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Edited by G. W. FOOTE.]

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MR. HOLYOAKE'S QUESTION.

MR. G. J. HOLYOAKE writes to us with respect to a paragraph in the *Freethinker* of January 20. "I will readily answer your questions," he says, "when I fully understand your meaning." He encloses a copy of his letter in the *Newcastle Weekly Chronicle*, to which our paragraph referred, and adds: "I wish you would print such parts of it to which you take objection."

Our paragraph was so plain that we despair of making it plainer. Here is the principal portion of it, containing the questions which we are asked to elucidate:—

"He admits that Secular principles are spreading, but he complains that Secular Societies are too anti-theological. But is not this a very cheap complaint? Is it possible for Secular Societies, as such, to take a great part in 'other work'? They are tabooed socially after being robbed legally. We invite Mr. Holyoake to tell us what he himself has ever done for this 'other work' in connection with any Secular organisation. Has he not been obliged to do it as an independent individual? And if this has been his own experience, why on earth does he spend so much time in lecturing other people for being as unfortunate as himself?"

Whatever may be the "constructive" side of Secularism—and we have our opinions on the subject, which we long ago expressed—it is utterly impossible to do any justice to it without the necessary means, and this is denied us by the law of England, which is upheld by infamous bigotry and despicable indifference. All the Churches subsist largely on dead men's money, secured by legal trust to the purposes for which they intended it; but Secularism is excluded from this source of income. We are in a position to state—and we do so with profound sorrow and indignation—that thousands of pounds have in this way been lost to our party during the last four years. And when we consider the small support that was accorded to Mr. Bradlaugh's attempt to repeal the Blasphemy Laws, and the little or no progress made by Mr. Holyoake's "Liberty of Bequest" bill, we cannot help seeing that, whatever may be urged theoretically, the only practical policy of Secularism is to go on attacking the Christian superstition, which erected and maintains these barriers to our natural rights and just opportunities. We cannot cultivate the Promised Land until we enter it. At present we have not crossed the Jordan.

So much for one aspect of the "other work," which Mr. Holyoake complains that Secularists do not engage in sufficiently. There are other reasons, and they were involved in the questions in our paragraph. We unhesitatingly affirm that Secularists are doing as much (perhaps more) political and social work as any section of Christians. They are to the front in every reformatory movement which is not of the purely soup-and-blanket order; most of them thinking that the promotion of justice is better than the extension of charity. But they are obliged to do all this work in their individual capacity. Secular Societies, as such, are still tabooed. Their co-operation in social reforms is neither requested nor desired, except in rare cases which only accentuate the general rule.

To a considerable extent the taboo is applied to individual Secularists, unless they are content to mouth the most commonplace party shibboleths. It is understood that they must serve orthodox interests, at least by holding their tongues. When they are outspoken they are usually ostracised.

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elections, for instance, Mr. Holyoake's friend, the Rev. Hugh Price Hughes, made a passionate appeal to Non-conformists not to allow any Secularist to be selected as a "Progressive" candidate. Yet, in the face of all this, Mr. Holyoake has spoken of Secularist action as weakening the "Progressive" strength.

Mr. Holyoake opens his *Chronicle* letter with a compliment to Mr. Wakefield, who had written about the decline of Secularism, and denounced the policy of the National Secular Society's president. (Poor president! He is everybody's Aunt Sally. If anything goes wrong, fling something at *him*. No matter what.) Surely it would not have been a strain on Mr. Holyoake's generosity to put in a word for a colleague who cannot discuss himself in the public press. Instead of which he simply says that Mr. Wakefield "understands what he writes about," leaving the *Chronicle* readers to imagine that the denunciation of Mr. Foote is well-founded.

We remarked in our paragraph that Mr. Holyoake had a "fondness for suggesting that hardly anybody ever understood Secularism but himself." In reply to this he writes to us—"I mention Mr. Bradlaugh and Mrs. Besant as well understanding Secularism. I should have added your name, Mr. Watts's, and others, had I been making an exhaustive examination." This is excellent, in its way; but it is not exactly accurate. Mr. Holyoake did mention Mr. Bradlaugh and Mrs. Besant as at one time understanding Secularism, but he also said that at another (and later) time they did not understand it. Now by understanding Secularism he means understanding it as he does—which is rather papistical. We cheerfully concede to Mr. Holyoake the title of the Father of Secularism, but it is a title of courtesy, not one of patriarchal dominion. Mr. Holyoake did not invent our movement, and he has not patented our principles. We all aim at the same thing—the cultivation of human nature without theology. But that word "without" does not, and never did, appear to us as simple as it appears to Mr. Holyoake. To be without theology in the political, social, and ethical regions, you have to destroy it in very large quantities. We might give a hundred illustrations, but they will suggest themselves to the readers of the *Freethinker*. It is a cheap way out of the difficulty to describe "the existence of Deity and the reality of a future life" as "open questions of speculation." Such they are in theory, but they are not so in fact. The speculations have crystallised into dogmas and great historic faiths, with a tremendous power over the public and private life of whole communities; and you must challenge these to do anything decisive and durable in the way of reformation. Theology and Secularism, in short, cannot live peacefully together.

With all Mr. Holyoake's high qualities—his eloquence, his wit, and his charming style—there seems to us a certain defect in his composition. It is a lack of logic. He has written a book on Logic, but even grammarians have written very bad English. Mr. Holyoake does not see, in some cases, what is as clear as daylight to other persons. He did not see the logic of his position in the Atheist Shoemaker controversy. He has never seen the logical relation of Secularism, even as he understands and defines it, to such a religion as Christianity. Comte was even more denunciatory of "negation" than Mr. Holyoake, but though mistaken (as we think) he was logical, for he held that the negative work was all really done in the eighteenth century.

Mr. Holyoake praises the Leicester Secular Society. So do we. But we do not make its praise a reproach to less fortunate Societies. Affluent and generous men like the late Josiah Gimson are rare in our party. It was principally his investment and donations which enabled Leicester Secularism to hold up its head so proudly. But even in Leicester there is plenty of "negative" lecturing, and we doubt whether the Secularists of that town would endorse Mr. Holyoake's view of "anti-theology." Even when theology smiles on Mr. Holyoake it does not disarm their suspicions. "One may smile, and smile, and be a villain."

G. W. FOOTE.

ARE THE GOSPEL TEXTS GENUINE?

A SERIES of articles which appeared in the *Scottish Guardian* of last year, signed J. M. C., on "St. Clement's Epistle and the Newly-Discovered Latin Translation,"* have an important though indirect bearing on the above question. For the articles are directed against the genuineness of the Epistle attributed to Clement, and tend to show that both it and the newly-discovered Latin translation are forgeries, probably of the early sixteenth century. Now, this Epistle is found in what is reputed to be the oldest MS. of the New Testament in the British Museum, the Codex Alexandrinus, ascribed to the fifth century; and if the Epistle of Clement is spurious, and of late date, it will be difficult to contend that other portions of the famous Codex A are genuine. The portion of the second Epistle attributed to Clement is now generally allowed to be spurious, but till of late it has been supposed, nevertheless, of early date. If, however, the arguments of J. M. C., who it is not difficult to identify with the Rev. Joseph M. Cotterill, an able Greek scholar and critic, author of *Peregrinus Proteus* and *Clement's Epistle to the Virgins*, are valid, the epistles of Clement are little better than centos founded on other writings extending to a much later date. J. M. C. has even come to a conclusion, not merely as to the date, but also as to the personality of the forger, who he shows to have used the late and faulty text of Clemens Alexandrinus, and even to have used the notes of Hervetus (1499-1584). That forger was Stephens, of the great printing family of that ilk. J. M. C., having shown the remarkable affinity between the Greek of the Epistle and the *Iudimenta Fulei* of Henry Stephens, says:—

"I do not see how the force of the coincidences which have been produced, and which can be multiplied to almost any extent, can be resisted. They point unmistakably, as it seems to me, not to mere knowledge of the *Epistle*—that, if the document is genuine, Stephens could not have had—but to authorship. Questions, of course, on this point come readily enough to mind. It must suffice to say that something in some part of his life's history will be found to suggest an answer to every inquiry that may be made, if we dare to think of him as the master spirit, at least, in the manufacture of Clement's *Epistles*. Born and bred, as one may say, in dusty libraries, he learned languages from MSS. rather than from printed books. He was as familiar with Latin as with Greek (though it is by his Greek *Thesaurus* that he is best known); and we find him, from time to time, discoursing upon old Latinity, and quoting Tertullian and other writers for their Latin as readily as in his *Thesaurus* he cites Plato and others for their Greek. Distinguished he was among men of his day for his scholarship, and for his penmanship as much as for his scholarship. Afflicted, too, he was, from time to time, so he tells us, with a strange disease unknown to medical books, which obliged him to shut himself up, to suspend his ordinary occupations, and to allow even the printer to knock at his door in vain for 'copy.' A strange disease truly it must have been, for it affected neither his mental nor his manual powers. On one occasion he resumed and completed a translation of the *Hypotyposes* of Sextus Empiricus, which, in his health, he had thrown on one side because of its difficulty (see his preface thereto); while on another occasion, when the paroxysm had passed by, he produced some specimens of penmanship on which he had been engaged. What he did on the many other occasions we do not know, but we can perhaps guess."

Professor Edwin Johnson may certainly notice this as a remarkable confirmation of his views coming from an unexpected quarter. This is not all. In the *Scottish Guardian*

of January 4 this year, "W. D. W." has "A Note on Clement's Epistle," which indicates that the work of forgery is still going on. By referring to a former article in the *Critical Review* (May, 1891), "W. D. W." identifies himself with the Rev. W. Dundas Walker. Both in that article and in the present note "W. D. W." shows the suspicious connection existing between the various MSS. of Clement's Epistles. Until 1875 the only known MS. was Codex A of the British Museum. But in 1856 a photographic *fac-simile* of the part of Codex A containing the Clementine Epistles was published, which facilitated the providential discovery of new MSS.—namely, a Greek version published in 1875, and a Syriac version in the following year.* Now, Mr. Walker supplies the clearest evidence that the text said to have been found by Byrennios (the metropolitan of Nicomedia, and the discoverer of the *Teaching of the Twelve Apostles*) at Constantinople, is a forgery. One point is decisive. On one page the Alexandrine MS. is defective. There is a hole in the parchment, which is otherwise defaced. At the self-same passage in the Constantinople MS. there is a mutilation. The parchment "has been scraped and scraped until a hole has been made closely resembling, in size and form, the hole just mentioned as in A. And it must be observed that the catastrophe happened not after, but before, this and the preceding page were written, for on both pages the Greek runs on correctly on either side of the hole." There is no other leaf of A so broken as this, and the Constantinople MS. is perfectly sound except at this one spot. It is incredible that an epistle, alleged to have been read in the churches, and consequently widely spread, should have, in manuscripts said to have been written in different countries and hundreds of years apart, exactly the same defect in exactly the same place. This, and other circumstances adduced by Mr. Walker, is sufficient to show that forgery has taken place, and I am grossly deceived if the same business is not going on to-day. The race of forgers did not die out with Constantine Simonides. Those who know the career of that individual, and the ease with which he imposed on experts at Berlin, Leipsic, Oxford, and the British Museum, and who recognise how supply keeps pace with demand, will not be surprised at the providential discovery of ancient manuscripts, and will be inclined to examine their history and evidences with a great deal of caution.

J. M. WHEELER.

WAS CHRIST A POLITICAL AND SOCIAL REFORMER?

(Continued from page 51.)

It has always appeared to me to be remarkably strange that Christ should be regarded as the exemplar of universal love. Neither his own words, nor the conduct of his followers, justify such a belief. It is, of course, desirable that a social state of society should be based upon love and the universal brotherhood of man. This is the avowed foundation of the religion of the Positivists, their motto being, "Love our basis, order our method, and progress our end"; but no such commendable features are to be found in the Gospel of Christ, or in the history of the Church. Jesus declared that his mission was only to "the lost sheep of the house of Israel" (Matthew xv. 24). Moreover, the conditions of discipleship which he imposed would, if complied with, exclude the possibility of love among all men (Luke xiv. 26); as would also his avowed object of breaking the peace and harmony of the domestic circle (Matthew x. 34, 35). It may be said that such are the contingencies attending the belief and adoption of a new religion. Be it so; but that only shows the futility of the contention that Christ established universal brotherhood. It is absurd to argue that he did so, when we are told in the Gospels that his mission was to the Jews only (Matthew xv. 24); that he would have no fellowship with unbelievers (Matthew xv. 26); that he threatened to have his revenge upon those who denied him (Matthew x. 33); that he instructed his disciples to "go not into the way of

* It is notable that photography has not aided in the detection of forgery, but has given a powerful aid to the forgers. No one is allowed to test old skins or ink, because there are photographic reproductions.

the Gentiles, and into any city of the Samaritans enter ye not" (Matthew x. 5); and, finally, that he commanded those disciples, when they were about to start on a preaching expedition, that "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city" (Matthew x. 14, 15). Shaking the dust from the feet, be it remembered, was an Oriental custom of exhibiting hatred towards those against whom the act was performed. And surely the punishment that it is said was to follow the refusal of the disciples' administration was the very opposite of the manifestation of love. This accords with the non-loving announcement that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. i. 7, 8, 9).

These references ought to be sufficient to convince any one that Jesus cannot be reasonably credited with a feeling of unqualified love for the whole of the human race. His conduct, and the general spirit of his teachings towards those who differed from him, forbid such a supposition. His injunctions, if acted upon, would annul the influence of the ancient maxim of "doing unto others as you would they should do to you." Certainly he failed to set a personal example by complying with this rule, as his harsh language to those who did not accept his authority amply proves. It is reported that Jesus said (Matthew v. 22), "Whosoever shall say Thou fool shall be in danger of hell fire"; yet we find him exclaiming, "Ye fools, ye fools and blind" (Luke xi. 40; Matthew xxiii. 17). He advised others to "Love your enemies, bless them that curse you," while he himself addressed those who were not his friends as "hypocrites" (Matthew vii. 5); "ye serpents, ye generation of vipers" (Matthew xxiii. 33). We may here apply Christ's own words to himself: "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew xii. 36, 37). In Luke (vi. 37) he counsels us to "forgive, and ye shall be forgiven"; but in Mark (iii. 29) it is stated, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The unfortunate point here is, that we are not told what constitutes blasphemy against the Holy Ghost.

From these cases, and there are many more in the Gospels of like nature, it is clear that Jesus taught one thing and practised another—a course of conduct which his followers have not been slow to emulate. But such an inconsistent trait of character disqualifies those in whom it is found from being the best of social reformers. Example is higher than precept.

Whatever may be urged in favor of Christ's supposed "spiritual kingdom," his teachings have but little value in regulating the political and social affairs of daily life, using those terms in the modern and legitimate sense, inasmuch as he has given the world no practical information upon either the science of politics or of sociology. The affairs of this world had but little interest with Christ. With him pre-eminence was given to the soul over the body. We are not to fear him who can kill the body only, but rather fear him "who is able to destroy both soul and body in hell" (Matthew x. 28). Here we recognise the great defect in Jesus as a societary reformer. He treats this world as if it were of secondary importance, and he furnishes no useful rules for its practical government. True he says, "Blessed are ye poor," and "Woe unto you that are rich"; but what does this amount to? These empty exclamations will not abolish pauperism, neither will it produce the organisation of honest industry, whereby human wants can be supplied and social comforts secured. Would it not have been better if Jesus had devised some plan whereby poverty should become extinct?

To talk, as Professor Graham does, about producing a better state of society by a "union of believers" is, in my opinion, folly. How is it to be done? Every member of "the union" would have to live on the alms of the wealthy members. It would, in fact, be a society of the destitute supported by voluntary contributions. Surely no sane

Socialists ever proposed to divide mankind into two classes—*i.e.*, paupers and those who feed them. We know what the result of such a policy was in the case of the Church. As the Professor says, the Church obtained the funds of the rich in return for certain considerations which were supposed to affect them in this world and in the next; and out of such proceeds the clergy distributed bread to the poor and kept something better for themselves. Thus Europe for centuries was infested by fat, idle monks and an army of miserable beggars. A more detestable condition of society to men of honor and independent spirit never existed. Yet this "Christian plan" finds favor, as we have seen, in "the Abbey," and is really the necessary outcome of Christ's mendicant teachings. For did he not allege that the poor were blessed, and that "ye hath the poor always with you" (Matthew xxvi. 11)? If he contemplated that the period would arrive when "it should be impossible for men to be poor," why did he not give some practical instructions to hasten its advent? This would have been a grand contribution to social reform. But his overwhelming anxiety about another life was, with him, the "one thing needful," and to it every other consideration had to give way.

I am quite unable to understand how anyone can mistake the obvious meaning of the parable in which the rich man appears in hell and the poor man in heaven (Luke xvi. 19-26). The only assigned reason is that the one was well-to-do in this life, while the other suffered privations. This is no justification for either of the men being where they are represented to have been. For poverty is no virtue, neither is it a crime to be rich. Men of wealth can be worthy characters, and poverty may be allied with much rascality. The wrong does not consist in possessing riches, but rather in the misuse of them; and, therefore, to be poor does not seem the highest qualification for future bliss, and to be rich is not a sufficient cause for anyone being excluded from an abode of happiness. But this parable is another illustration of Christ's exaltation of poverty. He even dispatched his disciples on a mission of propaganda, without scrip, money, or purse, to beg their way through the world (Luke x. 7-10). Is this the highest model that can be given for a mission to the poor? It is thought so little of to-day, even by professed Christians, that they never adopt the plan suggested by their "Master." They may preach "Blessed be ye poor," but they have no desire to be one of them. They read the warning, "Woe unto you that are rich; for ye have received your consolation" (Luke vi. 24); but they appear to be exceedingly comfortable with their material consolation. "A bird in the hand is worth two in the bush," and they are consoled more with the riches of this world than with the chance of having a harp in the next. In the case of the rich young man (Luke xviii.) it is true Christ advised the giving up of private property; but it is also true that the advice was not deemed practical, for the young man "went away sorrowful" (Matthew xix. 22). Supposing he had accepted the advice, he would then have swelled the ranks of the poor unemployed, and thereby have become the recipient rather than the benefactor, although it is recorded that "it is more blessed to give than to receive" (Acts xx. 35). The giving up all one's possessions would be as injurious to a community as the amassing of wealth by the few is pernicious.

What is required is a social arrangement whereby all members of the community shall have their fair share of the necessities and comforts of life; and this arrangement Christ did not understand, or, if he did, he made no effort to bring it into force, and consequently he lacked the elements of a true social reformer.

There is an incident recorded in Luke (xii.) which shows that Christ refused to say anything upon the subjects of property, civil rights, and law and government. "One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Here Jesus had an opportunity, as a social reformer, to give the world an important lesson upon the duty of one man to another; but he did not avail himself of it. He acted more like a modern lawyer would do, who, when asked by a stranger to give him advice, would reply: "I am not your appointed solicitor; if you want information, you must consult your own legal adviser."

CHARLES WATTS.

(To be continued.)

THE DATES OF THE BIBLE BOOKS.

WE have all heard the story of Pappus, that at the Council of Nice the assembled bishops put all the sacred books under a table in the church, and besought the Lord that the inspired writings might get on top of the table, while the spurious ones remained behind; and so the canonical writings were separated from the apocryphal. According to the Talmud, the Hebrew scriptures were verified in much the same way. Whenever an inspired author wrote a book, it was placed in the temple and left there all night. In the morning, if Yahveh had affixed his seal to it, it was at once placed in the canon; but, if not, it was rejected. It would have saved a great deal of trouble if such a rule had been followed, but we know for certain that most of the sacred books of the Jews differ very much from what they were when written by their original authors, and that some of them were not admitted as canonical till a very late date. We have no authentic record of any canon of Jewish scripture till the time of Josephus, about A.D. 80, who only mentions twenty-two sacred books instead of the twenty-four now reckoned by the Jews; and from his description his canon comprised all we have now, with the exception of the Books of Esther and Ecclesiastes, which were not admitted till a century after his death. It therefore follows that the books of the Old Testament must have all been written before the time of Josephus; but how long before we have no external evidence. We can only judge by the contents of the books themselves.

The *Pentateuch* and *Book of Joshua* are now generally recognised to form one body of writings, presenting the same peculiarities, and resulting from the same literary processes. Three main documents can be recognised in it—the Yahvist, the Deuteronomist, and the Priestly Code. The Yahvist document appears to be the oldest. It gives a history of the world from the creation (commencing Genesis ii. 4) to the conquest of Palestine by Joshua, and its religious teaching differs little, if any, from that of ordinary Semitic heathendom as known to us from other sources. The Deuteronomist Code is entirely legal, and not historical. It mentions the Levites, but equates them with the priests, and represents them as living on the charity of the population. Its great doctrine is that Yahveh can only be worshipped at one religious centre. The Priestly Code commences at Genesis i. 1, gives a historical sketch entirely independent of that of the Yahvist, and embodies a definite and peculiar code of law. It distinguishes between priests and Levites, mentions the "High Priest," and represents that Yahveh was worshipped in the wilderness in a portable temple called the Tabernacle. The Yahvist document agrees essentially with the earliest-known Jewish prophetic writings, and may be dated about 750 B.C. The Deuteronomist is ignored by all writers before the prophet Jeremiah at the end of the seventh century B.C., when it suddenly becomes of great importance. It is generally recognised to have been the Book of the Law, which Hilkiah professed to have found in the temple in 621 B.C. The Priestly Code is unknown till the time of Ezra, and appears to be essentially the same book as that read to the people about 440 B.C., as related in Nehemiah viii.—x.

So far, critics are agreed; but, for the most part, they give us no indication of the date when these three codes of law were amalgamated into the work now known as the *Pentateuch* and book of *Joshua*. Seeing that the priestly code—the last and most important part of the *Pentateuch*—was only promulgated in the second half of the fifth century B.C., we must allow at least fifty years for its complete acceptance by the Jewish community, say 400 B.C. Then we must allow a further period of time for a feeling of its sanctity to grow up, and for the necessity to be felt for its amalgamation with the two earlier codes of law. Therefore, it must be evident that the *Pentateuch*, as we have it today, cannot have been compiled much earlier than the conquest of Alexander the Great in 331 B.C.

Judges, *Samuel*, and *Kings* must also, from their style and contents, be taken as one continuous work; for the divisions of the books of the Old Testament are quite arbitrary, and often absurd. When the book of *Joshua* was separated from the *Pentateuch*, in order that the latter might be better ascribed to Moses, the editors made the separation in the wrong place; and the result is that Moses is made to

describe his own death and burial. The Talmud asserts that Samuel wrote the book of Samuel, who, therefore, went a step beyond Moses; for he not only details his own death and burial, but also relates the appearance of his own ghost to King Saul, after he was dead and buried. The combined work relates the history of the Jews from the death of Joshua to that of King Jehoiakin, who lived as late as the reign of Evil Merodach of Babylon, 560 B.C. The history, therefore, cannot have been composed till after the latter date. But it bears traces of being later still. The Babylonian conqueror of Jerusalem is called Nebuchadrezzar in the oldest portions of Jeremiah and Ezekiel, and this form of the name agrees very closely with that found in the Babylonian inscriptions. But *Kings* uses the late corrupted form, Nebuchadnezzar. The book of *Kings* also calls Tiglath-pileser, king of Assyria, by the name of *Pul*—a late contraction which does not occur upon any contemporary monument, and is first found in records of the time of the Persian king, Darius Hystaspes, about 480 B.C. *Judges*, *Samuel*, and *Kings* are written entirely from the point of view of Deuteronomy. They know nothing of the peculiar legislation of the priestly code. Therefore, they are earlier than the time of Ezra; but, as we have seen, they cannot be much earlier. The most probable date is 450 B.C.

Chronicles, *Ezra*, and *Nehemiah* are still more closely related together than *Judges*, *Samuel*, and *Kings*. *Ezra* and *Nehemiah* are still one book in the Hebrew MSS., though in the printed books they are generally divided for facility of reference. *Ezra* i. 1–3 repeats the last verses of *Chronicles* verbatim, and shows us that *Chronicles* ends in the middle of a sentence, the division of the books being even clumsier than usual. The Priestly Code is the standpoint from which the Chronicler views everything; and he colors the whole history in the interest of that Code. His sole authentic authority for the history of Judah is the present book of *Kings*, which is often quoted verbatim; and wherever he differs from the book of *Kings* he is giving us something out of his own imagination. De Wette, Graf, and Wellhausen have shown that the Chronicler had no other source, and that when he quotes authorities it is always a section of the book of *Kings* to which he refers. He holds the same theory that we meet in Josephus and the Talmud—namely, that the prophets of old each wrote the history of his own time; and, therefore, he quotes the book of *Kings* as the work of Samuel, Iddo, Jehu, or Isaiah, according to the period of which he treats. The Chronicler does not always understand the history related in *Kings*; for instance, he makes *Pul* and *Tiglath-pileser* into two distinct monarchs (1 *Chronicles* v. 26). His military ideas are not those of the Assyrian period, or even of that of Alexander. He is acquainted with the Roman artillery, and in 2 *Chronicles* xxvi. 15 he equips Uzziah with catapults and slings, which are entirely unknown to the Assyrian sculptures, and which were objects of wonder even to Josephus. Even in *Nehemiah* xii. 26, 47 the author speaks of "the days of *Nehemiah*" as though that were a remote epoch. We cannot well admit *Chronicles*, *Ezra*, and *Nehemiah* to a much earlier date than the capture of Jerusalem by Pompey, 65 B.C.

The *Book of Ruth* cannot be considered to be a veritable history. Its evident object is to explain the genealogy of King David. The *Book of Kings* knows nothing of David, except that he was the son of Jesse. *Chronicles*, on the other hand, knows and accepts the genealogy of David as given in the *Book of Ruth*. Consequently the latter was composed in the interval between *Kings* and *Chronicles*. As the story turns upon the marriage of a Gentile woman with a Jew who becomes the ancestor of the sainted King David, critics see in it a parable against *Ezra* and the Priestly Code, where Gentile marriages are denounced. Therefore, the *Book of Ruth* must be assigned to about 440 B.C.

The *Book of Esther* is also a romance. It professes to relate how a Jewess became the queen of Ahasuerus or Xerxes. The *Book of Ezra*, however, which gives a summary of the connection of the Persian kings with Judaism, represents Xerxes as an enemy of the Jews. It mentions an individual named Mordecai, but nothing is said of his relationship to the great King of Persia. In fact, the *Book of Esther* seems to have entirely escaped the notice of everyone before the writer of the second book of the Maccabees, who speaks of "Mardocheus' day," or the feast of Purim. 2 *Maccabees* can hardly have been written

before the Christian era; and it does not profess to be an original work, but an abridgment of an earlier history by Jason of Cyrene (2 Maccabees ii. 23). The first Book of the Maccabees knows nothing of Purim, and Judas Maccabeus would not have instituted a fresh feast on the eve of Purim if the latter were known in his day. The canonicity of the Book of Esther was denied by the Jewish doctors as late as the time of Hadrian (120 A.D.). And it appears, from the Ecclesiastical History of Eusebius (iv. 26), that the book was rejected by the Christians as late as A.D. 180. There is no evidence that the feast of Purim was observed by the Jews before the third century A.D.; in fact, it appears to have been illegal. The feast only rose into vogue with the public recognition of Christianity. The Hebrew text of Esther speaks of Haman as being crucified; hence the Jews at Purim could have a fling at the crucified Christ. We have seen that Esther is not mentioned by any writer before the Christian era, and the very earliest date we can assign to it is 50 B.C.

CHILPERIC.

(To be concluded.)

WHAT ARE WOMEN HERE FOR?*

(Concluded from page 59.)

ANOTHER argument which crops up once in a while is that, if the suffrage were extended to women, only the low and vile would vote or run for office. Of course, I know that this is really no argument at all, for it is based on pure assumption, and, if true of men, would still not disfranchise those who did not wish to use the privilege. But, in point of fact, up to this stage of the proceedings it has been *only* the well educated, the able and the thoughtful women the world over, who have entered into this question. It has been conducted so far—for over forty years—by women who are the intellectual peers of the best men to be found in any country or in any state; and surely, with the experience we have constantly before us—the examples of our public men—no one will venture to say, or even to hint, that these fine women, upon whose lives a flood of light has been thrown for all these years, are not so far above the average male office-holder in moral character that it were absurd to even discuss the question. I feel that I can say this with a good deal of grace, for I am not myself one of these hard workers; but I honor them, and I thank them from the bottom of my heart for what they have already accomplished for me—for what they will yet accomplish for us all. I am only sorry that they who have borne the brunt of this struggle will not all be here to reap the reward when the time comes; and women ought to feel ashamed to enjoy what these women have already secured for us of liberty, of justice, and of hope, unless they are willing to stand by their colors and help to push this car of progress along.

Upon what possible grounds can anyone claim that these fine and able women will not continue to take an interest in their own and their less fortunate sisters' elevation? Will they suddenly labor to put into office the vile of their own sex? Hardly. Will the male voters insist upon doing this? We can scarcely suspect them of such a desire; but surely, if some had it, there are enough good women and good men combined to prevent the sad disaster. But suppose, simply for the argument, that this gratuitous assumption were true; I repeat the question, *Is the suffrage to be given or withheld on the basis of moral character?* Who is going to conduct the examination? How will the male voter stand the test? Are they prepared now to make all suffrage rest upon such qualification? If not all, why woman's? Let us be fair. Let us remember that humanity is a unit, and that its interests and aims are, and must ever be, indivisible.

One half of the human race cannot progress alone. In the effort to do so it has thrown itself into a tangle that has filled its madhouses, its hospitals, and its homes, alas! with dwarfed, half-developed human pawns, who are the legitimate fruit of the conditions under which they are born and under which they develop.

Perhaps you are wondering how woman suffrage is to remedy all this. Perhaps you are wondering if I think that women are so much wiser, more lofty, and better than men that they will legislate in the millennium the first vote they cast. Let me reply to that right here. I do not think anything of the kind. I am always sorry to hear anyone claim

that women will vote this or that evil out of existence. We can't afford to mortgage woman's vote before she gets it. We don't know how she will vote; and it is not the least little bit of our business. What we do know, and what we claim will do the good, is this: that she is a human being, with interests and needs and aims that are as real and as strong and as vital both to herself and to the community as are those of her brother, and that it is *right* that she should be so placed as to be able to express herself about them on an equal legal footing with her brother—to count as *one*, and that one not an idiot, in the economy of nature. It is right that she should have a voice in her own affairs. It is right that such wisdom and ability as she does possess should be used to benefit not only herself, but the race. This is not a contest between men and women. It is silly, it is petty, it is failing to grasp the root of this subject at all, to place it upon such a basis as that. Man has quite as much to gain by the change as has woman.

One half of the race has not brain power enough to do the thinking for the whole race. It has proved this pretty fully in the past. It is proving it pretty fully in the present. And so long as the race is deprived of the earnest, honest thought of the other half—just so long as the half which *produces* the race is held as a subordinate and a mere pawn in the national life, just so long will the world continue to be only half as wise, half as good, half as true, half as lofty as its entire capacity warrants. If only half of the men were allowed to think—if only the Democrats of America were counted as voters, we would, as everybody knows, lose all the wisdom and ability that the Republican mind has evolved. If only the Republicans voted, were allowed to express themselves in the national life, we would lose whatever of thought has been contributed by the Democratic brain. I could hardly find one who would confess himself so narrow as to say that he believes it would be wise, or right, or just, to disfranchise every man who does not belong to his party. Yet that is exactly what is done with women. In a sense, woman is a party—that is to say, she is a special, unrepresented feature of the world far more truly than would be a disfranchised Republican or Democratic party, which all concede would be wholly unfair and unwise.

The time is coming, and it is not far off, when men will be utterly ashamed to remember that they were ever so unwise or so unjust (or so timid) as to claim for themselves the dignity, and the privileges, and the rights and duties of citizenship while denying them to women; and women will be utterly ashamed to let it be known that they had so little self-respect, so little public spirit, so little dignity of character, that they were satisfied to remain the only sane outlaws who had not wilfully forfeited their right to the dignity of citizenship.

In one of the newspapers the other day a writer said that evidently some of the ladies engaged in the effort to secure a dignified and equal footing before the law for one-half of the entire race were actuated by revenge! Revenge for what? Revenge upon whom? Why revenge? How would it be revenge, if in so doing no right or dignity is taken from man—if human rights and dignities are extended to women? Let us have enough dignity to look upon the question as if it were one between parties of men.

It is the fortunate women who must help, who must struggle for the liberty of all. The unfortunate have already all that they can bear. We who were born of, and have lived our lives with, men who had dignity of character enough not to be afraid of losing their influence in their own homes if their wives and daughters are permitted to stand upon an equal legal plane with themselves—those of us who have had the rare good fortune to have lived with men who scorn to take advantage of the situation, and who are as heartily ashamed of it as we are—can very readily understand how impossible it would be for those classes of women who are associated with narrow-minded or brutally inclined men to come out openly upon this or any other topic in opposition to that grade of man who is so absolutely certain of his own superiority that he recognises that the only way to prove it is to retain legal privileges which state his superiority in black and white.

Our great American orator, Ingersoll, has well said: "The men who claim that they are the intellectual superiors of women cannot prove the assertion by putting themselves in evidence." And it is equally true that no nation can hope to prove that the genius for self-government rests wholly in its male citizen so long as it insists upon protecting him from competition with those who he says are unfit. If men are the natural and only capable rulers of the race, the only way to prove it is to take the protective tariff off of him and allow nature to decide upon equal and fair terms the survival of the fittest in government as in life.

HELEN H. GARDNER.

—Truth Seeker Annual.

"Beg pardon," said the missionary, "but will you translate His Majesty's remarks again? Did he tell his daughter that he was to have guests to dinner or for dinner?"

* Delivered before a meeting of fashionable women who had said they would "open their parlors" for discussion of the "legal status of women" if Helen H. Gardner would agree to be one of the speakers.

THE PARSON'S SONG.

(From a Comic Opera of 1950.)

A SERVANT of the Lord am I—
A parson meek and lowly,
And here on earth my trade I ply
With unctuousness so holy.
I wear each day a look of gloom—
It's burdensome to bear it—
To help impress the sinner's doom
Upon the fools who hear it.

Chorus—I'm a servant of the Lord,
And I preach his blessed word ;
For it pays, in these days,
Of ranting and of canting,
Of gas-bag rant and canting.

When I was little but a lad,
My folks sent me to college,
And there what little brain I had
Was crammed with Bible knowledge.
To theologic classes then
They sent me as a student,
To learn the art of 'guiling men
In divers ways and prudent.

Like many another simple lad—
And few young men are clever—
I swallowed all the good and bad
I heard the Prof. deliver.
Betimes they gave me a degree
And sent me out as preacher,
To tell the yarns they told to me
Before they made me teacher.

But sometimes one is bound to think,
Let one be e'er so wary,
And soon I was upon the brink
Of doubt, and somewhat chary
Of holding to the gospel dodge ;
But then—the job is steady ;
And one need only preach at Hodge,
And miss the squire and lady.

THE GABERLUNZIE.

ACID DROPS.

INGERSOLL'S new lecture, "About the Holy Bible," is creating a big sensation in America, and the clergy are "answering" him right and left. One of these gentlemen, the Rev. F. Carson, a Presbyterian minister of Brooklyn, thinks it enough to point out that the Bible has withstood all assaults—by which he means, we presume, that it is still printed and circulated. Mr. Carson says he is not going to "reply" to the "infidel," as it would be defending the sun against the fog. Poor man of God! We should like to feel his bumps, as Charles Lamb said. He must be well developed at the bump of self-esteem, and very small at the bump of caution. The Yankees will only smile at such belated efforts to stem the tide of "infidelity." They can guess why Mr. Carson will not reply to Ingersoll. It doesn't require any miraculous penetration to see that.

Golf has been played on the Rye Links on Sunday, and this shocking desecration has roused the ire of the Rev. A. J. W. Crosse, a local sky-pilot, who calls upon God Almighty to vindicate the Lord's Day 'om such a terrible scandal. It is to be hoped that Rye will not be visited by an earthquake or a blizzard. Airs from heaven would be very agreeable, but sky-pilot Crosse appears to be soliciting blasts from hell, which may do when it is freezing hard, though not at other seasons of the year.

Preaching in Exeter Cathedral, the Rev. A. Mortimer denounced the School Board system as State Atheism, and said it had "blasted and ruined the happiness of more homes than all the dark horrors of drunkenness and adultery put together." This man of God must be drunk to say so, though the intoxicant in his case is not gin, but gospel. Parson Mortimer would evidently rather have the whole population drunkards and adulterers than see them educated without his own religious specific. Could madness go farther than this? It is really a case for a commission in lunacy.

Having half wiped out the Matabele, the Christians are going to instruct the remnant in the beautiful truths of religion—that is, to fit them for the kingdom of heaven before sending them there with the utmost dispatch. Mr.

Cecil Rhodes, who doubtless understands the "civilising" power of the Christian religion, has subscribed £50 towards the erection of a Wesleyan chapel at Bulwayo, which will supply a snug job to some man of God who is amongst the unemployed in the overcrowded clerical labor-market of England.

At a lecture on Theosophy, at Bangor, the lecturer asked, in stentorian tones, "What comes after death?" No one answered, and after a pause he vehemently repeated the question. At this moment the door opened, and in walked one of the leading undertakers of Bangor. The audience smiled.

How thankful we ought to be that we dwell in a Christian land, where the tender mercies of God are over all his works. In a single day last week one coroner, Mr. Baxter, had to inquire into the deaths of four persons starved to death. These tragic cases only represent the acme of a vast amount of misery which stern winter brings on the poor.

Winter has been accompanied by lightning, which, in several cases, has struck churches and chapels, as if in indication that the elements are not entirely under the control of the being to whom these edifices are dedicated.

Many lives have been lost on the coast of late. At the shipwreck on the Cornish coast only nine were saved out of a crew of twenty-two. Subscriptions have been appealed for on behalf of the families of one hundred and six Hull fishermen who were drowned during the great gale at the end of last year.

The Lord Bishop of Down and Connor is working away at a Church Building Fund, which everybody knows will pretty well put an end to all the evils and miseries of Ireland. He is supported, of course, by the Belfast *Evening Telegraph*, which devotes a leader to the subject. According to this profound oracle of Orangeism, the enemies of law and order, who have "no sense of responsibility to either God or man," are "recruited principally from the ranks of Atheists, or, more correctly speaking, Agnostics." This is too contemptible for refutation. It is sufficient to point to the fact that the most violent Anarchists have all had a rigorous Christian education. What we wish the *Telegraph* to ponder is, that the greatest scoundrels of the age are recruited from the ranks of orthodoxy. Atheism doesn't seem to produce men like Hobbs, Wright, and Jabez Balfour, nor even fellows like De Cobain, who was one of the burning and shining lights of Belfast religious society.

Parson Davis, vicar of Ramsbury, has a perfect right to send out begging letters for his church, but it is playing rather low to express an "earnest hope of at least one shilling," and a waste of paper and stamps to address his circulars to Freethinkers.

Archbishop Ireland has been giving what the *Chicago Tribune* calls a "Crushing Reply to Ingersoll." The gist of the Archbishop's statement was that Christianity means civilisation. "Where Christ is not there is barbarism." Now, is this true? Were Plato, Aristotle, Cicero, Buddha, Confucius, and Lao-tse barbarians? Was Spain barbarian when it was under the Moors or when it was under the Christian Inquisition?

Beyond the reduction of the tithe commutation rent-charge, which gives a value only of £73 13s. 0d. for £100, the editor of Kelly's *Clergy List* says that "in many counties, particularly in the east of England, the tithe rent-charge has largely remained unpaid, while we have not unfrequently met with cases in which livings have had to be given up owing to the income being insufficient to meet the charges on the land." If this process goes on, the Church won't be good enough even for the fools of the family.

It was stated at the meeting of the Evangelical Free Churches Council, at Birmingham, that in that city and suburbs there were 387,963 persons who ought to attend some place of worship. Even on Sunday evenings some 300,000 of these are absent. There are 426 places of worship, with sitting accommodation for 180,208 persons. In the churches, however, there are 38,212 unoccupied seats, and in the Dissenting chapels 42,300. Yet the Church Extension Society wants more churches and a bishop, and the Non-conformists are always wanting cash for more chapels.

The Quakers of Massachusetts have petitioned against capital punishment, on the ground that it is contrary to the law of God. While people have the text, "Whoso sheddeth man's blood, by man shall his blood be shed," facing them at Genesis ix. 6, they are little likely to attend to this plea. Indeed, a man of God of the name of McMaster has put out a big book on *The Divine Principle of Capital Punishment*.

Among the stories of the late Father Healy is one that shows his geniality did not over-ride his sound Catholicism. It is said that a pompous Protestant ecclesiastic once met Father Healy at dinner, and after the second glass of port he said: "Father Healy, I am very glad to meet you, very glad. I have never been able to find any difference between a good Protestant and a good Catholic, and I have lived sixty-five years in this world." Father Healy immediately replied: "Ye won't be sixty-five seconds in the next without finding it out."

A French newspaper says there are in the French Academy three Protestants, Victor Cherbuliez, Leon Say, and M. de Freycinet; one Freethinker, Alexander Dumas; one Atheist, M. Challemeil Lacour; while nearly every one of the rest is a nominal Catholic.

Several Italian bishops of small towns, advanced to that position while they were parish priests in Rome, are at variance with the Vatican, because, being used to a city like Rome, they feel miserable in their narrow surroundings, and continually appeal to the Pope to be called so some office in the Eternal City, or some canonship in one of the churches there. The Pope, vexed to find them so little inclined to do their duty, has, it is said, given it to be understood that he will never again nominate a parish priest of Rome to any Bishopric.

The attention of the Lord's Day Observance Society ought to be called to the fashionable club that uses "Niagara Hall" as a skating rink on Sunday. Among the patrons are the Duke of Wellington, the Earl of Essex, and many others of the nobility and gentry. A long list of fashionable ladies and gentlemen who spent last Sunday in skating appears in the *St. James's Gazette*.

We do not often have to thank the Secretary of the Lord's Day Observance Society, but we do this time for letting a little daylight on the fifty-four ministers who were boasted of as having celebrated Museum Sunday. "These," he says, "comprised twelve English Churchmen, two Scottish Churchmen, thirty-four Unitarians, one Baptist, one Independent, one Theist, two Ethicals, and one Positivist." If any one supposes that the men of God are generally disposed to allow of any competition with their business, they are much deceived. Thanks, Dr. Peake; and if you will only get up a prosecution against Secularists for keeping their halls open on Sunday, we will thank you still further.

The *Tablet* is responsible for the statement that at the recent Lahore Durbar the speech of the Viceroy was so badly translated that when he said, "I am no foe to highway robbery," it was rendered "I am not opposed to highway robbery"—a statement, it is said, which was received with wild shouts of applause from the assembled chiefs. This was almost as bad an error as that of some translators of the Sermon on the Mount, who rendered "Judge not that ye be not judged," "Do no justice that justice may not be done on you."

It is hoped that Almighty God understands his duties as protector of the Hohenzollern interests. At any rate, he gets some delicate reminders from the pious Emperor, who, for instance, when speaking on his birthday of Franco-Prussia, said he "glorified the name of the Almighty that He blessed our arms in such measure." The Emperor's gratitude looks like "a lively sense of favors to come." Does he want more bloodshed as a proof of the Almighty's favor?

Lent, like other ecclesiastical customs, is probably pre-Christian. In Grote's *History of Greece*, iii., 309, there is quoted a fragment from the early Greek poet Aleman, who calls spring the season of short fare. Aleman's idea was that the old crop was running short and the new crop not yet in. Agriculturists then had to depend on a fish supply. These natural conditions the apostolic fishermen seem to have worked up into an institution for their own benefit.

An inspector, examining a Church school in a large railway centre, asked: "What does Epiphany mean?" One replied: "A porter;" another, "A ticket collector;" a third, "A signaman." On making inquiries the inspector discovered that the children had learnt that Epiphany meant "a man of a station."

Parson (who has been teaching about St. Stephen)—"Are there any martyrs at present?" Boy (eagerly)—"Yes, sir, tomatoes." Parson (to elucidate)—"What are tomatoes?" Boy—"Please, sir, my father is a toe martyr; he suffers from corns."

January 30 was the anniversary of the execution of King Charles, the martyr, for whom there is a special service in the Church of England Prayer Book. A writer in the

Church Times says anent the Laud celebrations: "While we commemorate the Archbishop, let us not forget to observe the anniversary of the death of the King whom he so devotedly served—a monarch who, with all his faults, was a true Christian and a sincere Churchman." It is rather late in the day, however, to revive the old service for the martyr.

This reminds us of a circular we received announcing *The Legitimist Kalendar for 1895*, edited by the Marquis de Rivigny and Raineval. This Kalendar is put forward by the White Rose League, who hold that her Majesty is not the legitimate holder of the throne, but Mary, Princess of Bavaria. It gives portraits of "their most Christian majesties the King and Queen of France and Spain," and a table of the Legitimist Christian Rulers of the World, with their heirs, the laws of succession, etc. It is evidently a remarkable calendar; but we have not yet sent in our subscription for a five guinea or even for a guinea copy.

By the way, the Thames Valley Jacobite Club, which was started with the same ridiculous objects as the White Rose League, has decided to alter its program, and change its name to the Thames Valley Royal Oak Club, with the object of holding the fort against the advance of Socialism, Atheism, and Anarchy. From Jacobite it becomes anti-Jacobin.

A Vienna correspondent of the *Christian World* writes on "Why the Jews are Hated," and tries hard to make out that anti-Semitism is due, not to the Jew's religion, but only to political and social reasons. It does not, however, require much knowledge of history and human nature to know that, when strife arises, it is intensified by difference of religion.

In consequence of the Rev. A. E. Briggs, one of the curates of St. Mark's, Marylebone, having openly taught "Ave Maria" and prayers for the dead, he has been inhibited by the Bishop of London, and the curate, who still officiates at "High Mass," will appeal to the Archbishop of Canterbury. The Ritualists are offering special prayers for him.

The Rev. James Hunt, Rector of Donegore, Connor, Ireland, says, in allusion to the consecration of a Protestant bishop of Madrid: "Rather than that the horrible history of Protestant ascendancy in this country should be re-enacted amid the blue hills of Spain, I would prefer that the new conventicle in Madrid should be filled to the roof with dynamite, even though half the city were blown into fragments along with it." Mr. Hunt evidently holds that Christianity came to bring fire and division.

The Pope is pushing forward his plan for the conversion of England, and, after conferring with Cardinal Vaughan, has sent for the Bishops of Salford, Nottingham, and Southwark to visit him at the Vatican and confer on the subject. The fact is, the Catholics have so bamboozled the old man with the account of the progress of their faith, and of the proximity of the Ritualists, that it is doubtful if any of these bishops will have the courage to undeceive him. As a matter of fact, the leakage from the Church of Rome is fully equivalent to the conversions from the High Church party. Of course, in the event of Disestablishment, there would be a more pronounced procession Romewards.

Providence has been pretty active of late. To say nothing of the weather, there is the earthquake in Persia, which has wrecked hundreds of houses and killed hundreds of people. Still worse is the volcanic outburst on the island of Ambrym in the New Hebrides. One half the island is covered with ashes, and of the 8,000 inhabitants but few remain.

During a recent earthquake in Italy sixty people fled into a church to pray; but the earthquake destroyed the church, and buried the worshippers in the ruins. It is under such painful circumstances that the Presbyterian Assembly sees with regret the spread of modern indifferentism, and lays stress upon the great necessity for encouraging faith in a personal deity.

A writer in the *Guardian* deplors the fact that Oxford is no longer distinctively a Christian university. He says: "It was a home of learning that was Christian; now it is a home of learning that is non-Christian." True, a good deal of the tradition of the old religious régime lingers on at Oxford as elsewhere, together with other anomalies. M.A. degrees are still conferred in the name of the Holy Trinity, and so on. But, as Canon Liddon used to say, we have not yet seen the full effect of secularisation. The fact remains, "The University was founded on religious principles; now it is not so."

The New York City Christians, who have a Jew for a god, refuse to allow their children to associate with the Jewish children in the private schools of that city.

"A clergyman," writes a correspondent of the *Westminster Gazette*, "set out, the other afternoon, on a begging expedition. Three rich men were on this occasion selected as victims. Said Number One, after listening to an earnest appeal for funds to build a new church: 'I'm sorry I cannot help you; but the fact is, I don't like your views. You are too Evangelical.' Number Two would have been glad to contribute to the funds, but, unfortunately, the poor vicar was not sufficiently Evangelical to suit him. Arrived at Number Three, all seemed to promise well, and, after a very sympathetic chat, the rich man exclaimed, with a warm hand-shake: 'It is most cheering to meet with one whose views accord so perfectly with my own, but as I am firmly persuaded that the second coming of the Lord will take place before your church is built it would be useless for me to give you anything.'"

During his long holiday in Italy the Rev. Hugh Price Hughes found a dreadful want of true religion. He couldn't understand why the Italians were not all Wesleyan Methodists. Most of them, alas, were Roman Catholics—at least, by profession; and we all know what a horrid religion that is. How happy is England, with her true-blue Protestants, who boast of all the virtues under heaven! Above all, how blest is she in her Wesleyan Methodists, who are all the very souls of honor, and would sooner be burnt alive—every man of them, including Hugh Price Hughes—rather than tell the smallest untruth!

Somehow or other, though, those idolatrous Italians, while they don't understand Teetotalism and Purity Societies and Vigilance Committees, contrast very favorably with the people of (really) Christian England. Mr. Hughes witnessed a popular demonstration at Florence, and this is how he writes of the behavior of the multitude: "We were greatly impressed by two facts—first of all, the entire absence of coarse horseplay which disgraces so many English crowds; and, secondly, the yet more significant fact that among these thousands of persons there was not one single individual under the influence of excessive drinking. There was no crowding, no pushing, no swearing, no improper conduct of any kind." How different from the demeanor of an English crowd! But what of that? Englishmen may be rude and drunken, but they are Christians, and are going to heaven, while those polite and sober Italians have taken the wrong road, and are going to hell. 'Tis true, 'tis pity, and pity 'tis 'tis true.

Mr. Hughes paid a visit to the Franciscan monks, one of whom offered him some black coffee and brown bread. The monk wished to put some brandy into the coffee. "He seemed to be incapable," Mr. Hughes says, "of understanding the possibility of any man existing who could drink coffee without brandy in it." The Methodist visitor "made a tremendous effort," but could not imbibe any of the "dreadful mixture." Jesus Christ would probably have been less squeamish. Is it not curious that the very countries which breed people who are too sensitive and virtuous to take a spoonful of brandy are the very countries which breed the most awful drunkards on this planet? There is a moral here, if one could only beat it out.

A curious instance of superstition is mentioned in *Notes and Queries*. A writer cites from Mrs. Panton's *Within Four Walls* that in Roman Catholic villages in America it used to be a custom to place in the centre of a hive of bees, found in every cottage garden, a morsel of the sacred wafer kept back from the celebration of the Eucharist. This atom used to be called "the little God Almighty," and was supposed to ensure the bees from all harm, and that the crops of honey in such a protected hive should be above the average.

The good Christian who was caught throwing missiles at the Muezzin who calls to prayers at the Moslem mosque, Liverpool, was asked by Mr. Morgan, the ex-Mayor: "Why don't you leave these people alone and let them worship God in their own way?" Defendant: "They are heathens, and don't worship God." Magistrate's Clerk: "That is nonsense, and no defence, even if true." Defendant: "Well, they are not Christians." Evidently, in the mind of this attendant at St. John's Church, this is a justification for any outrage. He got off very lightly with an adjournment, "to see if there was any repetition of the offence."

Another illustration of "Christianity as it works out" is supplied by a wealthy Mexican Alcade, who, according to a Mexican correspondent of the United States Associated Press, treated his native town to a bull fight "in honor of the festival of Santa Eulalia, virgin and martyr."

Felix L. Oswald writes in the *Open Court*, *apropos* of *Isis Very Much Unveiled*: "The *expose* amusingly illustrates the fact that distance not only 'lends enchantment to the view,' but an aspect of plausibility to the idea of enchant-

ment. Thousands, whose organs of mental digestion rejected Cock-lane ghost stories, had welcomed the chance to satisfy their miracle hunger with reports from distant India. A large proportion of these famished would-be believers will now have to fall back on the old expedient of chronological distance."

Mrs. Mellon, the Sydney mejum, who explained her being found barefooted by the spirits having depleted her legs so that her stockings came off, has been outdone. The *Banner of Light*, a Spiritist paper of Boston, reports that at Helsingfors, Finland, at a dark *seance*, given by Mme. Esperance, the visitors noted that the medium showed symptoms of excitement, and appeared to be in pain. "A few moments later she asked a neighbor to let her take his hand—which he did; whereupon she said, 'Feel here,' and put his hand where her person should have come in contact with her seat, but he felt only the chair. Another gentleman joined the first in a search for the lower parts of the medium without success, and then it dawned on the medium and the visitors that she had become dematerialised from the waist downward." This fact was held to account for Mme. Esperance's excitement, as it well might, especially as she expressed a fear that perhaps the parts would not return. If these are spiritual doings, verily they are horrible to contemplate.

The Rev. N. H. Boston is a Christian clergyman. He is also the pastor of Bullom, in the colony of Sierra Leone. This chosen missionary to the heathen black man is also at present the defendant in a charge of rape preferred against him, and which is to be tried at the present sittings of the Supreme Court of the colony. This little item of news from West Africa will, we are sure, be very gratifying intelligence to the old women of both sexes who contribute to the funds of missionary societies.—*Crescent*.

At the Congress of the Vegetarian Federal Union Colonel Wintle read a paper on "Christian Missions in India," arguing that they would never convert the Hindoos. Indeed, the latter were rather converting the Europeans with whom they came in contact, for their standard of justice, humanity, charity, courage, and resignation was of the highest. Mr. Chaganlal Haridas Vora quite agreed with Colonel Wintle, and maintained that the so-called conversions of Hindoos by missionaries were only those of persons seeking relief from poverty.

A Miss Katherine Drexel has taken her final vows of retirement from the world at the convent of the Blessed Sacrament, near Torresdale, Maryland. By her retirement the Church comes into her worldly possessions, valued at over a million dollars. This is the way the religious oracle is worked. It is worth an expensive apparatus to land such a fine fish as Miss Drexel occasionally.

Oh those belated Christians! The *Methodist Times* has just discovered "Nunquam," the editor of the *Clarion*, whose penny edition of *Merrie England* is having such a phenomenal sale. Our Methodist contemporary thinks that not one in a hundred of its readers has the remotest conception of who is "Nunquam." The "immense majority of Christian teachers" in this country have not so much as heard of his "existence." Of course not. They never wake till twelve o'clock. Secularists are earlier birds. They made the acquaintance of "Nunquam" years ago; in fact, they had him speaking in the Manchester Secular Hall at the unveiling of Mr. Walter Sickert's portrait of Bradlaugh. Mr. Blatchford is a Secularist himself, and we hope the *Methodist Times* will chronicle the fact. It might also report that the *Clarion* has expressed the view that Mr. Hughes may be worthy of attention when he has answered Mr. Foote's exposure of the Atheist Shoemaker story.

Obituary.

WE have to chronicle the death, at the early age of 43, of Oscar Beck, one of the leading Belgian Freethinkers, founder of the Freethought Society at Liège, and editor of the *Almanach des Libres Penseurs*, published there. His civil funeral was attended by over two thousand people, prominent Freethinkers from all parts of Belgium being present.

THE GOSPELS.—That no writer before Irenæus has named these writings, or seems to have known either them or their writers, save two or three notices of St. Paul found in works of suspected antiquity, can hardly lead to any other conclusion than that these books were written immediately preceding the time when they are first mentioned.—*Rev. Dr. Giles, "Christian Records," chap. li., p. 418.*

Mr. Foote's Engagements.

Sunday, February 3, Secular Hall, Rusholme-road, Manchester :
11, "Is Religion the Cause of Progress?" 3, "Angels"; 6.30,
"God's in His Heaven."

Wednesday, February 6, Hall of Science, Old-street, E.C. :—
8.30, "Kit Marlowe—Atheist, and Morning Star of English
Drama." (Free.)

February 10 and 17, Hall of Science.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S ENGAGEMENTS.—February 3, Hall of Science, London; 10, Camberwell; 17, Plymouth; 24, Newcastle-on-Tyne. March 3, Manchester. April 7, Sheffield.—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 Efra-road, Brixton, London, S.W.

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

PESSIMIST.—Such questions have been repeatedly asked in our columns. We are now waiting for the orthodox to answer them.

T. BARNETT.—Thanks for your trouble in copying the verses. "Near the drum" will not do for us. We can't take that seat, so must decline the ticket.

A. MITCHELL.—Always pleased to receive suitable verses.

SPECTATOR (Southport).—We have no space to record the exploits of such a ruffian. He seems to belong to an essentially criminal type. If he were not defending Christianity (heaven save the mark!) he might be doing worse—if that were possible.

J. K. (Greenock).—Sorry we cannot undertake it. Our hands are already too full.

G. S. COOLE.—According to Matthew ii. 1, Jesus was born in the days of Herod the king, who died B.C. 4. From Luke ii. 2 it appears it was when Cyrenius was Governor of Syria, which was not till ten or more years after the death of Herod.

E. H.—Socialism is a special method of reform to which the N.S.S. is not committed. If it were so, all the non-Socialists would have to leave the Society. The destruction of the Christian superstition is our principal work at present; and it is the indispensable preliminary of all wise and desirable reform. We have no belief in a renovated society which is still under the dominion of theology. All the old evils would soon reappear, though perhaps in fresh and more insidious forms.

J. KEAST.—Glad to hear the Bristol Branch is enrolling new members. Mr. Foote has written to you with respect to a date for lectures.

T. E. M.—Pleased to know you appreciate Mr. Ryan's article on the Drama. He is one of our most esteemed contributors. The article shall appear.

F. HOLLAND.—The lines have merit, but are not quite suitable. We do not know Miss Reade personally. The paragraph you refer to was based on a correspondent's report.

B. INGHAM.—Thanks. See paragraph.

C. KENDRICK.—You did not indicate what you thought the right date; you merely said our date was wrong—which was not much assistance. The evening lecture referred to was not delivered on a Sunday. We followed Mrs. Bonner in the matter. Mr. Forder says the date was early in December, not late in November. Unfortunately we have not the *N.R.* file to consult.

G. G. LEONARD.—We are unable to give you the address of Mr. A. Dawson who left Newcastle for America in 1893. Perhaps his address is known to our Newcastle friends.

H. POULSON.—We cannot answer such questions by post. Josephus (in the forged passage) says that Jesus drew after him many Jews as well as Gentiles. This implies that the majority were Gentiles.

M. WELLINGTON.—Thanks. See paragraph.

W. H. HARROP.—You have a perfect right to your own opinion. Ours is not affected by your comments. You do not appear to have followed the Parnell case with close attention. The facts were certainly not as you represent them.

T. GARRUTT.—Mr. Foote's pamphlet on Randolph Churchill can be obtained from Mr. Forder.

W. WILSON.—We will not give publicity to the blackguardism of such a half-insane "anti-infidel." Mr. Foote would be happy to visit Southport when he is in the neighborhood.

E. HOWARD.—Your letter was dated January 21, but did not reach us till Wednesday morning, too late for last week's issue.

PHILALETIHS.—It is impossible to take that young 'pretender' seriously.

F. S.—See paragraph.

J. W. STAFFORD.—Shall appear. Glad to know that you find the *Freethinker* an oasis in the bonighted desert you are obliged to inhabit.

WATTS ELECTION FUND.—We have received: E. P. 42, £1.

MR. FOOT'S FIGHTING FUND.—E. P. 42, £1; T. W. Gore, 2s. 6d.; M. Bywater, 2s.; H. Lyon, 2s. 6d.

H. LYON.—Can you obtain a hall now for lectures at Leeds?

PAPERS RECEIVED.—Freethinkers' Magazine—Der Arme Teufel—Boston Investigator—Monro's Ironclad Age—Secular Thought—Southport Visitor—Isle of Man Times—Lancashire Post—Huddersfield Examiner—Truthseeker—Two Worlds—Freedom—Twentieth Century—Freidenker—Liberator—Liberty—Open Court—Progressive Thinker—Sporting Sketches—Reynolds's Newspaper—Saturday Times—World's Advance Thought—Literary World—Universal Republic—Catholic Herald—Weekly Bulletin.

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

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

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

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.

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.

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.

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.

SUGAR PLUMS.

OWING to the cold, snowy, cheerless weather at Liverpool on Sunday, Mr. Foote's morning and afternoon audiences were not as large as usual; in the evening, however, the hall was crowded. Opposition was offered to this lecture by an earnest but unconsciously comical disciple of the late Black Champion, who proved the existence of Christ by the argument that there must have been a Christ, or there would not have been any Christians. Some of this gentleman's interpretation of Scripture was unspeakably diverting. Mr. George Wise, of the Christian Evidence Society, also opposed the lecture in two speeches; and rather astonished the meeting by standing up for the authenticity of the famous exploded passage in Josephus. Mr. Wise also cited Professor Sanday as supporting the orthodox view of the authorship of the Gospels. We advise him to read the sixth of Sanday's recent lectures on "Inspiration." Mr. Wise is not up to date.

Mr. Foote lectures to-day (Feb. 3) at Manchester. As the hard weather threatens to continue, and people may be deterred from coming in from the surrounding districts, it is to be hoped that the Manchester friends will make a special effort to provide good audiences on this occasion.

Mr. Charles Watts had a good audience last Sunday evening at the Hall of Science, London, when he lectured upon "Trust in God a Delusion." The subject "caught on," and was enthusiastically applauded. Mr. Rowney made an excellent chairman. Several questions were put to Mr. Watts at the close of the lecture by an intelligent young gentleman, who evidently had not been accustomed to Free-thought lectures.

This (Sunday) evening, February 3, Mr. Watts again occupies the same platform, taking for his subject "Religion with and without Theology."

A debate is to take place in the Camberwell Secular Hall on Tuesday evening, February 5, between Mr. S. E. Easton (Secularist) and Mr. W. S. Clarke (Christian Defence Association) on the question—"Christianity or Secularism: Which is the Better Calculated to Benefit Mankind?" The admission is free, and there should be a large attendance.

On the following Sunday evening (February 10) Mr. Charles Watts lectures at Camberwell. We believe it is his first appearance there since his return from America.

In the *United Presbyterian Magazine* Dr. Whitelaw seeks to damage the higher criticism of to-day by showing that its main conclusions were anticipated by Thomas Paine in his *Age of Reason*. He wants to know if Jesus Christ was wrong in saying that Moses wrote of him (John v. 46), and Thomas Paine right in asserting that Moses did no such thing. Well, that is the conclusion the world is coming to.

Here, for instance, is Professor Guthe, who, in *Die Christliche Welt* (1894; Nos. 40, 41), points out that, according to Deut. xxxi. 9, Moses wrote down the laws. But the facts

show that the law that Israel should worship in one place only (Deut. v. 12) was unknown by men like Samuel, Saul, David, Solomon, and Elijah, who are praised for patterns of piety. He holds they were not aware of such a precept of Moses. They did not transgress it only because it did not exist. So, also, he says: "The Book of Daniel professes to come from the time of the Babylonian exile; it arose, however, about the middle of the second century B.C. To write under a pseudonym became a favorite practice in later Judaism."

The *Freethinkers' Magazine*, conducted by Mr. H. L. Green at Chicago, now appears as the *Free Thought Magazine*. It opens with a capital portrait of Mr. J. A. Greenhill, and contains a number of interesting articles; also a summary report of Ingersoll's lecture, "Which Way," delivered before a crowded audience in the Columbia Theatre, Chicago, on the first Sunday in January. "God is dead," Ingersoll says in his fine peroration. "This is a sufficient answer to some half-superstitious 'Agnostics' in this country, who try to make out that Ingersoll is not an Atheist."

The *Literary World*, noticing *Voltaire: A Sketch of His Life and Works*, by J. M. Wheeler and G. W. Foote, says: "The English people ought to know Voltaire, an admirer and lover of their nation, better than they do, and this lively shilling pamphlet will give them a good deal of information as to his life and work. Cultivated men of all schools have long since ceased to regard the great Frenchman as the moral monster he was represented to be by the people he attacked, and have learned to do justice to his splendid services to the cause of intellectual freedom, and in the interests of the suffering and of the oppressed." It goes on to say that "the defect of this work is in adopting an attitude towards religion, as did Voltaire, which has been outgrown." As the same number of the *Literary World* speaks of Professor Huxley as "a belated Voltairian," we can easily reconcile ourselves to the criticism.

Rabbi Schindler has been lecturing for the Ingersoll Secular Society, Boston. Dr. Schindler referred to Jesus as the ideal of the Christian, the child of the imagination, and said that, when people came from the regions of the ideal to solid ground to deal with flesh and blood, they had a right to ask for facts and proofs of them. He claimed that the only place where Jesus was mentioned was in the gospel, and went on to show how improbable the story was, having been written 150 years after the time Jesus is alleged to have lived.

Dr. Schindler read extracts from Jewish authorities to show that, according to the Bible stories, Christ was tried and executed on a holiday, and that trials were not held by Jews on holidays; and he gave further quotations to show that the Gospel writers knew nothing of the jurisprudence and customs of the times of which they were writing. He spoke at length of the Jewish criminal code to show that, while the Bible claimed that Jesus was tried and convicted on the same day, such a procedure was entirely at variance with the custom of the Jews.

Public Opinion (Jan. 25) quotes at length from a Danish paper, *Danskeren*, on "Plato as a Forerunner of Christ." The paper bears out what Mr. Maagaard has recently written in our columns on "The Progress of Freethought in Denmark."

Mr. Robert Forder visits the Battersea Secular Hall this Sunday evening (February 3), and delivers his new lecture entitled "Christ and the Labor Party." There should be a large attendance.

In London, out of twenty-nine public libraries, sixteen are open on Sundays. With a little pressure, most of the others might be induced to follow suit.

In giving a free concert on Sunday to 1,200 of the inmates of the City Road Workhouse of the Holborn Union, the National Sunday League has started a humane and beneficial work, which, we trust, will soon be imitated all over the country. The L.D.O. Society may try its game of frightening, by an appeal to obsolete laws; but the work commenced is one which will at once commend itself to all the enlightened section of the public.

There are few ways in which a little money can promote more happiness than in giving a treat to children. Miss Vance has been very energetic in seeing that the usual party at the Hall of Science is a successful one; but she complains that the funds have not come in as desired. We hope our well-to-do readers will take the hint, remember the children, and remit their donations to 28 Stonecutter-street as speedily as possible.

Mr. Foote will deliver a series of Wednesday evening lectures at the London Hall of Science during February. They will all be literary. The first, on February 6, will be upon "Kit Marlowe—Atheist, and Morning Star of English Drama." The admission is free to all seats, and, as Mr. Foote gives all Wednesday evening lectures gratuitously, the whole of the collection will go into the N.S.S. exchequer. Freethinkers, we hope, will not only attend themselves, but bring their more orthodox friends on the occasions.

CHILDREN'S PARTY.

BEFORE this reaches the eyes of the readers of this journal the party will be a thing of the past. We anticipate a most excellent evening of enjoyment for the little ones; but, up to the present, we have not sufficient money to meet the expenses. Since my last list the following donations have been received: J. Mosenthal, 5s.; Philethesis, 1s.; E. Crutenden, 1s. 4d.; Mrs. Marks, 5s.; R. Parsons, 2s.; H. S. S., 10s.; G. Wenborn, 5s.; R. Malster, 2s.; W. Cabell, 2s. 6d.; W. L. B., 10s.; A. Lewis, 2s. 6d.; J. Robertson, 2s. 6d.; C. Thomas, 10s.; C. C. Andrews, 5s.; R. H. Side, 5s.; J. Brown, 6d.; Collected at Hall of Science, £2; C. Watts, 5s.; Collected by T. Wilmot, 3s. 6d.; J. Burrell, 3s.; Mrs. Courtney, 3s. 3d.; Mrs. Henderson, 8s. 10d.; Mrs. Sleight, 2s. 11d.; H. Fox, 4s. 1d.; Miss K. Ward, 4s.; Mrs. Standing, 8s.; Bobby Forder, 5s. 10d.; Jimmy Forder, 5s. 10d.; Miss Robin, 14s. 9d.; Miss A. Brown, 10s.; Mrs. Casey, 3s.; Mrs. Fleming, 3s. 6d.; Mrs. Hindeman, 4s. 3d.; Mr. Guest, 1s.; M. A. M., 5s. Goods and cake sent will be acknowledged next week.

ROBERT FORDER, *Treasurer*.

MAX O'RELL AND THE PARSON.

MAX O'RELL tells this story about himself:—"I had just returned to the hotel, after having given a lecture on the Scotch at the town hall. I was half undressed when there came a knock at my bedroom door. It was a waiter bearing a card. The Presbyterian minister of the town wished to see me at once on a very urgent matter. I bid the waiter show the reverend gentleman up. A man of about fifty, in the usual black ecclesiastical coat and white cravat, and holding a soft felt hat, appeared in the doorway, wearing a sad face. I recognised him as one of my audience that evening. 'Excuse my costume,' I began, 'but you wished to speak to me on urgent business, and I thought best not to make you wait.' 'There is nothing the matter with your dress,' he broke in; 'this is not an affair of the body, but of the soul. I have come to pray for you.' I was taken a little by surprise, and felt a trifle discomfited; but I quickly regained my composure. 'Why, certainly,' I said, 'with the greatest pleasure, if it can make you happy.' He knelt, put his elbows on the bed, buried his head in his hands, and began: 'Lord, this man whom thou seest near me is not a sinful man; he is suffering from the evil of the century; he has not been touched by thy grace; he is a stranger, come from a country where religion is turned to ridicule. Grant that his travel through our godly lands may bring him into the narrow way that leads to everlasting life.' The prayer, most of which I spare you, lasted at least ten minutes. When he had finished, my visitor rose and held out his hand. I shook it. 'And now,' said I, 'allow me to pray for you.' He signified consent by a movement of the hand. I did not go on my knees, but with all the fervor that is in me I cried: 'Lord, this man whom thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who has sent in vain thy son on earth to cast out the Pharisee, let thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride; convince him, open his eyes, pity him, and forgive him, as I forgive him. Amen.' I looked at my good Presbyterian. He was rooted to the floor, amazement written on his face. I once more took his hand and shook it. 'And now,' said I, 'we are quits. Good night.' He went away somewhat abashed, pocketing the mild reproof."

A story is told in *Fairplay* of a north-country shipowner, whose vessel was detained in the Danube, and wired his captain, "Move heaven and earth to get the steamer away by Saturday." The reply he received was to the following effect: "Heaven unknown in these parts, earth played out; but hope, by playing the devil and moving hell, to get her away by Monday."

SOME LITTLE-KNOWN FREETHINKERS.—II.

DR. THOMAS INMAN.

It was through Myles McSweeney that I became epistolarily acquainted with the author of *Ancient Faiths Embodied in Ancient Names*. Myles recommended me to the Doctor to make some drawings to illustrate his works; and this led to a good deal of frank correspondence, in which the Doctor treated me as one very much older than I then was. All bore on his discoveries of the evidences of phallic worship, which, as is often the case with discoverers, Dr. Inman pressed beyond their real importance. I have since learned that neither McSweeney nor Dr. Inman was original in the detection of phallicism as underlying Christianity. Earlier even than Payne Knight, Higgins, or Dulaure, was a Kabalist crank in the last century, a Frenchman, whose work on *Les Mystères du Christianisme*, published in 1771, is certainly one of the most curious volumes it has ever been my lot to look into. The Old and the New Testaments, and the seven sacraments of the Romish Church, are interpreted phallically. Dr. Inman had, however, arrived at his view independently, though he doubtless derived some hints from the *Anacalypsis* of Godfrey Higgins. His researches were originally into the meanings of names, and the mere inquiry why John was convertible into Jack led to some extraordinary results.

Dr. Inman was a Liverpool physician of high standing. He was born at Leicester, January 27th, 1820, and his father became director of the Bank of Liverpool, and his brother founded the famous shipping firm of that port. Educated at King's College and London University, he took the degrees of B.A. and M.D., settling at Liverpool, where he became lecturer on botany, medical jurisprudence, therapeutics, and the principles and practice of medicine. He was for some time President of the Liverpool Literary and Philosophical Society, and was physician to the Royal Infirmary of that city. He wrote several medical works, and his volumes on *The Preservation of Health* and *The Restoration of Health* are still worth reading. Dr. Inman was original-minded in his profession. He published a work, entitled *Foundation for a New Theory of Medicine* (1861), in which he regarded all disease as arising from a deficiency of vital force; and in his treatment he frankly placed dietetics before drugs, which, he pointed out, were chiefly respected because they deranged the vital force. He stated, as the conclusion of his large medical experience, that "the physician could do harm, but that his power for good was limited." But it was chiefly as an archeologist that his Freethought manifested itself. In his principal work, *Ancient Faiths Embodied in Ancient Names*, he examines all the cognomens in the Bible, eliciting many curious facts that lie behind those names, and showing there was no essential difference between the faith of the Hebrews and that of other Semites. Incidentally he notices that the alleged sojourn in Egypt left no evidence of having modified Israelitish language, names, or faith. He held that biblical testimony itself disproved the story of the sojourn in Egypt.

In my essay on "Phallic Worship among the Jews," in *Bible Studies*, I have given my opinion on the views of Dr. Inman more fully than is possible here; and I shall therefore at once pass to his less known Freethought work, *Ancient Faiths and Modern*, which was published at New York, though printed at Edinburgh, in the year of his death (1876). In the preface he tells how he came to doubt the nostrums both of physical and spiritual doctors. He says: "The physician, when professing to cure, has too often assisted disease to kill; and he who has the cure of souls has invented plans to make believers in his doctrine miserable. The first fills his coffers proportionately to the extent to which he can protract recovery; the second becomes rich in proportion to the success with which he multiplies mental terrors, and then sells repose. The one enfeebles the body, and the other cripples the intellect, and aggravates envy, hatred, and malice." On examination, he says, "I found that in every nation there have been, and still are, good men and bad, gentle and brutal, thoughtful and ignorant; that the best men of Paganism—Buddha, for example—did not lose by comparison with the brightest lights of Christianity; and that such large cities as London and Paris have as much vice within them as ancient Rome or modern Calcutta. I found, moreover, that there is a culpable coloring in the accounts given by Christian travellers of Pagan countries. The clerical pen rests invariably and strongly upon the best elements of every heathen cult, and contrasts them with the best elements of Christianity." Dr. Inman entered candidly into the question of the rival merits of Christianity and Buddhism, and gave his preference to the latter as a non-persecuting system, and as containing no obscene stories such as those in the Bible. He says:—

"If we now ask ourselves what parts of the Bible most offend sense of propriety, we should answer that they are its untenable cosmogony; its preposterous accounts of the longevity of the men reported as being the earliest formed; the legend of the flood; the origin of the rainbow; the

tales of Moses, Pharaoh, the plagues of Egypt, the sojourn in the desert, the capture of Canaan, the miraculous battles. We would wholly expunge the fabulous account of Elijah and Elisha; the ravings after vengeance uttered by the prophets; and the apocryphal episodes described in the books of Jonah and Daniel; every obscene story and disgusting speech or writing, whether uttered as a threat against Israel or his enemies. In like manner, we would wish to expunge from the teaching of Jesus everything relating to the immediate destruction of the world, everything connected with community of goods, the advantages of beggary, and the potency of faith and prayer. We would suppress every miracle, and say nothing of a resurrection of the dead Jesus. We would equally abandon any attempt to describe Heaven or Hell or any immediate state. When all these were removed from the Bible, we positively should have very little left, except a certain amount of morality which is sound, and a large portion which is radically bad."

Ancient Faiths and Modern, like all of Dr. Inman's works, abounds in a variety of learning culled from all quarters. He concludes the book with a challenge to the champions of orthodoxy. He says:—

"I defy scholars to prove that the Israelites were ever, as a body, in Egypt; that they were delivered therefrom by Moses; that the people wandered during forty years 'in the desert,' received a code of laws from Jehovah on Sinai, and were, in any sense whatever of the words, 'the chosen people of God.'"

"I assert that the whole history of the Old Testament is untrue, with the exception of a few parts which tell of unimportant events—e.g., it is probable that the Jews fought with their neighbors, as the Swiss have done in modern days; but I do not believe the tale about Samson, any more than that of William Tell.

"I assert that there is not a single true prophecy in the whole Bible which can be proved to have been written before the event to which it is assumed to point, or which is superior, in any way, to the oracles delivered in various ancient lands.

"I assert that the whole of what is called the Mosaic law had no existence in the days of David, Solomon and the early Hebrew chieftains or kings, if they are thought to deserve the title."

This was plain and to the point, and I am not aware of any orthodox champion who has successfully taken up his challenge on these topics.

In 1871 Dr. Inman retired from practice, and resided at Clifton, near Bristol, where he died on May 3, 1876. He was a man of handsome presence, and his genial temperament made him generally popular, despite his outspoken heresy. His antiquarian works will long hold a distinguished place in the cabinets of the curious. J. M. W.

A Waning Faith.

Notwithstanding the claims of the paid attorneys of Christianity to the contrary, the fact remains that this great system of religion has lost its grip on the intelligence of the people, and is fast assuming its rightful position among the fossil and exploded chimeras of the past. It is no longer a living force amongst the well balanced of mankind, but excites only ridicule and contempt where once it shook the brain of man with terror and despair.

Whoever doubts the truth of this assertion has only to follow the great Agnostic, Ingersoll, in his triumphant tour of the United States to have this doubt dispelled. Night after night his most radical and stinging utterances against Christianity are applauded by admiring thousands, who have paid regular theatre prices for the privilege of seeing this old theological scarecrow riddled by the shafts of satire, wit, and logic. Christianity will, of course, for many years, continue to exercise its baneful influence in the land; but it is patent to the most casual observer that its work henceforth will become more and more the spasmodic twitching of a dying serpent, until at last its workings fade entirely in the lethargy of death.—*The Boston Investigator*.

How to Help Us.

- (1) Get your newsagent to take a few copies of the *Freethinker* and try to sell them, guaranteeing to take the copies that remain unsold.
- (2) Take an extra copy (or more), and circulate it among your acquaintances.
- (3) Leave a copy of the *Freethinker* now and then in the train, the car, or the omnibus.
- (4) Display, or get displayed, one of our contents-sheets, which are of a convenient size for the purpose. Mr. Forder will send them on application.
- (5) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.
- (6) Get your newsagent to exhibit the *Freethinker* in the window.

RELIGIOUS IMMORALITY.

THE following article, signed J. B., which appeared in a recent number of the *Christian World*, shows how far rational secular considerations are penetrating the religious world. J. B. says: "Religion in this country is, with a great proportion of the fashionable, the monied, and the influential classes, identified with the Established Church. This great institution has a teaching body of over twenty thousand clergy. Leaving for the moment the question of the relationship of the Church to its laity, let us consider what it has to say to this body of teachers, and especially to the new generation from whom its future ministerial recruits are to be drawn.

"It comes to them with both hands full. In the one are the statements of belief which are to be accepted, signed, and publicly taught. These, to the scientifically educated consciousness of the nineteenth century, are somewhat curious reading. They include a fourth century presentation of the most detailed kind as to the Being of God and the Incarnation and person of Christ, the acceptance of every part of which is to be declared necessary to salvation; a doctrine about Adam and the Fall, framed certainly not in view of modern discoveries concerning the ascent of man; a doctrine of regeneration by baptism, and another affirming the Divine choice of a certain number of persons to salvation, with its inevitable though unexpressed corollary of the leaving over of the rest of the human race to eternal perdition.

"There are over twenty thousand more or less educated men in England who have solemnly bound themselves, in full view of present-day knowledge, to hold and teach all this, and much more of a like kind, as representing the absolute truth concerning God, man, and the universe. These have actually taken the leap, and it is, perhaps useless to inquire into the mental processes by which they brought themselves to this position. It will be more profitable to study the Church's method with the new generation from which she expects to get her future teachers. Let us imagine the case of a theological neophyte who proposes to himself the career of a minister of religion, and to whom she makes her advances. She has presented him with the contents of one of her two full hands. As he ponders this fourth-century system of the universe, and asks himself whether the modern knowledge of human origins, the modern science of comparative religions, and the modern philosophy of the Divine Self-manifestation in nature and in history are reconcilable at all points with the antique view to which he is asked to commit himself, there is offered to him a series of considerations of another order. The Church opens her other hand. Its contents are dignities, privileges, and social and religious distinction. She says to him: 'Accept my terms, and you pass at once to the sunny side of the ecclesiastical hedge. You shall receive a social consideration and precedence entirely beyond what your own moderate abilities alone would secure. If you have real ability, or have influence, I can promise you a dazzling perspective of preferment. You may bask in the sunshine of a court. You may receive the social and spiritual homage of a prince of the Church. If you refuse these terms, if you declare yourself unable to sign your adherence to my fourth-century system, make up your mind to ecclesiastical exile and to social ostracism. Be prepared for a career as a religious teacher in which every door to titles, honors, and preferments will be close barred, and where, whatever your talents or character, no recognition will be vouchsafed you in court, law, politics, or society.'

"The argument is undoubtedly a powerful one. With a certain order of minds it is sure to be a prevailing one. But let this further, however, be said about it, that it is a distinctly immoral one. What happens to our neophyte? In some cases he signs, while distinctly at issue with many of the things to which he is declaring his assent and consent, saying to himself that, after all, the thing is demanded by the present constitution in Church and State, that he is only doing what multitudes of better men have done, and that he signs as giving a general adhesion to the Church system, without including all its details. This position is regarded by many as entirely satisfactory. Perhaps it is a question of temperament; but there are other men who would rather cut off their right hand than, as they say to themselves, soil their honor by following such an example. In other cases the neophyte signs, accepting the Church's authority for the things to which he is giving his adhesion, and believing that he believes them. If we admit this man's sincerity, it will certainly be at the expense of our sense of his competence as a public religious teacher. The natural consequence of his attitude will be the shutting up of a mind which has pledged itself to the fourth-century scheme of things to any truth or fact which may seem to militate against it. If this attitude is not immoral, it is, at any rate, an offence of the gravest kind against the spirit of truth, and against the intellectual progress of the race."

J. B.'s indictment is directed only against the established clergy. But the Dissenting ministers are tarred with the same brush. The Rev. T. Moore, in his *Dead Hand in the Free Churches*, proves that the Nonconformists are pledged to doctrines they now no longer preach. Chapels, where the freest salvation is offered, are often endowed on condition of teaching strict Calvinism. In narrow Bibliolatry and subservience to the bigoted of their congregations the dissenting sky-pilots are, as a rule, even worse than the clergy.

HOW LONG?

In the trusting infant world
God was manifest in might;
Lightnings on the impious hurled,
Stood in Israel's wondering sight
A cloud by day, a pillar of fire by night.

Then the serried ranks he led,
And his arm in strength was shown,
And his children's hands were red
In the blood of foes o'erthrown;
In his path like leaves his enemies were strown.

Israel slept beneath his care;
And when'er his children cried
He remembered him to spare,
And his wrath was turned aside
That in peace before his face they should abide.

Never now the lightnings blind;
Never falls consuming flame
On the man of evil mind,
On the citadels of shame;
Sin goes scatheless; evil scarcely knoweth blame.

Nowhere now in flood or fire,
Or in mountain or in wood,
Speaks the voice in love or ire—
Words by any understood:
Mute is all the air, the earth a solitude.

Unto whom is he revealed?
Who has heard his awful tones?
Now methinks our ears are sealed,
Or the crying of the stones
Drowns that voice in sounds that seem like
human groans.

DARIUS HYSTASPES.

The Church in the Middle Ages.

To meddle with things not included within the narrow comprehension of the mediæval Church was the most heinous offence of which a human being could be guilty. Converse with evil spirits, or with science, in the days of the power of the Church, was punished with torture and death. It was the Church that put Galileo upon the rack, and burnt Giordano Bruno at the stake. Under priestly influence human intelligence sank to a level of pitiable brutishness. Learning came from the cloister, and took the form of superstition. Belief in witchcraft and in possession by unclean spirits was universal, and it was gravely argued that an animal might be guilty of heresy. People in all countries tormented themselves with interminable and unintelligible doctrinal discussions, and it was accounted meritorious to throw stones at a cock on Sunday, because since Peter's denial the cock was the Devil's bird.—*Pall Mall Magazine*, January.

Fragments.

Civilisation civilises religion—not *vice versa*.

All the good in religion is not religion, but morality, benevolence, love, culture, music, art, etc., all antecedent and surviving any special religion.

How vain for a man, who did not live fifty or a hundred years ago, to believe he shall live during eternity "hereafter."

It is no harder task to prove that there is no heaven or "spirit world" than that there is no hell. Such localities are born of superstition, and impossible in the economy of nature.

It seems to me that a God who has made such a wretched failure of a world here (though, personally, I have no reason to complain, so far) can hardly be trusted to make a success of it "over there."—*Otto Wettstein*.

IS CHRISTIANITY PLAYED OUT?

"HENCE, doubting spirit, cease thy troubled quest;
Believe, have faith, and God will do the rest."
So speaks the wise apologist for that
Which seems to be at present falling flat.
"Our Christ," the parson cries, "our Christ played out?
Away! 'tis hideous sin to raise a doubt.
If you suggest that such a thing is true,
In everlasting fires you're sure to stew.
We know the Church does not, and cannot, cope
With human ills; the parsons, clergy, Pope,
On earthly misery have naught to say,
But tune their harps to heaven's immortal lay.
'The earth's the Lord's,' the Bible tells us so;
He's thus responsible for earthly woe.
'Tis naught to us what ails the human scum,
If good subscriptions to our coffers come.
Our occupation 'tis to advertise,
And wealth amass as pilots to the skies.
With squabbles oft we draw the public eye,
And thus to 'draw' the public pocket try.
From suffering men our path is very wide;
We pass their troubles 'on the other side.'
The only matter that we care about
Is 'What's the richest crowd?—with them we'll shout.
Distress in everything around we see;
Oh, Lord, may no distress abide in me!
Such is our pleasant, though p'rhaps selfish, song;
With happy hearts through life we jog along.
We preach the gospel, and to faith exhort;
And, though 'tis true salvation can't be bought,
Still all our worshippers we oft assure
The more they give, the Lord will bless the more."
Religion pays too well to be played out;
Whilst fools exist, so will the pious tout.

G. R.

An Illustration of Design.

Mr James B. Alexander gives in the *Truthseeker* the following instance of providential design: "There is a newly-discovered worm called the *Filaria Nocturna*, that gets into the blood of men (and probably other animals) in India. The embryos of this worm are in the water, and when it is drank are taken into his stomach. From the stomach they bore their way into the lymphatic vessels, where they become sexually mature, and reproduce a prodigious number of minute embryos enclosed in a delicate shell. These pass from the lymphatics into the blood, and during the day are quiet and not easily detected, but are active at night. Now the mosquito, also a nocturnal animal, comes along, and, sucking the blood of her victim, transfers some of these embryos to her own stomach, where they grow. When the mosquito retires to water where she lays her eggs and dies, these embryos are scattered in the water, where they swim about and never develop any further, unless some drinker of the water swallows them, and so gives them a chance to produce a new generation. Providence has thus very ingeniously arranged this partnership between men and mosquitos for the benefit of the *Filaria Nocturna*. They are sometimes injurious to men, but not unless they are in great numbers."

Other-Worldliness.

I once asked Tom Clarkson whether he ever thought of his probable fate in the next world, to which he replied: "How can I? I think only of the slaves in Barbadoes!" Does Mr. Wilberforce care a farthing for the slaves in the West Indies, or if they were all at the Devil, so that *his soul were saved*?

As there is a worldliness, or the *too much* of this life, so there is another worldliness, or rather, *other-worldliness*, equally hateful and selfish with this-worldliness.—*S. T. Coleridge.*

I would rather go to the forest, far away, and build me a little cabin—build it myself—and daub it with clay, and live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles from the heart of the earth; a little hut with some holly-hocks at the corner, with their bannered bosoms open to the sun, and a thrush in the air like a winged joy. I would rather live there and have some lattice-work across the window, so that the sunlight would fall checkered on the babe in the cradle. I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave, and dare not speak my honest thought.—*R. G. Lagersoll.*

BOOK CHAT.

DR. J. GILCHRIST has translated Professor Haeckel's *Confession of Faith*. It is published by Adam and Charles Black, and is entitled *Monism as Connecting Religion and Science: The Confession of Faith of a Man of Science*. We hope to give our readers further particulars shortly.

* * *

Cope, the Universal Soother, is the title of a brochure of verse issued at the office of Cope's Tobacco Plant, Lord Nelson-street, Liverpool. Though an advertisement, the illustrations by Pipeshank, and verses by Leland, Ashby Sterry, Manville Fenn, H. Lloyd, J. Brander Matthews, etc., are excellent, and will be treasured by lovers of good literature, even if anti-tobaccoists. Two of the poems are by R. Le Gallienne, whence we conclude that the "Religion of a Literary Man" includes the rite of incense offering.

* * *

Miss Hester Pengelly, of Lamorna, Torquay, is engaged on a memoir of her father, the late W. Pengelly, F.R.S., whose geological and antiquarian researches at Kent's Hole did so much to enlarge ordinary ideas of human antiquity. Professor Bonney will supply a summary of Mr. Pengelly's scientific work.

* * *

Mr. W. M. Salter, one of the leaders of the American Society for Ethical Culture, has published at Philadelphia the first number of a new periodical, called *The Cause*.

* * *

In vol. xli., just issued, of the *National Dictionary of Biography* the account of William Nicholson, the chemist, man of science, and inventor (1753-1815), who conducted the *British Encyclopaedia* and the *Journal of Natural Philosophy*, makes no mention that he was the author of *Doubts of Infidels* (1781)—a work republished by Carlile and also by Watson—although the fact is stated on good authority by Mr. Wheeler in his *Biographical Dictionary of Freethinkers*. The lives of Feargus O'Connor and George Odger are both brief, but will be read with interest by old Radicals.

* * *

The second volume of *A Concise History of Religion*, by F. J. Gould, is now published by Watts & Co. This volume deals with Judaism and the Jewish sacred literature, with a chapter on the religious environment of early Christianity. We have not yet examined the work with the care it demands, but we recommended the previous volume, and those who possess volume one will also be pleased to read its successor.

* * *

In the third volume of *English Prose Selections*, edited by Henry Craik, the editor, in giving a selection from the old Anglo-Dutch Freethinker, Bernard Mandeville, says he "deserves a place in the division of English prose-history which includes Latimer and Bunyan, Defoe and Cobbett."

PROFANE JOKES.

Boston Girl—"Do you know, I fancy heaven will be much like Boston." Chicago Girl—"Why? Because there will not be men enough there to go around?"

Tommy—"Does God make everybody, mamma?" Mamma—"Yes." Tommy—"Does he have a pattern?" Mamma—"Yes; the Bible says we are made like himself." Tommy—"Humph! I guess he must follow that pattern by his eye."

Mamma—"What was the sermon about this morning, Willie?" Willie—"Well, I guess it was tellin' about cash boys." Mamma—"What did the minister say about them?" Willie—"Nothin', but his text was, 'All the days of my appointed time will I wait till my change come.'"

Sunday-school Teacher—"The prodigal son suffered dreadfully for his wickedness in running away from home; but when he returned his father forgave him and killed the fatted calf." The New Pupil—"But what did they kill the fatted calf for? Hadn't he stayed at home all the time?"

The contradictions of popular theology are not unperceived by the child mind. A little girl four and a half years old lately said: "Papa, who made Mary and Joseph?" "Why God, of course." "Oh, no, papa, that could not be; for, if Jesus is God, and Mary is Jesus's mother, how could God make his own mother?" There are millions of grown-up people, however, who ought to possess sharper wits than this infant, who still place implicit faith in this infantile fallacy.

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.): 11.30, a lecture. (Free.) 6.30, musical selections; 7, Charles Watts, "Religion with and without Theology." (Admission free; reserved seats 3d. and 6d.) Wednesday, at 8.30, G. W. Foote, "Kit Marlowe—Atheist, and Morning Star of English Drama."

BATTERSEA SECULAR HALL (back of Battersea Park Station): 7.30, Robert Forder, "Christ and the Labor Party." (Admission 2d. and 4d.) Tuesday and Friday, at 8, dancing.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, Benjamin Dent, "Has Man Fallen?" (Preceded by vocal and instrumental music.) Tuesday, Feb. 5, at 8.30, debate between S. E. Easton and W. S. Clarke, "Secularism or Christianity: Which is the Better Calculated to Benefit Mankind?" (Free.) Thursday, at 7.30, science classes. (Free.)

ISLINGTON (Liberal and Radical Association Committee Rooms, Upper-street, near Vestry Hall): Thursday, January 31, at 8, A. Guest, "Is the Bible a Safe Guide?"

MILTON HALL (Hawley-crescent, 89 Kentish Town-road): 7.30, Dr. F. J. Furnivall, "Shakespeare." (Free.)

WEST LONDON ETHICAL SOCIETY (Princes' Hall, Piccadilly): 11.15, Sidney Webb, "The Making of London."

WOOD GREEN: 7, members' meeting at secretary's house, 71 Gladstone-avenue.

COUNTRY.

BIRMINGHAM (Coffee House, corner of Broad-street): Thursdays, at 8, papers, discussions, etc.

BLACKBURN: 3, members' meeting at secretary's house.

BRISTOL (Shepherds' Hall, Old Market-street): 7, vocal and instrumental music, recitations, and readings.

DUNDEE (City Assembly Hall): 11, discussion—"Individualism"; 1, music class; 2.30, "The Prophecies Concerning Christ," by a Christian; 3, elocution class; 6.30, concert.

GLASGOW (Ex-Mission Hall, 110 Brunswick-street): 11.30, Thomas Ritchie, "Criticism of Gospel History"; 6.30, "Agnosticism and Theology." (Free.)

HULL (St. George's Hall, Storey-street): 7, Mr. Sketchley, "The Relation of Freethought to Socialism."

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 3, philosophy class—"Kant" (Ernest Newman); 7, L. Bergmann, B.Sc., "Macbeth."

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 11, G. W. Foote, "Is Religion the Cause of Progress?" 3, "Angels"; 6.30, "God's in His Heaven."

PLYMOUTH (Democratic Club, Whimble-street): 7, Mr. Chubb, "The God of the Bible."

ROCHDALE (Working Men's College, 4 Acker-street): 6.30, Sam Standring, "Thomas Paine's Death bed."

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Joseph Pearson, "My Religion, by Count Tolstoi—A Review."

SOUTH SHIELDS (Thornton's Variety Hall, Union-lane): 11, C. H. Reynolds, "Freethought Essential to Social Progress."

STOCKTON (Borough Hall Dining-room): Monday, February 4, at 7, C. Cohen, "The Fate of Religion." (3d. and 6d.)

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London, E.—All Sundays until April, 1895, South Shields.

STANLEY JONES, 53 Marlborough-road, Holloway, London, N.—Feb. 3, Edinburgh; 10, Dundee. March 10, Sheffield.

ARTHUR B. MOSS, 44 Credon-road, Rotherhithe, London, S.E.—Feb. 3 New Brompton.

SAM STANDRING, 6 Bury-road, Rochdale.—Feb. 10, Bradford; 17 Failsworth. March 26 and 27, Sheffield.

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