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THE OLD WAX NOSE.

VI.—MORALS AND MANNERS.

DR. FARRAR takes the position that "the Bible is not homogeneous in its morality." There is a higher and a lower; and, to use the fine but paradoxical metaphor of Milton, within the lowest deep a lower deep still opens its dreadful abyss of crime and brutality. The same admission is made by Professor Bruce, of the Free Church of Scotland; but this gentleman is more subtle than Dr. Farrar, and tries to save the reputation of the Bible by a notable piece of casuistical special-pleading. He does not allow, though he does not expressly deny, that the Bible contains any immorality. What he does is to draw a distinction between high morality and low morality. Immorality is sinning against your conscience. High morality is acting right up to its noblest dictates. Low morality is conduct in honest conformity to the low standard of a conscience but half-enlightened. When the prophetess Deborah sings triumphantly over the infamous exploit of Jael, who invited the fugitive Sisera into her tent, and assassinated him while he slept in the confidence of her hospitality, we must not say that either of these precious females was guilty of immorality. They were simply carrying out a low morality. And the same applies to Deborah's exclamation: "To every man a damsel or two"—meaning that the Jewish soldiers slew their male enemies and dragged home a brace of maidens for themselves. Such conduct would be highly improper now, but it was all right then; at least it was as right as they knew; and we must not judge the actors by later ethical standards. So says Professor Bruce, and it would be true enough if the Bible were not put forward as a divine book, or if it ever reprehended the infamies of God's chosen people. But it does nothing of the kind; it mentions Jael and Deborah in terms of absolute approval.

Dr. Farrar severely denounces the Jewish wars of extermination in Palestine, regardless of the fact—which is as true as any other religious fact in the Bible—that these atrocities were expressly commanded by Jehovah. Divines have defended the massacre of the Midianites, for instance, and the appropriation of their unmarried women; but Dr. Farrar calls their arguments "miserable pleas," and adds that if such "guilty and horrible" doings were "recorded without blame," it only shows that "the moral views of the desert tribes on such subjects were in this respect very rudimentary." These desert tribes were the chosen people of God; their prophets spoke under divine inspiration; yet even Jeremiah, in denouncing Moab, cries: "Cursed be he that keepeth back his sword from blood." According to Dr. Farrar, this proves how "slow" was the "development of the religious consciousness of mankind." But how did it happen that the Jews, with all the advantage of special inspiration, were just as slow in this respect as any other nation in the world's history? What is the use of "inspiration" if it does not appreciably quicken the natural development of the human conscience?

Many of the Bible heroes are fit for a distinguished place in the Newgate Calendar. Dr. Farrar himself cannot stomach "some details" in the lives of Abraham, Jacob, Jephthah, and David. Still, he urges that "the use made of them in the sceptical propaganda is often illegitimate." These worthies were not "faultless." It is their "general faithfulness" which is "rightly held up to admiration as

our example." Faithfulness to what? Simply to their own greed and ambition, first of all, and secondly to the dominance of their tribal god Jehovah, who by such instruments triumphed over his rival deities, and became at last the sole Lord God of Israel.

Dr. Farrar allows no palliating plea for the cursing Psalms. He cites a few of the very worst passages, black with hatred and red with blood, and asks: "Can the casuistry be anything but gross which would palm off such passages as the very utterance of God?" Moses was "a great lawgiver and a great prophet," but Dr. Farrar will not "defend the divinity of passages so morally indefensible" as that, for instance, which gives the slave-owner impunity in killing his slave, provided he does not slay him on the spot, but beats him so that he dies "in a day or two." Nor is there "divinity" in the order to the Jews to refrain from eating bad meat, but to sell it to the Gentiles. Neither is there "divinity" in the order (Deut. xxi. 10-14) to take a wife for a month on trial. These things are parts of an ostensibly divine code, but lawgivers and people were alike mistaken. Inspiration did not guide them aright, but somehow or other it enables Dr. Farrar to correct their blunders three thousand years afterwards; which is merely saying, after all, that inspiration does not pioneer but follow the march of human progress.

During the reign of David a dreadful incident occurred. There had been a three years' famine, and David "inquired of the Lord." The answer was, "Blood upon Saul and upon his house!" Seven of Saul's sons were hung up "unto the Lord," and the famine was stopped. Dr. Farrar tells of an intelligent artisan who got up at a meeting and asked, "whether it was not meant to imply that God was pacified by the blood of innocent human victims?" He does not give the answer. It either means this or it means nothing at all. In the same way, the story of Jephthah, who offered his daughter as a burnt offering to the Lord, takes such an immolation for granted as a religious act of perfect propriety. Jephthah is mentioned as a hero of faith in the New Testament, and no hint is given that he acted wrongly in sacrificing his daughter on the altar of Jehovah.

We have said enough on this subject to give the reader a fair idea of Dr. Farrar's position. Let us now pass from Bible morals to Bible manners.

"The Bible," says Dr. Farrar, "is assailed on the ground that it contains coarse and unedifying stories." Take the story of Lot and his daughters, to say nothing of the abortive attempt on the angels in Sodom. Could anything be more repulsive? Is there any excuse for putting such abominable feculence into the hands of children? After a lot of talk about it, and about, Dr. Farrar makes the following sapient observation: "The story of Lot wears a very different complexion if we regard it as an exhibition of unknown traditions about the connection between the Israelites and the tribes of Moab and Ammon." But what does this mean? The Moabites and Ammonites, according to the Bible, were hereditary enemies of the Jews, and it was impossible to exterminate them. They were evidently near of kin to the chosen people. Now, if these two facts are put together, it is easy to see the purpose of this story of Lot and his daughters. The Jews traced their own descent, in a perfectly honorable way, from Abraham and his legitimate wife Sarah, who are doubtless legendary characters. On the other hand, they traced the descent of the Moabites and Ammonites, their cousins and enemies, through Lot and his two daughters, thus throwing the

aspersion of incest upon the cradle of both those races. This is the adequate and satisfactory explanation of the story. It is an exhibition of dirty and unscrupulous hatred; and, as such, it is a curious fragment of "the Word of God."

Take next what Dr. Farrar calls "the pathetic story of Hosea," the prophet who was ordered by God to marry a prostitute—not to use the more downright language of the English Bible. Dr. Farrar suggests that there is some doubt as to the meaning of the original. Hosea's wife may have turned out a baggage after the nuptials, instead of being one before. "It was the anguish caused by her infidelity," he says, "that first woke Hosea to the sense of Israel's infidelity to Jehovah." And read in the light of this "modern criticism" the story of Hosea is "in the highest degree pure and noble." How pretty! All that remains for Dr. Farrar to do is to explain away as equally "pure and noble," the imagery of Ezekiel in reference to Aholah and Aholibah. There is no reason why "modern criticism" in the hands of gentlemen like Dr. Farrar should not transform Priapus into a Sunday-school teacher.

Not only are there very gross stories in the Bible, many of which are too beastly to dwell upon, but its language is often gratuitously disgusting. And every scholar knows that the Hebrew text is sometimes far more "purple" than our English version. Dr. Farrar admits that if the "exact meaning" of certain passages were understood, they "could not be read without a blush." "Happily," he says, they are "disguised by the euphemism of translations." That is to say, the inspired Bible writers, or penmen of the Holy Ghost, as old divines called them, were often indecent and sometimes positively obscene. Dr. Farrar's explanation is, that "ancient and Eastern readers" were not easily shocked, and that our modern "sensibility" is of "recent growth." But this proves again that "inspiration" is in no sense the cause of progress.

G. W. FOOTE.

(To be continued.)

SURVIVALS OF EARLY IDEAS.*

APPENDED to a collection of Greek Folk-Poesy, translated by Lucy M. J. Garnett, the authoress of *Women in Turkey*, is an important essay on "The Survival of Paganism," by J. S. Stuart-Glennie, which is well worthy the attention of all interested in the problems of the rise and growth of culture and of religious belief. Mr. Stuart-Glennie, like some other students of sociology and of the history of human evolution, has been driven to folk-lore research for the solution, or some contribution to the solution, of the problems of the origin of progressive social organization and progressive philosophic thought. Hume had found the beginnings of religion in polytheism, Comte in fetishism, Tylor in animism, and Spencer in ghost-fear and ancestor-worship. But Mr. Glennie advocates what he calls zœnism, or, as he now better calls it, panzoism, the view which conceives all nature, inanimate objects no less than plants and animals, as having responsively sentient powers, whereof the limits of influence, and hence capacity of transformation, and being transformed not having been ascertained, are believed to be practically infinite.

Man's primitive conception of nature, according to Mr. Glennie, is that of a solidarity of sentient powers, influencing and being influenced, according to their different capacities, at any distance, and even to the extent of transforming and being transformed. Metamorphoses do not surprise the savage, who sees the skies constantly changing, observes the evolution of the bird from the egg, the fly from the grub, the frog from the tadpole, the plant from the seed, and notices the earth putting on a new garment with the change of seasons. Mr. Glennie then considers "panzoism" as the first stage of folk-culture. He thinks that if the stages of the embryo are a record of the stages of the physical evolution of the species, the stages of the individual should be a record of the stages of the mental

evolution of mankind. When the nurse says, "Naughty chair to hurt baby—beat it," she puts herself in line with the intellectual capacity of the child. The next stage Mr. Glennie classes as the magical or magicianist, in which we have the conception that the events of nature are not only predictable, but controllable, by human power and special persons. In magic we have the beginnings of science and of religious ritual. Imitation of the successful is the great secret of success, and wearing the skins of animals or imitating their movements are held to be aids in the chase. In early magic, Mr. Glennie points out, we deal with influences supposed to be exerted through the non-isolation of bodies, through the evil eye, and through identity of blood. All these imply a conception of the solidarity of objects through their mutual influences. The first, including such superstitions as spirits not crossing running water, I should incline to assign to such people as the lake dwellers, or the existing tribes who build their huts on piles to preserve them from noxious animals or inimical tribes. The malign influence of the Evil Eye would be an explanation of disease and death following without direct violence, and duties of blood-avenging would be connected with stories of blood-influence.

Mr. Glennie terms his third stage the "supernal," in which objects—such as the sun, moon, and stars, etc., the oak and corn, the horse and cow, and persons of a higher race—impress themselves as possessed of superior powers. This supernalism may and does develop into supernaturalism. Mr. Glennie has an Euhemerist interpretation of the stories of supernatural beings. If, for instance, Matriarchal women were generally of a higher white race, stories of swan-maidens may be a mythical reminiscence of them; the gods of Samothrace may have been the first metallurgists, and an early dwarf race, possessed of what appeared magical powers, may have been the origin of stories of elves and fairies. The origin of the gods he finds, not in any notion of spirits, but in the actual conflict of higher and lower races. When the whites first appeared in America they were considered as gods. On the other hand, the Chinese regard non-celestials as foreign devils. In Mr. Glennie's view, the higher races breaking up the social conditions, and hence the morality, of the lower race were, with conscious or unconscious purpose, impelled, for their own preservation, and that of the new social economy which they introduced, to supplement natural by supernatural sanctions, in developing supernal into supernatural beings—Lords of other-world heavens and hells, gods who could be appeased only by the priests of the higher races. Instead of saying, with Petronius, that fear made the gods he would say it was the human gods who created fear, "and it was the higher races who, in their conflict with the lower, created the gods and elaborated the hells." Mr. Glennie, indeed, contends that fear was not specially developed and exploited till the establishment—at what is now an approximately dateable period—of the Hell-Religions of Civilization. But this seems to me questionable. Ignorant and savage people have many causes of fear in enemies, thunder, hailstorms, reptiles, disease, and spirits believed to be malevolent.

By Paganism, it should be understood, Mr. Glennie means not the classical religion of Greece and Rome, but the older conceptions of nature, and consequent customs and morality found among the *Pagani*, or Folk, unaffected by culture and the culture-religions. Traces of these stages are found in the folk stories, and Mr. Glennie points out that even to-day in Greece Christianity is a mere veneer. As the Rev. Mr. Tozer says: "The beliefs of the modern Greeks respecting death and the state of the dead, so far as we have the means of judging of them, are absolutely and entirely Pagan. In the numerous ballads which relate to these subjects there is not a trace of any features derived from Christian sources..... Some of the songs are intended for Christian festivals, others are dirges to be sung at funerals, and others relate to subjects akin to these. But in none of them does the belief in a resurrection or a future judgment make itself apparent."

The belief of early folk in the solidarity of nature, its mutual interdependence, action, and re-action, seems at bottom truer than the theistic belief in some exterior power who can operate upon it magically. Mr. Glennie says: "Notwithstanding the immense economic and political forces on the side of a discredited and uncredited Supernaturalism—the ultimate triumph of that Science, which is but the splendid verification of the primitive folk

* New Folk-Lore Researches. *Greek Folk-Poesy*. Annotated translations from the whole Cycle of Romaic Folk-Verse and Folk-Prose, by Lucy M. J. Garnett; edited with "Essays on The Science of Folk-Lore, Greek Folk-Speech, and The Survival of Paganism," by J. S. Stuart-Glennie, M.A. (D. Nutt, 270 Strand).

intuition of the Solidarity of Nature, appears as if it were in the drift of things." This view gives a new aspect to religion, which our author would define as "an ideal of conduct derived from some general conception of the environments of existence"—a definition which at once allows of an atheistic religion.

The mythological stories in these Greek folk tales are arranged as Zoönist, Magical, and Supernalist; the social stories as ante-Nuptial, Family, and Communal; and the historical legends as Byzantine, Ottoman, and Hellenic. Some of the incidents of these folk stories remind us of the *Arabian Nights*; others have their parallels in Kelpic Folk-lore. There is a Cinderella or Saddleslut, a tale which is almost world-wide, and one is like the popular Slavonic fairy tale of *The Three Citrons*, translated by W. W. Strickland in his *Segnius Irritant*.

The most interesting of the stories to a classical scholar will probably be that which was related to M. François Lenormant, by an old Greek priest at Eleusis. Here on the very spot of the ancient mysteries of Demeter was told the story of the mother's search for the stolen daughter, Persephone, with Hades converted into a Turkish Agha possessing magical powers. Another classical story, that of Ulysses and Polyphemus, is reproduced in the tale of "The Famous Dhrako, or the Quest of the Golden Wand." What is now certain is that the old classical conceptions of the gods must be accommodated to the wider knowledge of the early beliefs. It is certain, too, that Mr. Stuart Glennie's views are full of suggestion. What is wanting is that they should now be applied to the folk tales and remnants of folk culture in other lands.

J. M. WHEELER.

THE STORY OF THE RESURRECTION.

(Concluded from page 520.)

THE defenders of the story of the resurrection of Jesus urge that those who reject the theory that he did rise from the dead should be prepared to prove that his alleged death closed his career. Such a request, however, is as unfair as it is illogical. If it were asserted that Christ lived forty years without food, instead of forty days, as alleged in the gospel ascribed to St. Luke, surely it would not be expected that those who doubted the accuracy of the statement should attempt to prove he did nothing of the kind. The same may be said of his reported resurrection. What the Rev. James Cranbrook wrote as to the origin of Christianity has equal force in reference to the inception of the belief in the resurrection. His words are: "Whatever claims authority in this age must show that it has some substantial grounds for its claims. And this is especially true with regard to a system of beliefs like that of Christianity. For, in its claims to the miraculous, it comes into direct collision with the spirit of the age, and does violence to some of our strongest tendencies and convictions. It is surely, therefore, an absurdity to say that until we can account for the origin of Christianity by some other means—seeing it is established—we are bound to accept it as true, and its advocates are not bound to adduce any positive evidence in its support. I venture to lay it down as a canon of both logic and rhetoric, in opposition to the authority of Archbishop Whateley, that everyone who makes a positive affirmation is bound to furnish the reasons for such an affirmation before he demand the belief of others" (*The Founders of Christianity*, preface, pp. vii., viii.). So we contend as regards the alleged resurrection of Christ. The story relates what is contrary to the experience of the present age, and to all known laws of nature; therefore, it is the duty of those who assert its truth to prove their assertion. It is not for us, who reject its accuracy, to prove our negative position. Even Archbishop Whateley admits our contention when he grants that those who deny the divine origin of Christianity "are not, indeed, called on to prove that it actually did arise in this or that way, but to suggest (consistently with acknowledged facts) some probable way in which it may have arisen, reconcilable with all the circumstances of the case" (*Logic*, book iii., sec. 17). This is what we propose doing in reference to the origin and perpetuation of the belief in the story of the resurrection.

The first probable cause of the origination of the belief

that Christ rose from the dead was the general notion which then prevailed, that other supposed saviors had risen from their graves. The belief in resurrections did not originate with, nor was it confined to, the followers of Christ. Krishna, the Hindoo savior; Adonis, in the honor of whom the Syrians held regular ceremonies, at which it is recorded that they sang:

Trust, ye saints, your God restored;
Trust ye—in your risen Lord;
For the pains which he endured
Our salvation have procured;

Osiris, the Egyptian savior; Hercules, and many other supposed saviors or prophets, are said to have risen from the dead. Professor Mahaffy, who was for some time the lecturer on ancient history in the University of Dublin, informs us that "the resurrection and reign over an eternal kingdom by an incarnate, mediating deity, born of a virgin, was a theological conception which pervaded the oldest religion of Egypt." Mr. Bonwick, in his *Egyptian Belief*, remarks: "It is astonishing to find that at least five thousand years ago men trusted an Osiris as the 'Risen Savior,' and confidently hoped to rise, as he arose, from the grave." Mons. Dupuis, in speaking of Mithras, the Persian savior, writes: "It is chiefly in the religion of Mithras.....that we find mostly these features of analogy with the death and resurrection of Christ." And the resurrection of Esculapius is thus foretold by Ovid:—

Once, as the sacred infant she surveyed,
The God was kindled in the raving maid;
And thus she uttered her prophetic tale:
"Hail, great Physician of the world! all hail!
Hail, mighty infant, who, in years to come,
Shall heal the nations and defraud the tomb!
Swift be thy growth, thy triumphs unconfined;
Make kingdoms thicker, and increase mankind.
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then shalt thou die, but from the dark abode
Shall rise victorious, and be twice a god."*

Another probable cause of the belief in the resurrection of Jesus was that, according to the New Testament, a combination of circumstances then existed which was calculated to produce in some minds a faith that he would rise from the dead. Don Allen, an able American writer, in his work on *The Resurrection of Jesus*, says: "By Christ's own prediction they [Christ's disciples] were expecting him to arise. When the body disappeared through Pilate's stratagem they were led to believe that the resurrection had actually taken place. When the destruction of Jerusalem was brought about by a revolt of the Jews against the Roman power, the disciples naturally thought it was in accordance with Christ's predictions concerning the end of the world (Matthew xxiv. 3-51; Mark xiii. 4-37; Luke xxi. 6-36). This strengthened them in their delusion. They thought the signs of the times indicated the destruction of the world and the speedy coming of Christ, when they would be made governors in his kingdom (Matthew xix. 28; Luke xxii. 30). In this they were deceived as they were in reference to his resurrection. The persecutions that were meted out to the disciples—the natural results of attempting to combat established opinions—they mistook for another fulfilment of Christ's prophecy (Matthew xxiv. 9; Mark xiii. 13; Luke xxi. 12; John xvi. 2); hence the more they were persecuted the more they were confirmed in the delusion that Christ was speedily coming in power to set up his kingdom according to his prediction. The early Christians all expected a speedy return of Christ, and it is needless to add that they were all disappointed. When a person is laboring under a delusion it is very natural for him to bend facts and interpret circumstances in accordance with that delusion. His statements in reference to it are liable to be so warped that they need confirmation in order to be given full credence. So it is in reference to the unreasonable statements of the Apostles about seeing Jesus after he was raised. Their statements need confirmation in order to be believed" (pp. 116, 117).

Then, as Greg, in his book, *The Creed of Christendom*, points out, there were the three following special circumstances which would tend to the formation of the belief: "Mark informs us that, when the women went early to the sepulchre, they found it open, the body of Jesus gone, and someone in white garments who assured them that he was

* See *Bible Myths*, pp. 215-226.

risen. *This all the four narratives agree in—and they agree in nothing else.* The disappearance of the body, then, was certain; the information that Jesus was risen came from the women alone, who believed it because *they were told it*, and who were also the first to affirm that they had seen their Lord. In the excited state of mind in which all the disciples must have been at this time, were not these three unquestioned circumstances—that the body was gone; that a figure dressed in white told the women that their Lord was risen; and that the same women saw *someone whom they believed to be him*—amply sufficient to make a belief in his resurrection spread with the force and rapidity of a contagion?" (p. 193).

Remembering that this doctrine of the resurrection of Jesus originated at a period when the notion that people arose from the dead was generally entertained, it is not difficult, we think, to understand how the belief was perpetuated. It must not be overlooked that those were not critical times like the present. Ignorance and credulity were the special features of those days, and it is in the midst of such conditions that the grossest forms of theological superstition originated and, for a time, flourished. It was under these very circumstances that the belief in miracles, the existence of a personal Devil, a material burning hell, purgatory, the efficacy of mass, and numerous other wild superstitions, took possession of the human mind. But with the acquirement of knowledge and the exercise of mental freedom such evils and erroneous notions have largely disappeared. The belief in the resurrection of Jesus was perpetuated purely through blind faith, and not as the result of critical investigation. Even St. Paul received the doctrine upon trust, "according to the Scriptures" (1 Corinthians xv. 3). He admits that he did not receive the Gospel "after man," neither was he taught it, but that it came "by the revelation of Jesus Christ" (Galatians i. 11, 12).

And it is by faith that the majority of professed Christians accept their religion to-day. How many of them study the alleged evidences of their system? Very few indeed. Even most of the Christian ministers never examine the credentials of the doctrines they preach. The fact is, Christianity owes its position to intellectual apathy and unquestioning adherence. Congregations are too prone to act upon the principle of opening their mouths and shutting their eyes and accepting whatever is submitted to them.

In our next article we will consider the historical reasons which are put forward in favor of the doctrine of the Resurrection.

CHARLES WATTS.

(To be continued.)

EVIDENCE v. FAITH.

WHEN a Christian is asked for the evidence upon which he believes the doctrines, creeds, and more or less absurd narratives that he holds to be true, after going over the usual talk about the word of God and the infallible Bible, and pressed again for the evidence that either God or the Bible is reliably true, he comes down at last to the final argument: "Well, I have faith to believe in these things." My Christian friend H., who has been mourning over my unbelief for half-a-dozen years, says: "It is no use talking to you, because you have no faith. I have faith, and that is where I have the advantage of you." Now, the question is, in what does the advantage consist that he brags of? Or, more clearly stated, perhaps, what is the value of faith as evidence of anything?

Faith, then, is not evidence that your belief is true, but it is only evidence that you believe it. To make your faith of any value, it must still be founded upon evidence that justifies it. I have faith in my friend that I have known for many years; in his strict honor and integrity. That faith is based upon my knowledge of his character, gained by long observation and intercourse with him. I would trust my money or reputation in his keeping, but I may be deceived in him after all. Nevertheless, my faith in him is founded upon evidence—that is what I know of his trustworthiness. My faith in him is no evidence of the fact, but it is evidence of my belief only. The Christian believes in God—or says he does—without any evidence whatever except faith, forgetting that faith, to be of any value whatever, must have some evidence as a foundation.

The Christian feels deep down in his heart the insufficiency of faith to justify belief; as is evidenced by his attempts to argue (from nature) the necessity for a God. "Look at the universe," he says; "it could not make itself; there must have been some power that created it, and what but God could that power be?" The fallacy of this argument is, that it assumes the whole question. First, the existence of God, and, second, that the universe was created; neither of which has a particle of evidence to sustain it.

No doubt the universe, in its present form, had a beginning cause, because nothing happens without a cause; but it does not follow that that cause was God. Remember, we know nothing of God; we are creating him in our imagination, to account for the universe, which may have sprung from any other cause, of which we know nothing more than we do of God. Thus we come back to the starting point of faith without any evidence; and if there is any virtue in faith it might as well be applied to many other causes, all as fully established—that is, by imagination—as a god is. That matter exists we know by the evidence of our senses; and by the same evidence we know that it cannot be destroyed. All we can do is to change the form or forms in which we find it; but, whatever we do to it, not a particle of it is lost, not an atom is ever annihilated; then it logically ever existed, and a creator in that case is superfluous.

Then the same evidence of our senses tells us that this eternal, uncreated matter is constantly changing its forms by the action of power inherent in itself—the forces of light, heat, gravity, electricity, all forces as eternal as matter itself, and needing no creator; then the hypothesis of a god has no foundation in necessity, and the argument of Paley, and all the rest of the evidence-hunters with preconceived conclusions in their heads, fails, and there is nothing left to rely upon but faith, which, as has been said, is evidence of nothing but that they are bound to stick to the old belief, without any evidence, or in spite of abundance of evidence to the contrary.

But if faith in God is no evidence of his existence, what shall we say of the faith which Christians profess in the Bible as the infallible word of that unproved God? What is there in the books constituting the Bible that afford any foundation for the faith they pretend to have? Nothing whatever. Nobody knows who wrote them, nor when they were written. All we know is, that they have come down to us from an ignorant and vicious people, and that the books themselves show that the authors of them were as ignorant and vicious as the people by whom they were surrounded.

We know that all the proved, positive knowledge that man has acquired since the books were written has contradicted more or less of what is stated in them. We know especially that the scientific discoveries of the last three hundred years have absolutely proved beyond all dispute the falsity of the Bible statements, so that even the Christians have nothing to say—except that God did not mean exactly what his language expressed, and that his words must be translated so as to mean just the contrary of what the book says; or, in fact, that he meant to say just what science has discovered, after some thousand years of faith in the statements that he, or the writers of the books, actually did make.

We know that the highest intellect and the best scholarship of the world have, by a careful and thorough examination of the books themselves, so discredited their statements as to facts that faith in them is no longer possible but to those who think that by saying they have faith they can make a lie to be true.

We know that the most intelligent and best men among the Christian clergy have discarded all faith in Bible stories of miraculous interferences with the regular operation of the laws of nature, and that in all things evidence is to be credited before faith. Evidence, like a force of nature, carries conviction to every mind that is in a normally healthy condition and competent to think. Faith without evidence, or as opposed to evidence, is an acceptance of a theory or statement as true which, on its face, is so absurd that to every thinking mind it is untrue. It is, therefore, a stifling of the thinking faculty, a surrender of reason—man's highest faculty—to the domination of some other man who has a selfish motive for compelling belief in untruth, or in some theory that is unproved. He insists that it is not necessary for us to understand what he tells us

—we must accept it by faith; and for that faith he holds out to us promises of joys unspeakable—*after we are dead*—which he cannot show by any evidence his power to fulfil; or he threatens us with unspeakable pains and penalties if we do not take his word for it, which it is equally evident he has no power to inflict.

Such promises and threats can, of course, influence only weak and unthinking minds. The man who has a healthy brain, that marks him as above the ox or the idiot, knows that in religion, as in politics and business, all conclusions must depend upon evidence, and that faith cuts no figure—except among fools and those who cannot or dare not reason.

There is no occasion for faith in anything that can be investigated, or tested by our senses or reason. In all the affairs of the world—past, present, or future—nobody presumes to depend upon faith for direction. In religion alone—for lack of any evidence to support a belief in it—we are asked to stultify reason and accept as true such nonsense as nobody but a priest would have the cheek to propose to us.

Blind faith is the foundation of all religion. All the different religions that have risen and flourished in the world since the first dawn of history have been based alike upon faith without evidence. When Zoroaster formed the religion which his followers carried to India, he, under the same inspiration as the Hebrew and Christian writers of holy books, wrote the Zend Avesta, in which he announced the only true God, Ormuzd, the Lord of heaven and earth; and as he had no evidence to prove the existence of any such being, it became necessary to ordain and establish the doctrine of belief by faith as the highest virtue and the first duty of all mankind. This faith he enforced by promises of rewards and fears of punishment.

Along the same lines, developing the same nature of man, out of similar social conditions, were evolved the religions of Chaldea, India, Egypt, Palestine, and Christianity; each of these different religions, with its special god, unproved and unprovable, laboring under the same necessity of a reliance upon faith alone for credence, and all enforcing faith by the same promises of reward for belief, and the same pains and penalties for the want of it. And so man everywhere has travelled the same rocky road towards freedom and civilization.

The evolution of man from barbarism to civilization has been marked all along its course by the increase of knowledge and the consequent decline of faith. Professor Draper has characterized the different periods as "the age of faith, the age of inquiry, the age of knowledge, and the age of reason," culminating in the age of civilization, not yet perfected while faith survives, a lingering disease, to obstruct the progress of the world towards the highest moral and intellectual civilization of which it is capable. Meanwhile science drives the car of progress, and knowledge is king of the world. The clergy still hang back and try to block the wheels with their Holy Bible; but faith has been squeezed out of them by the weight of knowledge, and the car moves forward in its destined course to the regeneration of all mankind. As Huxley has said: "The dead myths of old religions and old superstitions lie along the track of science, like the strangled serpents around the cradle of Hercules." Each dead superstition is dead forever; no resurrection awaits the myth that has fallen before the mighty blow of victorious science.

J. P. RICHARDSON.

—*The Independent Pulpit.*

The priest, as a priest, as the mouthpiece of asserted divine wisdom, of sacerdotal authority, ever has been, is now, and always will be, the enemy of mankind, because the foe of movement, of change, of growth. Progress is born of variation, and the priest hates variation with an unappeasable and deadly hatred. The priest stereotypes the past, and swears there never shall be a new edition of man's thought.—*E. C. Walker.*

"Dare is not a word to use to Rome." It was the haughty defiance and self-deification of the Pontifical Power, as it had roused of old against emperors and kings, rebels in the cloisters and rebels in the courts, against the sceptre of Barbarossa as against the science of Abelard, of the power which refuses to see that this day is not as that, which denies that the dawn has shone because its fiat has gone forth for darkness to endure.—*Ouida.*

GOD'S EDUCATION; OR, THE BABEL BUILDING-ACT.

THE Lord made foreigners because—
Let truth, for once, be spoken—
He thought, not knowing nature's "Laws,"
That bricks could ne'er be broken.

The nations, but for God's mistakes,
Would understand each other,
And speak the tongue He taught to snakes
Before he taught our mother.

We all were meant one tongue to speak,
By Jah, the great Comedian;
Not Dutch nor Hebrew, Erse nor Greek,
But Snakish, or Ophidian.

Oft boys, o'er foreign verbs at school,
Are forced to shirk or stick work
Because Jehovah played the fool,
Through ignorance of brickwork.

He thought that bricks could heav'n attain,
In spite of gravitation;
He'd never heard of "stress" nor "strain,"
Nor technic education.

The world would soon be full of fears,
Exploding into panics,
If architects and engineers,
Like God, ne'er read Mechanics.

The ken of men is that of gods,
Wherever you may find them;
When builders knew but mud and hods,
Their gods were just behind them.

So, God no more a tow'r will dread,
Though higher far than Babel's;
He knows too much, for now He's read
Our engineering Tables.

G. L. MACKENZIE.

VICARIOUS ATONEMENT AND WOMEN.

CHRISTIANITY, or the system called by that name, has had a trial of more than 1,800 years, and yet what do we see? In this country alone a mournful procession of 65,562 tried and convicted criminals, 450,000 paupers, 58,482 raving maniacs, and 30,000 youthful criminals. Add to this the fact that we have in the neighborhood of 190,000 homeless vagrant girls, a large proportion of whom are of tender age—that these girls are bought and sold in the market, and passed on from city to city by their masters as chatels or objects of barter, and we may form something of an idea of the manner in which the system calling itself Christian is benefitting the world, and especially may we observe the way in which it is elevating and ennobling womanhood.

The doctrine of vicarious atonement, and that of the subjection of women, are doing their work thoroughly and well, and we have the result. For eighteen hundred years women have had the doctrine preached to them that, whatever be the natural tendency to vice, a certain belief—or, in other words, the "blood of Christ"—will cleanse from all sin. A very convenient doctrine, since it enables man to occupy the basement story of his nature and shift the results upon Almighty God. Be not deceived; that which ye sow, that also shall ye reap. Men do not gather grapes of thorns, nor figs from thistles.

Although women are slowly emerging from the degradation of the past, no fact is plainer than that their most formidable foe has been, and still is, the Christian Church. Indeed, its attitude towards women may be summed up in the clarion note sounded by the president of a leading theological seminary, who, with upturned eyes, and while smiting his sanctimonious breast, cries aloud: "My Bible commands the subjection of women forever."

ELIZA BURT GAMBLE.

—*Detroit Free Press.*

We hear too much of the necessity of protecting and rewarding literature, and we hear too little of the necessity of that freedom and boldness in the absence of which the most splendid literature is altogether worthless.—*H. T. Buckle*

The votaries of superstition are urged to enthusiasm in their work by fear of punishment and by hope of reward. Freethinkers must be impressed by the fact that they are necessary factors in the order of evolution.—*John Maddock*

ACID DROPS.

LORD HOBHOUSE'S Bill, as we expected, was defeated in the House of Lords; the majority against it being fifty to thirty-three. As far as the gilded chamber is concerned, that vile old Act of George III. will remain in operation for ever. The very language of its preamble is an insult to the people of England. It warns them against Sunday discussions on religion and politics, which are subjects above their intelligence. Bishop Porteus, who introduced the Act, plainly stated that all the common people had to do with the laws was to obey them. Times have altered, but the Act still exists, and the House of Lords also exists to block the way of reform.

Lord Hobhouse's bill was, of course, opposed by the occupants of the episcopal bench. The Bishop of Winchester talked hypocritically about Sunday labor—as if none were involved in keeping open thousands of gospel-shops and Sunday-schools. The Archbishop of Canterbury argued that if the Bill were passed the door would be opened for all sorts of entertainments; although, as a matter of fact, the Bill expressly guarded against such a possibility. The Archbishop of York took another line. He said that, if a Bill were introduced which simply provided that prosecutions should not be started without the sanction of some public authority, it would have the support of "a huge majority" of the House of Lords. That wintry old bigot, the Lord Chancellor, differed on this point from the Archbishop of York. He thought the state of the law was perfectly satisfactory; and so it is to those who want to keep the people ignorant, thoughtless, and brutal.

As the law now stands, any bigot who chooses to act as a common informer—and there are pious Societies for supplying them—may sue for penalties to the extent of two hundred pounds against any person or persons responsible for discussions or any sort of entertainment on a Sunday, if there is any kind of charge for admission. Lectures are not included, unless they are followed by discussion; but, in the Leeds case, it was held that the lecture was an "entertainment," because the lecturer sometimes made the audience laugh.

We have always held, as Mr. Bradlaugh did, that a Free-thought lecture could be upheld as *not* an entertainment, its object being persuasion. But it would come under the law if discussion were to follow the lecture. Even then it would, in our opinion, be quite possible to win in the end if the bigots started a prosecution. But they have been chary of proceeding against Free-thought lecturers. Mr. Foote successfully defied the Chief Constable of Hull a few years ago, and a little later he no less successfully defied the police authorities at Portsmouth. Mr. Foote's plan of campaign is one that he prefers to keep to himself until the occasion arises for fighting.

It is said that the Archbishop of York and the Bishop of London, both of whom have recently visited St. Petersburg and Moscow, hope to carry the Pan-Anglican Synod in favor of an attempted re-union with the Greek Church, which would be a big rebuff to the Pope for his letter on the invalidity of Anglican orders.

In a field on the left, as you drive from Ramsgate to Minster, is a memorial of St. Augustine. It is about half a mile from the seashore. St. Augustine is said to have landed there. If he did he must have had long legs.

The Anglican Bishops, from all parts of the empire, have just held a religious celebration at St. Augustine's memorial. Hundreds, perhaps thousands, of people were present to see the show. The Archbishop of Canterbury wore his most gorgeous robes, which no doubt attracted the attention of all the crows in the neighborhood. We dare say the birds have had many a noisy discussion over this strange phenomenon.

The Catholics are crowing over all this as an acknowledgment that England owes its Christianity to Rome. They forget their own legends about these isles being visited by the Apostles, and how Joseph of Arimathea founded the Abbey of Glastonbury, and how St. Alban and St. Pancras worked miracles and were martyred. When the Italian Mission in England was really powerful, it drained as much wealth out of the country as possible, and the bulk of the people of England have not taken much stock in it since.

The Episcopal pilgrims went also to Canterbury, where they were followed on the seventh by the members of the Catholic Guild of Our Lady of Ransom, who prayed at the tomb of St. Thomas a Becket that the good old days might be restored when Church was superior to State.

Mr. John Kensit, the true-blue Protestant publisher, is not satisfied with opposing the enthronement of the Bishop of London. He visited a Lambeth church the other day, and created a scene by jumping up and challenging the preacher's theology. Mr. Kensit may find himself in prison one of these fine days; indeed, he seems anxious to take the place of "John the Baptist"—a gentleman who paid frequent visits to Holloway after religious disturbances in the city.

Joachim Kasparly has for many years been an open-air speaker in London. He preaches a special kind of religion which he calls Humanitarianism. That he is earnest and honest is beyond doubt. We are shocked, therefore, to learn from a Newcastle paper that he has been "run in" for "causing disorder" in Hyde Park. One witness said that his lecture was "horrible and shocking in the extreme." This means that Joachim Kasparly expressed himself freely on certain parts of the Bible which he considers contrary to justice. Simply this and nothing more. Mr. De Rutzen, the Marlborough-street magistrate, fined him £5 with the alternative of a month's imprisonment, for "rousing the ire of the people." We venture to describe the sentence, and the judgment, as infamous. Mr. De Rutzen appears to hold curious notions about an Englishman's right of free speech. Perhaps he is suffering from Jubilee fever.

The Archbishop of Finland, who represented the Russian Church at the Jubilee, has returned home, after foregathering with the Anglican Bishops at Canterbury. On leaving Canterbury for Dover, he held another pious reception on the station platform. Idiiotic people knelt all around him, while he walked about, kissing men on the cheek and children on the forehead. Ladies were allowed to kiss his hands. We hope they were clean.

Our contributor who wrote on "God and the Queen," giving on the whole the palm to the feminine ruler as the one of most use, has received the support of Sergeant James Walker, who, in a Jubilee Hymn dedicated to the Queen, says:—

May she be spared to us to be
Our Sovereign and a Guide to Thee.

Thomas Carlyle said that God does nothing. Can it be that, like other well-paid sinecurists, he takes Her Majesty as Guide?

The Roman Catholic Bishops in Ireland are putting forward their proposal for a new University, which they hope will command the assent of both political parties in Great Britain. They propose that all the money voted by Parliament shall be spent on secular education, that the chairs of theology shall be endowed by Irish Catholics, that the governing majority shall include a majority of laymen, and that the Dublin Test Act of 1875 shall be modified in the sense of the Oxford and Cambridge Acts. This is all very well in its way, but it will not prevent the new University from becoming a Catholic institution. Trust the Bishops for that.

Mr. Francis, the magistrate at the South Western Police Court, had the case before him of a Wandsworth laborer, named Prindle, who was summoned for neglecting to send his deaf and dumb child to school. Being a Roman Catholic the father wanted his child sent to a Roman Catholic establishment at Boston Spa, in Yorkshire. This the School Board declined to do. He was offered the alternative, either to allow the child to be boarded out in a Roman Catholic family, or to let him live at home and attend one of the Board schools. But this did not suit his fastidious piety, especially as he had his Church behind him. What he wanted was definite Catholic instruction for his child. The case was argued before the magistrate, who reserved his decision, to which we look forward with considerable interest.

The Church Congress at Nottingham this year, it is said, was appropriately fixed to fall at the same date as the famous Goose Fair. The Goose Fair, however, is such a great institution that the black cacklers have deemed it advisable to defer their Congress until a week after the white ones have had their turn. This year, owing to the Lambeth Pan-Anglican Conference, there will be a special gathering of bishops, so that the ordinary black clerical goose will be little accounted of.

Canon Doyle, of Wexford, is a bold man. He asserts, without fear, that "cycling is utterly unfit for women." It is "unbecoming, indelicate, and dangerous." The boldness of the Canon does not stop at denunciation. He even has the intrepidity to excite others to a breach of the peace, and says: "Should any vile things in the shape of girls dare to exhibit themselves, let the roughs and corner-boys of the town chase them off the field, and give them a dip in

the pond below the bridge." If all the wheelwomen in Ireland took a trip to Wexford, the Canon might stand a chance of a dip in the pond below the bridge. His mouth, at any rate, would be none the worse for a good rinsing.

A contemporary says: "The compilers of 'The Woman's Bible' are confirmed in their impression that the Scriptures were written by men for men, by the discovery that there is no mention of what the Queen of Sheba wore on a momentous occasion"

M. l'abbé Bourcier, of Sevres, is a retired Catholic priest who preaches that Catholicism must return to the (supposed) primitive simplicity of the first century. One of his disciples, A. Philippot, curé of Plomeon (Aisne), has just been excommunicated, despite his protest that he is a Christian, and even a believer in the Trinity and the Catholic Church. The ultramontanes of Rome do not believe in any primitive simplicity. Nor do we.

The division of the Church into High Church, Low Church, and Broad Church—otherwise attitudinarians, platitudinarians, and latitudinarians—has received the sanction of the Chancery of the Duchy of Lancaster. A lady had left a sum of money for the benefit of a clergyman of a certain town, of the Low Church. The bequest was disputed as too vague, but the Vice-Chancellor said there was a recognised distinction. The High Church's leading regard was for authority; the Low Church leaned to emotion; and the Broad Church leant to intellect and reason.

It seems that the foundation of the myth about the Queen giving a heathen the Bible with the laconic sentence, "This is the secret of England's greatness," is merely the fact that she sent a letter to Prince Sagbua, of Abbeokula, West Africa, and a copy of the Bible in Arabic and English. Her Majesty's private secretary says: "No such phrase was used." It was the happy inspiration of the publisher of a picture designed for the pious public.

Thomas Szajer, a Socialist deputy in the Austrian parliament, is doing eight months' hard labor, with a fast day every fortnight. The crime for which he is thus punished is "insulting" the Emperor. During the elections he said that the Emperor could not make war at his own pleasure, but must ask the Rothschilds, without whose money he was powerless. A man who could say such wicked things ought to have eight years instead of eight months, and nothing at all to eat instead of a fast every fortnight. They are far too merciful in Austria to men who have a perverse taste for free speech.

Freethinkers in England are liable to twelve months' imprisonment for insulting the religious feelings of Christians. Over in India the Christians are not so particular about the religious feelings of Hindus and Mohammedans. The result is that riots have occurred even in Calcutta. And all the wisdom of the British rulers can suggest is the muzzling of the native press; which is sitting on the safety valve at the risk of bursting the boiler.

The Duchess of Devonshire's fancy dress ball was a "swell" affair. One lady's costume is said to have cost seven hundred guineas. Myriads of people in London, at the same time, would have been glad to get a square meal. And they belong, for the most part, to the working classes. Oh yes! England is a highly civilized country, and we do well to jubilate over our magnificent progress.

Alfred Austin succeeded Alfred Tennyson as Poet Laureate. It was Alfred the Little after Alfred the Great. And the Yankees say so with considerable emphasis. Little Alfred's jubilee ode is cut to pieces in most of the United States papers. The *Washington Post*, for instance, says that even as a cuckoo he is fourth rate. It advises him to go over to America and get educated. For our part, we are quite agreeable. England would never miss him.

British bluejackets have hoisted the Union Jack on the Solomon Islands, the largest group in the Pacific, seven of which are from fifty to a hundred miles long, and from thirty to fifty miles wide. The interior is very mountainous, and the coasts are much indented, affording capital harbors. The inhabitants are said to be intelligent and clever, but traders described them as cruel and treacherous. Missionaries, however, have been at work among them for forty years; they are now thoroughly tamed; and the result is that their land has been appropriated by that great friend of the missionaries, Mr. John Bull. It is the old, old story! As a Maori chief said: "The missionaries come here and teach us to look up; and when we look down, all our land is gone."

Mr. W. T. Clifford, fourth officer of the Union steamship "Scot," jumped overboard and tried to rescue the suicidal

Barney Barnato. It was a brave action, for a high sea was running at the time, and there is always danger in the mere attempt to save another person in such circumstances. Mr. Clifford has since been presented with a medal and a handsome testimonial in the shape of money. He is a gallant fellow, and we hope he will never sink into a millionaire. Very likely he believes, when he has time for such matters, that he has an immortal soul, and all that sort of thing; but he thought very little about it when he took a header into a big wave to help Barney Barnato.

California has been visited by a severe earthquake, which, we take it, is another illustration of what Mr. Gladstone calls the wonderful way in which Providence has fitted up the earth for man's habitation. San Francisco did not suffer greatly, but in some places every brick building suffered, and people rushed out of their houses in terror.

A far worse earthquake has occurred in Mexico. The town of Tehautepec, containing fifteen thousand inhabitants, is entirely destroyed. Not a single building is left standing. The people are living in tents.

The cyclone in Essex is, we presume, another illustration of the singular ways of "Providence." Hailstones fell over an inch in diameter, and whole fields of corn, peas, beans, and fruit were almost utterly destroyed. Many farmers are probably ruined. One of them, at Kelvedon Hatch, was so upset that his relatives had to sit up two nights with him, and he has since been removed to the County Asylum.

Another instance of "Providence" was the wrecking of the train conveying delegates to the Convention of the San Francisco Christian Endeavor Society from Chicago. A few were killed, and over twenty injured.

The American expedition engaged in excavating the site of the ancient city of Nippur, in Babylonia, have recovered more than twenty-six thousand tablets, as well as numerous inscribed fragments of vases and stelæ. From it Professor Hilprecht, it is said, almost at the loss of his eyesight, has constructed a complete record of the primitive conflicts of Babylonia, extending back from the Elamite invasion, B.C. 2285, and the time of Ur-gur, B.C. 2800, to Sargon I., a thousand years earlier, and a yet earlier city beneath, probably 8000 B.C. These explorations show the priority of the keystone arch in Chaldea, and make it likely that architecture has gone both westwards, to India and China, and eastwards to Egypt and Greece from Chaldea. They seem, too, to confirm that the altar and temple have grown out of the tomb.

Herman Warszawaik left his own Jewish religion and tried to ingratiate himself among the Christians. He obtained the support of Dr. John Hall, the wealthy minister of the Fifth Avenue Presbyterian Church, New York, and was set to work at the Sisypus task of Christianising the Jews in that city. But his little game is now over. He has been expelled from the Church and denounced from the pulpit as an immoral person and a gambler. His wife stood up for him, and the ushers had to remove her from the "sacred edifice."

Dr. Miles Grant, an Adventist, of the State of Maine, finds in the Bible that the Turk is to be driven out of Europe *this year*. We rather guess there isn't time for the operation, unless Jesus Christ comes in person with a big army of able-bodied angels. Dr. Grant is of opinion that the Turk will retire to Palestine (of all places in the world!) and there fight his last great battle for the false prophet Mohammed. Any bookmaker would lay long odds against this prophecy being realized. No doubt, at the end of 1897, Dr. Grant will cast the horoscope afresh, and give us a new date, which will be just as certain as the old one.

Americans have been "all over the shop" in London during the Jubilee. They brought quick wits with them. They also brought money. In fact, the *Washington Star* says that, considering the amount they are spending in London, it is evident that "King George's plans for getting money out of this continent by a stamp act and a tea-tax were not only harsh but unnecessary."

The Rev. Fred Bell, once a popular preacher of Brooklyn, was arrested for fortune-telling the other day. He claims to be a Theosophist and gifted with occult powers. Irregularities of conduct caused his downfall from the pulpit.

Our New York Freethought contemporary, the *Truth-seeker*, always gives some attention to the doings of the men of God. Here follow a few of the items from its last number.

"The Rev. Ernest Fridow, of Woodhaven, N.Y., was arrested last week for appropriating property belonging to his church.

"A homeless tramp who stole the umbrella of the Rev. W. K. Huntington, of Grace Church, this city, got a sentence of two-and-one-half years' imprisonment.

"The Rev. Larkin McAlester, a Methodist clergyman, of Sennett, in Oklahoma, stirred up a family quarrel, which resulted in a lawsuit. While the case was trying the reverend gentleman was rotten-egged by the populace.

"The Rev. Dr. MacArthur, the noisiest Baptist minister in New York, paid an unwitting tribute to materialistic science recently by saying that 'if we could get Jonah swallowed scientifically the people would be satisfied.'

"The Rev. D. W. H. Flint, of Metamora, Mich., interfered between Arthur Brownell and his wife, inducing the latter to institute divorce proceedings; and Brownell, who is a highly-respected citizen, horsewhipped him on the streets.

"The Rev. Berry Lawson, Methodist, well known in the vicinity of Barbourville, Ky., gave his fifteen-year-old boy a thrashing. The boy left home, and, returning with a shotgun, crept up behind his father, who was working in the cornfield, and blew his head from his shoulders.

"The Rev. Isaac Newton Phelps, Episcopalian, of Babylon, N.Y., alienated the affections of the wife of William D. Teesse, a lawyer, and was thrashed by her husband. The vestry has demanded the dominie's resignation, and the case between the couple whom he separated will be tried in court."

The editor of the *Spiritist Banner of Light* says: "One of the finest pieces of satire we have ever noticed can be found in the columns of a recent issue of the *Progressive Thinker*. It consists of a lengthy account of a materializing *séance*, sworn to by a score of sincere and highly intelligent Spiritualists. They affirmed that absolute test conditions prevailed, and that they saw several forms at a time 'materialized' before their very eyes. Not long after the publication of this affidavit the medium hastily departed from the city, taking with him no less than two thousand dollars of other people's money. Plenty of evidence was found to show that he had never produced one genuine manifestation in his life."

It is reported in the *New York Journal* that the bones of Christ Schlatter, who made such a sensation as a healer, in Colorado, in the winter of '95, have been found under a tree high up in the Sierra Madre, in New Mexico. Schlatter's story sounds like a tale of the Middle Ages. He pretended to no divinity, though he dressed his hair and beard after the fashion of the pictures of the Christ, and spoke of God as his father. Had he sought to do so, there is no question that he could have founded a sect that would have followed him, or been martyred for him, as the Messiah come to redeem the world again. He was invited to all the principal cities in the States, and fortunes offered to him. But he was a genuine fanatic, and went only where he thought his father called him.

Many thousands believed in him and his cures, and then he suddenly left Colorado. The faithful dreamed all manners of solution for his disappearance. Gravely a sect assembled and made the announcement that he had been translated to heaven in a chariot of fire, and there were those who put themselves forward as witnesses to this miracle. Other explanations as uncanny were advanced, and did not lack believers. Men fought for a splinter of the rough board sanctified by the print of his hob-nailed boots. He wandered away to desolate parts, and got in prison as a vagrant. When they found it was Schlatter, the divine healer, he was set free, but he appears to have perished from starvation when enduring a forty days' fast. A Bible, with his name, was found under his skull.

Professor J. E. B. Mayor, the President of the Vegetarian Society, thought fit, at the Vegetarian Jubilee meeting at Ramsgate, in his opening public address, to pitch into Mr. Salt for saying that the Jews were a flesh-eating people. This is the fact. Of course, in hot climates less meat is usually taken; but Leviticus xi. 3 says: "Whatever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts that shall ye eat." God Almighty had animals sacrificed every day in his temple, and Jesus Christ partook of passover lamb, multiplied fishes for food, and said in vision to his first apostle, "Rise, Peter, kill and eat."

The Rev. John Tucknell has started and become secretary of "the Bible League," of which W. H. Seagram, Esq., is President, and Lieutenant-Colonel Corry Smith treasurer. The Bible League describes itself as an Association of Christians of various denominations who, believing in the full inspiration of Holy Scripture, have banded themselves

together to endeavor to counteract the injurious influences of modern criticism. The Bible League evidently emulates the zeal of Mrs. Partington's attempt to mop up the Atlantic.

The circular issued by the Bible League denounces the Rationalistic criticism which, while professing to reverence the Bible as inspired of God, yet regards its accounts of miracles as fables, its prophecies as predated history, its histories as contradictory and false, its authorship as largely "pseudographical" (that is, fraudulent), and its inspiration as partial, unequal, and in some cases failing altogether. It admits that "the faith of many in the truthfulness of scripture has been shaken; great uncertainty has been excited as to what is, and what is not, from God; the authority of scripture over the consciences and conduct of men has been seriously undermined; the all but universal testimony of the most spiritually-minded Christians for 1,800 years has been condemned as superstitious and ignorant; even our Blessed Lord Himself, in the currency which He allowed to what is now termed to be fabulous, is convicted of possessing less knowledge than modern scholars, or being less loyal to truth; and an enormous growth of infidelity has occurred during the past forty years, unparalleled for more than a thousand years before."

What, then, is necessary to stay the progress of infidelity. The answer is ready: "You can join the League, and by your sympathies, your prayers, your personal influence, and your pecuniary support, strengthen the hands of those who, in this severe and difficult conflict, are contending earnestly for 'the faith once delivered to the saints.'" We wonder if the Bible League will succeed any better than the old defunct Bible Defence Association.

Joyful News wants to know what is the answer to the following question: "Supposing a drunkard is converted and begins to attend God's house, how would he feel if he found that the principal man at the chapel was a brewer or distiller?" How would he feel, we may add, if he found that the principal man at the chapel owned the very house in which he used to get drunk? Of course we are not going to answer. The question should be put to the Rev. Hugh Price Hughes, who is likely to be elected President at the approaching Wesleyan Conference.

Lord Penrhyn has restored the Wicken Parish Church, Stony Stratford, at a cost of £2,000. Lord Penrhyn's quarrymen have been shut out from honest labor for nearly twelve months, and a thousand of them are preparing to leave Wales for Canada, where they are promised an opportunity of cultivating land without toiling for landlords. Christian piety is evidently consistent with the grossest social injustice.

Our beautiful licensing system creates enormous monopolies. The "Angel" public-house at Islington recently sold for £180,000. Probably it would sell for twice as much if they only kept a real Christian there—one who could turn water into wine or any other liquor in demand.

The *Church Weekly* is very bellicose about the attack on British missionaries in China. It says: "Remonstrances and diplomatic proceedings being of little avail in preventing these attacks, sterner measures will be necessary, and a few British gunboats must be sent into Chinese waters as near to the miscreants as possible." Our pious papers would willingly see a war for the sake of the missionaries who poke their noses and their religion where they know they are not wanted.

At the sale of the Ashburnham Library, the famous Mazari, or first printed edition of the Bible, was knocked down to Mr. Quaritch for £4,000. The price would probably have bought up all the belongings of all the writers, among whom, of course, we do not class King David.

Brevities.

As natural fog obscures a landscape, so does supernatural mist obscure truth.

When supernatural fog is lifted, priestly religion disappears.

To a mind unclouded by superstition, the evidences of a deity and of an immortality are insufficient.

But absolute truths are not dependent on our beliefs or disbeliefs.

As regards a deity, the Christian religion reveals nothing new; neither did it bring immortality to light. Belief in that was prevalent long before.

On examination, little originality is to be found in Christianity; but it is an oppressive and a costly system.

TO CORRESPONDENTS.

- MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—July 11, Athenæum Hall, London; August 8, Failsforth; 15, New Brompton. October 3, Sheffield. 10, Birmingham. November 7, Glasgow.—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.
- C. WOODBURY (Washington).—Thanks for the batch of papers etc, Kind regards to your wife. We hope to see you both again, here or in your own land.
- A. W. S.—Mr. Joseph Cowen's speech, which you kindly sent us, is an admirable piece of rhetoric. Some of its sentences, also, are wise, especially towards the conclusion.
- L. HAWKINS.—Bentham's complete works run to a great many closely printed volumes. They can only be obtained second-hand. There is a volume of selections entitled *Benthamiana*, edited by John Hill Burton, the historian of Scotland, and author of that delightful volume *The Bookhunter*.
- G. W. BLYTHE.—You will find evidence of the Hebrew story of the Fall having been derived from the Persian mythology in Mr. Foote's *Eve and the Apple*, one of his "Bible Romances," which can be obtained from Mr. Forder for 1d. It is impossible to give laborious proof of every statement in every article; besides, it is unnecessary when the statement is a commonplace. The Persian story of Meshia and Meshiane, the two first parents of mankind, who were placed in a beautiful garden, and forbidden to eat of the fruit of the tree Om, and were seduced by Ahriman, the principle of evil embodied as a serpent—is known to be older than the Hebrew story, which appears in the book of Genesis, but was evidently unknown to the Jews for many hundreds of years after the alleged time of Moses. There is no trace of it in the historical books.
- H. MANN.—Not without merit, but the subject is one that requires more guarded treatment.
- S. J. B., apropos of Thomas Shore's letter in our issue of June 27, calls attention to the fact that the newsagent who supplies him with the *Freethinker*—Smith, Cursor-street, Chancery-lane—always exhibits a contents-sheet. He advises Freethinkers in the neighborhood to give this newsagent their custom. S. J. B. asks whether we could not publish a list of newsagents who sell this journal and display a bill. We have tried to get up such a list more than once, but with no very signal success. With respect to the Park Demonstrations, about which this correspondent enquires, we have to say that Mr. Foote contemplates arranging for a few more during the present summer.
- J. PARTRIDGE.—Mr. Foote has booked the last Sunday in September for Birmingham. Mr. Taylor was wired to that effect, as requested.
- J. H. FOSTER.—There is no such fund in existence now. Do you mean the Lecture Scheme?
- J. ROBERTS.—We hope the Liverpool Branch's picnic will be a successful function. Let us know in due course what are your plans for the winter campaign.
- F. LODGE.—(1) Pleased to receive your interesting letter, which is an encouragement to us in our battle against superstition. You are quite right in saying that we shall not live to see the battle ended, but there is consolation in seeing the certain, if slow, decline of bigotry and prejudice. (2) In destroying supernaturalism we leave men free to live under the natural sanctions of morality. Personal, domestic, and social welfare depend upon a knowledge of nature's laws and the sentiment of fraternity.
- MR. F. TODD, secretary of the West London Branch, 21 Abdale-road, Shepherd's Bush, thanks those readers of the *Freethinker* who have responded to his appeal on behalf of Mr. St. John. As further help is urgently needed, he trusts that those who intend to subscribe will do so as early as possible. Mr. St. John has slightly improved in health, and it is hoped that, with the aid of proper nursing and medical attention, he will soon recover and resume his work in the lecture-field.
- F. J. BOORMAN.—See paragraph. Glad to see that the Chatham and New Brompton friends are active. All N. S. S. Branches should try to carry on open-air work during the summer.
- W. FRENCH.—Many of the late Charles Bradlaugh's writings are still in print, and can be obtained at Mr. Forder's, 28 Stonecutter-street, E.C. Apply to him for a catalogue, which he will send gratis.
- MR. FOOTE'S LECTURE SCHEME.—E. L., £1.
- YOUNG STUDENT.—We advise you to read Grog's *Creed of Christendom* first. It gives a first-rate general view of the subject. Then read Giles's *Christian Records*, and, if possible, *Supernatural Religion*. The latter is in three volumes, and is pretty stiff reading, but it will repay you for your trouble. Then read Strauss's *Life of Christ*, translated by George Eliot. It is a masterpiece of critical analysis, going through the whole of the Gospel story, and showing its impossibility as history and its legendary and mythical character. Never mind the clerical cheap sneers at Strauss. Read him for yourself. What the clergy pooh-pooh is generally the most formidable to their creed and pretensions.
- PAPERS RECEIVED.—Freidenker—Anglo-Russian—Animals' Friend—Vegetarian Messenger—Literary Guide—Liberty—Freedom—Lucifer—Der Arme Teufel—Do Dagoraad—Soclar Thought—Charleston News and Courier—New York Public Opinion—Daylight—Yarmouth Independent—People's Newspaper—Torch of Reason—Two Worlds—Progressive Thinker—Echo—Isle of Man Times—Sydney Bulletin—Zoophilist.

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.

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

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

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

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

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

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

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

SUGAR PLUMS.

THIS Sunday evening, July 11, Mr. Charles Watts will lecture at the Athenæum Hall, 73 Tottenham Court-road, taking for his subject, "Drawbacks of Christian England."

Mr. C. Cohen has been lecturing under Mr. Foote's Scheme at New Brompton, and his influence was so formidable that the followers of Mr. Waldron, a Christian Evidence lecturer, stormed the Freethought platform, so that Mr. Cohen had to be escorted under police protection to the railway station. Mr. Stanley Jones gave an open-air lecture there last Sunday morning, which was highly appreciated. Mr. Waldron took part in the discussion, and apologized for the disorderly conduct of his followers on the previous Friday. The local Freethinkers hope this gentleman will continue his labors, for the more he advocates Christianity the better it is for Secularism.

The London Union of Ethical Societies has convened a meeting at the Holborn Town Hall on Monday evening, July 19, to consider a proposal to substitute a scheme of Moral Teaching for the Religious Instruction which is now given in Board schools. It is thought that such a proposal will attract the electors more than the "negative" plan of sweeping out religion and leaving nothing but science, literature, and art. Whether this is a correct idea remains to be seen. Meanwhile, the proposal is worthy of serious consideration. Those who put it forward are as sick as we are of the existing "Compromise." The National Secular Society will be represented at the Holborn Town Hall meeting, by Mr. Foote for certain, and perhaps by other delegates.

Mr. F. N. Verinder represented the Mildmay Radical Club at the recent meeting of the so-called Progressives in the School Board Division of Finsbury, and moved the adoption of the principle of "secular education in our common schools." Mr. Verinder spoke as a Churchman, and demanded justice for citizens who were compelled to pay for religious instruction in schools while believing it to be useless and even mischievous. He was strenuously opposed by the Nonconformist delegates, some of whom threatened to retire from the Conference if "Secularism pure and simple" were made a part of the programme. Yet when Mr. Verinder's motion was defeated these same delegates appealed to its supporters to abide by the general decision. A Secularist delegate from a local Trade Union branch moved the deletion of all reference to "the Compromise as carried out since 1871." But this also was defeated. Thus the Nonconformist policy prevails, and the Secularists are expected to work for its success. They will be fools to do anything of the kind; moreover they will be traitors to their principles. The one great hope of Secularism lies in rescuing the children from priestcraft, and religious instruction in Board schools is the very worst form of priestcraft.

Signor Amilcare Cipriani, who was last Sunday elected deputy to the Italian Chamber for Forti, is well known both as a Freethinker and Socialist. He was one of the presidents at the Paris International Congress of Freethinkers in 1889.

The New England Spiritualists, who are at one with the Secularists in all their political demands, are arranging for their Annual Convention, which takes the form of a Camp Meeting, from August 1 to August 30, at Lake Pleasant, Massachusetts. They have boating, fishing, jaunts, and other entertainments, intermingled with lectures and discussions. Colonel Ingersoll will give them two Sunday

lectures during the month. The American Spiritualists cannot convert Ingersoll to their "soul" views, but they are very fond of him nevertheless.

A. H. Gerhard, the editor of *De Dageraad*, of Amsterdam, opens the July number of that publication with an article on the education question, in which he contends that the chief condition of all right thinking is having a wealth of ideas arising from study of facts systematically arranged. J. G. teu Bokkel follows with a study of mythology, distinguishing between myths and verifiable history, and showing that the Christ-saga is connected rather with the former than the latter. Bruno Wille, the German Free-thinker, writes on "Religious Slavery." He has had some experience of it in Berlin. Under the title of "Dust and Ashes," an account is given of the cremation movement. In the "Universal Review" department there is a paper on "Anti-Theology and Socialism." The writer has evidently gone to some untrustworthy sources for a correct account of the position of things in England.

The Liverpool Branch holds its annual picnic on July 18 at Thurston, Cheshire. Brakes will leave Woodside Ferry at 2.15. All friends intending to join the party should send in their names to Mr. J. Roberts (secretary), 99 Saxony-road, Liverpool, or Mr. L. Small, 60 Brook-road, Bootle, or Mr. J. Hammond, 26 Sandheys-street, Kirkdale, as soon as possible. We may add that a knife-and-fork tea will be provided at a reasonable charge.

Daylight, of Norwich, lives up to its name, and lets the sunshine stream upon shams in politics, religion, and social life. Our cathedral towns have usually so many remnants of the Dark Ages, that they might all do well to have a little *Daylight*.

Mr. Alfred Kitson treats the question, "Were the Gospels Divinely Inspired?" in the *Two Worlds* in a way calculated to shake the orthodox out of their time-crusted Bibliolatriy.

Great Thoughts (July 10) gives a portrait of Frederic Harrison, the well-known Positivist, with the report of an interview with him by Raymond Blathwayt. Mr Blathwayt, being a Catholic, did not introduce controversial religion, but apparently confined the talk to the teaching of history and the characteristics of historians.

A paragraph, going the rounds, says that more than four-fifths of the people in London never enter a place of worship. Yet some people say that Freethought propaganda has been a failure.

The first American paper we take up after writing this, *Public Opinion*, of New York, cites the following: "A recent editorial in the *Watchman* deplores the steadily-declining attendance of children and young people upon the services of the Church." If this continues it will be the best sign of all, for the Church has been erected on the ignorance of children and the slavery of women.

The Humanitarian League has issued through W. Reeves, Fleet-street, an excellent "Plea for a Court of Criminal Appeal" by a writer who signs himself "Lex." The shape of the brochure is rather ungainly, but the contents should be mastered by every reformer. The price is one penny.

IS THERE A FUTURE LIFE ?

THE mere existence of a desire in man to prolong his being, even if it were universal, can afford little assurance that the desire will be fulfilled. Of desires which will never be fulfilled man's whole estate is lamentably full. If to each of us his own little being is inexpressibly dear, so is its own little being to the insect, which nevertheless is crushed without remorse and without hope of a future existence.

It is sad that man should perish—and perish just when he has reached his prime. This seems like cruel wastefulness in nature. But is not nature full of waste? Butler rather philosophically finds an analogy to the waste of souls in the waste of seeds. He might have found one in the destruction of geological races, in the redundancy of animal life, which involves elimination by wholesale slaughter, in the multitude of children brought into the world only to die. The deaths of children, of which a large number appear inevitable, seem to present an insurmountable stumbling-block to any optimism which holds that nature can never be guilty of waste even in regard to the highest of her works. Waste there evidently is in nature, both animate and inanimate, and to an enormous extent, if our intelligence tells us true. The earth is full of waste places, as well as of blind agencies of destruction, such as earthquakes and floods; while her satellites appear to be nothing but waste.—*Professor Goldwin Smith.*

A RETORT ON THE SPIRITIST.

"You think of me as seeing no essential difference between mind and the material properties of the brain. As well might I think of you as seeing no essential difference between music and the material properties of the piano from which it is evoked. Because you assert that music is produced from the piano, do you, therefore, assert any kinship in nature between a piano-string and the aerial pulse it generates when struck? Or do you, therefore, assert an identity between such pulses and the relations among them which constitute cadences and harmonies? No more, then, do I, in asserting the dependence of mind on nervous structure, assert any kinship in nature between the matter of a nerve-cell and the actions that arise from it, or between these actions and those relations among them which constitute thought. Do you object to the parallel because the piano remains silent till touched, while the brain acts without external help? I reply that in either case the power is derived from without, and that the effect of the structure is simply that of transforming it. As the motion given to an automatic musical instrument passes through its specialized structure and comes out in the form of particular combinations of aerial pulses, simultaneous and successive; so the motion locked up in a man's food, added to that directly received through his senses, is transformed while passing through the nervous system into those combinations of nervous actions which, on their subjective faces, are thoughts and feelings.

"But this analogy is far too rude to convey a true conception. Not with sensible motion, even though it be that of the invisible air, has mind any direct kinship; but only with insensible motion of kinds inconceivably more subtle and immeasurably more rapid. Not to combined undulations of ponderable substance, however rare, is mind to be assimilated; but only to combined undulations of the all-pervading imponderable substance which we know of only by inference from their effects. The activities of this imponderable substance, though far simpler, and in that respect far lower, than the activities we call mind, are at the same time far higher than those we call mind in respect of their intensity, their velocity, their subtlety. What has been gained in adaptability has been lost in vivacity. Though mind brings into adjustment the apparatus by which certain ethereal undulations emanating from the sun are brought to a focus, yet mind cannot, like these concentrated undulations, dissipate the diamond placed in that focus. Though mind is capable of devising an electric telegraph, yet it remains wholly insensible to those slight molecular agitations on the other side of the earth which transform themselves into sensible motions on this side. And now that the rates and volitions of our ideas have been measured, we learn that, though thought is quick, light is many millions of times quicker.

"Your conception, O Spiritualist, is far too gross for me. I know not what may be the extent to which you have refined this creed which you inherit from aboriginal man. Disembodied spirit was conceived by your remote ancestors (as it is still conceived by various existing savages) as material enough to take part in battle, and even to be killed over again. Becoming less concrete and definite as knowledge increased, the idea of a ghost continued, till quite modern days, to be that of a being which could cause alarming noises and utter words. Even your quite recent ancestors, transparent as they supposed the substance of a ghost to be, nevertheless supposed it visible. Possibly you have still further purified their belief. But, whether you confess it or not, you cannot think of disembodied spirit without thinking of it as occupying a separate place in space—as having position and limits, and such materiality as is implied by limits. This idea, not commended to me by its genealogy, quite unsatisfactory in its nature and wholly unsupported by evidence, I cannot accept."—*Herbert Spencer, "Principles of Psychology," sec. 271.*

Logical consequences are the scarecrows of fools and the beacons of wise men. The only question which any wise man can ask himself is whether a doctrine is true or false. Consequences will take care of themselves.—*Huxley.*

God's excuse is that he does not exist.—*H. Beye.*

SOME DEALINGS WITH DEITIES.

(A Report, interspersed with comments.)

At the meeting of the Folk-Lore Society at Albemarle-street, on June 29, W. Crooke, B.A.—author of a standard book on the popular religion and folk-lore of the northern provinces of India, in which he illustrates the evolution of the godlings in those parts—read a paper, which he entitled “The Binding of the God: A Study of Idolatry.” Mr. Crooke stated that his residence among an idolatrous people in India induced a study of their customs and beliefs. He endorsed the view of the development of the idol from a rude wooden or stone fetish—such as those described by Pausanias as at Greek shrines—into the highest efforts of art. He then cited from an early Hindu ritual, describing the mantras, spells, and other ceremonies by which an idol was infused with divinity. The ritual followed the lines by which a temple was consecrated. It must be done by a holy person, or Brahman, who has mastered the Vedas. He invokes with spells the god set up, considering him, be it Brahma, Siva, Vishnu, or some other, as for the time the chief god, and the others as attendants. The god has to be placed firmly, “as the heavens are firm.” It is bathed with curds and ghee, and any chinks are carefully filled up with sand, that evil spirits may not enter. The consecrated image is then bathed with butter and sesame, and touched with a golden stick dipped in honey—a mystical substance from bees who carry souls. With each verse of his spell the priest touches a part of the image set up—on his legs, body, arms, breast, and head—touching at the same time the like parts of his own body, and says, “Let the divine spirit enter.” He then repeats the Gayatri: “Let us meditate that excellent glory of the divine Vivifier. May he enlighten our understanding”—a sacred verse equivalent to our Lord’s Prayer; and finally says: “O God of Gods! thou art welcome, and should abide as long as the sun and heaven endure.”

Mr. Crooke thought this ritual—which, by the way, in some particulars could be paralleled from Christian forms of consecration—had developed from a more savage one, which he had witnessed among the Dravidians, a race in India before the Aryans. Mr. Crooke had the chance to be present at the birth of a god. It happened in this way: He was trying a case of murder. A man had killed his child in order to make its ghost torment one of his tormentors, and Mr. C. had to look into the matter on the spot. The sudden appearance of sickness and disease had been ascribed to the spirit, and an *Oja*—a cunning man or exorcisor—was called in to lay the ghost. This more primitive priest rang a bell to summon the ghosts, of whom there are supposed to be a large number established as gods, and other godlings waiting for promotion. As the spirits were supposed to assemble, the *Oja*, or *Shaman*, worked himself into a state of *afllatus*, rolled on the ground, like Saul when among the prophets, then rose grasping at the spirits, suddenly seized some black sesame, which he gave his audience to understand was the spirit; this he put in a hole in a log, which was rapidly closed with clay and cow-dung. The spirit was thus enclosed in the log, which, if duly propitiated, might become propitious, and be regarded as a great deity. If, for instance, the disease declined, the reputation of the log-god would be established, and he would be rapidly promoted.

Before proceeding with Mr. Crooke’s lecture, I here interject that it was pointed out that a parallel to the filling up the crevices is found in the Russian Greek Church when consecrated. The last plank of the altar is nailed to represent the nailing of Jesus, and then every tiny crack is filled up with white wax.

Mr. Crooke gave several illustrations of capturing the god. One which will come home to all Bible readers is the triumph of the Philistines at the taking of the ark of Jahveh—referred to, by the way, in Mr. Foote’s Bible romance, *God in a Box*—and their consternation when the image of their god Dagon fell before the ark. The falling of a god was ominous of evil, and meant its deposition. In New Ireland the gods are set on an eminence, and if one falls over it is put aside; for it is held that if the gods cannot hold themselves erect they are no good to help others—a sound inference, which the reporter thinks worth the attention of theists of all kinds. Mr. Crooke gave illustrations of images which, being lent, conveyed their divine blessing to their possessors. He might have mentioned that in Italy the Bambino child-Christ is constantly on hire, for a consideration; while in Moscow the famous Virgin Bogie Mater, or Mother of God, can scarcely ever be seen at her residence in the Kremlin, because she is hired to go out to birthday parties, weddings, births, and other occasions. Gods were carried out in war to bring luck. The Egyptians carried their idols in processions; and so, too, adds the reporter, do the Catholics carry the consecrated Host, which contains the body, blood, soul, and divinity of God. In India the cars of Jagannatha and of other gods are carried from place to place, conveying their blessings wherever they go. The greatest precautions are taken that gods shall not be captured. Some are made deformed in the legs that they

may not run away. [Is this why Greek figures of Christ are lame?] In Easter Island the gods are packed away in sacks, and the owner will only show as many toys as he has personally made, which he thinks he thus has complete power over. In Mexico Quexacotl was covered with blankets. The Dyaks seek to capture souls, and instruments used for that purpose by the Harvey Islanders may be seen in the ethnographical gallery of the British Museum. Mr. Crooke opposed the view of Mr. Jevons that it was no part of religion that gods could be constrained as by magic. There were abundant instances of gods being scolded and beaten. Some, as Herodotus relates, would aim their arrows at the gods, curse them, and fight the desert winds. He might have added that Portuguese sailors have been known to pitch the Virgin Mary overboard when she has proved of no avail against a storm. So at Naples the fisherwomen cry out to San Genario: “You yellow-faced rascal, we will pray to you no more if you do not let your blood melt” (see *Footsteps of the Past*, p. 31). Many gods were confined as prisoners, only brought out once a year or on state occasions. They were taboo, and dwelt in a holy of holies [like Jahveh, and it was death to touch his travelling-trunk]. They were exhibited only to the priests or initiated persons. Tiresias was deprived of sight because he had seen the goddess Athene. The temple was held to be the real dwelling-place of the god, and in India they were washed and dressed; their images, too [like those of Catholic saints], were believed to sweat, weep, brandish spears, or give other signs of real life. The paper gave illustrations of binding the god with fetters, willows, and chains. The Romans fettered the image of Saturnus as they concealed the real name of their city, lest power should be acquired over it. Even Aphrodite was sculptured with chains on her feet. Some of the gods in India were put in irons. Mr. Crooke mentioned many folk-tales of spirits shut up in bottles, like the bottle-imps and *le diable boiteux*, and of spirits induced to go into bags and jugs and there kept. He then referred to the passage in Homer relating that Ares was imprisoned in a vessel of bronze for thirteen months; but Miss Harrison, the author of a work on Greek Art and Mythology, who was present, thought this was rather a nature-myth allied to those of vegetative gods, bound down in autumn and loosened in spring.

Mr. Crooke’s paper was certainly a remarkable one, throwing much light on the evolution of early deities and demons. It will be printed in full in *Folk-Lore*, and Mr. Crooke’s views can then be judged by his own words, not by such a report as this, written mainly from memory, and with some of my own observations and opinions intermixed.

J. M. WHEELER.

EVOLUTION EXPOUNDED.

THE *Churchman* relates an amusing story of a “learned” butler who expounded evolution to his associates:—

“Two or three mornings after the arrival of the new butler, the mistress of the house took the opportunity of asking the cook how she liked her new fellow-servant. The report was an excellent one. ‘In fact, ma’am,’ said the cook, ‘the servants’ hall is quite a different place now.’ Not unnaturally, the mistress pressed for further particulars. ‘Well, he talks so cleverly,’ said the cook. ‘Last night, for instance, he explained things to us for an hour and a half.’ ‘Explained things—what things?’ said the mistress, now really interested. ‘Well,’ was the reply, ‘he was telling us how we are all descended from Mr. Darwin!’”

The butler’s idea of evolution was a little confused; but it was not further from the truth than some of the preachers’ efforts years ago to state the theory before refuting it. Their common representation and standing joke was, “Darwin says your grandfather was a monkey.” The servant-girl got the idea. Her employer, not wishing to be interrupted, said to her: “If anybody calls for me, do not say that I am at home. If they ask any question, give them an equivocal answer.” In the evening, the gentleman asked whether anybody had called to see him. The reply was in the affirmative. “And what did you say?” “I gave him a kivecal answer,” the maid replied. “He axed me if yer honor was at home; and I axed him if his grandfather was a monkey?”

B. F. U.

Numbers of savage peoples suppose that the soul continues to inhabit the body after death, though from time to time it makes excursions into the world of the living. It therefore requires a hole if it is to escape from an enclosure. For this reason it is that, at the death of a relative, the Hottentots, the Sanoyeds, the Siamese, the Fijians, and the Redskins make a hole in the hut to allow the passage of the deceased, but close it again immediately afterwards to prevent its coming back. The Iroquois make a small hole in every tomb, and expressly declare that it is to enable the soul to go out and come in [at its pleasure].—*Count Goblet d’Alviella, Hibbert Lectures.*

BOOK CHAT.

MR. GEOFFREY MORTIMER'S new book, *The Blight of Respectability*, is as refreshing, and will probably be to some as objectionable, as a thunder-shower in sultry weather. For Mr. Mortimer smashes down ruthlessly the smug conventionalities of Grundyism, and pelts unsparingly into shams, stupidities, and hypocrisies. But even a Grundyte must feel that the air is clearer afterwards and, for our part, we must say his book is capital reading, and that we have enjoyed the lashing strokes which he directs against the Philistines, who live a lie and then make a saintly ending.

Mr. Mortimer anatomizes the "respectables" of our time as Thackeray did the snobs of his. His diagnosis is keen, his descriptions plain, his satire severe, and his remedies drastic. He asks: "Would it not be an act of sheer defamation of character to describe Ben Jonson, Shakespeare, Dryden, Fielding, and Burns as 'respectable men'?" No great man has ever been, or ever can be, of the respectabilities, for the simple reason that the great are not ordinary, and the ordinary alone are respectable." But Mr. Mortimer throughout attacks "respectability" from above, not from below. It is in the cause of a truer humanity, of simple human brotherhood, that he attacks the "gentility" which ever aspires to appear that which it is not, and loses the better estate of self-respect in worship of Mrs. Grundy. He would have boys taught the words of the knights in *Pericles*:—

* * *

We are gentlemen,
That neither in our hearts, nor outward eyes
Envy the great, nor do the low despise.

The spirit of true human dignity is in this vigorous onslaught on respectability.

Mr. Bertram Dobell's catalogues of books (77 Charing Cross-road) always contain many interesting items. The July number gives both "Notes and Notices" and "Half Hours with Old Books," the latter being devoted to the work of Father Bridoul, who establishes the foundation of the Holy Eucharist upon the respect paid to the sacrament by various animals. Mr. Dobell reprints three of these appeals to credulity, relating how "a spider revenges the affront done to the Holy Sacrament," "Swine adore the Holy Sacrament," and "A whale, a fish of the greater kind, lent his back to say Masse upon on Easter Day."

The Rev. Dennis Hird, in his new book, *In Search of a Religion*, says: "Man had a religion thousands of years before the Jews existed, and the term, Mosaic Law, is a brilliant sacred pun, for it consists of several little bits taken from every race with whom the Jews came in contact."

It is expected that the biography of the late Professor Huxley, prepared by his son, Mr. Leonard Huxley, will be ready in the late autumn. Our readers may like to see a characteristic letter which Professor Huxley addressed to Mr. J. M. Wheeler, who pointed out to him a grave misrepresentation of his teaching made at a Theosophical Congress in America. The letter is as follows: "Hodeslea, Staveley-road, Eastbourne, July 17, 1894. Dear Sir,—There is an old motto—Scotch, I think—which runs: 'They say? What say they? Let them say!' If I had not guided myself by this principle, and never entered into controversy without a purpose totally distinct from personal reclamation, life would have been a much harder burden than it has proved. None the less, thanks to you for taking up the cudgels in my behalf. I am, yours faithfully, T. H. Huxley."

An English translation of Professor Ribot's book, *The Psychology of the Emotions*, is announced. The Professor's notable theory is, that all emotions are of an identical nature, in the sense that they are the effect, not the cause, of bodily changes.

The new edition of Sir John Evans's work on the ancient stone implements, weapons, and ornaments of Great Britain, necessitated by our increased knowledge of the palæolithic period, will be ready in the next few days. Some of the new illustrations have been borrowed from the publications of various learned societies, and many have been specially engraved.

Mr. Forder has issued a fresh shilling edition of *The People's Darwin*, a popular exposition of the principles of Evolution, by Dr. E. B. Aveling, which, under the title of *Darwin Made Easy*, has already had a large sale. The Darwinian theory is lucidly explained, and there is a long section on the Origin of Man, followed by another on Monkeys, Apes, and Men. The work admirably fills the purpose of making Darwin's views known to a popular audience.

It is announced that the Oxford University Press will publish a collection of "Logia," or Sayings of the Lord, reproduced from an odd leaf of a papyrus said to have been found on the edge of the Libyan desert by Mr. Bernard P. Grenfell, of Queen's College, and Mr. A. S. Hunt, of Magdalen College, Oxford. It is to be desired that the genuineness of the papyrus, which is said to be in very clear uncial Greek, in a remarkable state of preservation, should be submitted to experts, the more especially as this is now claimed to be the earliest Christian document, dating, possibly, from the second century. The sayings are detached, without context, and each begins with the words "Jesus saith." If this first fragment runs the gauntlet of criticism, we expect more papyri will soon be discovered, for this has hitherto been a missing link in Christian evidences; and since it has been pointed out that the records of the Merovingian Kings of France were kept on papyrus, the absence of Christian papyri has been "a long-felt want." In these things demand always begets supply. Supposing the document to be genuine, and to belong to the period alleged, it only serves to show the *lateness* of the Gospels; and the more this is demonstrated the worse it is for orthodox Christianity.

The July number of the *New Century Review* has a number of interesting contents. James Stanley Little opens with a polemic against the doctrine of the equality of black and white, entitled "The Enemies in South Africa." The Rev. Richard A. Armstrong, B.A., writes on "Authority in Religion," following much of the thought of Dr. Martineau in his book on that subject. People are transferring the seat of authority from the Church and the Book to the person of Christ; but when the question arises, What were his actual opinions the trouble begins. We should fancy a living Italian Pope would carry it against a dead Jew who believed in devils. "A Plea for the Codification of English Law" is made by J. Compton Rickett, M.P., Professor Maitland, F. Rowley Parker, and Dr. Blake Odgers. "The Present Position of the Vaccination Question" is dealt with by A. W. Huton, M.A., who argues that, in the face of unvaccinated Leicester having a far lower death-rate per thousand in the small-pox epidemics than well-vaccinated Willenhall and Sheffield, it is idle to say that vaccination is an effective protection, or even as efficacious as mere sanitation. Mr. Hodder Williams writes with competence on "Current Continental Literature," and T. H. S. Escott, M.A., deals with the Guards and military novels concerning them, under the title of "Latter-Day Praetorians."

The *Proceedings of the Society of Biblical Archaeology* for May is an interesting number. Sir P. le Page Renouf continues his valuable translation of the Egyptian *Book of the Dead*. In an article on Champollion, however, he falls foul of Dr. Budge, of the British Museum, and devotes a somewhat spiteful footnote to him. The spectacle of a learned Catholic Christian taking every opportunity to disparage a rival Egyptologist is not edifying. Mr. F. Leggo writes upon "A Coptic Spell of the Second Century," in which the exorcist invokes Jesus Christ, Jahoh Sabaoth, and various heathen gods to unite in casting out the evil spirit. This spell throws a lurid light upon the ideas of the primitive Christians, and shows how little early Christianity in Egypt could be differentiated from the heathen superstitions surrounding it. Another important paper is that upon "The Date of the Siloam Inscriptions." Orthodox archaeologists had put this down to Hezekiah (700 B.C.) without rhyme or reason; but the author, by an elaborate study of alphabets, shows clearly that it cannot be earlier than the time of Herod. A tabulated plate of Jewish alphabets brings the argument home at once. We cannot forget how the Society of Biblical Archaeology refused the valuable paper of Dr. J. B. Mitchell on "Chrestos—a Religious Epithet: its Import and Influence"; but we are glad to note signs that the members may now be archaeologists first.

The Roman Catholic *Tablet* calls the Rev. A. H. Craufurd's *Christian Instincts and Modern Doubt* "a book for infidels written by one not quite so far gone as themselves." Of Mr. Craufurd's declaration, that "for truth, as truth Romanism has never apparently had any very intense regard," the *Tablet* says: "We can but stand amazed at the impudence of the remark in the mouth of a man who is straining every formula and evading every claim of intellectual honesty in order to remain in the Established Church, while disbelieving its principal tenets."

The *Literary Guide* for July gives, in addition to the usual list of contents, two supplements—one Mr. Gould's "Plan of Moral Instruction," the other a lengthy lecture on Dr. Goldwin Smith's *Guesses at the Riddle of Existence*. "Chats about Books" are continued this time with Mr. J. M. Robertson, who would have nothing to do with metaphysical bogies behind a curtain, for which some of our ethical culturists seem to have a sneaking veneration.

CORRESPONDENCE.

CHRISTIANITY AND GOD.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I sometimes take a copy of your paper, and although I quite agree with the majority of its utterances, it would appear that the tendency of the paper is to question the existence of a supervising deity, which I think is an error.

It does not, by any means, follow that, if a man should discard the Bible as being so full of obvious errors, it cannot be reliable on any point, that he should disbelieve the existence of a Lord of all space, and preserver of the universe.

Where we make a great mistake is in attributing to the deity many of the passions of man, such as love and hatred, and the Bible even tells us that man is in God's own image! The result of this is an incongruous jumble of ideas of religion which, when examined into, will be found to be little better than the mythology of the ancient Greeks, whose gods were invested with all the frailties of perishable human nature.

Now there are three *illimitables*: Jehovah, Space, and Time.

1. **JEHOVAH.**—He has neither form, size, or any special dwelling-place; because, like a magnetic power, felt but not seen, he controls and pervades the whole of space, and although so diffused he can without doubt concentrate his power at any point.

Here I may parenthetically observe that I am not a believer in the common notion of astronomers that masses of matter or gases (where did they come from?) roving in space, tumbled or solidified into shape, are by gravitation or attraction kept on in regular motion for ages without a controller. If gravitation and attraction alone could do this there would *never* have been any disorder. No satellite would be found turning the *opposite* way to others—for the forces must either join one direction or cause chaos; or, if equally balanced, a *complete* stoppage.

2. **SPACE** must evidently be illimitable. It is impossible to look into the heavens and name a spot where space can end. As to whether there is a limit to the weight of matter in space, we cannot decide; but there is evidently no termination to space so well described by our great poet Milton as: "A dark, illimitable ocean without bound; without dimension, where height, breadth, depth, and time and place are lost." If Jehovah pervades space and controls space, it follows that he is equally as great as space, and, therefore, without dimension. To give a form to the Almighty, or a special dwelling-place is, in my humble opinion, an absurdity altogether.

3. **TIME** also must necessarily be illimitable. It never had a beginning, and can never have an end, although there may be no account kept of it.

Jehovah is the greatest of the three illimitables, being a *sentient*, magnetic spirit controlling all space. Jehovah being so great, it is obvious how utterly insignificant we must be. It is the conceit of human nature to imagine that the conceit of human nature to imagine that this almighty, living, ethereal spirit is continually concerning himself about the small matters of our everyday lives. Fancy the diminutive old lady, who is supposed to govern the British Empire, giving him thanks (by deputy) for a quarter of an hour for having preserved her to reign sixty years; and yet we read even in the Bible that the nations of the earth are to him but as the small dust of the balance! The fact is Jehovah, exercising a general and beneficent control, has placed us upon the earth with everything for our comfort, if we do not abuse the use of these things, or rob one another. He asks nothing in return; although, of course, we should honor him by the greatest reverence and heartfelt thanks; but we cannot make any claims upon him to do any more for us than he has done, and still less expect future immortality.

It is obvious that, if the above ideas are correct, and the majority who trouble anything about the subject believed in them, the parsons' occupation would practically be gone; and therefore the great deception of heaven for some and hell for the rest is kept up by the ministers of religion, although possibly a few of them may actually believe what they teach. But, unfortunately, the great majority of human beings required some stimulus, either in the hope of reward or punishment, to do right by their fellow men. Therefore, although a vain hope, Christianity may have produced good results in the case of many individuals; but, on the whole, it has doubtless also encouraged an enormous amount of superstition and clerical persecution and swindling.—Yours truly,

JOHN C. EDGLEY.

WOES OF THE RITUALISTS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—The Rev. R. C. Fillingham, in writing to the *Echo* from Hexton Vicarage, shows the absurdity of Mr. Brinck-

man's denial that the creeds were given to the Church of England by Act of Parliament. Mr. Fillingham, as a clergyman of that Church, says an Act of Parliament was passed in 1559 to settle the Liturgy, and that the clergy should use those creeds. If Parliament chose to pass an Act enjoining a profession of belief in the Buddha, the clergy of the Church of England would have to teach that belief; but the clergy of the Church of England are members of a splendid Trade Organization. Almost without exception (the Rev. R. C. Fillingham being one of the few exceptions) the clergy "hang together." They all hold the doctrine that private judgment must be stamped out, and though a Church-of-England may cross over into the Papal fold and be made much of by the Church of England clergy, yet if he returns and proclaims himself a Protestant he is boycotted; nine out of ten of the clergy of the Church of England being either veiled or open apostles of the Papists—and I have had some experience, as may be inferred from my advertisement in another part of this paper—but, as a matter of fact, the Ritualists, instead of having woes, are "in clover," the sweets of office being theirs.

XAVIER FIELD.

PROFANE JOKES.

THE minister was to dinner, and the talk had turned to the Græco-Turkish war. "Greece has degenerated. Her glory has departed from her." He shook his head and sighed. "No" (it was the Board of Trade brother-in-law who took up the topic). "She doesn't fight like Hellas of old." Then everybody breathed hard, and the dominie turned the talk to the late floods.

Spending the winter as invalids at Aiken, S.C., the Hon. Thurlow Weed and Mr. Thomas C. Acton whiled away one Sabbath afternoon by attending a negro church. When they entered the primitive temple, the preacher, who was a pure African, was grappling, with all the fervor of his race, with the old, old subject of the fall of man. Sketching that day in the Garden, with its terrible results, he excoriated Adam in this fashion: "Now, brederen, when de Lord calls Adam to 'count, did he stan' up like a man, confess his sin, and ask forgiveness? He didn't do nuffin ob de sort, brederen, but he say: "Lord, de woman dat Dou gubest me gub me for to eat." Pausing a moment, he repeated: "De woman dat *Dou* gubest me gub me for to eat." Then again: "De woman dat *Dou* gubest me gub me for to eat.' Dar, brederen, you see dat mean, skulkin' Adam was a-trying to sneak out of it by frowin' all de blame on de Lord hisself!"

Knicker—"We had to discharge our pastor because he mispronounced a word." Bocker—"For such a trifle?" Knicker—"Yes; he said the dear departed had gone to 'the undiscovered country from whose burn no traveller returns.'"

Street Evangelist—"I've been a thief; I've been a drunkard; I've starved my children; I killed my poor wife; I've been in prison for burglary; I—" Policeman (interrupting)—"Here, you come along to the police-station and report yourself."

A clergyman who had travelled much in the South told of Dr. Dashiell's reception in a large negro church down that way. The doctor was prominent throughout the whole church, so the pastor thought he was telling the truth when he introduced the stranger as follows: "Breddern and sisters, I now hab de honnah ob intrejucing to yoh de Rebberend Doctor Dashiell, who am de sounding brass and de tinkling cymbal ob de Methodist Church."

FAITH.

As to faith; if you want to show that a Christian has not faith in his own doctrine, state that doctrine in all its rawness. God created man weak, and made a devil to tempt him, knowing he would yield. He became angry at the result, and demanded a human sacrifice. He had either to damn all people eternally, or give his son over to the mob (the mob being his own product, in his infinite wisdom), and chose the latter plan, although it does not save one person in a hundred, and he knew it wouldn't from the start. How this offends the Christian!

Well, let him state it. "God so loved the world that he gave his only begotten Son, that whosoever believed on him might not perish, but have everlasting life." How much better that sounds! But it will not bear analysis. God loved the world, yet the good Christian is told to hate the world, and yet to imitate God. He gave his son (an act of tyranny), as it is not likely the Son consented. "Might not perish"; yet there was no need of anybody perishing, except as he so willed, in his infinite wisdom.

RINCTUM.

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, C. Watts, "Drawbacks of Christian England."
BRADLAUGH CLUB AND INSTITUTE (86 Newington Green-road, Ball's Pond): 7.15, Stanley Jones, "Lord Salisbury and Evolution."
WEST LONDON BRANCH N.S.S. 881 Harrow-road, Paddington: July 12, at 9, Business meeting.

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, A lecture.
CAMBERWELL BRANCH (Peckham Rye): 3.15, S. Jones.
CLERKENWELL GREEN (Finsbury Branch): 11.30, A. B. Moss.
EDMONTON (Angel-road): 7, O. Cohen, "The Case Against Christianity."
FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15, A. B. Moss, "A New Age of Reason."
HAMMERSMITH (The Grove, near S.W.R. station): 7, J. Fagan.
HYDE PARK (near Marble Arch): 11.30, R. P. Edwards, "The Spread of Rationalism"; 3.30, B. Rosetti.
KILBURN (High-road, corner of Victoria-road): 7, R. P. Edwards.
KINGSLAND (Ridley-road, near Dalston Junction): 11.30, W. Heaford.
LIMEHOUSE (Triangle, Salmon-lane): 11.30, H. P. Ward.
MILE END WASTE: 11.30, O. Cohen; 7, W. J. Ramsey. July 14, at 8, H. P. Ward.
VICTORIA PARK (near the fountain): 3.15, O. Cohen.
WOOD GREEN (Jolly Butchers' Hill): 11.30, Stanley Jones, "Lord Salisbury and Evolution."

COUNTRY.

DERBY (Pollicott's Dining Rooms, Market-place): 7, Important business meeting.
OX HILL AND STANLEY (West Stanley Board Schools): July 17, at 6, Important business meeting; 7, A lecture.
PONTYPRIDD (28 Middle-street, Trallwn): Meetings every Sunday evening. Discussion invited.
SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street): 8, Members' quarterly meeting; 5, Tea; 7, Musical and other recitals, etc. Members and friends should attend and ascertain arrangements for excursion on the 18th.
SOUTH SHIELDS (Captain Duncan's Navigation School, King-street): 7, Business meeting; 7.30, S. M. Peacock, An address.

OPEN-AIR PROPAGANDA.

NORTHAMPTON (Cow Meadow): Ernest Pack—11.30, "Religion and Science"; 6.30, "Force and Matter."

Lecturers' Engagements.

O. COHEN, 12 Merchant-street, Bow-road, London.—July 11, m, Mile End; a, Victoria Park; e, Edmonton. 18, m, Wood Green; a, Victoria Park. 25, m, Kingsland; a, Finsbury Park. August 1, m, Camberwell; a, Peckham Rye. 8, m, Mile End; a, Victoria Park; e, Edmonton.

A. B. MOSS, 44 Oredon-road, London, S.E.—July 11, m, Clerkenwell; a, Finsbury Park. 18, m and a, New Brompton. 26, m, Wood Green; e, Edmonton. August 8, m, Camberwell; a, Peckham Rye. 22, a, Peckham Rye. 29, m, Wood Green. 29, Edmonton.

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

J. T. THURLOW, 350 Old Ford-road, London, E.—September 5, Limehouse.

E. PACK, 90 Camden-street, Camden-road, N.W.—July 11, Northampton. 18, m, Camberwell; a, Peckham Rye. 25, m, Mile End.

H. P. WARD, Leighton Hall, N.W.—July 11, m, Limehouse. 18, m, Clerkenwell Green; a, Finsbury Park; e, Bradlaugh Club. 25, m, Camberwell Station-road; a, Peckham Rye.

POSITIVISM.

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

SUNDERLAND.—Church of Humanity, 23 Blandford-street. Service and discourse every Sunday afternoon at 3.15.

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NEWSPAPERS FOR APRIL.—WANTED a sight of certain papers. Returnable if necessary.—XAVIER FIELD, Journalist (author: *Wrecked on the Roman Rocks*), Woking News, Chertsey-road, Woking, Surrey.

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