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PRICE TWOPENCE.

LEGAL SWEARING.

“Swear not at all.”—MATTHEW v. 34.

AT the October Middlesex Quarter Sessions, commencing on October 24, at the Guildhall, Westminster, the case came before the Recorder, Mr. Littler, Q.C., of a person named Duggan, accused of an indecent assault upon a little girl between seven and eight years of age. The girl was interrogated by Mr. Littler as to whether she knew the nature of an oath. She answered that it was “to tell the truth, sir.” This went to the essence of the business; but Mr. Littler, Q.C., was not satisfied with this, and proceeded to question her: “Do you know whether anything happens here or hereafter to those who have taken the oath, and tell that which is false?” The little one answered: “Yes, sir.” “What does happen?” Mr. Littler expected the child of seven to answer that. The child was silent, and her silence was the severest reply that could have been given. Mr. Littler went on: “You see, gentlemen, the girl does not understand the nature of an oath; and, as the case is of great importance to the prisoner, however strong your suspicions may be, you cannot return a true bill.” The grand jury accordingly ignored the bill, and the defendant was discharged.

I am not sufficiently versed in the law to be quite sure that Mr. Littler, Q.C., was guilty of misdirection; but most assuredly, if he is legally justified, it is time the law was altered. These cases are usually brought under the Criminal Law Amendment Act of 1885, by which it is expressly provided that the evidence of children may be taken without oath “if, in the opinion of the court, such child is possessed of sufficient intelligence to justify the reception of the evidence, and to understand the duty of speaking the truth”—such child being subject to an action for giving false evidence. We hope that when Parliament sits Mr. Labouchere or some other independent member will ask a question as to the ruling of Mr. Littler, Q.C. Clearly it was the intention of the legislature that scoundrels should not escape punishment and be let loose on society because children can be confused by inquiries as to the nature of an oath, or are too truthful to say they know what they do not know. As a matter of fact, the child of eight knows just as much and just as little as to what will happen hereafter as Mr. Littler. The spectacle of religion acting as the shield for rape—for Mr. Littler, in discharging the prisoner, let him know that he got off solely on this account—may lead some people to inquire as to what is the utility of oaths at all.

The provision as to the oaths of children in the Criminal Law Amendment Act of 1885, and the similar provision in the Prevention of Cruelty to Children Act, 1894, which Mr. Littler, Q.C., appears to have over-riden, were a small step in the right direction. From ancient times the law, like other departments of human activity, has been slowly emancipating itself from the influence of religion. It is surely time that the absurd, and often filthy, rite of kissing the greasy covers of a book beslobbered by all the most objectionable persons should fall into entire disuse.

The meaning of oath-taking, as Dr. Tylor well says, must be sought, not among those who now administer and take the oath, but in the history of older states of culture in which it arose. It is a survival of savagery. Oath-taking, with semi-civilized tribes, is of the nature of an ordeal. Examples of the simplest kind of curse-oath may be seen among the Nagas of Assam, where two men will lay hold

of a dog or a fowl, by head and feet, which is then chopped in two by a single blow; this being emblematic of the fate expected to befall the perjurer.

The nature of an oath is that the person who takes it imprecates the vengeance of God if the oath be false. Jeremy Bentham long ago ridiculed this notion of man having power over the Almighty as “an absurdity than which nothing can be greater—man the legislator and judge, God the sheriff and executioner; man the despot, God his slave.....God,” he remarks, “is a negligent servant indeed, but still a servant. He disobeys the orders nine times out of ten, but he pays obedience to them on the tenth.” Bentham, nearly a century ago, proved conclusively that the custom of taking oaths, especially of an official nature, led to continual perjury, and to disregard of the real nature and meaning of the words used. Men swore to do things which they had neither the will, the intention, nor the ability to perform. Hume, in the Appendix to his *History of England*, remarks: “Our European ancestors, who employed every moment the expedient of swearing on extraordinary crosses and relics, were less honorable in all engagements than their posterity, who, from experience, have omitted those ineffectual securities.”

Paley, in his *Moral Philosophy* (part iii., chap. xvi.), thus defines an oath: “It is calling on God to witness (*i.e.*, to take notice of what we say), and it is invoking his vengeance, or renouncing his favor, if what we say be false.” When vengeance is relegated to a future life, the original foundation of the oath is gone. “What will happen to you?” asked Judge Maule of a child, before the Acts alluded to were passed. “I don’t know,” was the answer. “Well, gentlemen,” said he, “no more do I know; but the child’s evidence cannot be taken.” On another occasion Lord Coleridge, when told by a child that she would go to hell-fire, hurriedly exclaimed: “She knows more than I do. Let her be sworn!”

In the famous case of *Omichund v. Barker*, in 1744, it was settled that in common, as in civil law, every witness has a right to be sworn according to the peculiar ceremonies of his own religion; or in such manner as he deems binding upon his conscience. It is, moreover, provided by statute (1 and 2 V., c. 105) that all persons are indictable for perjury, whatever form of oath be taken. If a Jew be sworn on the Gospels, or an Atheist uses the form “so help me God”; if a Moslem pretends to be a Parsee and swears on the tail of a cow, no such form can be invalidated. It rests with the witness to *desire* his special form. In some courts, the custom permitted by the Oaths Act of 1888, of swearing with uplifted hand, as in Scotland, is coming into use. But legally it is necessary for the juror to first express his desire for this. It is just as easy to express desire to affirm. The only practical use of an oath is to increase the moral responsibility of the person to whom it is administered. Every judge knows that it does not do this in 999 cases out of a thousand. The man who means to lie never bungles at the swearing. The oath prevents no perjury, and it has the disastrous effect of leading uncultured folk to infer that, if a man has to swear in order to be believed, he need not speak the truth when not under oath. Truth is lowered in ordinary intercourse by the requirement of oaths in public matters.

If perjurers believed in its efficacy, there might be some pretence for retaining the adjuration. But their numbers are sufficient proof to the contrary. Lord Brougham used to tell of a man who would take his oath unblushingly to

any falsity, but who, when appealed to speak on his honor, would never do so. Best, in his *Principles of Evidence*, remarks: "The divine punishment for falsehood being prospective and invisible detracts much from the weight of this sanction, and perjury is often committed by persons whose religious faith cannot be doubted, but who presumptuously hope by subsequent good conduct to efface its guilt in the eyes of heaven." How often has the truth been sacrificed by religious persons in order to avoid bringing scandal on their creed.

Who will say that the administration of oaths in our courts tends to make the proceedings any more impressive? It is only the honest witness who stumbles at an oath. If a man believes in God at all, he surely believes that he witnesses every thought, word, or deed, whether appealed to or not. If he have no such belief, his motives for truth must be found in other sanctions.

It is not so long ago that Freethinkers in England, who were not hypocrites, were virtually outlaws, for the refusal of a man's evidence in a court of law is a denial of a primary right of citizenship; and now it appears that, under the ruling of Mr. Littler, children may be subject to irreparable outrage, and rascal rapists let at large, if the victim cannot successfully undergo a theological catechism. Surely it is time to reform it altogether.

But legal customs, even when erroneous and absurd, do not die out easily. Hence, although Freethinkers have, after much struggle, gained the right to affirm, it is necessary and desirable that they should induce as many as possible to follow suit, that the ridiculous and disgusting practice of Bible swearing may be gradually brought into contempt and disuse.

J. M. WHEELER.

SALVATION.

SALVATION, oh the joyful sound! as the hymn says. Yes, it is a joyful sound, if you happen to be one of the elect; but how dreary, if you happen to be one of the unfortunate wretches predestined to be damned! In that case, your very righteousness is nothing but filthy rags, and will only assist your combustion when you go below. Salvation to such miserable wretches will only give a poignancy to their misery. The sound of it will be to them like the cooked meat in a shop window to the poor devils who are starving outside.

Salvation is a favorite word in the Bible. The Jews were very fond of it, and the Christians copied their taste. But the two parties resemble each other with a difference. The chosen people looked for salvation in this world. They expected a time when all their troubles would end, when the protracted family quarrel between themselves and Jehovah would cease, when they should be redeemed from bondage, when they should triumph over all their enemies and rule the world with a rod of iron, when Zion should be the seat of universal sovereignty, and when the desirable things of all nations, such as gold, silver, and precious stones, should flow in the pockets of the circumcised children of Israel. Their carnal minds were not distracted by fastastic dreams about the dim and distant courses of a heavenly future. They were a shrewd, business people, with a keen eye for the main chance; and, well knowing their practical character, their prophets always foretold a flourishing state of things on earth, a happy land of Canaan, if they faithfully worshipped Jehovah without sneaking after his rivals. Even holy Moses, whose power was unbounded, offered them temporal rewards for keeping the commandments. He held out the lure of long life in the land which the Lord their God gave them. They were sharp traders, and he knew they would refuse promissory notes payable forty days after death.

The Christians, on the other hand, being a simpler and more gullible set of people, were quite content with poverty, servitude, and suffering on earth, in consideration of the good things they were to enjoy in heaven. It was not in this world, says Gibbon, that they expected to be useful or happy. They dwelt fondly on the splendors of a new Jerusalem, and looked forward to the glories of a kingdom not made with hands. Salvation was to them "some far-off divine event." It was to be realised in the sweet by-and-bye. No wonder they and the Jews soon parted

company. And to this day they are as far apart as ever. While the Christian snaps at the shadow the Jew eats the meat. He cannot understand the delights of heaven without a good taste of them on earth. He believes in making the best of this world, and if you bore him with sermons on kingdom-come, he eats his victuals with fresh zest, and says, Sufficient unto the day is the fortune thereof.

Ever since that unhappy young carpenter was crucified the Christians have talked of Salvation; but it seems as far off as ever. It is always coming, but it never comes. Eighteen centuries ago the Redeemer came. Yes, said Louis Blanc, but when may we expect the Redemption? Except for the advances made by Science and Freethought during the last three centuries, the modern world is no improvement on the ancient. Civilisation was higher, and human happiness greater, in the best days of Greece and Rome than in the Middle Ages when Christianity was supreme.

The reason is obvious. Christianity pursued a wrong path towards a false goal. It neglected this life for another, forsook the known for the unknown, and aspired to a problematical salvation in heaven instead of achieving a real salvation on earth. Greece and Rome had their mythologies, but they put this world first, and thoroughly believed in making the most of it. Hence their science, art, philosophy, and literature, their social customs and political institutions, infinitely excelled everything that Christianity produced. Modern civilisation dates from the Renaissance, when Europe, after the long dark night of Christian superstition, turned its dim eyes backwards, and kindled them anew by gazing on the immortal glories of Paganism.

Believe on the Lord Jesus Christ, and thou shalt be saved! The world tried it for a thousand years, and it proved a flagrant failure. Belief is not, never was, and never can be, the method of salvation. Thinking and acting are the right way. Far better than Jesus preaching faith is Hercules wrestling with the hydras, slaying the monsters, and cleansing the Augean stables of the world.

A mighty change is coming over Europe. Faith is nearly played out, and priestcraft is discredited. Let us save ourselves! is the general cry. Children are being educated, science is regarded as man's providence, secular welfare is made the criterion of law, and not only statesmen, but the very clergy themselves, are driven to admit that the problem of problems is how to improve the material condition of the people. Schools are supplanting churches, and happy homes are superseding heaven.

Salvation of the Christian sort is more and more falling into the hands of the Boothites. The heroes of the drum and the heroines of the tambourine are the true successors of the apostles. The last Salvation Army is twin-brother to the first. According to one of its shining lights, it is "God's last effort to convert the world." We are glad to hear it, and we hope it is true.

Converting the world to religion has always been folly or crime, and too often both. Progress heavenward is slow business. As *Punch* said, you never get any "forrader." You are eternally occupied in marking time. But secular progress is certain and obvious. Schoolboys can perceive what advances we have made on our ancestors, and it is easy to see that our posterity will make great advances on ourselves. And this kind of Salvation is for the benefit of all, and is achieved without misery and strife, except when it is opposed by priests and kings; while the Salvation of Christianity has chiefly taught men, in the fine phrase of Landor, to "plant unthrifty thorns over bitter wells of blood."

G. W. FOOTE.

The infallibility of the Pope is but a continuation of the Protestant idea of the infallibility of Moses, John, or Paul. If you admit the supposition of the possibility of Isaiah's infallible inspiration, you have granted the premises upon which Pope and priest infallibility is predicated. If God saw proper ever to inspire supernaturally a Jew or a dweller of Palestine, how do you know but he also sees it proper to supernaturally inspire a Cardinal or a Pope? If God has ever inspired a paper and pasteboard book, how do you know but that he now inspires the Roman Catholic Church?—*A. J. Davis, "Free Thoughts Concerning Religion."*

It is the property of Gospel mysteries to be liable to such objections as cannot be solved by natural light or reason.—*Peter Boyle.*

THE RELIGION OF GREAT MEN.

(Continued from page 675.)

IN our two previous articles under the above title we have endeavored to show, by an appeal to the writings of Lord Macaulay, how fallacious it is for professed Christians to claim great men as being in favor of orthodox theological teachings. We will now refer to Ralph Waldo Emerson as another illustration of that fallacy. His great charm appears to us to be the universality of his mind, and the refined and scientific view he takes of the manifestation of the mind in relation to the alleged supernatural. His personal acquaintance with the views held both by believers and unbelievers is apparent on every page of his works. Of course we do not assert that Emerson was opposed to religion, the belief in God, or immortality, if his explanation of these terms is accepted, and if he makes clear by what process he arrives at his conclusions. But it is certain that he had no belief in what is called orthodox Christianity. His religious views find no echo in the Churches of to-day. True, he makes special claims for what he regards as the Spiritual over the Material view of existence; but he defines a spirit as something which is its own evidence. He does not refer to miracle, history, tradition, or to the Church in proof of spirituality. According to his teachings, that which is its own evidence is at one with nature, and with the growth of its fruits and flowers. To use his own expression: "The word Miracle, as pronounced by Christian Churches, gives a false impression; it is Monster. It is not one with the blowing clover and the falling rain" (vol. ii., p. 194).

Many eminent men have confessed that advanced thoughts were suggested through coming in contact with Emerson. One of Mr. Bradlaugh's earliest lectures derived its inspiration from Emerson's essay upon "Self-reliance." Our late great leader was very fond of quoting that famous sentence: "Trust thyself; every heart vibrates to that iron string." Those who were acquainted with Mr. Bradlaugh well knew how heartily he re-echoed this injunction, and how thoroughly he lived up to its noble teaching. Another striking passage of Emerson's which is worthy of note is the following: "Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke, not what men, but what they, thought." It would be well if to-day men would rely more than they do upon their own thoughts, rather than upon those of others. Intellectual laziness is far too prevalent among the general masses—a fact which the clergy know full well; hence they find ready victims to their theological beguilements. Emerson aptly asks: "What is the hardest task in the world? To think." This would not be so if persons, from the morning of their lives, accustomed themselves to mental discipline.

Emerson's love of mental independence was a prominent feature in his character. He had no sympathy for slavish adherence to opinions because they were popular. In this particular he exemplified one of the leading principles of Secular philosophy. He says: "Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind." He then relates his experience with a valued admirer, who cautioned him that his "impulses may be from below, not from above." To which he replied: "They do not seem to me to be such; but, if I am the Devil's child, I will live, then, for the Devil. No law can be sacred to me but that of my nature" (Essay II., pp. 20 and 21). He terms "conformity" a game of blind-man's-buff, and adds: "If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his Church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side—the permitted side; not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities

of opinion" (pp. 22 and 23). This is a true picture of the ready-to-believe habit of orthodox Christians. But few of them even attempt to study both sides of the religious questions they deal with; neither do they investigate the *pros* and *cons* of their belief. They assume, at starting, that their faith is true, and they carefully avoid anything that would destroy that assumption. Emerson knew from experience the fatal results of this policy of accepting a faith, as it were, blindfolded, for he once wore the Unitarian handkerchief; but, thin as that was compared with those of the orthodox texture, he had to remove it, for it obstructed his mental vision. In this respect he resembles Shakespeare; he describes all the sects, but attaches himself to none. He treats them all with impartial indifference, knowing well their baneful effects upon the intellectual growth of their adherents. In the same essay (II.) he says: "If you maintain a dead Church, contribute to a dead Bible Society, vote with a great party either for the Government or against it.....under all these screens I have difficulty to detect the precise man you are" (p. 22).

It is not a question with us whether we accept or reject Emerson's views of the intellect and the laws of being; our concern is, What is it that he wishes to convey to thinking beings upon some of the problems of life? Of course, his peculiar way of putting things, his phrases and style, must be mastered before we can gain a direct insight into his philosophy. He describes things as being of common origin; the sense of being arises we know not how, but we give the names "instinct" and "intuition" to the various stages of its growth and development. He considers that philosophy is at fault when it seeks to pry into the soul, which causes all things, for he says the presence or absence of the soul is all that we can affirm. Every man discriminates between the voluntary acts of his mind and his involuntary perceptions. Whatever inspiration man gets; whatever genius he may possess; whatever insight he may have—all comes to him from the "ever-blessed one." The great point of difference between Emerson and others is that he refuses to name the "ever-blessed one"; and in this reticence we think that he was wise. He speaks of prayer that "looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous." Prayer, for effecting any private ends, he regards as "meanness and theft." "As men's prayers are a disease of the will, so are their creeds a disease of the intellect." He insists on man being himself, and not imitating others. "Your own gifts," he remarks, "you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession." Following this line of thought, he asks, as if for corroboration of the truth of his position, who could have taught or instructed Shakespeare, Bacon, Newton, Washington, or Franklin? He even ventures on the assertion that "there is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, or Dante, but different from all these" (p. 35). If this refers to the race, it may be, and we hope it is, true. Still, we cannot but remember how few there are, of the millions who have passed through life on this ball that whirls through space, who have concerned themselves about the fate of the vast multitude it carries with it. It is said that men of genius are dull and eccentric, but the mass of mankind exhibit the dulness and eccentricity without the genius, which is a sad reflection on this philosophy.

Emerson regards society with mixed feelings of satisfaction and regret. "We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other.....It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their associations; in their property; in their speculative views" (p. 32). He thus foretold what a half-century of Freethought would produce. He urges, as Secularists do, that one must deal with life as one finds it, and treat the present as the only solid ground, knowing that change is the order of nature, and that social amelioration depends upon compliance with material law. "Society is a wave. The wave moves onward, but the water of which it is composed does not.....The persons who make up a nation to-day next year die, and their experience with them"

(p. 37). All help, apart from man's own efforts, he regards as "foreign"; it is only when he stands alone, relying upon his own power, that he is strong, and likely to be successful in life.

We have dwelt at length upon this essay on "Self-reliance" because it is the keynote to all progress in this life, beyond which it is not given us to penetrate. A man who believes the power for good is within him, and that the training of his faculties is required to enable him to maintain a manly position in the world, will find no time left unoccupied in the practical service demanded of him in living up to the true ideal of manhood. Emerson emphatically insists upon the performance of the duties now to hand; that we should do justice now, and make progress a grand fact in our life's work. While we should endeavor to realise our present aspirations, he holds that man should have a pleasant future opening up before him, that will shed a splendor on the passing hour. In reply to those who ask, Why do you not realise your world? he replies: "Never mind the ridicule, never mind the defeat. 'Up again, old heart!' it seems to say; 'there is victory yet for all justice'; and the true romance which the world exists to realise will be the transformation of genius into practical power." If anyone can submit a more rational interpretation of the life of man on the earth, we shall welcome it when it comes.

CHARLES WATTS.

(To be concluded.)

PROFESSOR MAX MÜLLER ON CHRISTIANITY AND BUDDHISM.

PROFESSOR MAX MÜLLER lectured at the rooms of the Royal Society of Literature, Hanover-square, London, on "Coincidences." The Lord Chancellor took the chair, and there was a large company of ladies and gentlemen, including the Rev. Canon Wilberforce.

The Professor said that two Roman Catholic missionaries travelling in Thibet were startled at the coincidence between their own ritual and that of the Buddhist priesthood. The latter had croziers, mitres, dalmatics, copes, services with two choirs, five-chained censers, blessings given while extending the right hand over the people, the use of beads, worship of the saints, processions, litanies, holy water. The missionaries attributed these coincidences to the Devil, determined to scandalise pious Roman Catholics. There the matter rested.

When the ancient language of the Brahmins began to be seriously studied by such men as Wilkins, Sir William Jones, and Colebrooke, the idea that all languages were derived from Hebrew was so firmly fixed and prevalent that it would have required great courage to say otherwise. Frederic Schlegel was the first to announce that the classic languages of Greece and Italy, and Sanskrit, the sacred language of India, were offshoots of the same stem. It might be laid down as a general principle that, if a coincidence could be produced by natural causes, no other explanation need be sought. This, however, could not be the reason why mitres, copes, dalmatics, croziers, and many other things, exactly like those in the Roman Catholic Church, existed in Thibet. The conclusion was forced upon those who first studied the subject without passion, that there must at one time have been communication between Catholic priests and the Buddhists, and it was an historical fact that Christian missionaries were active in China from the middle of the seventh to the end of the eighth century. They had monasteries and schools in different towns, and were patronised by the Government. Here, then, was a coincidence explained in a fairly satisfactory manner.

Other coincidences between Buddhism and Christianity had been pointed out again and again, but too often in the impassioned tone of theological controversy. Coincidences between all the sacred books of the world existed, and Professor Müller ventured to say that they ought to be welcomed, for surely no truth lost value because it was held not only by ourselves, but also by millions of human beings whom we formerly called unbelievers.

Some of the coincidences between Buddhism and Christianity belonged to the ancient period of the former. They included confessions, fasting, celibacy of the priesthood, and even rosaries; and, as they were honored in India

before the beginning of our era, it followed that, if they had been borrowed, the borrowers were Christians.

How, it might be asked, had knowledge of these things been spread? Through the fact that Buddhism in its essence was a missionary religion. We heard of Buddhist missionaries being sent to every part of the known world in the third century before Christ.

Indian and Buddhist influences had long been suspected in the ancient Greek fable and some parts of the Bible. The story of the ass in the lion's skin was to be found in Páli. Probably it was true that the germs of some famous stories existed among our Aryan ancestors before their separation, but the form would be that of the proverb. Some difficulty had been caused by the question whether the fables common to Greece and India had travelled east or west. The Greeks themselves never claimed that kind of literature as their invention, though they made it their own by clothing it in Greek forms. Moreover, the fable had many traces of Eastern origin, and they abounded in Sanskrit literature. They were constantly appealed to in India, and were incorporated in the sacred canon of the Buddhists. Formerly doubtful, Professor Max Müller had, after conscientious study, become more and more convinced that India was the soil that originally produced the fable as we knew it.

Again, there were in the Old and New Testaments stories which had been traced to the Buddhist Jataka, and, indeed, nobody could look at Buddhism without finding something which reminded them of Christianity. The Professor did not allude to things essential to Christianity; he spoke rather of the framework.

Under the disguise of St. Josaphat, Buddha himself had been raised to the rank of a saint in the Roman Catholic Church, and the Professor saw no reason why Buddha should not retain a place among saints, not all of whom were more saintly than he.

The story of the judgment of Solomon occurred in the Buddhist canon, but in a somewhat different form. We read there of the man who had no children by his first wife, but one son by his second wife. To console the first he gave her the custody of the child. After his death, each of the wives claimed the boy. They went before Misaka. She directed them to try which could pull the child from the other by main force. As soon as he began to cry, one of the women would pull no longer, and Misaka declared that she was the true mother. The Professor considered this story truer psychologically than the judgment of Solomon. To look upon the latter as actually dating from the time of Solomon could hardly commend itself to Hebrew scholars of the present day.

The parable of the Prodigal Son was found in the Buddhist sacred books. So was the story of the man who walked upon the water so long as he had faith in his divinity, and began to sink when his faith failed. Such a coincidence could not be set down to accident, and it must be remembered that the date of the Buddhist parable was anterior to that told by St. Luke.

Then there was the parable of the loaves and fishes. In Buddha's case he had one loaf, and after he had fed his five hundred brethren, as well as his host and hostess and the people of a monastery, so much bread was left that it had to be thrown into a cave.

If such coincidences between the Buddhist sacred books and the Bible could be accounted for by reference to the tendency of our common humanity, let analogous cases be produced. If they were set down as merely accidental, let similar cases be brought from the chapter of accidents.

Max Müller's own opinion was that at least they were too numerous and complex to be attributed to the latter cause. He had tried to lay the case before his hearers like a judge summing up for a jury. He would only ask them to remember that the Buddhist canon in which these coincidences were found was certainly reduced to writing in the first century before the Christian era. All, however, that he felt strongly was that the case should not remain undecided. The evidence was complete.—*Journal Maha-Bodhi Society*, v., 4.

One of the pupils in the Liverpool Muslim College has propounded the following conundrum: "What is the difference between a donkey and a Salvation sister? One is a hee-haw ass, and the other a hallelujah lass!" Next, please!

THE FULFILMENT OF PROPHECY.

"They think they're a kind o' fulfillin' the prophecies,
Wen they're on'y jest changin' the holders of offices."
—J. R. LOWELL.

NOW-A-DAYS we do not hear very much about the "fulfilment of prophecy." At one time controversialists used to consider it a strong plank in their platform; but since the more general diffusion of knowledge the religionists, on the one hand, have become slightly better acquainted with the hollowness of their position, and the laity, on the other, have become more critical. The late character of the Jewish literature is now generally admitted among the better educated of the clergy, and this at once knocks out the bottom of a great deal of "prophecy"; for, as the Irishman observed, "it is easy to prophesy after the event." It has also been recognized that the same persons who wrote the prophecies were often responsible for their alleged fulfilment, which somewhat derogates from their importance. And, lastly, the "fulfilments" are occasionally demonstrable to be pious frauds. This latter proposition may be well illustrated by the comparison of Amos i. 5 with 2 Kings xvi. 9.

It may be necessary to remind the reader that the Old Testament exists in three main versions: the Septuagint (so-called) dating in its present form from about 200 A.D.; the Vulgate, 400 A.D.; and the Hebrew, about 800 A.D. These represent the text at three periods of its history. The Hebrew was translated into Greek at various times and by various hands about the beginning of our era; but, as these translations were considered unsatisfactory, they were revised by Theodotion in the second century; and Theodotion's version constitutes our present Greek text. From the Greek the Old Testament was translated into Latin; but in the time of St. Jerome it was observed that the Latin version differed very much from the then Hebrew text. Therefore, St. Jerome undertook to re-translate the Hebrew as it existed in his day directly into Latin. He was a fair Hebrew scholar, he had the assistance of learned Jews; and, in spite of Protestant carpings, it is universally recognized by scholars that the Vulgate of Jerome, finished 405 A.D., is a very creditable translation of the Hebrew as it existed in his day. Finally the Hebrew text was revised and settled by the Massorethes about the eighth century, and the Massoretic rescension is the only one found in any extant Hebrew copy of the Bible, all varying copies having disappeared. At the Reformation the Protestant scholars fancied that the Hebrew version must be the original and true one, and the English Authorised Version was made from it; and the Revised Version is merely a revised translation of the same text.

Bearing all this in mind, we turn to Amos i. 5 and read, "The people of Syria shall go into captivity unto Kir, saith the Lord"; and in 2 Kings xvi. 9 we read: "And the King of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. And the theologian points to this as a remarkable instance of the literal fulfilment of prophecy. But, as before remarked, the present Hebrew text cannot claim to be older than 800 A.D. We may ask how it stood in the time of Jerome, four centuries earlier. On reference to the Vulgate, we find that Amos is practically the same; and the Book of Kings reads: "The king of the Assyrians went up against Damascus, and laid it waste; and he carried away the inhabitants thereof to Cyrene, but Kasin he slew." Thus Jerome had practically the same Hebrew text before him in this passage as we have to-day. He translates Kir by Cyrene, but that is one of his geographical mistakes; or, perhaps, we ought to say assumptions; for, after all, we know no more about Kir than Jerome did. And, if Jerome *did* identify it with Cyrene, to the west of Egypt, he was probably as near the truth as other imaginative scholars, who have placed it in other parts of the habitable earth. In the Septuagint, however, the Book of Kings reads: "The king of the Assyrians went up to Damascus and took it, and removed the inhabitants, and slew king Kaason." Thus, in the Hebrew Book as it existed in 200 A.D. there was no mention of carrying the Syrians to Kir; but some time between then and the time of Jerome some mendacious scribe added the single word קירה = "to Kir," and so fulfilled the prophecy of Amos. So that, by a comparison of these three great versions, we are enabled to fix the approximate date when this fulfil-

ment came about by a few strokes of the pen of the copyist; and this instance will show how we ought to be upon our guard in the matter of prophecies.

CHILPERIC.

A FORGOTTEN REFORMER.

AMONG the English Jacobins, who did so much for English liberty towards the end of last century, there were a good few Freethinkers, some of whom, like Cooper, Hodgson, and Place, went beyond Paine in their heresy. Kingcraft and priestcraft were so closely bound that the enemies of the one were almost necessarily antagonists of the other. Mr. Alger, in his *English Actors in the French Revolution*, makes considerable mention of Robert Pigott, the Pythagorean—a name which reminds us that the early vegetarians, like Thomas Taylor and Joseph Ritson, were confessedly rather Pagan than Christian. Robert had a less known younger brother, Charles, who deserves some brief mention.

Charles Pigott came of good family from Chetwynd, Shropshire. He first wrote anonymously some satires on English society, entitled *The Jockey Club* and *The Female Jockey Club*. After Burke's famous *Reflections on the French Revolution*, he published *Strictures on Burke and Treachery no Crime; or, The System of Courts Exemplified in the Life of General Dumouriez*. In 1793 he was arrested at the London Coffee House for drinking a toast to the French Republic. The proposer of the toast was Dr. Hodgson, the first translator of d'Holbach's *System of Nature*. Hodgson was found guilty of sedition and sentenced to two years' imprisonment; but the grand jury threw out the bill against Pigott. Pigott complained of being most shamefully treated while in custody, the reason assigned being "that we were Tom Paine's men and rebels." He did not long survive, dying at Westminster on June 24, 1794. He left behind him a satirical *Political Dictionary*, which he appears to have finished when in prison. The work gives definitions something after the style of Horace Smith's *Tin Trumpet*, of which it may be considered the precursor. *A Political Dictionary, Explaining the True Meaning of Words*, was published by D. I. Eaton in 1795, and apparently was of considerable popularity, for it was reproduced in New York in the following year. It is as strongly anti-religious as it is anti-monarchical, and its character may be judged by a few extracts:—

"*Faith*.—Credulity, superstition. An article loudly extolled and vehemently insisted on, in all ages, by priests and kings. Success has crowned their exertions. Mankind, on every occasion, have opened a gullet wide enough to swallow the absurdest paradoxes, the most glaring impossibilities. Only say that 'an army of soldiers was seen last night to pass over the moon,' and you will immediately perceive a vast legion of implicit believers, making their comments and remarks on the phenomena, explaining it on the authority of scriptural prophecies. The faith inspired by priestcraft and statecraft is the prime cause of that misery and tyranny which, to this hour, continue to rage through the universe.

"*Orthodoxy*.—The adherence to those tenets and dogmas by which the animal is enabled, by patronage, corruption, and influence, to extend his views from the country church to the summit of the cathedral.

"*Rector*.—A grave and sanctified human being, clad in sable, who lives by extortion and fraud, and inculcating with a pious countenance falsehood and imposture.

"*Religion*.—A superstition invented by the archbishop of hell, and propagated by his faithful diocesans, the clergy, to keep the people in ignorance and darkness, that they may not see the iniquity that is going on."

The weapons of Pigott were of a somewhat palæolithic character, and decidedly lack the polish of Horace Smith. None the less, he deserves mention for so freely using them at a time when their use was as dangerous to his own liberty as to the enemies of freedom. J. M. W.

BODY AND MIND.—A very slight examination of the processes making up our conscious mental life suffices to show that they are closely conjoined with that sum of physical actions which constitutes the life of the body.—*Dr. James Sully, "The Human Mind," p. 36.*

THE FUTILITY OF RELIGION.

RELIGION, as we have been taught to understand it, has long enough played havoc with the nations; and the world, tired out with its revivals and so-called reformatations, at length is beginning to wash her hands of them all.

No religion ever succeeded in satisfying man's whole nature. Nor can this be a matter for wonder. Every variety of religion has been founded by men of peculiar natures or temperaments, made still more erratic by the imagination or idealization of their followers. The code of rules and regulations imposed by such have, therefore, been but the expression of the needs—fancied or otherwise—of one man, or a set of men; and it was not only absurd, but grossly unjust, to endeavor to force other people to subscribe to them. Religion has always tried to suppress individuality, and to transform men into copies of peculiar types. For ages this attempt seemed likely to succeed, because, when one pattern grew out of date, instead of leaving men to work out their own salvation, another type—or, perhaps, the old one, rehabilitated with a few modern improvements—was set up, and the people commanded to bow down, worship, and imitate it. For long the world was submissive, but at length has grown weary of mere copying. It is now rapidly discarding old beliefs and superstitions, and is attempting to impress on individuals that they must be their own gods; that there is no knowledge of any other Being higher than the human; that each man is the product of the generations which have preceded him; and, if only each has the courage to be true to the highest within himself, new and grander possibilities are within the reach of the human race, and the progress of the world will receive a far greater acceleration.

F. A. UNDERWOOD.

ACID DROPS.

CONTRARY to expectation, but in accordance with precedent, the Bishop of London has been elevated to the Primacy, and the man who was stigmatized as an "infidel" thirty-six years ago for writing in *Essays and Reviews* is now head of the Church of England. It is presumed that, having once been Master of Rugby, he can help the Church in the Education Question, and even carry out schemes of Church reform. We much doubt he will do either. Possibly he has been chosen because he is one of the oldest of the bishops, for a similar reason which used to make the Cardinals vote for their frailest member as Pope.

The Dean and Chapter of Canterbury have gone through their accustomed farce of praying for the divine guidance in the choice of a new archbishop. They always find that the voice of God speaks through the Prime Minister. When the Primate was first made Bishop of Exeter, however, there was a strong protest against his election on the ground of heresy in his essay, "On the Education of the World."

Our new Archbishop sees it is time that the Church should put its house in order. At a Conference at Enfield he suggested that the sale of advowsons should be prohibited, with compensation to those who suffered loss thereby; that it should be more easy to remove incompetent clergymen, with pensions to those turned out if considered deserving; that parishioners should be given some voice, though not an overruling one, in the appointment of their ministers; and that the clergy should be less autocratic towards the laity in regard to services in the church. The mere mention of the reforms shows what the Holy Church of Christ really is.

Not long ago we noticed an open letter in the *Young Churchman* addressed to Dr. Temple. Here is another extract: "You are accused, my Lord, of being deficient in the finer emotions, in graces of any kind; and I am afraid the impeachment is not without justification. Your lordship's mind is keen, dogmatic, analytic, and scientific; and has little sympathy with the impulsive, enthusiastic, and emotional temperament of some of the young Churchmen in your diocese. You can reason and lecture to a body of lay helpers, and can touch their intellect and supply them with mental armor. But, my Lord, you cannot warm them, or make them feel that you are their brother as well as their Bishop." The writer points out that the Labor movement has never received from the Bishop so much as the assistance of his little finger, and says his diocesan or ruri-decanal conferences are so cold and formal that they "make one's heart bleed."

Trafalgar Day evoked a parson's poem from Burnham Thorpe Rectory as under:—

He who taught Englishmen to do their duty,
And girt with wooden walls his native isle,

Asks for ONE SHILLING to restore to beauty
The church which brooded o'er his infant smile.

Parsons are so used to asking money for God that they easily ask it for Nelson's sake, or make the hero ask for them. Many of his admirers will say, if the old church is used to brooding, let it brood.

What is this? The great Armenian meeting was held in the St. James's Hall, the favorite rostrum of the Rev. Hugh Price Hughes, and that great light of Methodism was not present. Turning to our *Methodist Times*, of which the rev. gentleman is editor, we find no report of the meeting. We are bewildered. We thought this agitation was a purely humanitarian one; that self did not intrude. What does the Rev. Hugh say? And, by the way, the Armenian agitation was supposed to be a non-religious one. Why, then, did this meeting at St. James's Hall open with a Christian prayer? "Tell me, gentle shepherd, tell me."—*Reynolds's Newspaper*.

The Bishop of Peterborough has been giving his brother "fathers-in-God," the Bishops of Rochester and Hereford and others, "the straight tip." He said he knew from his recent visit to Russia that Russians were inclined to resent public meetings in England which wanted to manage their country for them, and he thought English people had better leave off tendering so much advice to other countries. We are pleased to notice a bishop who distinguishes himself by showing a little sense, even though it comes rather late.

In consequence of the application of Mr. Voysey, junr., to become a Unitarian minister, which has been referred to the Triennial Council to be held in Sheffield in April next, the *Church Times* says: "We should hope we have heard the last from the Unitarians of their claim to the name of Christian." Yet there is not a word of the Trinity in the Bible, and the man who said, "Why callest thou me good? There is none could but one, that is God," can hardly have expected his followers to deny the name of Christianity to Unitarians.

There are lots of people whose private spelling of the word "god" is with an *l* after the vowel, and whose real trinity is £ s. d. A political skit, used as a campaign document in the States, gives the following as the prayer of the gold bug:—"Our father who art in England, Rothschild be thy name. Thy kingdom come to America. Thy will be done in the United States as it is done in England. Give us this day our bonds in gold, but not in silver. Give us plenty of laboring men's votes to keep monopoly in power and its friends in office. Lead us not into the way of the 'common people'—the farmer and the laborer—and, above all things, deliver us from Sixteen to One. Thus shall we have the kingdom, bonds, interest, power, slaves, and gold until the Republic shall end.—Amen."

Mr. J. A. Arrowsmith, who is in business in the hardware line at Basford, Stoke-on-Trent, sends his price-list to clergymen, and tells them he will give a discount of two shillings in the pound. *Truth* asks: "Why need the country clergy starve when they can supplement their spiritual office by touting for orders for houses of business?"

Apostle of Nakedness M'Donald has his equivalent in a N.S.W. parson hailing from the same dour land as the Nudity Professor. It is the parson's vogue to move around indoors (when there are no visitors, of course) in a solitary rag only. When a new servant-girl once gave vent to a protesting "Oh!" as she met the apparition on the stairs, he merely observed, in a fatherly and admonitory way: "Ma gairl, 'tae the pure a' things are pure!" There should be a guid auld dram-drinking time, wi' profitable discourse on the Higher Morals, if the twa Naked Apostles ever foregather.—*Sydney Bulletin*.

At Maryborough (Q.) Police-court. Colored gentleman was charged with drunkenness and pleaded guilty. P.M.: "How is it that you get drunk when you are a Buddhist? That is contrary to your religious belief. Are you a Buddhist?" Prisoner: "No, I am a Christian." The P.M.: "Well, I suppose you are at liberty to get drunk if you are a Christian! You are discharged." John left the court-house smiling; he had found there was something in Christianity, after all.—*Sydney Bulletin*.

The work of converting the Japanese to Christianity is greatly hindered by the inability of the missionaries to agree with one another. When orthodox Catholics and Protestants have got the natives to believe that Sunday is the Christian Sabbath, the Seventh-day Adventists or Baptists wipe out the result of their labors by teaching that Saturday is the Christian holy day; and, to make the matter more difficult still, they prove it by the Scriptures.

The British Bible Society informs the faithful that the holy book has been translated into 381 languages, but it forgets to inform them in how many languages it is read. It is a historical fact that a missionary who had undertaken

to translate the Bible into the dialect of a certain Indian tribe found, when his work was completed, and an edition printed, that there remained but six members of the tribe, and that not one of the survivors could read.—*Truthseeker*.

A good while ago we suggested the invention of a phonographic telephone by which worshippers could be put in direct communication with the Almighty. Even Dr. Joseph Parker might find this an improvement on bawling out to God as if he were deaf, and in the Farringdon-road instead of in the City Temple, where Dr. Parker's God resides.

The *Christian Herald* boasts the largest circulation of any religious newspaper. We see at the same time a census report that imbecility is increasing. Have we here cause and effect?

The new issue of the Mexican stamp has a central figure, which may be mistaken for Moses, but really represents an Aztec priest, with a sacrificial knife in his hand. It is thus an illustration of the beauty of religion.

The *British Review*, which, being edited by a Catholic, ought to know, says that the late Cardinal Manning believed, with the fullest faith, in the celebration by some of the Spiritualists of a genuine Devil's Sabbath, and the corporeal appearance of the Devil himself to his votaries—often in the form of a beautiful and alluring woman; while the recent allusions made to Diana Vaughan, by certain members of the anti-masonic party abroad, show that Cardinal Manning was not peculiar in his opinions.

Miss Vaughan, of whom "Sat Bhai" has had his say in our columns, presumably is a young lady who claims to have been personally introduced to Satan; and, though her more immediate ancestors are admitted to have been American, it is certain that one of her great-great-great-grandmothers was none other than "Venus-Astarte" herself, who contracted a morganatic marriage with a Mr. Vaughan in New England during the seventeenth century.

Poor old Pecci is always reported ill. He is certainly aged, but the only disease he is troubled with is *cacoethes scribendi*—the itch for writing. The encyclical letters of his predecessors, by the side of his, all appear as indeed "briefs," while beside his bulls those of aforetime are but mangy calves.

By order of the Pope, Cardinal Richard of Paris has announced that, on the first Saturday in each month a mass shall be celebrated in the Church of Notre Dame for the conversion of England and the reunion of the separated Churches. If masses would have done the business, it ought to have been finished long ago.

The Pope sent a letter on the occasion of opening St. Joseph's Seminary at New York, in which he dwelt on the necessity for the priests to have learning in order to meet the errors of the age. Shortly afterwards Bishop Keane was deposed from his position as head of the Catholic University in Boston. The Bishop's learning was not in question, but he was considered too liberal and too American.

The appointment of Father Martinelli as Apostolic Delegate in America, in place of Cardinal Satolli, illustrates how Romanism everywhere is largely an Italian mission designed to raise funds to be sent to Italy. *Semper eadem* is Rome's motto, and in this respect it is indeed ever the same.

The Russian orthodox Pope, Tolstoi, belonging to the well-known Russian family of that name, has been arrested at Moscow on a charge of having propagated Catholicism. He has been deprived of his benefice.

Brand, in his *Antiquities*, under "All Hallow Even," says: "In the Roman Calendar I find under November 1, 'The feast of Old Fools is removed to this day.'" Under April 1 Mr. Brand argued that All Fools' Day was a corruption of Old Fools' Day, an opinion which has not gained many converts. Of the fact that All Souls' Day is mixed with All Fools' Day in the Roman calendar, it may be said, with Paul, these things are an allegory.

Few ancient customs are of more interest to the folk-lorist than those connected with the Festival of the Dead, Halloween (Oct. 31), All Saints (Nov. 1), and All Souls (Nov. 2), for these lie at the core of ancient religion founded on ghost-worship.

In ancient times the Festival of the Dead was the beginning of the year. It was so both in Europe and among the Peruvians of America and the South Sea Islanders. It appears probable that the date was regulated by the rising of the Pleiades in the evening; in Africa, at least in Egypt, the Isia, the solemn mourning for the god Osiris,

"the Lord of Tombs," lasted three days, beginning at sunset.

Some say All Saints takes its rise from the conversion of the Pantheon at Rome into a Christian temple. It used to be dedicated to Cybele, mother of all the gods. Pope Boniface IV. altered it to the Virgin and all the saints. The festival of Cybele used to be celebrated in May, which is still the month of Mary; but All Saints was transferred to Nov. 1. The Church of England accepts All Saints (Nov. 1), but rejects All Souls, which smacks more of purgatory. It cleaves to heathenism, but rejects any mitigation of eternal hell.

All Souls' Day, with the Papists, was, and still is, a remnant of ancestor worship. In Catholic countries every pious person visits and decorates the tombs of departed members of the family. This was so in England, as Barnaby Googe reminds us:—

But soberly they sing while as the people offering be,
For to relaeue their parents' soules that lie in miseree.
For they beleuee the shaven sort with doleful harmonie,
To draw the damned soules from hell and bring them to the skie.

The custom of celebrating a day, or three days, for the dead is very wide spread. It is found in every continent. The Zunis assemble on a hill to communicate with the spirits supposed to return on that day. In Japan on the day of the dead they light the tombs with colored lanterns, and place on them food for the spirits. Next morning little vessels are sent out to sea, also provided with food, that the spirits may migrate to another clime. The Irish peasants in the West are still so convinced that the spirits of the dead are abroad on Halloween that they discreetly prefer remaining at home on that ill-omened night. There used to be a solemn ringing of bells to drive away evil spirits, now kept up in some parts by pretence of ghostly ringings.

A story is told of the venerable Bishop Whipple. One evening in the fall, and after dark, as the bi-hop was walking home, he noticed a little fellow trying to ring the door-bell of a fine residence. He was too short to do more than reach it, and, although he stood on tiptoes and stretched vigorously, no sound came from the bell. The kind-hearted prelate, ascending the steps, asked: "Shall I help you, my little man?" The boy intimated that such a course would be gratifying, and the bishop rang the bell. Thereupon the little fellow remarked, "Now we'd better both run like hell," and decamped as rapidly as possible. It took the bishop a moment to remember that it was Halloween, and it is said that he made tracks and got around the corner about as rapidly as did the little boy.

What fools we mortals be! Mrs. Besant has been lecturing in Bombay, and congratulating her hearers upon the progress of Theosophic work in the United States. It seems, however, that we have to be cautious in dealing with American Theosophy. There is an American lady named Kate Tingley who claims to be a reincarnation of the late Madame Blavatsky. Mrs. Besant will have none of her, for it happens that Madame Blavatsky, shortly before her death, confided to her the information that a body was "then preparing for her incarnation," and that it would be neither that of a woman nor one of the Western race, but simply the body of an Indian youth.

Mrs. Besant—ye gods and little Mahatmas! Annie Besant, long privileged with the friendship of Charles Bradlaugh—seriously believes this. She says: "Many of us, who have a personal knowledge of her, know this statement of hers to be true. The adept can take the soul of his 'chela' and put it into a new body, but nothing can be more absurd than to imagine that he would choose the worn-out body of a middle-aged woman for carrying on the work which the 'chela's' old body had not been able to do." We should fancy that the soul of the Mrs. Besant we once knew has been already transferred to some fortunate youth's body, while Mrs. Besant's body has become possessed by the soul of some poor wandering lunatic.

Dr. Stevens, a wealthy Australian physician, now in Cincinnati, had long mourned for his sweetheart of forty years ago. Mrs. Helen Fairchild, a neejum, undertook to reproduce her at the rate of \$10 a visit. The happy doctor paid, and the spirit, or some other, materialized. The doctor, who is over sixty, was quite satisfied with the girl of eighteen, and went through what was called a "spirit marriage" with her, to which two witnesses certify. If Spiritism goes on developing in this direction, engagements and espousals between the residents of this world and "the other" will throw into the shade the good old times when the sons of God took the daughters of men.

Two murderers were executed at Tahlequah, Indian Territory, U.S.A. Each claimed conversion, and said he was going to glory. They were accordingly jerked to Jesus

and will be cordially received by a congenial circle of the redeemed.

The *New York Herald* (October 11) says: "The Rev. James Jameson, a regularly-ordained minister in the Episcopal Church, is locked up in a cell in Yorkville prison, on suspicion of being implicated in the robbery of \$580 worth of diamonds and jewellery from Mrs. Charles Thayer, of the Hotel Netherland. He is also held on the charge of having failed to settle for his board and lodging. He denies the truth of the first charge, but admits he is guilty of the second offence."

William Sim, an Aberdeen solicitor, has decamped, leaving liabilities of over £12,000. He figured as a deeply religious man, and was an office-bearer in Trinity Free Church, an active worker in the congregation, and an ardent Sunday-school teacher.

Bishop Cowie, of Maoriland, appears to relieve the monotony of the Word with a little gentle speculation. His carriage hovers suspiciously in front of the Stock Exchange; but as he still goes on preaching against the gambling sin, the prelate probably sticks to "safe investments."

The "Holy Rollers" of Pennsylvania are a new sect who outdo the Jumpers of Canada. There are about 200 of them in Crawford, Erie, and Warren counties, Pennsylvania, and they call themselves the "Holy Band." They go through wild contortions, leap in the air, pound the floor with their fists, shout, rush through the church with frantic speed, until exhausted. Some member will prostrate himself on the floor and hiss like a snake. One feature is the "holy kiss," by men and women promiscuously hugging and kissing each other in public. They use no intoxicating liquors, which is one good feature of their religion. Alvin Cordiner, of Elgin, Pa., was the organizer. Of course these people find warrant for the religious vagaries in Romans xvi. 16, where they are commanded to "salute one another with a holy kiss."

Dean Peck says: "All Bible prophecies indicate that this age is to end in all kinds of disaster and hardship. I believe that the coming of the Lord is so near that, if I live out my three-score years and ten, I will never have to travel through the mouth of the worm to meet my Lord." This last idea is decidedly good.

The man Edward Henville, who brings discredit on the Church of England by writing begging letters wholesale from the Rectory, Chipping Warden, is now begging for money to send his daughter to a lunatic asylum, for which purpose he requires, he says, £30 a year. I advise no one to believe these statements, or any others emanating from Henville, without independent testimony of their correctness. He is always trumping up some story about his children, who are by all accounts little better than he is himself; and if the daughter whom he is now trying to get into a lunatic asylum is the one who was before the public for another reason not many months ago, she is certainly no object for charity. I have sometimes thought that Henville himself would make a very good candidate for a lunatic asylum, and it is the most charitable view to take of his vagaries.—*Truth*.

A Glasgow correspondent of *Truth* refers to one of the largest wholesale warehouses in Glasgow, where the clerks were lately kept at their desks from Friday morning till Saturday night with only short intervals for meals. There are plenty of unemployed clerks in Glasgow, and the managers of the establishment might easily have obtained temporary assistance, but they would never be guilty of the extravagance of paying for services which they can get done for nothing by a little determined slave-driving. As for the idea of letting the staff finish the work on Sunday instead of losing a night's rest, it could not be entertained for a moment. To the minds of truly pious persons like these sweaters, the breaking of the Sabbath is the one unpardonable sin. For the rest of the week they may commit every sort of oppression and injustice; but on the Sabbath they repair to kirk, and, like the Pharisee of old, thank God that they are not as other men.

In a Rothesay church the other Sunday the parson stopped in the middle of his sermon and rebuked a member of the choir for turning over the leaves of a book. That parson must have a pretty high idea of the interest of his oratory.—*Glasgow Weekly Herald*.

The Glasgow Working Men's and West of Scotland Sabbath Protection Association has been earnestly laboring for half a century to stem the tide of Sabbath desecration in vain. Suburban brakes and buses are increasing; Sunday trains and ice-cream shops are also on the increase; and Sunday concerts, golfing, cycling, and football are spreading. The

Association has also to reflect that the stoppage of the sale of drink on the Sabbath has vastly increased Sunday travel.

The *Glasgow Weekly Herald* says: "It is doubtful if the Sabbath Protection Association are on the right track to suppress Sunday golfing and cycling by opposing the opening of museums and picture-galleries for some portion of the day. There are thousands of people who, for reasons best known to themselves, decline to go to church on Sundays. A visit by these to a museum or a picture-gallery would probably be less of an outrage on the feelings of the sensitive church-going public than to have them passing along the streets on their wheels or carrying a bag of golf clubs."

"A. W.," says *Tit-Bits*, "sends an interesting item. Among the thousands of apples grown in the orchard of Mr. J. Collins, at Lee Common, a novelty has presented itself, the words 'God is love' being distinctly readable on one apple grown and gathered in the orchard. A. W. and his friends are very much surprised at the phenomenon; some even going so far as to attach some supernatural explanation to it, and believing that it is a direct message from heaven given through the fruits of the earth.—But we are afraid that there is another simpler and more natural way of accounting for it. It has probably arisen through a piece of paper bearing these words printed upon it becoming attached to the fruit, and the sun printing on the skin an impression of the letters."

Another correspondent of the same issue of *Tit-Bits* suggests a prize or prizes for the best original sermon or sermons, the winning competitions to be published. He states that, if the prizes are sufficiently substantial, clergymen, ministers, deacons, priests, and even bishops, would contend for them, and the copies of *T.-B.* containing the winning sermons would be readily purchased. The offer was rejected, but the reasons assigned did not include the dubious character of the last statement.

The *London Times* having called a certain Presbyterian weekly in the West the "ablest religious weekly in America," one of its contemporaries of another denomination says that the weekly referred to "is of the kind most depressing to all those who value the religious press, for it is heedless in its statements, undignified in its language, and morally depraved to the mere object of seeking for advertising, and so for profit."

The editor of the *Christian World* echoes what W. E. Forster said to Miss Martineau, that he would rather go to hell than be annihilated. But he forgets her reply, "Wait until you have an hour of utter torment."

The ever lively *Sydney Bulletin* says: "The devil is superfluous in the economy of things. Each man may be safely trusted to work out his own damnation."

Eight thousand persons went to hear Colonel Ingersoll deliver a lecture on "Sound Money," at Galena, Illinois, on October 11, and another three thousand were turned away. In consequence of the crush, some of the seats gave way, and several persons were bruised and otherwise slightly injured. Had the accident been more serious, it would, no doubt, have been attributed to the infidel opinions of the lecturer.

The *Philadelphia Times* speaks of a prominent Episcopal rector in that city, "who is known to have signed a written agreement with the wardens that he would not ever preach over fifteen minutes, except on some special and extraordinary occasion." Something of the sort might be found useful in the old country.

The Rev. Sidney Holmes writes in *Lucifer*: "Christians seem to forget that he who taught them to pray 'Thy will be done on earth as it is in heaven' also said: 'In the resurrection they neither marry, nor are given in marriage.' They also seem to forget that the founder of their faith was not married, and was not the offspring of marriage. Those who believe in Jehovah seem to forget that, according to the Bible, he begot a son out of wedlock, and that son became the founder of the Christian religion."

The *Methodist Times* refers to two poets named James Montgomery, and one of them the author of *The City of Dreadful Night*. Of course it means Thomson. But if the writers in the *M. T.* confined themselves to what they know, how comparatively meagre would be their productions.

T. J. Whiteman (of Blythe) has sent a notice to the Cowper Council that he, in vindication of the Sabbath, intends to proceed against the members of the Council for breach of the fourth commandment and the Act of Charles II., cap. 7. The worthy Whiteman seems anxious to advertise his own bigotry.

TO CORRESPONDENTS.

LETTERS for the *Freethinker* must be addressed to the Editor or Mr. Wheeler. Letters addressed to Mr. Foote will await his return from America.

W. PROCTOR (Gainsborough) would confer a favor upon the N.S.S. Secretary by forwarding his private address.

MISS VANCE desires to call the attention of all parents, who may be aroused to a sense of their duty by Mr. G. Anderson's letter on "Secular Education," to the fact that she will gladly send a form for the withdrawal of children from religious instruction in public elementary schools, on receipt of stamped addressed envelope. The law relating to Secular burial may also be obtained upon the same terms.

C. WRIGHT.—The original Vicar of Bray did not live in "good King Charles's" golden days, but in those of Henry VIII., Edward VI., Mary, and Elizabeth. His name was Simon Symonds. In preserving his benefice during all the changes of the Reformation he only did the same as most of the other ministers tried to do. But he lived longer than most of them. Probably his motto was:—

"For modes of faith let graceless zealots fight;
He can't be wrong whose living is all right."

The song was written about the beginning of the eighteenth century, and the Vicar brought down to date.

T. FISHER (7 Brockdale-road, Walthamstow) writes: "Now that our worthy President is away, would it not be a good time to prepare some token of the esteem and confidence which the Freethinkers of England have towards him, to be presented on his return from America? Knowing, as per 'special editorials' in recent issues, of the unpleasant and unfounded statements made concerning our chief, suppose all who can send in their photos, with any number of stamps loose, or postal orders to any amount, so that an 'Album of Members and Friends of the N.S.S.,' who hold Mr. Foote in highest regard and confidence, maybe presented to him? Any surplus cash beyond the purchase of album, of course, handed over as well." This is a matter for our readers. If it is taken up, a committee should be appointed.

J. N.—You are not half so dubious about its appearance as we are.

J. E. G.—We are too much occupied to heed spiteful slander, and are quite content that all shall be judged by their work.

D. M.—Your paper on "The Child and the Oath" arrived after Mr. Wheeler began to write on the subject.

TYNESIDER.—(1) A. Collins on *Freewill and Necessity* is worth reading. We think Dr. Travis's book is 2s. 6d. (2) We do not know the views of E. A. Parkyn, M.A. (3) Nor are we aware if the story told of Carlyle and Huxley is true.

ALERT.—Thanks for cuttings. Kernahan stands over till next week.

E. G. B.—Many thanks. See "Acid Drops."

S. S.—Mr. Foote has never debated with the fellow, who may have challenged him often enough.

E. H.—Abyssinia is a Christian country, yet its social and moral condition is as low as that in the adjacent countries, where Islam prevails. The teachings of the Koran are not more brutal than those of the Old Testament, which endorses polygamy, war, and slavery.

F. P. COOPER.—Full of promise, but needs the file.

J. M. J.—Under consideration. Your personal experience, that an Atheist, if determined, can preserve his liberty in the heart of the enemy's camp, is valuable.

SWANSEA.—J. T. Lewis asks that Freethinkers will meet at the Grand Hotel Restaurant at 8 p.m. on Friday, to see what can be done to make a strong branch in a town where there is no lack of Freethinkers.

DR. TIM sends us the following: "One day there is which I love best, A day in which my mind finds rest From earthly care and pain. 'Tis when the worthy publisher Issues the good old *Freethinker*, That error may be slain."

C. J. NICKS, in a letter dated October 22, informs us that "on Sunday week my brother attended the evening service at the Congregational Church in Seven Sisters'-road, and distinctly heard the minister (the Rev. Llewellyn Parsons) state that once, in order to prove that there is no God, the late Charles Bradlaugh pulled his watch from his pocket, and said: 'If this watch stops in two minutes, may the Lord strike me dead.'" Mr. Nicks wants to know whether the minister was speaking the truth or not. The Rev. Llewellyn Parsons has been written to for his authority. Meantime Mr. Nicks is informed that this, or a similar, "story" has been told of many Atheists. Mr. Bradlaugh not only repudiated the lie, but punished those who circulated it. A chapter is devoted to the subject in his *Life* by his daughter.

N.S.S. BENEVOLENT FUND.—Miss E. M. Vance acknowledges:—W. Clarkson, 10s.

SHILLING FUND.—Per R. Forder:—J. Hartley, 1s.; J. Taylor, 1s.; H. Smith, 1s.; W. Hague, 1s.; J. H. Hall, 1s. Per Miss Vance:—Two Scotchmen, one Jew, and an Englishman, 6s.; L. Ketteridge, 1s.

AMERICAN FUND.—Per R. Forder:—J. R. Evans, 2s.; W. Twyman, 1s.; Mrs. Twyman, 1s.; J. F. Finn, £1; J. D. Stones, 2s. 6d.; balance of late Stalybridge Branch, 15s.

PAPERS RECEIVED.—Southern Christian Advocate—New York Tribune—Charleston News—American Sentinel—New York Times—Sun—Burnley Gazette—Blackpool Gazette—Isle of Man Times—Weekly Notes—Bolton Evening News—Echo—New York Public Opinion—Truthseeker—Two Worlds—Progressive Thinker—Secular Thought—Literary Guide—Open Court—Liberator—Liberty—People's Newspaper—Sydney Bulletin.

THE National Secular Society's new office is at No. 377 Strand, London, where all letters should be addressed to Miss Vance.

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.

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

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

SCALE OF ADVERTISEMENTS.—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

SUGAR PLUMS.

NEXT week we expect to publish Mr. Foote's first letter from America. It is evident from our Transatlantic exchanges that our cousins intend to give a hearty reception to the English delegates. The *Truthseeker*, in its editorial columns, says: "Let us show to our English brothers the warm heart of American Liberalism. They have done valiant service for man. They have suffered for freedom's sake. They have won brilliant victories through storm and conflict. They are leaders worthy of honor and enthusiastic welcome."

Mr. Putnam is no less hearty. In an address to the Freethinkers of America he observes: "The visit to our shores of our noble English allies, George W. Foote and Charles Watts, affords a golden opportunity for Freethought comradeship. Now is the time to stir up public opinion; to set people to thinking; to enlighten the masses."

Mr. Putnam writes:—"I believe we are to have the largest and most enthusiastic Congress of Freethinkers ever held in this country. The presence of Ingersoll, Foote, and Watts will add wonderfully to its interest and power. I feel the electric current as I come eastward mingling with the ranks of Freethinkers. They all want to come. Distance and lack of funds are all that prevent thousands from attending. In spite of this, however, a very large number will be present from every state in the Union. We will give a royal greeting to our English friends. I am looking forward through the vista of labor and travel to a 'good time coming' here and now under the glowing banners of Freethought, with the music of Ingersoll, and the blending colors of England and America."

Mr. William Heaford will visit the Midlands in November, from the 7th to 16th inclusive. He is to lecture already as under: 8, at Leicester; 9, at Netherfield; 15, at Sheffield. He is prepared to accept engagements for several week nights, and will be glad to hear at once from Midland Branches desiring his services. Address: 12 Thornton Villas, Thornton Heath, Surrey.

Mr. Heaford delivered two outdoor addresses to large audiences in Hyde Park last Sunday (October 25), and wound up the day's work at Camberwell with a lecture on "The Bible, the Child, and the Higher Criticism," which was well received by an appreciative audience. Even a bishop could not work harder on a Sunday than our friend.

This Sunday (November 1) Mr. Cohen takes the platform at the Athenæum Hall, and will deal with the subject of "Christian Missions." The lecture begins at half-past seven.

Miss Vance informs us that last Sunday the platform was occupied by Mr. A. B. Moss, who delivered a capital lecture with much humor and spirit, and received warm appreciation.

Mr. Brownlee, of New Zealand, a subscriber to the Lecture Fund and to the Glasgow Branch, having expressed a desire that his native town of Carlisle should receive the gospel of Freethought, Messrs. Black and Macleish, of the Glasgow Society, have visited that town, and have secured the Town Hall for a meeting on November 23 to be addressed by Mr. Cohen. Carlisle, our friends inform us, has never been visited by a Freethought lecturer, and, judging by the number of its kirks, is much in need of a missionary.

The Plymouth Branch hopes that all Freethinkers in the neighborhood will attend the meeting at the Democratic Club, Whimple-street, this Sunday.

The *Literary Guide* is always worthy of its name. The November number has Chats about Books with Dr. W. C. Coupland; reviews of the life of Archbishop Magee, Mr. Voysey's *Testimony of the Four Gospels*, Ratzel's *History of Mankind*, the *Outlines of the Doctrines of Thomas Carlyle*,

H. S. Wilson's *History and Criticism*, etc. The *Literary Guide* is well printed, and calculated to be of service to Rationalists.

The November number of the *Free Review*, edited by G. Astor Singer, M.A., opens with a paper reviewing Professor Seth's article on "Mr. Balfour and his Critics." "Chilperic" follows with "Hebrew Parallels," showing that the legends of the Creation, the Flood, Tower of Babel, of Joseph and Moses, circumcision, sacrifices, the passover, the temple, and other particulars, were found in Babylonian and other faiths anterior to the writing of the Jewish documents. This, with Max Müller's exposure of the parallels of Christianity and Buddhism, leaves little originality in God's divine revelation. "Macrobios" concludes his incisive criticism of "Gladstone the Theologian." Geoffrey Mortimer has a sympathetic study of Guy de Maupassant. George Macmillan writes on "Shall we Deceive our Children?" A. Hamon deals with the definition of Socialism, but does not notice the article on that subject in Mr. B. R. Tucker's *Instead of a Book*. Mr. John M. Robertson, writing on "English Critical Methods," exposes the bad faith and misrepresentations of the *Daily Chronicle* and other papers in noticing his book on *Buckle and his Critics*. Sir Guyon writes "In Defence of Boarding Schools." Florence Edgar Hobson replies to the Rev. A. Lilley on "Shelley's Idealism," and A. H. Coleman reviews *Chrystal* under the title of "The Newest New Woman."

The *Dominion Review*, of Toronto, should be a liberalizing influence in Canada. Under the editorship of Mr. J. S. Ellis, it always has an attractive list of articles suitable to all readers. The October number opens with Dr. Barrow's paper on Celsus, the first Pagan critic of Christianity. Then follows a reprint from our columns of Mr. Wheeler's "Pilgrimage to Canterbury." B. F. Underwood writes on "Christianity as a Factor in Civilization"; Professor S. A. Binion, under the heading, "History 7000 B.C.," gives an account of recent Babylonian discoveries; W. A. Ratcliffe supplies a poem "On the St. Lawrence," and there is an account of "The Women's Rights Movement in France"—altogether an excellent number.

Liberty (of New York) is henceforward to be a monthly, appearing on the 15th day of each month. The editor and publisher, Mr. B. R. Tucker, will do most of the type-setting himself. 'Tis not in mortals to command success, but certainly Mr. Tucker deserves it. His paper, despite its want of typographical "justification," has long been the model of what a paper devoted to ideas should be—well printed and well edited. We always receive and read it with pleasure.

In the *Progressive Thinker*, an able Spiritist paper of Chicago, Mr. Hudson Tuttle answers all sorts of questions. To the query, "What is Secularism?" he replies: "It is a reaction against the belief that man must live for the next life, rather than this. Seeing the suffering, misery, and injustice in the world, it is said that an all-wise God cannot rule the world, and man must depend on himself. It is an offspring of the Socialistic movement advocated by Robert Owen, and has been eloquently advocated by Holyoake, Bradlaugh, Underwood, and others. It holds that God, if he exists, must be the highest ideal of man, and hence must rather prefer a well-ordered life than devotion to forms and ceremonies. As morality does not require the forms of religion, it is much more desirable to perform its duties than to give attention to those of the future. It seeks to bring man into a position where it will be impossible for him to do wrong, but it meets with the almost insurmountable obstacles of ignorance and superstition. If those who struggle against the hard lot of their environment pause to think, they cannot be satisfied with the promises of heavenly joys in Paradise as compensation for the miseries suffered in this. They will cry out: 'One world at a time,' and 'this one first.'" Mr. Tuttle is, of course, satisfied that there is another life or lives, but he states the case so far very fairly.

It is proposed to place a bust of Charles Bradlaugh in the Public Library of Hoxton, his native parish. Subscriptions for that purpose may be sent to Geo. Ward, at the Bradlaugh Club and Institute, 36 Newington Green-road.

Now the cold weather is on us the demands of the N.S.S.'s Benevolent Fund should receive renewed recognition. The Committee work gratuitously, and every claim is investigated. If the large sums which are given in charity by philanthropic pietists were administered as scrupulously, there would be less misery in the land.

The *Secular Almanack* is now ready, in good time to send to friends abroad. It contains much information of interest to Freethinkers, to be obtained in no other form. The articles are of varied character and worth preserving. The price is only threepence, and every penny of the profit goes to the National Secular Society.

THE CREDIBILITY OF THE GOSPELS.

IV.

THE authenticity and credibility of the four Gospels, we have been told, are proved beyond all possibility of doubt by the testimony of certain ancient Christian writers called "Fathers."

In a book which lies before me the author—a lecturer esteemed great in Christian evidences in his day—congratulates himself upon having demonstrated this fact to the satisfaction of all believers, and to the eternal confusion of unreasoning sceptics. The work is entitled *The Bridge of History over the Gulf of Time*, and is by the late Thomas Cooper. The writer undertakes to show that the Gospels were in existence, and were acknowledged to be the work of the persons to whom they are ascribed, from the time of the Apostles to the present day. This he endeavors to do by tracing the books backwards through nineteen centuries, or bridges, to apostolic times; but, as was to be expected, he is unable to get over the last bridge. This great Christian evidence lecturer has written seventy pages to prove that the Gospels were in existence as far back as the end of the second century—a fact which no one in his senses denies. The next seventy pages are taken up in attempts to wriggle into the first century; but this is only effected by means of the usual apologetic perversions. Shutting up the book, then, we will examine this so-called historical evidence of the authenticity of the Gospels ourselves. And, in so doing, it is to be borne in mind that we require evidence, not of the existence of a number of sayings similar to some now found in our present Gospels, but of the apostolic authorship of the books ascribed to Matthew, Mark, Luke, and John.

Keeping this point in view, we know from Origen and Eusebius that all the books of the New Testament were in existence in the third century. At the end of the second century we have the testimony of Clement of Alexandria and Tertullian (A.D. 195-210), who both name and quote from the Gospels and the other New Testament books. A little earlier (about A.D. 185) Irenæus, Bishop of Lyons, also names and quotes from the four Gospels, and he ascribes their authorship to Matthew, Mark, Luke, and John. He also states that "it is not possible that the Gospels can be either more or fewer in number" than four. This is certain, he says, because there are "four zones of the world in which we live" and "four principal winds."

Our faith in the veracity of this "Father" is, however, somewhat shaken when we learn from Clement of Alexandria that there were at that very time other Gospels in existence—to wit, the *Gospel of the Hebrews*, the *Gospel of the Egyptians*, the *Preaching of Peter*, and the *Traditions of Matthias*. We are also told by Serapion, Bishop of Antioch (who was a contemporary of Irenæus), that the *Gospel of Peter* was in use in part of his diocese when he became bishop, and that at first he made no objection to it; but that afterwards, upon discovering that it favored Docetic views, he forbade its use as heretical. We know, further, that this Gospel of Peter is referred to by Justin (A.D. 150), which writer also names the *Acts of Pilate* (or *Gospel of Nicodemus*), and quotes matter from other uncanonical Gospels.

Travelling backwards, we find John referred to as the writer of a Gospel by Theophilus of Antioch (A.D. 181), and thirty years earlier we hear of "a certain man whose name was John, one of the Apostles of our Christ," named as the author of the Apocalypse (but *not* as the writer of a Gospel) by Justin. There is but one other writer before the time of Irenæus who refers by name to any of our Gospels. This is Papias, a contemporary of Justin, whose testimony will be examined presently. Before doing so, however, we will see exactly what Irenæus has to say. This veracious Bishop says (*Heresies*, iii., i., 1):—

"Matthew also issued a written Gospel among the Hebrews in their own language, while Peter and Paul were preaching at Rome and laying the foundations of the Church there. After their decease Mark, the disciple and interpreter of Peter, delivered to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia."

This testimony may be taken as conclusive of the existence of the canonical Gospels in A.D. 185, and also of what was generally believed of their alleged writers at that time; but what Irenæus says of the circumstances under which those books were written shows clearly that he knew nothing of the matter. In the first place, he says that Matthew wrote his Gospel while Peter and Paul were preaching and founding a church at Rome. Now, if Paul's Epistles and the "Acts" be admitted as evidence, these books prove that Peter and Paul never travelled together, and never founded a church in Rome. Secondly, Irenæus says that Mark was "the disciple and interpreter of Peter." Now, Peter, according to the Acts, had the gift of "tongues," and would not need the services of an interpreter. Also Mark, who is said to be the "John whose surname was Mark," mentioned in the Acts, was, if we believe the latter book and the Pauline Epistles, a companion, not of Peter, but of Paul. Thirdly, Irenæus tells us that Luke was the companion of Paul, and recorded in a book the Gospel preached by that Apostle. Now, there is no evidence to show—as is so often asserted by Christian evidence mongers—that the Luke once or twice incidentally mentioned by Paul was that Apostle's companion in the journey recorded in the first person in the Acts (that in which "we" and "us" are employed); or that this Luke ever actually accompanied Paul on any of his journeys. Paul's Epistles also yield proof that the writer was not in the habit of narrating in his preaching a number of anecdotes respecting Christ; so it is simply impossible that Luke could have compiled his Gospel from information gained from Paul. Fourthly, Irenæus's statements respecting the writing of the Fourth Gospel are self-contradictory. He says (*Heresies*, iii. iii. 4 and v. xxx. 3) that John lived "permanently" at Ephesus (where, it is stated, he wrote his Gospel) "until the time of Trajan" (A.D. 98-117); and that some time during the two years' persecution by Domitian (A.D. 95-96) he was banished to the Isle of Patmos, where he wrote his "Revelation." Hence, according to Irenæus, the Gospel and the Apocalypse were written nearly at the same time. Now, an examination of the language of these two books reveals the fact that the Greek of the Gospel, though simple, is correct, and sometimes even elegant; while that of the Revelation is harsh and Hebraistic, and in every respect the reverse. This was noticed as early as A.D. 250 by Dionysius, Bishop of Alexandria. It follows, therefore, that, assuming both books to have been composed by the same person, the Gospel could not have been written until many years (say twenty or thirty) after the Revelation—when the author of the latter had greatly improved his knowledge of Greek composition.

It is perfectly clear, then, that no reliance can be placed on any of the statements of Irenæus respecting the authors of the Gospels. The amount of credence to be accorded to the early Christian writers must be determined by the ordinary rules of evidence. We may receive their testimony with regard to matters of fact, of which they might reasonably be expected to have some knowledge, and concerning which we can see no motives for deception; but not matters of hearsay or conjecture. We may believe Irenæus as to the existence of the four Gospels in his day, and as to the existence of the various heretical sects which he mentions; but we can give no credence to his statements concerning people who are said to have lived 150 years before his time, such as Matthew, Mark, Luke, John, Peter, Paul, etc., for he had obviously no means of knowing anything about these persons.

Come we now to Papias, Bishop of Hierapolis, in Phrygia. This bishop wrote a book entitled *An Exposition of the Oracles of the Lord*, which has been lost. We have but some extracts from it preserved by Irenæus and Eusebius. The date of the composition of this work is of the very highest importance; but, unfortunately, we have nothing by which it can be definitely fixed. All we know is, that in the *Paschal Chronicle*, which was compiled about A.D. 630 from pre-existing documents, it is stated that "in the 133rd year of the ascension of the Lord" (viz., A.D. 165) Polycarp, Papias, Justin, and several others, suffered "the divine crown of martyrdom." In consequence, however, of the nature of Papias's testimony, certain Christian apologists (including the late Bishop Lightfoot) have endeavored to cast a doubt on the identity of the Phrygian bishop, and place the date of his book at about A.D. 120 or 130—which is, of course, much too early. If we take it that Papias

died in A.D. 165, we cannot reasonably date his commentary earlier than A.D. 145—if, indeed, so early.

The testimony of Papias to the Gospels is thus given by Eusebius in his *Ecclesiastical History* (iii. 39):—

"And the presbyter said this: 'Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord, nor accompanied him. But afterwards, as I said, he accompanied Peter, who accommodated his instruction to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Therefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements.'..... 'Matthew put together the *Logia* in the Hebrew language, and each one interpreted them as best he could.'"

This is all the evidence respecting the authorship of the Gospels that Papias gives, and no earlier writer mentions them at all. And here, there can be little doubt, we have the source of the statements of Irenæus respecting Matthew and Mark, for that writer quotes from Papias's book. It is to be noted that no claim to inspiration is made on behalf of Mark. That Evangelist is said only to have written down what he remembered, and to have been careful not to omit or invent anything.

Let us see, now, to what this testimony really amounts. With regard to Matthew, we are told that that apostle "put together" the *Logia*—that is, the "sayings" or "discourses." The reference is obviously to the collection called the "Sermon on the Mount," which is found only in Matthew's Gospel (v., vi., vii.), though the term might also include the parables which we find strung together in Matthew xiii., xxiii., and xxv. At any rate, all the circumstances and events now recorded in the First Gospel cannot be correctly described as "the sayings." With respect to Mark, opinions differ as to whether the Second Gospel, or merely a number of unconnected anecdotes, is referred to. Into this question we need not enter, as we are now considering only the authenticity.

The testimony of Papias, then, proves the existence (say in the year 140 A.D.) of a collection of sayings ascribed to "the Lord," which were said to have been "put together" by Matthew; also a rudimentary Gospel which was attributed to Mark. We have, however, no evidence that Papias ever saw Mark's Gospel. He was merely told of its existence by a presbyter of his acquaintance named John—the presbyter who was probably himself the forger of the Fourth Gospel.

The apologist Lightfoot contends that Papias was acquainted with all four Gospels, and that what he says respecting Matthew and Mark merely refers to the circumstances under which the first two of those books were written. For this view there is not a scrap of evidence; Papias has said nothing of a Gospel by Luke or John. But, assuming such to be the case, how does the fact prove the Gospels to have been written by the persons to whom they are ascribed? In the first place, the testimony is a century later than the time of the apostles; in the next, even according to Dr. Lightfoot, the Papias knew nothing of the authorship of the Gospels *himself*. He cannot, therefore, be cited as a witness for their authenticity. We are thus thrown back upon his informant—the presbyter John. Apologists have now to tell us upon what authority this individual made the statements which Papias records. When they are able to do this we may perhaps get a step farther; but, as things are, we have no evidence that can carry the canonical Gospels (either with or without their alleged writers) over the bridge that stretches into the first century.

ABRACADABRA.

Obituary.

ON Sunday last the Secular Burial Service was read by Mr. R. T. Smith over the remains of the wife of our old veteran worker, Mr. T. Searle, of Devonport. She died after a long illness, borne with Secular philosophy and patience, leaving a request (which was strictly carried out) that the final ceremony should be conducted by Secularists, many of whom attended, and showed, by their reverent and sympathetic demeanor and rapt attention to the beautiful service, that the Christians do not monopolise all that is tender and consoling at the graveside.—H. J. BARTER, *Hon. Sec.*

BOOK CHAT.

THE Carlyle's House Memorial Trust (24 Cheyne-row, Chelsea), with a view of augmenting their Maintenance Fund, have published handsome Memorial Editions of *Sartor Resartus* and *Hero-Worship*, two of the most typical works of the author whose name the Trust is instituted to perpetuate. The price of the volumes is 3s. 6d. each, or by post 4s.

Mr. H. C. Lea, of Philadelphia, the historian of the Inquisition and of Sacerdotal Celibacy, has put out three volumes of a history of Auricular Confession, which will doubtless sustain his reputation. They are published by Sonnenschein.

Mr. Stopford A. Brooke's *Old Testament and Modern Life* (Isbister) frankly confesses that the old tales of the Bible heroes are "partly mythical, partly legendary, with a few historical kernels embedded in them."

Mr. W. K. Clifford has issued another volume of *Mere Stories* (A. & C. Black).

Dr. Rolfe has added to his array of works on the study of Shakespeare by *Shakespeare the Boy* (Harpers), with sketches of the home and school life, the games and sports, manners, customs, and folk-lore of his time.

Love Fugue, by Jon B. Frost (Roxburghe Press, 3 Victoria-street, Westminster), is a prose rhapsody, the sort of thing one may write as a relief to the feelings, but which it is hard to understand the object of publishing, unless to afford employment to the printer and binder, whose work in this case is done exceedingly well.

Civilised Money, by Charles Howell (58 Monroe-street, Grand Rapids), is a work, like *Coin's Financial School*, designed to aid the free coinage of silver in the States. It is brightly written, and we should say would make a good campaign document.

Chapman and Hall have just issued *An Outline of the Doctrines of Thomas Carlyle*, being selected and arranged passages from his works.

The Blood Tax is the title of the fourth of Mr. J. M. Robertson's "Papers for the People," and is a useful and incisive pamphlet on the cost of war. It ought to be distributed widely.

Walt Whitman has no successor, but he has an imitator in the anonymous author of *Poetical Sermons* (W. E. Davenport, Brooklyn). He copies Walt both in thought and expression; thus he says:—

Lo! here is the place; even the cities of Brooklyn and New York, or any other cities in our own land or in any land.
All are holy unto the Lord and his friends; not less than Jerusalem is New York, Albany, or Washington the Holy City.
Not less than Palestine, in the days of Jesus, is the United States in our days the Holy Land.

A deep and heartfelt pity for human suffering, for all suffering, has inspired Mr. Robert Buchanan's *The Devil's Case*, and has found fit expression in the rhythmic rise and fall of the short unrhymed stanza which is wielded by Mr. Buchanan with rare mastery and effect. We quote a few verses:—

Cast thy thought along the Ages!
Walk the sepulchres of Nations!
Mourn, with me, the fair things perished!
Mark the martyrdoms of men!

Say, can any latter blessing
Cleanse the blood-stained Book of Being?
Can a remnant render'd happy
Wipe out centuries of sorrow?

Nay, one broken life outweigheth
Twenty thousand lives made perfect!
Nay, I scorn the God whose pathway
Lieth over bleeding hearts!

Man, thou say'st, shall yet be happy?
What avails a bliss created
Out of hecatombs of evil,
Out of endless years of pain?

Even now the life he liveth
Builid is of shame and sorrow!
Even now his flesh is fashioned
Of the creatures that surround him!

From the sward the stench of slaughter
Riseth hourly to his nostrils!
By his will the beast doth anguish,
And the wounded dove doth die.

One of the best illustrations of the human character of Christianity is the fact that its prophecies concerning the end of the world in the lifetime of the apostles were nullified by fact. No work more thoroughly deals with this question, or more completely exposes Christian sophistry and the errors of Jesus on this and other points, than Evan Powell Meredith's *Prophet of Nazareth*, published by Mr. E. Truelove.

Father John Gerard comes forward nearly three centuries after the gunpowder treason that used to be commemorated in the Church Prayer Book, and in a volume entitled *What was the Gunpowder Plot?* endeavors to show it was a sort of provocatory police affair to cast discredit on the poor innocent Catholics, who have never used any but spiritual means to attain power. Gunpowder was found under the House of Lords on November 5, 1605; but the holy priests knew no more of who put it there than did the Jewish rabbis of what became of the body of Christ. A proclamation issued in January, 1606, declared that a Jesuit, John Gerard, had been "peculiarly" a "practiser" in the plot. Of course, the Father could not be a direct ancestor of the present Father John Gerard. But there may be some relationship.

In *The Life of Archbishop Magee* are a few of his racy Irish sayings. Thus he called Canon Liddon "a monk in petticoats;" Dean Gregory "the Cleon of the Lower House." "Clergy in Convocation," he wrote, "are like wet hay in a stack; the closer you pack them, the hotter they grow." Bishop King of Lincoln is described as "inopportune and mischievous in the most saintly way." "I like throwing my ritualistic nettles over my ritualistic brother's wall" was his way of describing his ridding his own diocese of Romanisers, by sending them to Lincoln.

In *The Memoir of John Veitch, LL.D.*, by his niece, Mary Bryce, it mentions how, though intended for the Free Kirk ministry, when he examined the matter for himself Veitch threw up the nightmare of Scotch Calvinistic theology. When he fell in with Shelley he wrote: "With all his blasphemy and denunciation of Deity and Christianity, I immensely prefer him to all the whining evangelicals I ever heard or read of."

Some curious old customs at the death of a cardinal are described by Mr. Hare in his *Story of My Life*. When he was put into the grave, his head cook walked up to it and said, "At what time will your Eminence dine?" For a minute there was no response, and then the major-domo replied, "His Eminence will not want dinner any more." Then the head footman came in and asked, "At what time will your Eminence want the carriage?" And the major-domo replied, "His Eminence will not want the carriage any more." Upon which the footman went out to the door of the church, where the fat coachman sat on the box of the Cardinal's state carriage, who said, "At what time will his Eminence be ready for the carriage?" And when the footman replied, "*La sua Eminenza non suol altro*," he broke his whip, and, throwing down the two pieces on either side the carriage, flung up his hands with a gesture of despair, and drove off.

The object of *Our New Humanity*, a quarterly sent us from Chicago, appears to be the elevation of the race by giving greater freedom to women. Its motto is from Gerald Massey, "We must begin at the creatory if we would benefit the race." The opening article is on "Priestly Celibacy," by Professor H. W. Rawson, who ably exposes the dangers of that institution. The final one, "Motherhood in Freedom," is by Moses Harman, the editor of *Lucifer*, who suffered imprisonment for a medical letter he allowed to appear in its pages. Mr. Harman gives a most interesting sketch of his own life, narrating how, first in the Church, then in the public school, and then in the political and the temperance movements, he sought the means of reforming the world. He came to the conclusion that all these agencies were superficial, and that the root of the matter is to be found in "Motherhood in Freedom." (There is a really fine poem "To Man," by Charlotte Perkins Stetson.

Mr. Grant Richards, 9 Henrietta-street, Covent Garden, will publish early in January a history of the evolutionary theory, under the title of *Pioneers of Evolution from Thales to Huxley*, by Edward Clodd, whose *Primer of Evolution*, we are pleased to chronicle, has had a large sale.

The long cry for a complete edition of Browning at a reasonable price had evidently a substantial basis. The first volume of the edition which Mr. Birrell is editing has been exceedingly well taken up. It is said that an issue of 10,000 copies has been printed, and that the greater part of it has already been ordered by the trade. The second volume, with the rest of Browning's poems and plays, will be ready in a week.

CORRESPONDENCE.

A GOOD OFFER.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I have been in the habit for some years of sending to our men-of-war's men and soldiers on foreign stations a small parcel of Freethought literature, to arrive by Christmas — about ten shillings or twelve shillingsworth each parcel; Mr. Forder, who has many addresses of such, being the purveyor. I am about making up the parcels for this year, and beg to request Freethinkers who can spare a few shillings to send them to Mr. Forder, or to me, and help to enliven some hours of "Jack's" solitary life while upholding the honor of our nation in many distant lands. Our war marine is increasing. Now is your opportunity; embrace it.

GEORGE ANDERSON.

THE MOABITE STONE.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. Merry is hardly up to date in questioning the authenticity of the "Moabite Stone." All the scanty evidence which has turned up since its discovery has been in its favor, and it is nine years since it was seriously assailed. Its authenticity has certainly been disputed, but upon very superficial and contradictory grounds. Mr. Sharpe objected to it because its Hebrew *was* like that of the Old Testament; Dr. Löwy because it *was not* like the Hebrew of the Old Testament. Mr. Merry objects that the king referred to upon it happens to be a monarch mentioned in the Bible; but we cannot help that. If ancient Moab were systematically explored, we should probably come upon remains of the kings *not* mentioned in the Bible.

Forgeries now-a-days are made for the purpose of yielding profit to the forgers. The Jerusalem gentry, to whom Mr. Merry alludes, do not make their spurious antiquities for nothing. Mr. Shapira made a good deal with the "Moabite pottery"; but it spoiled the sale of his "Moabite Deuteronomy." The "Moabite Stone," however, did not bring coin into the pockets of anybody except the local Arabs, who were totally ignorant of its real character, and were quite incapable of perpetrating a forgery like that.

Dr. Löwy acknowledged the antiquity of the stone, but thought the letters upon it were too fresh and unweathered to be of equal age. Other people, however, report that the inscription presents the same appearance as most ancient sculptures, and say that its freshness exists only in the imagination of the Doctor. Mr. Sharpe acknowledges the antiquity of both stone and inscription, but suggests, without adequate reason, that it is of the time of Zenobia of Palmyra. We are not unacquainted with forged inscriptions of this period, but the "Moabite Stone" resembles none of them. In the Semitic room at the British Museum the cast of the "Moabite Stone" is confronted by a number of Palmyrene inscriptions, and the veriest tyro can see at a glance that the Moabite alphabet is totally different in form to that of the Palmyrenes, and would probably be unintelligible to most of the citizens of Palmyra. The paleography of the "Moabite Stone" is its chief vindication. At the time of its discovery no monument was known bearing letters of that form. The alphabetical characters upon certain Assyrian gems, ranging from 650 to 750 B.C., resembled them in some measure; but otherwise they were quite unique. In 1876, however, some bronze plates were discovered in Cyprus bearing letters of the same alphabet; and the German excavations at Sinjerli a few years ago yielded inscriptions in the same character, dated by the reign of Tiglath-Pileser of Assyria. Therefore the "Moabite Stone" is vindicated by the proof that it bears alphabetic characters of the form in use 850 B.C. Mr. Sharpe's statements about alphabetical writing are entirely erroneous. He actually expresses the opinion that alphabetical writing is not older than 500 B.C., when there is a Greek inscription at Abu-Simbel dated in the reign of Psammetichus II, who died 589 B.C. He also makes some statements on the authority of Pliny which any modern work on Paleography would show him to be wrong.

Mr. Sharpe on one page tells us that the inscription on the "Moabite Stone" contradicts the Bible, and on another that its biblical references were made for the purpose of conciliating the Jews of the time of Zenobia. But the Assyrian monuments also contradict the Bible; and Mr. Sharpe offers no proof that the Jews in the time of Zenobia were sufficiently important to warrant any trouble for conciliating them. Our system of education unfortunately gives too much prominence to the Jews, and blinds even scholars to the fact that they were of no importance whatever in antiquity. Hadrian effectually quelled the Jews a century and a half before the time of Zenobia; and the only foreign influence recognizable among the ruins of Palmyra is that of Græco-Roman civilization.

Mr. Sharpe objects that the plurals on the "Moabite Stone" nearly all end in N, instead of M, as is usual in

Hebrew; but he must surely know that the Syriac termination N is quite as old as the Hebrew, and that its occurrence on the stone merely points to the fact that the Moabite dialect approached the eastern forms. However, this is hardly the place to discuss Hebrew minutiae, and if Mr. Merry is a Hebraist, he can refer to what Ginsburg, Clermont-Ganneau, Smend, Socin, and others, have written about this inscription.

CHILPERIC.

PROFANE JOKES.

THIS story is told of Mrs. Beecher Stowe, who has lately passed away. Telling her little boy that anger was sinful, he put to her the question, "Why, then, mamma, does the Bible say so often that God was angry?" As mothers do too often, she evaded the question by telling him he would understand it better when he was older. This did not satisfy the child, and, after pondering seriously for a while, he burst out: "Oh, mamma, I have found it out. God is angry because God is not a Christian."

She—"Have you heard that our minister is to be tried for heresy?" He—"Yes; it is quite a distinction for so young a man."

Ethel—"Mamma, what makes the lady dress all in black?" Mamma—"Because, dear, she's a Sister of Charity." Ethel—"Is Charity dead, then?"

Johnnie—"Grandma, shall we all know each other in heaven?" Grandma—"Why, yes, Johnnie, or what would be the use of being there?" Johnnie—"But, grandma, we can make believe we're out when some of them call, can't we?"

Arthur—"Papa, I read this morning that people become what they eat." Papa—"So it is said, my son." Arthur—"Then do the cannibals become missionaries, papa?"

Teacher—"Will some little scholar please tell what happened after the children of Israel had marched seven days round the walls of Jericho blowing their horns? Yes, Tommy Taddells, you may answer." Tommy Taddells—"Please, ma'am, they tumbled to the racket."

Dean Ramsey tells how, during the long French war, two old ladies in Stranraer were going to the kirk. One said to the other, "Was it no a wonderfu' thing that the Breetish were aye victorious ower the French in battle?" "Not a bit," said the other; "dinna ye ken the Breetish aye say their prayers before gain' into battle?" "But canna the French say their prayers as weel?" Quickly came the characteristic reply: "Hoot! Jabberin' bodies, wha could understand them?"

Frankie once said to his aunt, "God sent the wind." Auntie—"Did he?" Frankie—"Yes, and God's a spirit." Auntie—"Do you know what a spirit is?" Frankie—"Yes, what the painter puts in paint."

The music-seller who was asked for the music to Solomon's Song and for Aaron on the Rhine has been again troubled by a request for the Starboard Martyr. He sent the Larboard Watch as the nearest, but had a reply that it was for a sacred concert, whence he inferred that Rossini's Stabat Mater was intended.

Dean Ramsey describes the presence of an idiot boy under the pulpit, when all save him went fast to sleep. "Shame on you, Christians: see—only poor Jemmy is awake," said the minister. "Yes," retorted Jemmy, "and so should I a-bin asleep if I wasn't poor Jemmy, the idiot."

A sky-pilot lent a yokel a copy of his commentary on the Acts of the Apostles. When he called he asked, "Well, John, have you read my book?" "Ye, zur, I 'as," replied John, "and I 'tends to 'av a go at the notes next wick."

Aimee (aged four)—"Mamma, where did I come from?" Mamma—"An angel brought you to me, dear." Aimee (after a moment's reflection)—"Mamma?" Mamma—"Yes, dear." Aimee—"Why didn't you keep the angel too?"

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- (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.

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.

THE ATHENÆUM HALL (73 Tottenham Court-road, W.): 7.30, O. Cohen, "Foreign Missions: What They Do, and How They Do It."
BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 3, T. Thurlow, "Rent and Landlordism." 7.15, Dr. Aveling, "Atheism and Science." November 9, Members' general meeting.
CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, A. Westcott, "Vivisection in Hospitals: A Danger to the Poor." With lantern illustrations. November 3, at 8.15, O. Cohen, "The Case Against Christianity."
KINGSLAND: 12, Meeting at Bradlaugh Club and Institute.
PENTON HALL (81 Pentonville-road—Humanitarian Society): 7, Joachim Kaepary, "Mirabeau."
SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday-school; 7, Dr. Stanton Coit, "When to Go to War."
WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "Dean Stanley and Religious Toleration."

OPEN-AIR PROPAGANDA.

HYDE PARK (near Marble Arch): 11.30 and 3.30, R. P. Edwards will lecture.
LIMEHOUSE (Triangle, Salmon's lane): 11.30, E. Baker and W. J. Ramsay, "The Authenticity of the Four Gospels."
VICTORIA PARK (near the fountain): 8.15, Mr. Ward will lecture.

COUNTRY.

BIRMINGHAM (Alexandra Hall, Hope-street): 7, A Social.
BRISTOL BRANCH (Shepherds' Hall): 7, A Social.
DERBY (Pollicott's Dining Rooms, Market-place): 8, A. Williams, "The Truth about the Vivisection Controversy."
GLASGOW (Brunswick Hall, 110 Brunswick-street): 12, Discussion class—T. MacLosh, "Some Notes on the Life of Jesus"; 6.30, A Social.
HECKMONDWIKE (Mr. Wood's Office): 2.30, Business meeting.
LEICESTER SECULAR HALL (Humberstone Gate): 6.30, Musical and Literary evening. Collection in aid of the Infirmary.
LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, L. Small, B.Sc., "The Age of the Earth."
MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, R. Parkes, "Deep sea Dredging off the Coast of Arran." Illustrated with lantern views.
PLYMOUTH (Democratic Club, Whimble-street): 7, Annual meeting.
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): E. Evans—3, "Back to the Land: How to Prepare for It"; 7, "German Competition: How it Can be Met." Tea at 5.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, Lantern lecture, "Life in a Coal Mine."

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London, E.—November 1 Athenæum, London, W.; 3, Camberwell; 8, Athenæum, London; 15 Glasgow.

A. B. MOSS, 44 Credon-road, London, S.E.—November 8, Ball's Pond; 29, Athenæum, London.

POSITIVISM.

NEWCASTLE-ON-TYNE.—Church of Humanity, St. Mary's-place. Service and Discourse every Sunday evening at 7.

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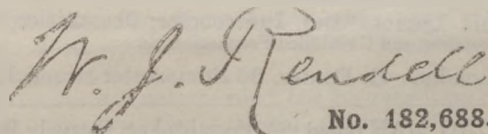
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