

THE FREETHINKER

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

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JOEY'S SUNDAY COAT.

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors.—GENESIS XXXVII, 3.

E A S T E R.

THERE is something peculiarly appropriate in the fact that Easter depends upon the moon. Easter was fixed, in the fourth century, as the first Sunday after the first full moon after the vernal equinox; though, if the Jewish Pascha fell on that day, it was to be postponed till the following Sunday. So cordially did the Christian Church detest the Jews, who gave them three-fourths of their Bible, and two out of their three Gods.

Easter is therefore a shifting festival. It varies every year. Yet Jesus Christ, if he did rise from the dead, must have risen on a certain day, and the anniversary of that day should be regularly commemorated. Few Christians ever pay attention to the singular fact that the most important date in their calendar depends on astronomical signs. Without knowing it, they are sun and moon worshippers; guilty of the deadly idolatry of adoring the hosts of heaven.

Pagan antiquity had a festival at the vernal equinox. The sun was born on the twenty-fifth of December, but it was on the twenty-first of March that he rose in the heaven and the new year began. The Spring's first breath was in the air, the earth began to clothe itself with a new vesture

of green, and the husbandman looked forward once more to summer growths and autumn harvests. When Christianity triumphed in the fourth century it paganised itself in practice to secure its predominance in theory. Among other festivals, this one of the risen sun was adopted, and associated with the risen Christ.

But why was the moon consulted? For the same reason that Julius Cæsar, who was an Atheist, deferred to the popular superstition when he reformed the calendar. Taking the twenty-fifth of December as his starting-point, he decided that the year should begin on the first new moon which followed. It happened that the new moon was eight days after the solstice, and thus the year started on the first of January, as it continues to do in Christian countries to this day, although their inhabitants are generally ignorant of the reason. "The mighty Julius" rules them in this respect from the long-buried past. He associated the moon with the sun in this arrangement, because moon-worship was widely prevalent. He saw the wisdom of using the superstition of the vulgar for his own ends, and even when working a great reform he enlisted their prejudices in its support.

Easter is named after the Saxon goddess Eoster. She was a moon deity, like Astarte, or Ashtaroth, as she is

called in the Old Testament. The very name shows the Pagan origin of the festival.

Making "cakes to the queen of heaven," or the moon, was bitterly denounced by Jeremiah (vii., 18), although it was an innocent diversion after the bloody worship of Jahveh. The learned Brand tells us that the Romans prepared sweet bread for the feast of seed time, when they invoked the gods for a prosperous year. Jacob Bryant derives our word *bun* from the Greek *boun*, a sacred bread bearing the representation of two horns, in honor of the moon. Our hot-cross-bun, therefore, is a relic of antiquity in substance. Only the emblem upon it has changed.

Easter eggs are also Pagan. Le Brun found the Persians, in 1704, celebrating the festival of the Solar New Year and presenting each other with colored eggs. The Jews placed hard eggs on the table at the Feast of the Passover. Court de Gebelin says that the custom of giving eggs at Easter is to be traced up to the Egyptians, Persians, Gauls, Greeks, and Romans, among all of whom an egg was the emblem of the universe, the work of the supreme divinity. From the mundane egg the creative power produced the cosmos. Such an idea was very natural, being derived from the universal operations of animated nature. Even in Genesis the Spirit of God broods upon the primeval chaos and brings forth the ordered creation.

Bacon and eggs was a common dish at Easter in the Middle Ages, and is still so in many country districts. We have already explained the eggs. The bacon was added to spite the Jews. Jews could not eat pork; therefore the more pork a Christian ate the less he was like a Jew; and to eat it at Easter was a special mark of dissent from that accursed race, who crucified Christ, and denied his Resurrection.

Christians are oblivious of the thin-veiled Paganism of their creed. They do not know that the risen Christ is the risen sun, nor that moon worship survives in the shifting festival of the Resurrection. They are also ignorant that parallels to their superstition about Christ may be found in ordinary Pagan history. The prodigies of the Crucifixion are plagiarisms from the death of Cæsar.

In the most high and palmy state of Rome,
A little ere the mighty Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets.

Matthew's earthquake, opened graves, and resurrected saints, are only a copy of this picture. When the noble Cæsar fell, villainously assassinated by men who owed their lives and fortunes to his clemency, the multitude refused to believe he was dead. "He was supposed to have ascended into heaven," says Mr. Froude, "not in adulatory metaphor, but in literal and prosaic fact." Surely there is a touch of sarcasm in Mr. Froude's subsequent remark that "the apotheosis of Cæsar was not the most extravagant freak of ancient superstition."

The spirit of ancient paganism still asserts itself when the grasp of ecclesiasticism is relaxed. National, exclusive gods, like Jahveh, always favored moroseness; but the deities of polytheism looked with an eye of kindness on the sportings of human nature. The festivals of Greece and Rome were marked by song and dance and joyous abandon. And this tendency of the popular mind has never been extirpated. Even in England, where Puritanism has prevailed so long, the people have always tugged against their chains. Year by year they grow more profane in their observance of Easter. Good Friday should be a solemn day. The crucifixion of God Almighty is a terrific idea, and his being self-sacrificed for his little creatures on this paltry planet is enough to dumbfounder a professional gossip. Nevertheless professing Christians wear a joyful face on this anniversary. They eat and drink, run into the country, drive traps, ride bicycles, play cards, and amuse themselves in every way the law allows.

Look again at the Volunteer Review. Directly Easter Sunday is over, and the nation has commemorated the resurrection of the Prince of Peace, our Volunteers rush off to practise their mimic warfare. What consistency, and therefore what conviction! Easter Monday is a universal holiday. Not a shadow of the crucifixion falls on the people's faces. Three little days have passed; Christ's agony and bloody sweat, and his cross and passion, are forgotten. Yes, the people feel it is tragic moonshine, and get on as fast as possible with their enjoyment.

G. W. FOOTE.

THE DECAY OF CHRISTIANITY.

A POINT mentioned by Sir Monier Williams in his Duff lectures on Buddhism, to which I did not allude last week, was that Buddha had said that in time to come he would be superseded, and other Buddhas (*i.e.*, enlightened men) would replace him. The words of Jesus, on the other hand, were to endure for ever. If Gautama Buddha really prophesied as alleged, he thereby showed his enlightenment. All things change. Ideas and institutions change no less than the people who maintain them.

Religious ideas claim to be permanent, and, founded as they are on the ignorance and terror of man in his infancy, they are comparatively abiding. But the student of history sees that they change also. Most forms of Paganism are gone; others are going; and Christianity will go too. It is fast passing away. What reason is there to think that it alone will endure when all the forms of religion which preceded it have vanished? The Christian will say they were false, and Christianity is true. But this is a very crude method of dealing with past faiths. To the fetish-worshipper the belief that his stone will bring him luck is just as true as the belief in the efficacy of prayers to Mary of the Catholic, or of prayer to Jesus of the Protestant. It is their ignorant conception of the nature of things. To the Freethinker, belief in the saving power of Christ's blood is exactly on a par with the faith in charms; and the theory of gods and angels is no whit more credible than the theory of ghosts.

Some Christians see that their religion has evolved. They insist that Judaism was a schoolmaster to bring us to Christ, but they do not observe that Christianity may be a schoolmaster to lead us beyond Christ. That Christianity is passing away is evident from its history. Christianity rose, grew, and culminated long ago. Ever since the days of the Renaissance there has been a gradual lopping off of the Christian doctrines. When Luther asserted the right of private judgment, he was clearing the road not only for all the Protestant sects from Anglicans to Unitarians, but also for Spinoza, Voltaire, Paine, Strauss, and Darwin. The true goal of Protestantism is Freethought. Assert your right to criticise, and you must assert your right to doubt and deny. And modern Christians do deny much that made up the faith in the days when their religion was in the ascendant. Demons, angels, spirits, witches, and ghosts, then as common as blackberries, have vanished. Miracles, visions, and portents, then every-day occurrences, are now repudiated. The belief in sacraments, relics, charms, and holy signs and formulas is becoming extinct. To doubt is no longer a sign of guilt, save with the ignorant. The creed which teaches that the intellect should be distrusted is passing away. Science is supplanting spiritualism, morality superseding theology.

The old Catholic Church still insists that she holds the keys of heaven, and that she is eternal, and that all who oppose her must be crushed to powder. But it is useless. The political and social necessities which made and sustained that Church no longer exist. Its head only exercises spiritual authority by resigning temporal power, just as among the more advanced the heavenly Pope remains untouched in his celestial Vatican only on condition of never meddling with earthly affairs. The age of miracles is dead. Thanks to science it is becoming generally understood that no prayers or piety can affect the operations of nature. Those who pretend to belief in miracles a long way off and a good while ago, reject with contempt the Catholic and spiritist testimony to miracles in the present day. With the admission of the argument that miracles are impossible, the claims of all supernatural religion fall to the ground. The wonders related of Jesus or of Moses are like those related of Apollonius—only evidence of the credulity and superstition of the narrators. The world, where Christians once had sway, is beginning to laugh at the old fables of Balaam and Lazarus. The belief in Providence, prayer, and celestial interference is departing. People will in time learn that it is as foolish to worship a god made out of old ideas as to worship one formed of stone. The churches and chapels still have their worshippers; and the offerings tinkle in the plates. There is still a large class vitally interested in the maintenance of religion, but the real power over men's lives has gone, never to return. Any straw will show which way the wind blows. Look at the ends for which

men are striving. However various, they are all secular. Where is Christianity in the actual life of the world? Does it inspire the politician? Is it regarded by the physician or scientist? No, it rather embarrasses them. Those who trade under the old name show they have got rid of the old stock. Diabolism, hell-torments, miracles, are being gradually discarded. We are now offered a non-miraculous Christianity, which is something like a round square. Abstract from Christianity the miraculous element, and what you have left is not Christianity at all, but a few moral dicta common to all civilised faiths. The so-called Christians, who are clearing their religion of its objectionable features, are really destroying it, and aiding Freethought in the work of bringing the time when the progress of this world will be the only care of its inhabitants, and the amelioration of the race the only religion of mankind.

J. M. WHEELER.

ACID DROPS.

AN attempt was made the other day to put the Lord's Day Act in force against the authorities of the Sailors' Home at Liverpool. They had sold a suit of clothes to a sailor who had just arrived from sea on a Sunday morning. The sale was held to be a matter of necessity, and the summons was dismissed.

PIETY has revived an old-fashioned regulation in Vienna, under which all picture galleries and exhibitions are closed on the Thursday, Friday, and Saturday before Easter. The Art Exhibition Committee protests against the disappointment thus caused to holiday visitors from the country. But what does bigotry care for that?

THE Rev. G. F. W. Ellis, after being in Ipswich Gaol for a week, was brought before the magistrate again, and committed for trial. He pleads not guilty. He is liable to fourteen years' penal servitude for his offence. Happily the marriages which he celebrated will not be invalid. The prisoner forged certificates of tonsure and priesthood from the Roman Catholic Bishop of Salford, and pretended to be converted to Anglicanism. He was then licensed to various Church of England curacies, and finally obtained by marriage the rich living of Wetheringsett.

SEVENTY-SEVEN villages are inundated by the overflow of the Vistula, and 80,000 people are rendered homeless. Similar distressing scenes occur in the neighborhood of the Elbe and other German rivers. The loss of property is estimated at many millions of marks. Either God does not regulate these things at all, or else he regulates them badly and is responsible for the consequences.

MISS FINKELSTEIN has been dramatising Scripture incidents at Exeter Hall. She selected the life of Jacob as the most appropriate and instructive for her large and enthusiastic audience. She was attired in a rich crimson garment and a navy blue overskirt, with a red silk turban around the head, and stated she had no doubt that Rebekah was attired very similarly. Isaac was represented by a ponderous individual, who wore a large turban and flowing beard, denoting him to be a man of position. Jacob was attired as a shepherd, and Esau as a huntsman, carrying bows and arrows. Miss Finkelstein explained, with the usual Christian license of interpretation, that when the Bible called Esau a cunning hunter, the word "cunning" implied a man who enjoyed killing and shedding blood. "A plain man," as applied to Jacob, meant "a goodly, righteous, perfect man."

SHE thus explains the way in which Jacob obtained the birthright from his hungry brother:—"Jacob sod pottage because it was at the time of the death, or anniversary of the death, of Abraham; consequently Esau ought to have been fasting, whereas he was away hunting. Jacob, astonished at the irreligiosity of his brother, offered to take the birthright, become the priest of the family, and attend to the religious duties; and thus, according to Oriental ideas, did a most patriotic act." What a pity God did not let Moses know this, so that it might have been incorporated in the Bible. Probably Miss Finkelstein knows it all by direct inspiration of the Holy Ghost, or by virtue of Christian impudence, with its confident guesswork and falsehood. She ought to be on the next Bible Revision Committee. She would evidently re-write the Bible, and show Moses and the prophets what ignorant fools they were in comparison with her own brilliant imagination when inspired by the spirit of revelation.

CELESTINE EDWARDS, the black preacher, lecturing on "God in Christ," says that without Christ history is incomprehensible, and it therefore followed that Christ is without comparison. Christ is at once the beginning, the middle, and the end of history. Christians seem to be fond of this kind of rubbish, and while they patronise it and pay for it the supply will never fail

THE Rev. John Lloyd Jones, M.A., of Thorpe Hamlet, near Norwich, committed suicide at Aberdayron. Having purchased half an ounce of strychnine from a chemist for the purpose, as he said, of killing magpies, he went into the Victoria Hotel, called for a glass of beer, put in the poison, and drank it. He died in twenty minutes.

THE Rev. H. Heber Evans, writing in the *Christian Commonwealth*, concludes that the Gospel cannot be an invention of man because it is "so exactly suited" to his own and the world's needs. He asks, "How could anyone 1800 years ago (except our Maker) know exactly what the world or I should want to-day?" A little further on he writes: "The miracles have not much more to do practically with Christians to-day than the genealogies, whatever influence these may have had on the first believers." So exactly suited is the Gospel record to the world's needs of to-day, that the all-important miraculous element is confessedly out of date even among Christians.

HE further says: "That there is no allusion in the Epistles to the miracles of Christ shows that the Apostles did not consider the miracles the best evidence (except to those who actually witnessed them) of the truth of Christ's mission. Writers and speakers on the subject of Christian evidences to-day may take a useful hint from this." The explanation of the silence of the Epistles concerning Christ's miracles is that the Epistles were mostly authentic documents, written by responsible men. They were written at an earlier period than the Gospels, and before the crop of wonders had grown up in popular belief.

THE Rev. Archibald G. Brown says that "the one remedy for London's ills is Christ." Cease agitating then for a municipality, ye politicians. Revivalism, faith, prayer, belief in Christ—these are the great means of improvement. They have been tried for thousands of years and have failed, but that is of no consequence.

THE *Church Times* says, "For every hundred of the gross population there should be sixty communicants at Easter." It, of course, does not give the actual proportion; but it is safe to assume that it is a good deal nearer six per cent. than sixty.

A WORK on *Italy, Present and Future*, by A. Gallenga, says that Italy swarms with myriads of idle, unclean and sometimes profligate mass-priests, who serve as caterpillars to the commonwealth. The people, he says, may follow or observe religion, but they cannot be made to think of it. Indifference is the prevailing attitude.

TWO clergymen, the Rev. Charles Hart Burleigh, address refused, and the Rev. F. G. Widdows, of Martin Luther Church, South Hackney, the latter an ex-monk and lecturer under the name of "Brother Aloysius" have been arrested for "clerical" offences with boys. Bail was refused.

DR. CHARLES MACKAY has put forward a work on *The Founders of the American Republic*. The services of Washington, Adams, T. Jefferson, Benjamin Franklin, and Madison are fully treated, but the book contains not the slightest mention of Thomas Paine, whose writings did more to inspire and cement the principles of Republicanism than any other author. Verily, history is curiously written.

THE Rev. Michael Baxter, editor of the *Christian Herald* and author of *Louis Napoleon the Destined Monarch of the World*, has taken his prophetic nonsense over to Paris, not with much success. Although he widely announced "cinq conferences," his discourses were delivered in English to about thirty people, and each paragraph was translated for the benefit of listeners not acquainted with the language of the *Christian Herald*. The lectures, which were illustrated with startling prophetic pictures, gave rise to many amusing incidents. Baxter's demonstration that Boulanger bore the number of the beast, was received with expressed disapprobation and he was told not to mix politics and religion. This interruption was quickly followed by others, and notably from one Frenchman, who rose, amid loud cheers, to defend the Christian religion from being insulted, as he declared the reverend lecturer was insulting it, by laying to the charge of the Bible all the infamies which were prophesied to be perpetrated, and which, the bold interrupter went on to say amidst loud applause, were only the insane ravings of a diseased brain. Amid a loud uproar, Mr. Baxter tried to make himself heard and at last succeeded in calming the general agitation by explaining that he could only hope that these dreadful events would not take place, but that it was his duty to state what he had read into the future. This gave so little satisfaction that Baxter was glad to draw the proceedings to a speedy close.

THE *Port Elizabeth Spectator* doubtless reflects the opinion of the South African colonisers when it says of the Christianised native: "Nine times out of ten he is a greater scamp than his heathen brother, and the tenth time he is generally a first-class irrepressible misdemeanant." The Christian native apes the vices of his educator, especially in the matter of drinking cheap brandy, and is said to be "less reliable, infinitely more impudent, and inexpressibly more lazy than those who have not been through the missionary mill."

THE *Ironclad Age* has an amusing letter from a lady who is schoolmistress at an Indian reserve in Dakota. It says that the missionary kept there at a good salary has converted three Indians out of 1,500 in fourteen years. The Indians, she says, "have about as much idea of morality as the cattle on the prairies. As a buck can have as many squaws as he likes, and the women do all the work, the more wives a man has the better off he is." The Government furnishes a ration to each Indian, regardless of sex or condition, so keeping wives is not expensive. The lady remarked to one of the wise men of the tribe that Jesus said a man should have but one wife. This, by the way, was without any authority from the Gospel. He turned away with disgust, saying: "Jesus no good, no good!"

THERE are said to be but nine Christian missionaries in Siam among a population of nine millions. Let the other heathen nations join in singing "Just as Siam."

A MISS T. H. HALE, of Chicago, has recently founded a new religion, which is of a peculiarly fantastic nature. She declares that she has a large number of converts to it in the States. The theory of the new religion is that eternity is divided into periods of 24,000 years each. One of these periods began in 4004 B.C., "in the beginning of the Bible," and when the 24,000 years have run their course the earth will be in exactly the same state as it was in the days of Adam and Eve. Why these periods should last 24,000 any more than 240,000, Miss Hale does not herself deign to announce. Another feature, the belief of which does not speak much for the sanity of her disciples, is that we live in the interior of the earth instead of on the outside, as has been popularly supposed up till the present. The new sect call themselves Koors.

THE Rev. Jacob Primmer, of Tower Hill, is alarmed at the idea of abolishing oaths. He declared our country was fast going to ruin, as our rulers were clearing a path for the ascendancy of two links of the Devil, viz., Popery and Atheism. Unless the people resisted the progress of evil, God's wrath would speedily descend on them as a nation.

THERE is to be another battle royal over the *Freethinker* in the Oldham Free Library. The bigots have plucked up fresh courage and renewed the attack. They have given notice of their intention to move that the *Freethinker* be excluded from the tables in the news-rooms. We trust they will be beaten again. If they win, it will be after a severe struggle.

THE Rev. W. Pritchard, of Bristol, is still at loggerheads with his congregation. It takes ten constables to keep the peace after divine service. Were the blue-bottles withdrawn, it is feared there would be a sudden and alarming increase in the death-rate of the city.

GEORGE LYE has been found guilty by a coroner's jury of the wilful murder of Martha Charles. The deceased lived at East Lambrook, Somersetshire. She told fortunes, and was believed to be a witch. Lye thought himself a victim of her diabolical craft, and this is supposed to have acted on his excitable mind. His counsel should plead the text, "Thou shalt not suffer a witch to live," and if the judge and jury are honest Christians, he will get off without a caution.

THE Rev. Dr. Adamson, of Edinburgh, recently declined a challenge to discuss with Mr. Foote. The other evening he appeared on a platform at Dundee, where a lecture was being delivered by the Rev. P. M. Muir, Professor Flint being in the chair. Dr. Adamson suggested that the Freethinkers should bring forward more competent critics to oppose the champions of Christianity. Thereupon Mr. Macwaters jumped up and reminded him that if he really wanted to meet a representative man he could be accommodated immediately. Dr. Adamson was nonplussed. Probably he will now discontinue the game of brag.

MRS. ATKINSON, widow of the late Archdeacon Atkinson, fell down in a fit at the communion table in Frensham Church last Sunday morning, and died at nine o'clock in the evening. Had such an occurrence taken place on a Freethought platform, how many persons would have seized the occasion to preach a rousing sermon on God's judgments on Infidelity.

ACCORDING to the latest reports, the earthquake in South-West China has caused the death of no less than ten thousand persons. God is love.

THE Society for Promoting the Due Observance of the Lord's Day was started fifty-seven years ago. Among its patrons are the Bishops of Exeter and Liverpool. Its annual expenditure is about £1,200 and it has about £3,000 invested. The latest report assails Dr. Boyd Carpenter for approving the Sunday afternoon concerts at the Saitaire Exhibition. John Bright is also attacked for declaring that he prefers to see people in the public libraries on Sundays rather than in the public-houses or lounging about the streets. Even the automatic toffee-boxes at the railway stations are denounced. Children, it is alleged, who find the shops closed, go to the stations to obtain sweetmeats, and

thus contract a habit of [neglecting "the sanctities of the Lord's Day." Was there ever such a ridiculous rumpus since Elisha stuffed the two bears with forty "kids"?

DR. GRITTON, the secretary of this august society, complains that "the ingenuity of the enemies of the Lord's Day is surprising." He deplores that the people "delight in any book rather than the Bible, in any assembly rather than those of the Church of Christ, and in any music rather than psalms and hymns and spiritual songs." He winds up his dithyramb by exclaiming that we shall soon have "a Church without a festival and a world without a God." Evidently the Almighty is in a bad way; or perhaps Dr. Gritton has an eye on increased subscriptions and an advanced salary.

NOT even the clergy go scot free. They "use railways, cabs, and omnibuses quite freely on the Lord's Day." Of course they do; and, were it not that the fares would be heightened, many of them would be glad of a law giving them the sole right of using those conveyances on the blessed Sabbath.

DR. PARKER, lecturing on Journalism, said he would rather subscribe to a paper edited by Mr. Bradlaugh, than to some religious newspapers the names of whose editors he could give. Parker has edited a religious weekly himself and is "in the know."

DURING the Confirmation, at Southport, by the Bishop of Liverpool during Holy Week, the pickpockets drove a roaring trade among the many visitors who flocked to see the reverend father in God.

"WHAT the Church wants," says a Christian writer in the *Pall Mall Gazette*, "is good music, good preaching, short services, and a touch with the popular sentiment of the day." If the Church could supply some good miracles there would be no need for short services.

ON Good Friday, according to an established custom among a certain class at Liverpool, some men carried round an effigy of Judas Iscariot. They knocked at the house of a woman in Gore Street and asked for money. On her refusing one of the men hurled a brick and burst her eyeball. She was conveyed to the hospital in a terribly injured condition. A couple of serious stabbing outrages arising from this religious festival are also reported.

FATHER IGNATIUS has been orating during Easter Week at Westminster Town Hall. The bill announcing this states that "If our Lord Jesus be 'Lifted up,' Sinners MUST be converted, Prodigals restored, and Saints edified." We have heard that the person in question was "lifted up" over eighteen hundred years ago, and as we never learnt of any good coming from it, we cannot see the utility of lifting him up again.

A LOUISVILLE paper tells of a recent miracle in that city. A young lady of Hebrew parentage was converted to Christianity. At home, reading the New Testament, before a burning grate, her mother seized the book and threw it into the fire. Of course the afflicted girl wept, and buried her face in her hands. Ten minutes later, says the narrative, after the mother had gone from the room, she saw her Testament lying there unburnt. She snatched it from the fire, and lo! it was not even scorched. Shades of Shadrach, Meshach, and Abednego, where are you? The report of this miracle will not appear surprising when it is remembered that it was currently believed in the palmy days of Christianity that the canonical gospels were selected from the apocryphal ones by placing them all under a communion table and praying that the inspired should be distinguished from the spurious ones by rising to the top. On the following morning Matthew, Mark, Luke and John were on the table—while the gospels of James, Thomas, etc., were underneath.

JUSTIN MARTYR relates that the Greek version of the Hebrew Scriptures known as the Septuagint was made by seventy elders who were shut in seventy different cells. Each made a version independent of the rest. On comparison of their productions they were found to agree in every detail, showing they were as inspired as the original writers. The same experiment ought to have been tried with the English translators and revisers.

SAN FRANCISCO is a great resort of the mejums. At a recent séance given by Percy Clifton, another materialised figure was caught by a young ironworker named Fairchild. The "spirit" proved to be of as warm and substantial flesh as any other girl he ever had in his arms. Some of the believers hit Fairchild over the head for interfering with the conditions, and he was nearly sent to join the spirits on the other side of Jordan. The girl was got into the cabinet, where she was shot down a trap. Fairchild's comrades demanded and got their money back.

A DOCTOR of Divinity says: "Even the great Creator of the Universe, the Monarch of Heaven and earth, went down to Nazareth and was subject to his parents till he was thirty years of age."—Luke ii, 57. The Creator of his own parents! How little Christians think of the meanings of the terms they use.

MR. FOOTE'S LECTURES.

Sunday, April 8, St. James's Hall, Plymouth, at 11, 3, and 7.

APRIL 15, Huddersfield; April 22, Liverpool; 28, Chester-le-Street; 29, South Shields.

MAY 6, Camberwell; 13, Hall of Science, London; 20, N. S. S. Conference; 27, Hall of Science, London.

TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter Street, London, E.C.

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

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

W. B.—The Unjust Steward is commended for his dishonesty in the parable, and all your contradictions do not alter that fact. How else is it that Christians find such difficulties in explaining the parable? It is mere childishness to suppose that one text cancels another, and that a subsequent general commendation of faithfulness to God or to Mammon alters the commendation of the dishonesty which is the main fact of the story.

W. CABELL.—We know of no evidence that the Church ever adopted any other custom than the Jewish one of burial.

CASABIANCA.—Thanks. See "Acid Drops."

Z. B. WOFFENDALE.—Received with thanks. You make the mistake of supposing that "infidel" necessarily means Atheist, and that every person who is not an Atheist is a Christian. This fallacy is the basis of your criticism; we need not therefore trouble ourselves with the superstructure. We intend shortly to publish some extracts from Lloyd Garrison's speeches at the Hartford Bible Convention. The subject of Christianity and slavery will be historically dealt with in a future chapter of the *Crimes*. Meanwhile you had better look up the *after career* of abolitionists like Stanton, Gerritt Smith and La Roy Sunderland.

R. QUINN.—Thanks. We are sure you will not let the bigots win an easy victory.

J. KEAST.—Pleased to hear that Mr. Foote was the first lecturer who brought you "glad tidings of Freethought," and that you have since become an ardent worker in our cause. The persecution you underwent is quite natural. Christianity is built on mental slavery, and the orthodox hate every man who thinks for himself. We are obliged for the cuttings.

YOUNG HERETIC.—It is impossible to advise you. The whole of the circumstances can only be known to yourself. You have to reconcile your intellectual honesty with consideration for your father's feelings. How that is to be done you must decide for yourself; no one can possibly decide for you. All we can tender you is our sympathy.

R. BELL.—We have handed your letter to Mr. Forder, who will communicate with Mr. Turner.

SUNDAY-LEAGUER.—We regret to hear that Mr. Saveraux, after nearly twelve years' service, is resigning his position as secretary of the National Sunday League.

J. ROSS.—Orders and remittances for literature should not be sent to Mr. Foote, but to Mr. Forder. We have handed your complaint to the latter, who will give it his attention.

TRUTHSEEKER.—Delighted to hear from you as a convert to Freethought through our agency. Your letter is extremely interesting. Any grammar will furnish you with the ordinary rules. For the rest we advise you to master select passages from first-rate authors. After that, facility and accuracy will only come with practice.

G. WEIR.—Sorry to hear that Yahveh has been flinging his thunderbolts in your direction. Still, if the Christians are burnt out, and you are spared, you have some consolation. Glad to know you have been waking up the pietists in Dundee.

J. E. D. remarks that the James M'Clure case, dealt with last week, occurred at Warrington, not Wolverhampton. Jehovah Jireh is rendered "the Lord will provide." Our correspondent is thanked for the cuttings.

F. CLAYDON.—The fellow is evidently a confirmed scoundrel. See "Acid Drops."

D. PROVAN.—Cuttings are always welcome.

M. DAVIS.—You can obtain particulars at the Registrar's office in your district.

J. IRELAND.—We printed a similar story long ago.

D. WOFFENDEN.—Mr. Foote will bring literature for sale with him. It is pleasant to see you are still cheerful, despite your old age.

W. JACKSON.—You will find all you require in *Bible Heroes*. Every important tradition is included, as well as the Scripture "facts."

PATERS RECEIVED.—Lucifer—L'Union Democratique—Le Journal du Peuple—Freidenker—L'Union des Libres-Penseurs—Jus—New York World—Liberty—Menschenthum—American Idea—Star—Open Court—Ironclad Age—Church Reformer—Libertas—Hope—Eastern Evening News—Manchester News—Porcupino—New York Sun—Boston Investigator—Co-operative News—Western Figaro—Ardrossan and Saltcoats Herald—Freethought—Women's Suffrage Journal—Neues Freireligioses Sonntags-Blatt—Port Elizabeth Spectator.

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

SUGAR PLUMS.

DESPITE the holiday and the fine weather, South Place Chapel was filled last Sunday afternoon from the platform to the organ by a most appreciative audience. Mr. Foote lectured on "The Gospel of Secularism."

NEGOTIATIONS are pending for a public debate at Nottingham. We hope to make a definite announcement next week.

WE hear that the Bishop of Rochester will preside at a lecture at the South London Free Art Gallery early in April. Mr. W. Rossiter is the lecturer, and his subject "Artisan Atheism." Discussion will be allowed, and we trust the Bishop will enjoy the advantage of hearing a little truth.

ACCORDING to the *Daily News* special correspondent, the navigator at the Manchester Ship Canal "is either a Methodist or a Freethinker—it is always one or the other." We are glad to hear the Freethinkers are so numerous, and hope they give the Methodists a lively time in the dinner hour.

THE "American Devil" is at work excavating the Manchester Canal. Nay, a hundred and thirty of these devils have been manufactured, and they tackle anything short of solid rock. These are a far more sensible and useful sort of devil than those Christians send into the herd of swine. They are a sign of the improvement that has taken place since Jesus worked his trumpery and insignificant little miracles.

WHEN the Oaths Bill gets into Committee, Sir Edward Clarke, on behalf of the Government, will move the insertion of the following clause, to which, it is understood, Mr. Bradlaugh, the author of the Bill, will not object: "Where an oath has been duly administered and taken, the fact that the person to whom the same was administered had, at the time of taking such oath, no religious belief, shall not for any purpose affect the validity of such oath."

THE Freethinkers of Salt Lake City have taken the Walker Opera House, which holds a thousand people, for three months, and Dr. J. L. York is lecturing to large audiences.

THE Dean of Manchester has written a sensible letter in favor of the opening of public libraries on Sunday. We expect to hear Dean Oakley well denounced by his brethren of the cloth for thus playing into the hands of Secularism.

ACCORDING to a letter from Australia in the *Christian Commonwealth*, infidelity is rampant there, especially in the colony of Victoria. The writer says that this "is not a matter of surprise when we remember that in their system of school education the very name of God is expunged, and all reference to the Savior prohibited. No clergyman is allowed to enter during school hours, and no teacher is allowed to give religious instruction of any kind." This godly correspondent laments the "awful infidelity" he came in contact with, and is terribly afraid that "this beautiful land" will be "saturated with the poison of Atheism." At Paramatta he found the infidelity worse even than in Sydney, and he says: "everywhere this sad fact is apparent, that the majority of Freethinkers are to be found amongst young men. I have conversed with a number of them who were members of the Wesleyan body in the old country but have cast off entirely all faith in God." The colonists are apparently following out their national motto, "Advance, Australia."

THE *Co-operative News* of March 31 presents its readers with a portrait and biography of Mr. George Jacob Holyoake. The notice but briefly alludes to Mr. Holyoake's connection with the Freethought movement, and the *Reasoner* is barely mentioned, though he edited that paper some fifteen years.

A TELL-TALE straw which shows the way the wind blows is the expression of the opinion of the Mayor of Bath, that free concerts "were calculated to do the people more good than all the parsons' sermons in the world." There are plenty who agree with the Mayor of Bath who are not so ready to express their convictions.

DR. F. WOLLNY, of Leipsic, in his recently published *Grundriss der Psychologie* (Sketch of Psychology) openly avows himself an Atheist.

THE indifference of the mass of people to religion cannot be better exemplified than by the fact that they regard Good Friday—the day on which the Jews put God to death—as a holiday, just like Easter Monday. This year many of the clubs had smoking concerts to celebrate the solemn occasion.

IN the current number of the *Nineteenth Century* the Hon. Justice Stephen reviews Max Muller's *Science of Thought*, and supports him in his contention as to the identity of thought and language, including by that term, words spoken, words written, and significant gestures indicating any conception of a general

character. The consequences of admitting this doctrine, as Sir James points out, are very considerable. How much of theological and metaphysical speculation must be resolved into those diseases of language, metaphors and myths?

CHRIST'S PARABLES.—V.

THE PRODIGAL SON (Luke xv., 11—32).

IN this parable a certain man foolishly divides his goods with his younger son, who thereupon goes abroad and wastes his newly-acquired wealth in debauchery and riotous living. When all is spent, and he is starving as a miserable swine-herd, his empty stomach reminds him of the abundance of bread which his father's hired servants enjoy, while he, the son, is perishing with hunger. Not liking the natural punishment of his sins and follies—a highly moral sentiment which Christians dignify as penitence—and preferring a full stomach to an empty one—another lofty moral sentiment, which represents the ideal of the Christian turning to God—he returns to his father for the sake of the food he hopes to obtain. The father receives him with all the joy imaginable, makes a great feast, and honors him with the best robe and a splendid ring as the hero of the occasion.

The universal and well-known application of the parable is that the weak and injudicious but loving father is God, and the favorite but spendthrift son is the Christian sinner, who naturally turns to his Father in Heaven, just as the hungry, broken-down rake turned to his father on earth as the only resource left to him in his wretched position.

The obvious and natural lesson is that we may sin as much as we please, and God will always welcome us back when we have exhausted our capacity for sinning, and will relieve us from the evil consequences or punishment of our sins. The parable is addressed to mankind, the sinner, the prodigal; not to God. Whenever we find it convenient or necessary to turn pious, God will forgive us and rejoice over us more than over ninety and nine just persons who need no repentance. This lesson is a fundamental lesson of Christianity, and not of this parable only. It is the annihilation of moral responsibility. It tells men they may indulge their vicious inclinations freely, and God will not let the consequences trouble them if they turn to him for relief from punishment. Why should they not enjoy the pleasures of sin for a season, and the pleasures of piety when sin is no longer profitable or enjoyable? Why should they not thus make the best of both worlds without troubling about the consequences of their dissipations to others, as to the girls they have seduced, and the tradesmen or friends whom they have robbed or defrauded? But the ruined friends or companions in vice can equally turn to God. The bankrupt, the prostitute, and the penitent thief will alike be received into glory on application—for he will in no wise cast any out, and whosoever will shall partake of the waters of life freely. The Prodigal Daughter, with her illegitimate offspring, will be feasted and honored just as the Prodigal Son was, for God knows no distinction of sex in such matters. The fatted calf will be killed in heaven to celebrate the ready condonement of her shame. The angels will rejoice over her return home for the food she can no longer procure by a beauty which is vanished and a youth which she will know no more. All is happy, for she will receive a feast and a welcome which otherwise might never have greeted her. There is more joy in heaven over a prostitute turning pious than over ninety-and-nine women who have never strayed from the paths of virtue.

I know that Christians feel horribly shocked by such a presentment of a parable which they like to regard in one aspect only—that of the infinite love or ever-gracious forgiveness displayed by the father to a helpless sinner. But feasting a sinner *cannot* be regarded from one aspect only, except by those who wilfully shut their eyes against unwelcome truths. It is little better than lunacy to disregard the mischief that would ensue if sinners and criminals were to be forgiven and rewarded at their own request or on their mere promise of amendment, and it is besotted folly to think only of the glorious benevolence and magnanimity of the magistrate and the happiness of the released and honored prisoners. Such a defiance of common sense and justice is utterly immoral. If carried out systematically in secular affairs, as it is in the Christian scheme of salvation, it would be subversive of all law and order, and of all

virtue and honor, and decency and goodness. It would be an exact reversal of justice and civilisation. No doubt it is unspeakably pleasant to believe that one always has a friend in court in the judge himself, who will always be a kind father to us in trouble, who will assure us a verdict of more than acquittal, and who will release and glorify us after all our sins and follies and crimes. This attractiveness of a reversal of morality is the more deeply and damnably dangerous because its intrinsic wickedness and infamy are disguised as divine virtue and honored as the most beautiful goodness of heart and graciousness of sovereign mercy on the part of the Judge of all the earth. Mercy that insults and reverses morality is a crime, whether committed by God or man. That God's mercy or love is not real benevolence, but only favoritism, is shown by the Christian doctrine of eternal torment. The God who feasts his favorite sinner will roast the rest of his children for ever. Thus the Christian God indulges in benevolence run mad and in hatred beyond that of fiends. Such wild extremes of selfish hope and diabolical terror or malice does the human mind rush into when it abandons sober sense for the baseless visions of grasping credulity and the blood-curdling nightmares of maddening fear and malignant hatred.

The parable is not merely a virtual permission to sin. It is a *premiun* upon sin, both by promising to cancel its penalties and by conferring upon the sinner a glory and a triumph denied to the steady and diligent worker who refrains from profligacy and has no need to repent. The elder brother in the parable complains that he never had so much as a kid given to him, let alone a fatted calf, to enable him to make merry with his friends, although he had served his father faithfully many years, and had never transgressed his commandments. The fatted calf, the feasting, the ring, the robe, the music and dancing, are reserved for the profligate son who has devoured his father's living with harlots. The father has no defence to make for his neglect of the good son, except the hypocritical pretence, "All I have is thine." That this is a piece of the hypocritical gush or lying "blarney" which so easily satisfies Christians as an excuse for wrong-doing, is self-evident. The father never gave the dutiful son so much as a kid during the years of the past, never proposes to do so in the future, and is giving the feast with property which, according to his own empty saying, belongs to the elder son, whose wishes respecting its disposal are, of course, totally disregarded. If such a son values such a father's love, or wishes for a merry-making with his friends, his best and perhaps only course is to go wrong, to take advantage of his father's weakness or culpable generosity, and to waste the family estate in vice and dissipation. The father will then value his son sufficiently to give him not merely a young goat, but a fatted calf and a splendid ovation, so much will he love and honor the starving rake, the selfish son, the idle debauchee, whenever cupboard-love brings the wretch home again for the meal which his empty stomach will otherwise lack. W. P. BALL.

(To be concluded.)

MUTILATED TEXTS.

CHRISTIANS often give part of a verse without the inconvenient context. The following examples may, perhaps, show them what can be done by this method. The quotations will be perfectly accurate as far as they go:

"Hang all the law and the prophets."—*Jesus Christ* (Matt. xxii., 40).

"There is no God."—*David* (Ps. liii., 1).

"There is no resurrection of the dead."—*Paul* (1 Cor. xv., 12).

"The dead rise not."—(1 Cor. xv., 15).

"Then is our preaching vain, and your faith also is vain."—(1 Cor. xv., 14).

"We are of all men most miserable."—(1 Cor. xv., 19).

"We have not sinned."—*John* (1 John i., 10).

"Believe not."—*John* (1 John iv., 1).

"Love not the Lord Jesus Christ."—*Paul* (1 Cor. xvi., 22).

"Overthrow the faith."—(1 Tim. ii., 18).

PARKER says that if he had his own way he would "burn down all the breweries," because the drink-shop is the deadliest enemy of society. If a Freethinker or a Socialist were to talk of burning down the churches because religion was the deadliest enemy of society, the City Temple preacher would be scandalised. Hadn't he better refrain from imitating the language of fire-brands and fanatics?

"BLESSED BE YE POOR."

Be grateful, all ye meek and poor,
 And thanks return with one accord
 For what ye have, nor wish for more
 Than God thinks proper to afford;
 With lamb-like patience him obey,
 Nor murmur, howe'er hard your way.
 For this world's goods ye should not sigh,
 But for "your betters" toil and slave,
 And be content with drudgery,
 E'en from the cradle to the grave,
 Submissive in the humble sphere
 In which your lot 'twas to appear.
 Why, your condition's far more blest
 Than those who've piled up heaps of gold,
 And own broad acres, since, at best,
 They but enjoy wealth till they're old,
 And on their death-beds come to lie,
 When they must bid it all good-bye.
 You often find it hard to live;
 Still God does all things for the best;
 So to him praise, not curses, give,
 And with your lot contented rest,
 Despite that 'neath his "pitying eye"
 The stricken poor of hunger die.
 Though God relieves not your distress
 On earth, or hearkens to your cries,
 In kingdom come you may possess
 A splendid mansion—in the skies,
 Design'd—what can ye wish for more?—
 For you, belov'd and "blessed poor." H.

SHE PREFERRED TO GO.

A FEW weeks ago at a Methodist chapel the minister announced that at the close of the service a prayer meeting would be conducted, and invited all to stay. Strange to say, however, after the service was concluded the whole of the congregation left the chapel with the exception of one old lady, who remained in her seat right away up in the gallery. The preacher by this time stood within the communion rail, and looked blankly round the deserted chapel, wishing with all his heart that, under the circumstances, the old lady had left as well. She, however, sat on, waiting for the prayer meeting to begin. There was no help for it, and the pastor decided to go on with it. He therefore announced the first hymn that came into his mind (No. 140), which he gave out with considerable feeling:—

Come, O thou traveller unknown,
 Whom I still hold, but cannot see.
 My company before is gone,
 And I am left alone with thee—
 With thee all night I mean to stay,
 And wrestle till the break of day.

Instead of joining in the singing, however, the old lady exclaimed, "Oh! if that's it, I'd better go as well," and the chagrin of the minister, as he recognised the inappropriateness of the hymn, was only disturbed by the old lady's "pattens" as she passed down the gallery stairs out of the chapel.

HOLY CONTEMPLATIONS.

CARLYLE wrote in his rough way on the introspection of Methodists, with their eyes always turned upon their own navel, like the monks of Mount Athos. Few, however, think that this method of becoming absorbed in the divine is still kept up in the monasteries of that district. According to Mr. Athelstan Riley, it is so. At page 193 of his work on *Athos, or the Mountain of the Monks*, he quotes from the revered Institutes of the holy Simeon:

"When thou art alone in thy cell, shut thy door and seat thyself in a corner; raise thy spirit far above all vain and transitory things; then rest thy beard on thy belly, turn the eyes with all possible concentration of thought towards the middle of thy stomach—that is to say, towards the navel—then holding thy breath and taking in respiration either through the mouth or the nose, search thy entrails for the place of the heart which is the seat of the power of the soul."

A PREACHER remarks that "It has been well said that the Old Testament cannot be rightly understood, unless, like the letters with which it is written, it be read backwards." Considering the atrocities and immoralities with which the Old Testament abounds, we think the remark a tolerably sensible one. But the preacher does not quite mean it. He only means that Moses and the prophets are to be corrected by the teachings of the New Testament.

OBITUARY.—Died 28th March, John Smethurst Milne, son of John Milne, a staunch Freethinker of Manchester. The deceased was buried at Mode Wheel Cometary. Mr. H. Reeve read Colonel Ingersoll's secular service over the grave in a very impressive manner.—T. Phillips.

MORE NEWS FROM "LUNA."

[FROM OUR OWN AERIAL CORRESPONDENT.]

THE ascension of the young man calling himself Jesus Christ was a complete *fiasco*. An open space, answering in situation to your Trafalgar Square, was selected for his act of levitation, and a day set apart, so that a vast concourse might assemble. Excursion trains were run at cheap rates up to Lunadon; vehicles of all descriptions fringed the square, from the courtly four-in-hand to the humble coster's shallow; stands were erected for pedestrians, and vast preparations were made. The telegraphic and telephonic wires were taken from overhead, so that no impediment might be offered this young man when he soared. The weather was just suited for the display, and exactly at four o'clock Jesus Christ drove up in a very ornate four-wheeled van, with his friends, bestowing a smile of recognition on the costers' shallows. The van's roof sustained numerous flags and sacred mottoes, a brass band in front playing the national air. The audience recognised it at once, the whole concourse joining in the anthem; the chorus, I remember, ending with the mystic word "Ballyhoolie."

Jesus got on the roof of the van, accompanied by a selection of his friends, and, after making a very touching speech in as loud a voice as he could command, promised to provide first-class remunerative situations to his friends when they arrived up above. His mother sent kindest regards to the "old man," as she called him, and Jesus, waving his hand rather theatrically, as if bidding adieu, crouched down for the final spring for his ascension, reminding many of the position assumed in the youthful game of "honey-pots," and with a vigorous leap, darted up in the air with a wild fanatic gesture, and!—no, not soared, but fell heavily on the pavement on the back of his head, shouting at the top of his voice, "My God! my God! why hast thou forsaken me." His mother uttered a piercing shriek, as only women can, went into hysterics, and had to be brought round by stimulants and burning brown paper, Christ being taken to the nearest hospital, his friends swearing fearfully the while in low Hebrew or some *patois*.

I interviewed Jesus, and he attributes his non-ascension to having allowed himself to run out of Holy Ghost power. But I think the Lunaites won't stand this young man's vagaries much longer, for their scientific men are beginning to ask questions in the local papers, one inquisitive gentleman wanting to know where he thought of finishing his tour, and how about attraction and gravitation, and the distance to be travelled before getting beyond the actual visible worlds and incandescent suns. Christ's disciples are rather ignorant men, for one replied to this carping critic, as he called him, by pointing out that Jesus could easily pass the innumerable suns in the night time, and the numerous earths could be used as caravansaries on the road. The mother, I think, will make it tropical for the paternal relative at next meeting.

Before sending you my descriptive letter, as promised, I intend studying the manners and institutions of this country of confiding and trusting people, more especially examining into their religious worship and observances, forwarding you short notes per next aerial messenger.

REVIEWS.

An Indictment of Darwin. By OSWALD DAWSON. Freethought Publishing Company.—Mr. Dawson might have turned his undoubted talents to better account. His method of criticising Darwin is worthy of the spirit in which he writes. Applied to the purest character in history, it would show him to have been a scoundrel. Take every little failing, isolate it, magnify it, and then explain it by the worst motives; such is Mr. Dawson's plan of indictment. For instance, Darwin writes to Huxley in 1860, on the famous bout between the Professor and the Bishop at the meeting of the British Association, and says, "I would as soon have died as tried to answer the bishop in such an assembly." Mr. Dawson regards this as cowardice. But why? Darwin's condition was not cowardice, but incapacity. He distinctly says he could not conceive how an orator got up and made a speech offhand. It was simply a matter of temperament. Darwin's colossal mind moved very slowly, and he always found expression difficult. It seems to us that Mr. Dawson merely indicts Darwin for not having been himself, and half-a-dozen other men as well. He should remember the French saying that every man has the defect of his qualities.

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PROFANE JOKES.

Little Girl: "Ma, was Adam the first human being?" Mother: "Yes, my dear." "Well, who shoved him in the baby carriage?"
 The Rev. J. D. Fulton, of Brooklyn, exclaimed, "Place me upon the polar iceberg, where no verdure greets the eye, and where naught but the white bear's growl can be heard." And he was disgusted when a deep voice replied, "Amen."

Principal Deacon: "Now, Brudder Johnsing, does yo' b'lieve in open or close cummunyun, sah?" Candidate (diplomatically, not knowing deacon's views): "Well, some likes it open, an' some closed, but fo' me, I says leave it ajar."

Theatrical Agent: "I understand you have a very large and wealthy congregation." Minister: "Yes, sir, I have." Theatrical Agent: "I suppose they follow the advice in your sermons?" Minister: "Oh, yes; I have a very faithful flock." Theatrical Agent: "Good. Now, if you will only denounce the coming of my ballet next week I can make an object to you. What are your terms?" Minister: "Well, for a mild protest I generally get £25, but for a severe denunciation I have to charge £50. Business is business."

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