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Edited by G. W. FOOTE.]

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BLATANT INFIDELITY.

THE popular notion of an Atheist, like many other popular notions, is incorrect. It is generally thought that an Atheist is one who says there is no god. No doubt this misconception is honestly entertained, for inquiry is not a fashionable pastime, and thinking is known to be troublesome. On the part of many of the clergy, and other guides of the people, however, this misconception is *not* entertained honestly. They know better, but it suits their convenience, and particularly their interest, to create a false impression on the public mind. The greater the prejudice created against Atheism, the less likely is it to be considered upon its merits. It is impossible to change the laws of evidence or the constitution of the human mind, but it is possible to cultivate ignorance, and even to pervert the facts of the case when people are without the knowledge that would save them from imposition.

How many times have Atheists, like the late Charles Bradlaugh, stated their position with clearness and precision. They do not say there is no god; they say they are ignorant of one, and cannot perceive any indications of the existence of such a being. If they are drawn into an argument on Theism, it is when the word "god" is defined so as to give it a dialectical weight and significance. Let the deity be reduced to "a sort of a something," and the Atheist is content to be silent; but let "god" be defined as a personality of infinite power, wisdom, and goodness, and the Atheist is able to demonstrate that the existence of such a being is inconsistent with the most obvious and persistent facts in the history of life upon this planet. This is, indeed, admitted by many eminent theologians, who take refuge in "mystery" when they are pressed in discussion, and thus postpone the proof of their own theory until our eyes are closed in what is perhaps the everlasting sleep of death.

Atheists do well to explain their position. They must not suppose, however, that it will protect them from misrepresentation. Their leaders will long be accused of taking out their watches in public, and giving God Almighty five minutes to prove his existence by striking them dead. Such a story is too dramatic to be unfortunate. It easily imposes on the credulity of myriads who have swallowed the monstrous fables of the Bible.

Another common falsehood, at least in England, is that French Atheists teach their children bluntly "there is no god." This is an expression which the Psalmist attributes to the fool, but he had sufficient perversity to invent it himself. It is not an expression, we repeat, which is common to Atheists—but then they are not "fools." Certainly it is not affected even by those wicked French Atheists. Nevertheless, it is often asserted that these godless and malignant Frenchmen actually teach the crudest Atheism in the public schools. We have repeatedly asked for proof of this assertion, but it has never been adduced. Imagine our surprise, then, at seeing this "chestnut" dished up in the editorial columns of a paper like the *Daily Chronicle*. In one of its leaderettes, on Monday, July 30, it relies upon that shadowy personage "a correspondent," who assures it that the following "lesson" is given in the "State-aided public elementary

No. 680.]

schools" of France, from a "Manual of Unsectarian Instruction":—

Teacher—What is God?

Pupil—We cannot tell.

Teacher—Do you acknowledge a superior or controlling Being?

Pupil—Why should we? Prove to us the necessity, and show Him to us.

Teacher—It cannot be proved that such a Being is indispensable.

Pupil—Then it is a waste of time to talk about the matter.

The term "God" has no signification; it means nothing at all.

We believe the *Chronicle* has been caught napping. Unless our memory deceives us this passage is from a little book by Edgar Monteil, which as far as the theological part is concerned was revised by no less eminent and serious a scholar than M. Littré. It has never to our knowledge been used in any public school. We understand, indeed, that in Paris, the centre of French scepticism, the Municipal Council has insisted on religion and irreligion being both excluded from the public schools, and even gone to the length of excising all such words as "god" from the school-books, on the ground that children will ask the meaning of such terms, that the teacher's answer will be only his own private opinion, and that to permit it is to establish unlimited sectarianism.

So much for the fact, and now for the criticism. "To put such blatant infidelity in the mouths of children," the *Chronicle* observes, "were surely a shocking thing to do." And it goes on to predict that it will "drive the majority of French parents into the camp of the clerical reactionaries"—a prediction, by the way, with which courageous thinkers are only too familiar.

"Blatant infidelity" is a good mouthful, but we should expect it in the *Methodist Times* rather than in the *Daily Chronicle*. "Infidelity" itself is a trick word in this connection. Its common meaning is unfaithfulness. Of course you do not mean that when you apply it to Atheism, but you deliberately take advantage of the association of ideas—that is, you employ a term which (unless you are a flagrant fool) you must know will carry a sinister significance. "Blatant" is of course a decoration, chosen for its striking effect. It is hollow, but imposing. Etymologically the word "blatant" means "bleating." In that sense it is opposed to the *Chronicle's* meaning. But our great poet Spenser, and after him Dryden, have associated "blatant" with "beast," and perhaps it is this "beastly" idea which our contemporary desired to convey in employing the adjective.

The *Chronicle* should really be more careful. It has a reputation to sustain, or to lose. What is there "blatant" in the dialogue in question? It may be right or wrong, but its language is sober enough. "What is God?" "We cannot tell." Well, can the *Chronicle* tell? We invite it to do so. It is easy enough to fling about such phrases as "blatant infidelity." Any hack journalist is equal to this exploit. But definition, evidence, and argument are a different matter. Let the *Chronicle*, then, drop its adjectives, even the feminine one of "shocking," and tell us "what is God." Let it "show him to us," and thus prove it is *not* "a waste of time to talk about the matter." In short, we invite the *Chronicle* to be less "blatant" and more reasonable. We might also advise it to use the English language with more propriety and circumspection, even when criticising (or denouncing) its adversaries; especially when its adversaries have the power to reply.

G. W. FOOTE.

DAVIDSON'S INTRODUCTION TO THE NEW TESTAMENT.*

It is twelve years since I reviewed the second revised edition of this work in the pages of the *Freethinker*.† It was not to be expected that the venerable author, with failing sight and increased infirmities of age, should much modify the views with which his name is already associated. Of the works published since his last edition he has, he tells us in the preface, only consulted that of Dr. Salmon, based on the old orthodox lines. It is not likely that he would be much moved by such patent special pleading as that of Dr. Salmon, but he might have availed himself of the more recent works of Weizsäcker, Resch, Paul Ewald, and J. Estlin Carpenter, to strengthen his heterodox position.

To me, of course, Dr. Samuel Davidson almost appears of the old orthodox school himself. None the less, his candor, impartiality, and love of truth, must be fully allowed. But he approaches the problems with the inheritance and training of a theologian, and the only wonder is that his conclusions are as heterodox as they are.

His position may perhaps be easiest defined by giving a synopsis of what he considers the earliest and most authentic books of the New Testament, and of those which he considers wrongly ascribed to the persons whose names they bear. Earliest among the authentic writings he places the first epistle to the Thessalonians, which he dates from Corinth about A.D. 53. Then follow the two epistles to the Corinthians, the epistle to the Romans, that to Philemon (the authenticity of which is disputed by Baur and Holtzmann), and the epistle to the Philippians, also questioned by Baur, Schwegler, Volkmar, and Holsten. He next places the epistle to the Hebrews, certainly not by Paul, and in the Latin Church "not considered apostolic till the fourth century, when it first obtained a canonical position and was assigned to Paul." Next Dr. Davidson places the second epistle to the Thessalonians, which, despite the declaration that it is written "with mine own hand which is the token in every epistle," our author, with Kern, Baur, Hilgenfeld, Hausrath, and Pfeleiderer, considers spurious. He remarks that this authentication "implies a time when supposititious epistles were in circulation, and tokens of authenticity were looked for." I should say that 2 Thessalonians was written because the declarations of the near approach of the day spoken of in 1 Thess. iv. when "we which are alive and remain unto the coming of the Lord," shall see him "descend from heaven with a shout," and "be caught up together with them in the clouds to meet the Lord in the air," manifestly had not come true. Like Prophet Baxter, the writer had to defer matters a little.

Dr. Davidson places next the epistle of James, which Luther called *eine rechte stroverne epistel*. There were three Jameses, rather mixed up by the early fathers; Dr. Davidson finds it unlikely that either of them wrote it, "The production is a post-Pauline one, proceeding from a Jewish Christian or Ebionite."

Then Dr. Davidson comes to the Synoptic Gospels, giving Matthew the claim for priority. But "No tangible evidence connects the present gospel with the apostle Matthew." That person wrote in Hebrew or Aramaean. "It contains unhistorical and mythical elements, the most palpable example of which is in xxvii. 52, where we are told that, at the expiration of Jesus, the graves were opened and many bodies of the saints who slept arose, came out of their resting-places after the resurrection of their Lord, and even went into the holy city, appearing to many. This passage may have been taken from the Acts of Pilate." "The legendary incidents connected with the birth and infancy of Jesus also point to a later time than that of Matthew." "Some things are put in a wrong order and are therefore chronologically incorrect." "Things are related in a way which shows the mixture of later tradition"—as with the alleged prophecies of the destruction of Jerusalem. "Jesus is represented as riding into Jerusalem on two animals, an ass and a colt, which has arisen from misunderstanding the prophecy referred to" (xxi. 2, 7, compared

with Zech. ix. 9). It is curious that Dr. Davidson does not mention the founding of the Church on Peter, giving him the keys of heaven, among the signs of late date.

Next comes the gospel ascribed to Luke, who contradicts Matthew in important particulars. Dr. Davidson easily shows it is of the same school as Pauline literature. He thinks: "The gospel and Acts proceeded from the same hand; but it was not Luke's, as he probably fell in the Neronian persecution, A.D. 64." The gospel of Mark, which so many place first, Dr. Davidson places third. He holds that the author follows and selects from Matthew and Luke. "That Mark was not the writer of the canonical gospel, may be inferred from the fact that it is not specially remarkable in particulars relative to Peter." A careful examination of Papias's testimony shows that it does not relate to our present gospel. All we learn from it is, that Mark wrote notes of a gospel which was not our canonical one.

We then come to the spurious epistles to Timothy and to Titus, which will not fit in with the records of Paul's life and the other epistles, but are directed against Marcionite and other late heresies. Moreover, "the way in which Paul acts and speaks is adverse to his authorship of them." "The repeated assurances which Paul gives to his friends, Timothy and Titus, that he was entrusted with the gospel, of which he was the herald, teacher, and apostle, (1 Tim. ii. 7), coupled with the solemn affirmation taken from the epistle to the Romans, 'I speak the truth in Christ, I lie not,' show one who is merely personating the apostle; for those fellow-laborers needed nothing to convince them that Paul was not an impostor. Such anxiety to confirm his authority betrays the writer's own position. Paul's apostolic commission required no justification before friends who had been intimately associated with him for years." The forgers overdid the business and betrayed themselves, just as the spurious 2 Peter, in saying "we have not followed cunningly devised fables" (*ομοφρομένους μύθοις*), shows that they were accused of, and did follow sophistical myths. The fables were cunningly devised, yet not devised cunningly enough.

Then we come to the Acts of the Apostles with its parallels of Peter and Paul, its incredible miracles and manufactured "history." Dr. Davidson says: "This portrait of Paul, so unlike that given in his own epistles, suggests the idea that the Acts were not written by an eye-witness and companion, but by a later hand who had a special motive for the representation he gives; for it is impossible to believe that the regular prominence of certain features, and concealment of others, were accidental." Again he says: "The speeches contain ideas unsuitable to the speakers. Sometimes they are arranged in an artificial method, through which we may discover a purpose in harmony with the leading object of the work. Their language is that of the supposed Luke rather than of Peter or Paul." Further: "The character of the discourses suggest the inference that the narratives with which they are connected are partly unhistorical." . . . "The cure of a lame man at Lystra is so like a cure performed by Peter that it seems modelled after it (xiv.). The very language employed by the writer in both cases is alike. The effect of the miracle on the people of the place, the worship offered, the sacrifices meant for Paul and Barnabas, appear to be as unhistorical as the miracle itself."

After Acts comes the Revelation, wanting in the Pehisto version. Our author thinks it translated from the Aramaean and interpolated. The writer of this nightmare also overdid it with his repeated "I, John," as though he was drawing out a bond, not a book. Dr. Davidson says: "The predictions of the book have been unfulfilled, and their accomplishment cannot be in the future." Much the same could be said of the Old Testament prophecies. The spurious epistles to the Colossians and Ephesians are placed next, followed by the epistles ascribed to John and Jude. Last but not one is placed the gospel according to John, the apostolic authorship of which is discredited. Dr. Davidson closely examines all the alleged evidence of the early date of the fourth gospel, with the result of showing that it entirely breaks down. He notes that in Eusebius's extract from Papias, that father, who is called a hearer and disciple of John, makes no mention of a gospel by his master, though he does mention Matthew and Mark. As I may return to the question of the fourth gospel, I content myself with citing his remark that, "As the elements of which the gospel is composed are more ideal

* *An Introduction to the Study of the New Testament: Critical, Exegetical, and Theological.* By Samuel Davidson, D.D. Third edition, revised and improved. Kegan, Paul, Trench, Trübner, and Co.; 1894.

† Feb. 19 and 26, 1882.

than historical, the latter subordinated to the former, it is difficult to distinguish them; for the historical narratives are allegorical." If Dr. Davidson is correct, those who are striving to assign an early date to the fourth gospel, and even, like the Rev. J. J. Halcombe, place it before all the others, only thereby undermine the historical character of the evangelists, and show the whole foundation of their story to be mythical.

Last of the New Testament documents Dr. Davidson places the second epistle of Peter, which is allowed to be spurious even by Archdeacon Farrar. But if spurious there is no other term for the document but that of a forgery, since the writer calls himself Simon Peter, refers to the transfiguration as if he were present, and poses as an apostle. It is all very well to say that early Christian authors often wrote in the name of others with very good motives. The only motive that is quite clear is that of a wish to be taken for what they were not.

In conclusion, I commend Dr. Davidson's work as the best English Introduction to the New Testament writings. But it is only an introduction. Dr. Davidson introduces the wedge of rational criticism, but to a large extent leaves it to others to drive it right home. J. M. WHEELER.

QUESTIONS FOR THEISTS.

THEISTS of marked intellectual ability persistently avoid any attempt to defend the Christian's notion of their God as he is delineated in the Bible. The reason, no doubt, of this is that the character given to the deity by the "inspired writers" is so contradictory and repulsive that no amount of reasoning will harmonise it with modern ideas of justice, purity, and morality. Now is it not inconsistent upon the part of Christians to preach to credulous congregations about the virtues of God, while they dare not endeavor to defend, in public discussion, the same Being before a critical audience? Surely orthodox exponents, to be consistent, should, when they undertake to prove the "existence of God," confine their attention to the God of the Old and New Testaments. If they feel that they cannot do this, it is their duty to say so; and further, to be honest, they should inform their followers that the character of the "Heavenly Father," as depicted in the Bible, cannot be defended by reason and ethical science. Is it not a sham and a delusion to profess to believe in a being whose nature and conduct are indefensible?

Feeling their utter inability to argue in favor of the Christian deity, Theists shelter themselves behind some metaphysical creation of their own, which they call "An Infinite, All-powerful, and Intelligent Being distinct from the material universe." Now, supposing such a being exists, where is the proof of his existence? Do not the varied and contradictory conceptions that are alleged to obtain as to his nature and attributes show that no idea of such a being really exists? It occurs to us that, if there be a God who is all-powerful and infinite in intelligence, he must know that the human race have no knowledge of him. Moreover, if he wishes us to have this knowledge, he, being all-powerful, could impart it. But he has not imparted it; therefore are we not justified in believing one of two things—namely, either that this supposed Being lacks the knowledge of our ignorance of him, or that he has not the power to make himself known? In either case he could not be a God of infinite power and wisdom.

What is called "Advanced Theism" is but a metaphysical abstraction. It has been said that from metaphysics almost anything can be apparently proved. We are told that metaphysics treat of the "inner secret, or logic of thought," and as persons differ in their thoughts as to what lies hidden in the "inner secret," most of what persons say upon the matter is but little more than individual speculation. Metaphysics have always appeared to us to cover a certain amount of intellectual jugglery. Karl Pearson, in his *Grammar of Science*, writes: "Now one of the idiosyncrasies of metaphysicians lies in this: that each metaphysician has his own system, which, to a large extent, excludes that of his predecessors and colleagues. Hence, we must conclude that metaphysics are either built on air or on quicksands—either they start from no foundation in fact at all, or the superstructure has been raised before a

basis has been found in the accurate classification of facts. . . . The metaphysician is a poet, often a very great one, but, unfortunately, he is not known to be a poet, because he clothes his poetry in the language of apparent reason, and hence it follows that he is liable to be a dangerous member of the community." Avoiding, as much as possible, this disguised poetry, let us take a practical view of the difficulties surrounding the allegation: "That there exists an Infinite, All-powerful and Intelligent Being distinct from the material universe." Before this allegation is proved certain evidence must be produced, and important questions must be satisfactorily answered. Now, there are three kinds of evidence: that which is derived from the senses; that which is relied upon from testimony; and that which we obtain from the deductions of reason. While assumption is sometimes permissible, bare assumption cannot justify the Theist's affirmation. The term, "an intelligent Being," implies a form of existence that manifests the knowing faculty. "A Being," as Mill, in his *Logic*, observes, is one who excites feelings and possesses attributes. By the "material universe" we understand the totality of existence, with all its attributes, properties, and forces. All the evidence in reference to the said intelligent Being and to the universe should be drawn from one or more of the three kinds of evidence above mentioned. Further, every formulated thought, every true cognition, should possess three characteristics—namely, relation, likeness, and difference. Any analysis of thought that reveals the absence of any one of these three characteristics indicates that we have no certain conception of what may be expressed in words. For instance, the terms "creation," "annihilation," and "the infinite," as used by theologians, convey to us no definite and logical meaning.

Putting aside the theory that divides existence into spiritual and material, for which we fail to see, as Professor Huxley does, any justification in nature, what is affirmed by eminent writers to-day? We are told of the persistence of force, the continuity of motion, and the indestructibility of matter; that law prevails throughout all nature, and that the materials of which different bodies are composed can be identified by their similarity. Again, we regard every thought as being conditioned; to think, as Hamilton puts it, is to limit. Therefore, apart from physical causes, we are unable to think, to lay down a boundary beyond which we can say nothing is. Every conclusion implies that there is something beyond. To affirm that there is an "infinite, intelligent Being apart from the universe" is to distinguish it *from* the universe, and to contend for two existences. Before, however, this can be done successfully it has to be proved that nature is limited. To assume a limit to the universe is not *evidence*, because no proof has been given of its limitations. To postulate an "infinite, intelligent Being" distinct from the universe vitiates the law of thought to which we have referred, inasmuch as the definition does not express likeness, and it negates relation. Of course, we do not assert there is no such intelligent Being, but only that we have no evidence of his existence.

Our position is that nature is; that, so far as we can ascertain, it is destructible only in its various forms. Is it not, therefore, possible that this nature is the "something" of which endless existence may be affirmed? An endless "intelligent Being" is that which does not possess a likeness to any known existence. All intelligent beings, as we know them, must begin and end, or they cannot be thought of. The senses or testimony fail to afford us evidence of the existence of such a being as the Theists contend for. We are, therefore, unable to see how, from reason, any evidence can be adduced to prove that of which we can form no conception. It is clear, that, if there is such a being, he is limited in the extent of his power, for this reason—as a "Being" his power must be limited, and as he exists apart from something else, he is not the whole of existence. Everything to be thought of must exist in some place and in some relation to other existences, and therefore to speak of one being apart from all else is the annihilation in thought of that one. Besides, how can a Being who is distinct *from* the universe manifest his power *in* the universe? While distinct he is non-related, and cannot affect it. If he does influence nature, it is only when he becomes a part thereof, and then he is no longer distinct from it. If God is infinite, in the sense of being everywhere, he is in the universe. If he is not in the universe, his sphere is limited and finite. In that case,

where does his superior power, to that possessed by nature, commence, and where is it made visible to us? How are we to distinguish between natural power and God power? Further, if he be distinct from nature, where is he? And what exists between his dwelling-place and nature? That is, are the two—nature and God's abode—connected? If yes, by what? If by nothing, what is that?

CHARLES WATTS.

(To be continued.)

PROGRESS AND FORCE.

"All the fighters, from the unscrupulous politician of a low type, who consents to trick or flatter for the advantage of himself or his party, up to the dynamiter who seeks to terrorise society for the sake of views of which he himself has but a slight understanding, are all fighting together in one vast army to render true progress impossible. Progress can never be won by the weapons of trickery, flattery, or terrorism. The use of all such weapons means the wearisome passage from one set of evils to another.—Hon. Auberon Herbert.

At the present time it is well to enforce the lesson that force and violence do far more injury, as a rule, to the cause of progress than they can possibly do good. And when we say this we are not preaching the absurd doctrine of "non-resistance," the doctrine, so to say, of passive participation in crime, which Jesus is alleged to have taught. There are times, without doubt, when one cannot but think that force is not alone excusable but necessary. Where there is a despot trampling on the liberties of a people, where the people have no constitutional means of asserting their rights, where the despot, surrounded by panderers and entrenched behind bayonets, strikes at the life of the people, then few there are who would withhold admiration from the brave man, who, at the risk perhaps of his life, strikes back at the tyrant and assassinates the kingly assassin. But such a case is on an entirely different footing from the extraordinary inexplicable outrages of the past couple of years. The reason we applaud sometimes the man who murders a tyrant, is because we feel the murder was just, in a sense. The person murdered was himself perhaps a murderer and a public menace, and his murder or execution may be merely a disagreeable necessity, like the removal of a cancer which was sapping the vitality of the organism.

But the "Anarchist" outrages, as they are called, which have astonished and perplexed Europe, are really as senseless as they are unjustifiable. The Anarchists allege that they desire to change, or destroy altogether, the system of society. But, manifestly that is a general object; if society is bad, no one individual is responsible for it. As Mr. Samuels—an Anarchist, we believe, himself—has said in the *London Echo*, "none are guilty, yet all are to blame." And it does not seem to be pretended that the few people who are promiscuously slaughtered by the Anarchists are individually responsible for any of the evils which are condemned. What sane object there can be, therefore, in their murder, passes the comprehension of any sound intelligence. The only effect, so far these outrages have had, is to create a horror and disgust in superficial and everyday minds of the Anarchist cause. Though, of course, to every sensible person it is evidently unjust to lay to the debit of philosophic Anarchism the act of every semi-insane desperado who flings a bomb in any quarter of the world, as it was unjust, a few years ago, to lay to the debit of the Irish National movement every "moonlighting" outrage that occurred in Ireland. On the fringe of every movement—it happens probably in the Freethought movement, too—there will always be a few ignorant, or undisciplined, or criminal people who are a source of weakness to the body that has the misfortune of their attachment. And, probably, no one more deplorable and reprobates these recent outrages than the real reasoned Anarchist.

It is noteworthy, too, that all or most of those arrested for these outrages are more or less illiterate, ignorant fellows. Their manifestoes, and pocket-books, and writing generally, display their mental equipment. They are also young men. Both facts explain a good deal. They are impatient of progress. There are often young men who, expecting to wake up one morning and find the millenium arrived, lose heart altogether when they find the rate of progress much slower than they expected. As a matter of

fact, the millenium won't come in a day, or a year, or ten years; things don't move at that pace. It is very questionable whether it would be so well if they did. Nor will the millenium ever come by bomb, or terrorism, or force. It will come slowly, gradually, imperceptibly—as fast as people are prepared for it—but no faster. Before there comes a change of the outward form of society, there must be a change in the ideals and education in what, to use the religionist's word, one might call the "spiritual" life of the people. And to foist a new system on society, or attempt to do so before that "spiritual" change, is the folly of ignorance. Hence, instead of committing outrages which merely disgust people, what these Anarchists should have done was to try and convince the minds of the people. If they did that, the bombs would be unnecessary; if they did not succeed in convincing, all the bombs in all the arsenals of the world would not avail them. Thus it is we should say these Ravachols and Vaillants and Santos are more ignorant than depraved. Strange as it may seem to say so, theirs is not a mean crime. They have nothing apparently to gain personally, they have everything to lose; they imagine they are helping humanity, as Torquemada and the Inquisition may have thought they were serving men's eternal interest by putting them to death. Both crimes, possibly like all crimes, arose from ignorance. What is required, therefore, is education, enlightenment. These Anarchists at heart mean well. Let them but be educated, trained, disciplined, and the enthusiasm that now runs to outrage, might provide a driving-force that would help humanity on the path of progress, where now it hinders and retards.

FREDERICK RYAN.

INVERTED REVERENCE.

IRREVERENCE toward religion on the part of an unbeliever has invariably been an incitement for the wrath of Christians. Their disapprobation has generally been exhibited by a dexterous manipulation of invectives and warnings of dire punishment; or sometimes the alliance of old and tyrannical laws have been requisitioned for the incarceration of the offender. Even to-day it is the most difficult mental exertion for them to comprehend the real position of him whom they ticket "blasphemer"; but in view of their frequent declaration that their trust is not reposed in reason, this inability may be readily accounted for. It will be obvious, however, to those who centre their faith in the function of thought, that a sceptic of any creed or religion cannot logically be condemned a blasphemer on the ground of his aversion to its principles. The very fact of his unbelief precludes the relevance of such a charge, in the same way that an accusation of irreverence against a Christian for discourtesy to a heathen idol would be rendered invalid. What the unbeliever who opposes religion may be properly described as being guilty of, is ridicule; but ridicule, be it remembered, is a legal factor in the laws of polemics, and one which use has proved to be a formidable one if skillfully employed. Ridicule will kill systems, doctrines, and religions, and place their egregious forms at the feet of former adherents, fit sights for abhorrence. Sarcasm will pierce what has hitherto been considered as impregnable, and pioneer a channel for the utter destruction of an opponent's citadel. Voltaire poisoned the religion of his day with shafts of ridicule, and Macaulay says of this, his chief characteristic, "In truth, of all the intellectual weapons which have ever been wielded by man, the most terrible was the mockery of Voltaire. Bigots and tyrants who had never been moved by the wailing and cursing of millions, turned pale at his name. Principles unassailable by reason, principles which had withstood the fiercest attacks of power, the most valuable truths, the most generous sentiments, the noblest and most graceful images, the purest reputations, began to look mean and loathesome as soon as that withering smile was turned upon them."

What, therefore, is designated blasphemy in the unbeliever, is nothing else than a rational relation to the question at issue, and irreverence can only be coincident with the existence of belief. But, then, is it possible that believers blaspheme? That those imbued with the religious spirit should assume a flippant demeanor toward the sacred, and seek to dissipate the sanctified atmosphere

in which it is enveloped, is, indeed, a startling possibility. but which, nevertheless, has been brought about—though its fullest revelations may not have yet been developed—by the advent of the new theology, or, in other words, the re-adaptation of religion.

There are evidences of this change on every hand. The other day one of these human incongruities whom we know as Christian Socialists, found his adoration for the autocratic Nazarene so great that it could find no better means of emission than in the exhortatory utterance of "three cheers for Jesus Christ." For a professed Christian to posture his God, the creator and president of the universe, in the serried ranks of social saviors, and with the intent of quoting his name for the applause of unthinking demonstrators, is a proceeding rather derogatory to his reverence, and not exceedingly complimentary to the Almighty. The solemn awe and holy fear with which a devout man is supposed to clothe all references to the divine, is here sacrificed for a tone of levity and a term of familiarity usually made only applicable to mundane creatures. This Christian Socialist or Socialistic Christian may have, what he considers, a laudable desire to Christianise working men by presenting Jesus in the rôle of a labor leader, but the likelihood of religion permanently benefiting thereby is somewhat remote. It may be, however, that he is attempting to disestablish mysticism and terror, in which event success may be wished him in his difficult and meritorious task. But the purpose of the majority of up-to-date Christians whose mode of reverence results in the placement of God in the position of a next-door neighbor, or the occupant of a top flat, is hardly in this desirable direction. Rather is their endeavor toward the obliteration of the ancient God, and the re-decoration of his form according to modern requirements. Seeing that the great demand of the present day is opposed to triteness, they have adjusted God with a vengeance, and there has been a wonderful wealth of interpretation to the phrase "all things to all men." Could anything be more charged with irreverence than the dictatorial prayers which people level at their deity day by day! They conduct these intercessions with as much equanimity as an Englishman would do obeisance at a heathen shrine. Undoubtedly, a spark of blasphemy is a gay illuminator, and Christians love to have its enlivening rays break forth from the pulpit, brighten the play, adorn literature, and shed lustre on their daily conversations. They have made God very versatile. He treads the boards as the hero of the drama; he is held up to public admiration as a faultless tipster, heralded the ideal Socialist, and proclaimed the apotheosis of every sectarian creed in Christendom, until it is not totally inconceivable that, in the bewilderment of the multiplicity of his involuntary occupations, he finds himself similarly situated to the celebrated coster, who, we are being constantly reminded, "dunno where 'e are."

For a preacher now-a-days to merit the appellation of successful, he must represent himself not far removed from the angels, and personally familiar, by means of spiritual intercourse, presumably with all biblical characters. The so-called "forward movement" in connection with certain churches, has been fruitful in the manufacture of a religious sensationalism of an alarming nature. Many reverend gentlemen have an idea that flowery language, high-spun rhetoric, and sundry comicalities, are necessary ingredients for the consumption of their congregations, and their anxiety to present the Bible as an exhilarating publication, is accompanied with a good deal of blasphemy.

One of the latest and most striking examples of the new style of preaching is contributed by the Rev. Peter Mackenzie, who went down to Brighton the other day to cheer up the local Methodists. the Rev. Peter discoursed on the story of "Joseph and his Brethren," and he made a brilliant parody on this holy narrative. The following will serve as an illustration of what a local scribe is pleased to term the "mother wit" of the preacher: "Then they put Joseph on the auction block, and offered for sale, to the highest bidder, one of the finest specimens of humanity that have ever been in the world. He was bought, and I don't care what was paid for him; whatever it was, the purchaser got a bargain." Joseph's coat was described as "shining like a heliograph"; and Pharaoh was said to have made him "Lord Chancellor, Prime Minister, and President of the Board of Trade." Of course the people laughed; they had not been familiar with anything emanating from the pulpit but dreary sermons, full of

monotonous platitudes, and to boisterously laugh in chapel under the beaming approbation of the minister must have been extremely novel and highly entertaining.

The wisdom of such Bible exposition is solely an affair for people of Mr. Mackenzie's way of thinking, to decide among themselves; but that some will question its utility, there is every reason for believing. Scott, in *The Monastery*, voices a severe condemnation in the lines:—

And better had they ne'er been born,
Who read to doubt or read to scorn.

Mr. Mackenzie may not exactly scorn, but he rarely reads with an eye to the creation of merriment, and the post of clerical clown is not maintained without an extraordinary amount of skill. This comedian's choicest contribution was about as lively as the gayest of his hearers could wish. He had arrived at Joseph's purchase by an Egyptian, and he then proceeded: "And now his good looks got him into trouble, for Potiphar's wife cast her eyes on him—she, a woman of quality, too! The woman of quality was very much upset. And when Mr. Potiphar came home and found Lady Potiphar in a terrible way on the sofa, he said to her: 'Are you poorly, darling?' And she made a great fuss, oh, a very great fuss; and a fine story she had to tell him. She said to him: 'But I'll prove it!—Jane, go and call the two stewards'—for, of course, she would make the most of it, as people generally did when they were getting up a pack of lies. And what did Joseph do? He would not make matters worse between husband and wife; he never said a word, but stood like an Egyptian mummy." Warm, isn't it? and yet the pious congregation roared with delight. Recollect, this is not the patter of a music-hall artiste, but the words of a Wesleyan minister pointing out the beautiful morality of a biblical narrative.

Here then is eloquent testimony to the repudiation of the Bible as a sacred literature by a modern Christian, for if the book were really held holy, no tongue would wag irreverent and unguarded reference to it. Truly hath the blasphemy of believers made insignificant the impiety of sceptics. It would seem that there is an inclination on the part of religious people to readjust their relation to the "book of books" on account of the demonstration that its standard of morality is not an elevated one, and that its historical value is limited; to renounce the olden God, as it is necessary for him to have modern attributes and new powers; and to elastise their theology in order that it may be freed from its characteristics of intolerance and cruelty. These are true signs of human enlightenment and the efficacy of scepticism. And when to such operations are added the workings of the spirit of irreverence which is invading the Christian mind, the destruction of religion may be safely entrusted to its own disciples. It has been poignantly remarked that the heresy of one age is the orthodoxy of the next, and it is within the boundaries of possibility that the weapon of ridicule, which has been so forcibly wielded by many able rationalists, may yet be used with even more deadly effect by believers themselves.

FRED WILSON.

I verily believe that the great good which has been effected by Christianity has been largely counteracted by the pestilential doctrine on which all the churches have united, that honest disbelief in their more or less astonishing creeds is a moral offence—indeed, a sin of the deepest dye, deserving and inviting the same future retribution as murder and robbery. If we could only see, in our view, the torrent of hypocrisy and cruelty, the lies, the slaughter, the violation of every obligation of humanity, which have flowed from this sewer along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision.—*Professor Huxley.*

Christianity is the most worldly of all religions in this wide world. It is well equipped to enter the field of competition in fashionable sins of all sorts, and of all grades—in fact, with any other people in this world. The devil's children have invented no sinful practice which the Church has not appropriated; and hence it is that the modern Church of Christ has, in almost everything, copied the ways of the world. This world, and the love of the world, which at one time was considered soul-destroying, is no longer thus considered. There are no people who love the world and the things that are in the world more than do the saints. You may be well assured that they deny themselves no good thing, nothing that lends a zest to the enjoyments of life.—*J. H. Burnham.*

THE LORD'S DAY OBSERVANCE SOCIETY.

THE uttermost depth of the mental morass
Of illogical, vacuous piety,
Is reached by that reasonless, fatuous class
Called "The Lord's Day Observance Society."

These imbeciles seek to revive and restore
The degrading beliefs of antiquity ;
But, Time is against them, they'll soon be no more,
With their myths and their moral obliquity.

They'd stop Sunday speakers from making a jest,
And debar Sunday hearers from "seeing" one ;
The brain of a Christian, on Sunday, must "rest" ;
Cerebration's then fatal to being one.

These humbugs would slay one another with bricks,
It they *honestly* followed Leviticus ;
For those who on Sabbath picked up a few sticks
Were destroyed by old Mo., the Semitic cuss.

These wretched reversioners to types of the past
Are the weeds of our growing mentality ;
They're doomed ev'ry one, and will vanish at last
From the field of our healthy morality.

G. L. MACKENZIE.

A New Miracle Wanted.

We know all about your mouldy wonders and your stale miracles. We want this year's fact—only one. Give us one fact for charity. Your miracles are too ancient. The witnesses have been dead for nearly 2,000 years. Their reputation for truth and veracity in the neighborhood where they resided is wholly unknown to us. Give us a new miracle, and substantiate it by witnesses who still have the cheerful habit of living in this world.

Do not send us to Jericho to hear the winding horns, nor put us in the fire with Shadrach, Meshach, and Abednego, nor compel us to navigate the sea with Captain Jonah, nor dine with Mr. Ezekiel. There is no sort of use sending us fox-hunting with Samson. We have positively lost all interest in that little speech so eloquently delivered by Balaam's inspired donkey. It is worse than useless to show us fishes with money in their mouths, and to call our attention to vast multitudes stuffing themselves with fire-crackers and two sardines. We demand a new miracle, and we demand it now. Let the Church furnish at least one, or for ever after hold her peace.—*Col. R. G. Ingersoll.*

ACID DROPS.

WHAT a happy family the Christians are! They read the Bible in all sorts of different ways, though God wrote it for a plain man though a fool to understand ; and, indeed, it is only a fool who is sure of understanding it. Take the Sermon on the Mount, for instance. Many divines say that Jesus Christ didn't mean exactly what he said, and that a liberal allowance must be made for oriental imagery and emphasis. But here is the Rev. F. Herbert Stead—brother of the great Stead—declaring it to be "absolutely evident" that Jesus Christ spoke literally. By the poor he meant the poor, and by the hungry the hungry. Perhaps he did. We think it very likely. But in that case Mr. Stead should explain how Matthew came to write "The poor in spirit" and "hungering after righteousness."

"Laughter," said Mr. Stead in the course of this sermon, "is one of the blessings which the Church has to bring to mankind." What the Church did bring was not laughter but tears. For hundreds of years it filled the world with sorrow. The laughter only came in when scepticism was able to ridicule the Christian superstition. The agony of a Bruno had to precede the laughter of a Voltaire. True, the laughter is spreading fast nowadays, but the fact is the Church is being *laughed at*, and it does not like the performance.

Mr. Stead comes very near Secularism in one part of his discourse. He says it is "infinitely better to feel that you are helping earth nearer heaven than getting your own little soul safely garnered in." This is in substance what the Secularists have been saying all along. Mr. Stead and other "advanced" Christians are only paying them the homage of imitation.

Chicago is a city where the Churches are on the side of wealth and against the rights of the masses. How natural, therefore, that a Chicago firm is publishing a new *People's Pictorial Bible History* at a cost of £10,000.

Nations that have deserted God have retrograded. So says the Archbishop of Canterbury, but he does not give a single illustration. Will he be good enough to tell us *what* nation ever deserted God? There never was a nation of Atheists, though we hope there will be some day. When there is such a nation it will not pay an Archbishop £15,000 a year. Perhaps that is what Canterbury means by "deserting God."

Faithful Canterbury also says that we have "only to read English history to see that all that made this nation strong, free, rich, and noble, took origin in the Church." That is how Canterbury reads English history. We don't read it in that way at all. English history shows us that the Church has been the sworn enemy of every reform. The Bishops in the House of Lords, with the Archbishop of Canterbury at their head, have steadily voted against every measure of progress. Of course it is only natural that they should, and just as natural that they should lie about it afterwards. It is usual for criminals to plead "Not Guilty" in the prisoner's dock.

The garden parties of the Archbishop of Canterbury and of the Bishop of London are spoken of as amongst the most *recherché* and aristocratic in London. We wonder if they ever turn to the fourteenth of Luke, which commands Christians, when they give a feast, not to invite their kinsmen or rich friends, but the poor, the maimed, the lame, and the blind?

The *Presbyterian*, of Philadelphia, urges that the advanced party who say, "leave systematic theology and go back to the Bible," are really playing into the hands of infidelity. It says: "Presbyterians who believe in systematic theology, if they are true to their standards and to their history, are the strongest defenders of the Bible, and among its most intelligent and loyal students. They rest their confession of faith and shorter catechism upon it, chapter and verse. They hold to their theological system because they believe it to be the expression of God's Word. Were they to 'leave systematic theology,' they would 'not be going back to the Bible,' but away from it."

Mr. C. Sadakiehi Hartmann, editor of the *American Art Critic*, put forward a drama, entitled *Christ*, of which only four hundred copies were issued and circulated entirely among artists, literary men, actors, and ministers, and with no purpose of publishing another edition. He was prosecuted under the Massachusetts Law, chapter 207, sections 15 and 16, which is directed against obscene literature, and, after being imprisoned a week, was fined one hundred dollars.

G. Trevelyan Esq., 56 Gayton-road, Hampstead, appears to be the gentleman who has issued curious advertisements asking co-operation in "The Revival of the Religion of Hellas." He has put out a circular with this heading, but it entirely fails to indicate how it is proposed to revive the religion of the Greeks of two thousand years ago. Mr. Trevelyan will be generally set down as a crank, but his predecessor, Thomas Taylor, the Platonist, who attempted a similar revival, and even sacrificed a lamb to Zeus at Lambeth, was a scholar of learning and genius although a crank.

The Municipal Finance Committee of Mentz, on the Rhine, voted in favor of the monument to Heinrich Heine, which was rejected by Dusseldorf, Heine's birth-place, and proposed that it be placed on one of the chief squares. But the haters of Jews and Atheists formed too strong an opposition when combined against the project. The Faculty of the University gave the deciding impulse when it too objected, on the ground of Heine's lack of patriotism shown in deserting Germany for France, openly preferring the French to the Germans, and attacking the latter with terrific lampoons like "Atta Troll." His admirers now call Dusseldorf Du-Esel-Dorf ("You Ass of a Village"), and are momentarily expecting to see the French erect a monument to him. In the *Journal des Débats* a writer suggests that the French would be only too glad to have such a poet to honor, and place on the pedestal: "To the Memory of Heinrich Heine, who was rejected by the Germans."

M. Roger Holland, a leading French Protestant, has been trying to explain the cause of the non-success of Protestantism in France. He says it is too Calvinistic, Puritanic, and austere for the gay social nature of the people, to which Catholicism adapts itself more readily.

The United Methodist Free Church at Scalby, Market Rasen, has been closed for some time and is to be sold. Other provincial Methodist chapels are in a similar predicament. The Church and the Salvation Army hedge them in as between the Devil and the deep sea.

The Rev. J. G. Munday, rector of Cleethorpes, took the chair at a meeting and proposed a resolution protesting against Sunday excursions to that place. The Rev. J. Squires (Primitive Methodist) seconded the motion. Clergy and nonconformist ministers are agreed that they and they alone should have the monopoly of the Sawbath.

James Swan, a Poplar costermonger, has paid the penalty of bad logic, or rather of unconventional logic. Seeing the Salvation Army people beating a big drum in the streets in their way of business, he concluded that he had a right to do the same in his. The result was that he was brought before the magistrate and fined ten shillings and costs. But before leaving the court he eased his mind on the subject. "Why," he asked, "should the Salvation Army be allowed to make the hideous row they do in the street with drums and tambourines if an honest cove like me mustn't do it to get a living?" The magistrate did not answer that question. He took the next case.

Some High Churchmen are complaining of the Duke of York's baby being christened in a private drawing-room instead of being brought to the parish church. They forget who is the real head of the Church of England. It is not God Almighty but Queen Victoria.

The Archbishop of Canterbury made York's baby "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." What more could he have done, even in Westminster Abbey?

The Rev. Horace Wilson, a colored man of God, of Victoria, Texas, is accused of attempting to outrage a colored child, aged eleven, at her own home on June 17. The mother, hearing the struggle, rushed in and felled the follower of the Lord with a club. The man of God declares that they laid a plan to murder him; that the old woman took the club and hid under the bed, and when he began talking with the girl about the salvation of her soul and to wrestle with the Lord in prayer, the old woman stepped out from under the bed and welked him over the head with a club. From this it will be seen how full of temptation is the path of the evangelist, and how other things than infidelity make hard the lot of the Lord's chosen.

In W. A. Smith's *Shepherd Smith, the Universalist*, it mentions that when Her Majesty ascended the throne, she issued a proclamation wherein she commanded and required her dutiful subjects—"and every one of them—decently and reverently to attend the worship of God on every Lord's day on pain of her highest displeasure, and of being proceeded against with the utmost rigor that may be by law." The proclamation on the accession of the next heir to the throne will not contain any such clause as this, for Lord Brougham was instrumental in repealing the old law of Elizabeth. So late as 1839 no fewer than ten persons were sent to prison for the offence of not attending church, with an average incarceration of 2½ days each. Moreover, the Act repealing this (9 and 10 Vict. c. 59), only provides that dissenters attending other places of worship shall not be punished any way, and it is a moot point whether those who attend no place of worship at all cannot still be prosecuted. Perhaps the Lord's Day Observance Society, when they have stamped out Sunday lectures, will attend to this.

A "TABLEAU" VERY "VIVANT."

Time—Nineteenth century. Scene—Wesleyan Conference. Ministers and delegates in Conference assembled—"Turn her out! Turn her out!"
Head of the Church Triumphant—"Why?"
Ministers—"Because she is a woman."
Head of the Church—"My mother was a woman."
Minis Vers—"Turn her out! Turn her out!"
(Exit Woman, pelted with Bibles, the Head of the Church remains to study altruism.)

Abdul Hamid Khan, sultan of Turkey, has conferred the order "Chefakat" upon Mrs. Charles Hemroin, vice-president of the Woman's Branch Auxiliary of the Columbian Exposition. He declares that woman is legally the equal of man in all Mussulman communities.

In Elkhart, Indiana, a woman was expelled from church because her husband is a confessed infidel. This action of the church has made one more anti-Christian. The expulsion proved to be the tree of the knowledge of good and evil to the woman, for it opened her eyes according to the following statement which she has made public in the *Chicago Herald*: "After serving the church for thirty-one years, contributing faithfully and freely to its support, I was publicly insulted by the minister, and my name unceremoniously erased from the church record, simply because my husband is a confessed infidel. But it was a blessing in disguise. Since that time I have gained a knowledge of facts that leads me to know that all religions,

all bibles, all gods, and all devils, are of human invention, and that nine-tenths of the ministers of the present day know these things to be true, and are therefore hypocrites and liars."

Mary Edman, of Thornton-le-Moor, the widow of a clergyman of nearly fifty years' service in the Church, issues a circular in which she states: "In April, 1891, on representations of the Bishop's agents, I took a farm, to settle my children and provide a home for old age, of the Bishop's sequestrator, who is his lordship's secretary. I found on entry of the farm that the representations made to me were untrue; and in the course of twenty-two months my property, amounting to £4,000, was squandered by the Bishop's officials, and I was turned out of the farm penniless, and my children's prospect in life blighted and wrecked through it." She is now trying to raise funds to fight the Bishop of Lincoln in the law courts.

Mary Mackay, said to be the wife of the Rev. D. A. Mackay, of 559 King's-road, Chelsea, was charged with begging to support her husband and children. Surely the Church should be able to support its clergy without the necessity of such painful proceedings.

The Rev. Ernest Fitzroy, a clergyman of the Church of England, was charged with having stolen at Euston Station a black bag, the property of the Rev. James Newton, who, instead of forgiving his brother in Christ, prosecuted him for the theft. The prisoner's counsel urged that, owing to drink, his client was not in his right mind. The magistrate remanded the man of God, for his mental condition to be reported on by the doctor.

According to the General Report of the *Census of England and Wales*, vol. iv., the Anglican clergy now number close on 25,000, and have increased in ten years 11.9 per cent. Roman Catholic priests have increased at a much greater rate. They numbered 2,511, against 2,089 in 1881, and 1,620 in 1871. The increase, therefore, was 20.2 per cent. in '91, as against 29 in the previous decade. The Nonconformist ministers numbered 10,057, as against 9,734 in 1881, and 9,264 in 1871. An increase of but 3.3 per cent. in the last ten years, and of 15.1 in the last but one. Happily, this class of the "catterpillars of the commonwealth" does not keep pace with the population. School teachers have increased at the rate of 15.5 per cent. So, altogether, this "Acid Drop" is somewhat of a "Sugar Plum."

According to Dr. George Smith, author of a work on *The Conversion of India*, the Christians have been engaged in the work of converting that country just 1,600 years. They are about as far from a successful issue now as when they started.

J. J. Burne, a Catholic Ransomer, has the cheek to defend the intolerance of his own Church, in the pages of the *Church Times*, by instancing "the great prosecutions of both Bradlaugh and Foote for blasphemy, and the laws against the publication of indecent books and pictures, thus helping to safeguard, as far as they go, the morals of the people." After this charitable conjunction of heresy and indecency, he opines that "it would be a very good thing if the liberty of the press were still further restricted."

After discussing the question why people do not go to church, the *Chicago Herald* invited correspondence from those who do attend. The letters are almost as amusing; but whereas those from the non-attendants were, for the most part, open professions of unbelief, those from attendants are mostly of a sneaky and very worldly character. They go because it is respectable and because it pays.

One gentleman, of Fort Dodge, Iowa, says: "I go to church because it helps my practice as a dentist, and I am sure I express the honest sentiment of most business men, although many of them lack courage to express it."

F. C. Wod, of Davenport, Iowa, says: "I go because my wife wants me to and because most of my customers are church members, and a few hours work as usher will bring about 125 dollars anyway, and if you ask the Lord to help you at church the people will help you during the week."

Harry C. Kimball, of Crown Point, Ind., says: "I go to church every Sunday, not because I believe in it, for I am positive, 'from start to finish,' it's a humbug. I am in misery from the time I commence to get ready to go till the old sky-pilot of a preacher says the benediction. But I must endure it, for my wife is boss and I, like hundreds of other henpecked, go because she says I must."

Another gentleman, Mr. John Hilton, says he regards the Church as a social institution. He selected one, as he would a club, where he meets nice people among whom are bright

women who invite him to their houses. He keeps his opinions to himself.

In the Rev. Chas. Swynnerton's *Indian Night's Entertainments* is a good story which will as well fit our bearded revivalists as the patriarchal mollah. Here it is: "A Mohammedan priest, seated in his mosque, was once holding forth to some villagers on the torments of the life to come. When in the full flow of his eloquence, he observed one of his auditors, a poor farmer, weeping profusely. 'Ah, you sinner!' cried the preacher, interrupting his discourse, 'you are crying are you? My words have struck home to you, have they? You begin to think of your sins do you?' 'No no,' answered the man, 'I was not thinking of my sins at all. I was thinking of my old billy-goat that grew sick and died a year ago. Such a loss! I never saw a beard like that of my old billy-goat until I set eyes on yours.' At these words the villagers began to titter, and the priest took refuge in the Koran."

At Aberdeen, S. D. in the States, the local paper says that at the request of a number of citizens, Major Jumper issued a proclamation to the effect that on Tuesday afternoon, from three o'clock until six, all business places be closed, and that people congregate at the Grain Palace to pray for rain. The mayor of Aberdeen should have his portrait taken to be handed down to future generations, in illustration of the intellectual development there in 1894.

Spiritists often boast of the vast numbers of believers in America. Yet the *Progressive Thinker*, an anti-Christian spiritist organ of Chicago, ventures to say that not a single spiritist paper, except itself, pays actual current expenses from the weekly receipts.

The Catholic Church uses hysterical women and visionaries to suit its own purposes, occasionally, but repudiates and also excommunicates them when it better serves its turn. The Pope has just hurled his excommunication against Mathilde Marchat, "the visionary of Loigny," and her companions and supporters. Mme. Marchat pretended to be in direct communication with the Holy Heart of Jesus, who was said to intend to put a new ruler upon the throne of France who should restore the temporal power of the Papacy. But among the revelations of the Holy Heart it was given out that the real Pope was not at the Vatican but in prison, thrown there by Cardinal La Valetta, of Monaco. This led to the excommunication, which is, of course, taken at the convent of Loigny, as another proof that it emanates not from the true Leo XIII., but from the impostor who usurps his title.

Mr. J. B. Wise, an American Freethinker, has been arrested and lodged in Leavenworth Gaol. It appears that he was having an epistolary discussion with the Rev. H. B. Vennum, of Industry. In one of his letters he quoted a passage from the Bible, and his opponent had him arrested for sending obscene matter through the mails. This is about the richest piece of hypocrisy we ever encountered. A Christian who preaches from a "blessed book" that reeks with filth claps a Freethinker in prison for quoting a sample of it. Christians have always claimed a monopoly of blasphemy. They seem now to be aiming at a monopoly of obscenity.

We are glad to see that Mr. Wise will be strongly supported by the American Freethinkers. Dr. Foote, E. Macdonald, and J. Remsburg have come to his assistance, and legal defence has been promptly secured.

Monk's Herald, the organ of Isle of Man religion and all that goes with it, after inserting a letter from a local Christian calling upon the ministers to counteract the propaganda of Secularism, now inserts a filthy letter from a Liverpool bigot, who informs the Manxmen that the Secularists are responsible for most of the prostitution in the East end of London. Secularists will hardly waste time in replying to such a blackguard.

Dr. John Hall, minister of the Fifth Avenue Presbyterian Church of New York, has recently been in London, and the *Echo* was rather astonished at his staying at the Grand Hotel. Our contemporary forgets, or does not know, that Dr. Hall can well afford to put up at the most expensive hotels. His salary runs into thousands a year. He is not one of those who preach Christ and him crucified for a paltry pittance. Dr. Hall is like Jacob, he doesn't see the force of serving God for a trifle.

Rev. Mr. Smith, of Free Greyfriars Church, Aberdeen, is a fine old crusted-port Christian. He is especially strong on Sabbatarianism. Any accident on that day he regards as a judgment. In a recent sermon he mentioned the case of a man who rode twenty miles on his bicycle on the Lord's Day. The result was that he "broke a blood vessel on Monday, went to hell on Wednesday, and was buried on

Saturday." This would be ghastly enough if people believed it nowadays. Happily they don't, and preacher Smith's denunciation is only comic. Some day he may ride a bicycle on the Sabbath himself--without going to hell on Wednesday.

Preacher Smith does not say how long it took that Sabbath breaker to reach hell. The man started on Wednesday. Did he arrive before his funeral, or is he still on the road? And does it get hotter as he goes?

Cholera in Marseilles and rapidly spreading in Poland and Germany; smallpox in Marylebone; diphtheria at Hampstead; storms and floods in Spain; and vast forest fires in America, are among recent proofs of divine providence.

James Reid, of Coatbridge, writes to the *Glasgow Evening News* complaining of a census agent who called at his house to make inquiries as to the religion of the inhabitants. The agent was told Mr. Reid was of no religion, but he coolly replied: "Oh, you must believe in some religion, everybody does."

China and Japan are being imbued with the "Western spirit," and have taken lessons from "Christian civilisation." The result is they are fighting each other with ironclads and gatling guns.

John Crane, a dock laborer, of 46 New Barn-street, Plaistow, being unable to follow his occupation, and feeling very melancholy, committed suicide, leaving a letter which was read at the inquest, in which he said "God will look after my poor children," and "I am going to God's care." We are unable to contradict the second statement, but we very much doubt the first. John Crane had better have done what he could for his children, however little it might be, than leave them to what the Norfolk yokel called "that there Providence."

Norton-sub-Hamdon Church was struck by lightning last Sunday. The bells in the tower, together with the clock were melted. Jehovah was evidently setting up a little hell in that parish, but the Crewkerne Fire Brigade appeared upon the scene and counteracted his efforts.

Pastor John Robertson, of the City Temple, Glasgow, is said to be "degenerating." Speaking of the recent lifeboat procession in the city, he said he was surprised and disgusted to see a contingent of fat, shaven and shorn Roman Catholic priests, and he likened them to a number of pigs on their way to Lipton's. How they love one another!

Missing ministers are becoming quite too common. The religious press is advertising for the Rev. James Paterson, parish minister of Hog and Graemsay, who disappeared in May. They say that some accident must have befallen him. So they said about the Rev. Pedr Williams, who turned up in New York, and came back again to a good kind congregation, who reinstated him in the pulpit and paid his debts. Happy man!

An American journal, the *Christian Reformer*, has made a brilliant discovery. It has "no hesitation in saying" that "the chief cause of Anarchy is Secularism in civil government." Such a statement is natural to a Christian editor who believes in the Bible. The writers of that book never had any "hesitation." When they wrote about talking serpents and jackasses, and whales that swallowed prophets out of the wet, they put it all down boldly. The *Christian Reformer* has a fair share of the same brave spirit.

The annual convention of the Theosophists was mainly occupied with the question as to whether the late Madame Blavatsky's *confreere*, Mr. W. Q. Judge, had been guilty of forging Mahatma letters. It was found that to turn Judge out would threaten the existence of the society, as he can afford to snap his fingers at Olcott and Mrs. Besant it was announced that a *modus vivendi* had been devised by Mrs. Besant, who now admits that Judge was inspired by the Mahatma in the written message automatically delivered, and only asserts that he had thought proper to copy this out in the script of the mysterious oracle. He, on the other hand, maintains that the handwriting had been directly transmitted, and he claims to be the chosen medium of the Mahatma in question. Ultimately a resolution was adopted, on the motion of Colonel Olcott, completely exonerating all parties from blame, and expressing emphatic approval of the restoration of brotherly concord.

Whoever has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our race--he brought death into the world.--Mark Twain, in "The Century," New York.

SPECIAL.

Letters for the Editor of the "Freethinker" should be addressed to 28 Stonecutter-street, London, E.C.

Mr. Foote's Engagements.

Sunday, August 5, Hall of Science, 142 Old-street, London, E.C. : 7.30, "Mr. Gladstone on Christianity, Heresy, and Schism." (Admission free; reserved seats, 3d. and 6d.)

August, London Hall of Science every Sunday evening.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S.W.

LECTURE NOTICES must reach 28 Stonecutter-street by first post Tuesday, or they will not be inserted.

E. P. 42.—We are glad in one sense to hear that the *Freethinkers* were "all gone" in the three shops at which you applied in Birmingham. At the same time, it would be better if they were always kept on hand by someone in the town. Perhaps the local Branch will see to this.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges: W. Mann, 5s.; W. Clarkson, 10s.; Mr. Strange, 1s.

J. LONG.—The obituary notice of Alfred Johnson was signed by A. Watkin, the Battersea Branch secretary, who says that a lady member, Mrs. Willoughby, brought the news to the Secular Hall, her informant being Mr. Johnson's cousin, who said he died of smallpox. Mr. Watkin is of course very sorry he was misled, and we equally regret having been the vehicle of announcing the death of a living man. We note your statement that Alfred Johnson is still an inmate of Brentwood Asylum.

T. MAY.—Shall appear.

A. B. MOSS.—Hope you will enjoy your well-earned holiday. It will do you more good than a lecturing tour in this weather, and brace you up for the winter.

J. D. POTTAGE.—As you say, there is no novelty in it. Our program is already a big one.

J. MAITLAND.—Pleased to hear from you. See "Acid Drops."

A. LEWIS.—Shall appear.

A. LITTLE writes—"In reply to J. R. C. I beg to say that the passage from the *Daily Chronicle* quoted by me in my article on 'Rationalism and Social Progress' appeared among the leader-cites on p. 4 of the issue of that journal dated October 24, 1891." Mr. Little forgot to mark the date when cutting out the paragraph, and he has taken the trouble to search the file at the British Museum.

CEPHIAS.—We never said that all Socialists are Christians; in fact, we have often said the reverse. Christian Socialists are a special body. It is nonsense to say they only believe in Jesus as a social reformer.

T. E. M.—Shall appear. It is hardly necessary to pursue the other matter. Still, we thank you for the information.

L. D. HEWITT.—Thanks. We will deal with the matter. Our view is set forth at length in our pamphlet, *John Morley as a Freethinker*.

NELLIE.—Sorry you found so few ladies in the Liverpool Branch's excursion. You should remember, though, that Freethinkers are not always happy enough to have the intellectual sympathy of their wives or their female relatives. Perhaps you will introduce yourself to Mr. Foote at one of his next course of lectures in Liverpool.

S. E. E.—In *James Watson*, a memoir by W. J. Linton, you will find some account of the fight for a free press, also in Mr. Holyoake's *Life of Richard Carlile*, and a paper on Carlile in *Progress*, December, 1884. All these are out of print but may be picked up. An article on Carlile appeared in the *Freethinker*, December 8, 1889; on Hetherington, March 4, 1883.

DURBANITE.—Cape and Indian stamps are no good. In "The Calendar with the Table and Lessons," towards the beginning of the Prayer Book, you will find that Gen. xxxviii. is appointed to be read on January 20.

FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention.

ORDERS for literature should be sent to Mr. R. Forder, 28 Stonecutter-street, E.C.

PAPERS RECEIVED.—Der Lichtfreund—Boston Investigator—Der Arme Teufel—Freidenker—Two Worlds—Liberator—Western Figaro—Ironclad Age—Truthseeker—La Verité—Dageraad—Progressive Thinker—Freedom—Fur Unsere Jugend—Crescent—Secular Thought—Isle of Man Times—Islamic World—Echo—Liver—Independent Pulpit—Open Court—Lucifer—Glasgow Evening News—Dublin Evening Echo—L'Eclair—Aberdeen Evening Gazette—Whitby Times—Twentieth Century—Mona's Herald—Birmingham Daily Post—Animals' Friend.

It being contrary to Post-office regulations to announce on the wrapper when the subscription is due, subscribers will receive

the number in a colored wrapper when their subscription expires.

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.

The *Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—(Narrow Column) one inch, 3s.; half column, 15s.; column, £1 10s. Broad Column—one inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

SUGAR PLUMS.

MR. FOOTE lectured to a good audience at the London Hall of Science on Sunday evening, his subject being "Christian Socialism." This evening (August 5) he will occupy the same platform again, taking for his subject "Mr. Gladstone on Christianity, Heresy, and Schism."

The special train which is to take the London Secular Federation excursionists to Margate, Broadstairs, and Ramsgate, on Sunday, August 19, is timed to leave Holborn Viaduct at 8.25, and Victoria at 8.30. Calls will be made at St. Paul's, the Elephant and Castle, and Herne Hill, and at Clapham and Brixton. At Chatham there will be another stoppage to pick up the local "saints" who are going to join the Londoners. Tea will be provided at 5.30 (at 9d. per head) at the Terrace Hotel, Marine Drive, Margate. Mr. G. W. Foote will preside at this function. The price of the return ticket is four shillings; children half price.

Our valued contemporary, the New York *Truthseeker*, reaches us very irregularly. The last number to hand contains some Notes from England by Mr. Charles Watts, who gives a good account of the unveiling of Charles Bradlaugh's statue at Northampton. Writing of our dead leader, Mr. Watts says: "During his early career Mr. Bradlaugh had to encounter fierce opposition, and had to battle against gross misrepresentation and against an unscrupulous bigotry, but his indomitable courage and his never-failing persistency enabled him to surmount those difficulties, and to win for himself a reputation of which any public man might be justly proud."

Preaching last Sunday at Bedford Chapel, the Rev. Stopford Brooke declared his opinion that education in public schools should be secular, but the Bible should be read like any other book. Now we beg to tell him that this is impossible. The Bible is not in the same position as "any other book." It is actually declared to be God's Word by the law of the land. It is the sacred scripture of the national religion, and cannot be treated as mere literature. You must either read it in the schools as "the Bible" or exclude it altogether. There is absolutely no middle course. Mr. Brooke is simply fantastic when he says the Bible should no more be excluded than English History or Shakespeare. In a Christian country the Bible *must* be a book apart from all others. It can only be classed with them when Christianity is dead and buried.

Mr. Brooke, however, made one candid admission, for which we are duly thankful. Referring to the 1871 agreement, which the so-called Progressives (really the Nonconformists) are now fighting for, he said: "Like all compromises, it is slowly becoming unworkable, and the two plain opponent views are beginning to challenge a decision, and a clear decision."

A pathetic interest attaches to the "Dialogue on Death," by two friends, Scriptor and Lector, contributed to the August number of the *Nineteenth Century* by R. Le Gallienne. The young author has recently lost his wife, and evidently alludes thereto in his account of the death of Alice. But he remains unconvinced of immortality, and says, for it is evidently Mr. Le Gallienne who speaks as Scriptor, "Hopes! wishes! desires! what of them? We hope, we *desire* all things. Who has not cried for the moon in his time? But, what is the use of talking of what we desire?"

Arguments on the subject, he says, are naught, for there are no facts. Nor can he accept the belief in the utility of the doctrine. Scriptor remarks: "Now that the Inferno has practically dropped from our theology, the belief in eternal life simply means unlimited cakes and ale, for good and evil alike, for all eternity. How such a belief can be moralising I fail to understand. To my mind, indeed, far from being a moralising belief, this belief in immortality is responsible for no inconsiderable portion of the wrong and the misery of the world. It is the baneful narcotic which

has soothed the selfish and the slothful from the beginning. It is that unlimited credit which makes the bankrupt. It simply gives us all eternity to procrastinate."

At Rochdale, on Saturday evening, August 4, at 7.30, a meeting will be held in the Board-room, Co-operative Stores, Toad-lane, to consider the possibility of settling Mr. Sam. Standing in Rochdale for the purpose of organising a Progressist party, and running him as a candidate at the coming School Board Election.

A copy of the *Blue Grass Blade*, of Lexington, reaches us from New York. The editor, Mr. C. Moore, is an heretic and a prohibitionist. He has been indicted on a charge of blasphemy, but has been successful in the first demurrer taken before Judge Parker, and the case will go to the Court of Appeals. In the present issue he calls the Song of Solomon "the raving of a libertine over the charms of a strumpet." Apparently he is a trifle unguarded in his language, but we hope he will successfully fight the lawyers.

The *Boston Investigator* reprints from our columns Mr. Wheeler's article entitled, "Save the Children."

In the *Open Court*, July 19, Mr. Theodore Stanton gives some Recollections of Victor Schoelcher, the French Senator, who was an Atheist as well as an Abolitionist. According to Mr. Stanton, Pressensé said of him, "Schoelcher is an Atheist, who makes one believe that there is a God."

In the new chapter which Herbert Spencer has added to his *Data of Ethics*, he has a slap at the conservative unbelievers in modern progress. He says: "They see nothing whatever ridiculous in the traditions which ascribe the universe to a great artificer who was tired after six days' labor, but it seems to them quite ridiculous to suppose that there are to come, in the future, changes in human nature, and corresponding changes in human society, analogous to, and equally great with, those that have taken place since societies were first formed."

The *Athenæum*, noticing several recent works on the *Gospel of Peter*, gives a timely warning. It says: "It is of supreme importance in these days of Burns and other forgeries that the circumstances of the discovery of an ancient MS. should be well attested." It suggests that there is something suspicious and dubious about the newly-recovered gospel. The remark well applies to the alleged Diatessaron of Tatian, so opportunely discovered by a writer to the Vatican, which a reviewer in the *Academy* observes should have been translated direct from the Arabic rather than from the Latin. Those who have looked closest into such matters will acknowledge the necessity for great caution.

Professor Drummond's *Ascent of Man*, which is an effort to prove that Evolution and Christianity are the same thing at bottom, is very severely reviewed in the *Athenæum*. Because the book is written in a popular style, the reviewer says it becomes "all the more necessary to say at once that quite apart from what is foolish in the book, what is true in it is in nowise new, and what is new is in nowise true." "The truth of the whole matter," the reviewer concludes, "is that Professor Drummond is afflicted with something like a mania for confusing and identifying things which, so far as human intelligence can judge of them, are essentially different."

Archdeacon Farrar, in his new work on *The Second Book of Kings*, makes some notable admissions that will excite the bile and spleen of Father Ignatius. He says it is incredible that Deuteronomy—one of the "Books of Moses"—could have been written before the seventh century B.C.—that is, eight hundred years after the time when Moses is supposed to have lived. He also severely condemns, as "savagery," the action of Elijah in calling down fire from heaven to slay innocent soldiers, and that of Elisha in setting bears at children who laughed at his baldness. Dr. Farrar appears to think these things never happened. We think so too. There are lots of things in the Bible that never happened. Thomas Paine said so once, and he was treated like a leper. Now the clergy say so themselves. Yes, the world does move, though it moves on the sacrifice of heretics.

The sum of £19 0s. 4d. announced as collected by Miss Emmeline Robins, assisted by members of the Pinsbury Park Branch, was for the Hospital Saturday Fund.

Der Lichtfreund, the Austrian organ of "the Confessionless" Free Religious Congregation, is now under the editorship of D. Panthel. The number for July 25 has an acrostic by the editor to the memory of his predecessor, Eduard Schwella.

The *Independent Pulpit* for July has a goodly list of contents, leading off with an able paper by J. P. Richardson on "The Utility of Religion." A paper on "The Mystery of the Cross," by our sub-editor, is reprinted from an old number of this journal. The people of Texas get provided with some thoughtful literature in the *Independent Pulpit*. The editor, Mr. J. D. Shaw, deserves support.

The Lord's Day Observance Society has failed after all in its prosecution of three persons on account of the meetings of the Leeds Sunday Society. It will be remembered that the jury gave a verdict in favor of the plaintiff in the general case, but a point of law was reserved, and it has since been decided by the judge who rules that the persons proceeded against were not the responsible parties. So far so good. A difficulty of this kind will tend to check the zeal of the Sabbatarian bigots.

The National Federation of Sunday Societies has decided to promote a Bill for repealing that old Act of George III. so far as it can be held to relate to "lectures on science, literature, art, or kindred subjects." Poor religion is left out in the cold, and it was to put down religious discussions that the Act was framed and passed. We do not think this action is very courageous. Why not go for absolute repeal, as the jury recommended?

THE FOOTE TESTIMONIAL FUND.

[Eleventh List.]

W. Crosland, £2; Dundee Branch, £1 4s.; J. Hughes, £1 1s.; R. L. Martland, £1; W. Clarkson, £1; E. P. 42 (fourth subscription), £1; A. C., 10s. 6d.; J. H. Maden, 10s.; Ella E. Gibson, U.S.A., \$2; "Juno," 5s.; Plymouthian, 5s.; Newcastle Branch, 5s.; G. Smith, 3s.; J. Males, 2s. 6d.; W. Oliver, 2s. 6d.; J. Phillips, 2s. 6d.; F. Vine, 2s. 6d.; "Hypatia," 2s. 6d.; S. Newson, 2s. 6d.; "Nemo," 2s. 6d.; J. Tonkins, 2s. 6d.; J. Cresswell, 2s.; W. Bennett, 2s.; J. Bennett, 2s.; F. Hyde, 2s.; E. Oswin, 1s. 6d.; T. E. M., 1s.; T. Birtley, 1s.; J. Taylor, 1s.; W. Dace, 1s.; J. Clark, 1s.; N. Richardson, 1s.; J. Skilleorn, 1s.; T. Lewis, 1s.; J. Mein, 1s.; Mr. Stevenson, 1s.; Mr. Foreman, 1s.; D. Bevan, 1s.; J. Griffiths, 1s.; W. H. Twyman, 1s.; W. Watts, 1s.; W. H. Putz, 1s.; J. Bland, 1s.

GEO. ANDERSON, *Treasurer*, 35a Great George-street, S.W.
R. FORDER, *Sub-Treasurer*, 28 Stonecutter-street, E.C.
GEO. WARD, *Secretary*, 91 Mildmay-park, N.

Obituary.

ANOTHER of the old guard of Freethinkers has passed away to his rest. Samuel Haynes, formerly of West London, was one to whom our principles were loved and followed, and many of our old London friends will regret to hear of his death, which took place last week at Bury St. Edmunds, to which place he went to reside five years ago. He was fifty-eight years of age, and took interest in our work till the very last. His daughter told me at the funeral that shortly before he died he asked if the *Freethinker* had come. His last wish was that I should speak at his grave, which I did on Thursday last at Finchley Cemetery.—R. FORDER.

We regret to record the death of Richard Waller, of Alford, whose name has often appeared in the "Correspondents" column of the *Freethinker*. A long eulogistic account of his career is given in the *Boston Guardian*, which describes him as "a man of remarkable force of character" who lived "an ideal life of honesty and adherence to right principle." Drawn blinds, closed shutters, and other marks of respect were shown by his fellow townsmen on the day of the funeral. According to the *Boston Herald* the deceased "had left on paper the expression of a strong wish that no minister should attend and read the ordinary funeral service over his grave." The Rev. W. Isaac, however, a Congregational minister, personally acquainted with Mr. Waller for some years, delivered an address at the burial.

A DISTINGUISHED writer and stylist has passed away in the person of Mr. Walter Horatio Pater, who died at Oxford on July 30, at the age of fifty-five. Mr. Pater was a writer in the old *Westminster Review*, and was of what was called the new Pagan school, who, discarding Christian dogmas, taught the cultivation of art and beauty for their own sakes. His principle works were *Studies in the History of the Renaissance*, *Imaginary Portraits*, *Marius the Epicurean*, and *Plato and Platonism*.

SIN AND DEATH.

THE Christian dogma respecting sin and death is based upon St. Paul's statement, that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). But this dogma, like other Christian dogmas, is utterly at variance with "the scriptures"—that is, with the Old Testament; for, according to Christ, "the scriptures" are *not* the New but the Old Testament (John v. 39).

What was, not is, the sin here referred to? It could not have been sin in the ordinary acceptation of that word, because, undoubtedly, the sin spoken of was sin against God; and sin which is simply the violation of a law—be it legal or moral, written or oral—that regulates the conduct of one man towards another, and which may be sin amongst one community of men, and not sin amongst another community, is not sin against God.

The apostle John teaches that "sin is the transgression of the law" (1 John iii. 4). Of what law? Of the Mosaic law most certainly. But this law was not promulgated until ages after the death of Adam! It follows, therefore, that the "sin" spoken of by John could not have been, and cannot be, the sin spoken of by Paul.

The sin, then, to which Paul refers must have been that which is termed "original sin"—that is, the atrocious and abominable crime by the commission of which Adam and Eve, according to the Miltonic theory—which theory, and not the scriptures, is the basis of the Christian dogma—"brought death into the world, and all our woe." What this sin was no one knows, and no one has ever known, for it is only reasonable to suppose that, if any of the saints of old had had cognizance of the sin in question, they would eagerly have spread their knowledge of it throughout the earth. Paul assumes possession of the secret when he asserts that between Adam and Moses there lived those who "had not sinned after the similitude of Adam's transgression" (Rom. v. 14). For he could not honestly have made that statement unless he had known, or thought that he knew, what was "Adam's transgression"; but he has been careful not to tell us what the "transgression" was. Moreover, he is oblivious, or regardless, of the fact that, in making this statement, he stultifies himself. For, if it be true that *because* of Adam's transgression "all have sinned," how can it be true that between Adam and Moses *many* had lived who "had not sinned after the similitude of Adam's transgression"?

Whatever the sin may have been, if, indeed, it were ever committed, it is absurd to represent it as having been simply an act of disobedience, for no just person, let alone a "God of love" (John iv. 8), would have visited arbitrarily a mere peccadillo with so tremendous a punishment as Christians assert was attached to it. Equally absurd is it to say, as some Christians do, that it had reference to the propagation of the human race, for are we not told that God, soon after creating Adam and Eve, "blessed them, and said unto them, 'Be fruitful and multiply, and replenish the earth'" (Gen. i. 28)? The Psalmist, it is true, says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. xxxi. 5). But this assertion is not only a libel on humanity in general, and on his mother in particular, but is utterly opposed to God's explicit injunction to "be fruitful and multiply." This, however, is only one of the many contradictions with which the Bible abounds.

What constitutes "original sin," then, is unknown; and, being unknown, the statement respecting it may be treated as a harmless fable, a shadowless myth. Being unknown, no human being can be liable to be punished for it; for are we not expressly assured that "God winketh at ignorance" (Acts xvii. 30)? Paul excuses his murderous assaults upon the early followers of Christ on this very ground, and says that he "obtained mercy because he did" what he did "ignorantly in unbelief" (1 Tim. i. 13).

Paul's statement, then, that "all have sinned," is not true. And equally untrue is his statement that "Death passed upon all men"; for hath he not declared—and, in so declaring, hath again stultified himself—that "Enoch was translated that he should not see Death" (Heb. xi. 5)? If "all have sinned," then little children must have sinned. But have they? Christ has said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. xix. 4). Is there sin in

heaven? And if "death passed upon all men," then the Bible statements respecting the "translation" of Enoch (Gen. v. 24) and of Elijah (2 Kings ii. 11) are untrue.

As to Paul's statement, that "death entered into the world by sin," it is contradicted by God himself. That this is so there is no gainsaying; or why, when Adam had fallen, was the "tree of Life" so carefully guarded from him? Why was it? The answer is both significant and conclusive, and it is God's answer: "Lest he [Adam] put forth his hand and take also of the tree of Life, and eat and live for ever" (Gen. iii. 22). Adam, therefore, must have been subject to death *before he sinned*; and as he was so subject before he sinned, death could not have entered into the world by sin. If Adam, when he was created, had been endowed by God with eternal life, such eternal life could not have been taken from him; and there would have been no necessity, therefore, for it would have been simply useless to have guarded the tree of Life from him, and to have driven him forth out of the Garden of Eden (Gen. iii. 24).

Further, it must not be forgotten that, if Adam had eaten of the "tree of Life" instead of the "tree of the knowledge of Good and Evil," he would not have sinned, because the tree of Life was included in the saying: "Of every tree of the garden thou mayest freely eat" (Gen. ii. 16). What puerile conduct must it not have been on the part of the Jewish God to drive "the man" out of the garden, simply to prevent him from doing that which he had given him express permission to do.

N. M. X.

JESUS.

Jesus Christ! What a fraud. Jesus of itself is a very proper name, but Christ is not. The Hebrew name Joshua, that is to say YOSHUA, or Yehoshua, or Yeshua, or Oshea, or Hosea, becomes IESOUS in Greek, Jesus in Latin, and Gesu in Italian. But Christus is a name fabricated by the Church of Rome.

Jewish kings and priests were inaugurated into office by anointing. They were then called "the anointed" *ha mashiach*, which in Greek becomes *ho christos*, and should have been rendered in Latin *unctus*. But instead of thus translating *christos*, the word was audaciously transferred by the Latins, and the new word *christus*, with a capital C, became an additional name for the man-god of the Catholic Church.

Jesus was neither a priest nor a king. He never made a public prayer nor sat on a throne. Therefore, if he avowed himself a king before Pontius Pilate, as the gospel writers tell us, he was only a pretender.

He was never anointed at all, except by a woman, while dining with Simon, the leper, at Bethany. The two sisters, Mary and Martha, were there, and while Martha waited on the table, Mary emptied a box of spikenard on the head of Jesus. So say Matthew and Mark, but John tells us it was poured on his feet. All three, however, concur in saying that Jesus considered the anointing to be for his burial.

Dr. Murdock, in his translation of the ancient Syriac New Testament, renders the word *meshiha*, "Messiah," with a capital M—never Christ. We repeat, therefore, that the name Christ is a fraud; the Greek word *Christos* simply means "anointed," and Joshua is the more proper name for Jesus.

So, then, when the illegitimate son of Mary was anointed by a woman at the dinner table, his proper name and title in Latin would be *Jesus unctus*, and in English greasy Josh. ANTI-CHRIST.

He was a very deaf Sussex yokel, and was smoking his pipe in the tap-room. Somehow the conversation turned upon religious topics. "What's this," he suddenly said, "I hear about Jonah swallowing a whale? I never heard of it before; but, there, I never read the papers."

Paddy, in the act of entering a public-house, was stopped by a clergyman, who said: "Paddy, don't you know when you go in there the devil is sure to go after you?" "Indeed," said Paddy, "well, plaze stay outside this time; I have only tuppence, and can't trate yez!"

Mrs. Dexter has often told her five-year-old daughter, Julie, that she was never alone, because God was always with her. One day Mrs. Dexter left Julie alone in the room while she went to the drawing-room to see a visitor. When she came back she said feelingly: "Why, Julie, have you been all this time alone? I thought nurse was coming in!" Julie: "Oh, I hav'n't been alone, mamma, because, you see, Dod was with me; but he's dretful poor company."

A "BLACK BADGER" DRAWN.

For the last few months I have been engaged in the disagreeable, but sometimes necessary, task of running a black badger to earth. The animal being old and wily, and by no means scrupulous, the job did not prove an easy one. But at last patience and perseverance have been rewarded, and I have succeeded in teaching the animal a lesson it is not likely to forget.

Early this year I published a leaflet called "Theism Criticised." A little later it was my misfortune to attend a lecture delivered by the badger, or, to drop metaphor, the Rev. Z. B. Woffendale, minister of Somers Town Presbyterian Church, on some of the subjects dealt with in the leaflet. In this address Mr. Woffendale showed such a lamentable ignorance of the meaning of metaphysical terms, and such utter disregard of the laws of reasoning, that I thought that a study of my leaflet—avowedly written for beginners—would be useful to him, and forwarded a copy. And, judging his mental capacity by the exhibition of it he had given in his lecture, and knowing that I had written a little above the level of his understanding, I offered, at the same time, to explain anything he might still find difficult.

My kindness met with its usual reward—ingratitude. Mr. Woffendale first proceeded to demolish me in a lecture delivered at Kings Cross Theatre, grandiloquently entitled "Anti-Theism Criticised." I have it on the authority of a Christian paper that he achieved a glorious victory and entirely annihilated me, so much so, that it would be like slaying the slain for any Christian to attack me in future. Not necessarily a feat to be proud of, as Mr. Woffendale gained his victory in my absence, and took care that his valor should not be put to the test of having to encounter an opponent capable of hitting back.

Next he devoted considerable space in his paper to a criticism of my leaflet. Of this I only desire to say that it was as ignorant, vulgar, and dishonest, as a study of the physiognomy of the rev. gentleman would lead one to expect.

Finding, on inquiry, that Mr. Woffendale had acquired a position of some prominence in the Christian world—how Christianity must have sunk to make that possible!—I challenged him to debate the existence of God, desiring to expose the man before his followers. But the gentleman knew a trick worth two of that. Self-advertisement, and not thirst after knowledge, is his goal. My challenge was refused because he had "already accepted a challenge to debate the same subject, and another with Mr. Foote." I investigated this statement, and came to the conclusion that it was false, put forward as an excuse to avoid debate with any Freethinker he chose to attack, and allowing him at the same time to pose before his deluded followers as a giant in the land, whom the leading English Freethinker was afraid to meet.

After this I took various steps to force Mr. Woffendale to prove his assertion. For a long time it seemed as if an opportunity to nail the lie down would never arrive. At last, on Saturday week, I heard him repeating his statement about Mr. Foote's challenge, in Hyde Park, and met the assertion immediately with a flat denial. He then challenged the production of letters bearing out my statement. The letters, one from Mr. Foote and one from Miss Vance, distinctly giving the gentleman the lie, were immediately produced, and, in spite of his vehement protests, read to the people. Driven into a corner, he then declared his willingness to produce evidence in favor of his position, and to debate with me the question of his personal veracity on the following Tuesday.

Tuesday came, and with it a large crowd attracted by the knowledge that dirty linen was to be washed. Clerical linen, too—usually a little dirtier than any layman's. At the beginning the crowd, numbering about a thousand, was clearly in favor of the Christian minister, and against the Infidel; but the evident dishonesty of the man soon brought about a change in the sympathies of the people, and at the close of the meeting there were very few to do him reverence, so low had he fallen.

In my opening speech I gave a short history of my relations with Mr. Woffendale and read the letters from Mr. Foote and Miss Vance referred to above. I then put a few questions to the reverend gentleman desiring him particularly to tell me how long, in his opinion, a challenge to debate, if not acted upon, remained effective? and how long he considered himself at liberty to attack Freethinkers without being obliged to give them opportunity to reply to his attacks?

Mr. Woffendale carefully avoided giving a reply to any of my questions. After having stated that this discussion had not been sought by him, and that Freethinkers, therefore, must bear the responsibility for any disclosures he was likely to make, he tried to catch the people with a bit of clap-trap, declaiming in the most approved pulpit style that a challenge had been accepted by him, and that he would not run away from the acceptance whether the challenge was two years old or twenty. He then read a number of

letters, most of them absolutely irrelevant to the subject under discussion, only four of which, two from Miss Vance and two from himself, had anything at all to do with it. I must do him the justice to admit that nothing could have done my case better service than the reading of these four letters. In the first of these Miss Vance suggested to Mr. Woffendale, in reply to his offer to lecture at Milton Hall, provided Mr. Foote and Mr. Watts would be present to oppose him, that a debate between him and one of these two gentlemen might be arranged for some future occasion if terms could be agreed upon. Seeing his opportunity to make capital out of this suggestion, Mr. Woffendale, in his reply, professing to find in Miss Vance's tentative suggestion a distinct challenge from Mr. Foote, "accepts the challenge." He then proceeded to choose two subjects for a two night's debate and to lay down fifteen "fair" conditions, all of which he expected Mr. Foote to accept unaltered. Writing again, Miss Vance pointed out to him that he could not accept a challenge, as such a challenge as he spoke of had never been given. That she had written to him in her capacity as Secretary of the North-West London Branch of the N.S.S., and without Mr. Foote's knowledge and consent, and that the reverend gentleman had no business to choose subjects and lay down conditions without consulting the other side. The man of God's reply was a masterpiece of clerical impudence and dishonesty. He first informed Miss Vance that he knew her intentions better than she did herself, and that she meant him to understand that she wrote him with Mr. Foote's knowledge and consent. In spite of her explicit declaration that no challenge had been given, he insisted on considering himself challenged by Mr. Foote. Immediately after he contradicted himself by writing, "If I had known that you were writing without Mr. Foote's knowledge and consent I would not have troubled to take notice of the matter," thereby admitting that he knew, at the time of writing (April, '92), that no challenge had been given. To make assurance doubly sure, he went on to say, commenting on Miss Vance's objections to some of the conditions laid down by him, "This is my final decision. If my conditions are not accepted I consider the matter dropped." His conditions were not accepted; therefore, according to his own showing, the debate fell through. And yet the pious humbug has the hardihood now, two years after all correspondence had ceased, to advance Mr. Foote's non-existing challenge as a valid excuse for not debating with me.

In my closing speech I pointed out that the courage he had bragged about was, after all, only a coward's courage, because, under pretence of being bound to debate with Mr. Foote, he indulged in most cowardly attacks on Freethinkers, and referred again to the glorious victory achieved over me in my absence as an example of the man's true self. While I was speaking, the face of the self-styled infidel slayer had slowly lost the look of self-satisfied approbation it had worn at the beginning of the evening. He looked then, for the first time, as if it were still possible for him to feel any vestige of shame.

I then drew the moral of Mr. Woffendale's admission, pointing out that according to his own letters no challenge had ever been given by Mr. Foote, and maintained that I had made good my charges against him; a statement vehemently cheered by the assembled crowd, and evidently approved of, to judge by his crestfallen looks, by the reverend gentleman himself.

All this time Miss Vance had been ready to add her verbal testimony to her written one. When I desired her to speak, Mr. Woffendale objected. He considered it unfair to have to deal with two opponents, and refused to let Miss Vance speak. But as he still declared, in his usual bombastic style, that he was quite willing to tackle Mr. Foote, and afterwards Mr. Watts and myself, I informed him that if he meant business, and not bounce, he could be accommodated, as Miss Vance was authorised to read letters from Mr. Foote and Mr. Watts, bearing upon the subject. He then consented to let Miss Vance speak, on condition that she should not refer to anything that had taken place in the past, probably because he felt himself in the right, and had not to fear anybody's testimony. Miss Vance then read the following letters:—

"28 Stonecutter-street,
July 17, 1894.

"DEAR MISS VANCE,—Mr. Woffendale was never challenged by me. I have repeatedly stated in the *Freethinker* that I neither issue challenges nor accept them. I do not like the manners or the language of the prize-ring.

"I have said in my paper, until I am tired of saying it, that if Mr. Woffendale really wishes to meet me in public debate, the conditions and arrangements can easily be settled through a joint committee. Some time ago a debate might have taken place if Mr. Woffendale had not been under the impression that it was his exclusive right to settle all the terms. The best plan is to form a joint committee first. Its minute-book and correspondence would then show where the blame lay if the debate fell through.—Yours sincerely,

'G. W. FOOTE.'

July 17.

"DEAR MISS VANCE,—If Mr. Woffendale is afraid to meet Mr. Foote in public debate, I shall be most willing to meet the reverend gentleman myself.—Yours sincerely,

"CHARLES WATTS."

These letters evidently put the reverend boaster in a hole. Of course he did not really mean to debate, only to talk about it. But as he only could avoid giving a definite answer by exposing the hollowness of his pretensions, he, after much quibbling and hesitation, declared his readiness to accept a committee, providing Mr. Foote accepted the two subjects insisted on by him. (a) "Is the belief in God reasonable and beneficial to humanity?" (1st night). (b) "Atheism—Is it reasonable and beneficial to humanity?" (2nd night).

Of course, any child will see that both subjects are only the positive and negative expression of the same thing, and cannot be debated apart from each other. Further, that the first can be discussed equally well by a Jew, Mohammedan, or Theist, and that one does not need to pick a Christian clergyman for a discussion which could be carried on without any reference to Christianity. If Mr. Woffendale would consent to contrast Christianity with Atheism, no doubt Mr. Foote would only be too willing to afford him the opportunity.

Of course, I do not know whether Mr. Woffendale intends now to do anything but to talk about the matter, as he has done for the last two years. Mr. Foote's letter is before the world. If the reverend gentleman intends to debate at all, he need only inform Mr. Foote of the names of his friends willing to serve on the committee. If he does not mean to debate (and I do not think he will), he had better stop bluffing about it, and not set himself up as a man anxious to fight for his belief.

Individually, Mr. Woffendale is beneath contempt. Time spent on him is time wasted. Yet it is so seldom that one is enabled to expose one of the many falsehoods uttered by people of his class about Freethinkers, that I cannot help feeling satisfaction to have been able to tear away, if only for a brief moment, the mask from the man's face, and to show him to the world as the arrant humbug he is.

F. S. PAUL.

IS IT HOT ENOUGH FOR YOU?

WHEN good God created hell,
Down in it he Satan threw ;
Inquiring, as he heard his yell,
"Is it hot enough for you?"

Then the Lord created man ;
Up his nostrils life he blew,
Asking still, with much *elan*,
"Is it hot enough for you?"

Next he made Eve from a rib,
Gave her tongue and temper too ;
Speaking of her tongue so glib,
"Is it hot enough for you?"

Then he made them coats of skin
(The latitude was twenty-two),
Asking as they got within,
"Is it hot enough for you?"

God rained fire and brimstone down
On Sodom and Gomorrah too,
Saying, as he burnt each town,
"Is it hot enough for you?"

Christ descended into hell,
The state of Nick & Co. to view ;
And they greeted him with, "Well,
Is it hot enough for you?"

So, at eighty in the shade,
What can a poor scribbler do
But repeat the old tirade,
"Is it hot enough for you?"

PARACLETE.

Vivisection and Vicarious Atonement.

It would have been impossible for a nation of animal lovers, like the English, to tolerate the vivisection of the dog, man's first friend in the wilderness of the early world, his ally in the work of civilisation, unless the *motor nerve* and conscience of the race had been paralysed by the *curare* of vicarious suffering. The beastly cruelties of its practitioners, which are flaunted in our faces with intent to terrorise the conscience of others, could not have been permitted by men who had not been indoctrinated by the worship of a *vivisectioning deity* whose victim was his own son !
—Gerald Massey, "The Devil of Darkness," p. 23.

JOHN THE BAPTIST'S HEAD.

ONE more narrative shall be given as a specimen of the new vernacular version of the Bible Up to Date, and this time we shall offer the story of Herodias and her favorite dish, as related in the sixth chapter of the blessed Gospel according to Saint Mark, from the twenty-first to the twenty-eighth verse :—

"On his birthday Herod celebrated the occasion by a magnificent banquet, to which he invited the nobles of his court, the military tribunes, or officers of his army, and the chief persons of distinction in Galilee. In the midst of the festivity the daughter of Herodias [some ancient authorities read his daughter Herodias] danced with such bewitching *chic* and *abandon*, as to delight both Herod and those who sat at table with him. And the king was so transported by her charms that he swore he would give the young lady whatever she chose to demand, even to the half of his dominions. She consulted her mother as to what to ask for, and the old lady suggested the head of Johnny the Ducker (Τὴν κεφαλὴν Ἰωαννοῦ τοῦ Βαπτιστοῦ—probably a euphemistic term for a favorite dish). Accordingly she came back at once to the king and said, "All I desire from your majesty is this: give me, by and bye, in a dish, the head of Johnny the Ducker." And the king was struck with amazement, because they had heard his oath at the table, and he would not displease her. Calling, therefore, one of his life-guards, he ordered him to bring in the head. And he went and brought the head on a large dish, swimming in gravy, and gave it to the young lady, and the young lady gave it to her mother."

UNCLE BENJAMIN.

How Prophecy is Fulfilled.

The average Christian is never tired of asserting that certain events are the fulfilment of Scripture prophecy, and will quote texts *ad nauseum* in support of his assumptions. As he seems to be in profound ignorance concerning all those cases wherein the Hebrew augers slipped in their prognostications, we call attention to one for his edification :—

"When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein and shalt say, I will set a king over me, like as all the nations that are about me ; Thou shalt in anywise set him king over thee whom the Lord thy God shall choose : one from among thy brethren shalt thou set king over thee : But he shall not multiply horses to himself, neither shall he multiply wives to himself, neither shall he greatly multiply to himself silver and gold."—Deut. xvii. 14-17.

"And Solomon had forty thousand stalls of horses."—1 Kings iv. 26.

"And he (Solomon) had seven hundred wives and three hundred concubines."—1 Kings xi. 3.

"And all King Solomon's drinking vessels were of gold, and all the vessels of the house were of pure gold, none of silver ; it was nothing accounted of in the days of Solomon."—1 Kings x. 21.

It may be said that the passages quoted from Deuteronomy contain commands not prophecies ; but, if so, so much the worse for the Christian theory. Jehovah took a special interest in Solomon, but with very unsatisfactory results. It looks very much as though the respective writers of the books of Deuteronomy and Kings had forgotten to compare notes before giving their productions to the world.

PROFANE JOKES.

Why should pianos be the favorite instruments in heaven ? Because they are grand, square, and upright.

Bobby—"Ma, tell me what you do up there behind the minister in church every Sunday?" Ma—"I chant." Bobby (pouting)—"I don't think you're very polite. You never let me say 'I shan't' when I don't want to give anything away."

A colonel, commanding a British regiment in India requested a drill-sergeant to ascertain the religious views of some new recruits. The latter were paraded, and the sergeant cried out : "Fall in. Church of England men to the right ; Roman Catholic men to the left ; all fancy religions to the rear."

Mr. Jags and Mr. Cags were talking about religious matters. "It is a great pity that Noah's Ark could not have been preserved," said Mr. Cags ; "it would have materially assisted in educating the masses in religion." "I don't know about that," replied Mr. Jags ; "if it were in existence, Barnum would have it." "Yes, I suppose so," mused Cags, "either Barnum or the Navy !"

SUNDAY LECTURE NOTICES, ETC.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

HALL OF SCIENCE (142 Old-street, E.C.): 7, musical selections; 7.30, G. W. Foote, "Mr. Gladstone on Christianity, Heresy, and Schism." (Admission free; reserved seats, 3d. and 6d.)
 BATTERSEA SECULAR HALL (back of Battersea Park Station): 8.30, social gathering. Monday and Tuesday, at 8.30, dancing.
 CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, W. Heaford, "The Bible, the School, and Morality."
 WIMBLEDON (Liberty Hall, Broadway): Tuesday, at 8.30, entertainment and dance.

OPEN-AIR PROPAGANDA.

BATTERSEA PARK GATES: 11.15, G. H. Baker, "The Bible in Board Schools."
 CAMBERWELL (Station-road): 11.30, W. Heaford, "The Ten Commandments."
 CLERKENWELL GREEN: 11.30, F. Haslam, "The Miracles of the Old Testament."
 EDMONTON (Angel-road): 7, C. Cohen will lecture.
 HAMMERSMITH BRIDGE (Middlesex side): 7, J. Rowney, "The Death and Resurrection of an Immortal God." Thursday, at 8, St. John, "The Meaning of Materialism."
 HYDE PARK (near Marble Arch): 11.30 and 3.30, W. J. Ramsey will lecture. Wednesday, at 8, J. Rowney, "An Inspired Holy Muddle."
 KINGSLAND (Ridley-road, near Dalston Junction): 11.30, T. Thurlow, "The Bible and the Use of Intoxicating Drink."
 LAMBETH (Kennington-green, near Vestry Hall): 6.30, St. John, "Has Man a Soul?"
 LEYTON (High-road, near Vicarage-road): 11.30, R. Rosetti, "Heaven and Hell."
 MILE-END WASTE: 11.30, C. Cohen, "Belief and Conduct."
 REGENT'S PARK (near Gloucester-gate): 3, Stanley Jones, "Religion and Morality."
 VICTORIA PARK (near the Fountain): 11.15, C. J. Hunt will lecture; 3.15, C. Cohen will lecture.
 WALTHAMSTOW (Markhouse-road): 6.30, C. James, "Charles Bradlaugh: his Life and Teaching."
 WESTMINSTER (Old Pimlico Pier): 11.30, Stanley Jones, "Radicalism and Socialism."
 WOOD GREEN (Jolly Butchers' Hill): 11.30, S. E. Easton, "Prayer"; 7, "Some Real Saviors of the World." Thursday, at 8, C. Cohen, "Missionaries."

COUNTRY.

BIRMINGHAM (Coffee House, corner of Broad-street): Thursdays, at 8, papers, discussions, etc.
 BLACKBURN: 3, members' meeting at Secretary's house.
 CHATHAM SECULAR HALL (Queen's-road, Nelson-road, New Brompton): 2.45, Sunday-school; 7, A. E. Rowcroft, "The Old Trades' Unionism and the New."
 HULL (St. George's Hall, Storey-street): 7, T. Westcott, reading from "The Physical Basis of Life," by Professor Huxley.
 LIVERPOOL (Oddfellows' Hall, St. Ann-street): 7, the Secretary, "Some Political and Economic Superstitions."
 MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, A. Newell, "An Outsider's View of the Temperance Question." (Free.)
 PORTSMOUTH (Wellington Hall, Wellington-street, Southsea): 7, a meeting. Wednesday and Saturday, at 8, dancing class for members and friends.
 SOUTH SHIELDS (Captain Duncan's Navigation Schools, King-street): 6.30, ethical class; 7.30, business meeting.

OPEN-AIR PROPAGANDA.

CHATHAM (corner of New Brompton-road, High-street): 11, J. J. Taylor, "Does Christianity make for Peace?"
 NEWCASTLE-ON-TYNE (Quayside): 11, Hall Nicholson, "Christian and Secular Morality."
 BARNESLEY (Mayday-green): 11, James Hooper, "Christian Veracity"; 2.30, "The Bible and Board Schools."
 ROCHDALE (Town Hall-square): 11, Sam Standring, "The Parish Council's Act"; 3, "The Nonconformist Conscience"; 6.30, "Cain and Abel."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—August 5, m. Mile End, a. Victoria Park, e. Edmonton; 9, Wood Green; 12, m. Clerkenwell, a. Victoria Park, e. Edmonton; 16, Wood Green; 19, Reading.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—Aug. 5, m. Pimlico Pier, a. Regent' Park; 12, m. Battersea.

ARTHUR B. MOSS, 41 Credon-road, Rotherhithe, London, S.E.—Aug. 5, Islington; 12, Failsforth; 19, m. Wood Green, e. Edmonton; 26, m. Hyde Park, e. Hammersmith.

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