

The Freethinker

Edited by G. W. FOOTE.]

[Sub-Editor, J. M. WHEELER.

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THE GREAT ASSASSIN.

MR. GLADSTONE has called the Sultan of Turkey the Great Assassin, but it seems that the designation really belongs to another personage. The identity of the proper owner will appear as we proceed.

On Sunday last a Requiem Mass for the victims of the dreadful fire at the Charity Bazaar in Paris was celebrated in the cathedral of Notre Dame. President Faure was there, with representatives of several crowned heads, and the Lord Mayor of London. The sermon was preached by Father Ollivier, a missionary monk; and, after the religious service, an address was delivered from a platform in the square outside by M. Berthou, Minister of the Interior. M. Berthou's speech was marked by good taste and fine eloquence. He remarked that the victims had been stricken down by a "death needless and brutal" while engaged in a work of benevolence, trying to raise money for hospitals, for poor apprentices and young working girls, and for "those blind children who are the most unfortunate among so much frightful misery." In the sympathy aroused by their fate there was a pleasing sign of human solidarity. "Death itself," said M. Berthou in conclusion, "will be almost beneficent if it teaches us that life is of value only from pity of one for another, only from charity and kindness."

This is the language of reason and humanity. It is in striking contrast to the peroration of Father Ollivier, whose style reads—at any rate, in the English translation that reaches us—like a tawdry imitation of the flights of a Bossuet or a Massillon:—

"Oh, dear and noble victims, sleep now in peace! Your wish is coming to pass, and your work will soon, I hope, be completed, owing to the intercession which you are insuring it in heaven. You preserved inevitably here below the marks of human infirmity, and we might doubt your power to influence the heart of God. To-day you appear to us like unto Jeanne d'Arc on the redeemed cloud of the funeral pile, wreathed in light, and ascending towards the glory, where awaits you the inspirer of your charity and the rewarder of your sacrifice."

This stuff is fanciful and superficial. It is without solemnity and without the human note. A facile preacher, with the old models of pulpit eloquence before him, could produce it by the mile. Great thoughts, as Vauvenargues said, spring from the heart; and real eloquence is impossible without a weight of sincere emotion behind the word-weaving intelligence.

We are not so much concerned, however, with Father Ollivier's style as with the substance of his sermon. Being a devout Catholic, he recognised in the catastrophe the hand of God. His moralisings upon it are thoroughly orthodox, as may be seen from the following summary in the *Daily News*:—

"God, he said, does not flog for nothing. He flagellates to save, and thus reconciles the requirements of his glory with mercy. God chastens those he loves. He had marked his preference for France throughout the course of centuries. But twenty-six years ago He struck her, requiring as propitiatory victims men of every class and rank. He inflicted on her for her sins a double war. Her whole manhood had to pay. An Archbishop of Paris was among the martyrs. But she did not read aright the chastisement. Another holocaust had been required. The sweet and pure had to pay for the hardened and impure. The glorious womanhood of

France was called upon, after the abandonment of French Christian traditions, to pass through the fiery furnace. The place of France was at the head of humanity, and not in its wake. She was either Christ's standard-bearer or a deserter. Alas! she was now the latter. She merited the chastisement because she had forsaken her best traditions. Instead of marching at the head of Christianity, she had accepted as a slave doctrines foreign to her genius and her baptism. She had been ungrateful to God. God, not wishing to forsake her, had demanded lilies of France, the hood of the Sister of Charity, the beflowered hats, the gay ribbons of youthful toilettes, and the crêpe bonnets of widows. All were devoured by fire or trodden down in the mud. But the fire purified, and the soul of France had issued chastened from the furnace."

The Bible God, among other things, is a consuming fire. This is the God of Father Ollivier. The deity of this Catholic priest deliberately burnt all those poor women to death in order to arouse the French nation. He appeals to the guilty by torturing the innocent. A horrible doctrine! but in harmony with the Christian theory of vicarious suffering and atonement.

It is difficult to see how believers in special providence can evade Father Ollivier's logic. God does all things, and he "doeth all things well." That holocaust at Paris was not without an object. To suppose that it was is to accuse God of cruel caprice. Paris, and indeed the whole of France, required a rude awakening. A huge *auto-da-fe* was arranged for the purpose. And the more awful it was, the more excruciating; and the more gratuitously horrible, the more likely to serve the end for which it was intended.

Carry this logic into every-day ethics, and see what would happen. If you want to impress a naughty boy, get hold of his innocent sister, and beat her within an inch of her life. That will make him think, and perhaps he will turn over a new leaf. If you want to mend the ways of a reckless young man, take his tender-hearted mother, and starve her till she becomes a living skeleton. Surely this will give him food for reflection. If you want to reclaim a bad husband, give his faithful wife a dose of strychnine, and let her die before his eyes of agonising cramp in every part of her anatomy. That will make him a sadder and a wiser man.

The object of Christianity is to save sinners, and good men and women should rejoice at being tortured for their benefit. The more innocent they are, the greater the glory of their sacrifice.

Cruel and perverse as he is, the Sultan of Turkey does not act on this principle. He kills his enemies, not his friends. Assassination, with him, is not an avowed policy. He has the grace to deny his evil deeds. He pays humanity at least the homage of hypocrisy. But the God of Father Ollivier reverses all the rules of human morality—perhaps to show that his ways are not as our ways, and that his thoughts are higher than our thoughts.

Father Ollivier looks upon the war of 1870 as a divine chastisement of the French nation. He forgets that this very war was to a great extent caused by the pious fanaticism of the Empress Eugenie, under the inspiration of the Jesuits. *C'est ma guerre, à moi!* she is said to have exclaimed. The Jesuits had been expelled from Germany by Bismarck, the Catholic Church was smitten by his strong hand, and the war was a kind of retaliation. All this is forgotten or ignored by the preacher. He has the folly or impudence to represent the war of 1870 as a calamity provoked by the Freethinking Republicans, who actually spoke and voted against it. When the war was

over, and France was smarting under the loss of Alsace and Lorraine, Gambetta told his countrymen that their only wise policy was to educate the people and combat clericalism, seeing that ignorance and priestcraft had been the cause of their disasters.

Father Ollivier, be it noted, appeals to the false patriotism of Catholic France. He tells her that she was for centuries the favorite of God. What does this mean? Simply this, that monarchical France was always ready to fight the battles of the Papacy, and to champion Catholicism in the arena of war. She has paid the penalty of that madness, and is no longer a tool of Holy Mother Church. Hence these tears!

Father Ollivier's sermon has the merit of consistency and straightforwardness. He does not mince matters. He holds up for veneration and worship the God of historic Christianity—the God who appeals to the world by terrible judgments, the God who slays the innocent for the guilty, the God whose education of the race is through pestilence, famine, earthquake, bloodshed, cruelty, and oppression. His deity is the Great Assassin. Yet, in the name of this God, we are asked to denounce Armenian and other atrocities! What a grotesque absurdity! The Sultan of Turkey, after all, is only a feeble imitation of the God of Christendom.

G. W. FOOTE.

RELIGION AND MAGIC.

MR. F. B. JEVONS contends that religion cannot have evolved from the belief in magic, because it is found to be the antagonist of that belief. He might as reasonably have contended that civilized man cannot have evolved from savage man because he tends to extirpate him. It is true the Christian religion has sought to stamp out magic, as it sought to destroy every rival cult; but in its own rites and its own dogmas there are evident traces of its early kinship with its rival. Mr. Jevons says: "Art magic is the exercise by man of powers which are supernatural." But this is exactly what man without rational ideas of human limitations always believes in.

Magic, says Mr. Jevons, is "a direct relapse into a state of things in which man found himself when he was surrounded by supernatural beings, none of which was bound to him by any tie of goodwill, with none of which had he any stated relations, but all were uncertain, capricious, and caused in him unreasoning terror." If we except the ancestral and tribal ghosts, this was pretty much what the actual position of early man must have been, and what the religion of savages is at the present day. So the relapse, when it occurs, is but the working of atavism. In resorting to the fortune-teller, the servant-girl of to-day is only doing what Saul did when he went to Samuel about the lost asses. Samuel was at once a priest, a diviner, a seer, and a rain-doctor.

Mr. Jevons says that "at the present day many savages are in the habit of making rain to fall, the wind to blow, or the sun to stand still"; and he adds the dubious statement, that "they do not consider the power of producing these effects to be supernatural." Evidence that they very often do so regard it may be found in *Footsteps of the Past*. It is manifest that such powers, confined to a particular class of people, must be considered supernormal, if considered at all, and lead to those supposed to be endowed with them being treated with awe, if not as gods. Now, magic may be defined as the attempt to gain supernormal power, whether to ward off injuries, to inflict them, or to receive benefits.

To pray for rain or fine weather is an attempt to exercise magical powers. Whether prayer be addressed to a beneficent being or the reverse does not affect this. When a tribal cult of protecting spirits is organized, other deities are regarded as devils, and any propitiation of them rigidly repressed as likely to be inimical. The crusade of the Church against magic, sorcery, and witchcraft was throughout an extirpation of earlier Pagan cults.

But the Christian Church has never been able to rid itself of the evidence that its religion is founded on magic. Its fetish book is replete with it. The Bible is full of magic and sorcery. Its heroes are magicians, from Jahveh Elohim, who puts Adam into a sleep and then makes woman from his rib, to Jesus, who magically multiplies bread, turns water into wine and devils into pigs, walks

on the water and levitates through clouds. In the oldest gospel (Mark) we can see that the original character of Jesus was that of a magician, or medicine-man. Magical power goes out of him and effects cures. He gives power to his disciples to bind, loose, and cast out devils, and heal diseases by the magic of his name. The Jews were afraid to utter the name of their God, and ascribed the power of working miracles to its possessors. Christ is said to have worked his wonders by that means.

How much Judaism was founded on magic I have shown both in my *Bible Studies* and in *Footsteps of the Past*. Jahveh, the great adept, initiates Moses into the magicians' art, changes his rod into a serpent, and back again into a rod; suddenly makes his hand leprous, and as suddenly restores it. Moses and Aaron outdid the magical tricks of Pharaoh's magicians, who did turn their rods into serpents, but could not turn dust into lice, that being only wrought by the finger of God. The Urim and Thummim of the priests' breast-plate were magical articles used in divination. Another method was the casting of lots. An apostle was chosen in the place of Judas by drawing lots. The Jews to this day wear phylacteries, which were a kind of gri-gri or talisman. The early Methodists in Wesley's day decided all their important actions by turning up a chance passage of scripture. The sign of the Cross is still regarded by all good Catholics as magical, warding off the assaults of the Evil One and his angels. Holy water, holy relics, and the *Agnus dei* are as much charms as the fetishes of savages, and prayers are but an improved form of spells and incantations. Good Catholics of the lower classes in Italy all believe in the magic of the evil eye. Throughout Catholic Christendom the efficacy of scapulars, sacred relics, magical charms, and petitions to the saints is believed in.

Ritual is the earliest part of religion, and its revival in the Church of England shows how deep-seated it is. All the ritual of Christianity is acted magic. Baptism is a magical sacrament, warding off devils in the name of Father, Son, and Holy Ghost. The Lord's Supper is a magical diet, in which the bread and wine is magically transformed into flesh and blood; and the charm magically operates on the god-eater. It is taboo, and should be taken fasting. The consecration of churches and burial-grounds, the imposition of hands by the bishop, in which he passes the Holy Ghost and the Apostolical succession on to a fresh priest, are all in essence magical, and belong to a phase of faith which the civilized mind has outgrown.

J. M. WHEELER.

DID CHRIST DIE ON THE CROSS?

(Concluded from page 291.)

CONTINUING our examination of the New Testament account of the death of Christ which appeared in last week's issue of the *Freethinker*, the fact must not be overlooked that in the Sanhedrim, which was the highest judicial tribunal of the Jews, Christ had many warm and devoted friends, who, as far as possible, used their influence on his behalf. Not only could he depend upon the help of Joseph of Arimathea, his wife, and Nicodemus, but Pontius Pilate, the Roman Governor, was his most persistent advocate and adviser throughout his trial. No doubt, if Pilate had possessed the power to have saved Jesus, he would not have been condemned to death. But the Governor had to encounter the bitter hatred of the Jews, while he entertained great fear of Tiberius, the Roman Emperor, who was a most suspicious and dangerous tyrant. Whatever could be done to save Jesus, either by stratagem or power, without endangering himself, Pilate was anxious to do, and did do. He knew that Jesus was impotent to injure the Roman power, and that he was really undeserving of death for his mere mockery of an attempt to become King of the Jews; and that any disturbance which he might create in favor of Jewish emancipation would only give him (Pilate) the desired opportunity of punishing them (the Jews), and of taking away the power they still possessed of opposing and annoying him.

According to the Gospels, therefore, it is clear that Pilate did not desire the conviction of Jesus, for we read that "from thenceforth Pilate sought to release him; but the Jews cried out, saying: 'If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king

speakeeth against Caesar" (John xix. 12). Placed in this position, the Roman Governor could only resort to stratagem by endeavoring to make matters as easy as possible for Jesus, and by thwarting his enemies in the end. That he succeeded in his plans appears to us evident from several incidents recorded in the New Testament. On his way to Calvary, Christ was not allowed to carry his own Cross (Maark xxvii. 32), which was the usual thing for condemned prisoners to do. He was thus enabled to husband his strength for the final ordeal through which he had to pass. He was also permitted to refuse to drink from what was called the "mercy-cup," composed of vinegar and gall (Matthew xv. 23), which was always given to those who were to be crucified; but a special drink was prepared for Jesus, which evidently had a composing effect, for, immediately after receiving it, "he bowed his head and gave up the ghost" (John xix. 30). We need not credit the statement made by John (xix. 34), that a soldier "with a spear pierced his side, and forthwith came thereout blood and water"; for, even if the allegation were true, it does not affect our position, inasmuch as St. John states that Christ was "dead already" before the piercing took place.

Much misapprehension exists in reference to the construction of the cross upon which the culprits were crucified, and also as to the nature and duration of the sufferings that the unfortunate victims had to endure. E. W. McComas describes both thus: "The victims of it were not killed, but were allowed to perish, through want and suffering. To be killed was a boon always prayed for, and sometimes granted as a special favor. The prisoner was set astride of the wooden horn or saddle which projected out from the middle of the upright post, with his back to the post. On this he sat, and on this he rested the whole weight of his body, as if he were sitting astride the limb of a tree, with his back to the tree, and his feet about twenty-four inches from the ground. To secure him in that one exhausting position, his arms were stretched out horizontally along the two arms of the cross-bar, and fastened to them. The prisoner was disrobed. And thus, confined and naked, under the burning sun or freezing cold, through the weary and agonizing days and the still more weary and desolate nights, and through storm and tempest, the doomed sufferer sat in his cramped and unchangeable position, and wore his life away through hunger, thirst, want, and suffering, and through alternate sinkings and rallyings of his oppressed nature, and often through many and prolonged faintings and revivals, and many weary hours of insensibility—such as are incident to all prolonged torture. As a special favor to the sufferer or his friends, this prolonged torture was sometimes ended by a violent death, after the prisoner had suffered for two or three days and nights" (*Jesus and Religion*, p. 526).

McComas then quotes Dr. Stroud, an eminent Christian physician, who declares that those who were crucified died chiefly by a "slow process of nervous irritation and exhaustion," and that "this would, of course, be liable to variety, depending upon differences of age, sex, constitution, and other circumstances; but for persons to live two or more days on the cross was a common occurrence, and there were even instances of some who, having been taken down, recovered and revived." The Doctor next relates a large number of instances of crucifixion. He says: "The Apostle Andrew continued preaching from the cross for two days before he expired. Bishop Victor, who was crucified with his head downwards, survived two days." Chalion, a captain of banditti, and about the age of Jesus, who was executed at Salonica in 1830, exemplified what a healthy man of that age could endure in such matters. Now, when we consider that Jesus was on the Cross for a few hours only, we cannot admit that what he endured in that short time was sufficient to necessarily cause death. It must be remembered, moreover, that Galilean peasants were noted for their health, strength, and temperate mode of living, and therefore they were in a fair condition to bear four or six hours, practically in a sitting position, upon the cross. Of course Pilate was aware of this fact; hence, when Joseph applied to him for the body of Jesus, he " marvelled if he were already dead," and required to be satisfied on this point by the testimony of the Roman officer who was in command of the execution party (Mark xv. 44).

It is worthy of note that many of the Christian fathers and other eminent professed Christians held the opinion that Christ did not die by crucifixion. Dr. Stroud says: "Although the matter has never yet been thoroughly

investigated, it is interesting to observe that the principal commentators on Scripture, both ancient and modern, have either openly or tacitly adopted the negative conclusion here taken [namely, that Jesus did not die by crucifixion], and that many of them have even suggested additional causes by which, in conjunction with crucifixion, the Savior's death might, in their opinion, have been induced." Tertullian, Origen, Dr. Lightfoot, Bishop Taylor, and Dr. Adam Clarke are mentioned by the Doctor as being among those who believed that Christ did not die through hanging or sitting on the cross (McComas, pp. 552-9). We have also the opinion of Sir James J. Simpson, one of the ablest physicians of modern times, who, in a letter reproduced in Dr. Stroud's work, gives his views of the matter in the following terms: "His death was not the result of crucifixion; for (1) the period was too short; a person in the prime of life, as Christ was, would not die from this mode of punishment in six hours, but would be likely to survive till the second or third day, or even longer. (2) The attendant phenomena, at the time of actual death, were different from those of crucifixion."

Besides, in the early ages of Christianity, Jesus was not represented as suffering on the cross; the oldest representation of him is said to be a figure of a lamb (see illustrations in *History of our Lord in Art*, by Mrs. Jameson, vol. i.). In this work the authoress writes: "The Crucifixion is not one of the subjects of early Christianity." In speaking of the illustrated manuscripts of the Crucifixion, she says that some of them were executed in the eighth and ninth centuries, and "there seem no just grounds at present for assigning [to them] an earlier date." The Rev. J. P. Lundy, referring to the same subject, says: "Why should a fact so well known to the heathen as the Crucifixion be concealed? And yet its actual realistic representations never once occur in the monuments of Christianity for more than six or seven centuries" (*Monumental Christianity*, p. 246). Moreover, the symbol of the cross was by no means confined to the believers in Christianity. Father Minucius Felix, in his *Octavius* (c. xxix.), written in A.D. 211, "resents," says the author of *Bible Myths*, "the supposition that the sign of the cross should be considered exclusively as a Christian symbol. . . . We have it, on the authority of a Christian Father, as late as A.D. 211, that the Christians neither adored crosses nor desired them. . . . Jesus, in those days, nor for centuries after, was not represented as a man on a cross. He was represented as a lamb, and the adoration of the crucifix by the Christians was a later addition to their religion" (pp. 197, 198).

As to the alleged darkness, and other extraordinary phenomena, which, it is said by Matthew and Luke, took place at the Crucifixion, there was nothing new in such allegations. Similar marvellous events occurred, we are told, at the death of other supposed Saviors, as well as at the decease of great men. For useful information upon this subject the reader is referred to the Rev. Dr. Geikie's *Life of Christ*, to the *Progress of Religious Ideas*, Rhys Davids' *Buddhism*, Potter's *Prometheus Chained*, and Gibbon's *Rome* (vol. i., pp. 159 and 500). On pages 589 and 590 of the last-named work the historian points out the fact that Seneca and the elder Pliny, who recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—never mention the phenomena which are said, in the New Testament, to have happened at the crucifixion of Christ.

Having given as many reasons as the space at our command will permit why we cannot accept the theory that Christ died on the cross, we intend in future articles to state why we also reject the theory that Jesus rose from the dead.

CHARLES WATTS.

This one generation, with its vulgar steam-whistle, has witnessed the vanishing of more shadows from the earth, has seen more men and women disenthralled, more rays of intellectual light shed abroad upon mankind, than any ten generations which have preceded it; and ere it ceases that shrill signal shall swell to the trump of the Last Judgment, bringing to the bar of humanity every creed or institution of the earth.—*Moncure D. Conway*.

Christianity, in common with Buddhism, teaches a thorough cult of poverty and mendicity. The mendicant monks are a genuinely Christian institution, which have only been restricted in Protestant countries by a culture proceeding from quite another source.—*H. T. Buckle*.

THE FREETHINKER AND THE PARSON.

DRAMATIS PERSONÆ:—ROBERT MAITLAND, PARSON OWENDALE, WILLIAM (*footman*).

SCENE:—*Robert's Drawing-room.* TIME:—*The present.*

ROBERT (*alone, seated in an armchair in the attitude of lighting a cigarette*): When the inhabitants of Tierra del Fuego are in trouble they—smoke (*puffs*); when they are gay they—smoke (*puffs*); and when they have nothing to do, like me, well—they smoke (*puffs*). What a grand thing tobacco is, to be sure—man's sweetest companion. I beg pardon, ladies, man's sweetest companion after—woman. We are told that the gods (those naughty little Greek gods!) gave Pandora a box filled with all sorts of good and evil things, with the strict injunction not to open it. Pandora, however, with the curiosity natural to a woman—not that the men are one jot less curious—lifted the lid of the box, and the contents escaped, there remaining only one thing at the bottom of the box—namely, Hope. Well, I contend that it was not Hope, it was—tobacco.

Enter WILLIAM with card-tray.

ROBERT (*taking up the card*): B. Owendale, B.D. (*To William*) Do you know this person, William?

WILLIAM: No, sir. This is the first intrusion of theology into this house, sir.

ROBERT: And let us hope it will be the last.

WILLIAM (*sententiously*): Amen.

ROBERT: Show this person in.

WILLIAM: Very well, sir.

[*Exit.*]

Enter PARSON OWENDALE.

PARSON (*bowing*): Have I the pleasure of addressing Mr. Robert Maitland?

ROBERT (*rising*): You have, sir; please be seated. (*PARSON takes a chair, ROBERT resumes his seat.*)

PARSON: I suppose, Mr. Maitland, that you are somewhat surprised at my visit?

ROBERT: My dear sir, you can neither surprise nor shock a Londoner. To what am I indebted for the honor?

PARSON: Mr. Maitland, you are a rich man.

ROBERT: That's not a sin.

PARSON: Neither is poverty.

ROBERT: Quite so; poverty is not a sin, it is a misfortune.

PARSON: I repeat, Mr. Maitland, you are a rich man; and rich people are always generous.

ROBERT: I beg to differ. Rich people are only generous when they are extravagant.

PARSON: The object of my visit, Mr. Maitland, was to ask whether you would kindly subscribe to this fund—(*dips into his pocket and produces document*) a fund for sending out a mission to convert the South Sea Islanders to—

ROBERT: Freethought?

PARSON (*shocked*): No, sir; to Christianity!

ROBERT: My dear sir, permit me to inform you that, first of all, I am not interested in Christianity one bit; as for the South Sea Islanders, they are more likely to take interest in me—at least, gastronomically—than I in them. I suppose you call these poor, innocent savages heathens? Those are not the heathens you ought to try to convert! They are here in England!

PARSON: I do not quite follow you.

ROBERT: Your mission lies in the West of London; among aristocratic mansions, palatial clubs, and the decorated nymphs of the pavement; those are the heathens. Preach to them the gospel of purity, chastity, charity, and self-denial!

PARSON: I thought the East-end—

ROBERT: No, not the East-end; let the poor alone. They pay dearly for their sins. Poverty puts virtue and crime at a discount. It is the rich who drive the poor to shame and despair; let the poor alone!

PARSON: But, but—are you a Christian, sir?

ROBERT: If you understand by Christianity "Jewish mythology," I am not. Leave me entirely out of the question. Let us come back to our South Sea Islanders. Now, before going to convert those poor savages, do you not think it worth your while to consider whether those savages have any religion of their own, and, furthermore, whether it is their wish to be converted to Christianity?

PARSON: But Christianity—

ROBERT: I know what you are going to say—Christianity is the only true religion! Do not be offended; those words would be used only by a bigot or a fanatic. If you wish to convert these savages, give them a humane creed; your cheap sentimental Christianity was manufactured in the slaughter-house. Yours is a cruel religion. You call it beautiful; but I always found that the more beautiful a religion the hotter its hell!

PARSON: We do not always preach hell-fire.

ROBERT: Because you good folks know better. Science has cooled the furnaces of hell! Go to a savage with your Bible in hand, and read to him the story of the Fall; what will he answer? He will smile, and tell you that your God is a father who thinks a lot of his apples and very little of his children.

PARSON: What do you say to the consolations of Christianity?

ROBERT: Yes; your so-called consolations of Christianity! To these poor savages you would preach hell-fire—believe or be damned. It is a monstrous doctrine, and it makes your God an eternal and fiendish Torquemada. If I believed in God (I am proud of my unbelief), my fancy would picture him to me as a benevolent father. I would rather believe that there is no God at all than imagine him to be the merciless, bloodthirsty tyrant depicted in the Bible. (*A pause.*) No, sir, I am very sorry, but I cannot subscribe to your fund.

PARSON (*disconcerted, and returning the document to his pocket, after a pause*): Will you, then, perhaps subscribe to the Poor Children's Hospital Fund?

ROBERT (*his face brightening*): That's another thing! Most willingly; children have always my sympathy. Poor little mites; if there are any creatures who suffer martyrdom in this world, it is children. (*Takes cheque-book out of drawer, writes a cheque, and gives it to the PARSON.*)

PARSON (*astonished*): A cheque for £100!

ROBERT: Yes, I would willingly make it more, if it lay in my power.

PARSON (*moved*): Mr. Maitland, sir, how can I express my thanks, my gratitude.

ROBERT: By not endeavoring to do so.

PARSON: Sir, you disarm me, you overcome me—

ROBERT: I quite believe you. You Christians imagine that we Freethinkers have hearts of stone. Undeceive yourself. Every Freethinker is soft-hearted. As for myself, nothing moves me to tears more than the sufferings of the poor. You can never really sympathize with the poor unless you have once known poverty yourself.

PARSON: Quite true, quite true.

ROBERT: There is one passage in the New Testament which partly reconciles me to it every time I read it.

PARSON: Which passage, may I ask?

ROBERT: "Suffer little children to come unto me, for of such is the kingdom of heaven." The man who wrote that was a father; that man had a heart—

PARSON: Shall I put the subscription down under your own name, Mr. Maitland?

ROBERT: No, don't do that; it would look ostentatious, and a charitable action loses its value when done for the sake of self-advertisement. Sign the donation, "A Lover of Children."

PARSON: Your desire shall be complied with. (*Rising*) Mr. Maitland, I will no longer trespass upon your time. Allow me to shake you by the hand, and thank you, in the name of the poor children, for your kindness and your generosity. You are as liberal-handed as you are liberal-minded. I wish I could say as much of my parishioners. (*He is about to withdraw when a thought suddenly strikes him. He produces a small Bible, and looks Robert straight in the face.*) Mr. Maitland, I am going to ask you a favor.

ROBERT: Yes, what is it?

PARSON (*hands him a Bible; Robert takes it*): Will you promise me to read—this book—sometimes—for my sake?

ROBERT (*hesitates a moment*): Yes; I promise you that I will read it for your sake.

PARSON: May God illuminate your mind with a ray of divine light, and lead you into the path of faith. Good-bye, Mr. Maitland. God bless you! (*Bows and withdraws.*)

ROBERT (*alone*): I will read it again for his sake. I said I would, so I will. I am afraid, however, my dear Mr. Parson, that the more I read your book the less I shall feel inclined to believe in it. I can never read it without losing my composure. (*Opens the book and reads.*) "King Solomon had seven hundred wives and three hundred concubines."

(Turns over a few leaves.) "For he was wiser than all men." (Smiles.) He must have been a wise man indeed! One woman at a time is as much as most of us can manage now-a-days. Good old Solomon! (Throws the book carelessly on the table, resumes his seat, lights another cigarette, and loses himself in a world of free thoughts.)

CURTAIN.

F. MALIBRAN.

THE CHURCH AND INDIVIDUALITY.

INGERSOLL'S LAST LECTURE.

THE *New York Herald* gives the following report of Ingersoll's latest lecture on "Individuality," delivered to a crowded audience at the Herald-square Theatre. After telling how delightful it was to be free of all trammels, the Colonel said: "The Church hates a thinker precisely for the same reason a robber dislikes a sheriff, or a thief despises the prosecuting witness. Tyranny likes courtiers, flatterers, followers, fawners; and superstition wants believers, disciples, zealots, hypocrites, and subscribers. The Church demands worship—the very thing that man should give to no being, human or divine. To worship another is to degrade yourself. Worship is awe and dread, and vague fear and blind hope. It is the spirit of worship that elevates the one and degrades the many; that builds palaces for robbers, erects monuments to crime, and forges manacles even for its own hands."

Then the lecturer referred to the enmity which, he said, the Church showed to progress, adding: "Who can imagine the infinite impudence of a Church assuming to think for the human race? Who can imagine the infinite impudence of a Church that pretends to be the mouthpiece of God, and in his name threatens to inflict eternal punishment upon those who honestly reject its claims and scorn its pretensions? By what right does a man, or an organization of men, or a god, claim to hold a brain in bondage? When a fact can be demonstrated, force is unnecessary; when it cannot be demonstrated, an appeal to force is infamous. In the presence of the unknown all have an equal right to think."

"In my judgment, every human being should take a road of his own. Every mind should be true to itself—should think, investigate, and conclude for itself. This is a duty alike incumbent upon pauper and prince. Every soul should repel dictation and tyranny, no matter from what source they come—from earth or heaven, from men or gods. Besides, every traveller upon this vast plain should give to every other traveller his best idea as to the road that should be taken. Each is entitled to the honest opinion of all."

"The Church has been, and still is, the great robber. She has rifled not only the pockets, but the brains, of the world. She is the stone at the sepulchre of liberty; the upas tree, in whose shade the intellect of man has withered; the Gorgon beneath whose gaze the human heart has turned to stone. Under her influence even the Protestant mother expects to be happy in heaven, while her brave boy, who fell fighting for the rights of man, shall writhe in hell."

Colonel Ingersoll, with a series of his characteristic gestures, told a story which started his audience's laughter. He then said:—"I will not say the Church has been an unmitigated evil in all respects. Its history is infamous and glorious. It has delighted in the production of extremes. It has furnished murderers for its own martyrs. It has sometimes fed the body, but has always starved the soul. It has been a charitable highwayman—a profligate beggar—a generous pirate. It has produced some angels and a multitude of devils. It has built more prisons than asylums. It made a hundred orphans while it cared for one. In one hand it has carried the alms-dish, and in the other a sword."

"It has founded schools and endowed universities for the purpose of destroying true learning. It filled the world with hypocrites and zealots. It has sought to destroy the independence of the soul, and put the world upon its knees. This is its crime. The commission of this crime was necessary to its existence."

In conclusion, Colonel Ingersoll told of the duty of man to himself and his fellows. He declared: "It is the duty of each and everyone to maintain his individuality. 'This,

above all, to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.' It is a magnificent thing to be the sole proprietor of yourself. It is a terrible thing to wake up at night and say: 'There is nobody in this bed.' It is humiliating to know that your ideas are all borrowed; that you are indebted to your memory for your principles; that your religion is simply one of your habits, and that you would have convictions if they were only contagious. It is mortifying to feel that you belong to a mental mob, and cry 'Crucify him!' because others do; that you reap what the great and brave have sown, and that you can benefit the world only by leaving it.'

At the conclusion of his lecture some enthusiasts in the audience demanded that Colonel Ingersoll reappear on the stage, and then they cheered him.

THE LATE DANIEL BAKER.

IN early days Mr. Baker worked among the Unitarians, and my first acquaintance with him was when I was busy promoting a branch of the Sunday League—the Unitarians, both lay and clerical, appearing on the platform in support of the movement. Before that I initiated a movement under the name "Eclectic," and one of his surviving Secular associates gave me very substantial aid. In connection with the meeting-place where Dr. Priestley once occupied the pulpit, there was what was called "The Brotherly Society," at which Mr. Baker formed many life-long friendships. About 1856 there was a reunion of these friends at a monthly birthday society, to which I was invited. He also attended occasionally a musical society, in which I was interested, and also the Shakespeare Reading Society. Music and Shakespeare gave him immense pleasure. Although he frequently recited, I never heard him sing. At this time he was absorbed in building up a business with a partner in the steel pen trade. Last summer I happened to mention that an acquaintance had just written a history of steel pens, and he immediately requested that a copy might be sent him to read. His mind was always open to new ideas. When I wrote my first paper on Evolution, he was invited to hear it, and gave up an important engagement and journeyed some miles to be present. Before he entered public life, he was one of the founders of the Freehold Land Society, through which the members benefitted, politically and socially, to a very large extent. Happening to mention, two years ago, that this successful movement had been accredited to him in the *History of Birmingham*, he asked for direct reference, so that he might go to the library and verify it. He was for over forty years treasurer and trustee of a building society. For many years he was chairman of the local Board of his district, and took part in various public movements. In politics he was a Liberal of the sort that once made Birmingham famous for its exposition and advocacy of Radical principles throughout the kingdom.

As to his Freethought views, he repeatedly told me he was in complete accord with my views on Secularism. Although engrossed in commercial and public affairs, he was always a great and careful reader. He frequently asked me: "Can you tell me any Branch that reads, so that I may send a parcel of your and other publications?" He was fairly master of "English as she is spoken," and no one was quicker in detecting any speaker who departed from the accepted pronunciation and accent. When engaged in business or performing any public duty, he was very precise and serious; but on occasions of relaxation he was hearty, jovial, and excellent company—no one appreciating a joke better than he did. I have mentioned the birthday society—he believed in birthdays. On his eighty-second birthday, last March, he sent out eighty copies of my *Gems*, with a letter enclosed, a copy of which he sent me on the day of issue—keeping up the birthday to the last.

Of course, most readers are aware that he was a large subscriber to the Secular cause, as well as almost perpetual chairman to the local branch. It will be a good time for Secularism when all with equal means imitate the example of Daniel Baker in believing what they maintain, and maintaining it because they believe it.

CHARLES CATTELL.

THE MYSTERY OF THE TRINITY.

LONG before man had such definite abstract conceptions as past, present, and future—before even he recognized mother, father, and offspring, he found always three courses before him. He could go to the extreme right, to the left, or could take some road between them. With the growth of thought this division was seen to prevail in all his concerns. There was a positive course, or its opposite, or some compromise between the two. Hence the division of three became the *memoria technina* of early man, a sacred number, held in veneration as completing the courses open to him.

There were also three planes of being known to early man. There was the earth, there was above the earth the sky, the abode of light, whither breath and fire ascended, and there was under the earth the abode of darkness. We still have this trinity of earth, heaven, and hell. Heaven was also held to be the abode of the gods, centred at the true zenith, the pole star round which the other stars revolve, while in the opposite direction of darkness was the abode of ghosts and demons.

When man advanced from the mere perception of day and night into a conception of time, he took his time from the moon, whose aspects became sociologically important when found to be in connection with feminine periodicity. These were naturally divided into three. There were the full moon, the waning moon, and the waxing moon. These three, which are one, was probably the earliest worshipped Trinity expressed under various types. In the thrice-repeated names and rites of sorcery may be traced remnants of ancient lunar worship. The triple form is seen in the ancient figures of Hecate.

That the three was an aid to memory we may observe in the Bardic triads, and, better still, in one of the earliest rites of the most highly developed of religious institutions. The sacred thread with which the Brahmins and other "twice-born" castes are invested takes us back to the days when there was no reading and writing. It is of three strands, and it tells the "twice-born" all the chief articles of his religion. It tells him that Brahm is Existence, Thought, and Joy; that Brahm is manifest as Brahma the Creator, Vishnu the Preserver, and Shiva the Disintegrator, with the three qualities, activity, goodness, or apathy; that he pervades the three worlds, Earth, Air, and Heaven; that he is revealed in three books, the Rig, Yagur, and Sama Vedas. It tells him his duties in thought, word, and deed, and so on. The sacred A. U. M., representing the triad, originally were initial letters of Agni, Varuna, and Mitra—Fire, Wind, and Sun. The Brahman, too, identifies himself primarily with the supreme, secondarily with his own ancestors, and thirdly with the good throughout humanity. Here we have an evolution of an earlier belief, in which man conceived himself as three-souled. It is this which seems at the foundation of the Christian Trinity. There was the life of the son on earth identified with the ancestral father above, and there was the returning ghost; and these three were one.

So in the three aspects of nature represented by Brahma, Vishnu, and Shiva—Creation, Preservation, and Dissolution—each aspect runs into the other. As the greatest of Sanskrit poets, Kalidas, says:—

In these three Persons the one God was shown.
Each first in place, each last—not one alone;
Of Shiva, Vishnu, Brahma, each may be
First, second, third among the Blessed Three.

The triangle is used to symbolize this divine coequality. The Manava Dharma Sastra, or Laws of Manu (ix. 45), declares:—

Then only is a man a perfect man
When he is three—himself, his wife, his son.

It was this trinity of father, mother, and child which formed the root of the Egyptian triads, of which the best known are Osiris, Isis, and Horus. Such trinities may have represented Sun, Moon, and Light as their offspring, or Heaven, Earth, and Vegetation, brought forth by the Earth Mother being fecundated from Heaven. As religion developed these put on a philosophical aspect.

Yet this feature was preserved by the early Christians, who, as in the Gospel according to the Hebrews, made the Holy Ghost feminine, and even at the Council of Nice the Melchites put the Virgin Mary in the place of Isis, and established the Trinity, as of old—Father, Mother, and Offspring. The recognized unity of this Trinity made a place for the theological doctrine which served as a bridge from polytheism to monotheism.

LUCIANUS.

The fact is before us, that Christianity has not Christianized the world, nor has the slightest prospect of doing so—failing even to produce the remotest likeness of itself where it is most loved and honored.—*Harriet Martineau.*

Replace the idea of the usefulness of piety by that of the piety of usefulness.—*G. J. Holyoake.*

"CHRISTIANITY ON ROLLERS."

IN answer to some criticisms of his book, *Guesses at the Riddle of Existence*, Mr. Goldwin Smith writes the following letter to the *New York Sun*:—

"SIR,—In a recent number of Dr. Lyman Abbott's organ, *The Outlook*, I find myself held up as a sad but salutary example of the infidelity fostered by an unspiritual theology; though I think it not altogether unlikely that, if genuine conviction were to be the sole measure, Dr. Lyman Abbott would find my faith not less extensive than his own.

"Dr. Lyman Abbott has put Christianity on rollers, and is engaged in moving it from its ancient site to one more on a level with modern ideas, and less exposed to danger from the discoveries of science, especially from the discovery of Evolution. The rollers employed in the operation are the old names and phrases of orthodoxy, used in a new and non-natural sense. Belief in the inspiration of the Bible is still strongly and even unctuously professed, but when you ask what inspiration means you find that it means nothing more than a spiritual excellence which is shared by purely human works, and that it does not preclude light or even contemptuous treatment of books of the Bible, such as the Proverbs, Ecclesiastes, Job, and the story of Jonab, to the last of which Jesus appeals as foreshadowing his own burial and resurrection. Belief in the miracles is professed, but the miracles are represented, in deference to physical science, as manifestations of a higher law—an explanation which would make them no miracles at all. Belief in redemption is professed, but it is not, as St. Paul taught, a redemption from the consequences of the fall of Adam, or from any fall, but only from the normal weakness of the flesh. The Messiah, to bring him into the modern line of thought, becomes 'the Messiah of Humanity,' though 'humanity' is an idea foreign to the Jewish mind, and even to the mind, larger in this respect, of the Greek. The Bible, with the same object, is to be read, not 'mechanically'—that is, according to its plain meaning—but in a philosophical or allegorical sense, of which the simple souls of the writers never dreamed. *Revelation, it seems, was hidden from the revealers.*

"I would respectfully submit that a system of factitious rationalization, call it 'spiritual theology' or what you will, is no more likely than the fabrications of the Jesuit to supply a firm foundation for religion. Its tendency is not only to falsify our views of particular facts or doctrines, but to subvert our general allegiance to truth. *If mistrust of it is infidelity, I must allow myself to be called an infidel.*

"GOLDWIN SMITH."

ACID DROPS.

SABBATARIANISM has scored a triumph, no doubt a momentary one, at Dunoon. Many of the Glasgow people are tired of being miserable on the Lord's Day, so a steamer is being run for them down the Clyde. The godly Dunooners, however, have sworn by the Lord of Hosts that the accursed vessel shall not land passengers at their pier. On Sunday, therefore, no one was present at the pierhead to assist her alongside; and, amidst the jeers of the godly, she had to sail on to Rothesay, where the hotel-keepers remembered the Sabbath day by screwing the last halfpenny out of the trippers.

The London City Mission was the subject of a long article in Tuesday's *Daily News*, in which is related the conversion of "a master carman, who was a notorious infidel." This gentleman was accosted by a disguised missionary in a coffee-shop. He denied the resurrection of the dead, and the missionary proved it from the Bible, Paley, and Judge Hale, the legal luminary (by the way) who burnt witches in the seventeenth century. Of course, the carman became "livid," his eyes "blazed," and he was "speechless." It is a way infidels have when they are tackled by Christians. But all's well that ends well. The carman has "quite changed his views." Very likely! But what we should be glad of is an introduction to the convert. We have a suspicion, grounded on long experience of these Christian victories, that he is an imaginary character, invented to stimulate the flow of subscriptions.

A naval pensioner named Lindsay has been sentenced to one month's hard labor at Plymouth for ill-treating his daughter, fourteen years of age. He "crucified" her by tying her up to a mangle, and, when she was well stretched, he beat her unmercifully with a heavy stick. During the assault he prayed: "May the Lord harden my heart and strengthen my arm." Evidently another cruel Atheist!

A terrible story of Russian religious life is reported by the Berlin correspondent of the *Daily News*. There are several hermitages in the neighborhood of Tirespol. Two

years ago the end of the world was expected, and seventeen hermits were said to have emigrated out of fear. A sectarian named Knowalend, however, has confessed that he walled them up (that is, built them alive into a wall) at their own request, their object being to win a martyr's crown. The police examined the spot, and found the man's story was perfectly true.

In the autobiography of Mr. Bartlett, long connected with the Zoological Gardens, he gives a curious illustration of the connection between insanity and inspiration. He says: "Only once have we had a death from snake-bite, and then the man was drunk. He deliberately took a cobra from its cage, whirled it round his head, crying, 'I'm inspired; I'm inspired,' was at once bitten, and died shortly afterwards."

"Ichabod" may be written over the portals of the London Society for Promoting Christianity among the Jews. Sir John Kennaway, presiding at its meeting at Exeter Hall, said he remembered when theirs was the largest attended of all the May meetings. But now its glory has departed. They still, however, raise over £33,000, though their expenditure last year left an adverse balance of £5,055. No particulars were given as to how many converts had been baptized during the past year.

The Master of the Rolls and Lords Justices Smith and Chitty have decided that the duties of a Diddlebury vicar comprise intoning the prayers and litany when directed to do so. The Rev. W. R. Innes, as a Diddlebury vicar, objected to do this, and will have to pay for his contumacy.

Dr. J. M. Peebles, who has just been visiting the Sandwich Isles, says: "Missionaries and missionaries' sons are rich, but the natives are poor, and are gradually dying off. They pray for the return and reign of their queen."

The Roman Catholic papers made much of the reported secession to Rome of an Irish baronet, Sir Mark Tuite, of Kilrane. It appears, however, that the baronet is ninety years of age, and a relative says that, when in possession of vigor of mind and body, there was no stronger Protestant. The value of such conversions is absolutely *nil*.

According to Father Thurston, there are recorded in the *Dictionary of National Biography* the names of 178 persons who, between 1600 and 1800, have changed their opinions on religion. Of these 107 are claimed as Catholics. The remaining seventy-one are apportioned by Father Thurston as twenty-two seceders from Catholicism to Anglicanism, fourteen seceders to unbelief, two unstable proselytes, and fifteen rogues trading on their religious movements. Needless to say, the proportion of seceders to unbelief would have been vastly increased if it had suited Father Thurston to take the cases after 1800.

A Presbyterian minister at Darlington, Ind., lately announced that he would act as legal counsel without pay. He did this to take practice away from a young lawyer in the town. The lawyer at once gave notice that he would preach without pay, which he did, with the result that the parson's congregation was reduced to three elders of his church. The preacher still offers his legal services gratis, and the lawyer declares that he will continue preaching on the same terms.

The great Talmage is a thorough Christian jingo. He writes to the *New York Journal* saying he thinks the time has arrived when the Turk will be wiped off the face of the earth. "God," says Talmage—and Talmage knows as much about God and his intentions as any preacher on the face of the earth—"God is not going to permit the Mohammedans to run much longer without punishment for their atrocities committed on Christians." God, however, this time, seems to have forgotten to take the Rev. T. de Witt Talmage into his counsels.

The *Daily Chronicle* recalls that the Rev. A. D. Sylvester, Chaplain to the Forces, urged the necessity of a war with the Matabele, on the ground that they were "determined to make a way for the spread of the glorious Gospel of our Lord and Savior Jesus Christ."

The *New York Journal* for Sunday, April 11, was an Easter number, largely devoted to the Resurrection. The illustrations are apparently meant for Sunday-school children. Passages from the Four Gospels, in Greek, are printed in red ink, against the ordinary black letterpress. Readers who don't understand Greek will probably be satisfied that these red patches settle the matter beyond dispute.

The *Journal* gives biographies of Matthew, Mark, Luke, and John. It appears never to have heard that Matthew did not write the first gospel, nor John the fourth. The

Higher Criticism has not yet penetrated to the *Journal* office. The editor and his staff seem to have a curious ignorance and a touching credulity. We say they seem to have, because it is just possible that they only worked the Easter occasion for all it was worth, on strictly business principles.

A number of modern testimonies to the truth of the Resurrection story are printed conspicuously in the *Journal*. Mr. Justice Brewer, of the United States Supreme Court, says: "The existing evidence of Christ's resurrection is satisfactory to me. I have not examined it from the legal standpoint; but Greenleaf has done so, and he is the highest authority on evidence cited in our courts."

Now this is extremely rich. Mr. Justice Brewer has not examined the Resurrection story from a legal standpoint. What is the use, then, of citing him at all on the subject? This eminent judge is a Sunday-school superintendent, and of course a very unbiassed authority upon his own religion.

Mr. Justice Brewer knows that, from the legal standpoint, testimony is of little value without cross-examination. Quite recently, in an important English divorce case, a magistrate declined to take the depositions of a witness who was dying of consumption, because he was not in a condition to be cross-examined afterwards. Apply this rule of evidence to the Gospels, and what follows? These are the written testimony of supposed witnesses, who cannot be, and never were, cross-examined, and who were really never put into the witness-box at all. Their very identity has always been a subject of dispute.

F. R. Coudert, a Roman Catholic lawyer, says he has not studied the testimony of the evangelists as he would "the proofs in a disputed will case." He does not want "absolutely satisfactory" evidence. He is content to believe what the Church has taught for eighteen centuries, and to "relegate the whole matter to those whose function it is to maintain the truth of the doctrine which they preach." A very discreet attitude; but what has it to do with the *legal* value of the Gospel story?

Mr. Coudert also advises people, if they want to look into the matter, to "study Greenleaf." But all the *Journal* quotes from Greenleaf is a very green passage about the "awful responsibility" of those who come to wrong conclusions about Jesus Christ. So the Resurrection stands pretty much where it did, and we turn to other pages of the *Journal*, where we find "Living Pictures of Easter Hats" on the heads of pretty women. They are better worth looking at than pictures of a naked, emaciated Jew of the male persuasion.

The vicar of Womersley has a soaring mind. At a meeting of the inhabitants he suggested that their Jubilee memorial should take the form of a dust-cart.

Father Brann, of St. Agnes's Catholic Church, New York, says: "Of the 70,000,000 people in the United States, but 20,000,000 are church communicants, according to the last census. Of the 20,000,000 there are 7,000,000 Roman Catholics. How can we call ourselves a Christian nation when confronted by these figures? Apart from the Roman Catholics, there are only about 13,000,000 practical Christians out of the whole 70,000,000."

The learning of the Catholic Church appears to make no advances. Its men of light and leading, including Cardinal Wiseman, defended the authenticity and inspiration of the famous forgery of the Three Heavenly Witnesses. "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John v. 7). The question has been submitted to the Congregation of Cardinals—if the authenticity of this passage may be disputed or put in doubt. It has been decided in the negative, and the *Tablet* says: "*Roma locutus est.*" The shades of Erasmus, Porson, Tregelles, Tischendorf, and Hort must now hide their critical heads. It would never do to allow that the passage is a forgery, for other inconvenient questions might follow.

What is called "a painful incident" occurred last Sunday evening in the College Congregational Chapel, Bradford. As the pastor was closing his sermon, a youth, named Jesse Coggill, aged eighteen, fell from his seat insensible, and was found to be dead of heart disease. The *London Star* asks: "Was it the sermon?"

The *British Weekly* characterizes the charge of Dr. Kennedy Moore, that Dr. John Watson ("Ian Maclaren") is no better than an "out-and-out Unitarian," as "a charge of the gravest hypocrisy and the most criminal mendacity." The strong language may be explained by the fact that Dr. John Watson is a contributor to the *British Weekly*.

Those who fancy our bishops and their families are models of piety and humility should read the descriptions of their garden parties and the ladies' dresses thereat, as recorded in the society papers.

The Bishop of Ely has joined the Bishop of Winchester in recommending his clergy not to marry divorced persons, whether innocent or not. The law says such parties may marry; the Church says not. It is to be hoped the dispute will be accentuated, and, in time, we shall have it that all marriages shall be civilly performed, whether a religious ceremony be added or not.

At Minsk, in Russia, the Christians celebrated the Greek Easter by going through the streets with the cry of "Kill the Jews!" The Chief of Police ordered the Jews to close and barricade their shops. This order was obeyed, but many houses were wrecked and looted. Three Jews were killed, and some Jewish children are said to have been found strangled in the street.

The *Catholic Weekly Register* wrote of the Paris horror as "A Burnt Offering." It says "it was, indeed, a burnt offering to God." What sort of Moloch deity do the Catholics worship if he requires such offerings of "the flower of Catholic families," as the *W. R.* rightly calls the victims?

The *New York Sunday Journal* sent to a number of leading preachers the question, "What did Jesus mean when he said, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God'?" The answers were as various as the speaker. The Rev. John Hall, who takes over 10,000 dollars a year for preaching, says it was intended to warn the rich of their temptations. The Rev. Morgan Dix, of the wealthy Trinity Church, says: "I think that in saying this Jesus meant to encourage the rich who were trying to follow him." Bishop Potter, who is trying to raise a ten million dollar cathedral, denounces the growth of wealth and luxury; while the Rev. Robert Collyer says: "I can only answer that he meant exactly what he said."

President Alfaro, of the Republic of Ecuador, has issued an order expelling the priests from that country. He says it is a question whether the priests or the Republic shall be sacrificed. They have been the ringleaders in every uprising, and they have plotted his assassination. President Alfaro evidently means that, if there is to be any going to heaven in the struggle, the priests shall go first.

The Catholics are again pointing to the low rate of illegitimate births in Ireland as a proof of the influence of religion on morality. They fail to mention that the highest rate in Europe is also that of a Roman Catholic country, Austria. The truth is, this matter depends on social usage rather than on religion. Scotland is more religious than England, yet its illegitimate birth-rate is nearly double as high, mainly because it is not the usage for the Scotch to marry until they have the materials of a home provided. In Ireland the lowest rates are in the poorest counties, where they marry early and without any provision.

Dr. Jean du Buy, in the *American Fabian*, says: "I wish American Fabianism would come out in favor of religion, and against irreligion." We should like to know what Socialism has to do with either, beyond the fact that, looking to the improvement of this world, it must to some extent fail to regard another world with the exclusive devotion desired by religion.

The Rev. W. G. Todd is reported to have prayed for divine guidance when Governor Leedy, of Kansas, was inaugurated into office last winter. Now it is claimed the elder has put in a bill, "To one prayer, \$5," for which he wants payment. The commercial value of "one prayer" will probably be fixed when that bill is settled. If the *quantum meruit* is to be determined by the influence he exerted over the heavenly powers, it may be necessary to get the testimony of Father, Son, or Holy Ghost before the Kansas Legislature—a thing, we opine, which will prove very difficult.

G. Macdonald says in the *Truthseeker*: "It is known that in their devotional exercises the Japanese people have long employed machines called prayer-wheels. By the use of that contrivance the Buddhist may put his prayer in circulation without the vocal effort required to repeat it. He just attaches his written communication to the wheel, gives the latter a whirl, and goes about his business. By a more modern device, the wheel has been actuated by a stream of running water, or by a windmill, which is closely approaching Christianity as practised by the Baptist sect. The still later vogue is to hitch the prayer to the wheel of a bicycle, so that the harder the rider kicks the more earnestly he prays. The advantage of that method over the one in use in this country is apparent, for bicycles are not troubled

with the clergyman's mind, like the praying-machine known to our pulpits. I see no reason why they should not supersede the parson, provided they can be so controlled as not to run away, when temptation inclines them to do so, with Sunday-school teachers and saved female members of the congregation."

A correspondent tells us that when "General" Booth was about to purchase the Eagle, City-road, he sent one of his inspectors, in company with a Salvation Army captain, to examine the capacity and suitability of the Eagle Theatre for Salvation Army purposes. It occurred to the inspector he would be best able to judge if he went to the theatre during one of the evening performances. After the inspector had satisfied himself, he remarked to the captain that they would now go. The captain replied: "As we are here, don't you think we might stay and see the performance over?"

Dimbleby, the chronologist, is trying to rival Baxter. He has published *The New Era at Hand*, in which, by diagrams and tables, placing prophecies and calculations in parallel columns, he comes to the following conclusions: "First—The Turkish Empire will be overthrown in September, 1897. Second—Gentile times will cease in the spring of 1898. Third—The Jews will be restored on the same date. Fourth—Christ will reappear on earth on Easter day. Fifth—The resurrection and judgment will take place on or about the same time." This, however, is a lengthy and tedious process, so that the millennium will not begin till 1928. Now we shan't be long!

Prophet Baxter is still at his old game of announcing the last day, which he has found a remunerative business ever since he issued *Louis Napoleon, the Destined Monarch of the World*. Baxter inherited the mantle of Prophet Cumming, who was patronized by the Duchess of Sutherland. Cumming announced the end of the world for 1866, and bought a lot of property on long leases. After him a genuine crank, Captain Baker, published a booklet entitled *The Day and the Hour*, in which he predicted that the last day would be on September 20, 1878. When the time passed by he never tried again. But Prophet Baxter has been altering his dates for the last thirty years.

The beadle of St. George's Church, Southwark, was also caretaker of St. George's Schools. He has been dismissed by the vicar, and he and his wife ejected from their dwelling, because they let their own window for the Jubilee show, and the rector wanted possession for the same purpose.

The *Independent Pulpit*, of Waco, Texas, says: "We call this a free country, and yet, since March 4, 1895, sixty arrests of Seventh-day Adventists have been made as follows:—Alabama, 1; Arkansas, 3; California, 1; Georgia, 1; Illinois, 9; Maryland, 10; Mississippi, 2; North Carolina, 2; Tennessee, 22; Texas, 1; Manitoba, 1; Ontario, 7. Of these, thirty were convicted, serving terms of imprisonment ranging from five to one hundred and twenty-nine days. These arrests and convictions were all for working on Sunday, by a people who religiously observe Saturday as the Sabbath. Just how Mr. McKinley could say, as he did in his inaugural address, 'It is consoling and encouraging to realize that free speech, a free press, free thought, and the free and unmolested right of religious liberty and worship are more universally enjoyed to-day than ever before,' I cannot understand, unless he is ignorant of these outrageous persecutions of an honest, orderly, and in all other ways law-abiding people."

The Presbyterian Assemblies are noting that this year they celebrate the 250th anniversary of the completion of the Confession of Faith. Some think that the time would be propitious for a revision of that document, the main tenets of which cannot be said to have much hold even on the Presbyterian mind.

One day a priest, it is said, gave inadvertently, instead of the sacrament, a counter, which had by accident fallen among the holy wafers. The communicant waited patiently for some time, expecting it would dissolve on his tongue; but, finding that it still remained entire, he took it off. "I wish," cried he to the priest, "you have not committed some mistake; I wish you have not given me God the Father; He is so hard and tough there is no swallowing him."—*Hume's "Natural History of Religion."*

It is a most singular thing that in all ancient history there is not a line, nor a single word, of accredited authenticity mentioning the greatest event that ever occurred in historic time—the advent of God himself in a man! Outside the narrow and unsatisfactory pages of the Gospels, all is silent and brooded over by darkness. Well has it been asked, if it were possible such a remarkable event could have taken place unknown to the great historians of Rome.—*II. Tubtle.*

Mr. Foote's Engagements.

Sunday, May 16, at 7.30, Athenæum Hall, Tottenham Court-road, London, subject, "Christ's Desertion of the Soldiers of the Cross."

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. ; 13, Birmingham. 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.

MIDLANDER.—The widow of the late Daniel Baker is an aged invalid, and has long been confined to the house. Mr. Foote and Mr. Watts had the opportunity of saying a few words of sympathy to her after the funeral. Miss Baker must have had a trying time between her father's death and burial. She has now more time to realize her bereavement, and will value the respectful sympathy of his many friends.

ENQUIRER.—(1) It was decided years ago, at the Newcastle Conference, that the National Secular Society should have a Temperance section, and Mr. W. H. Reynolds, one of the teetotal members of the then Executive, promised to see to the matter, but nothing was done. (2) Whoever told you that N.S.S. Branches drink at their meetings? It is nonsense.

C. N.—The leading religions are said to be represented by the following figures:—Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; total Christians, 500,000,000. Hebrews, 8,000,000; Mohammedans, 180,000,000; heathens, comprising Buddhists, Confucians, Hindus, Jains, Fetish-worshippers, etc., 812,000,000; total non-Christians, 1,000,000,000.

F. J. BOORMAN.—Please send lecture notices to "the editor," not to Mr. Wheeler personally. You did not tell Mr. Wheeler that you wished the addendum inserted; and as we do not print reports of lectures in a general way, such a notification is necessary.

BOLTON.—Atheism is a negative attitude towards Theism. It is not, and cannot be, positive, in the logical sense of the word. Secularism is the positive and practical philosophy of this life, based upon natural knowledge and the ethical sufficiency of human nature, guided by reason and experience.—Please send further orders direct to Mr. R. Forder, 28 Stonecutter-street, E.C.

C. K. DUMAS.—Fisher Unwin is the publisher, not the author, of the book entitled *In an Ancient Mirror*, reviewed in our issue dated May 2.

G. BEDBOROUGH, secretary of the Legitimation League, asks us to announce that Mr. Leighton Fagan will lecture in the Phoenix Salon, Holborn Restaurant, on Thursday, May 27, at 8, on "The Judgment of Paris—New Style." The League is issuing a new periodical called *The Adult*.

F. W. FARBAR, Dean of Canterbury.—We have received your circular, but our readers don't care a farthing whether the Prince of Wales, or the Prince of Darkness, re-opens your restored Chapter House. Certainly they won't make a run upon you for "specially reserved seats at one guinea."

MR. FOOTE'S LECTURE SCHEME.—*Per R. Forder*: G. G. Ross, 5s.; D. Jones, 2s. 6d.; T. T., 1s.

STUDENT.—Büchner's *Force and Matter* is an excellent book. It is now being sold by Mr. Forder at the astonishingly low price of half-a-crown. Feuerbach's *Essence of Religion* (1s.), also sold by Mr. Forder, is a fine piece of Atheistic criticism, if you don't mind stiff reading. Schopenhauer's essays on philosophy, ethics, literature, religion, etc., are admirably translated by Mr. Bailey Saunders in six half-crown volumes. Schopenhauer was a pronounced Atheist. None of Gruppe's works are translated into English. He is mentioned as a powerful Naturalist thinker by Professor Max Müller in the Gifford Lectures.

G. GROVE.—Your letter was dated May 6. We went to press the day before, and could not, therefore, announce the Anti-Vivisection meeting at South Place Chapel on May 9.

HIRAETHOG.—Waiting for room. We have had great pressure upon our space lately.

G. L. MACKENZIE.—Your Diamond Jubilee ode, "Patronizing God," will appear in our next.

J. HALIFAX.—Colonel Ingersoll has definitely promised to visit England, but of course the time must be left to his convenience. He is a very busy man, with legal and public engagements far in advance, and cannot leave America on the spur of the moment. The Ingersoll family are all looking forward with pleasure to the contemplated visit to the old country. Perhaps we shall receive a reassuring word from the Colonel at the close of the present lecture season, when he has time to look around him.

PAPERS RECEIVED.—Zoophilist—Crescent—Humanity—Reynolds's Newspaper—Two Worlds—Liberator—Secular Thought—New York Journal—Truthseeker—Freidenker—Fur Unsere Jugend—Der Arme Teufel—Lucifer—Western Independent—New York Public Opinion—Daily News—Torch of Reason—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.

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

SUGAR PLUMS.

MR. FOOTE lectures this evening (May 16) at the Athenæum Hall, 73 Tottenham Court-road—which, for the information of those who have not yet visited it, is about half-way upon the west side, nearly opposite Store-street. Mr. Foote's subject will be "Christ's Desertion of the Soldiers of the Cross: with remarks on the Eastern Question, the Concert of Europe, and the Future of Turkey and Greece." Freethinkers should invite their more orthodox friends to this lecture.

The public debate on "The Existence of God," between Mr. G. W. Foote and the Rev. W. T. Lee, took place as announced at the Camberwell Secular Hall on the evenings of May 4 and 5. Mr. A. B. Moss took the chair the first evening until the arrival of the Christian gentleman, the Rev. Mr. Kersey, who was unable to be present at the opening of the proceedings. Mr. Charles Watts presided on the second evening. The debate was followed by the audiences with close attention. It was unfortunate that nearly all were Freethinkers. The Christians in London will not attend debates. They will not bear the other side, nor support their own. In the provinces it is different.

Next week's *Freethinker* will contain the Agenda of the National Secular Society's Conference at Leicester on Whit-Sunday. We hope the Branches all over the country are arranging to send delegates.

Mr. George Anderson, one of the N.S.S. vice-presidents, and always a generous friend of the Secular movement, suggests that Mr. Foote should write at length on the existing laws against Freethought, and how his project of an incorporated Society will neutralize them. The fact is that, apart altogether from the Blasphemy Laws, the National Secular Society has no legal rights, because it has no legal existence. Were its objects ever so lawful, or even orthodox, it would not matter. If money were left to the Society, there is at law no Society to pay it to. Incorporation is absolutely necessary. This can be effected by Act of Parliament, as in the case of the Wesleyan Methodist Church, or under the Companies Act of the present reign. Secularists cannot expect an Act of Parliament, so there is but one alternative open to them.

The difficulty in maturing a project of incorporation was to steer clear of the difficulties of the Blasphemy Laws. This has been accomplished, as Mr. Foote believes; and counsel's written opinion is that the project, as set forth in the Memorandum and Articles of Association, is a safe one under the existing law as laid down by Lord Chief Justice Coleridge.

Mr. Anderson is anxious that something should be done immediately. He is prepared, if others will render fair assistance, to donate a sum of (say) two thousand pounds towards erecting a Freethought Institute in London, for a beginning. Freethinkers of means, who are willing to do something now, and not merely to wait for a problematical future, are requested to communicate with Mr. Foote, or with Mr. Anderson, whose address is 35a Great George-street, Westminster, London, S.W.

Nothing will induce Mr. Foote to take the chairmanship of the incorporated Society. There are persons who object to anything he does because he does it, and they shall have no cause to blaspheme. Other reasons make it advisable that the chairman should not be a lecturer or a writer, but an independent "layman."

Mr. Cohen opens the season at Finsbury Park this afternoon, when we hope he will be well supported.

It was gratifying to find that a crowd of over fifty Freethinkers assembled to stroll round the British Museum with Messrs. Chilperic Edwards and J. M. Wheeler last Sunday, and even this number was nearly doubled in the course

of the afternoon. Mr. Edwards devoted considerable attention to the Assyrian monuments, pointing out the evidences of the similarity and priority of their myths to those in the Bible. Such excursions might be repeated with advantage, for there are many items of interest which could not be visited in the limited time at disposal. For the benefit of those who were not present, and of those who, being present, could not hear, a report is given in another column.

"OH, I DON'T KNOW."

"I WAS reading to-day in the paper," said Haythan, "about a fellow who went to church, and—"

"He did, did he? Went to church, eh? Well, Silas Haythan, I do hope it made you ashamed of yourself," Mrs. Haythan interrupted, shaking one long and bony finger at her lord and master. "To my certain knowledge you haven't darkened a church door yourself in five years, although I have talked and talked and talked, and endeavored in my humble way to make you see the error of your course. It is positively disgraceful the way you stay at home; and I should think that, even if you haven't very much religion yourself, you would be willing to go to church now and then for the sake of your wife and children, and to keep people from talking about you as they do."

"The paper said that this fellow went to church and—" began Haythan, as she paused for breath a single brief moment.

"He was a man, he was," again interrupted Mrs. Haythan, "and everyone in his neighborhood respected him too, I'll be bound. He wasn't looked upon by all his neighbors as an anomaly, a queer creature whose sole aim in life on Sunday seemed to be to sit at home and saturate himself and his wife's lace curtains with foul smelling tobacco smoke, and reading the Sunday papers instead of getting a clean shave, and putting on fresh, clean clothes, and taking his wife and children to church as he should. Think, think," she cried dramatically; "just think, Silas Haythan, how much better off you would be if you had been that man."

"Oh, I don't know," said Haythan; "the paper said this fellow in church fell dead while saying his prayers."

Religion in Animals.

This conduct of the dog, which everyone must have observed under similar circumstances, corresponds to that of the savage who worshipped an anchor which had been cast ashore, and on which he had hurt himself when he first came in contact with it. Superstitious fear of this sort prevails most among men of the lowest order of intelligence, or in that stage of society in which human beings are physically least removed from beasts. In proportion as they rise in the scale of existence and unfold their mental faculties, the more they free themselves from the tyranny of the supernatural. The terror of the dog hurt by the stick was out of all proportion to the pain inflicted, and arose solely from the fact that it was produced by a mysterious cause; it was fear intensified by the intervention of a ghostly element, and, thus working upon the imagination, it assumed the nature of religious awe. The case is analogous to that of a big, burly, brutal savage trembling before a rude stock or stone, or a Neapolitan bandit cowering before an image of the Virgin or kissing devoutly the feet of a crucifix.—*Professor E. P. Evans, in "The Popular Science Monthly."*

A Christian Son.

The other day a young gentleman, a Presbyterian who had just been converted, came to me and gave me a tract, and he told me he was perfectly happy. Said I, "Do you think a great many people are going to hell?" "Oh, yes." "And you are perfectly happy?" Well, he did not know as he was, quite. "Would not you be happier if they were all going to heaven?" "Oh, yes." "Well, then, you are not perfectly happy?" No, he did not think he was. "When you get to heaven, then you will be perfectly happy?" "Oh, yes." "Now, when we are only going to hell, you are not quite happy; but when we are in hell, and you in heaven, then you will be perfectly happy? You will not be as decent when you get to be an angel as you are now, will you?" "Well," he said, "that was not exactly it." Said I, "Suppose your mother were in hell, would you be happy in heaven then?" "Well," he says, "I suppose God would know the best place for mother." And I thought to myself, then, if I were a woman, I would like to have five or six boys like that.—*Colonel R. G. Ingersoll.*

The only true divinity is humanity.—*William Pitt, Earl of Chatham.*

Maximise morals, minimise religion.—*Jeremy Bentham.*

A MESSIANIC PROPHECY.

THERE is no truer saying than that applied by Moore to the Veiled Prophet of Khorassan:—

Faith, fanatic faith, once wedded fast
To some delusion, huge it to the last.

A striking illustration is found in the reputation of prophets after their prophecies have been palpably unfulfilled. Baxter still boasts the largest circulation, despite his having deferred the end of the world year by year. The plainest prophecy of Jesus Christ was, that he would come again within the lifetime of his disciples; and this long-delayed second appearance has been looked for vainly from that day to this, and enables hosts of humbugs to rake in the shekels from terrified fools.

In the same way, all those prophecies of the Messiah in the Old Testament, which were manifestly not fulfilled by Jesus, are booked on to a further date at his second coming. The Jews wanted, and were promised, a temporal deliverer, who should overcome their enemies and bring the scattered nation back to Zion. Not one of the genuine Messianic prophecies applies to Jesus, while those that are applied to him are not Messianic at all. One of the most famous is the passage quoted by Matthew from Isaiah vii. 14: "Behold a virgin [Hebrew, young woman] shall conceive and bear a son," etc. This is said to have reference to Jesus; but, if anyone will look it up, they will find it quite otherwise. Rezin and Pekah (Isaiah vii. 1) go up against Jerusalem. Ahaz, the king, was in mortal fear. Isaiah is sent of God to him to say not to fear, to which were added a few ambiguous expressions; also, that within three score and five years Ephraim, who was in league with Rezin and Pekah, would be destroyed, so as to be no longer a people. Ahaz is told to ask a sign, but he in his terror, and evidently grasping at any straw that is likely to save him, and propitiate this vengeful, touchy God, says "No," he will not tempt the Lord; so Isaiah, angry at this, says: "Hear ye now, O house of David, etc. Behold a virgin shall conceive and bear a son, and ye shall call his name Immanuel; butter and honey shall he eat, that he may know to refuse the evil and choose the good, etc." It is needless to follow the words further. Before this child knows good from evil, the land is to be forsaken of both her kings. The King of Assyria is to be the agent.

Isaiah was pretty well versed in the prophet business. He saw to the fulfilment of his own predictions, leaving nothing to the labors of his successors. He records the fact in the eighth chapter and the third verse: "And I went unto the prophetess, and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz." Here is the fulfilment of this prophecy there is so much made of. But the question is: Were not Ahaz and his people to be freed from their enemies before this child could know right from wrong? What does it say in 2 Chronicles xxviii. 5-8? The Lord delivered him (Ahaz) into the hands of the King of Syria. He was also delivered into the hands of the King of Israel. Pekah slew in Judah 120,000 men in one day—all valiant men. The children of Israel carried away captive 200,000 men, women, and children, and much spoil! Verse 19: For the Lord brought Judah low because of Ahaz. So much for the fulfilment of this prophecy. But we must look to the other record (2 Kings xvi. 5), and they, Rezin and Pekah, besieged Ahaz, but could not overcome them.

Now, what do we see? Ahaz (verse 8) takes all the vessels out of the house of the Lord, and the treasures out of the king's house, and sends them to the King of Assyria, as a bribe to help him. Now, if the Lord had promised to deliver him from these two kings, why ever should he rob the Lord and bribe someone else? It is customary to give to the Lord when you want assistance from him. The bigger the offertory, the more you may expect; so parsons tell us. But this act of Ahaz—how is it to be explained? We can only see one way out of it. Either Isaiah or Chronicles or Kings must be lies. We will leave it at that, and have a little faith. Ivo.

Obituary.

I DEEPLY regret to inform the Freethought friends who knew my mother, Matilda Louisa Caudwell, of her death on Friday, April 30. She died, as she had lived, a consistent Agnostic.—*LOUISA SAMSON.*

FUNERAL OF MR. DANIEL BAKER.

THE ashes of our late friend, Daniel Baker, were placed in a terra cotta urn and interred at Witton Cemetery, Birmingham, on Saturday last. Mr. Baker had expressed a wish that the interment should take place on that day, in order that as many of his old workpeople as cared to do so could attend without loss to themselves. This thoughtfulness on the part of Mr. Baker is typical of his whole life.

There was a long procession of carriages, and the esteem in which Mr. Baker was held by his fellow townsmen may be gathered from the fact that, besides the chief mourners—Miss Baker (his daughter), Mr. Walter Baker, Mr. Morley, and others—deputations were present from the St. Phillip's Building Society, the Newhall Hill Unitarian Church, the Apollo Glee Union, the United Brothers, Birmingham Musical Society, and the following delegates from the Birmingham Branch of the N. S. S.:—R. Taylor (president), J. Partridge (hon. sec.), W. H. Wood, W. T. Pitt, C. H. Cattell, H. Cook, and H. Lees Sumner. Mr. Lewis, of the Post Office, and about ten of Mr. Baker's old workmen, also attended. At the cemetery there was a large concourse of friends, including many local Free-thinkers, among whom we noticed Messrs. Armfield, Terry, Russell, Bullows, Hodgkins, and Parsons, and also Mr. A. Holland, of Bilston.

The Secular Service was ably read by Mr. A. B. Moss, who added some well-chosen words of his own. Mr. R. A. Cooper read an address prepared by Mr. George Jacob Holyoake (who was unable to be present in person), in which he stated that it was over sixty years since he first met his lost friend. At that time they were both members of the Mechanics' Institute. Mr. Baker was on the side of Secularism because it taught the piety of usefulness, and because he possessed confidence in the belief which had the sanction of human reason.

Mr. Charles Watts, who seemed deeply moved, paid a high tribute to the memory of the friend he had personally known for over thirty years.

Mr. Foote, in concluding the service, said that he had journeyed from London, not to deliver an oration, but to pay his last respects to the friend whose sick-bed he visited only a fortnight ago. He would not say farewell to Daniel Baker, although he would not see him again in the flesh. The splendid example of Mr. Baker's life would be ever before him, and would stimulate and inspire him in the service of humanity.

The whole ceremony was most impressive, and rivetted the attention of those who, being opposed to our propaganda, had never been present at a Secular burial before. All the local papers gave good reports.

The presence of our President (Mr. Foote) and of Mr. Watts was especially gratifying to the members of the Birmingham Branch, and I am desired to give expression to the feeling of thanks to them for journeying from London to say a few words on behalf of themselves and the party at large over the grave of our lost friend and co-worker.

C. H. CATTELL.

ON MR. DANIEL BAKER.

(Written for his Funeral.)

BY GEORGE JACOB HOLYOAKE.

It is with great regret that I am unable to be present at this last ceremony of affection. It is now more than sixty years since I first met my lost friend, Daniel Baker, whose ashes we deposit here—he being of the committee, and I a member, of the Mechanics' Institute in Birmingham. We became friends, and during all that time we were never estranged in principle or action. He had such honorable tolerance that he assisted in the support of opinions which he did not wholly share, if they tended in the direction he thought right. He was generous to the extent of his means in the maintenance of the views he wholly held. His design was to found a hall bearing the name of Baskerville—a name which gave Birmingham distinction for intrepidity and independence in thought, for originality and excellence in manufacture.

Mr. Baker was on the side of Secularism, because it

taught the piety of usefulness, and had confidence in that belief which had the sanction of human reason. He wished it to be said of him that he found the principles of Secularism good to live by. He believed that the God of Truth will have more respect for the brave spirit which trusts to honest conviction than for the calculating faith dictated by terror. For the true there is but one future state:—

There is no sorrow there,
There is neither cold nor care,
The day is ever fair,
In the land of the dead.

The true and the just, by their nature, can only consort together in this world or the next. He was a good husband, a good father, a good penmaker, and a good citizen. He cared for the welfare of home as he cared for the welfare of the State. There is no higher praise.

From the days when he was a Sunday-school teacher in the Old Meeting House, and I in the New, he was prominent in Liberal work—political, musical, social, and sanitary—as all his fellow-citizens know; and the manner of his burial is proof of his regard for the health of the community. But most of his services were seen in the maintenance of what he thought right in the face of hostile opinion. Here he was munificent in his aid, regard being had to his limited fortune. Besides, not a few have been indebted for acts of private kindness. He wished the young to understand that honesty of mind was a nobler inheritance than any prosperity without it. Fatty degeneracy of the heart is very bad, but fatty degeneracy of the understanding is worse.

He wished men to cherish through life the generous impulses of youth; never to suffer principles, born in the ardor of honest conviction, to slip down into the gutter of indifference. His own belief, founded on experience, was a steadfast force for progress. He was never diverted by interest nor ambition, and was unskilled in the art of changing his principles for his own advantage. He never diverged from the path which he believed led to the public good. When such men die, their death is a loss; but their example is a gain, and their memory remains an inspiration.

A VISIT TO THE BRITISH MUSEUM.

ABOUT sixty persons assembled last Sunday at the British Museum in order to be conducted round the chief objects of interest by Mr. J. M. Wheeler and Mr. Chilperic Edwards. Many well-known faces were to be seen. So large a gathering was quite unexpected; but the Museum authorities, with their usual courtesy, deputed a police inspector and another official to accompany the party, to prevent accidents.

The first visit was paid to the marble group representing Mithras slaying the bull. The wide vogue of Mithraism was indicated, and the very near chance it had of becoming the religion of the Roman Empire; in which case the Salvation Army would now be screaming about the blood of the bull, instead of being "washed in the blood of the lamb."

The party then proceeded to the Assyrian transept, where the great bulls, or "cherubim," were pointed out. In the Nineveh gallery the sacred tree was explained as very probably the "palm tree" of the temple; and attention was drawn to the eagle-headed monsters which were once so confidently identified with Nisroch, although it is now admitted that the Assyrians had no such deity, and that the name "Nisroch" is an evident corruption, as the earlier MSS. of the Bible differ very widely in their readings of this word. The figures with peculiar fish-skin head-dresses were also pointed out. By a false etymology, Dagon was identified with a fish-god, and these figures were supposed to portray him. It is now known that the Assyrian Dagon was a god of the air, and, therefore, could have nothing to do with fishes.

The statue and coffer of Assur-nasir-pal were next visited. It was explained that this coffer served the purpose of a modern foundation-stone, and in it were buried historical inscriptions, ending with the promise that the blessing of the gods of Assyria would rest upon those who preserved them. It was hoped that the blessing of the gods of Assyria would rest upon the Trustees of the British Museum for preserving these relics so carefully—a wish in which the whole party fervently joined. Turning to the bas-reliefs on the wall, the conductor pointed out the very primitive character of the Assyrian method of besieging, and this was contrasted with the statements of 2 Chronicles xxvi. 15, to the effect that Uzziah had fortified the cities of Judah with great engines for slinging stones and arrows. It was shown that the Assyrians, to the latest period of their history, knew

nothing of such engines; and, in fact, they did not come into general use in warfare till after the time of Alexander the Great. Such statements proved the late date of the Books of Chronicles, and showed the small reliance that could be placed upon the Jewish histories; for the chronicler evidently made these assertions, not from his knowledge of history, but because he saw the Gentile kings in possession of such artillery, and thought that a king of Judah ought to have them also.

The large bas-relief of Bel and the Dragon was next described, as an episode of the Assyrian account of the Creation; and then the party descended into the Assyrian basement to see the sculpture representing Assurbanipal and his queen, which was at one time asserted to demonstrate the accuracy of Daniel and Esther in regard to the presence of women at banquets. Such a claim was, of course, absurd, as the scene did not represent a banquet, but only a private meal of the king. As the Babylonian and Persian records have now finally disposed of Daniel and Esther as historical personages, this bas-relief is becoming neglected by corroborators of the Bible. A hasty glance was made at other objects of interest in the basement, and Mr. J. M. Wheeler pointed out the great resemblance of these Assyrian sculptures to early Greek art.

A visit was then paid to the Kurkh monolith, containing the first Assyrian mention of an Assyrian king, Ahab, of Israel; and the black obelisk, with its sculpture of Jehu, paying tribute to Shalmaneser. It was pointed out that these monuments proved the whole chronology of the Book of Kings to be wrong, for the Assyrian dates did not agree with the Hebrew. Some relics from Bashan were then pointed out. A few years ago these were confidently attributed to Og, King of Bashan, but, since dated Greek and Latin inscriptions have been found on them, this theory has had to be abandoned. The so-called Hittite inscriptions were next shown, and attention was drawn to the fact that the Museum authorities did not admit the identification of these undecipherable hieroglyphs with the "Hittites," but were of opinion that their curious mixture of Egyptian, Assyrian, and Greek forms proved their very late date. Although elaborate works had been written upon these "Hittite" sculptures, no one can tell anything about their age or the people who erected them. A visit was then paid to the monolith of Samsi-Rimmon, who proudly displays upon his breast the Maltese cross, which, to him, was the symbol of Ninip, the God of War, but is now worn by Christian warriors as the symbol of the Prince of Peace or the God of Battles—one is not clear which.

A visit was then paid to the Creation Tablets, which show so conclusively that the Jewish accounts of the creation were derived from the heathen Babylonians, the same being the case with the story of the Flood and the legend of Moses in the Bulrushes, the latter being told of the Babylonian king, Sargon of Akkad, who lived 3800 B.C. The incantation and charm tablets were also pointed out in illustration of the ancient superstitions; and also the tablets relating to daily life, a responsive chord being struck in the breasts of the visitors by the assurance that one of these tablets contained a receipt for water-rate.

The party then ascended to the first Egyptian Room, with its great mural painting of the Last Judgment, according to the Egyptian Book of the Dead. The Book of the Dead may be considered to be of prehistoric antiquity; it is found on texts dating from 4700 B.C., and upon coffins dated 400 A.D., so that the Egyptian religion lasted at least 5,000 years. A story was told of a young clergyman pointing out this picture to his friends, and telling them that the great difference between the Egyptian and Christian doctrines of salvation was that the Egyptian taught that a man could not be saved unless he lived a good life; but, according to Christianity, "this was not at all necessary."

With a passing glance at the body of Menkaura, who built the third pyramid, and who is the oldest mummy in the Museum, the party passed into the Babylonian Room, where it was pointed out that, while the Bible made the Creation to take place in 4004 B.C., there were numerous objects in the glass cases dated 4000 and 4500 B.C. The seal cylinders of Dungi, king of Ur, Darius, Hystaspes, and Sennacherib were indicated; and also the two inscribed cylinders of Nabonius and Cyrus, which have given us the authentic contemporary accounts of the capture of Babylon by Cyrus, and for ever disposed of the historical claims of the Book of Daniel. Next, the Taylor cylinder and its companions were shown, as giving Sennacherib's own account of his expedition against Hezekiah, which proves conclusively that the Assyrians did not "wake up early in the morning and find they were all dead men."

The Gnostic gems were then visited, as giving the only certain record of the ideas and beliefs of the Christians of the first few centuries, with their curious amalgamation of Jewish, Syriac, Egyptian, and Greek superstitions. Opposite were a few of the Tell-el-Amarna tablets, which are so valuable in giving us an insight into the condition of Palestine before the invasion of the Israelites, and which make it still more difficult to understand the statements of

the books of Joshua and Judges, seeing that Palestine was evidently part of the Egyptian dominions, and any invaders would speedily have come into collision with the Egyptian troops. One of these tablets had obtained some celebrity from a paragraph which had gone round the newspapers to the effect that it was the "oldest love-letter in the world." It was, however, not exactly a love-letter, although it related to an arrangement for a marriage.

In the Semitic Room the Moabite Stone was pointed out as an instance of the difficulty of making the Jewish records square with the monuments. The Siloam inscription was also indicated. This is dated 700 B.C., but there is no reason for such an early date, except the raging desire of scholars to find some inscription of the kings of Judah; and as letters of the same class as those on this inscription continued to be used by the Jews to a very late date, it may be found that the Siloam inscription is very much later than 700 B.C. In any case, its date was of no importance whatever, as it gives no statement of any value to anybody. The inscription of Eshmunazar was a striking instance of the fulfilment of prophecy. In this Eshmunazar, king of Sidon, prophesied that the king who disturbed him in his tomb, or took away his stone coffin, would have no root below, or fruit above, or living form under the sun; he would wither away, and have no son or offspring to succeed him. The monarch who disturbed Eshmunazar, and removed his coffin to Paris, was Napoleon III., who died an exile in a foreign land, and whose only son did not succeed him, but was killed by a petty naked savage in South Africa. The prophecy of Eshmunazar was literally fulfilled; but no sermons have been preached about it. After a glance at the Hebrew tombstones, which were once asserted to be of great antiquity, but are now known to be later than 1300 A.D. (all Jewish remains being at first credited with a fabulous antiquity until examined by sober-minded persons), and a short reference to the only Samaritan inscription in the Museum, Mr. Edwards resigned the party to Mr. J. M. Wheeler, who conducted them through the Gallery of Religions, pointing out the many resemblances between Buddhism and Christianity.

The afternoon was a most enjoyable one, and demonstrated the great use which our National Collection can be to the Secular movement, if properly studied. The gathering was so large that it is to be feared it was occasionally difficult for all to see and hear; but if we may judge by the interest displayed, and the copious notes taken by several of the party, the opportunity of visiting the Museum under such able guidance was greatly appreciated. On a future occasion Mr. Wheeler hopes to conduct a similar party through the ethnographical galleries, in order to describe the evidences of the great antiquity of man and the several superstitions of the lower races.

REST.

We are so tired, my heart and I,
Of all things here beneath the sky;
One only thing would please us best—
Endless, unfathomable rest.

We are so tired; we ask no more
Than just to slip out by Life's door;
And leave behind the noisy rout
And everlasting turn about.

Once it seemed well to run on, too,
With her importunate, fevered crew,
And snatch amid the frantic strife
Some morsel from the board of Life.

But we are tired; at Life's crude hands
We ask no gift she understands;
But kneel to Him she hates to crave
The absolution of the grave.

MATHILDE BLIND.

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

BOOK CHAT.

CLEMENCE ROYER, a veteran French lady Freethinker and scientist, who was the first to translate and introduce Darwin to French readers, commences a "Histoire des Religions" in *L'Etoile Socialiste*, which reaches us from 51 Rue d'Or, Brussels. The opening chapter is on "The Evolution of Physical Man," and the work promises to be of great value.

F. J. Conybeare says, in the *Jewish Quarterly Review*: "It will startle many orthodox persons to be told that Jesus Christ believed the winds and waves to be evil demons. That it should be so is only a proof of the extent to which Rationalism has eaten into the heart of their religion. At the same time, it proves the emptiness of the orthodox commentaries on the Gospels, to understand which we must become, if not as little children, at least sympathetic with the simple-minded Orientals who wrote them, and for whom they were written."

"In Mark iv. 39 we read, in the account of the stilling of the storm, that Jesus awoke and rebuked the wind, and said unto the sea: Peace, be still. And the wind ceased, and there was a great calm. But here the Revised Version, which we quote, seems of set purpose to have blurred the sense of the Greek text, which really means the following: 'He rebuked the wind, and said unto the sea: Be silent, be muzzled. And the wind grew weary,' etc. Here the entire phraseology is demonological. He 'rebuked' is the regular word used to describe Jesus' way of addressing evil spirits. So with the phrase, 'be muzzled.'"

The *Westminster Review* says of Mr. Gould's *Concise History of Religion*: "To readers who wish to obtain a general knowledge of the literature of the period, which will, to a large extent, explain the problem of the origin of the Gospels, the work will be very useful."

We receive from London, Canada, a well-written pamphlet, entitled *Heterodox Economics v. Orthodox Profits*, by Henry B. Ashplant. The object of the pamphlet is to show that what is commercially called "profit" is, what Proudhon called *property*, "theft," *c'est le vol*; or, in the milder language of the writer, "an unearned increase of the wealth of an individual (or nation) at the expense of society in general, and at the expense of a bankrupt fellow business man (or nation) in particular." Mr. Ashplant starts with the assumption that "the cost price of the sum-total of manufactured commodities is the sum-total of money in circulation." If this is granted, it follows that all dealers engage to collect and pay manufacturers a sum of money for their commodities in excess, by the amount of profit, of the total income of all classes. We cannot here discuss the question, but it will be seen that Mr. Ashplant goes further in the Socialist direction than even Karl Marx.

The book catalogues issued by B. Dobell, of 77 Charing Cross-road, always contain many items of interest. The May one, just received, has some easy-flowing *Lines written after reading Pepys' Diary*, by B. D. The last verse reads:—

A sad and shameful time we own
Was his; yet, could the truth be known,
Is our age much more moral?
A nineteenth-century Pepys, maybe,
Is now at work to prove that we
Have very little warrant
With Charles's time to quarrel!

"B. D." has shown by his publications that he has a fine taste in literature. In his catalogues he gives tit-bits from some of the books. Thus, the *Haileybury Observer* "contains a variety of interesting articles, including a translation of two stanzas from the Persian of Umar Khaiyam (*sic*), by 'J. R. B.'":—

Yet, when the disembodied soul
To Heav'n's immortal bowers shall rise,
They tell us we shall quaff the bowl,
And gaze upon the Houris' eyes.
If such the joys of Paradise
And of the blest in realms above,
What fitter training for the skies
Than, whilst on earth, to quaff and love!

The final list of names to be inserted in the *Dictionary of National Biography* has now been issued. The list comprises names from Weale to Zulestein. The work will be concluded in sixty volumes, of which fifty have been issued since 1883. The total number of names inserted in the published volumes will somewhat exceed 30,000. The last volume appears in 1899, but this is a fitting occasion to congratulate the publishers, Messrs. Smith, Elder, & Co., on their expensive enterprise, and the editor, Mr. Sidney Lee, and his contributors on their labors, involving immense care,

research, and erudition. It is safe to say that this is the literary performance of the century, not forgetting the *Encyclopaedia Britannica*. Nowhere else can be found such full historical information concerning all those who have contributed to make the greatness of our country as in the *Dictionary of National Biography*. It is a work to be proud of.

The popularity of Darwin steadily grows in Russia—the last edition of his chief work, by Madame Popoff, being evidently intended for a very large circulation. It includes, in two octavo volumes, the autobiography, the voyage of the *Beagle*, the origin of species, the descent of man, and the expression of the emotions, translated from the last editions of Professors Beketoff, Timiryazeff, and A. Kovalevsky, with a portrait of Darwin, and is sold at the very low price of nine shillings (4 roubles, 50 copeks) for the two volumes. Another edition of separate works of Darwin is published at the same time by a leading scientific review. It is also worthy of note that an abridged translation of Buckle's *History of Civilization*, very well produced in one volume by M. Notovich, and published in a cheap two-shilling edition, went through nine editions, which were rapidly followed by five one-shilling editions.

Professor Buchheim, of King's College, has almost finished his group of *Selections from Heine*. The volume, which has an introduction, notes, and a portrait of Heine, is for Macmillan's Golden Treasury Series

Captain Shannon, by Coulson Kernahan, with sixteen full-page illustrations by F. S. Wilson (Ward, Lock, & Co.), is the story of an amateur detective hunting down an atrocious criminal, chiefly by himself purloining letters. We are surprised that a gentleman of such lofty aims as Mr. Kernahan should pander to the taste for man-hunting. Those who care for such stories may like this, for the interest is sustained; but they will probably prefer Conan Doyle and Gaboriau.

A Literary Gent, by Coulson Kernahan (Ward, Lock), though a mere sketch—a temperance tract it may be called—is one of far more pretension and power. It depicts a career of promise utterly blasted by the craving for drink. Any such tale, truthfully told, should be of great interest, and of real service to our poor humanity. But it seems to us Mr. Kernahan makes the mistake of telling in the first person a story which should be told by a friend or lover. For no vain, drink-sodden wretch could possibly write like Mr. Kernahan. Moreover, though alcohol might perhaps stimulate the production of such stuff of the imagination as *Captain Shannon*, it would help no one to produce a sound statistical article on social reform for one of our best reviews. Mr. Kernahan does no service to the cause of temperance in letting it be supposed it would. As a literary gent himself he should know this.

PROFANE JOKES.

A WAYWARD youth, having quarrelled with his parents, went forth from his native village to London town. While there, and a trifle down on his luck, he came across the parson of the village he had left behind, who, after finding out the lad's circumstances, exhorted him to return to his home; and then, instancing the reception of the Prodigal Son in the parable as an inducement, he eventually prevailed upon the lad to return to his sorrowing parents. A week later the parson, having returned from town, met the youth in the village, and expressed his delight at seeing him, assuring him that he felt from the first that his father would forgive him, and that he had no doubt that on such an occasion he figuratively killed the fatted calf. "Figuratively killed the fatted calf!" ejaculated the youth. "Not much, you bet; but he well near killed the prodigal son."

In a village church, a few Sundays back, the clergyman, having published the banns of marriage, was promptly followed by the clerk reading the hymn, "Mistaken souls, who dream of heaven." The friends of the parties interested left the church *en masse*

Mrs. Barber noticed that her daughter, Edith, did not say her prayers in the morning, and questioned her as to the cause. "Don't you want God to take care of you during the day as well as at night?" she asked Edie. "I think if God takes care of me at night, you might take care of me day-times," was the quick response.

Tompkins—"Do you believe in the immortality of souls?" Jenkins—"Well, not in the case of my shoes."

"Pa, who was Shylock?" "Great goodness, boy, you attend church and Sunday-school every week, and don't know who Shylock was?" cried his father, with a look of surprise and horror. "Go and read your Bible, sir."

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, "Christ's Desertion of the Soldiers of the Cross."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, Touzeau Parris, "Christianity a Form of Devil Worship." Preceded by vocal and instrumental music.

CAMBERWELL (North Camberwell Hall, 61 New Church-road): 7.30, Stanley Jones, "Lord Salisbury: Politician and Philosopher."

SOUTH LONDON ETHICAL SOCIETY, Surrey Masonic Hall, Camberwell New-road: 7, May Festival. Performance by the Children's Ethical Classes. Speakers: F. J. Gould, Mrs. Schwann, and Dr. Stanton Coit. Tableaux Vivants.

WEST LONDON ETHICAL SOCIETY (Kensington Town Hall): 11.15, Dr. Stanton Coit and J. H. Muirhead, "The Aims of Ethical Societies."

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, E. Pack.
CAMBERWELL BRANCH (Peckham Rye): 3.15, E. Pack.
EDMONTON (Angel-road): 7, P. Ward, "From Wesleyan Pulpit to Secular Platform."

CLERKENWELL GREEN (Finsbury Branch): 11.30, Stanley Jones.
FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, C. Cohen, "Why we Reject Christianity."

HAMMERSMITH (The Grove, near S.W.R. station): 7, R. P. Edwards, "Atheism and Morality."

HARROW-ROAD (corner of Waltherton-road): 3.30, R. P. Edwards, "Christ and his Teaching."

HYDE PARK (near Marble Arch): 11.30, J. Fagan.

KILBURN (High-road, corner of Victoria-road): 7, C. Cohen.

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, C. Cohen, "The Case Against Christianity."

LIMEHOUSE (Triangle, Salmon's-lane): 11.30, W. J. Ramsey, "By their fruit shall ye know them."

MILE END WASTE: 11.30, H. P. Ward, "Why be Moral?" 7, T. J. Thurlow, "Christ from Heaven or Egypt: Which?" May 19, at 8, F. Haslam.

WOOD GREEN (Jolly Butchers' Hill): 11.30, H. Snell.

VICTORIA PARK (near the fountain): 3.15, Stanley Jones.

COUNTRY.

BRISTOL BRANCH (14 Woodborough-street, Stapleton-road): 7, Mr. Harris, "Galileo."

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, W. Heaford, "New Thoughts for New Times."

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

LEEDS (Crampton's Hotel, Briggate): 7, A lecture.

MANCHESTER SECULAR HALL (Rusholme-road, All Saints): 6.30, J. Barlow, "The Uselessness of Sky Pilots."

PONTYPRIDD (28 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 7, Willie Dyson, "The Secularist's Demi-god."

SOUTH SHIELDS (People's Palace, Ocean-road): Harry Snell—7, "100 Years of Science and Invention."

OPEN-AIR PROPAGANDA.

SOUTH SHIELDS (Market Place): 11.30, H. Snell, "What Freethought Teaches."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London.—May 16, m., Kingsland; 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 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 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.

POSITIVISM.

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WEST HARTLEPOOL.—Druids' Hall, Tower-street. Meeting for inquirers, conducted by Mr. Malcolm Quin, first Wednesday of every month at 7.30.

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