to the rest of the heavenly family. But our artist had no room, nor had we any need, for all of them. If man was made in the likeness of the lot, Jahvoh may be taken as a copy of all the rest.

SIGMA.—The book of Daniel is not included among the prophets in the Jewish Bible. It was probably written about 170 B.C., four hundred years after the alleged time of Daniel.

J. EVANS.—The Antidicomarianites and Collyridians were two opposing Christian sects of the fourth century. The former maintained that Mary was no longer a virgin after having given birth to a child, the latter worshipped her as a virgin goddess.

A. BRYCE.—Mr. Collins's pamphlets would serve your purpose. Read the "System of Nature." Atheists die Atheists every week, as you may see by the obituaries in our journals.

E. AVER.—E. W. Allen, 4 Ave Maria Lane, E.C., publishes Anti-Vaccination literature. Thanks for your good wishes. You wish Mr. Foote could become a colleague of Mr. Bradlaugh in Parliament. Alas! Mr. Bradlaugh is not there himself yet.

T. STANLEY.—"Oh for the touch of a vanished hand, And the sound of a voice that is still," are two lines from one of Tennyson's shorter poems. It has no title, but you will find it on p. 139 of the one-volume edition. The first line is "Break, break, break."

J. W. CROWTHER.—Sorry to hear you did not receive a contents-bill last week, and have told the shopman to see to it. But glad to hear that the *Freethinker* "goes up" with you every week. We hope the alteration in price will not materially affect the circulation of *Progress*. Paying contributors out of our own pocket is a heavy burden. The present circulation, at the increased price, would make both ends meet. It is over fifty per cent. higher than when we resumed the editorship after our imprisonment.

W. C. SAVILLE.—Thanks for the jokes. Yes, it was received all right, but we are overwhelmed with copy at present.

OLAF OLSON RAY.—Extremely pleased to hear from you. Your letters are always welcome.

W. B.—Mr. Bishop's statement is all nonsense, and Mr. Gladstone's letter was an equivocation. The clergy are State-paid, because they have no other right to their revenues than that which Act of Parliament gives them, and which Act of Parliament can take away. See Mr. Wheeler's article on "Church Property" in the April number of *Progress*. Glad to hear from you as a convert from Wesleyanism.

J. WILKS.—Mr. Foote is not making any fresh engagements at present, but he will bear your invitation in mind.

"ONE WHO BREAKS THE SABBATH."—We have received no particulars as yet of the Conference at Rome. Thanks for your cuttings and suggestions.

F. D. S.—Herodotus, in the second book of his history, tells us that the Egyptians first taught the immortality of the soul. Certainly both they and the Hindoos knew the doctrines before the God-inspired Jews. For the origin of the belief you should read Dr. Tylor's "Primitive Culture." Thanks for joke and suggestion for sketch.

H. J. BARRET.—Thanks for the epitaph. The joke has appeared before. PAPERS RECEIVED.—Sunderland Echo—Portsmouth Evening News—La Tronada—Truthseeker—Dublin Daily Express—Wolverhampton Express—Liverpool Review—Anarchist—Freethought Review—New York Tribune—Irish Times—Truth—Ironclad Age—Liverpool Post—Manchester Examiner.

"FREETHINKER" PRIZES.

We offer another PRIZE OF ONE GUINEA for the best Comic Bible Sketch, and a PRIZE OF ONE GUINEA for the best Religious Topical Sketch suitable for reproduction; the competition to close on July 1.

The drawing must be done on white cardboard or thick white paper

in pure black ink. The lines should be bold and well distinct. Washes or colors must not be used. The size should be about one-third broader than our ordinary single or double column size.

SUGAR PLUMS.

MANCHESTER gave Mr. Foote a hearty greeting last Sunday. There was a bumping audience in the evening to hear the lecture on "The New Bible." The Manchester Secular Building Society was announced by the chairman as now properly formed. Intending shareholders should apply early to Mr. George Payne, 20 Kennedy Street, Manchester.

OUR Summer Number will be ready next week. In our opinion, it equals, if it does not excel, any of our former special numbers. Besides many pages of racy reading, such as no other journal in the world can match, it contains a host of illustrations. A series of twelve of these is devoted to the adventures of Jahveh and Dagon in the Philistines' Joss-house. They are drawn by our artist who executed "Jonah's Excursion," and the "New Life of Christ" in our prosecuted Christmas Number. Among the other sketches is one appropriate to the season: Mr. J. C., the champion Wave-walker (competition defied) giving his famous nautical performance before a crowd of spectators.

WE hear on all sides nothing but praise of Messrs. Foote and Wheeler's "Crimes of Christianity." It is the very thing Freethinkers have been so long in need of; and as chapter and verse is given for every damning statement, it is a formidable weapon against the advocates of the "accursed creed." Parts I, II, and III. are having an excellent sale. Part IV. will deal with Monks, tracing the rise of these Christian vermin, showing the baneful influence they exercised on the world, how they kept their vows of chastity, and what holy adventures they had with Christ's brides in the nunneries.

A CORRESPONDENT in Chicago sends us a year's subscription for the *Freethinker*, to be sent to a prominent citizen, "who badly wanted to pay for one year when I showed him your Victor Hugo number, with the picture of Samson enjoying the tooth extract." Our correspondent says that Freethought is going ahead finely out there, and Ingersoll gets such tremendous audiences that he is obliged to arrange for his lectures to be delivered in the afternoon, when people take a siesta, so as to lessen the crush.

THE Registrar-General's report shows that the proportion of marriages according to the rites of the Established Church has fallen from 93½ per cent. in 1841 to a trifle over 71 per cent. This amount is still enormously in excess of the real proportion of Episcopalians. It illustrates the unfairness of a State-supported religion, and the indifference of the masses to religious considerations. The bulk of the people married in a church never enter it for any other purpose.

A NUMBER of the *Freethinker's Magazine* sent us by the editor, H. L. Green of Salamanca, has an article headed "Blessed are the pure in liver, for of such is the kingdom of man." There is more sense in this than in half the creeds. Most of their formulators and religious people generally have been sufferers from hepatic disorder. Bile and Piety are twins.

THE Leicester Secularists persevere in their attempt to keep the Sabbath holy by playing at cricket. It is a wholesome, pleasant game, and the Heavenly Father ought to be delighted at seeing his children enjoy themselves. But Leicester orthodoxy is of a different opinion, and the Secularists' wickets were pulled up by a pious mob, who threw the ball into the river. It was rescued by a sensible dog, who was apparently ashamed of their bigotry.

It is cheering to see that Freethought is making progress even in clergy-cowed Spain. Some numbers of *La Tronada*, the organ of the Spanish Union of Freethinkers, have been sent us from Barcelona. The open publication of such an avowedly Freethought and Anti-Clerical paper is a sign that Spain has taken some strides in advance since the days of Isabella.

THOSE who in the first number of "Crimes of Christianity" read the evidence there given of the disputes in the very earliest age of the Christian Church, will be interested to peruse the additional and amusing evidence of the squabbles between Paul and the twelve apostles, given in Mr. Wheeler's review of Dr. Pfeleiderer's Hibbert Lecture, in the July number of *Progress*.

OLD TESTAMENT MARRIAGE.

It has been said, "Motherhood is a matter of observation, fatherhood a matter of opinion." Certain it is that in early society kinship was reckoned through mothers only. Of this we have some evidence in the Bible. Abraham married Sarah, "the daughter of my father, but not the daughter

of my mother" (Gen. xx., 12). His brother Nahor took the daughter of his other brother, Haran, to wife (Gen. ix., 27—29). Such marriages could not have occurred except when relationship through males was not sufficiently acknowledged for a bar to marriage to have been raised upon it. Amram, the father of Moses, married his own aunt (Ex. ii., 1, and 1 Chron. vii., 3). Even in the time of pious King David marriage with half-sisters was not considered improper, for when Ammon wished to force his sister Tamar, she said unto him, "Speak unto the king; for he will not withhold me from thee" (2 Sam. xiii., 13). Brothers by the same mother are specially distinguished (Deut. xiii., 6; Judg. viii., 19). The child, moreover, in early times, was thought rather to belong to the mother than the father. Thus we find that Ishmael was turned adrift with Hagar, and Hannah, one of the wives of Elkanah the Levite, had the right of presenting or devoting her son Samuel to Jahveh.

All the Old Testament heroes, from Lamech downwards, were polygamists. Indeed, both polygamy and concubinage were practised by those Hebrew saints who were most distinguished by their piety, faith and communion with Jahveh. Jacob married two sisters at the same time, and each of them presented him with concubines. David, the man after God's own heart, had many wives and concubines (2 Sam. iii., 2—5; v., 13), while Solomon, who was wiser than all men, boasted of seven hundred wives and three hundred concubines (1 Kings xi., 5). Jahveh, while denouncing intermarriage with women of foreign races, never says a word against either polygamy or concubinage. On the contrary, both are sanctioned and regulated by the Mosaic law (Deut. xxi., 10—15), which even allowed a man to sell his daughter as a concubine, provided it was not unto a strange nation (Exod. xxi., 7—11). More than this, God himself is said to have married two sisters, Aholah and Aholibah (Ezek. xxiii.), and although this is figurative, the figure would never have been used had the fact been considered sinful.

It is usually said that God "winked at" (Acts xvii., 30) these proceedings, because of the hardness of the old Jews' hearts, and that from the beginning it was not so, and in proof of this is cited the passage in Genesis which says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The proper interpretation of this passage illustrates a very early form of marriage still found in some tribes, and known in Ceylon as beenah marriage. Mr. McLennan, the highest authority on primitive marriage, says:

"In beenah marriage the young husband leaves the family of his birth and passes into the family of his wife, and to that he belongs as long as the marriage subsists. The children born to him belong, not to him, but to the family of their mother. Living with, he works for, the family of his wife; and he commonly gains his footing in it by service. His marriage involves usually a change of village; nearly always (where the tribal system is in force) a change of tribe, but always a change of family. So that, as used to happen in New Zealand, he may be bound even to take part in war against those of his father's house. The man leaves father and mother as completely as with the Patriarchal Family prevailing, a bride would do; and he leaves them to live with his wife and her family. That this accords with the passage in Genesis will not be disputed.*

"Marriage by purchase of the bride and her issue can hardly be thought to have been primeval practice. When we find beenah marriage and marriage by purchase as alternatives, therefore, it is not difficult to believe that the former is the older of the two, and it was once in sole possession of the field."†

It was a beenah marriage which Jacob made into the family of Laban, and we find from Genesis xxiv., 1—8 that it was thought not improbable that Isaac might do the same. In beenah marriage the children belong to the mother's clan, and we thus find that Laban says: "These daughters are my daughters, and these children my children." It was exactly against such a marriage as that of Jacob, viz., with two women at one time that the text (Lev. xvii., 18) was directed which is so much squabbled about by both opponents of and advocates for marriage was a deceased wife's sister. The utter folly of appealing to the old Jew books on such a question is evident when we remember that by the Mosaic law every man whose brother dies childless is obliged to raise up children to his

brother's widow (Deut. xxv., 5). Surely it is time that Christians were ashamed of appealing to polygamous Jews for any laws to regulate modern social institutions.

J. M. WHEELER.

A SCIENTIFIC GOD;

OR, THE GOSPEL ACCORDING TO ST. MATTHEW ARNOLD.

MATTHEW ARNOLD, as is well known, in his "Literature and Dogma," endeavors to re-interpret the God of the Bible as the historically demonstrable tendency to righteousness, or abiding power or influence that maketh for righteousness, which he thinks represents the primary and growing idea of God running through the minds of the prophets. With this substitution or explanation we are expected to take to our Bibles again with sympathetic understanding and interest. If one of the modern explanatory phrases is uttered in the place of the too sacred, or unfathomable or obsolete term, God, (as the Jews always reverentially substituted the word Adonai for the ineffable name of Jehovah, written on the parchment), then our Bible will read somewhat as follows:—

In the beginning the tendency to righteousness created the heavens and the earth.

And the tendency to progress made man in its own image, male and female created it them: And it made a garden and put Adam therein to keep it and to till it.

But there was no mate found for Adam, so the tendency sent a deep sleep upon Adam, and took out one of his ribs and closed up the flesh instead thereof: and of the rib it made a woman and brought her unto the man.

And on the seventh day the stream of tendency rested from all its work and was refreshed, and blessed the seventh day and hallowed it.

And Adam and Eve ate an apple whereof the tendency to righteousness and truth had said, Thou shalt not eat: In the day that thou eatest thereof thou shalt surely die.

And they heard the voice of the stream of tendency as it walked round the garden in the cool of the evening; and they hid themselves that it should not behold them.

And the gradual tendency towards good called unto Adam, Where art thou?

And the tendency was wroth, and said unto the serpent, Because thou hast tempted the woman, thou art cursed above all cattle; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

And the stream of moral progress made coats of skins unto Adam and his wife, and clothed them, and drove them out from the garden, and placed a cherubim with a flaming sword, which turned every way to keep the gate thereof.

And it came to pass that men multiplied upon the face of the earth, and the sons of the tendency to righteousness came down from heaven and saw the daughters of men that they were fair.

And the "stream of tendency, by which all things seek to fulfil the law of their being," saw that men were evil, and it repented it at the heart that it had made man.

And it said unto Noah, Build thee an ark of gopher wood three hundred cubits in length.

Then the stream of tendency deluged the earth, for the flood-gates of heaven were opened and the fountains of the great deep were broken up; and all living substance perished, save only Noah and his menagerie.

And the descendants of Noah built them a tower at Babel to escape thereby from floods. And the stream of tendency came down in person from heaven to see what they were doing.

And when it saw, it multiplied men's languages, so that none should understand another, and scattered the people far and wide.

Similarly, of course, this scientifically revised Bible will tell us how the eternal tendency to righteousness ordered an Arab sheik to cut his son's throat, how it inspired Ehud to assassinate Eglon, how it loved the cheat Jacob and hated the honest Esau, how it ordered wholesale theft and murder in Canaan, and so forth. As the Gospel according to Saint Matthew Arnold proceeds we shall find the "tendency" splitting into three parts. The original everlasting tendency will so love the world that it sends down its only begotten son and has him put to death. The spirit of the tendency will enable Mary to present her husband with a baby who is the son of the righteous tendency, but not of her betrothed husband. This only son of the tendency, after working miracles, will ascend to heaven and join the primæval tendency and the spirit of the tendency. And these three will be one tendency, and not three tendencies. And whosoever believeth all this will be one with them, saved and glorified for evermore, while those who believe not will be seen roasting under the personal superintendence of the equally demonstrable

* "The Patriarchal Theory," p. 43, 1835

† *Ibid.*, p. 45.

tendency to persistent unrighteousness, whom or which our modern St. Matthew is not nearly so anxious to preserve or explain for our benefit and instruction; for while the triune hero of the piece is still in fashion our St. Matthew probably feels that the villain of our supernatural play in sixty-six acts is best left to expire ignominiously among the back scenes.

W. P. BALL.

REVIEWS.

Useful Work and Useless Toil. By WILLIAM MORRIS Socialist League.—Like all that Mr. Morris writes, it is worth reading. Even those who do not agree with his Socialism will agree with his spirit, and thank him for some suggestive thoughts.

Rus: a Bundle of Bucolics. London: Wyman and Son, 74 Great Queen Street, W.C. One shilling.—A number of smartly-written sketches of country life, which is depicted more in its actual than its idyllic aspects. Attention is given to the actual wrongs of the laborer, suffered at the hands of landlords and State-supported parsons.

Religion Without Superstition. By HARTLEY WILLIAMS. Robertson and Co., Melbourne, Sydney and Adelaide.—The principal part of this handsome little volume is an attack on the chief dogmas of Christianity. The author has one God more than we have, but we are glad to see that he objects to increasing the number by admitting the preposterous claims of Jesus. Judge Williams follows in the wake of Chief Justice Hanson. South Australia can thus boast of two judicial septsics.

Sexual Economy, as Taught by Charles Bradlaugh. By PETER AGATE, M.D., with Addendum by Saladin. W. Stewart and Co.—The author appears to us animated merely by personal animosity to Mr. Bradlaugh, although he disclaims such a sentiment; and we cannot see that he possesses any qualification for discussing the serious questions he raises. Saladin's addendum is written vigorously, but when he speaks of the National Secular Society's Branches as "meeting in tenth-rate public houses," and "clanking their applause with pewter pots," he only shows how temper can distort a man's judgment and confuse his perceptions.

BIBLE READING.

SCENE — Country farm-house. Evening. Mr. Ebenezer Kiljoy seated at table with a big Bible open before him, and the family seated around.

Mr. Kiljoy (reading from 1 Chron. vi.) "The sons of Levi, Jeershun, Kohath and Maryrari—"

Mrs. Kiljoy (looking over, and seeing there are about half-a-dozen chapters of this sort of thing). Really, Ebenezer, I don't see what good them blessed jaw-breakers does us. Can't you read us something interestin? Read some of them there chapters, Maggie and I is so fond of. Don't ye like the cruel chapters, Maggie?—about the burnin' fiery furnace, and stickin' King Eglon, and drivin' the nail in the other fellow's head, and slaughterin' the Hitites and Perishites, and about David cuttin' 'em up with saws and throwin' 'em in brick-kilns.

Maggie. No, mother, I can't stomach 'em—they make me dream of nights that frightful. I likes them chapters best what's all about Jesus Christ a-walkin' on the water and a-goin' up to heaven and a-doin' what's impossible. Don't you, Polly?

Polly. No; I don't care for Jesus Christ. I likes the pistols of Paul, 'cause they send me to sleep.

Frank. Well, I like the adventures. Give me the stories about Joseph and Potiphar's wife, and Judah and his daughter-in-law, or else the Song of Solomon.

Maggie. Well, I likes songs, only I can't keep serious, because Frank is all us nudging of me under the table.

Mr. Kiljoy. Wal, it's all the work of the Holy Ghost ekally. I shall keep right on. (Reads). "And the Sons of Kohath, Hamram and Ebron and Hussyhel," etc. (Left reading).

SCENE—the garden of a "minister of the gospel." Dramatic Personæ, his little boy, and his cousin. A dead rabbit—a favorite—is to be buried. Little Boy: It's very cruel of you to bury the rabbit in the earth, and cover him over with nasty dirt. I want him. (Rabbit is buried). L. B.: I shall come when you are gone, and pull him out and cuddle him up and pet him. Little Girl: No, you mustn't do that. All dead things must be buried, because they are only nice alive. When they are dead they begin to smell, and must be put into the ground. If they were taken up again they would be very nasty, and we should be quite shocked. (L. B. at length takes it in). Scene II.—The family reading of the Bible a morning shortly after the above scene. Father reads: "He is not here—he is risen. Come see the place where the Lord lay!" L. B. bursts out: "Nasty Jesus—Jesus was dirty!" Tableau!

A REAL MIRACLE.

The following is extracted from an old number of *Blackwood's Magazine*:—

"A family set forth from Aquitaine to visit the shrine of St. James, at Compostella, whither, according to the Catholic faith, the decapitated body of that saint was conveyed from Palestine (miraculously, of course) in a ship of marble. At a certain small town by the way, their son Pierre is tempted by the innkeeper's daughter. Like a second Joseph, he resists the immodest damsel. Like Potiphar's wife, her love turns to hatred, and she accuses the virtuous youth of a capital crime. Her false oaths prevail, and he is condemned to the gallows. Rejoicing in his martyred innocence, he exhorts his parents to pursue their pilgrimage and pray for the peace of his soul. Sorrowing, they proceed, and returning, find their son hanging by the neck alive and singing psalms—in no actual pain—but naturally desirous to be freed from his extraordinary state of suspended animation. They repair to the chief magistrate of the town, by whose authority the youth was executed, find his worship at dinner, relate the wonderful preservation of their son, and request that he may be restored. The magistrate is incredulous, and declares that he would sooner believe that the fowls on which he was dining would rise again in full feather. The miracle is performed. The cock and hen spring from the ocean of their own gravy, clacking and crowing, with all appurtenances of spur, comb and feather. Pierre, of course, is liberated and declared innocent. The cock and hen become objects of veneration, live in a state of chastity, and are finally translated, leaving just two eggs, from which arise another immaculate cock and hen. The breed is, perhaps, still in existence, and time hath been that a lucrative trade was carried on in their feathers!"

FREETHOUGHT GLEANINGS.

THE BIBLE.—A true revelation, proceeding from a just and good God, and necessary to all mankind, ought to be clear enough to be understood by all the human race. But will the revelation, upon which Judaism and Christianity are founded, bear the test of this criterion? The elements of Euclid are intelligible to all who endeavor to understand them. This work excites no dispute among geometers. Is it so with the Bible? and do its revealed truths occasion no disputes among divines?—*M. Boulanger*, "Christianity Unveiled," p. 28; *R. Carile*, 1819.

THE APOSTLES.—But what are we to think of the conduct of these twelve disciples? They all forsook him and fled. They ran off, and left their divine master in the hands of the multitude. Besides the manifestation of love for their master, it was very like the conduct of men impregnated with divinity. Very like the conduct of men possessing power to remove mountains. Very like the conduct of men able to raise the dead. As to their own powers, they knew they possessed none (excepting Peter, who thought of doing something with the sword); they felt themselves powerless, but they still had faith in the power of Jesus; they expected, I daresay, that every moment he would rise up into the air like a balloon, and carry the whole of them after him; but finding at last that his divinity, like their own, was all a farce, they forsook him and fled.—*C. J. Haslam*, "Letter XX. to the Clergy of all Denominations."

THE PROPHETS.—The Jewish prophet was an extraordinary being. He was something more and something less than a man. He spoke like an angel; he acted like a beast. As soon as he received his mission, he ceased to wash. He often retired to the mountains, where he might be seen skipping from rock to rock like a goat; or he wandered in the desert with a leather girdle round his loins, eating roots and wild honey. He always adapted his action to the idea which he desired to convey. He not only taught in parables, but performed them. For instance, Isaiah walked naked through the street to show that the Lord would strip Jerusalem and make her bare. Ezekiel cut off his hair and beard, and weighed it in the scales; a third part he burnt with fire; a third part he strewed about with a knife; and a third part he scattered to the wind. This was also intended to illustrate the calamities which would befall the Jews. Moreover, he wore a rotten girdle, as a sign that their city would decay, and buttered his bread in a manner we would rather not describe, as a sign they would eat defiled bread among the Gentiles. Jeremiah wore a wooden yoke, as a sign that they should be taken into captivity. As a sign that the Jews were guilty of wantonness in worshipping idols, Hosea cohabited three years with a woman of the town; and as a sign that they committed adultery in turning from the Lord their God, he went and lived with another man's wife.—*Winwood Reade*, "Martyrdom of Man," pp. 217, 218; 1883.

A MODERN JOSHUA.—The following militia order was once given: "The battalion will be reviewed by Major-General Dash at sunset to-morrow. The sun will set at 6.37. By order of Major Blank, commanding."

PROFANE JOKES.

"ANNA, what must you do before everything else to have your sins forgiven?" "Commit the sins."

CHILD (pointing to a bronze group representing a terrific combat between a lion and a crocodile): "What are those things doing, pa?"

Father: "Settling their religious difficulties." A FOND father presented his four-year old boy with a trumpet, with which he was greatly infatuated.

"I THOUGHT you said the Rev. T. DeWitt Talmage was such a great preacher," said a visitor to Brooklyn; "I heard him yesterday, and cannot agree with you."

"Mr. MOODY says that if a person prays while roller-skating he is all right," said a little Brooklyn girl to her mother.

SECOND-HAND BOOKS.

Chambers' Papers for the People; 18 parts, issued at 7d. each; the lot, 2s. 6d.

Addresses by Senators Cleveland and Chase during the Anti-slavery Agitation; containing a great fund of information; 6d.

The Lives of the Most Eminent English Poets, with Critical Observations on their Works, by Dr. Samuel Johnson; in four vols.; call: 5s.

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Ingersoll's Orations, library edition, limp cloth, 6d.; Devil's Pulpit, two vols., binding slightly injured, 1s. 6d.; 44 pamphlets by Ingersoll, Bradlaugh, Rosant, Foote and other Freethought writers—the lot, 1s. Progress, 1884, complete (excepting June), and Jan. to June, 1885—the lot, 1s. 6d.

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"A few weeks ago we had the satisfaction to draw attention to a new edition of 'The Sepher Toldoth Jeshu,' by Messrs. Foote and Wheeler. Now we have before us, by the same collaborators, the first instalment of their 'Crimes of Christianity.' In their preface the editors disclaim all attempts at mere elegance of literary style, trusting to establish their case and obtain a verdict by the bare and unvarnished recital of Christianity's crimes, as recorded in the pages of veritable history. As far as they have gone, the editors bid fair to effect the purpose they had in view. The evidence against the culprit, Christianity, is led with forensic skill. The patristic writers are made to turn the muzzles of their own guns upon their own entrenchments. Exceedingly relevant passages are selected from such writers as Gibbon, Lecky and Jortin, which go far to establish that this 'blessed Gospel' about which we hear so much from its hirelings is a demon-message that has blighted and cursed the world."—Secular Review.

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