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Edited by G. W. FOOTE.]

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HELL IN PARIS.

THE terrible fire in the Rue Jean Goujon, Paris, as far as can be ascertained at the time of our going to press, involved a holocaust of some two hundred victims. It is even said that the number may amount to more than three hundred.

A hundred persons, at least, were burnt to death on the spot. Many of the bodies are quite unrecognizable. There are heaps of scorched flesh impossible of identification. Over these mounds of human *débris* the eyes of grief look in vain for traces of the loved and lost.

Among the victims are priests, nuns, aristocrats, fashionable ladies, and children. Fire burns whatever is combustible. Calamity is no respecter of persons. Death is the great democrat.

This awful tragedy was touched with a streak of farce. The terrible was accompanied by the grotesque. Terror and pity were mixed with the mean and sordid. While brave firemen were fighting heroically to quench the flames and save life, thieves were at work, hunting for watches, jewels, and stray coins.

The fire seems to have originated in a ridiculously simple manner. A nun lighted some spirit under a large toy balloon, which caught fire and ignited a lot of flimsy drapery; and in a few minutes the great wooden structure, containing eighteen hundred persons, was a seething furnace. What great effects from little causes spring! The great fire of Chicago is said to have been caused by a testy cow that kicked over a spirit-lamp in a stable.

The huge wooden structure in which the fire occurred had been lent for the purpose of a Charity Bazaar by M. Michel Heine, one of the richest bankers in Paris. It is a bitter irony of the catastrophe that its victims were engaged in an act of mercy. They were raising money for the poor and suffering when they met their fate. This shows the calm indifference of Nature to man's intentions and aspirations. She is neither moral nor immoral, but unmoral—in other words, she acts in certain unalterable ways, and never swerves for sinner or saint.

The same fact has to be faced by the theologian as well as by the materialist. Whatever power is behind Nature acts as she does, and is responsible for her operations. There is no special providence, no benign, discriminating power watching over human affairs. A person bent on charity is burnt to death, and a healthy thief searches his roasted body for plunder.

How many men and women caught in that fiery death-trap cried to God for help! How many lifted supplicating eyes to heaven! The only answer to their prayer was the hissing of the serpents of flame.

The news of this horrible fire at Paris sends a thrill of horror through the civilized world. Many strong men will wish they had been there to render assistance. Many tender women will shed tears of unavailing pity. Paris is for a time a city of mourning, and the newspapers in every

other capital devote columns to the details of this shocking disaster.

Strange to say, however, the vast majority of the people who will be pained by reading of the fate of those victims of the fire at Paris believe, or profess to believe, in an everlasting hell beyond the grave, in which the God, whom they call Father, will burn billions of his own children. He will keep them alive by a perpetual miracle to suffer eternally. They will be always burning, but never consumed. The smoke of their torment will ascend for ever and ever. No drop of water will ever fall upon their blistered tongues. Their bursting eyeballs will roll over a scene of endless and unmitigated agony. All their veins, as Spurgeon said, will be roads for the feet of pain to travel on, and every nerve a string on which the Devil shall for ever play his diabolical tune of Hell's unutterable lament.

We take it that the belief in hell is not real and sincere, as it once was. People have grown too sensitive to entertain this doctrine in its native deformity. When they did believe it in downright earnest, they were cruel and callous. The sight of pain did not make them blench. They saw heretics burnt at the stake with a certain malignant pleasure. The spectacle was better than a stage tragedy, inasmuch as it was real. The victim writhed with actual pain, and groaned with actual agony. It was easy for the crowds who witnessed such infernal deeds on earth to believe in more infernal deeds hereafter. There was nothing shocking or illogical in believing that the God who authorized such cruelties in this world would provide even worse cruelties in the world to come.

The doctrine of Hell, however, is still a part of the creed of all the Churches, and it is taught in the Christian scriptures, from which it cannot be eliminated by the most dishonest arts of interpretation. We are therefore justified in asking the clergy whether, in the light of their faith, it is not ridiculous to be moved by this catastrophe at Paris. Two hundred people, say, are burnt to death in a few minutes; what is that to billions of people being burnt alive for billions of billions of years—their agony even then being only at its beginning? Why strain at gnats and swallow camels? Why inculcate pity only to heighten our sensitiveness to suffering? Why heap the fuel of compassion upon the fire of hell?

The doctrine of hell existed before Christianity. It comes to us from the far-off days of savagery, when men delighted in cruelty and made it an attribute of their gods. This doctrine is seen by the Churches to be a deadweight upon modern Christianity, and all sorts of attempts are made to explain it away. Either the fire is allegorical, or hell is a place of purgation and not of everlasting punishment. Professor Mivart goes to the length of saying that Hell is a place of happiness; not supremely happy, like heaven, but as happy as any reasonable sinner can imagine. All that these devices prove is, that the doctrine of hell is perishing, and that the Churches fear they will perish with it.

G. W. FOOTE.

POSITIVISM AND THE WORSHIP OF HUMANITY.*

"Reorganization without god or king by the systematic worship of Humanity."—A. COMTE.

If Positivism has made little way in England, it is not for want of ability in its advocates, some of whom are known wherever English literature penetrates. Even at Newcastle the Church of Humanity, in the person of the author of the address before us, has a teacher of exceptionally cultured mind and fine feeling, one fitted to become a centre of light and leading anywhere.

I do not propose to enter here upon the aspects and prospects of Positivism, save so far as they arise from a consideration of the address before me. If, like Balaam, I set out to ban, I should be compelled to bless, for its fundamental feature commands the allegiance of my mind and heart. I cordially concur that those emancipated from the trammels of superstition must substitute the needed love and service of man for the vain worship of a god. *Aureste*, the controversy between Secularists and Positivists concerns mainly words and forms. Positivism clings to the old tainted names. It will have "religion" and "prayer," though by religion it means merely a community of feeling, thought, and effort with the life of our fellows; "reorganization without God or king by the systematic worship of humanity"; the devotion of heart, mind, and will to the service of others. And its prayer looks not to any aid from heaven or the interruption of the orderly working of the universe, but is the aspiration which puts us in communion with the best of every age and clime. When Comte says, "*L'homme devient de plus en plus religieux*" ("Man tends to become more and more religious"), he appears to be at the opposite pole to M. Guyau, the author of *L'Irreligion de l'Avenir*—"The Irreligion of the Future." Yet these two thinkers really had much in common.

I will not dispute with Comtists about words, though I may about methods. They speak much of continuity. But there is little continuity between the gas and the candle, or between the electric light and gas. The forces which tend to conservatism and continuity are strong enough to take care of themselves. In sociology, as in biology, there is also needed the force that makes the serpent slough its skin, and the incubated chicken liberate itself from its shell.

Mr. Quin says: "The worship of the god Christ is to-day as dead as was the worship of Jupiter when it was ridiculed by Saint Augustine." He justly observes:—

"It is not always easy to see when a great religious system is dead. It appears to have vitality and force long after it has ceased to have any commanding influence over the life of man. To measure it and estimate it aright, we must judge it by definite tests and on a great scale. The religion of the ancient world continued to be the religion of the people even when it had become a jest to the thinkers of Rome; it remained the religion of the country when it had ceased to be the religion of the town. Three hundred years after the worship of Christ was first proclaimed in the Roman Empire men still met together in temples erected to Jupiter and Apollo."

He might have gone further, and shown that Paganism lingered throughout Europe right down to the time of the great persecutions for witchcraft, and even yet has remnants in out-of-the-way corners. This, to me, suggests that it does not do to say roundly a faith is dead. It may be living in one strata of minds, while totally extinct in another. But the question is how to retain the virtue and power of the old faiths, while eliminating all that is untenable. Comte said that to destroy you must replace; but is it not also true that to replace you must destroy? Paganism was not overcome solely by substitution; rather the substitution enabled its spirit to linger on. It was overcome by hard arguments, ridicule, and even the use of actual sledge-hammer blows. No argument against idolatry like smashing the idol. The spirit of St. Augustine and Luther is abhorrent to sticklers for continuity, who seek to make revolutions with rose-water. A condition of progress is the unveiling of the actual facts. Pretences must be exposed. This cannot always be accomplished gently.

* *The Worship of Humanity*. By Malcolm Quin. Being the Annual Address delivered at the Church of Humanity, Newcastle-on-Tyne, on the 1st of Moses 109 (January 1, 1897). To be obtained from the author, 10 Alexandra-place, Newcastle; price 3d.

A superfine diletantism will never prevail against established humbug and respectable hypocrisy and indifference.

Our author appeals to Christians to transform the worship of Christ into the worship of Humanity. How is this to be done without breach of continuity? While people rely on supernatural providence, they will not recognize the actual providence of humanity; while they think all divine truth is within the covers of one book, they will have no eyes for the truths outside it. Weeds must be uprooted ere flowers can grow in their place. And why should we decide that only one particular variety shall grow there? The worship of Humanity, embodied as Positivism, is recommended because it is so similar to the old faith. But is this a real recommendation? It is, perhaps, an anarchical tendency of my own mind which makes me object to Positivism just because of its completeness as a system. Why should the growing mind of Humanity be poured into the mould which seemed best to Auguste Comte? Granted that the picture of a woman with a child in her arms must ever come home to the hearts of the children of women, why should Humanity ever be conceived as a Virgin Mother? I do not fear a new priestcraft while there is free play of criticism and all-round culture of intelligence. Teachers there must ever be; but the teacher need be no sacred god, like the Brahmin *guru*. I do not fear a Roman Catholicism *plus* science. If we can have reason with it, let us have all the beauty which music, painting, sculpture, and the fine arts can impart. People will never get the best out of this life until their tastes are refined, their hearts expanded, and their aspirations elevated, as well as their minds improved. This is what we mean when we say that Secularism would substitute culture for creed. We do not say destroy the churches, but transform them as rapidly as may be, and chiefly by making them open to all who have anything to teach. Any system in the hands of a caste tends to become stereotyped. When ossification sets in, vitality departs. We want the free play of arterial blood in every capillary of the great organism of which we are members. The progress of Humanity did not stop with Moses or with Paul, nor will it be arrested by Comte. As Walt Whitman says: "We but level that lift to pass and continue beyond."

J. M. WHEELER.

DID CHRIST DIE ON THE CROSS?

BEFORE answering this question, we admit the possibility of the Founder of Christianity having lived, although we frankly confess that, to us, there does not appear sufficient evidence to justify the belief that such was the case. In our present answer we shall take the incidents as they are recorded in the New Testament, and upon these, together with the expressed opinions of several eminent authorities, we shall base our reasons for arriving at the conclusion that Christ did *not* die on the Cross. The reader must bear in mind that the question here is not did he die, because that is an event common to all who have lived. There is nothing marvellous in the supposition that two thousand years ago a certain man by the name of Jesus (a name, by the way, which at that time was quite a common one) was born, and that he died. It is the alleged extraordinary mode of his death that we have here to consider. In short, the point is, Was his death, as it is generally supposed by Christians to have been, the result of his being crucified? In opposing the popular view upon this subject, it is not necessary to attempt to prove the exact cause of his death, as that would be folly, inasmuch as we contend that there exists no trustworthy evidence to justify any positive or dogmatic declaration upon the matter. Upon those who declare that he died in any one particular manner devolves the responsibility of endeavoring to verify the affirmation. All that is reasonably required of us in our present examination is, to show that the orthodox claim is not supported by the lessons of experience, or by the accounts given in the New Testament. Beyond that we do not intend to go.

There are two theories entertained as to the cause of Christ's death. The first and most generally accepted one is, that he died through crucifixion upon the Cross. This view is supported by the traditional teachings of the Church, and by the orthodox interpretation of the Gospels. The second theory is the more rational one—namely, that,

assuming he lived and was put to death, he withstood the trial of the Cross, and afterwards died a natural death. This latter view is supported by the eminent Frenchman, Proudhon, in his *Life of Christ*, recently published in France by his literary executors. "This able and conscientious thinker," says the *Christian World*, "can account for the origin of the Christian Church in no other way than on the supposition that Christ did not actually die on the Cross, but revived after this punishment and lived for some years in strict retirement, from which He directed the operations of the young society." The anonymous author of *The Unknown God*, which was published a few weeks since, maintains the same theory. He says: "At the Crucifixion, Joseph of Arimathea compounds a cup which sends Jesus into a stupor, so that, on the soldiers coming to break the legs of the crucified, with the view to hastening their death, they find Christ apparently already dead. Joseph obtains the body and restores it to life. It is a poor, maimed life, but it suffices to produce the myth of the resurrection." Now, we have to consider which of the two theories is the more probable. Of course, whatever conclusion may be arrived at can only be a theory, since no trustworthy history exists upon which a positive opinion can be based. We have no evidence of any eye-witness who even affirmed that he tested Christ's death on the Cross. It is not stated that his body underwent any medical examination before it was handed over to Joseph, which is a most important point.

Death has been defined as that state "in which there is a total cessation of all vital functions when the organs have not only ceased to act, but have lost the susceptibility of renewed action." Commenting upon this definition, Mr. E. W. McComas, an American writer, in his elaborate work entitled *A Rational View of Jesus and Religion*, says: "The peculiar and essential characteristic of death is not merely the suspension or cessation of the vital functions from temporary paralysis or derangement of the physical organism, or any defect in the supply of the vital forces or conditions, but is that state of things that renders it impossible to restore vital action by natural means. To be dead, a man must be in a condition incompatible with life, and one which no natural conditions or agencies can restore or remedy. No fact is more difficult to verify than that of death. Even now, in this nineteenth century, there is a standing reward offered for the discovery of an infallible test. Life is only manifested to the observer by its sensuous manifestations, and when these cease or become imperceptible there is apparent death—a state which may be, or may not be, real death. The decision of this fact often defies the skill even of experts for a considerable time. Various vital conditions so completely resemble that of death that physicians alone are capable of distinguishing them. Even they sometimes fail or err; while the ordinary observer is quite incompetent to give any reliable decision upon the question. Such cases are constantly coming to the notice of the public. Such states of assimilated or apparent death not only result from natural causes unaided by man, but are capable of being produced by bodily conditions resulting from drugs or inflictions administered by man" (pp. 593-4).

Now, according to the Gospel records, no proper steps were taken to ascertain whether or not Jesus was dead when he was taken from the Cross. Physiological knowledge and medical skill have greatly advanced during the last two thousand years; and yet to-day physicians admit that it is difficult sometimes to decide, when persons have been found in certain conditions, whether they are really dead. Evidence has frequently been given to justify the belief that individuals have been buried alive, because the impression was that they were dead; and instances of survival of persons who have been left for dead upon the battlefield are more numerous than some persons suppose. Even in the horrible cases of hanging in this country the ordinary prison officials are not allowed to determine if the victim of the gallows is dead; the doctor has to decide the question by proper examination. In the case of Jesus, however, no test was applied, and no investigation was made. The whole arrangements were in the hands of his friends, who hurriedly carried out their plans, not before the public, but in private, where every opportunity was afforded to the sympathizers of Christ to do whatever they wished. What that wish was the reader will presently be able to judge. Here it should be remembered that, whatever their desire might have been, no serious impediment

to its realization existed. The cross containing the body was surrounded by about fifty or sixty Roman soldiers, thus excluding any close inspection of what was going on. With the exception of the relatives of Jesus, and probably of his faithful friend Joseph, the public "stood afar off," and when Christ was thought to have given "up the ghost" the people who had assembled to witness "that sight" returned and left the place (Luke xxiii. 48, 49). The body was then given to Joseph, who "laid it in his own new tomb, which he had hewn out in the rock" (Matt. xxvii. 60). As the late Professor Huxley puts it, "the inanimate body, wrapped in linen, was deposited in a spacious, cool, rock chamber, the entrance to which was closed by a stone rolled before it, which would, of course, allow free passage of air."

This event is said to have taken place on the Friday evening, and when the tomb was visited early, "as it began to dawn," on the Sunday morning, the body was gone; but the clothes which Joseph had wrapped the body in were still there, lying in different parts of the tomb. So that Christ must have either gone forth in a nude condition, or his friends—very likely Joseph and Nicodemus, who had been his faithful adherents throughout his arrest and trial—provided him with fresh garments in which he could escape. It is clear that a great change had taken place in his appearance, for his disciples did not know him, and Mary Magdalene supposed him to be the gardener (John xx. 15). Now, the difference in his personal appearance after he left the tomb from that prior to his alleged crucifixion could not have been caused through any physical suffering during his brief time on the Cross; for, painful as such punishment was sometimes, in the case of Jesus the results were quite exceptional, as we hope to show in our next article. Evidently he was disguised in some way, and ample opportunity was given for such a change to have been made, between the Friday evening, when he was placed in the tomb, and the following day; for it was not until some time during Saturday that, it is said, a "watch" was placed to guard the sepulchre (Matthew xxvii. 62, 64, 65).

Next week we will notice the details attending the supposed death of Christ, and present to our readers further reasons for our accepting the theory that Christ did not die on the Cross.

CHARLES WATTS.

(To be concluded.)

JESUS IN THE TALMUD.

No one in search of the historical Jesus can afford to overlook the references in the Talmud. It is true they are so vague, and so hard to identify clearly with the Jesus of the Gospels, that there have been found Rabbis in the past, though few to-day, who deny that the Christian Jesus is referred to at all. The reason of this is not far to seek. For many centuries the Jews were systematically persecuted by Christians. Burning, often their own lot, was the certain fate of any of their books supposed to contain remarks hostile to Christianity.* Cardinal Ximenes, the compiler of the Complutensian Polyglot Bible, is said to have collected no fewer than five thousand copies of the Talmud, and to have had them publicly burned. Each edition was mutilated by the Christian censors, every passage supposed to have reference to Christianity being carefully excised. There is evidence, too, that the Jews themselves sought to veil any references that could arouse the religious rancor of Christians.† Hence, now that Dr. Dalman and H. Laible have appealed to the best and earliest editions of the Talmud, much still remains of a dubious character.‡

Jesus, the Nazarene, is named in Bab. Sanhedrin, 103a., Brachoth 17b., where he is accused of "burning his food

* A Papal bull in 1239 ordered the Talmud everywhere to be burnt. Another decree against the Talmud was issued by Clement IV. in 1264.

† In the edition of the Talmud published at Basil, 1578, five chapters of the Aboda Sara were omitted because containing reflections on Christianity.

‡ The substance of the Talmudic references may be found in *The Jewish Life of Christ* (pp. 13 and 39), for, though Dr. Laible has collected many more instances, they scarcely add to our information.

publicly," which probably means "publicly offering sacrifice," either to some god or emperor, or, metaphorically, publicly renouncing Judaism. Here is little to identify the alleged founder of Christianity, unless its meaning be: "He was no better than a Pagan." The Nazarene may not refer to Nazareth, for no such city is known either to the Talmud or Josephus. To his alleged teaching there is probably a less ambiguous reference (Jer. Taanith, 65b), where R. Abbahu said: "If a man say to thee 'I am God,' he lies; 'I am the son of man,' he shall rue it; 'I will ascend to heaven,' this holds good of him; he has said it, and will not effect it." This looks like a reference to Jesus. But we are told in the Gospels themselves there would be many false Christs, and they probably made the same pretensions as Jesus.

A reference is found in the Aboda Sara, 16b., § 9. Rabbi Eliezer says to Akiba:—

"Once, when I was going up in the street of Zippori [Sepporis or Cæsarea], a man named Jakob, of Kephar Sekhanja, came to me and told me something from Jesus, son of Pandera,* and I liked it. And this it was: It is written in your law (Deut. xxiii. 18), 'Thou shalt not bring the hire of a whore or the wages of a dog (unto the House of Jahve).' How is it with them? I said: 'They are forbidden.' He said: 'Forbidden for sacrifice, but allowed for purposes of destruction.' I said to him: 'But what may then be done with them?' He answered: 'You may build with them baths and privies.'"

Poor Rabbi Eliezer got called over the coals for liking this utilitarian teaching of Jeshu ben Pandera,† which does not appear in our Gospels.

Rabbi Chisda, who, however, belongs to the end of the third century, says: "The husband of Jesus's mother was Stada, but her lover was Pandera. Another said her husband was surely Paphos ben Jehudah;‡ on the contrary, Stada was his mother; or, according to others, his mother was Miriam, the women's hairdresser (מרים מנדל) = Mary Magdalene). The rejoinder is, Quite so; but Stada is her nickname, as it is said at Pumbeditha,§ *Statha* (she proved faithless to her husband)."

It is clear that the references to "Ben Pandera" and "Ben Stada" are directed at Jesus.|| Origen (*Against Celsus*, i. 32) cites his opponent as saying, in the character of a Jew, that Jesus was the illegitimate son of a soldier, named Panthera. There has been much controversy as to whether this was an actual name. Mr. Rendel Harris, after Nitzsch, sought to make it a caricature of Ben Parthena, son of a virgin. This is folly, for his mother is named as Miryam, and his father as Panthera. Herr Laible thinks that, from the association of the panther with Bacchus, it became a phrase for gross unchastity. "Son of Panther," says he, meant "Son of Sensuality." But the curious thing is, as pointed out in *The Jewish Life of Christ*, that St. Epiphanius inserts the name "Panther" in the genealogy of Christ, making Panther a surname of Joseph and Clopas, the sons of Jacob. The fact that the Christian Father thus gives the reputed father of Jesus the same name as is given in the Sepher Toldoth Jeshu is very striking. The confusion of his mother with Mary Magdalene is also curious. Mr. R. Harris allows that this confusion existed in the early Christian Church in Syria.¶

In one passage of the Talmud the disciples of Jesus (Talmidim) are spoken of. It says (Sanhedrin, 43a): "There is a tradition Jesus had five disciples—Mathai [Matthew], Nakkai [? Nicodemus], Netzer [Nazirite], Bunni [? Boanerges], and Todah [? Thaddæus]." If Jesus lived at the time of Jannæus, it is possible the five would in after times develop into twelve, in conformity with the legend of the Twelve Patriarchs and the twelve satellites of the solar god.

Sanhedrin, 107b., tells how Rabbi Joshua ben Perachyah "thrust forth Jesus with both hands." When King Jannæus (B.C. 104-78) directed the destruction of the Rabbis (about B.C. 87), Joshua ben Perachyah and Jesus went to Alexandria.

* Ewald, in his edition, has "einen schuler Jesu von Nazareth," Jeshu Ha'notzri."

† In Shabbath xiv., 14d., this is given briefly as Jeshu Pandera.

‡ Paphos ben Jehudah was a rabbi in Akiba's time, whose wife was notoriously unfaithful.

§ The Babylonian school.

|| Jesus is also apparently referred to several times as "Balaam," an epithet which some think is applied to Paul in Jude 11.

¶ Ephrem Syrus, in his *Commentary upon the Diatessaron*, confuses Mary Magdalene with the mother of Jesus.

When Simeon ben Shetach sent for Rabbi Joshua's return, on their way back at an inn, Jeshu made a remark on the hostess's eyes. The Rabbi reproved him for his worldliness, and sentenced him to be excommunicated. It is notable that the Christians have a legend of Jesus going to Egypt.

Jeshu, according to Jer. Sanhed 25d., was not crucified in Jerusalem, but was stoned and hanged in Lud. Now, Akiba was a teacher in Lud (Lydd, near Ramleh), mentioned as the scene of one of Peter's miracles (Acts ix. 32)—a town which probably acquired importance after the destruction of Jerusalem. There is also a Lydda in Egypt, which may perhaps be alluded to in the curious passage in the Apocalypse (xi. 8).

Christians, even learned ones like Dr. Laible, take it for granted that their traditions contain nothing but truth; and the Jewish traditions, as contradicting them, must necessarily be altogether false. But sometimes the boot is on the other leg. The Rev. S. Baring-Gould, in his *Lost and Hostile Gospels*, showed his ignorance by declaring that "the Jews, in A.D. 500, when the Babylonian Gemara was completed, had no traditions whatever concerning Jesus of Nazareth." Herr Laible shows that the traditions of Jeshu ben Pandera, or Jeshu ha Notzri, were numerous. The Rev. A. Lukyn Williams, editor of *Jews and Christians*, says: "Lud is again brought forward, as so often, as the scene of the great tragedy, the stoning being perhaps a piece of coloring to suit local conditions." What ignorance!

Josephus says (*Antiq.*, iv. 8, 6): "Let him that blasphemeth God be stoned and hung up for a whole day, and be buried in dishonor and darkness." Stoning, hanging, and a dishonored burial were thus the legal punishment for blasphemy, as may be gathered from Leviticus xxiv. 16: "And he that blasphemeth he shall surely be put to death, and all the congregation shall certainly stone him." If Jesus was put to death by the Jews, as tradition asserts, then he was stoned, and his body afterwards exposed by hanging.* If he was crucified, then must we conclude that Romans, not Jews, were responsible. Yet Christian tradition has credited the Jews with his death, and this view is confirmed by the Talmud, from which it seems clear that whatever traditions the Jews had of Jesus were of a person who had brought shame and misfortune upon Israel. The disposition of the modern Jew to extol Jesus as one of the mighty ones of his own race finds little countenance from the Talmud. LUCIANUS.

CALIFORNIAN RELIGION.

In a former communication reference was made to a case in this city where a ward striker slapped very lightly a preacher's face, and was fined \$100 and given thirty days in gaol. The preacher was "in politics" at the time, and has since become noted as an imitator of Parkhurst, of New York. The case was appealed to the superior court, and a plea of guilty of simple assault was met with a fine of \$50 and no imprisonment. Among the remarks made by the judge I submit these words: "In my judgment the fine was excessive, although I would not reverse the case on that ground; but if it had been tried before me, I thought at the time I was looking it over, I would not have imposed any such fine as that. I would say this, however: If, wantonly and unprovoked, a citizen should assault a minister of the gospel upon the street, in a house, or in any place, I would be inclined to punish him severely. They are a class of men who must be protected from all that." I wish again to call attention to this fact: While we have always been told that all men were equal before the law, it now seems that we have "classes," and some rate higher in courts of justice than others. Can it be that we have been wilfully and knowingly deceived all these years, or has our secular government suddenly become tinctured with theocracy and a fondness for parsons?

A new city guide, among other information, contains the names and locations of sixty-eight churches in this city of less than one hundred thousand inhabitants. All the comment I have to make at this time is that, if any man goes to hell with such numerous opportunities to be saved, it is his own fault.

* Peter, in Acts v. 30, speaks of "Jesus, whom ye slew and hanged on a tree." See, too, Acts x. 32 and Galatians iii. 13.

The highest-paid parson in the whole outfit gets \$4,000 per year for "following Jesus," and leading the way for sinners. I have not yet noticed his name among those who have made contributions to a fund for giving the unemployed work; but possibly it is not from lack of sympathy for suffering humanity, but because of his sublime confidence that the Lord will provide. There is nothing like giving the Lord a chance; and, after seeing what he did in Carson, Nevada, recently, no one should be backward in making their wants known.

I refer to that combat between the Pride of California and the Wonder of the World in the prize ring. As everybody knows who read about it, our favorite and native-born son of the Golden West was defeated because Mrs. Fitzsimmons prayed to God on bended knees to make her husband the victor. It was an unfair thing to do, and all bets should have been declared off for that reason; for our man never supposed for one instant that he was to contend against God in a pugilistic encounter, when the articles of agreement mentioned Fitzsimmons only. As it was, little credit is reflected on that gentleman for a victory won with God's assistance; and, should he ever enter the ring again, the articles regulating the contest should strictly forbid invoking through prayer the aid of Jehovah; for his record as a wrestler and a fighter is now so well established that no man can hope to win if compelled, in prize-ring language, to go up against him.

Notwithstanding California feels keenly the disgrace occasioned by the defeat of her Pride, there are many like myself who rejoice in one thing, and that is the indisputable proof given in Carson on March 17, 1897, that prayers are answered. It has been an open question so long that faith had noticeably weakened, and many were the mortals who had come to regard prayer as a windy effort not productive of any result. But who now can longer doubt, and where is the man, since that noted event, who has not felt a restoration of confidence in his heavenly father that is unexcelled by that which we repose in McKinley? I know not such a one, and I take this public method of thanking Mrs. Fitzsimmons for settling forever the fact that prayers are answered. Unconsciously, and from a selfish motive, she has rendered humanity a great service; and henceforth, when we want anything, we can pray for it with sublime confidence and a ready response. Genuflections are now in order, and must become universally popular.

As the Methodist administration at Washington, D.C., under which we now exist, will in all probability issue a Thanksgiving proclamation next fall, in which the character and goodness of God will be highly eulogized, I would suggest the propriety of recording the flood and cyclone calamities now so numerous, that such occasions for thanks be not forgotten when the day comes to express them. The short memories possessed by the American people make this an imperative necessity.

Under the stimulus of a turkey dinner, with all the other fixings, the goodness of God is readily seen; but an accurate record of events generally attributed to him, if kept for twelve months, would dissipate some of the optimism of his admirers; at least, such is the opinion of yours truly,

Los Angeles, Cal.

—*Truthseeker* (New York).

"Book Divine."

We know that the story of the Flood is much older than the book of Genesis, and we know besides that it is not true. We know that this story in Genesis was copied from the Chaldean. There you will find all about the rain, the ark, the animals, the dove that was sent out three times, and the mountain on which the ark rested. So the Hindus, Chinese, Parsees, Persians, Greeks, Mexicans, and Scandinavians have substantially the same story. We also know that the account of the Tower of Babel is an ignorant and childish fable. What, then, is left of this inspired book of Genesis? Is there a word calculated to develop the heart or brain? Is there an elevated thought—any great principle—anything poetic—any word that bursts into blossom? Is there anything except a dreary and detailed statement of things that never happened?—*R. G. Ingersoll.*

All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions set up to terrify and enslave mankind, and monopolize power and profit.—*T. Paine.*

DIVINE ANTI-VEGETARIANISM; OR, TURNIPS versus MUTTON.

LONG since, forty centuries prior to Christ,
In the year that the world was created,
A couple of "infants" by Jahveh were "spliced"—
In his "Blue" Book the fact (!) is related.

Two youngsters he sent them, to heighten their joys,
In the course of time after the marriage;
You never would find more industrious boys,
Though you searched right from London to Harwich.

They both earned their bread by the sweat of their face:
Cain, the first, we are told, was a tiller;
And Abel, the next of the Adamite race,
Was a keeper of sheep, and a killer.

Now, God, in past ages, made everything "hum,"
For he played the "Old Harry" or "Dickens";
The people were under his almighty thumb,
And as helpless as sheep or as chickens.

Outrageous demands on their larders he made;
Very seldom he thirsted or fasted;
His taxes the folks unresistingly paid—
If they didn't, he cursed and he blasted.

To those who displeased him a lesson he taught,
Which they didn't forget in a hurry;
So every man Jack of them eagerly sought
With Almighty God favor to curry.

Now, Cain and his brother desired to be blest
By their petulant Heavenly Pater;
So both, in the way which they thought was the best,
For his Almighty stomach did cater.

The first one presented some crops, you must know,
And the second, a sheep, fat and tasty;
The choice of the latter proved quite *apropos*,
But the choice of the former proved pasty.

God turned up his nose at poor Cain's proffered wheat,
And the turnip, the "spud," and the radish;
He muttered some words which I will not repeat,
For they are so exceedingly caddish.

A good "judge" of grub was the Lord Justice J.;
For Cain's present he cared not a button;
Though turnips and "spuds" are all right in their way,
He'd a jolly sight rather have mutton.

The Lord's scurvy treatment of generous Cain
Planted murderous seed in his noddle;
And Abel, the merchant of mutton, was slain—
So we read in the volume of twaddle.

Though God, the ordainer of all things, had planned
The above-mentioned murder so horrid,
Poor Cain, all his lifetime, he caused to be banned,
Execrated, and bullied, and worried.

We "infidels" censure the conduct of God,
Though we're said to blaspheme and to cavil;
The "yarns" in his book are infernally odd—
They are "skeins" none with brains can unravel!
ESS JAY BEE.

ACID DROPS.

ENGLAND is a Christian country, in which it is a crime to bring the Christian religion into disbelief and contempt. Now, the founder of Christianity is called the Prince of Peace, and it is said that he came to bring peace and goodwill on earth. And this is so sweet and pretty that we feel like crying over it. But, when we look at the facts, we see what a difference there is between pious prospectuses and grim realities. Christian England is now spending forty-two million pounds a year on its Army and Navy. That is how it cultivates the meekness which is to inherit the earth.

Sir Michael Hicks-Beach, in his Budget oration, did not bewail our monstrous expenditure on the Army and Navy, but he plainly hinted his dislike of the increasing cost of Education, which "in five years had gone up by 45 per cent." Let us hope that the increasing expenditure on Education will by-and-by lead to a diminution in the expenditure on preparations for war.

The heresy petition against the Rev. John Watson (Ian Maclaren) has been thrown out by the business committee of the Presbyterian Synod, on the ground that it is irregular, and that the charges are not specific. According to Dr. Kennedy Moore, however, this is only the beginning of the

end. The matter will be brought before the Liverpool Presbytery, with the intention of fighting it through to the bitter end. Dr. Moore says that Dr. Watson is an "out-and-out Unitarian," and has "practically renounced the leading evangelical doctrine of salvation by faith."

Dr. Watson, in a speech to the Synod on another subject, made some startling admissions as to the growth of unbelief. It appears that the number of candidates for the ministry is everywhere decreasing, and, according to Dr. Watson, the supply was being reduced by "an atmosphere which was not merely secular, but unbelieving." Young men, trained in colleges, were assailed with doubts concerning the Resurrection and the deity of Christ. "It was really a matter of belief to-day in the supernatural," in which excellent men of intellect were losing faith; and the Church would have to drop the minutiae of doctrine, and concentrate its attention on "two or three great verities." This is a very broad hint that religion will have to close up its ranks against the common enemy.

"Hellas" is the title of some Sunday-school verses by Eric Mackay in the *London Star*. After blasphemously speaking of "the cause of God" as having failed, the poet asks which England should do—aid the Turk or fight the Greek? As a Christian, and a loud one on occasion, he decides for England, without giving her time to decide for herself, and bids her draw the sword immediately. It does not occur to the Christian poet that any other than two courses are open. He seems to fancy that England *must* back up one or the other of the combatants. But this is a mistake. There is at least a third course—namely, to bring about a reasonable peace.

It is amusing to witness the alacrity with which religious people take sides, and call their own side "the cause of God." That makes them right, beyond argument; and to criticize them is a kind of sacrilege. But as religious people take opposite sides, just like others, it is difficult to tell, after all, *which* is "the cause of God." One can only use a common expression, and say, God only knows.

Eric Mackay winds up as follows:—

Aye, this were wisest,—this were best:
To do the right and spurn the rest.
And God forbid that we should pause
To reinstate His broken laws.

Perhaps the last couplet would be just as poetical, and far more appropriate, if it ran in this way:—

And God forbid that we should pause
To wag our hollow Christian jaws.

From an article in the *Windsor Magazine*, it appears that the Archbishop of York is a good whip, and that one of his favorite diversions is driving a pair of horses. His Grace's "Lord and Master" never *drove* a pair of animals, but did once *ride* a pair, and they were only asses. His Grace rides asses too, or he would never get £10,000 a year.

In *The Dawn of Day*, which circulates largely as a parish magazine, the Rev. A. F. Winnington Ingram defends the Archbishop of Canterbury having £15,000 a year. The poor man, it seems, has "enormous" expenses, and so we should think when he puts down the cost and maintenance and repairs of Lambeth Palace at over £2,000 a year. He says the poor curates do not grumble, "and, if they are content, what on earth does it matter to the man in the street?" But the man in the street has to contribute his quota indirectly to the maintenance of the Establishment. The curates do not grumble, because they know it might stand in the way of their own advancement.

The war fever seems to be almost epidemic. Even an advanced paper like *Reynolds's* ends its first leading article by asking: "Is not war between England and Germany becoming almost inevitable?" Apparently it is necessary to teach Germany a lesson because she is rivalling us in international commerce. One begins to wonder whether democracy is any better guarantee for peace than monarchy. We hoped it was, but the chauvinism of democratic journals rather takes us aback.

Browning, in his *Sludge, the Medium*, is said to have had special reference to Daniel Douglas Home, who was brought into contact with his own family. But he closely diagnosed the psychology of the tribe. A medium named F. Craddock was recently exposed. The editor of the *Two Worlds* says: "These facts are clearly established: that Mr. Craddock was playing ghost, consciously or unconsciously, in a state bordering on nudity, wearing white drapery, which must have been provided. Those facts must be faced." Mr. Sludge Craddock faces the facts by saying that he is quite unconscious of all that happened. He adds: "I had been warned strongly against sitting for the Manchester Societies, as I was told they were a low lot, in a malicious state of rivalry, each against each, and I should come by harm....."

I have to reply to critics, however, (1) that I will submit only to such conditions of test as my guides approve; (2) that I will not further answer, or sit with, any person who doubts my personal integrity; (3) that I will give no *séance* without a written guarantee that no manifestation shall be interfered with, without the verbal assent of my guides; (4) I will not sit to convince sceptics, but only to stimulate workers." Sludge Craddock, of course, concludes with an appeal to the Great Spirit. He says: "I gave up my business to demonstrate the truth of God under the guidance of His ministers, and, being a wholly unconscious agent, I rest on Him alone to vindicate me in the end."

Of course, there is some lady who writes that she saw a spirit form floating, where others found Mr. Craddock walking. But was there ever a Spiritist *séance* where somebody did not see something wonderful, which others could not observe? Believing is seeing, as well as seeing believing, and charlatany always find an effective ally in credulity.

Mr. Craddock will not submit to a test *séance*. But sometimes *séances* are deceptive. Miss Eva Cassell says: "Once at a *séance* I attended, where the medium's wrists were tied together and her hands filled with rice, it was found afterwards that the medium emptied the rice into the handkerchief of her manager, who stepped to the cabinet to receive a 'spirit,' and the manager also untied the medium's wrists so that she could personate forms; just before closing the *séance* the manager refilled the medium's hands with rice, and re-tied the wrists. Once, when the medium was searched, and her manager also, before the *séance*, it was proven afterwards that a bundle of white muslin was fastened under the seat of the manager's chair, where it could be easily drawn forth, and handed into the cabinet." Eva says the way spirits materialize in the dark is this: "The medium in the cabinet, dressed in white, projects a small corner of her skirt out from under the curtain, and gradually draws the black curtain away from it, oscillating the white fragment, and thus enlarging it, and the sitters exclaim: 'Oh, watch that spirit materialize.' Larger it grows, and the spirit finally thrusts up her head suddenly, and is fully materialized."

The Rev. P. B. Power is a Master of Arts. Yet he is so ignorant as to call Voltaire "one of the most noted Atheists that ever lived," in an article on "An Infidel's Praise of the Gospel," which appears in the *British Messenger* for May.

The Salvation Army at Preston has been starring services conducted by "Rosie Bannister, who has been seventy-two times before the magistrates; Mary Lizzie Pomfret, sixty-eight times before the magistrates; Kate Pilkington, who has done seventeen years in Prison; Annie Barras, thirty-eight times before the magistrates—all notorious characters." For of such is the kingdom of heaven.

Leases used sometimes to contain a clause against the "erection of a Dissenting chapel, a slaughter-house, or other nuisance." The fact has recently been referred to by the Rev. E. G. Gange, President of the Baptist Union, who failed to see in it the historic spirit of Christian charity.

At this same meeting of the Baptist Union, the Rev. Walter Walsh, of Newcastle, moved a resolution of sympathy with Greece, or, as he put it, with "the Christian people of Greece." There is the whole secret of these clerical gentlemen's "sympathy," which is only a form of religious partisanship. The Rev. W. J. Dawson, in a subsequent speech on Foreign Missions, declared, amid wild applause, that at home in England we needed to "evangelize the Prime Minister." This means, of course, that Lord Salisbury should be a thick-and-thin supporter of the Nonconformist Conscience, and not a member of the Church of England. Partisanship and bigotry again!

The paupers under the care of the Lambeth Guardians are no longer to be troubled, at the public expense, with tracts and missionaries. For many years the Guardians have made periodical payments to the City Mission, but this is not to be continued. Mr. Philcox moved that the money should be spent in furnishing the libraries of the workhouse and the infirmary with suitable books, and the motion was carried by twelve votes to seven. We congratulate the paupers, and perhaps we ought to condole with the missionaries.

A plaintiff in the Brompton County Court was accused by the defendant of insulting him in a receipt, which ended with the word "Amen!" As a Roman Catholic, the defendant found the expression most hurtful to his feelings; but Judge Stonor denied that it was insulting to a Catholic, any more than to a Protestant or a Jew. It would be interesting to know what the defendant thought was the meaning of "Amen." Perhaps he thought it was swearing.

The Pope is confident that he shall fulfil a prophecy that

he would occupy the Pontifical Chair for twenty years. This, says the *Diritto*, is the secret of His Holiness's serene activity. Speaking of His Holiness reminds us of a story of a bishop who had joined a shooting party as the guest of an aristocratic friend he was staying with. The gamekeeper, told off to look after him, was in a quandary as to how he should address his peculiar charge. He had passed dukes and earls, and even princes, through his hands, but never a bishop. While he was puzzling out the problem, however, up rose a covey of partridges. "Now, then," shouted the excited gamekeeper, with a happy inspiration—"now, then; let the b— 'ave it, yer 'oliness!"

An early convert to the practice of cremation has been discovered by Mr. C. G. Cutler, the writer of the article on "Curious Wills" in the May number of the *English Illustrated Magazine*, in the person of Mr. William Kensett. This gentleman, in his will, made no longer ago than 1855, says: "Believing in the impolicy of interring the dead amid the living, and as an example to others, I give my body, four days after death, to the Directors of the Imperial Gas Company, London, to be placed in one of their retorts and consumed to ashes, and direct that they be paid ten pounds by my executors for the trouble this act will impose upon them." The testator then goes on to say that, should "fanaticism and superstition prevent their granting this my request, then my executors must submit to have my remains buried in the plainest manner possible in my family grave in St. John's Wood Cemetery, to assist in poisoning the living in that neighborhood."

"Confound their politics" and "frustrate their knavish tricks" are to be struck out of the National Anthem at the Jubilee celebrations. Dean Hole has revised the second verse to read as follows:—

O Lord our God arise,
Scatter her enemies,
Make war to cease;
Keep us from plague and dearth,
Turn thou our woes to mirth,
And over all the earth
Let there be peace.

Dr. Tempest Anderson, lecturing at the Royal Institution on the Mediterranean volcanoes, incidentally remarked that many English people went up Etna "to see Queen Anne," the wife of Henry VIII., who, for her sin in persuading the King to throw off the Popish yoke, is supposed by the natives to be located in the crater. It was an old notion that volcanoes are the mouths of hell, and, of course, all good Catholics know that fair Anne Boleyn is eternally roasting.

Reynolds's Newspaper says: "It has been calculated that the Prince of Wales has been prayed for in English churches over 800,000,000 times. We are always told to believe in the efficacy of prayers; but, in spite of this powerful appeal to the heavens, the Prince is still the same racing, gambling, drinking, dining, etc., man of the world as he was when only about a million prayers or so went up for him."

At the Belper Petty Sessions the Rev. Canon Carr, rector of Holbrook, made application for the transfer of the licence of a public-house in the parish. The clerk to the magistrates said Canon Carr was the owner of the house, and he desired the licence in his own name until a suitable tenant could be obtained. The Chairman: "We have no objection; we don't suppose you are going to reside on the premises." The applicant then paid 5s. 6d., and left the court.

The Southwell Consistory Court has suspended for eighteen months the Rev. J. Vallancey, Vicar of Rosliston, Burton-on-Trent, who was recently convicted of violent and indecent behaviour in his churchyard. The court also ordered the rev. gentleman not to reside during the period of suspension within twenty miles of the parish, and not to interfere in any way with the concerns of the parish.

The Rev. Frank Jones, of 7 Bedford-place, Russell-square, was charged before Mr. Horace Smith with indecently assaulting Frank Irons, a boy aged 13, in a carriage on the Metropolitan Railway. When charged he made no reply. He was committed for trial.

The Rev. Mr. Earle sued a builder because he found that an advertisement offering an income of £200 per year for £800 was not as represented. The County Court judge said it was a difficult case, whereupon the plaintiff said: "The laws of the land ought to be in accordance with the laws of the Bible." To which his honor replied: "I am afraid you don't understand the law."

Professor Max Müller says that Arthur Helps, the charming essayist, had been staying with the then Duke of Marlborough, who took great interest in his emus. One of

them had laid an egg, and a telegram was sent to the Duke, who happened to be away from home. It ran as follows, according to Helps: "The emu has laid an egg, and in the absence of your Grace we have taken the largest goose we could find to hatch it." This is nearly as good as Sydney Smith's observation to the Bishop of London, who thought it would be difficult to get St. Paul's Churchyard paved with wood. "Oh, my lord," said Smith, "we have only to put our heads together, and the thing's soon done."

Another story of Professor Max Müller's is sufficiently amusing. Lecturing at the Royal Institution on the Science of Language, he made short work of the superstition that all the languages of the world were derived from Hebrew. After the lecture he was effusively thanked by an old lady, who expressed her delight at being assured that Adam and Eve spoke Hebrew in Paradise!

Max Müller is an anti-Darwinian, and he still fights a losing battle, being too old to change. He tells us that he sent an essay of his on the evolution of language to Darwin, and that the great man sent him a pretty acknowledgment. After thanking him for the work, Darwin wrote: "Though some of your remarks have been rather stinging, they have all been made so gracefully, I declare, that I am like the man in the story who boasted that he had been soundly horsewhipped by a Duke." Here is modesty, good temper, and even humor. What a splendid man Darwin was! One of nature's noblemen, as well as a supreme scientific genius.

Professor Max Müller says that Emerson's brother experienced a most remarkable conversion in a storm on the Atlantic. He had studied theology in Germany, and was returning to America with a view to engaging in the Christian ministry. During the storm, however, he vowed that if his life was spared he would never preach again, but would give up theology and earn an honest living in some other way. The ship weathered the storm, and in spite of all entreaties Emerson's brother kept his vow.

This was quite an original conversion. Generally speaking, the heroes of such stories promise to give up their secular vocations and preach the gospel. Emerson's brother did the very reverse. No doubt he felt that preaching kingdom-come was a dishonest, or at least a doubtful, occupation.

The Princess of Wales has started a fund, through the Lord Mayor, for giving a dinner to the outcast poor of the slums of London during Jubilee week. Of course the project is creditable to her heart, but it is, after all, a bitter satire on the Jubilee itself. It emphasizes the fact that the rejoicing is very one-sided, and that wealth on one hand is balanced by abject poverty on the other. This suggestion of the Princess of Wales is one that should set people thinking. For our part, we are decidedly of opinion that the vast wealth consumed in high places is largely responsible for the poverty and misery of our destitute classes.

Brooklyn Methodists, in conference assembled, took a vote as to whether women should be admitted as delegates to the General Conference. Fifteen voted for, and sixty-seven against. We are delighted at the result, as we like to see Christianity opposing the rights of woman. It gives her a better chance of seeing some good in Freethought.

This same Methodist gathering voted against "byking" on Sunday, but it appears that a reservation was made in favor of wheeling reverently to church. All the Methodist cyclist has to do, therefore, is to take a circuitous route to the house of God.

Woman's rights ought to be as wide as she can make them, but woman's sphere, after all, has natural limits. She is not built for a soldier, a sailor, or a policeman—just as man is not built for producing babies. It does not exhilarate us, therefore, to read that a pretty girl of seventeen, the daughter of an Athenian dentist, has left for "the front" at the head of fifteen hundred irregulars. She may be a "good shot," but there are some good shots on the other side. She may also have "no fear of death," but the men who let her stand in the way of it are not likely, we imagine, to win many victories. It is too much like comic opera warfare.

The May Meeting season—or, as it is more profanely termed, "the harlots' harvest"—is in full swing, and Exeter Hall is as full of blackbeetles as a baker's scullery. Every year a great cry ascends for money to Christianize the heathen, and the heathen increase in number faster than they are converted.

The assiduity with which Christians continue to pour their water into a sieve is astonishing. The exposures, by Canon Taylor and others, of the futility of missions have had some effect in diminishing the incomes of the various societies; but there are still plenty of well-to-do sinners who

fancy they can make their own calling and salvation sure by subscribing for the salvation of the heathen.

Some Christians, now-a-days, say that the heathen who have never heard of Christ may have a chance of getting to heaven on their own merits. God won't damn them merely for unavoidable ignorance. But if they hear the gospel and reject it, then they will be damned. *Ergo*, Christian missions are a scheme for giving the heathen a better chance of damnation.

Of all missions, those to the Jews excite the most fervor, and are the most futile. To save the race that gave Christians their Savior is the supreme object of missionary work. It is calculated that it takes about £5,000 to convert a single Jew. Even when you have him you cannot be sure of holding him. He either relapses, or turns up again in a fresh quarter, seeking to be baptized again, for a consideration.

Rabbi Weiss, in the *Hebrew Standard*, tells why the Jews do not employ missionaries to advance their faith. He says the Jews are broad and liberal in their attitude towards other faiths, not proceeding on the principle that everyone will be lost who does not accept their teaching. They do not believe that any sect has "a patent right on heaven," but it is left to every intelligent person to discern good from evil. Neither Moses nor the prophets were instructed to send missionaries to convert those of other faiths to their own.

A striking instance of what the holy missionaries will do when located in quarters where they are virtually little god almighties is given in the first item of our "Book Chat" this week, which we commend to all the frequenters of Exeter Hall.

Another case which is likely to give the Government fresh trouble is that of the Rev. Shirley Baker, who sailed for Tonga, from his retirement in New Zealand, immediately he heard of the death of Sir John Thurston, Her Majesty's High Commissioner in the Pacific. Sent out by the Wesleyan Mission, this servant of the humble carpenter soon obtained a complete ascendancy over the aged King George, and, as the political adviser of that dusky monarch, became practically the autocrat of the Tongan group. When, in consequence of his arbitrary proceedings, he became a peril to the public peace, the group was officially visited in 1890 by Sir John Thurston in Her Majesty's ship *Rapid*, and the tyrant expelled by Her Majesty's High Commissioner. At the time of his forcible deportation Mr. Baker was Premier, Minister of Foreign Affairs, President of the Court of Appeal, Auditor-General, Minister of Lands, Judge of the Land Court, Minister of Education, Agent-General, and Medical Attendant of the King. In creating "Pooh-Bah" Mr. W. S. Gilbert was unconsciously plagiarizing from fact.

The authorities of the Wesleyan Church made an effort to pull Mr. Baker up in his wild career, and recall him to his legitimate sphere. He retaliated by abolishing the Wesleyan Church throughout the Tongan dominions, establishing the "Free Church of Tonga" in its stead, and rigorously persecuting all who would not conform to his new ecclesiastical establishment. This resulted in more than one unsuccessful attempt to assassinate him by the Christians of the old style.

This man of God evidently calculates that in the interval between the death of Sir John Thurston and the arrival of the New High Commissioner—Sir G. T. M. O'Brien—he will be able to reorganize his adherents, and regain some of his old influence in the group. Yet some people think there is no such thing as priestcraft, and certainly none in Wesleyanism.

The Christian Evidence Society has held its annual meeting in London, as we see by a report in the *Christian World*. A live lord (Overtoun) was to have taken the chair, but was detained at Biarritz by illness. In his absence the chair was occupied by Dr. H. J. Gladstone, who was supported by pious Samuel Smith, M.P., the gentleman who offered such fanatical opposition to Bradlaugh's bill for abolishing the Blasphemy Laws. Congratulatory letters were read from the Bishop of Stepney, Dr. Horton, Sir George Stokes, and Mr. Gladstone. The last sent a donation of £5, with the remark that the one controversy which overshadows and absorbs all others is the controversy between Faith and Unbelief.

Despite all this distinguished support, it appears that the Christian Evidence Society is languishing for want of funds; so much so, indeed, that one of the secretaries is making a "great personal sacrifice" to keep it going. Naturally, therefore, the speeches at the annual meeting were mostly devoted to the necessity of establishing the Society on a sound financial business; and, for our part, we hope this will be achieved, for the activity of the Christian

Evidence Society is most favorable to the spread of Free-thought.

White Christians don't love Black Christians in America. They will lie peacefully together by-and-bye in Abraham's bosom, but they can't abide each other meanwhile. The white disciples of Jesus Christ are too fond of lynching the black ones. On the other hand, the colored Methodist Episcopal Bishop of Atlanta, Georgia, in the *Missioner's Voice*, which he edits, calls upon his brethren to "Get guns, negroes! get guns!" and "blow the fiendish invaders into a thousand jiblets." "May God," he says, "give you a good aim when you shoot." Such is Christian brotherhood in the nineteenth century!

Mr. Price Hughes's colleague, the Rev. Mark Guy Pearse, has had a set back at Torquay, where he brought his address to a premature close because of the interruption occasioned by people leaving the church. He also complained of the indifference displayed. But whose fault is that? There is no reason in the nature of things why people should be interested in the outpourings of Mr. Pearse. To excite interest a speaker must be interesting.

Captain McGiffin, of the United States Navy, commanded one of the Chinese vessels in the fight at Yalu. He was wounded, and became such a wreck that he has committed suicide to end his intolerable misery. A passage from his diary was read to the jury, in which he declared that he could not believe in Christianity, and that he died, as he had for years lived, a believer in Buddhism.

This Sunday has been appointed as Temperance Sunday by the Bishop of London, and the preachers have a "three-fold option" of taking their texts from Deuteronomy xiv. 26, from Proverbs xxxi. 6, or from the second chapter of John.

The *Islington Gazette* says that Mr. D'Eyncourt wishes that the few, the very few, people who come before him as a metropolitan magistrate and decline to take the usual oath, because they have "no religious belief," would learn their form of oath before coming to court. The form of affirmation ought to be read over to the witness exactly as the oath is. Those who prefer to affirm may be few, but they are not so very few. When our sub. was last on a jury in Islington six out of the twelve preferred to affirm.

The Lord has been displaying his power rather than his goodness of late. The sufferings of the Greeks in flight, the earthquake in the West Indies occasioning the loss of nearly a thousand lives, and the horror at the Paris bazaar, may well give pause to Theists who believe that we live in the best of all possible worlds, and that all things work together for good. It is difficult to take up a newspaper without coming across facts which give the lie to the cheerful theory of a fatherly Providence watching over the lives of all his children.

The *Daily News* is rough on the Archbishop of Canterbury. It merely says that he "responded" to the toast of "Our Guests" at the Royal Academy dinner, while it gives a full report of the stilted, lifeless speech of Mr. Alfred Austin, the Poet Laureate. Of the two, we should prefer to listen to Dr. Temple; but we welcome the slur upon his speech, if it signifies that the Church is sinking in importance.

The Marquis of Lansdowne, responding to the toast of the Army, referred to the British force in Crete, which, he said, involved an exhibition to the turbulent inhabitants of that island of some of those Christian virtues which appear to be more honored in the breach than in the observance in that part of the world.

Turks as well as Christians claim that their side is the cause of God. The Sultan ordered his secretary to inform the Khedive of the victories "which cannot fail to occur, thanks to God's aid."

The Greeks have executed another stampede, this time from Pente Pigadia. It was a retreat of the ten thousand, but a very different one from that which was led by Xenophon. Altogether, it must be admitted that Christ is answering the prayers of his Soldiers of the Cross in a most remarkable manner.

Thousands of peasant women and children were dragged along in this retreat. We repeat that this is the worst horror of war, and we earnestly hope that the European Powers will promptly mediate between the belligerents, and restore peace and tranquillity in the little kingdom of Greece.

Happily the Turks are behaving well after their victories. Reuter's agent at Larissa, who is one of the best war correspondents, denies the stories of Turkish outrages, and testifies that "the conduct of the troops is admirable."

Mr. Foote's Engagements.

Sunday, May 9, at 7.30, Athenæum Hall, Tottenham Court-road, London, subject, "The Bible According to Dean Farrar."

May 16, Athenæum Hall, Tottenham Court-road, London.

TO CORRESPONDENTS.

- MR. C. WATTS'S LECTURING ENGAGEMENTS.—May 23 and 30, Athenæum Hall, Tottenham Court-road. June 6, Leicester: Conference of the N. S. S. August 15, New Brompton.—All communications for Mr. Watts should be sent to him (if a reply is required, a stamped and addressed envelope must be enclosed) at 81 Effra-road, Brixton, London, S. W.
- J. HUBBALL.—Notices for the *Freethinker* should be sent to the editor, not to Mr. Forder. You must please communicate with the Executive about the proposed new Branch before we can insert an announcement.
- H. GUTHRIE.—Compelled to keep over till next week. We mention it, lest you should think we had forgotten.
- CHARLES CAITELL.—Parcel just received. Is having attention.
- MR. FOOTE'S LECTURE SCHEME.—Sport, 5s.; C. J., 5s. *Per Miss Vance*: J. Walker, £1; J. Bevins, 2s. 6d.; M. Wedderburn, 2s. 6d.
- S. HARTMANN, N. S. S. Treasurer, acknowledges further subscriptions promised at Annual Dinner: F. S., £5 5s.; S. Hartmann, £5.
- MANY YEARS' READER (near Stockton).—We hope we have acknowledged rightly under "Sport." You do not give your name, but a subscription is an excellent guarantee of good faith. Pleased to hear you find the *Freethinker* so interesting.
- J. G. BRIGGS.—We hope you will see on reflection that you misunderstood Mr. Watts. He simply stated what he believed to be a fact—namely, that there are heretical preachers kept in the Christian Church because they see no other way (now) of earning a subsistence. Mr. Watts himself does not wait for the full coffers of a more flourishing Secularism; he has been preaching it for nearly forty years, and means to continue.
- J. FIRTH.—We have seen the *Christian World* notice of Dean Farrar's new work on the Bible, which is pronounced to be "able, courageous, and profoundly Christian." Mr. Foote lectures upon it this evening (May 9) at the Athenæum Hall. He may afterwards write upon it at considerable length, either in the *Freethinker* or in a separate pamphlet.
- W. GARNER.—The *General View of Positivism*, translated most admirably by Dr. Bridges, will give you a good idea of Comte's philosophy. Study afterwards Harriet Martineau's condensation of the *Positive Philosophy* in two volumes. Read later, if you can lay hands upon it, the *Positive Polity*, translated by Bridges, Congreve, and Harrison.
- JAMES SMITH.—Mrs. Besant first wrote for the *National Reformer*, more than twenty years ago, under the nom de plume of "Ajax."
- A. J. H.—Thanks for the cutting. We are always much pleased to receive press extracts relating to the Secular movement or the work of its advocates.
- N. S. S. BENEVOLENT FUND.—We have received the following: H. M. Ridgway, 10s.
- J. NICHOLSON.—Modern Greek was long a degraded copy of the ancient Greek language, but during the last fifty years it has been much purified and elevated.
- PAPERS RECEIVED.—Vegetarian—British Messenger—Dawn of Day—Chester Chronicle—Two Worlds—Crescent—Isle of Man Times—Islamic World—Reynolds's Newspaper—Echo—Sydney Bulletin—Birmingham Daily Argus—Vegetarian Messenger—Universal Republic—World's Advance Thought—St. Margaret's Parish Magazine—Liberator—Truthseeker—Secular Thought—Daily News—Zoophilist—Progressive Thinker.
- THE National Secular Society's office is at No. 377 Strand, London, where all letters should be addressed to Miss Vance.
- FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish to call our attention.
- LECTURE NOTICES must reach 28 Stonecutter-street by first post Tuesday, or they will not be inserted.
- ORDERS for literature should be sent to Mr. R. Forder, 28 Stonecutter-street, E. C.
- 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.
- The *Freethinker* will be forwarded, direct from the publishing office, post free, at the following rates, prepaid:—One Year, 10s. 6d.; Half Year, 5s. 3d.; Three Months, 2s. 8d.
- LETTERS for the Editor of the *Freethinker* should be addressed to 28 Stonecutter-street, London, E. C.
- 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.

Diseases flourish in filth and poverty; religion flourishes in ignorance. As people are becoming intelligent, and are beginning to think for themselves, they are throwing aside the stupidities of a barbarous and fanatical faith.

OBITUARY.

It is our melancholy duty to record the death of Mr. Daniel Baker, of Birmingham, one of the vice-presidents of the National Secular Society. We regret to say that he suffered greatly during the last week of his life, but he was conscious to the last, and was sustained by his Secular convictions. It will always be a pleasant recollection that we were able to see and converse with him a few days before his demise. He was tended with loving care by his daughter, who has our deep sympathy in her bereavement. Mrs. Baker, who is aged and an invalid, will feel acutely the loss of her life's partner. Our heart goes out to her in her sorrow. Mr. Baker died early on Sunday morning. We believe he was in his eighty-third year. His long life was one of honor and usefulness. He had a mind of penetrating quality and philosophical breadth. He thought clearly, and his letters, like his speech, were marked by great precision. His character was one of absolute integrity. No one that knew him could imagine his condescending to falsehood or meanness. The moderate competence he acquired in business was freely, perhaps too freely, drawn upon in support of various progressive causes. But it was the Secular movement which commanded his heartiest adherence. He spent many hundreds of pounds upon it in Birmingham, besides subscribing liberally towards it elsewhere. His multitudinous acts of kindness were mostly unchronicled, for he was a stranger to vanity and ostentation. In his life he was a shining example of Secular morality, and in his death he becomes an inspiring memory to those who had the pride and pleasure of calling him friend.

G. W. FOOTE.

SUGAR PLUMS.

MR. FOOTE lectures at the Athenæum Hall, 73 Tottenham Court-road, this evening (May 9), on "The Bible According to Dean Farrar." This well-known clergyman has just issued a big book entitled *The Bible: its Meaning and Supremacy*, and his position in the Church of England, and, indeed, in the general religious world, renders it a work of considerable importance. Mr. Foote will review it for the benefit of his audience, who may not have the opportunity to read it themselves.

Having accidentally a Sunday evening off duty, Mr. Foote dropped in at the Queen's Hall last Lord's Day, and listened to the Sunday League concert, which was admirable. Haydn's "Creation" was finely rendered by three soloists, the organ, a capital band, and a choir of three hundred and fifty voices. Admission is free, but there are "reserved seats" at one shilling, eightpence, and two shillings. The hall was well filled, though not crowded, it being late in the season. On the whole, we should say, it was a middle-class audience; all well dressed and quite "respectable." Their attendance at Sunday concerts must be a serious loss to the churches and chapels.

Mr. Charles Watts had a good audience at the Athenæum Hall, Tottenham Court-road, last Sunday evening, when he gave his new lecture upon "The Cradle, the Altar, and the Tomb." His exposition of the Secular view of the training of children, the marriage question, and the preparation for death was evidently appreciated by the audience. Some pertinent questions were put in response to the usual invitation for discussion. Miss Vance occupied the chair, and made, in her unique style, a few appropriate and amusing remarks upon the lecture.

At the opening of the season on Peckham Rye Mr. Cohen had an audience of a thousand people to hear the lecture. In the evening, at the Camberwell Hall, the audience was also a good one. This afternoon Mr. Cohen lectures for the first time this year in Victoria Park, near the fountain.

The *Weekly Times and Echo* says that Mr. Cohen's pamphlet on *Evolution and Christianity* "puts with the force of a two-edged sword the dilemma that all orthodox Christians shirk"—namely, that if Evolution be true the doctrine of the Fall of Man "is a lie."

An obituary notice of the late Daniel Baker appeared in

the Birmingham *Daily Argus*. It speaks of his death as the disappearance of "an old standard in Birmingham life," and honors his memory as that of "an active worker" in all advanced movements in the city.

Mr. Daniel Baker expressed a wish that his body should be cremated at Manchester. This is the only reasonable way of disposing of the dead, and we are glad to know that cremation is slowly but surely progressing. It is most of all necessary in crowded countries like England.

A small circle of the late Charles Bradlaugh's admirers went on Sunday last to Brookwood Cemetery to see the finished memorial over his grave, which was much admired. Mrs. Bonner made a few appropriate remarks, and it was suggested that an annual pilgrimage to the grave might be arranged for (say) the first Sunday in June. No doubt the visitors would have been more numerous had Brookwood Cemetery been nearer London. For our part, not believing in the resurrection of the body, we have no sentiment about graves, which contain nothing that has any relation to the life of the individual or of humanity; but the sentiment still survives in many Freethinkers, and it is a pity that Bradlaugh's grave, and the memorial upon it, are not more accessible.

This Sunday afternoon, at 3 prompt, Mr. Chilperic Edwards, author of *The Witness of Assyria*, and Mr. J. M. Wheeler, will meet any Freethinking friends who care to stroll with them round the galleries of the British Museum. They will go first to the Assyrian quarter, devoting special attention to objects connected with the history of religion.

Why should not dogs share in the benevolence of this Diamond Jubilee? One thousand pounds has been offered to the Temporary Home for Lost and Starving Dogs at Battersea, if an additional two thousand pounds can be raised in large or small sums. A circular to this effect has been sent to us by Sir G. S. Meason, treasurer, and Mr. H. J. Ward, secretary. The address for communications is 4 Battersea Park-road, S.E. Those who have anything to spare for this humane object should write at once.

Our gallant contemporary, the New York *Truthseeker*, the biggest Freethought paper in America, and one which is very ably conducted by the Macdonald brothers, seems to have been severely hit by the bad times over there, and has had to discontinue the weekly sketches by Watson Heston. Eugene Macdonald has appealed to the readers for financial assistance, and the dollars are pouring in satisfactorily. American Freethinkers evidently don't mean to let the *Truthseeker* go under. This shows their good sense.

While regretting to see from the *Liberator* (Melbourne) that our old friend, Joseph Symes, has been seriously ill, we rejoice to read that he is now on the road to recovery. We hope he will long live to uphold the banner of Freethought in Australia.

The May number of the *University Magazine and Free Review* opens with an account of the controversy between "Bentley and Anthony Collins," by M. W. Wiseman. It has long been the fashion to say that Bully Bentley pulverized the author of *A Discourse of Freethinking*. Mr. Wiseman shows that this is quite incorrect, and that the argument remained with Collins, and the blunders with Bentley. A striking instance is the critic's strong attack on Collins for saying it was generally believed that the gods themselves came down from heaven and ate of the repasts which the priests prepared for them at the people's expense.

That the purpose of sacrifice was to feed the gods was admitted on all sides in the controversies which accompanied the diffusion of Christianity in the ancient times. The authorities are given in Spencer's *De Legibus Hebraeorum*, with which Collins was doubtless acquainted; so that he had something more than what Bentley called that silly and spurious book, *Bel and the Dragon*. At any rate, modern criticism has on this point amply vindicated the early Freethinker.

Karl Blind writes with appreciation of the poet, Roden Noel, and Ernest Newman of the Russian novelist, Tourgenieff. "X." pitches into Olive Schreiner for her last book, and A. W. Stanbury describes and decries "Marie Corelli and her Public." One of the best articles in the number is "Moral Instruction without Theology," by F. J. Gould.

In "Slumland by Night" "G. M." (surely Geoffrey Mortimer) shows his sympathy with, and understanding of, the poor and their problems, and E. Willmore writes on "William Blake and Modern Problems." There are also two articles dealing with social purity and the social evil.

We hope the N. S. S. Branches all over the country are

making preparations for the Annual Conference, which will be held at Leicester on Whit-Sunday. Important business will appear on the Agenda, and there should be a large attendance of Branch delegates and individual members.

THE NATIONAL SECULAR SOCIETY.

REPORT of the Executive meeting held at the Society's offices on Thursday, April 29; the President in the chair.

Present:—Messrs. E. Bater, C. Cohen, T. Gorniot, W. Heaford, S. Hartmann, A. B. Moss, F. Schaller, C. Watts, J. M. Wheeler, S. Jones, M. Loafer, H. J. Stace, and the Secretary.

Minutes of previous meeting read and confirmed.

The final arrangements for the Annual Conference were then discussed. The President reported the receipt of a generous offer from the officers of the Leicester Secular Society to place their hall at our disposal, free of charge for the whole day, and to render any assistance in their power. The offer was accepted with thanks, and it was formally resolved that the Conference be held at Leicester.

The secretary reported the result of her inquiries among the Branches concerning the Executive's offer to assist financially in the issue of a monthly lecture list of the outdoor work. In consequence of the late arrival of some of the matter for insertion, it was resolved to abandon the proposal until June.

Mr. W. Heaford, on behalf of the Sub-Committee who were elected at the last meeting to consider and report upon the scheme for improving the financial position of the Society introduced by Mr. S. Hartmann, read a report of the meetings which had taken place. The report was accepted, the thanks of the meeting being accorded to the Committee. At the request of Mr. Cohen, a further explanation was given by Mr. Hartmann, and, after a long discussion, Mr. Watts moved, and Mr. Cohen seconded: "That the further consideration of Mr. Hartmann's scheme stand over until the next special meeting of this Executive." Carried.

The President announced that his scheme for incorporating a society which will legalize all property left for Secular purposes was now absolutely matured.

Messrs. J. M. Wheeler and H. J. Stace were re-elected as an Agenda Committee, and a special meeting was arranged for Thursday, May 13.

The meeting then adjourned.

E. M. VANCE, Secretary.

LUNAR POLITICS.

If a man asks me what the politics of the inhabitants of the moon are, and I reply that I do not know; that neither I, nor any one else, have any means of knowing; and that, under these circumstances, I decline to trouble myself about the subject at all, I do not think he has any right to call me a sceptic. On the contrary, in replying thus, I conceive that I am simply honest and truthful, and show a proper regard for the economy of time. So Hume's strong and subtle intellect takes up a great many problems about which we are naturally curious, and shows us that they are essentially questions of lunar politics, in their essence incapable of being answered, and therefore not worth the attention of men who have work to do in the world. And he thus ends one of his essays:—"If we take in hand any volume of Divinity, or school metaphysics, for instance, let us ask, Does it contain any abstract reasoning concerning quantity or matter? No. Does it contain any experimental reasoning concerning matter of fact or existence? No. Commit it, then, to the flames; for it can contain nothing but sophistry and illusion."

Permit me to enforce this most wise advice. Why trouble ourselves about matters of which, however important they may be, we do know nothing, and can know nothing? We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually it is necessary to be fully possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second, that our volition counts for something as a condition of the course of events.

T. H. HUXLEY.

James Thomson, a painter living in Long Island City, New York, has a queer delusion. Sometimes he imagines himself the savior of mankind, and at other times he thinks he is Beelzebub, the prince of darkness. He has paid too much attention to religious subjects.

CHRISTIANITY IN INDIA.

MR. VIRCHAND R. GANDHI, in an article on "Christian Missions in India," in the *Arena*, makes some strong statements, which are worthy of notice. He says: "These missionaries do not come with gentleness and reasoning, but they come reviling our religions and customs." Their boasted success he much discounts, remarking that the numbers are furnished by the missionaries, who are well known in India for their *truthfulness*. They know well how to swell the list. From the rank and file of the poor, low, ignorant people come the Christian converts. And how are these secured? Sometimes by giving them each a half-peck of rice per week until conversion is secured; others are secured by giving large dinners and serving sweetmeats prepared with intoxicants, which generally bring the greatest harvest of souls for ready baptism; and these converts are often registered in several churches, thereby increasing the list. Straightforward, honorable work is a rarity with missionaries in India—that is, when they work at all. The British Government have now added Burmah to their Indian Empire, and the Karen Christians, a wild tribe numbering many thousands, are added to the Christian community of India, which, of course, swells the number. Taking into consideration the Nestorians, Roman Catholics, and the Lutheran Caste Christians, the Hindu converts (true Hindus) are but a mere handful. Civilization has, however, introduced into India another race or kind of people who are growing too numerous. These are the offspring of the poor, low-caste Hindu women and high-standing, moral, European Christian fathers (illegitimate, of course); but they help to swell the missionary report, and they dub them all Hindu.

Are the converts better than the benighted heathen? Mr. Gandhi does not think so. He says: "So long as a Hindu is true to his religion (I mean a high-caste Hindu) he will never eat, touch, or taste meat, wines, or liquors; but as soon as he forsakes his religion and becomes a Christian he is at liberty to do all these and more." He cites Madame Pfeifer as saying: "I have made the minutest inquiries in all places respecting the results of missions, and have always heard that a baptism is one of the greatest rarities. The few Christians in India, who here and there form villages of twenty or thirty families, have resulted principally from orphan children who had been adopted and brought up by the missionaries; but even these require to be supplied with work, and comfortably attended to, in order to prevent them from falling back into their superstitions."

Alluding to the manner in which missionaries travel about to spread the gospel, she says: "At the same time, it must be remembered that these journeys are not made in a very simple manner, as mine has been, for instance. The missionary surrounds himself with numerous conveniences; he has palanquins carried by men, pack-horses or camels, with tents, beds, culinary and table utensils, servants and maids in sufficient number. And who pays for all this? Frequently poor credulous souls in Europe and North America, who often deny themselves the necessities of life that their little savings may be squandered in this way in distant parts of the world." Christians often complain of the manner in which Freethinkers ridicule and scorn their creed. But, says Mr. Gandhi, the Christian missionaries in his country issue tracts in so reviling a spirit that, if similar ones were published in America, they would cause bloodshed.

In India there are representatives of some twenty-five different missionary societies, differing more or less in policy, organization, discipline, and partially in doctrine. You cannot go anywhere in India without being confronted with the question, "To what church do you belong?" And when told they may add, "Oh! there are so many so-called Christian bodies besides yours." How are we to understand which is right (if any)? Go, settle your differences, and show brotherly love among yourselves, and then come to us, if you can come not reviling. As to the Christian government which we now have in India, it has established a number of schools, but not one of them is free to all classes of people. We thank the British Government for founding the various educational institutions which have brought forth hundreds and thousands of graduates of universities; but it is a lamentable state of Christian enlightenment we find in the fact that the government of India (Christian) has not even tried to educate the poorer classes without charging fees. The fees per month are more than many a man receives for his labor, with which he must support his entire family. Education, then, is simply beyond their ability to obtain.

Even when famine does not rage, half the people only have one meal per day, and often these poor people become Christians (if you can call it so) by the alluring promise of food, and as soon as these have once eaten meat or drunk wine they are forever outcast even from their own low caste. And now the trouble begins. Except where they are kept by the missionaries, even the English in India will

seldom employ as servant a native convert. The reason is plain. The convert conceives the idea that with his conversion comes the liberty to do anything he chooses.

A BIG CONFIDENCE GAME.

ALL institutions are creatures of growth, and, like a polliwog, no institution can tell what it will be like when it is full grown. If the old Romans who first started that great and wonderful civilization had been told just what their later religious and political institutions would be like, they could not have believed or even understood what was meant. The Mohammedan, the Buddhist, the ancient Jews, have all grown into their religions; and, if one had been asked to believe what was taught his progeny a few hundred years later, he would have been much offended. This is true of the dominant religion in our country to-day. If the Christian of a few years ago had advocated what the strictest of any sect does to-day, they would have been put to death. It hardly seems possible that this is a fact, but all we have to do to prove it is to mention Bruno, who was burned in 1600 for teaching that the earth moves, and that there is a plurality of worlds.

The changes come so gradually that many people do not realize that any change is taking place, and such people are not open to conviction; they will not investigate all sides; they are not freethinkers or truthseekers. They claim that their religion is the whole truth, they seek no farther, and so, instead of trying to advance, they have not the proper incentives, and are even afraid to investigate.

So, in the course of time, it has come about that the religion of Jesus has grown into a huge confidence game, and those who are swindled the worst are the loudest in its praise.

Ministers, who are the worst confidence men in our country, are often ignorant of the fact themselves, which makes their work of deluding other innocent parties more complete; and this big game, with its millions of agents, has so tangled our machinery of progress that at times we seem almost at a standstill. Heavy taxes are paid by those already burdened almost beyond endurance, in order that these confidence men may have their place of business go free. The pennies, the nickels, and the dollars are taken from our starving people, and sent across the ocean to a heathen people to teach them to help perpetuate this confidence trick. Our young people are driven wild with excitement, and in this state yield themselves a willing prey to any foolish work that the preacher may ask, even to giving up their reason and believing anything that is told them. Women, who have good, kind husbands, are induced to confide in the priest or preacher, instead of their own husbands, and thus oftentimes a coldness springs up, causing dissension, separation, and misery. How long will the people stand this evil, which has crept upon us like a thief in the night? Secularists say that it will continue to curse the world until something better is put in its place. Dear reader, if you are bound by the chains of sin, or if you have ignorantly become a victim of the greatest confidence game on earth, for the sake of Humanity break your bonds and help us to lay the foundation of a purer and a truer civilization.

—The Torch of Reason.

Obituary.

ON April 29, while following his ordinary occupation, Mr. Harry Shingler, for many years a member of Leicester Secular Society, died, aged 30. Although warned that his case was hopeless and desperate, his interest remained undiminished in all matters connected with our propaganda. He was largely instrumental in the formation of a cricket club for Sunday-school scholars, coaching them himself when he felt able. Of a cheerful disposition, his company was sought by a wide circle of friends, to whom his untimely end came as a great shock. The interment took place at the local cemetery on May 3. He was borne to his last resting-place by six members of the Society, in the presence of a large number of friends and members; Mr. Wilbur, an esteemed vice-president, conducting the Secular Burial Service in an efficient and impressive manner. It remains to be said that, in face of sufferings which at times must have been most acute, he faced the inevitable with the calm serenity that only the truly brave can manifest. He was a dutiful and affectionate son, a faithful and considerate husband, a true friend, a jovial companion: let this be his record and his epitaph.—E. P.

It is better to get rid of an old delusion than to discover a new truth.—Ludwig Boerne.

The history of progress is the history of minorities.

WHERE IS JESUS CHRIST?

A CURIOUS SPECULATION.

AN astronomer had just shown a man Jupiter in a telescope. The man was pious, the astronomer was "undevout."

"Is that a world you are showing me?" queried the man.

"Probably it is," said the astronomer.

"I wonder," added the man, "if Jesus Christ has been crucified there too?"

The astronomer, knowing much more of Jupiter than of Jesus, could venture no reply to the last query. But the incident sets me athinking in quite an original direction.

You know, according to those most truthful of records, that Jesus left the earth for heaven about 1,864 years ago, informing his followers that he would return to earth in a short time—in fact, during the course of their natural lives. He has never returned, and there is no sign or sound of his second advent. This is a very serious matter, and believers are very much exercised over it; and their hearts are wrung and lacerated terribly when the scoffing sceptic cries: "Where is the promise of his coming?" The Christians can assign no reason for the failure of J. C. to reappear, any more than the followers of Joanna Southcott can for her delay in coming back to be the mother of the Messiah.

Now, I think I am able to suggest a reason why Jesus has not returned according to promise; and my explanation ought to convey the most solid comfort to those devout souls who "love his appearing."

You see, when Jesus ascended to go to heaven, he had no knowledge at all of Jupiter—didn't know such a world as Jupiter existed. But as he travelled on through space on the back of a cherub, which snorted fire along the road, and as age after age passed by, and nearly a thousand years had run since he left the earth and no resting-place had yet been found, he saw Jupiter just in front of him, and resolved to call there for a few days' rest and change of air. So he put spurs to his cherub, and was soon landed on Jupiter.

J. C. found the planet Jupiter immensely bigger and more interesting than the earth, and the people much more numerous.

"Dear me!" he exclaimed, by-and-bye, "how came my father to commit so gross a blunder as to send me to save so trumpery a world as the Earth—that paltry speck over yonder; why, dear me, I can't see it anywhere. Why, how was it he sent me to that paltry speck, and not to this huge world?"

So J. C., after resting a few months on Jupiter, resolved to do a little salvation work in that huge planet on his own account. So he provided himself with a new mother; and as the period of gestation there is much longer than here—because Jupiter's year is almost twelve times the length of ours—he was not born until almost nine years after his conception.

Having been born, and slowly grown up to manhood, he found, when he had finished his work, been crucified, and having risen from the dead, that over four hundred years had passed since he had landed to rest on Jupiter; and now he thought his father might be a bit anxious about him, and resolved to make straight tracks for home.

At the present time J. C. is, according to my most devout reckoning, about half way between Jupiter and Saturn. He does not yet know anything of the latter planet; but, should he come in contact with it, I venture to predict that he will land first on one of the rings, and then descend to the planet itself. Should he choose a mother, and be reincarnated there, gestation, work, etc., and death and resurrection will take up no less than from 900 to 1,000 years.

If Jesus should stay to perform his grand comic farce on Uranus and Neptune too, it will be some time ere he gets back to his father. In Uranus alone it will take him about 2,600 years to get through the play; while in Neptune it will take him about 5,400 years.

The reader will understand that I have given Jesus equal proportionate times in all the planets named, taking each planet's year as the standard of measurement.

If my surmise be correct—and who will venture to question it?—why, I must have been divinely inspired to write it. If I am right, the reader will understand how it is Jesus has not returned to earth. And I am confident that my explanation is the most rational yet put forward to account for Christ's long delay. Looking at all the facts of the case, I do not think Jesus will return to earth until after the year 1,000,000 A.D., and I shall feel no surprise if 100,000,000 years should pass before he comes. Would you?

JOS. SYMES.

Theologians no longer speak with authority. They are content to suggest, and to deprecate hasty contradiction. Those who believed on trust have passed into uncertainty. Those who uphold orthodoxy cannot agree on what ground to defend it.....Doctrines once fixed as a rock are now fluid as water. Truth is what men trow. Things are what men think.....What is generally doubted is doubtful.—*Froude*.

BOOK CHAT.

LIEUTENANT-COLONEL A. B. ELLIS is the first living authority on the peoples of the Gold Coast of Africa. In his work on *The Land of Fetish* (chap. xiii., p. 228) he tells of "a teacher of the Gospel" he stayed with at Anamaboe. At breakfast "the preacher came in accompanied by two young girls about twelve or thirteen years of age." "We asked our host if he required anything, and he said, 'No;' he had only come to do a little business with us. We then inquired what that business might be, and, after a little beating about the bush, he informed us that, as Anamaboe was rather a dull place for Europeans, he thought we might like to buy these two girls, and, if so, we could have them for £1 a piece."

* * *

This man of God "confessed that they had been given to him by their parents in payment of some debt—in fact, they were slaves." Afterwards he "asked that we should delay our departure in order that he might preach a sermon to the men. The hypocrisy of this proposition, coming as it did immediately after the other, was more than we could stand, and, expressing our thoughts in unequivocal terms, we paid him what we owed, and got the men together ready to march off. The village pastor, however, was not going to be done out of an opportunity of showing forth before his unsophisticated flock, and, while we were preparing to start delivered an exhortation in which 'the sword of the Lord and of Gideon,' 'soldiers of the Lord,' 'smite with the edge of the sword,' and similar expressions, were jumbled together in a meaningless jargon; while, when we moved off, he strode alongside for some distance, open-mouthed, shouting, in a discordant voice, that highly appropriate hymn called 'Hold the fort'—the work of those itinerant vendors of religion, Messrs. Moody and Sankey."

* * *

"Whenever I meet such creatures," says the author, "I am moved to anger, and restrain myself only with difficulty. Little children in England stint themselves in the luxury of sweets by giving of their scarce pence to aid the 'poor missionaries'; and people, who can ill afford to be charitable, contribute their mite to further the promulgation of Christianity among heathen negroes; while scoundrels like this preacher batten upon the subscriptions thus raised, live in the best house in the village, acquire authority and wealth and lead a happy life of idleness and vice. The persons who draw up those highly-colored mission reports for the benefit of the gullible British public have a great deal to answer for."

* * *

In another book, *The Yoruba-speaking Peoples*, Colonel Ellis has some excellent remarks on the religion of the people, which throws light on the origin of all faiths. He says: "*Timor fecit deos*, and those natural features and objects which experience has shown to be more frequently the apparent cause of mishaps, have more regard paid to them, or rather to their animating principles, than those which have proved to be innocuous. Every man worships that from which he has most to fear or most to expect, and it is commonly something with which he is daily brought into contact. Thus, fishermen pay most attention to the indwelling spirits of the sea, and of the shoals and reefs on which their canoes might be wrecked; while the agriculturalist worships the spirit of the stream that flows near his dwelling, or that of the cliff or mass of rock which overhangs his plantation, and those of the gigantic silk cotton tree, whose downfall so frequently crushes to death the inhabitant of the forest. Objects of worship are thus local, and are worshipped only by those in the neighborhood."

* * *

A change in this early form of faith comes when an image is set up. It "has the effect of weakening the tie between the indwelling spirit and the object it animates" by removing it from its proper dwelling-place, so that in time the original meaning may be lost. The stream-god may become the protecting spirit of a village, and, if the village is prosperous, that of an entire tribe or nation. Tutelary deities, says Colonel Ellis, "are either nature-gods, who have been severed from their proper surroundings, or ghost-gods, whose origin has been forgotten."

* * *

A new drama, by Mr. Bernard Shaw, entitled *The Devil's Disciple*, was performed at a London suburban theatre recently for copyright purposes. The play is divided into three acts, and the scene is laid at Websterbridge, New Hampshire, where General John Bunyan was forced to capitulate during the War of Independence in 1777. The General and some of his officers figure in the long list of *dramatis persona*, as well as the widow and several members of the family of Peter Dudgeon, who had been hanged as a rebel. The play goes to the Garrick Theatre, New York, where it will be produced under the auspices of Mr. Richard Mansfield.

A catechism, while probably the very best form of oral instruction, rarely commends itself to the mere reader, who wishes to get answers without the trouble of reading questions. The form of a catechism, however, has distinct advantages, and, unlike the more popular form of dialogue, it does not enable the author to escape without making his own meaning clear. *A Rationalist Catechism*, by Aletheia, M.D. (Watts & Co.; 6d.), should be of interest to all interested in Freethought propoganda, and the form should commend it to young, inquiring minds. It gives in brief and concise shape a large number of the conclusions of rational science and criticism with regards to religion.

The thorough character of the *Catechism* may be judged by its very opening, which runs as follows:—

Who created you?—I was not created.
 Why do you say so?—Because nothing that exists was created; all has been *evolved* or opened out from something existing before.
 Is it possible for anything to be created?—No; for creation means made suddenly from nothing.
 And why cannot anything be made out of nothing?—Because the universe cannot contain more nor less than is contained in it already.
 The stories of the "creation" and "fall" of man, then, as given in Genesis, are not true?—No; they are mythical.
 Then, if the stories of these are mythical, it must follow that those of "original sin" and "redemption" by the death of a savior, as given in the New Testament, are equally mythical and untrue?—Yes, certainly; for if there was no original sin there could be no need of redemption.

The contradictions of the Bible and many of the absurdities of the alleged infallible revelation are well brought out in this *Catechism*. It would be easy to take exception to particular passages—as, for instance, that the chief gods "are simply personifications of the sun." Any reader of Colonel Ellis's works, referred to on the preceding page, will know that this statement is too broadly expressed. But Aletheia, M.D., is evidently a person who has thought for himself, and, although we should by no means endorse all the statements in his *Catechism*, it will give its readers plenty to think about, and is well calculated to stimulate further inquiry.

Mr. and Mrs. Sidney Webb are writing an exhaustive analysis of trade unionism and its relation to other democratic movements, to which *The History of Trade Unionism*, published in 1894, may be regarded as an introduction. It is called *Industrial Democracy: A Study in Trade Unionism*, and will fill two volumes. Messrs. Longman are the publishers.

The volume of selections which Mr. Meredith has made from his published poems for Messrs. Constable will appear in May. There is no likelihood that the collection will contain any entirely new poems, though this possibility is not barred. The collection will contain most of Mr. Meredith's poetry. At present this is contained in five volumes, which are in the hands of Messrs. Macmillan. The selections will not be meagre, for the promised volume is likely to run to some 300 octavo pages.

Whited Sepulchres.

The preacher prayed in woful tone
 For the thief in the felon's cell,
 And told of his punishment here on earth
 And his endless days in hell;
 But the thief that sat in the best front pew
 That he might be seen and heard—
 Of the Shylock thief of the hopeless poor,
 The priest never uttered a word!
 And he told of the harlot steeped in sin,
 And the rum-seller's awful doom;
 And he said if they didn't cease to increase,
 Hell would run short of room;
 But the pirates that have stolen the earth,
 And their brothers' blood have shed—
 Oh the parson smiled as he winked at them,
 And never a word he said!

Jahveh, the national, originally the family God, evidently created by Jews in their own image, is throughout depicted as a savage deity, a passionate, relentless, and cruel partisan, "a man of war," a jealous God visiting the sins of the fathers on the children. At the outset he was the tutelary deity of Abraham, Isaac, and Jacob. He was the God of the Jews, just as Chemosh was the God of the Amorites (see Judges xi. 24). Not until the time of the prophets was prominence given to Jahveh's regard for ethics.—"*Footsteps of the Past*."

CORRESPONDENCE.

BEARDING THE TURK.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I take great exception to those parts of your article on the above in which you praise the Concert of Europe (in which England has been doing nothing but the flat business), and also your attempt to whitewash the imbecile conduct of Lord Salisbury. I don't call Lord Salisbury a wilful liar because he has blustered at the Sultan, and then, through cowardice, has drawn back; but he has pre-eminently played the fool, and been jockeyed by the Concert. If the Concert had really wished for peace, there need have been no war; but they were determined that the Greeks should leave Crete before the Turkish forces—a mere matter of punctilio (if they were sincere; but the sincerity of these Christian bullies is open to question), and this rendered war inevitable. The apologists for the Concert say, if we had not joined it, the other Powers would have settled the matter without us; but, as our position in the Concert has been simply to register the will of the other Powers, and England has not had the slightest influence, we might as well have been out of it.

It is curious how people seem to forget the sneers of the Tories at Mr. Gladstone, who initiated the European Concert. One Tory comic paper had a powerful cartoon on the subject, depicting the instrumentalists all playing different tunes.

It was folly on the part of English or any other men to encourage Greece to fight; but, on the other hand, it was useless to discourage them. There are times in the life of a nation when frenzy takes possession of it, and this was one of those cases. War was inevitable, except Crete was fairly treated by the Powers.

The policy of the Tory party from 1827 downwards has been a lunatic policy as regards Greece. Every endeavor should have been made to strengthen her, and to make at least a good second-rate nation. The imbecility of the Duke of Wellington's government England is paying for to-day. When the Powers intervene, it is impossible to foreshadow whether intervention will mean peace or a greater war. Their interests are diverse, and, after eighteen hundred years of the beneficent religion of Christ, they put no trust in one another, and the fact is they are nothing but a gang of armed brigands. If, on calm consideration, any of them think they are strong enough to play their own game, what will the Concert be worth? If the interests of this country had been paramount with Lord Salisbury, he should have acted all through in strong sympathy with the Greeks, and he possibly might have prevented war; but, alas! he has been well described as a lath painted to look like iron.

A. J. MARRIOTT.

PROFANE JOKES.

NEW GOVERNESS—"Why did Herod order the massacre of the innocents?" Squatter's Daughter—"To get their scalps!"

Salvation Lass—"My good man, why don't you get saved?" The Lord objects to no one." Boozer—"Don't doubt it, my dear, after looking at you!"

The Apostle Paul was hard at work on that portion of his Epistle to the Romans now known as the sixth chapter, when there came a knock at the door, and a fresh-looking youth stepped in. "What do you want?" asked Paul. "I have come, sir," said the caller, "to ask if you don't want to hire an amanuensis." "Young man," replied the Apostle, "I think I can make this hard enough for the commentators to understand without any outside help." And he turned again to his manuscript.

"What do you think God would say to you, Elsie, were you to meet him this morning, for your neglect to remember him and ask his blessing before going to sleep?" "He would say, 'Don't mention it, Elsie,'" replied the budding sceptic.

First Youngster—"I've got a new baby brother, what came from heaven last night." Second Youngster—"That's nothin'. My little baby brother went to heaven yesterday." First Youngster (reflectively)—"Pete, I bet it is the same kid."

The cure for false theology is motherwit. Forget your books and traditions, and obey your moral perceptions at this hour. That which is signified by the words "moral" and "spiritual" is a lasting essence, and, with whatever illusions we have loaded them, will certainly bring back the words, age after age, to their ancient meaning.—R. W. Emerson.

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, G. W. Foote, "The Bible According to Dean Farrar."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, A. B. Moss, "John Stuart Mill and Charles Bradlaugh." Preceded by vocal and instrumental music. May 8, at 8.30, Smoking concert and dance. May 11, at 8.30, "Delicate Ground" by Dramatic Class and long night dance.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, W. Heaford, "The Old Heresies of our New Archbishop."

EAST LONDON ETHICAL SOCIETY (Libra-road, Old Ford): 7.30, G. Spiller, "Responsibility."

EAST LONDON BRANCH (Swaby's Coffee House, 103 Mile End-road): 8, W. J. Ramsey.

ISLINGTON BRANCH: 9, Special meeting at the Bradlaugh Club.

SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 11.15, Sunday School; 7, Dr. Stanton Coit, "Am I my Brother's Keeper?"

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit, "Am I my Brother's Keeper?"

WEST LONDON BRANCH N.S.S. (381 Harrow-road, Paddington): May 10, at 9, Business meeting.

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, A lecture.

CAMBERWELL BRANCH (Peckham Rye): 3.15, Stanley Jones, "Jesus Christ in South Africa."

CLERKENWELL GREEN (Finsbury Branch): 11.30, A. B. Moss, "The Wandering Jews."

EDMONTON (Angel-road): 7, Stanley Jones, "Jesus Christ in Africa."

FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, W. Heaford, "Posers to the Pious."

HAMMERSMITH (The Grove, near S.W.R. station): 7, O. Cohen.

HARROW-ROAD (corner of Watterton-road): 3.30, R. Rosetti.

HYDE PARK (near Marble Arch): 11.30, R. P. Edwards.

ISLINGTON (Highbury Fields, Highbury Corner): 11.30, F. Haslam.

KILBURN (High-road, corner of Victoria-road): 7, R. P. Edwards.

KINGSLAND (Bidley-road, near Dalston Junction): 11.30, W. Heaford.

LIMEHOUSE (Triangle, Salmon's lane): 11.30, S. Jones.

MILE END WASTR: 11.30, O. Cohen; 7, W. J. Ramsey. May 12, at 8, F. Haslam.

WOOD GREEN (Jolly Butchers' Hill): 11.30, H. P. Ward, "From Wesleyan Pulpit to Secular Platform."

VICTORIA PARK (near the fountain): 3.15, O. Cohen.

COUNTRY.

BARNSELY (Black-a-moor Head Hotel): 1, Members' meeting.

BIRMINGHAM (Bristol-street Board School): 7, J. Russell, "Voltaire."

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, Percy Ward, "Shall we Live after we are Dead?"

DERBY (Pollicott's Dining Rooms, Market-place): 7, A reading.

LEDS (Crampton's Hotel, Briggate): 7, "Should an Atheist Fear Death?" Members' meeting after lecture.

LIVERPOOL (Oddfellows' Hall, St. Anne-street): 7, J. Roberts, "The Teachings and Conduct of Jesus." Committee meeting after lecture.

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, L. Small, B.Sc., "Theories of Development; with reference to Controversy between the Duke of Argyll and Herbert Spencer."

PONTYPRIDD (23 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): Members and friends meet in front of Victoria Station at 9.15, and go by train, at 9.25, to Kiveton Park, thence walk via Anston, Roche Abbey, Maltby, Braithwell, and Edlington to Conisboro', and there take 7.45 train for home. Return fare, 1s. 4d.

SOUTH SHIELDS (People's Palace, Ocean-road): Harry Snell—7, "The Religion of the Body."

OPEN-AIR PROPAGANDA.

BARNSELY (May Day Green): W. Dyson—11, "Practical Christianity"; 6.45, "Christian Socialism: A Reply to Tom Mann."

SOUTH SHIELDS (Market Place): 11.30, H. Snell, "The Priest and the Child."

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London, E.—May 9, m., Mile End; a., Victoria Park; e., Hammersmith. 16, m., Ridley-road; a., Finsbury Park; e., Kilburn. 23, m., Hyde Park; a., Victoria Park; e., Edmonton. 30, m., Wood Green; a., Victoria Park. June 6, Leicester N. S. S. Conference. 13, m., Mile End; a., Victoria Park; e., Edmonton.

A. B. MOSS, 44 Oredon-road, London, S.E.—May 9, m., Clerkenwell; e., Bradlaugh Club. 23, m., Camberwell; a., Peckham-rye. 30, e., Edmonton. June 6, m., Hyde Park; a., Harrow-road; e., Hammersmith. 13, m., Camberwell; a., Peckham Rye. 27, m., Wood Green; e., Edmonton.

H. P. WARD, 9 Leighton-crescent, Leighton-road, N.W.—May 9, m., Wood Green; e., New Brompton. 16, m., Mile End; e., Edmonton. 23, m., Clerkenwell Green; a., Finsbury Park; e., Mile End. 30, m., Camberwell; a., Peckham Rye; e., Camberwell Hall.

J. FAGAN, 48 Popham-road, New North-road, London, N.—May 16, m., Hyde Park. 23, e., Hammersmith. June 13, a., Harrow; e., Kilburn. July 11, e., Hammersmith. 18, m., Hyde Park. August 8, a., Harrow; e., Kilburn. September 19, e., Hammersmith. 26, m., Hyde Park.

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