

THE FREETHINKER.

EDITED BY G. W. FOOTER.

Sub-Editor—J. M. WHEELER.

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A HEAVENLY SPREE.

“For I will not contend for ever, neither will I be always wroth.”
—ISAIAH lvii., 16.

“Wine, which cheereth God.”—JUDGES ix., 13.

MILL'S CHRIST.—III.

MILL had himself, in the “Essay on Liberty,” shown the evil of taking Christ, or any other man, as “the ideal representative and guide of humanity.” He there charged Christianity with possessing a negative, rather than a positive, ideal; abstinence from evil, rather than energetic pursuit of good, constituting its essence, in which “thou shalt not” unduly predominated over “thou shalt.” He accused it of making an idol of asceticism; of holding out “the hope of heaven and the threat of hell as the appointed and appropriate motives to a virtuous life,” and of thus “giving to human morality an essentially selfish character.” And he added that—

“What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian; as, even in the morality of private life, whatever exists of magnanimity, highmindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious, part of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognised, is that of obedience.”

Mill does indeed throw a sop to orthodoxy, by allowing that Christ and Christianity are different things; but he is obliged to add that the Founder of Christianity failed to provide for “many essential elements of the highest morality.” He maintains that “other ethics than any which can be evolved from exclusively Christian sources, must exist side by side with Christian ethics to produce

the moral regeneration of mankind.” And he deprecates the policy of “forming the mind and feelings on an exclusively religious type.” Surely these arguments are quite inconsistent with Mill's later notion of taking Christ as our ideal, and living so that he would approve our life.

Besides, as Professor Bain points out, the morality of Christ belongs to this exclusively religious type. Its sanctions are all religious, and if religion is dispensed with they “must lose their suitability to human life.” Professor Bain very justly observes that “the best guidance, under such altered circumstances, would be that furnished by the wisest of purely secular teachers.”

That Christ was “probably the greatest moral reformer” that ever lived is a statement easy to make and difficult to prove. When Mill, in the Essay on Liberty, twits the Christians with professing doctrines they never practise, he furnishes a catalogue of the duties they neglect.

“All Christians believe that the blessed are the poor and humble, and those who are ill-used by the world; that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven; that they should judge not lest they be judged; that they should swear not at all; that they should love their neighbors as themselves; that if one take their cloak, they should give him their coat also; that they should take no thought for the morrow; if they would be perfect they should sell all that they have and give it to the poor.”

Surely Mill was aware that all these absurd and impracticable maxims were taught by Christ. How, then, except on the theory we have advanced, could he call him the greatest moral reformer in history?

The “rational criticism” by means of which Mill obtains the “unique figure” of Christ is a purely arbitrary process. George Eliot, who knew the subject far better, said in one of her letters that the materials for any biography of Jesus do not exist. The Unitarians have tried Mill's process with small success; and, as Professor Bain maliciously observes, “It would seem in this, as in other parts of religion, that what the rationalist disapproves of most the multitude likes best.” Professor Bain's remarks on Mill's construction of his “unique figure” from the Gospels are so pertinent and happy that we venture to give them in full:

“We are, of course, at liberty to dissent from the prevailing view, which makes Christ a divine person. But to reduce a Deity to the human level, to rank him simply as a great man, and to hold ideal intercourse with him in that capacity, is, to say the least of it, an incongruity. Historians and moralists have been accustomed to treat with condemnation those monarchs that, after being dethroned, have accepted in full the position of subjects. Either to die, or else to withdraw into dignified isolation, has been accounted the only fitting termination to the loss of royal power. So, a Deity dethroned should retire altogether from playing a part in human affairs, and remain simply as an historic name.”

Mill finds in Christ “sublime genius” and “profundity of insight.” Surely it did not require any very sublime genius to teach those peculiar doctrines which Mill catalogued for backsliding Christians, nor any very great profundity of insight to see that none but paupers and lunatics could ever practise them. Many of the best sayings ascribed to Jesus were the common possession of the East before his birth; but many of the worst seem more his own. “Leave all and follow me” is a vain and foolish command. “Give to everyone that asketh” is an excellent rule for pauperising society. “That industry is a human duty,” says Professor Newman, “cannot be gathered from his doctrine; how could it, when he kept twelve religious mendicants around him?” “Resist not evil” is a premium on tyranny. “Blessed be ye poor” and “Woe unto you rich” are the

exclamations of a vulgar demagogue, a cunning agent of privilege, or an irresponsible maniac. "By shovelling away wealth," says Professor Newman, "we are to buy treasures in heaven. Unless our narrators belie him, Jesus never warns hearers that to give without a heart of charity does *not* prepare a soul for heaven nor 'earn salvation'; and that selfish pre-speculation turns virtue into despicable marketing. To forgive that we may be forgiven, to avoid judging lest we be judged, to do good that we may get extrinsic reward, to affect humility that we may be promoted, to lose life that we may gain it with advantage, are precepts not needing a lofty prophet." It is also from the words of Christ alone, according to the New Testament, that the doctrine of Eternal Punishment can be established; and he is responsible for the intellectual crime of identifying Credulity with Faith, which has been a fatal rottenness at the very core of Christianity.

G. W. FOOTE.

(To be concluded).

RELIGION AT BAY.

'Tis a fiend in the form of a tigress
Retreats to her jungle-hid den,
Pursued by the clamor of huntsmen,
Pursued by the hatred of men.

At bay in the dawn-laden darkness
She gnashes her terrible teeth;
The bones of her victims are round her,
The life-blood of nations beneath.

O, brave hearts and true men, come swiftly:
Ye are cowards and miscreants who pause;
For the child of the future, man's fairest,
Lies torn by those pitiless claws.

Come peasants, come swift now and help us,
Cleave pathways through jungle and wild,
That we may release you for ever,
And save the great Savior, the child.

See the lights are advancing and flashing,
Aye, and arrows pour in from afar;
And the eyes of the tigress glare madly,
Shedding doom like a baleful red star.

Aim straight at those eyes, gallant huntsmen,
Aim straight at her heart those who can;
But kill not the hope of the future,
The child that shall yet be a man.

O whence is this blood-drinking tigress
That seizes the maid in her charms,
Tears the child from the mother's warm bosom,
The wife from the husband's fond arms?

'Tis the tigress Religion, O master,
Her fangs are as cruel as death.
Oh, beware! she unnerves with her glances,
And kills with her poisonous breath.

Beware? Aye, as brave men are wary,
Beware? Yes, in order to slay;
But our darts and our sword-thrusts and death-blows
No fear and no phantom shall stay.

Oh, many a one hath she tortured,
And many a home left forlorn
In the days of her power and her madness,
When she laughed the scared hunter to scorn.

But the day of her triumph is over;
The kingdom of Man is at hand.
The tiger, the terror, the torture,
For ever shall cease from the land.

And the price is the many who suffer
And die in humanity's cause,
From her claws all envenomed and blood-dyed,
Her broken and quivering jaws.

But the life of the child is a charmed one;
Grand Nature shall heal the grim scars,
That shall be but the record of peril,
The signs of past conflicts and wars.

For the tigress Religion is dying;
Beware of her leap as she gasps,
For the instinct of blood hath not left her,
And her tongue hath the poison of asps.

Lo, the daybreak reveals her form crushing
The flower and the blade and the bud;
She licks her deep wounds till self-poisoned
By the taste of her own evil blood.

Oh, what rapturous blessing shall honor
The huntsmen whose life-blood she shed,
Who fought the grim tigress while living,
And fought her until she was dead;

Till man in his glory of reason
Was free from dark fear and dismay,
And with hope and with love saw before him
The dawn and the splendor of day—

The dawn of that day of the future
When souls shall no longer be slain;
When man may be honest and happy,
And Truth and fair Freedom shall reign.

W. P. BALL.

BIBLE ESSAY.

NOAH'S ARK.

NORE Zark woz the Zoolodgikle Gardins ov them days all aflote and swimmin. It stuck on the top of Mount Arrowroot and Moziziz muther fetcht it 2 put yung Moziz in like a sayler boy on the Nile Expidishun; so Moziz woz a Nilst and Fara's dorter found in and he groo up and went furst in iz klass and kild a man and run aweigh. Wen e cum back e took the ark with in and made the people karry it in turns with long poals and 4 handles and e kep all the commandments inside it and a bloomin bit of a armud tree, and sum moar keurious niceacs fool of rilidgion and pyity all they could hold. And they brort it to the Jordan wich woz a holey river ware Kryst went a swimmin and paddlin and splashin wen e plaid the wag. And it dried up the sayerid rivver and the peeple wauked acrauce without wettin the souls of thare feat or thare heels eether. Then they took it round the wauls of Jerry Co, the oridginal jerrybilders, and the wauls woz so fritened the brix all came tumblin down, and Joshewer sung Ark the herald aingels sing, and kild all the peeple that breathd and cut the baybys' throtes and drownd all the cats and horses becauze the Laud toald hymn and e wooddn't be so wikkid not to doo wot Geeover ordered in. JIMMY JAXON.

THE Sunday law is said to be so strictly enforced in the Sandwich Islands that the natives are not allowed to feed the silkworms on Sunday. Consequently silkworm culture has almost entirely died out.—*Truthseeker*.

MR. JOHN MCGUIRE, of Modoc Landing, Arkansas, has been fined for opening his store on Sunday and distributing rations the government had sent to the sufferers from a flood. The court was unwilling to push the case, but the prosecutor who was a church-member, was not satisfied until Mr. McGuire had been punished for breaking the Sabbath. "And of such is the kingdom of heaven."

THE clairvoyants are all wealthy. Not one of them will take £20 as a gift even, although they only get five shillings for a sitting from their usual clients. Some time ago Mr. Symes offered in the *Liberator* a £20 note to any person who could tell the number of the bank-note, the bank it was issued from, the title of the book in which the note was put and the numbers of the pages between which it was placed. For above six months the challenge remained open, but without any claimant appearing. The Spiritists now say Mr. Symes wanted too much for his money.

THE *Christian Commonwealth* thinks that the "mystery gold" by which pawnbrokers are now being swindled right and left is not nearly so dangerous a fabrication as the species of "mystery" gold or "mystery" religion which the "mystery men" of our country are palming off upon the multitudes. We quite agree that "Mystery men are abundant in the ministry," that "Popery is the very paradise of mystery manufacturers," and that "Protestantism revels in 'mystery' gospels too, made up and circulated in immense variety." Christianity itself is only "mystery gold" in process of being detected and rejected. The different sects of swindlers expose each other. We expose them all.

WHO WROTE THE BIBLE?

"SHIKSPUR? Who wrote Shikspur?" asks Kitty, in *High Life below Stairs*. Some critical wiseacres, who certainly cannot be credited with having read the poetry of Francis Verulam, have answered, Lord Bacon. Their discovery pales into insignificance before the one I am about to put before the curious reader.

To every man his due. The credit of the luminous suggestion, to which I would direct prayerful attention, is not mine. I am but a gatherer and disposer of another's thought. Although the publication in which I first saw this explanation of a great biblical mystery is probably not read by half-a-dozen persons in England, I wish to give honor to whom honor is due. I have studied theology many years; but it was in Dr. Monroe's *Ironclad Age*, published at Indianapolis, Indiana, that I got the first hint as to the true nature and authorship of the Bible. Like all great truths, at first it seemed a little startling, but on a closer inspection it was seen to explain many difficulties. Not to keep the reader in suspense, Dr. Monroe's view is, that Satan has had a considerable hand in the composition of the Bible. Start not, gentle reader—remember that the sacred volume itself tells us that the Devil is the god of this world (2 Cor. iv., 4.) That Satan and Jehovah have got mixed up in several transactions before now we have evidence in the Book of Job,* and so difficult is it to distinguish between Satan and the Lord, that, whereas the writer of 2 Sam. xxiv. says that the Lord moved David to number Israel, 1 Chron. xxi., 1, declares that it was Satan. Paul tells us that Satan can transform himself into "an angel of light" (2 Cor. xi., 14). It certainly is not straining the chords of theological reason very far to suppose that, in the course of transcription and translation, so eminent a wonder-worker contrived to interpolate a few passages reflecting discreditably on his divine antagonist. Indeed, how otherwise are we to account for the absurdities, obscenities, falsehoods and cruelties that render the book unfit for family reading? Can we suppose that a self-respecting deity would make himself out a patron of such knaves and villains as according to some parts of the Bible were the favorites of Jehovah? Would an omnibenevolent deity curse all a woman's posterity because she ate a little fruit (Genesis iii.) or slay over fifty thousand people for looking in his travelling trunk (1 Sam. vi., 19)? Such statements as that the immutable "repented and was grieved at his heart" (Genesis vi., 6), that the omnipotent "rested and was refreshed" (Exodus xxxi., 17), and that the invisible showed his back parts to Moses (Exodus xxxiii., 23), are evidently the interpolations of an adversary. Nor can we imagine that a divine being would declare himself "a jealous God visiting the sins of the fathers upon the children" (Exodus xx., 5), or that a divine being would confess that to his chosen people he gave "statutes that were not good, and judgments whereby they should not live" (Ezekiel xx., 25). Manifestly some enemy smuggled in passages of this kind—

"Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Exodus xxxii., 27).

"Spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv., 3).

"Slay utterly old and young, both maids and little children" (Ezek. ix., 6).

"Cursed be he that keepeth back his sword from blood" (Jer. xlviii., 10).

"Ye shall drive out all the inhabitants of the land from before you, . . . and ye shall dispossess the inhabitants of the land, and dwell therein" (Num. xxxiii., 52, 53).

"Now, therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourself" (Num. xxxi., 17, 18).

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods. . . . Thou shalt not consent unto him; neither shall thine eye pity him; neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people" (Deut. xiii., 6, 9).

* Job i., 6; ii., 6. It is well known that the word "Satan" is also translated "adversary." Job expressed a wish that his adversary would write a book. Our theory is that the adversary obliged.

"Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them" (Deut. xx., 16, 17).

It was certainly no friend of God who pretended that he ever gave such orders as these, and theologians have put forward many a worse theory than that they were interpolations by Satan. What is the use of keeping a Devil if he isn't put to some use? Surely the above passages seem rather to bear the impress of the cloven hoof than to be the handiwork of deity?

There is a passage at the end of Mark which states that "He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover." This passage is well-known to be an interpolation, and, according to the Revised Version, is not to be found in the two oldest Greek manuscripts. The verses are so evidently designed to cast ridicule upon Christianity that there should be but one opinion, viz.—that it was an enemy of the faith who inserted them. And who so likely as the great enemy of mankind? Unlike the theory that Lord Bacon wrote Shakespeare's plays, this view is plain, simple, direct, and, as we have seen, supported by many probabilities. This great truth once manifest it remains for a competent body of revisers to carefully cut out all these Satanic interpolations, so that nothing may be left within the columns of the Holy Bible but the pure and unadulterated word of God.

J. M. WHEELER.

ACID DROPS.

DR. F. W. BADEKER says: "Twenty years ago I was an infidel, and I was converted by the words, 'God is.' Whatever I might think of it, God is, and I must believe that he is. That floored me. From that day I gave myself up to God." It don't take much to convert some people. It would be infinitely harder, we suspect, to convert them to truthfulness and accuracy. What kind of an "infidel" could the man have been who changed his opinions and beliefs merely because he came across the blunt assertion, "God is"?

WHY laugh'st thou at the donkey's braying,
When he to Heaven doth turn his nose?
Perhaps the animal is praying
Ere he lies down in sweet repose.

DANIEL'S method of taming the lions (see our Summer Number) is being imitated, it seems. As the supply of Holy Ghost has run rather short since the apostolic epoch, the electricity has to be obtained from an ordinary battery. We read that when the animals become unruly, the tamer "gives them shocks from this battery, and the effects are instantaneous. Three of his lions immediately showed signs of the greatest terror. They were seized with trembling, and growled fitfully. The tiger was more quickly subdued, became stupefied, and crouched in the corner of the cage. Bruin was more refractory to electricity, which seemed scarcely to affect him. He would growl and show his teeth, but was subdued after repeated discharges." We consider this a remarkable proof of the genuine inspiration of our revised version of the sacred romance.

Our Christian Visitor is a journal "devoted to moral, religious, and philosophic thought"—of the Christian type, of course. It says that "Freethinkers claim the right to express thought whether the words are music to the most cultivated ear, or filth and slime and horror to even the reprobate or gutter snipe." *Our Christian Visitor* is evidently laboring under the usual mistake. We beg to assure its editor, on our word of honor, that it is not Freethinkers who publish and scatter broadcast the tales of Lot's daughters and the Levite's concubine and similar biblical "filth and slime and horror to even the reprobate or gutter snipe." If our Christian contemporaries could venture to inquire into the matter they would find that it is Christians who diffuse this filth as the best reading for men, women and children alike. Freethinkers only point out the biblical obscenities for the purpose of securing their general condemnation and their withdrawal from national use.

THE Rev. Dr. Sunderland, chaplain of the United States Senate, refused to preach because Fred Douglass, the colored statesman, has secured a pew in his church. Two Brooklyn churches refused to hire a choir in which a colored man was a principal singer. The negroes have one consolation—their white Christian brethren will have to associate with them in the next world, whether they like it or not.

The New York *Herald*, reviewing Beecher's sermons on Evolution, comes round to the tolerably Atheistic and scientific view that "The idea that God is himself gradually evolved from the human comprehension as intelligence grows broader and thought more solemn is a conception vast and beautiful in its boundless possibilities." As the *World* remarks, it thus appears that in the beginning God did not make man, but in the end man made God.

TALMAGE says that an "Infidel" college out West has been handed over to the Presbyterians. The *Norristown Herald* reminds him that a church in Brooklyn was converted into a skating-rink, and as such drew much larger crowds than when it was a house of worship. The skating-rink church, too, appears to form a better foundation for a big moral, the transformation having really occurred, whereas the transferred "Infidel" college is doubtful, if not purely fictitious.

THE following verse on "Outcast London," from a volume just published, entitled "Sturm und Drang," is worth preserving.

"Man doth not live by bread alone,
The full-fed Bishop cried, at ease;
"You asked for bread, we gave a stone;
We have preached Christ for centuries,
Until at last you learn to scoff,
So few seem any better off."

"Any better off!" Rather the worse, in that the time, wealth and attention which might have ameliorated the lot of humanity have been bestowed to the benefit of "the full-fed Bishop" and his clergy.

SPURGEON says that "the modern pulpit has taught men to be infidels." Even in God's own particular people, the Baptists, many are "eaten through and through with covert Unitarianism less tolerable than Unitarianism itself." This with the pulpit carefully closed against all discussion. But probably Mr. Spurgeon is a little mistaken. It is the modern press rather than the modern pulpit which has taught men to be infidels, that is to follow their own reason and discard the humbug of the theologians.

A YOUNG man, the Rev. Mr. Lee, who is noted for his Romanist proclivities, having been appointed curate at Chipping Norton, Mr. W. Y. Paul has addressed a letter to the Bishop of Oxford in which he declares, "So that the real question, which shall have to come before the constituencies, will not be, whether the Episcopalian Church shall be disestablished and disendowed, but rather the emphasizing of the wide-spreading fact, that there is no likelihood of being able to retain the union of Church and State, and also prevent the re-establishment of Roman Catholicism."

ACCORDING to an account of Unitarian churches and work in America given by the Rev. Brook Herford, of Boston, U.S., and reported in the *Unitarian Herald*, we gather that that community in America, as in England, consists chiefly of the well-to-do educated classes. The mass of the people there, as well as at home, fail to appreciate the half-way house on the road to freethought.

"HOLINESS conventions," in connection with the faith-healing mania, are being held in some Lancashire towns. At Southport, recently, "a rushing mighty wind"—a "holy gust," as the Rev. Robert Taylor would have said—filled the tent which had been erected for the convention and utterly wrecked it, so that a hall had to be hired for the services next day. Is not this faith-healing "vanity and a striving after wind?"

THE oath question has lately cropped up in Liverpool in various forms. An elderly Welsh woman was being questioned by the usher in the Stipendiary's court as to her knowledge of the nature of the oath, and the learned magistrate was rather disconcerted at the abrupt answer, "Go to hell, your worship." A native of the celestial empire, who, during his sojourn in the town, had made the acquaintance of "one of the daughters of Han" and been relieved of half a sovereign, was sworn by blowing out a lighted candle after repeating some formula. The coroner of Liverpool, Mr. Clarke Aspinall, a gentleman who takes an active part in various religious movements, has decided to allow Freethinking jurors to affirm in his court.

THE *Liverpool Daily Post* of Monday gives prominence to a letter from Mr. C. Bradlaugh, and also comments upon it, pointing out that Mr. T. Edwards Moss, who aspires to represent a division of Lancashire in the new Parliament, can benefit the Liverpool Infirmary to the extent of £100 by accepting Mr. Bradlaugh's challenge to prove the "watch story" before a referee, witnesses to be examined as at a trial at *Nisi Prius*. Mr. Edwards Moss was more emphatic than is usually the case in vouching for the accuracy of this venerable legend, but it remains to be seen whether he will venture £100 on its authenticity.

At the annual Conference of the Methodist New Connection at Manchester, it was stated that the average lives of its ministers were 64 years shorter than those of the Wesleyans, and also considerably shorter than those of the Primitive Methodists. Surely

there is something wrong here, with Bethshans and faith-healing conventions almost at their doors.

THE *Church Times*, in its leading article for June 26, speaks of the *English Churchman* as "a foolish organ of the idiotic Protestant party." Such are the amenities of Christian journalism.

DR. LUCKOCK, Canon of Ely, has published a book with the title "Footprints of the Son of Man." He does not give any information as to whether the Son of Man was troubled with corns. An impression of one of the Buddha's footprints is preserved in the British Museum. It measures about seven feet by three. We are not aware whether his great rival's foot was of equal dimensions or not.

SHAKESPEARE will now have to be revised in accordance with the biblical revision as follows:

Hear it not, Duncan, for it is the kneol
That summons thee to heaven or to sheol!

THE boasted unsectarianism of University College Hospital, is being still further exposed. A nurse writes: "This is, as perhaps you have heard, a very Ritualistic place, entirely under the management of a sisterhood. One of the sisters is preparing me for confirmation, but before I am confirmed she wishes me to go to confession once, and as often afterwards as I please . . . if I refuse they will make things very uncomfortable for me, as they have done for many others who have left the hospital rather than give in to such a horrid practice. Two of my fellow-nurses are also very much against confession, and one if not both, will leave, I think, through the sister of her ward making things so miserable for her, because she will not go to confession; and if we go to chapel we dare not let it be known, not even to our fellow-nurses."

A SERIOUS Salvation Army riot took place at Kidderminster last Sunday. Thousands took part in the *mêlée* and many were injured by the stone-throwing.

EIGHT Salvationists were prosecuted at St. Albans for a breach of the by-laws of the town in playing musical instruments in the streets. A conflict had also taken place between the army and the mob. Lawrence the drummer was fined 10s. and £2 14s. costs, and Curtis who played the bombardon, 10s. and £2 17s. costs, or seven days' imprisonment in default.

UNDER the heading "Stratford," the *War Cry* of July 1 gives the testimony of "A converted sceptic, a young woman who had earned a livelihood by visiting places of worship in search of what she technically called 'pickings' for the *Freethinker*." It would be discourteous to give this young woman her correct appellation, but certainly no woman from Stratford or elsewhere ever made her livelihood in the manner stated.

THE Leicester Secularists resumed cricket-playing in the Abbey Recreation Grounds on Sunday by pitching wickets in three places. There was a vast crowd present. They only bowled for a few minutes, when the people hustled the players, scattered the wickets, and pitched a ball into the canal. It was recovered amidst great excitement, and play was resumed, but stopped owing to great and growing disorder. The president of the Secular Society and others were roughly handled. A prosecution will probably be commenced to test the rights of the Secularists, who have written to the Town Clerk claiming protection, under the by-laws against interference. The secretary has replied that the ground is free of use to all.

THE will of the late Dean Blakesley has been proved, and the value of the personal property is sworn under £14,000. If Christianity is true, he has gone to hell, poor fellow. Happily, for his sake as well as for our own, Christianity is only a delusion.

THE Rev. C. Carruthers, M.A., is resolved to speak out plainly about national sin. The first great national sin is "that we are provoking God every day by ignoring his existence—by an increasing tendency in our public men, in their actions and in their speeches, simply to exclude him from all their calculations and thoughts." The reverend gentleman, with the peculiar kind of charity fairness and truth for which Christians are famous, says that "no one can view without horror the deliberate act of national Atheism, whereby a Church was deconsecrated, and dedicated afresh to the memory of a man who died without God in the world." The ascription of Atheism to Victor Hugo would be a glaring falsehood if it emanated from unconsecrated lips. Christians call us over the coals for describing him as a Freethinker. He believed in a God of some kind or other but rejected all prayers and ceremonies at the hands of the priests whom he cordially detested as the chief enemies of mankind.

A RECENTLY published Christian work is called "The Only Passport to Heaven. By one who has it." We hope this only passport is transferable and that the lucky owner will lend it out. Otherwise no one but himself will be able to enter the heavenly city. Well, those who can't produce the only genuine ticket or pronounce the right shibboleth will not be left out in the cold exactly. The benevolent old governor has ordered a nice warm fire for them down in the kitchen.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, July 5, Hall of Science, 142 Old Street, London, E. C. ; at 7.30, "The New Bible; or God's Word Brought Up to Date."

JULY 12, Camberwell; 19, Milton Hall; 26, Claremont Hall.

CORRESPONDENTS.

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JUPITER.—Sorry we have no space at present.

H. J. BARRETT.—The inscription is naïve, but not profane.

R. BRICKWOOD.—The joke is too broad for the *Freethinker*. Try the *War Cry*.

H. L. COSE.—Hardly up to the mark for *Progress*.

P. REEVE.—Your criticism is not without justice, but you must remember that our space is too limited for many headlines. "Acid Drops" and "Sugar Plums" occasionally contain a paragraph that might be in some other part of the paper. We admit it, but we want time and space for greater discrimination. God Almighty has an infinite amount of both, yet he only contrives to make two divisions—the sheep and the goats.

H. P. BOWDEN.—Shall appear.

J. FALCONER.—The "Antitheos" who so ably combatted W. H. Gillespie was Mr. J. H. Simpson (of Glasgow).

V. ROGER desires all Freethinkers residing in the neighborhood of Lambeth and Kennington to meet him at the Angel Tavern, Lambeth Walk, on July 5, at 9 p.m., to decide about hiring a large room for the coming winter.

W. WILDMAN.—Mr. Whitmore's tract on "What becomes of the Infidel Leaders?" was exposed in the *Freethinker* for September 30, 1883.

W. C. SAVILLE.—Thanks for the verse and cuttings. We do intend to publish our articles on "Mill's Christ" in the form of a pamphlet. It is partly for that reason the subject has been treated so exhaustively.

J. SMART.—You object to our "blasphemy." So did Sir Henry Tyler, Sir Hardinge Giffard, Judge North, and twelve British jurymen. They could not tame us with prison, and you are not likely to with cheap sentiment.

L. TRUMAN.—We do not know who is the author of "Supernatural Religion." It has been ascribed to various writers, such as Dr. Vance Smith and the learned son of Dr. Pusey.

J. WILLIAMS.—We quite agree that science is an excellent antidote to superstition. But we are also of opinion that as long as the orthodox doctrines are taught and the sky-pilots live on the credulity of the people, they must also be opposed by arguments derived from the criticism of common sense. Priests would like nothing better than to stop this kind of opposition. We shall not gratify them.

H. H.—See Mr. Foote's "Secularism the true Philosophy of Life."

A. H.—There is not one book on *all* the religions of the world; the subject is too vast. Tell us *which* religion you wish to study first, and we will recommend you some book to read. We are too busy just now to trouble about Mr. Bishop.

PAPEES RECEIVED.—Manchester Examiner—Oxfordshire Weekly News—Winnowing Breeze—El Heraldo—Echo—Truthseeker—Boston Investigator—Derbyshire Courier—Unitarian Herald—People's Weekly Journal—Liberator—War Cry—Philosophic Inquirer.

"FREETHINKER" PRIZES.

The result of the Competition will be announced next week. 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 August 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.

THERE had been no Freethought lectures in Bristol for many years until Mr. Foote's visit last Sunday, when, despite the remarkably fine weather, large and very enthusiastic audiences assembled in the new St. James's Hall. Several earnest friends of the cause travelled in to greet the lecturer, two of them driving no less than twenty miles. It was highly gratifying to see the old faces again with the new ones. We learn from Mr. Williams, the secretary of the N. S. S. Branch, that the committee and members are "encouraged to go on with the fight."

THE directors of the St. James's Hall are rather a timid body. Late in the week they gave the Branch notice that no discussion

could be allowed on Sunday, and that the keys would not be handed over unless a guarantee were given that no discussion should take place. Mr. Foote knew nothing of this until his arrival in Bristol on Saturday evening. It was then too late to make any public announcement, and therefore it was resolved that the lectures should be delivered under the irksome conditions rather than disappoint the public altogether. Mr. Foote was obliged to explain, at each of the meetings, why there could be no discussion, so as to throw the responsibility upon the proper shoulders.

THE Directors are afraid of the old law under which Mr. Symes has been sued in Melbourne. They are apprehensive that some Bristol bigots, who are unfortunately a numerous tribe, will sue for the £200 penalty if discussion takes place at the hall on Sunday in connection with paid lectures. But it is very doubtful if their solicitor has advised them correctly, and in any case they need not be so alarmed when the law has so long been in disuse, and is openly disregarded in every town in England. Their timidity is all the more astonishing and regrettable if it be true, as we are informed, that most of them are Freethinkers.

Two Christian ministers attended in the afternoon for the purpose of offering opposition, and were annoyed to find that they could not do so. However, Mr. Foote expressed his readiness to run down some week night and hold a set debate; and it is probable that the Rev. Mr. Harvey will meet him on a Bristol platform.

OUR Summer Number is now ready. Besides the new design for the cover, it contains no less than twenty-four illustrations, the like of which cannot be found in any other publication in the world. Mr. Foote, Mr. Wheeler, Mr. Ball, Mr. G. Standring, and many other writers, contribute to the letter-press. Mr. Collins's article being rather long, was unfortunately crowded out, but it appears in this week's number. The most novel feature is a column of Sacred Advertisements, which are witty enough to make the fortune of twenty comic journals; only their profanity will prevent their obtaining the public success they deserve. We do not intend to print a second edition, and therefore all who desire a copy should apply for it early.

OUR Summer Number is the best recipe for laughter. Laughter is good for digestion; and digestion is the basis of health. We are therefore ready to back our "budget of blasphemy" against any patent medicine in the field. Ten to one against faith-healing.

THERE has been a little delay with *Progress* this month. But the July number is now on sale, and we hope its friends will give it a little extra support at this juncture. Mr. Foote continues his "Prisoner for Blasphemy," and writes a caustic review of Lord Randolph Churchill's life and speeches under the title of "Beaconsfield's Elisha." Those who desire to advertise *Progress* should lend this article to their Liberal friends. Mr. Wheeler reviews a memorable new book on St. Paul. Mr. Collins writes on "The Earth and the Sun." Dr. Aveling gives an account of Stepniak's new book. Mr. Maguire, a new writer, criticises Mr. Chamberlain's recent Socialistic utterances; and there is a further instalment of James Thomson's (B.V.), fascinating paper on Heine, besides the second act of Björnson's striking play, "A Gauntlet."

WE have always great pleasure in drawing attention to the Children's Excursion of the National Secular Society. In sending the pent-up children of our towns for a day in the country probably more pleasure is given at less expense than by any other means, and in making the excursion, with every lively accompaniment, on the Sunday, an emphatic protest is made against Sabbatarian hypocrisy. There should be more of such excursions. That there may be an increase, rather than a falling off, in the members who start from the Hall of Science on Sunday, July 19, funds are urgently needed. All who delight in giving pleasure to children should send their mite to Mr. Cookney at the Hall of Science.

PART IV. of "Crimes of Christianity" is just published. It gives a brief, but philosophic and entertaining history of Monks. Our readers will see from the Advertisement, in another column, what recognition this valuable work is meeting with in America.

MR. J. A. PARTRIDGE, of Oxford, author of an interesting work on "Democracy," is put out by our recommendation of Mr. Henriques, the Liberal and Radical candidate for Walworth. Mr. Partridge asks us to state that he also promised to support the Repeal of the Blasphemy Laws before Mr. Henriques was heard of in the borough. He alleges that he was selected as the Liberal candidate at a Conference called for that purpose, and as he has been addressing meetings in Walworth for months he does not mean to retire in favor of Mr. Henriques or anyone else. It is obvious that we cannot decide on this matter, but we deem it just to Mr. Partridge, who fancies he is aggrieved, to let the Walworth Freethinkers know his position on a question that profoundly interests them.

AN ECCLESIASTICAL MIRROR.

DURING the past few years the clergy—particularly of the Roman Catholic Church—have been most vehement in their wholesale denunciation of Freethought literature. No terms have been too vile in which to describe it, while no epithets have been too coarse to hurl at, and no punishment short of eternal damnation sufficiently severe for, those who have had the courage to publish it. That all this virulent vaporing on the part of priestly piety has been of little avail, is proved in the continual increase in the number and quality of anti-orthodox productions, not the least noticeable of which are the now eagerly-looked-for Summer and Christmas Numbers of the *Freethinker*.

Well do we remember the injudicious fillip indulged in by Bishop Ullathorn against "those scandalous publications which take every shape, from the halfpenny fly-sheet to the penny weekly paper, and from the penny weekly paper to the sixpenny volume." True, the Bishop was judicious enough to be quite impartial in his wholesale condemnations. The higher-priced books written for the better educated and also for the more wealthy readers, were described as being "equally bad and dangerous, for when the cloak of polite language is removed, they are seen to contain in their essentials the same blasphemous denial of God and of his Christ."

We must confess that for these would-be guardians of literary morality, these priestly pretenders to moral monopoly, we have nothing but supremest contempt. For centuries their Church made progress impossible, bound mankind in the cruelest, the most abject mental slavery, so that, looking back to-day, we can truly affirm that the days of the Church's supremacy were the dark days of man's deepest degradation. On that Church's head still lies the blood of some of the truest men the world has ever produced. To name them would be vain. They still live, and ever will live, in the heart of every lover of Freethought.

While science and philosophy were producing their heroes and martyrs, while the astronomer was trying, through patient observation, to discover what was really the true theory of the system of which this world formed a part, and the philosopher was endeavoring to find out some principle which should completely unify the knowledge the world possessed, the Church was busy producing its "Legenda Aurea" (Golden Legends), its "Monkish Fables," "Lives of the Saints," "Benedictine Sonnets," etc., etc. Petrus Abbot Cluniaceus hundreds of years ago described some of these as being "dunghills of lies, containing such monstrous fictions and monkish tales as the better sort among men are ashamed of." Dr. Andrew Willett, in the sixteenth century, said monkish fables are not a whit dainty with our Romish Catholics: their legends are full of them as that of Berinus, who "being in the midst of the sea sailing unto France, having forgotten somewhat at home, went back walking upon the sea, and came to them again having not one thread of his garment wet." Also it is reported of Aldelinus, Abbot of Malmesbury, "how he caused an infant at Rome of nine days old to speak, in order to clear Sergius, the Pope, who was supposed to be the child's father," a supposition, be it known, not at all uncommon with regard to Popes in those days. A good trial-of-faith story too have they of Egwine Abbot of Eversham, that "when he had his feet locked in fetters, the key being cast into the sea, a fish afterwards brought the key again unto the ship where he was sailing so that he might be liberated"—a story which to-day had better be told to the marines. We wonder not that the authors of some of these edifying tales are described by Ludovicus Vives as being "iron that is impudent of face and leaden or lumpish of heart."

An abundant literature—save the mark—of the above class was published by the Roman Church. Such childish fables, indeed, formed the only mental pabulum provided by the hierarchy for the starving multitudes—a lecherous literature without any merit whatever, unless it be a qualification for merit to cram the greatest number of gigantic falsehoods into the least possible compass. To cleanse this literature of its filth would be a task compared with which the labors of Hercules in the Augean stables would pale into insignificance.

Some of the fabulous miracles from Popish history are worth noting, if only to see what stupidities were at one

time universally believed in. One historian (Cardinal Baronius) tells "how the Virgin Mary came from heaven to visit Fulbert when he was sick, and gave him her breasts to suck." He does not tell us whether Fulbert was in his second childhood. One thing is certain, however—none but those who were, would ever credit such a sickly story. Another tells "that an image of the crucifix spake to St. Francis that he had a rude lamb which used to go to mass and kneel down at the elevation." Another relates "that Anthony of Padua converted a heretic by making his horse [ass] adore the host;" while the story is given on great authority of the woman "who, in order to make her bees fruitful, put a consecrated host into the hive, and after a certain time she, taking it up, found that the bees had built a chapel, with windows and doors and an altar, and had laid the host upon the altar and sung canonical hymns to it."

These tales, says a divine of the sixteenth century, "are all justified by their modern authors." So they say that St. Patrick made a sheep to bleat in the stomach of him that had eaten him, and that the venerable Bede once preached so eloquently that the very stones answered to his concluding prayer, "Amen, thou venerable Bede;" and, to fill up their measure of lying iniquity, Turselline tells us "that the Lady's House at Loretto, in Italy, was the same wherein she was born, and that it was translated by the angels out of Galilee into Dalmatia, two thousand miles, A.D. 1291; and from thence, within the space of four years, was removed by the angels into Picenum, to the woods of Loretto, at the coming whereof all the trees of the forest bowed themselves, and so continued until they were cut down."

We will now briefly glance at the moral character of certain high authorities in the Roman Church—even Popes—who cannot excuse their gross immoralities on the ground that they had been led from the paths of rectitude and virtue by a too close acquaintance with Freethought journalism. In the days of Luther it was a common saying that "he who goeth to Rome once seeth a wicked man; he that goeth twice learneth to know him; and he that goeth the third time bringeth him home with him" (Fox, p. 841; 1610). The wickedness is certainly not mischarged.

Pope John XIII. lay with his own sister and also with his father's concubines. He was slain in adultery. Julius III. was a most notorious blackguard. On one occasion, being forbidden by his doctor to eat pork, he cried, "I will have pork—all *dispetto de Dio*" (in despite of God give me pork). At another time, missing some cold peacock which he had commanded to be kept for his supper, he began to curse and to swear. Being admonished, he added, "If God were angry with Adam for so trifling a thing as an apple, may not I, his chief vicar, be much more angry for a peacock?" Paul III. poisoned his mother and his nephew in order that he might obtain the whole inheritance of the Farnesians. He also murdered his own sister, whom he had carnally known. Being found in adultery with the wife of Nicholas Quercæus, he received a wound from which he suffered throughout his life. It is stated on good authority that Gregory VII. poisoned, through Brazatus, several popes, in order that he himself might occupy the papal chair. Alexander VI. had the tongue of Antonius Mancinellus cut out, because he had dared to impeach the impure life of the pope, who had with most horrible immorality lain with his own daughter, Lucretia. Indeed, the crimes of this pope, together with those of Paul III., John XIII., John XXIII., Julius II., Julius III., Sixtus IV. are of such a filthy and abominable character that modesty compels one to desist from enumerating them. Of every conceivable impurity, of every gross offence against decency, and manhood, have these infallible men of God been guilty. As for offences such as murder, theft, intrigue, violation of oaths, etc., they are so numerous as to require a whole library in order merely to state them.

The vile filthiness of these men makes one almost ashamed of the name of Man, but, as Voltaire said, there are three sexes—men, women and priests; and it is a consolation to know that to the last of these three sexes all these lustful, but godly ones, belonged.

The figures reflected in the ecclesiastical mirror are monsters, not men—mal-formed, not human-formed. If a glance into it shall teach those who still belong to the same hierarchy to comport themselves with a little more

modesty, if it only causes them to reflect on the old adage "that those who live in glass houses should not throw stones," the mirror will not have been held up in vain. ¶

W. W. COLLINS. ¶

NOTES ON THE NEW OLD TESTAMENT.

Who would suspect that an all-wise deity, in giving a guide to his creatures, would use a language in which one word might either mean *not*, or a form of the personal pronoun, and that it is so often difficult to distinguish what is the right version that in at least nine instances the revision gives us our choice?

EXODUS xx., 8—"who hath espoused her to himself," may also be "so that he hath not espoused her," the very opposite. 1 Samuel ii., 3—"and by his actions are weighed," may be "though actions be not weighed." In the sixteenth verse of the same chapter "he would say unto him" may be substituted for "he would say, Nay." 2 Kings viii., 10, for "say unto him, Thou shalt surely recover," we may read the exact opposite in the margin "say 'Thou shalt not recover.'" Ezra iv., 2, "and we do sacrifice unto him" has the alternative "yet we do no sacrifice." Job xiii., 15, "I will wait for him" may be "I will not wait." Psalms c., 3, "we are his" has in the margin the old reading "and not we ourselves." Is. ix., 3, "Thou hast increased their joy" gives "thou didst not increase their joy" in the margin. Is. xlix., 5, "And that Israel be gathered unto him" has in the margin "but Israel is not gathered." A fine choice when the negative may be omitted, or inserted at pleasure.

ANOTHER marginal discrepancy occurs in Deut. xvi., 7, where the text gives *roast* and the margin *seethe*. The same word is translated "seethe," xiv., 21. It means to cook in a liquid. Its proper translation would have brought out the direct contradiction to Ex. xii., 8, which commands that the paschal lamb shall be roasted. The fact is, the author of Deuteronomy wrote much later than the Elohist author of Exodus, and at a time when the priests had come to prefer their mutton boiled.

OTHER important marginal variations occur where sentences may be read either affirmatively or interrogatively. Thus, in Ezek. xi., 3, the text gives "The time is not near to build houses," while the margin gives "Is not the time near," etc. And in cxxxii., 27, "And they shall not lie" has the alternative "And shall they not lie?"

IN the authorised version of 2 Kings viii., 13, Hazael asks "What, is thy servant a dog, that he should do this great thing?" Now he says, "But what is thy servant, which is but a dog, that he should do this great thing?"

JOB iii., 8, in the authorised version, "Let them curse it that curse the day, who are ready to raise up their mourning," is now "Let them curse it that curse the day, who are ready to rouse up Leviathan." Day-cursers were supposed to make days unlucky by their enchantments. It was also the popular belief that they possessed the power to call forth the great dragon against the sun and moon, so as to produce darkness.

NOT every one will know that "Azazel," substituted in Lev. xvi. for "the scapegoat," was supposed to be an evil spirit. The purification necessary after touching the goat, upon whose head the sins of Israel were put, is a proof of this. Yet how often has Azazel been instanced as a type of the blessed Savior!

THE horse-leach (Prov. xxx., 15) now has the marginal reading "vampire." Neither is correct. Again, it is an evil spirit that is referred to, and the name Alukah should be left untranslated.

FOR the phrase "sons of Belial" we have the marginal alternative "base fellows," or "wicked men," but in 2 Samuel xxii., 5, and Psalm xviii., 5, we have "ungodliness" in the text and "Belial" in the margin.

"THOU shalt not suffer a witch to live" (Exodus xxii., 18) is toned down into "Thou shalt not suffer a sorceress to live." It is a distinction without a difference. The revisers cannot thus wipe away the stains upon their creed made by the blood of thousands of helpless women murdered in the name of this God-given text. Rather would it "the multitudinous seas incarnadine, making the green one red."

THE word translated "witch" (Deut. xviii., 10) is altered into "sorcerer." It is difficult to see why the female term "witch" should be objected to while the male "wizard" is retained in Lev. xix., 31; xx., 6, 27; Deut. xviii., 11; 1 Sam. xxviii., 3, 9; 2 Kings xxi., 6; xxiii., 24; 2 Chron. xxxiii., 6; Isaiah viii., 19; xix., 3. "Witchcrafts" is used in 2 Kings ix., 22; Micah v., 12; and Nahum iii., 4. No doubt the revisers felt that the command "Thou shalt not suffer a witch to live" must be altered some way—but they could as easily erase the belief in God from the Bible as the belief in witchcraft.

IN Daniel i., 20, 10, 27, etc., "enchanters" is substituted for "astrologers," which is, however, retained in Isaiah xlvi., 13. In Isaiah iii., 3, "the eloquent orator" is changed into "the skilful enchanter," and in verse 20 "earrings" are altered into "amulets." Ecclesiastes x., 11, is altered from "Surely the serpent will bite without enchantment; and a babbler is no better" into "If the serpent bite before it be charmed, then is there no advantage in the charmer."

A REVIEW of the Revised Version in the New York *Sun*, recently bore rather an unfortunate title. A printer's error had converted "The Revised Bible" into "The Ruined Bible."

NO REST.

'Twas the even of Sunday, and zealots were canting
Paradise, Blazes and Courage and Fear;
Of "resting in Jesus" their leather-lung'd ranting
In commonplace twaddle offended mine ear.

Two boys o'er the pavement, as swift as the beagle,
Were racing with merry and juvenile zest;
The hindmost in tones shrill as those of the eagle
Inspired the pursued with the cry of "No rest!"

And so in the race of existence called living,
"No rest" is the watch-word of other than boys;
For less of Repose is each century giving,
And Action to Man is the chief of all joys.

How opposite, too, the phrase to man's thinking,
The true Pioneer of Progress and Growth:
"No rest" may grate harshly on ear of the blinking,
And moonshiny, clerical owl full of sloth.

W. C. SAVILLE.

REVIEW.

Our Corner. July. Freethought Publishing Co.—Mr. Bradlaugh writes on "The Dwellings of the Poor," and Mrs. Besant begins a promising paper on "The Evolution of Society." Mr. Robertson's "Concerning Ritual" is admirably written. The gem of the number is Major Bingham's "Population of a Peepul Tree."

SLATER TESTIMONIAL FUND.—C. Bradlaugh, £1; Mrs. Besant, £1; Miss Bradlaugh, 5s.; Miss H. Bradlaugh, 5s.; W. Jump, £1; W. H. R., 5s.; W. H. Ade, 3s. 6d.; W. Horsfall, 10s.; J. Sturzaker, 6d.; Birgil Low, £1; H. Markland, 2s. 6d.; J. Graham, 1s.; E. Major, 1s.; W. Cooke, 1s.; E. Truelove, £1; G. R., £1; G. A. Gaskell, 10s.; Sheffield N. S. S. (No. 2), 5s.; Reason (Cardiff), 5s.; G. Payne, £1; J. Hamilton, 2s. 6d.; F. Smallman, £1; National Secular Society, £2 2s.; G. Priestley, 1s.; W. Cropper, 6d.; A. Butterworth, 6d.; J. Clegg, 1s.; J. Spencer, 6d.; J. Cropper, 6d.; Pashton, 6d.; W. Lees, 6d.; T. Collier, 6d.; T. Greenwood, 6d.; J. Firth, 6d.; G. H. Hobson, 3d.; Mrs. Ellen Cottam, 2s.; G. W. Foote, £1.—W. H. REYNOLDS, Treasurer, Camplin House, New Cross, S.E.

SCPTIC.—Derivations are sometimes suggestive. That of "sceptic" is a case in point. It is the Greek word *σκηπτικός*, which means "carefully investigating." The reason why in the mouth of our opponents it has come to denote a rejector of revealed religion is because they have found that though those who view the matter in a hasty and superficial manner may be satisfied, yet that the more carefully a man investigates its claims, the more likely is he to find their hollowness, flaws in the chain of argument, and the sandy foundation on which the church is built, and in consequence to abandon all belief in the Bible and the priests. Thus does our opponents' language betray the unsoundness of their cause.

AMONG some manuscripts which the Austrian Archduke Renier brought back two years since from El Fayoum, in Egypt, is a papyrus fragment of a few sentences from a Gospel believed to be older than those of St. Matthew and St. Mark. It contains part of the narrative given in Matt. xxvi., 30—34, but omits all reference to Christ's promise to go into Galilee. The style is more simple and direct than in the current Gospels, and Dr. Harnack says it suggests a doubt as to whether the Gospels ascribed to Matthew and Mark were, in the form in which we know them now, composed by those disciples. More than a doubt upon the question is entertained by all who have looked into it.

WHEN people begin to learn that the four gospels, so far from having been written by the persons whose names they bear, cannot be shown to have been in existence until late in the second century, and when they reflect how the superstition of that age was enhanced by its fanaticism, they will see how little reliance can be placed on the alleged facts of those Gospels. The facts of the superstitious and credulous usually turn out to be fictions.

