

THE FREETHINKER

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

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COMIC BIBLE SKETCH.—No. 222.



A BIBLE TRUTH.

And in that day seven women shall take hold of one man.—ISAIAH IV., 1.

SHE DID IT.

THE Bible, say the clergy, is woman's best friend; but there never was a greater falsehood. From beginning to end the Bible places woman in a degraded position. True, the degradation is not so deep in the New Testament as in the Old, for many centuries had elapsed between the two "revelations," and both Jews and Gentiles had made some progress in the interval; the Jews a little, and the Gentiles a great deal; and we must remember that although the very earliest Christians were Jews, the religion of Jesus had passed into Gentile hands before its Scriptures were written. In the relation of the sexes, therefore, the New Testament reflects something of Pagan culture, and in that respect is an improvement on the Old. Even to this day the woman is not only a weaker but a very inferior vessel with the chosen people; and little Hebrew boys, with no particular intellect or character, are taught to thank God that they were not born girls.

St. Paul's views on the woman question are wretched enough, and savor greatly of the cock of the walk; but the Old Testament view is positively loathsome. Nothing could be more disgusting than the way in which the prophets speak of women. The name which Othello called Desdemona, in a passion of jealousy, was constantly on

their lips; and one of those fanatical gentlemen actually made the Lord promise that he would punish the Jews by letting them see "their wives ravished" (Isaiah xiii., 16). The language of Ezekiel, indeed, can sometimes be no more translated than the worst parts of the sixth satire of Juvenal; one expression, in fact, being a great deal more brutal than the most downright passage in the free-spoken Roman satirist.

Going backwards we find women perpetually in mischief. Jezebel is a nice character. Her husband does wrong, but she eggs him on. Then there is Bathsheba, the adulterous wife of Uriah, the mother of Solomon, and a progenitor of Jesus Christ. Farther on we come to Ruth, whose adventures in the barn with Boaz are familiar to every Christian. Next there is Jael, who treacherously and most basely murdered Sisera; and Deborah who sang a song of triumph over the cowardly assassination of a sleeping man, in violation of the sacred laws of hospitality, and with every circumstance that could heighten the heinousness of the crime. Further back still we come to Miriam, the sister of Holy Moses and Parson Aaron, who danced and sang when Jehovah drowned Pharaoh's army in the Red Sea, and was herself smitten with leprosy for nagging her "meek" brother. Last of all we come to Mrs. Eve, the first woman God ever made, and the only one he ever made with his own hands. Adam was all right till she

appeared on the scene, but directly she appeared the mischief began. The Devil followed in her wake, like a hound after a hare. He played the devil with her in no time, she played the devil with Mr. Adam, and between them they have played the devil with all of us ever since. They sat down and ate one of God's pippins, and because they munched the forbidden fruit all their children's teeth have been set on edge.

This precious couple were in the same boat, and they should have sunk or swum together. But immediately the boss rounds on them, and says there is a pippin short on his prize tree, Mr. Adam plays the sneak. "She did it," he exclaims; or, as the Bible expresses it, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." What a paltry, miserable coward! As I remarked in *Bible Heroes*, "God Almighty should at least have turned out a man; but a fellow like Adam was only fit to clean boots and carry slops."

Probably the Jewish writers of this story never thought there was anything reprehensible in Mr. Adam's throwing the blame on his wife. Doubtless they thought woman was made to bear, in every sense of the word. Nor can I quite see how a Christian can resent Mr. Adam's cowardice; for if the Christian throws all his sins on the innocent shoulders of Jesus Christ, he cannot very well quarrel with Mr. Adam for throwing the burden of his one sin on the guilty shoulders of Mrs. Eve. But the Freethinker, who reads the story with clear eyes and unperverted conscience, is shocked at this baseness of "the father of all." He is also disgusted at the share ascribed to Mrs. Eve in the Fall. The Devil tempts her first. Why? Well, she is the weaker vessel, says Peter; which shows how much he knew about it. Evidently he was never married. The proper answer is, Because she was a woman. Being of the worse sex, as the Jews thought, though very wrongly, she naturally had the first call from the Devil; and Old Nick got round her first to get round Mr. Adam afterwards. But the sequel shows that he need not have taken such a circuitous route. He might have captured the husband quite easily without the wife's aid, for Mr. Adam was as big a fool as they make them.

Why—to put the whole thing in a nutshell—why does the story throw the chief fault on the woman? Why does it make her the door of sin and death? Because *men wrote it*. Had women written it, the story would have been vastly different. Old Nick would have got round Mr. Adam first; *he* would have begged and prayed Mrs. Eve to take a bite; and she would have said: "Well, you great lubber, I suppose I must, for you're the only man in these parts, and 'tis hard for a poor woman to be all alone; besides, I feel a foolish pity for you, and I think I'd better go with you to keep you out of further mischief."

G. W. FOOTE.

MOSES AT THE INN.

A STUDY OF BIBLICAL EXEGESIS.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.—EXODUS IV., 24—26.

ANY one who wishes to note the various shifts to which orthodox people will resort in their attempts to pass off the barbarous records of the Jews as God's holy word, should demand an explanation of the attempted assassination of Moses by Jehovah, as recorded in the above verses. Some commentators say by the Lord is meant "the angel of the Lord," as if Jehovah was incapable of personally conducting so nefarious a piece of business. Bishop Patrick says, "The Schechinah I suppose appeared to him—appeared with a drawn sword, perhaps, as he did to Balaam and David." Some say it was Moses's first-born the Lord sought to kill. Some say it was at the child's feet the foreskin was cast, others at those of Moses, but the Targums of Jonathan and Jerusalem more properly represent that it was at the feet of God, in order to pacify him.

The story certainly presents some difficulties. Moses had just had one of his numerous interviews with Jehovah,

who had told him to go back to Egypt, for all those are dead who sought his life. He is to tell Pharaoh that Israel is the Lord's first-born, and that if Pharaoh will not let the Israelites go he will slay Pharaoh's first-born. Then immediately follows this passage. Why this sudden change of conduct towards Moses, whose life Jehovah was apparently so anxious to save?

Adam Clarke says the meaning is that the son of Moses had not been circumcised, and therefore Jehovah was about to have slain the child because not in covenant with him by circumcision, and thus he intended [after his usual brutal fashion] to punish the disobedience of the father by the death of the son. Zipporah getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. Old Adam tries to gloss over the attempted assassination of Moses by pretending it was only a child's life that was in danger. But we beg the reader to notice that no *child* is mentioned, but only a son whose age is unspecified. Adam can hardly have read the treatise of John Frischl, *De Circumcisione Zipporæ*, or he would surely have admitted that the person menaced with death was Moses, and not his son.

Other commentators say that Zipporah did not like the snipping business (although she seems to have understood it at once), and therefore addressed her husband opprobriously. Circumcision, we may remark, was anciently performed with stone. The Septuagint version records how the flints with which Joshua circumcised the people at Gilgal were buried in his grave.

A nice specimen of the modern Christian method of semi-rationalising may be found in Dr. Smith's *Bible Dictionary*, to which the sky-pilots usually turn for help in regard to any difficulties in connection with the sacred fetish they call the word of God. Smith says:

"The most probable explanation seems to be, that at the caravanserai either Moses or Gershom was struck with what seemed to be a mortal illness. In some way, not apparent to us, this illness was connected by Zipporah with the fact that her son had not been circumcised. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child, 'A bloody husband thou art, to cause the death of my son.' Then when the recovery from the illness took place (whether of Moses or Gershom), she exclaims again, 'A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision.'"

We have no hesitation in saying that this most approved explanation is the worst. In seeking to make the story rational, it utterly ignores the primitive ideas and customs by which alone this ancient fragment can be interpreted. One little fact is sufficient to refute it. The Jews never use the word *Khathan*, improperly translated "husband," after marriage. The word may be interpreted spouse, betrothed or bridegroom, but not husband. The Revised Version, which always follows as closely as possible the Authorised Version, translates "a bridegroom of blood." But this makes it evident that Moses was not addressed, for no woman having a son calls her husband "bridegroom." We may now see the true meaning of the incident—that by the blood covenant of circumcision Zipporah entered into kinship with Jehovah and thereby claimed his friendship instead of enmity. In ancient times only the good will of those who recognise the family bond or ties of blood could be relied on. Herbert Spencer in his *Ceremonial Institutions* contends that bloody sacrifices arise "from the practice of establishing a sacred bond between living persons by partaking of each other's blood: the derived conception, being that those who give some of their blood to the ghost of a man just dead and lingering near, effect with it a union which on the one side implies submission, and on the other side friendliness."

Dr. T. K. Cheyne, in his article on Circumcision in the *Encyclopædia Britannica*, takes the story of Moses at the inn as a proof that circumcision was of Arabic origin. He says: "*Khathan* meant originally not 'husband,' but 'a newly admitted member of the family.' So that '*khathan* of blood' meant one who has become a *khathan* not by marriage, but by circumcision," a meaning confirmed by the derived sense of the Arabic *khathana*, "to circum-

cise," circumcision being performed in Arabia at the age of puberty.

The English of the Catholic Douay version is not so good as the Authorised Version, but it brings us nearer the real meaning of the story. It runs thus :

"And when he was in his journey, in the inn, the Lord met him and would have killed him. Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me. And he let him go after she had said: A bloody spouse art thou unto me, because of the circumcision."

Here it is evidently the feet of the Lord that are touched, as was the ancient practice in rendering tribute, and we see that the foreskin was a propitiatory offering.

Dr. Trumbull in his interesting book on the Blood Covenant says, "The Hebrew word *Khathan* has as its root idea, the binding through severing, the covenanting by blood; an idea that is in the marriage-rite, as the Orientals view it, and that is in the rite of circumcision also." Dr. Trumbull omits to say that the term is not used after marriage, and consequently that it must be taken as applied to the Lord. Zipporah being already married did not need to enter into the blood covenant with Moses, but with Jehovah, so that to her and her's the Lord might henceforth be friendly.

We do not make much of the inn. There were no public-houses between Midian and Egypt. Probably the reference is only to a resting place. We would therefore render the passage thus :

The Lord met him [Moses] at a halting place and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son and cast it at [made it touch] his [the Lord's] feet, and she said surely a kinsman of blood [one newly bound through blood] art thou to me. So he [the Lord] let him [Moses] alone.

Kuenen considers the passage, in connection with the place where it is inserted, indicates that circumcision was a substitute for child sacrifice. Any way it may safely be said that the mark which every Jew bears on his own body is a sign that his ancestry worshipped a deity who sought to assassinate Moses and was only to be appeased by an offering of blood.

J. M. WHEELER.

ACID DROPS.

THE local bigots were deeply agitated by Mr. Bradlaugh's recent visit to Weymouth, although he only went there to deliver a political lecture. Pious tracts were scattered about at the meeting like autumn leaves. One of these has been forwarded to us. It is a disingenuous tract on the Gospels, written by somebody well up in the business of deception, but fortunately rather dull. Inside was a thin red ticket, headed "A Clear Answer to the Atheist," and bottomed by that hackneyed piece of politeness, "The fool hath said in his heart there is no God." Notwithstanding this paltry exhibition of Christian bigotry, Mr. Bradlaugh had a capital reception.

NOT only were the bigots incensed at Mr. Bradlaugh's daring to visit such a sleepy hollow as Weymouth, but the Rev. T. Ovens preached a special sermon on the previous Sunday evening from that old text of David. This irascible sky-pilot spoke of "those people," "that Bradlaugh," "the woman Besant," and so forth. Even Mr. John Morley came in for his share of pulpit thunder, and Lord Wolverton was told that he ought to be ashamed of himself for inviting that "champion of infidelity" to address the Liberals at Templecombe.

EVIDENTLY, however, the poor parson is a belated sheep, for he spoke of Mr. Morley as "stating in his writings that he hoped the time was coming when every child at his mother's knee will be taught to say 'There is no God.'" The Rev. T. Ovens is either a deliberate liar (for Mr. Morley never wrote this) or he hasn't got very far from his own mother's knee yet; and if the old lady is still alive she might give him a spanking as a naughty boy.

THE Wesleyan Methodist evangelisation of the West-end of London is in full swing. £100,000, we hear, is to be raised for the purpose, and a good deal of it is already in hand. Meanwhile thousands of people want bread, and the London streets ring with the clamors of the unemployed.

THE soul of this movement is the Rev. Hugh Price Hughes, a man of great energy and great pretensions to philanthropy, but with a creed worthy of Bedlam. This loud and busy man of God has been taking the *Pall Mall Gazette* into his confidence. It appears that he wants to make religion as attractive as theatrical and music-hall entertainments. There must, he says, be more "go." In other words, Christianity must become a kind of amusement, a thorough sensation, before it can hope to succeed in the open market.

"SPREAD of infidelity!" says Mr. Hughes, "bah, 'tis all nonsense. The prospects of Christianity were never brighter." But fancy talking about the *prospects* of Christianity after all these centuries! If it came from God it ought to have conquered the whole world long before this. God Almighty started a new creed nearly nineteen centuries ago, and here we are talking about its "prospects."

MR. HUGHES has made a remarkable discovery; namely, that "the social discontent and unrest in Europe" arises from the fact "that the people have heard from Christ of a better state of things." We venture to say that the falsehood of this statement is only equalled by its audacity. When did Jesus Christ ever speak of a better state of things *in this life*? All his promises of improvement are for the sweet by-and-bye. "Blessed are ye that mourn now, for ye shall be comforted." When? When you have no eyes to weep with and no tears to shed. "Blessed are ye that hunger now, for ye shall be filled." When? When your stomachs are rotting in the grave, and your mouths are covered with coffin-lids.

EVERYTHING that makes Christianity a religion, all its dogmas and rites, are to be cast aside. God the Father and God the Holy Ghost are to be laid up in lavender, and Mr. Hughes and his friends are going to "win on Christ." But even J. C.'s teaching is to be pared down to the Sermon on the Mount. "That," he says, "is to be the main theme of our Sunday-afternoon meetings." "All law and custom," he adds, "must be brought into harmony with it." Angels and ministers of grace defend us! Why, if society tried for twenty-four hours to practise that wretched jumble of false economics and sentimental morality, one half the people would be ready for the asylum, and the other half for the workhouse. We defy Mr. Hughes to practise it for a single hour. What he does is to get a handsome living by mouthing about it. There is not a spark of intellectual honesty and moral sincerity in the whole business. "Clear your mind of cant, sir!" said Dr. Johnson; but it is to be feared that if Mr. Hughes cleared *his* mind of cant there would be very little left.

FINALLY, Mr. Hughes intends to beat General Booth at his own game. "We shall soon have another brass band organised," he says, "and when that is the case I shall, as time goes on, march with them to Trafalgar Square and Hyde Park, to address the masses of the people." Well, all that we have to say is that, if this sort of thing is carried on by all sects and parties, as it threatens to, it will sooner or later provoke a revolt of decent, quiet citizens, who want to use the streets for the ordinary purposes of business and pleasure. God knows, if he knows anything, that what with Salvation Army bands, and Church-Army processions, and street-corner harmoniums and howlers, the London thoroughfares are becoming a purgatory for the general public. And now we are threatened with a fresh nuisance. Talk about "brass bands!" Why, these people have "brass" enough to furnish material for any quantity of instruments without troubling the braziers.

SPEAKING on behalf of the New Wesleyan Mission to the West Central district of London, the Rev. H. P. Hughes lamented the profoundly unsatisfactory state of things in our great cities. He said that what was needed was the Gospel of Christ, for that never failed to give happiness. The social unrest of London was due to the neglect of the ethical teachings of Christianity in public questions. But, somehow, the great difficulty with Christians was that they never worked out their Christianity. So that Christianity never fails although it is never worked out. Christianity has been tried long enough and has failed, but the quacks who live by it only call out for more of it. If Christianity were only thoroughly tried we should be back in the Dark Ages. It is only this very neglect of real Christianity by the nominal Christians, and by Society in general that saves us from social ruin.

TWO young women tried to drown themselves in a canal at Bradford. The survivor, Charlotte Corne, who was rescued, had a technical verdict of wilful murder found against her by the coroner's jury. In a farewell letter to her mother she hopes the One above will receive them, and that she and her mother will meet in a better world above. She hopes to be "better off on the other side," and "don't feel much afraid," thanks to that belief. The belief in God and heaven and a future life were actually inducements to attempt suicide.

THE young woman who was drowned also leaves a letter behind her. According to the evidence, she was a single woman, aged 18, and was *enceinte*. She also left a child by some previous misadventure, and she recommends this child very earnestly to her mother's care. A woman of this character naturally likes and needs a little piety to comfort her in her troubles. She writes with the assurance of the sincere believer: "Don't fret for me, for I shall be better off where I am going to. . . God bless you all; hope to meet you in heaven." Will Talmage say that it is Atheism that caused the suicide of Sarah Simpson?

A PHOTOGRAPHER, who poisoned himself in Hyde Park with the acids used in his business, leaves a note which commences, "God the Almighty forgive me." This man believed in God, and yet

he committed suicide, although Talmage tells us that Atheism is the great cause of self-destruction.

Two churches have lately been the scenes of suicides. A man named Chasemore hung himself in Fulham parish church. Thomas Chattell cut his throat in the parish church at Catworth, Hunts, and was found dead in a pew. The latter was parish clerk, and had charge of the church keys. If these suicides had occurred in Infidel halls, Christians would draw emphatic lessons from them. As they occurred in churches, however, they will agree that no particular signification can be attached to the locality in which such acts are committed.

THE Earl of Selborne, speaking at a Church Defence meeting at Birmingham, recognised the fact that the attacks on the Welsh Church were only meant as a preliminary to attacks on the Church of England. He denounced the refusal to pay tithes as an attempt to withhold the property of the Church by fraud and violence, as downright robbery, and as robbery of the basest as well as of the most cruel kind. Withholding one's property from the person who would take it from us is cruel robbery! What curious notions of logic and of ethics these Church defenders must have. They would probably find out whenever it suited their purpose that the man who objects to having his throat cut or to being burnt alive is guilty of cruel tyranny and murderous outrage if he resists the perpetrators of such benignant acts of Christian authority.

Rare-Bits for October 22 gives a prize for "An Interview with the Devil." This is all very well. All the great personages have to submit to be interviewed, and why should his Satanic Majesty be excepted? But the idea is not original. The writer is only following in the wake of Jehovah and Jesus Christ, as reported by Job, Matthew and Luke.

W. WHITTED, who appends his address at Leyton, writes to inform us that he saw the Devil at the Midland Arches one Sunday morning with his mouth glued against a man's ear. "This man was about forty or fifty years of age, and was denouncing God." W. W. "implovingly" asks us to publish this fact, and we do so, though perhaps his communication should have been sent to the editor of *Rare-Bits*.

SAMUEL F. SPICER, a coal agent and Salvationist, of Tranmere, has been charged with assault. Ever since joining the Army he has subjected his wife to great tyranny, committing such acts as holding her down, and putting the bed clothes in water, in order, as he said, to "knock the Devil out of her" and make her "sanctified." Samuel has evidently "experienced" religion, and it has had its usual effects.

At Tredegar a member of the Salvation Army, named Blaines, was sent to gaol for six weeks with hard labor for stealing over £10 worth of wearing apparel, the property of Julia Edmunds, with whom she lodged. On Sunday night last the prisoner, it was stated, was preaching at the local barracks, and admonishing the people to leave their sinful ways.

A SERIOUS disturbance took place at Luton in consequence of a collision between two rival Salvation Armies. The new body is led by an excommunicated member of Booth's Army named Harris. Several thousand people assembled round the barracks, stones were freely thrown, and a number of the windows of the barracks were smashed. These rival Salvationists had better start by converting each other.

LORD ROSEBERY says he does not know of any religious persecution in Europe at the present time; yet, while he is talking, a legacy of £500 to two Freethinkers is being lost because there is a "reasonable suspicion" that it was intended to promote Secularism. Apparently Lord Rosebery thinks it is persecution when one Christian oppresses another, but fair-play when Christians oppress Freethinkers.

THE prophet has been locked up again. He had collected a crowd of persons around him in the Strand. He blew a penny trumpet and shouted out to the people to "hear the voice of God." Besides this he was also waving two colored flags, on which were such inscriptions as "The Lion of Judah, he breaks all Chains," "The Harp of David strikes Peace through all Nations." As he was causing obstruction to the traffic the police ordered him to move on. But true prophets like Herbert Freund know that they must obey God rather than man, so he refused to go away when ordered. The magistrate ordered him to find two sureties in £10 to be of good behavior for three months.

THE Rev. Canon Weldon, who spoke this week at a meeting of the Church of Ireland Temperance Society in Dublin, has certainly used some strong words. He said that he thought her Majesty the Queen might find a more suitable way of honoring the memory of the late Prince Consort than by sending her sons and sons-in-law on to the top of a Highland mountain in order to drink raw whisky. It appears that it was the lot of this gentleman to be present at the late great Highland festival this year. Describing it, he said "That it was held in the presence of her

Majesty, and a more disgusting scene of naughty inebriation he never saw in his life. For days after he could trace the effects of it. He met men with sodden eyes and faltering gait, a condition of things which could not be witnessed in the parish for the remainder of the year."

MARY WHITE was drunk but pious. She wandered into Westminster Abbey during divine service and being zealous for God's honor she cried out to Canon Prothero, "Shut up, you old — Don't take his name in vain." She asserted that the prayer was false, and in further evidence of her religious bent of mind she made signs with a cross. For being under the influence of the spirit in this manner she now has to suffer seven days' imprisonment with hard labor. We wonder what the magistrate would have given Jesus for driving out the traders from the temple with a knotted scourge?

AT the Reading County Court, last week, the Rev. Vivian Henry Moyle, rector of Ashamstead, was committed for forty-two days on a judgment summons for £90, money due to a Brighton money-lender on a bill of sale. It transpired that judgment was obtained in February last, but on an execution being levied it was found that the furniture belonged to another money-lender on a prior bill of sale. In applying for the loan, the defendant declared his furniture to be worth £1,000, but at the sheriff's sale it realised only £143.

PERIODS of prayer are coming into fashion. The Sunday School Union are holding special days of prayer throughout all their schools and chapels. The Women's Temperance Union announces a week of strong prayer against strong drink and opium, and earnestly calls on all Christians to unite in simultaneous petition to God for his active assistance. The committee points out that in these wonderful days of the electric wire universal prayer movements are quite practical. Will they all pray to God simultaneously by electric wire or telephone?

WE sometimes learn a good deal from Christian Evidence lecturers. A pamphlet, entitled *Atheism Challenged—Christianity Historically True*, by a well-known out-door speaker of the C. E. S., tells us of "Justin Martyr," "Trypo the Jew," "Khrishna," and "Thomas Carlisle." It ends with an appeal "to circulate this tract broadcast among the working classes of England and America."

ENORMOUS expense is being incurred in the decorations for celebrating the Pope's Jubilee. The Emperor of Brazil will assist at the pontifical mass to be celebrated by the Pope on New Year's Day. It is asserted that the Pope will protest against the law for the abolition of the tithes, and will discourse upon the present tribulations of the Church.

THE cabman who drove into the Salvation Army procession in the Camberwell New Road is sent for trial, the evidence being of a conflicting character. The Salvationists accuse him of recklessness; but witnesses were called to show that the horse was startled by the noise of a train, and still further frightened by the playing of the band of the Salvationists. The cabman has borne a most excellent character, and is admitted to bail as before.

THE Salvation Army being always in want of funds, Booth calls for offerings in kind from the members themselves, "in token of their thankfulness to God for raising up the Salvation Army." As the members will be afraid of losing their situations if they don't contribute some portion of their goods, the "General's" appeal is sure to be effective. A curious collection of articles will result. One will sacrifice soap and another his Bible.

C. U. BAILEY, a "captain" in the Salvation Army, was charged with playing a cornet in Hornsey Road to the annoyance of Mr. Smith, a surgeon, and with refusing to depart when requested. Defendant and his band were holding a service in front of complainant's house. As he refused to leave off the complainant called a police-constable and gave him in charge. The defence pleaded was that the Act only applied to street musicians, and that the Salvation Army were not street musicians in the sense of the Act. The Army thus claims the right of annoying people at their pleasure with their noises. The magistrate, after looking over the Act, said that the Army played music in the street and got their funds by attracting attention. If any person played for his own amusement and not for the purpose of collecting money, he could be ordered away by a householder. The defendant promised not to play outside Mr. Smith's house again if he were not fined this time. If he were fined, however, he should appeal. The magistrate, in consideration of his promise, only bound him over in the sum of forty shillings to come up for judgment if called upon.

DR. PARKER, who went to America to deliver a eulogy on Beecher and is staying to lecture, spoke the other night at Chickering Hall on "Job's Comforters." His object was to show how little comfort science can give as compared with religion. The next time Dr. Parker has a boil he will probably pray for it instead of invoking the aid of medical science to relieve his pain—that is if he is sincere, which he probably is not.

SPECIAL NOTICE.

MR. FOOTE'S LECTURES.

Sunday, October 30, Hall of Science, 142 Old Street, E.C.; at 11.15, "Parnell's Triumph"; at 7, "The Cooling of Hell."

Thursday, November 3, Progressive Club, 122 Kennington Road, S.E., at 8, "Freethought the Friend of the People."

NOV. 6, Birmingham; 13, Liverpool; 20, Camberwell; 27, Sunderland.

DEC. 4, Nottingham; 11 and 18, Hall of Science, London.

JAN. 1, Milton Hall, London; 8, Manchester; 15, Hall of Science, London.

FEB. 5, Camberwell; 12, Milton Hall, London.

TO CORRESPONDENTS.

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THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

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

G. BATE.—The landlord is not worth another mention.

DELTA.—We may use one of them.

A. SAULT.—Last chapter of Mark. Pleased to hear you find the Foote-McCann Debate so useful, as well as the Bible Handbook.

F. B. KING.—We fear the matter is too ancient now, but thanks all the same.

R. FOX.—What you suggest has often occurred to us. We may carry the idea out by-and-bye. You say you would like to see this journal doubled in size and price. A plebiscite on the subject is very difficult, if not impossible.

H. CLARKE.—It may serve as a suggestion.

MARI.—Mr. Forder, 28 Stonecutter Street, will supply you with any Malthusian literature.

J. MOFFAT.—Thanks. See "Acid Drops."

T. R. JONES.—We have handed your order to Mr. Forder, to whom all such communications should be sent. Sending to us causes trouble and delay.

MRS. BROOKS.—Your brave letter has given us pleasure.

R. MORGAN.—We dealt with the same cutting twelve months ago. Glad to hear our reply was serviceable.

DEVIL'S HOOF.—The idea is good, but your versification is shaky. We advise everybody to stick to prose, unless he has a special aptitude for verse. Nothing is better than good verses, and nothing is worse than bad ones.

C. MABIN.—Yes, Elijah will be included in *Bible Heroes*. The Septuagint version was translated from Hebrew into Greek about 200 B.C. Thanks for the pamphlets. Probably the other one would be useful.

S. J. ROSE.—Thanks, see "Acid Drops"

JOSEPH LESTER (Clay Cross) is requested to send Mr. Foote his full address.

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

PAPERS RECEIVED.—Jus—Neues Freireligiöses Sonntags-Blatt—Freidenker—Liverpool Daily Post—Lucifer—Bristol Mercury—L'Union Democratique—Open Court—Ironclad Age—Liberator—Boston Investigator—Le Journal du Peuple—Truthseeker—La Semaine Anticléricale—Pudsey Advertiser—Reynolds' Newspaper—Reading Observer—Stratford Calendar—Cork Examiner—Evening News.

SUGAR PLUMS.

"The Cooling of Hell" is the title of a new lecture which Mr. Foote will deliver at the London Hall of Science this evening (Oct. 30). The morning one will be a political one on "Parnell's Triumph."

THE Federation of the London Branches of the N. S. S. will, we hope, be soon an accomplished fact. Our suggestion, made a few weeks ago, was brought forward at the last meeting of the London Open-Air Lecture Committee, and Mr. Hiscock gave notice of motion that the matter be taken into consideration at the next meeting on Wednesday, Nov. 2. It was also resolved that Mr. Foote should broach the subject in his speech as chairman at the concert in behalf of the Fund.

SPEAKING at Nottingham, Mr. Gladstone was courageous enough to say this: "Far be it from me to speak for one moment with disrespect of those among our fellow creatures who are unable to accept, some of them, the very idea of a divine revelation—others of them the great and fundamental and essential verities of the Christian religion. On the contrary, those who know them well know that there are many of them whose personal qualities entitle them to the most cordial respect." The language is somewhat too patronising, but coming from Mr. Gladstone it is a remarkable sign of the times.

OCCUPANTS of the pulpit generally have matters all their own way, but the *Era* tells an amusing story of a Methodist preacher at Nashville, Tennessee, who found his match in an opera singer.

The Rev. W. Chandler severely attacked the stage, illustrating his remarks by references to "Abbott's Opera Company," then on a visit to the town. Miss Abbott happened to be in the church, and when the preacher had finished his sermon she stood up in her pew and gave a discourse of her own in defence of her profession. She quoted the exemplary lives of Jenny Lind and others, referred to the high moral tone of her company, and ended her speech amid loud applause. The lady's courage and skill received its reward, for next night the opera-house was crowded to overflowing.

THE large monument to Gambetta on the Place du Carrousel, Paris, is in process of completion. The pyramidal base is already prepared for the bronze allegorical figures. A view of the monument as designed by M. M. Boileau and Aube is given in *La Seine*. The column is surmounted by a figure of democracy seated on a winged lion. The central group represents Gambetta calling France to her duty while her soldiers lie stricken. Above is an extract from one of Gambetta's most animated speeches, urging his countrymen to rise to the height of the perils which menaced the country, and beneath is the inscription, A Leon Gambetta, La Patrie et La Republique.

THE advanced sheets of M. Renan's *History of the Israelites* have already been seen by the Paris correspondent of the *Daily News*. It appears to be an important work and one which we shall introduce to the further notice of our readers.

La Semaine Anticléricale announces that it will shortly be enlarged and devote more attention to the question of the separation of Church and State in France. We wish our contemporary all success in its valiant fight for Freethought against the gentlemen in black.

THE French Society for the Reformation of the Republican Calendar, which sent over delegates to the International Freethought Congress, and which numbers among its members many men of reputation such as Yves Guyot, Emile Veron and A. S. Morin, are about to issue a new Calendar compiled by citizen Sigrard. It will consist of a volume of some two hundred pages. This is an important part of the work of French Freethought, for the custom of holding birthdays on the day of the calendar assigned to a saint of the same name often gives the appearance of belief in Catholicism when no such belief exists. If the Calendar is the same as that published in part in *Le Journal du Peuple* we hope it will be subject to careful revision before publication. To English eyes it is bad enough to read Oldcastle for Oldcastle, and absolutely distressing to find Chaucer inserted as Chancer. Perhaps friend Clemetshaw will see to this.

THE Annual Convention of the Secularists and Freethinkers of Canada will be held in Science Hall, Toronto, on Saturday and Sunday, October 29 and 30, under the presidency of Mr. William Algie.

A PROPHETICAL CHAPTER EXAMINED.

CHRISTIAN authorities regard Isaiah as being by far the fullest and clearest of the prophets in his predictions of the coming Christ. Hence they call him "the Evangelical Prophet." Of all the chapters of the Book of Isaiah, and of all the chapters of the whole Bible, the fifty-third chapter of Isaiah is universally put forward by Christians as the richest in Messianic prophecy. I propose to test these alleged prophecies of Christ in this Christian stronghold of prophecy. I will examine the whole chapter clause by clause. For the sake of argument, I will even concede that the Christian dogmas and records are true; and from that point of view as a basis I will classify the particulars as fairly and generously as possible in three categories—(1) fulfilled, (2) falsified, (3) neutral. In the third category I shall place such phrases as are too vague, or slippery, or irrelevant, or mixed, or universal, or meaningless, to enable me to class them either as fulfilled or falsified.

The first verse is divisible into two portions, and runs thus:

(1) Who hath believed our report? and (2) to whom is the arm of the Lord revealed?

I class these two utterances in the third or neutral column, as being only questions, and as being the prophet's own personal complaint rather than a prophecy. If the questions are regarded as prophetic of incredulity they have been falsified by the belief of Christians as well as fulfilled by the non-belief of non-believers. Thus if Isaiah had reversed his inquiries and had asked "Who hath not believed our report? and to whom is the arm of the Lord not revealed?" they would have been quite as appropriate to the event, and his reversed questions would equally have been defended by Christians as fulfilled prophecies. The

incredulity is quite at variance with many passages, such as verse 13 of the preceding chapter, which prophesies that Christ shall be exalted and extolled, and verse 10, which says that "The Lord hath made bare his holy arm in the eyes of all the nations."

SECOND VERSE.—(1) For he shall* grow up before him as a tender plant, and (2) as a root out of a dry ground: (3) he hath no form nor comeliness; (4) and when we shall see him, there is no beauty that we should desire him.

The whole of these particulars were apparently falsified, unless the common fact of infancy constituted Christ a "tender plant"—in which case the prophecy is pointless and worthless, having been fulfilled by every man breathing. According to Luke ii., 40, "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." There are no indications in the Gospels that Christ was a tender plant or a withered root, but rather he is described as full of grace and wisdom and divine strength. Christ was perfect in body (see Articles II. and IV.) as well as in soul. He labored as a carpenter till he was thirty, and he scourged the money changers out of the temple. If such a man had been described as robust and flourishing, Christians would have had much better reason for claiming that such a prophecy had been fulfilled. (3 and 4) The personal ugliness is referred to still more decidedly in the last verse but one of the preceding chapter, which says "his visage was so marred more than any man." As there is no reference to this in the Gospels, and no inspired indications of the fulfilment of this inspired prophecy, we may conclude either that it was not fulfilled or that the Holy Ghost has taken special pains to conceal the fact of its fulfilment. Isaiah iv., 2, says that the "branch of the Lord" shall be "beautiful and glorious." Isaiah xxxiii., 17, speaks of him as "the king in his beauty."

THIRD VERSE.—(1) He is despised and rejected of men; (2) a man of sorrows, and (3) acquainted with grief: (4) and we hid as it were our faces from him; (5) he was despised, and we esteemed him not.†

Clauses 4 and 5 simply repeat the idea contained in clause 1. It is only under protest that I *temporarily* class these three clauses as fulfilled. Strictly speaking, they were partially falsified as well as partially fulfilled. If Christ was despised and rejected by some, he was honored and accepted by others. The common people heard him gladly; they hailed his triumphant entry into Jerusalem with such acclamations of joy that the priests were afraid to arrest him openly. Wise men and shepherds honored his birth and brought him presents. He has been adored by countless millions as the head of one of the greatest religions on earth. Luke (iv., 15) describes him as "being glorified of all" when he first taught in the synagogues. Christians say that Christ fulfilled Haggai's prophecy (ii., 7) that "the desire of all nations shall come." Many passages foretell the Messiah as accepted and triumphant. The word translated "grief" is "sickness" in the original Hebrew (see Revised Version, marginal note). There is no record that Christ was acquainted with sickness, except in the case of other people. (2) Christ cannot fairly be described as "a man of sorrows." He led an ordinary life till thirty, then travelled and preached without any particular sorrow or trouble to crush his hopes until the last two days of his life, when his popular assumption of royal power led to his death. Two days of despair do not color the whole preceding life of a man sufficiently to make him a "man of sorrows." If the prophet had reversed his description, and had spoken of Christ as joyous and serene, Christians would point out that he openly ate and drank with publicans and sinners; that he cheered the wedding feast with his presence and his miraculous supply of wine; that he caressed and blessed little children, and was not ascetic or mournful in his general ways and teachings. (3) That Christ was "acquainted with grief" is nothing. Who is not? Is there any man breathing who during

* The Revised Version corrects the tense and says "he grew" instead of "he shall grow."

† The Douay Bible translates this verse thus: "Despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not." Christ was not the most abject of men, and Christians say he was without infirmity, being perfect both in soul and body. Whether the original signifies *we hid our faces from him*, or *he hid his face from us*, is apparently uncertain. (See marginal note in our Revised Version).

some portion of his life has *not* become acquainted with grief?

FOURTH VERSE.—(1) Surely he hath borne our griefs,* and carried our sorrows: (2) yet we did esteem him stricken smitten of God, and afflicted.

For the present I must class these as fulfilled. But clause 1 is only correct so far as Jesus bore some of the griefs and sorrows common to humanity. It is correct, that is so far as it applies to all men alike. In its vicarious and only important sense it is not true that Jesus has borne our sorrows for us: we suffer them still, as a matter of fact.

FIFTH VERSE.—(1) But he was wounded for our transgressions, he was bruised for our iniquities: (2) the chastisement of our peace was upon him; (3) and with his stripes we are healed.

These three clauses are repetitions of one idea. I class them as fulfilled because they coincide with the Christian theory of vicarious suffering, a theory grown out of the savage Hebrew doctrine of vicarious sacrifice. But they are only true by dint of the mere Christian assertion that they are true. As a matter of fact they are false. The phrases, too, do not fit over well. If the stripes heal us, then Christ need not have died on the cross. We were saved by his being scourged or buffeted. The Jews say that as Isaiah spoke to them they ought to have been healed by Christ's chastisement, instead of which they suffered greater misfortunes than ever. They also claim Christian gratitude on the ground that if they had not bruised Jesus, the Gentiles could not have been healed.

SIXTH VERSE.—(1) All we like sheep have gone astray; (2) we have turned every one to his own way; (3) and the Lord hath laid on him the iniquity of us all.

Prophecies of the general faultiness of mankind are of too safe and certain a nature to class otherwise than in the neutral column. The third clause I class as fulfilled, because Christianity adopted the theory of substitutional sacrifice or suffering: but in reality the doctrine supposed to be embodied in the prophecy is absolute moonshine.

SEVENTH VERSE.—(1) He was oppressed, and (2) he was afflicted, (3) yet he opened not his mouth: (4) he is brought as a lamb to the slaughter, (5) and as a sheep before her shearers is dumb, so he openeth not his mouth.

(1.) That Christ was "oppressed" is not true. He was arrested and executed in accordance with the laws of God and Rome for high treason and blasphemy, Pilate strove to save him, but the folly and obstinacy of the prisoner in claiming to be King of the Jews, rendered Pilate helpless. The Gospel narrative of Christ's trial is absurdly untrue and self-contradictory. (2.) That Christ was "afflicted" (during the last two days of his life) may be put down as true,† but (3 and 5) that he "opened not his mouth" is false, even according to the Gospel narrative (John xviii., 33—37, 20—23). According to Matt. xxvii., 14, however, it is true. But surely where the Gospel gives contradictory statements, the Christian is not at liberty to take the text written in accordance with the prophecy as being proof of its fulfilment, while at the same time he rejects many texts which just as plainly give it the lie. Clause 4 may be classed as fulfilled.

EIGHTH VERSE.—(1) He was taken from prison (2) and from judgment: (3) and who shall declare his generation? for he was cut off out of the land of the living: (4) for the transgression of my people was he stricken.‡

As according to three of the Gospels Christ was only a few hours in the palace of the high-priest before being tried and executed, I shall put clause 1 aside as neutral, although Luke's conflicting narrative makes it a little more possible that Jesus *may* have been put in a prison by Herod or Pilate. Clauses 2 and 3 may be accepted as fulfilled. Clause 4 is another repetition of the idea of vicarious atonement, and I class it (temporarily) as fulfilled.

NINTH VERSE.—(1) And he made his grave with the wicked, (2) and with the rich in his death; (3) because he had done no violence, (4) neither was any deceit in his mouth.

This verse is seized upon by Christians as most particularly clear and decisive in the accuracy and appropriateness of its predictions. Every one of the clauses was

* In the original it is "sicknesses."

† The Douay translation takes out these words, "he was afflicted," and substitutes the words, "because it was his own will." For "he was oppressed" it translates "he was offered."

‡ The Revised Version translates thus: "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cast off out of the land of the living?"

falsified. (1 and 2) Christians fail to notice an important point. The prophet has managed to interchange the particulars in the first two clauses in such a way as to spoil them both. Jesus did not make his *grave* with the wicked, as the prophecy relates, but with the rich; he was buried in the sepulchre of a rich man called Joseph of Arimathea. He did not meet his *death* in company with the rich as Isaiah describes, but in company with the wicked, the two thieves. If Isaiah had properly reversed or interchanged these particulars he would have hit the mark: as it is, each one misses.*

W. P. BALL.

(To be continued.)

CANON TAYLOR AND HIS CRITICS.

A HOST of clerical critics have fallen upon Canon Isaac Taylor for his utterances in regard to the relative value of Mohammedism and Christianity in Africa. Canon Taylor replies, in the *Spectator*, that he could not say everything necessary to be said when he was restricted to a speech of twenty minutes. He says: "Christianity teaches godliness, Islam teaches manliness"; and he argues that manliness must come first. Mr. R. H. Hutton, the editor of the *Spectator*, replies that he does not want to see falsehood prevail in order that truth may flourish, and notices that although Judaism was a preparation for Christianity, yet no one so obstinately repels that religion as the Jews.

If Mohammed was a schoolmaster to lead to Christ, his pupils have certainly mistaken their directions. If Mohammedanism is friendly to Christianity, it has certainly dissembled its love with unparalleled success. But the truth is, the two religions are antagonistic on a vital point. The most important chapter of the Koran, declared by a tradition of Mohammed to be equal in value to a third part of the whole revelation of God, and the regular "creed" of all Mohammedans, declares "God is one God the Eternal. He begetteth not, neither is he begotten." Mohammedanism looks on Christianity as another of the many forms of idolatry. It therefore warred against it, and won from the Christian their sacred places. The eastern churches once extended from Constantinople to the borders of China, and all this territory was won from the true religion by the followers of the impostor.

THE Rev. H. A. Boys says on the question of polygamy: "Canon Taylor seems to have forgotten that the example of Mohammed is far laxer than his precept; and that of the two, his example has had most influence." We fail to see how, with about as many men as women, this could be. Certainly the majority of Mohammedans could not have nine wives apiece, and, as a matter of fact, they are most of them content with one, and no more think of imitating their prophet than the Jews do of imitating Solomon, who had seven hundred wives and three hundred concubines.

THE *Rock* enters its "indignant protest" against the paper in praise of Mohammedanism. It laments that his views could not have been met on the spot with "the instant reply and stern rebuke which they deserve." The *Rock* displays its ideal of Christian charity by stigmatising Mohammedanism as "a foul and debasing religion." Christianity professes to do as it would be done by. But if anyone calls Christianity a foul and debasing religion, how will the *Rock* take such a remark? Carried away by its desire to condemn Canon Taylor's too truthful utterances, the *Rock* exclaims: "What shall we say to the man who, in a Christian assembly, with a Bishop in the chair, apologises for polygamy and excuses slavery." This question is evidently thought to be a crushing one. Yet what else can a Christian do, what else does he do, when challenged upon the polygamy and slavery that God allowed under the Old Testament dispensation? What shall we say, in turn, of the bishop or editor who "apologises for polygamy and excuses slavery" as having been permitted by God's law? If Mohammedan polygamy is dreadfully bad for the uncivilised tribes of Africa, why was Jewish polygamy so good and elevating for the patriarchs and chosen people?

An old man went running up and down West 37th Street in New York one night lately, shrieking "The Almighty is sending me money and a wife! The Lord forbids me to work." A police officer took him in off the street, and his son shortly appeared and made a charge of insanity against him. His name is John C. Felt. He is a mental wreck, and owes that fact to having experienced religion.

* These two clauses are thus translated in the Douay Bible: "And he shall give the ungodly for his burial, and the rich for his death." Our Revised Version says "they" made his grave, not "he." Who is to decide what the original prophecies might or might not have been, when Christian translators thus differ? The word "death" is plural in the original (see Revised Version, marginal note), so that, if Isaiah's prophecy has the literal significance that Christians attach to it, Christ ought to have died several times.

A CONSOLING CREED.
(An Ironical Exhortation.)

My brother, if you don't repent
Of all the sins that you've committed,
Then down to Sheol you'll be sent,
By God forsaken and unpitied,
To be tossed on the lake of fire
'Mongst raging fiends in regions dire.

Though of Freethought you now may boast,
And God's most "blessed book" deride,
In hell you'll be condemned to roast,
Since you the "truth" have here denied,
And of the Trinity made fun—
Of one in three and three in one.

God, who is love, this hell's prepared,
With all its horrors and its pains,
For those who in their pride have dared
To use their reason or their brains.
Oh! if thou wouldst escape from ill,
Then never think, but do his will.

The Lord hath said, "Ope thy mouth wide
And it with good things I will fill,"
But if, with unbelieving pride,
You should dispute his word and will,
Or even doubt upon it throw,
Alack, then down to hell you go!

E II.

VERY HARD LUCK.

A PECULIAR custom which obtains among the Moravians may not be generally known, says a writer in the *Overland Monthly*. At their headquarters in Germany a list is kept of ladies who are ready to become missionaries' wives at a moment's notice. One of the elect writes home for a wife, and out the first on the list is sent, without regard to age or appearance, as the members of the body are not permitted to signify their wishes in this respect. A curious instance and effect of this custom came before a friend of mine who was on his way out to Calicut, on the Malabar coast of India.

On board the same steamer was a lady who had been dispatched in this way to become the wife of a missionary there, who, it was said, had lost six already—but possibly this was a mistake. When they arrived in port he came on board in a state of great excitement to see his new wife, and hurriedly dived down into the cabin, but presently afterwards emerged from it with a very long face and rushed to the taffrail, where he was heard to give vent to this rather irreverent remonstrance: "Oh, Lord! Oh, Lord! for these many months past I have been praying thee not to send me red hair, and here it is again!"
—*Boston Investigator*.

REVIEWS.

Charles Bradlaugh. A Lecture by W. IRVING. London: 63 Fleet St. (4d.)—Written in a strain of fervid, though not unreflecting eulogy. Mr. Bradlaugh will probably smile at being told that he is "a profound classical scholar." Where, however, Mr. Irving is within his depth, he is better worth listening to. He has followed Mr. Bradlaugh's career with the closest attention, and his lecture is a fair exposition and vindication of Mr. Bradlaugh's general views. The style is vigorous, though sometimes a little inflated.

The Labor Movement in America. By EDWARD and ELEANOR MARX AVELING. London: Sonnenschein and Co. (1s.)—Dr. Aveling is always readable, though his style has certainly not improved since he took to Socialism. His statistics and statements in this volume are, of course, judiciously selected; and the writing throughout is that of an advocate, and not of a statist. The personal description of labor-movement celebrities are the most interesting feature of the book. For the rest, while there is a good deal of information scattered over these pages, we gravely doubt whether a busy three-weeks' lecture tour in the United States afforded proper opportunity for an adequate study of the problem. Dr. Aveling seems to find just enough to confirm his prepossessions.

PROFANE JOKES.

A YOUNG minister who had broken down pitifully in his first public attempt at extempore prayer, was succeeded by an aged brother, who began his exhortation to God by advising Him "to make you young man's heart as soft as his head."

THE chief of a tribe of Digger Indians worships a stone churn as his god. On first thought you'll say that a dozen missionaries ought to be hurried out there, but wait a minute. This chief neither drinks, swears, steals, nor exhibits envy toward his fellow-men. He is said to be moral, honest, and industrious, and was lately swindled out of 30 dollars in a horse trade.

ONE lady to the other over a cup of tea: "My dear, could you possibly find out for me what are the 'views' of the Rev. Mr. — (a religious inspector), as my friend, Miss — (teacher at St. — Schools), is awfully anxious to meet his approval by adapting his views for the scholars' examination?"

HOW THE FATHERS ARGUED.—Tertullian, in the third century, discussing with Marcion, who contended that Christ was never born and never suffered, says, in his treatise on the Flesh of Christ, chap. v.: "The Son of God was crucified; I am not ashamed [of it]. And the Son of God died; it is by all means to be believed, because it is absurd. And he was buried, and rose again; the fact is certain, because it is impossible."—Translated by Peter Holmes, D.D., "Ante-Nicene Christian Library," vol. xv., p. 173; 1870.

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