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LIGHT ON THE EASTWARD POSITION.

"And behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory."—EZEKIEL xliii. 2.
"Lord, how mine eyes throw gazes to the east."—SHAKESPEARE, *Passionate Pilgrim*, xv.

MR. WILLIAM SIMPSON, the veteran architect, artist, archaeologist, and author of *The Buddhist Praying-Wheel*, has been good enough to send me a copy of his paper on *The Orientation or Direction of Temples*, read before, and published by, the most eminent of English Masonic Lodges.* I find it a treasure-house of information bearing on the evolution of religious ideas. Mr. Simpson deals with the four quarters in the New World, in India, Burmah, Java, Siam, Cambodia, China, Mesopotamia and Egypt, in the Jewish System, the Christian Church, and in Ceremonies. He deals with the ideas and customs attached to the four cardinal points, and "the Kiblah principle"—that, viz., of worshipping in a particular direction. Throughout, his work, which is illustrated with many diagrams, is that of a perfect master-mason—plumbline accurate, and four-square to every wind that blows. I almost regret that pre-conceived ideas and exigencies of space compel me to go on more erratic lines in dealing with the subject.

When there was neither reading nor writing, signs played an important part in human affairs. Indeed, it may be said that man advanced to civilization by paying attention to signs. In any position thinking man recognises four quarters, a before and behind, a right and a left. The east as the place of the dawn, the starting-place of the heavenly fire-ball, the womb of day, is to early man what the north is to the magnetic needle. From it he derives all other directions. In Hebrew, *Kelem* (the east) means "in front" and "beginning." The four quarters, with their winds, messengers, angels, or spirits, play an important part in early cults. The number "four" is sacred to all the native American religions, and is the key of their symbolism. The cardinal points are identified with the four winds, who, in myths, are the four ancestors of the human race, and the four celestial rivers watering the earthly paradise. In drawing the four quarters, one makes at once the sign of the cross.†

Almost a primal idea in religion is the assimilation of man to the sun. The root is kept in Blanco White's famous sonnet, "To Night":—

If Light can thus deceive, wherefore not Life?

As the sun rose, passed over the heaven, and sank in the west, swallowed up in darkness to the north, to rise again in the east, so it was supposed that man's tomb might be but the womb of a re-birth. This was the core of the Egyptian faith. The Egyptian word for the right hand Amenti also means the west and the underworld. It is thus likely that the Egyptians in worshipping turned their backs to the north, or the place of darkness. They ferried their dead to the western bank of the Nile, on which are the pyramids, while the obelisks are on the east. In the Egyptian temple the left-hand chamber represents the east

* *The Orientation or Direction of Temples*, by William Simpson, R.I., M.R.A.S., F.R.G., Past-Master Quatuor Coronati Lodge, No. 29, published for the Q. C. Lodge by G. W. Spoth, Bromley, Kent.

† This, as I have elsewhere pointed out, is the first step in the ancient Aryan rite of the Sradha. If, to give the idea of motion, we place a line at right angles to each point, we have at once the mystic Swastika, a sign found in all lands.

where the god triumphed, and the right the west where the god dies, where his bier was dressed and carried to the *mea* or place of conception. The Greek scholiast on Pindar tells us that they were wont to turn eastward when praying to the gods, but to the west when praying to dead heroes or demi-gods.

All old nations personified the four quarters, four winds, and four elements, earth, water, fire, and air, as guardian genii. Irenæus (iii. 11), the first Christian writer who mentions four gospels, says there can be neither more nor fewer than four pillars of the church, because there are four zones, four winds, and the cherubim are four-faced. In the old prayer,

Matthew, Mark, Luke, and John
Bless the bod that I lie on,

the evangelists take the place of the genii of the four quarters.* The man of Matthew, lion of Mark, the bull of Luke, and the eagle of John preserve the old signs. When Walt Whitman throws in Satan with Father, Son, and Ghost, in "Chanting the Square Deific," he is but reverting to the old quaternity. For the East is the Father, the South the Son and Mediator, the West the abode of the Ghost, and the North the black devil. No graves are found to the north of any old church. In some of our ancient churches over against the font and in the northern wall there is a devil's door. It is thrown open at every baptism for the escape of the fiend, and at all other seasons carefully closed.†

Ezekiel tells how at the north gate women set weeping for Tammuz—*i.e.*, the hidden Adonis, the spirit of vegetation in winter symbolized as the sun in the underworld, and therefore at the north on his journey from west to east. Cold winds coming from north, too, would make it associated with winter. But, says Zeke, or rather Jahveh says to him, there were "greater abominations." "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men‡ with their backs towards the temple of the Lord [*i.e.*, the holy of holies to the west] and their faces towards the east, and they worshipped the sun to the east" (Ezek. viii. 16). Ask any sky-pilot to explain why the infinite Deity should be wrath with people because they worshipped in a particular direction, and he will probably tell you it was because it was in opposition to the law against sun-worship (Deut. iv. 19). Ask him then why all Catholics and Ritualists bow in this very direction, and he may tell you that Christianity reversed the Jewish dispensation. That is, the immutable God turned the Jews westwards because the Pagans worshipped to the east, and then turned the Christians eastwards because the Jews worshipped to the west.§ Even Sir Charles Warren, who carefully studied the orientation of the Jerusalem joss-house, ran into some such rubbish as this. A slight study of early ideas might

* The Egyptians had four funereal genii, the sons of Osiris, and four amulets were placed on the dead; Tat, or Didit—the symbol of the four pillars of the earth and the emblem of stability—the Buckle, the Heart Vase, and the Head-Rest.

† In solar-worship the north is the abode of darkness; but in later polar-worship, as the point of stability round which the stars revolve, the northern heaven becomes the abode of the gods.

‡ Probably the four-and-twenty elders and the high priest, for this was the court of the priests.

§ Although the Jews worshipped to the west, they were particular to have their marriage beds run north and south. See *Al Kibla*, by William Asplin, p. 106, where will be found other curious particulars.

save some nonsense. Jahveh's ark and mercy seat was in the west, because that was the sacred place of the coffin. In turning to the sun they were turning their back on Jahveh. By looking for the rising sun every day they spoiled the effect of the arrangement by which the shekinah, or glory of the Lord, entered the sanctuary and fell on the jewels of the high priest at a predictable period of the year (see Josephus, *Antiq.*, iii. 8). Praying to the west was arranged so that the people might see the rays of the sun-god illumine his priest. Christianity took over many of the rites of Paganism.* The Eastward Position is one of the six points of Ritualist mummery, because it keeps up the old ideas of the altar as the seat of sacrifice, the "mass in masquerade" as the chief act, and of the sacerdotalist as the representative of deity.

The Rev. William Staunton, in his *Ecclesiastical Dictionary*, tells us that in the early baptismal rite the candidates renounced the devil facing the west, and then turned to the east to make their covenant with Christ. He quotes Tertullian (*Contra Valen.*, iii.): "The east was the figure of Christ, and therefore both churches and prayers were directed that way." St. Augustine, in treating of the Sermon on the Mount, ii. 17, says: "When we stand at our prayers we turn to the east, whence the heaven, or the light of heaven, arises." The Essenes and Therapeutæ, the monks who probably conveyed the Oriental Gnosis from east to west, worshipped at dawn, and prayed towards the rising sun (Philo, *Vit. Contemp.*; Josephus, *Wars*, ii. 85). In the Wisdom of Solomon, xvi. 28, we read: "We must prevent the sun to give thee thanks, and at the dayspring pray unto thee." The Apostolic Constitutions, ii. 57, enjoin: "Let the building be with its head to the east.....let all pray to God eastward, who ascended up to the heaven of heavens from the east." Durandus, Bishop of Mende [1239-96], in his *Symbolism of the Churches*, says (21): "The foundation must be so contrived that the head of the church may point due east—that is, to that point of the heavens wherein the sun rises at the equinoxes." Many churches, not being built due east, though, in the main, standing east and west, are supposed to have their direction determined by the place where the sun rises on the day of the saint to whom the church is dedicated. Needless to say, this theory will not always work. It is possible that the sun's rays were wanted to fall in some particular place at a particular season.

Tertullian, in his *Apologeticus* (16), says of the early Christians: "Some believe that the sun is our god. We shall be counted Persians, perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt originated from our being known to turn to the east in prayer. But you also, under pretence of worshipping the heavenly bodies, move your lips in the direction of the sunrise." St. John Damascenus and Cassiodorus give us the mystic reasons which take us back to the old symbolism. They say that Christ on the cross [or the initiate on the *pastos*] turns his face to the west, so Christians turn east to see the face of the crucified Christ.† Later divines explain burial with the feet to the east, and face upwards, as being prepared to rise and meet the Sun of Righteousness, the dayspring from on high, who comes in the east with healing on his wings, as it says in Zech. xiv.: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." But the initiate, the Osirified, went the whole course from west to east, from tomb to womb, from death to rebirth; so, as Guiderius says

* Walcott, in his *Sacred Archaeology*, tells us that "Leo I. condemned the custom of the people at Rome, who used to stand on the upper steps in the Court of St. Peter's and bow to the rising sun, partly out of ignorance, and partly from a lingering Paganism." Yet Pope Virgilius, in ordering priests to celebrate towards the east, was but perpetuating a similar custom.

† Even F. Thompson, the latest Catholic poet, in his "Orient Ode," continues the simile:—

Lo, of thy Magians I the least
Haste with my gold, my incenses and myrrhs,
To thy desired Epiphany, from the spiced
Regions and odorous of Songs traded East.
Thou, for the life of all that live,
The victim daily born and sacrificed;
To whom the pinion of this longing verse
Beats but with fire which first thyself did give
To thee, O Sun—or is't, perchance, to Christ?

of the body of the supposed Fidele in *Cymbeline*, iv. 2:

We must lay his head to the east;
My father hath a reason for't.

The Jesuits, who strictly carry out the idea of dying to the world, in their chapels invariably have the entrance to the east, and the altar to the west. The priest, who represents both the sun and the dead man, takes his place on the west side of the altar, between himself and the people whom he faces in celebration. This is the ancient rite. In the more modern the celebrant stands between the altar and the people, facing the east like them, and exposing his golden back vestments to the worshippers. In Masonic Lodges, which are, or should be, oriented, the Worshipful Master stands for the sun in the east, that quarter being the seat of light and authority (though English initiates do repudiate the Grand Orient as Atheistic).

The Hindus worshipped the six quarters, including above and below. Gautama Buddha, however, gave this a fine moral significance. He said to a young man about to worship in these directions, that the true worship was in the practical duties of daily life to those around him: to his parents as the east quarter, his teachers as the south, wife and children as the west, companions as the north, dependants as the nadir, and spiritual teachers as the zenith. Here it will be noted that the east, the sun source, comes first, and the highest last. Gautama Buddha had the real secret of orientation.

J. M. WHEELER.

THE OLD WAX NOSE.

VII.—POLITICAL AND SOCIAL PROGRESS.

"THE Bible," says Dr. Farrar, "is inextricably mingled with all that is greatest in human history." This is a fair specimen of his roystering style. We presume he has contracted it through long years of preaching from the coward's castle of the pulpit, where a man can exaggerate as much as he pleases without the slightest fear of contradiction. Dr. Farrar does not say that the Bible is mixed up with *much* of the greatest in human history; no, it must be mixed up with *all* the greatest—which is a transparent falsehood and a no less transparent absurdity. What did Greece and Rome owe to the Bible? Absolutely nothing. There is no evidence that they were acquainted with any part of the Old Testament, and Greece had become a more name before a line of the New Testament was written. Some of the greatest things in the world were done and said by the "heathen." Greek philosophy, Greek literature, Greek art, are imperishable. Roman jurisprudence and Roman government are the basis of every civilized polity. Plutarch's heroes are all Pagans, and let Dr. Farrar match them if he can in the history of Christendom.

Dr. Farrar calls the Bible "the statesman's manual," but he judiciously refrains from showing that statesmen ever act upon its teaching; indeed, he spends a great deal of time in showing that they ought *not* to act upon its teaching, unless they carefully avoid the obvious "letter" and allow themselves to be influenced by the recon-dite "spirit." For instance, it is perfectly clear that the Bible does not contain a single word against slavery; it is also perfectly clear to all who possess a tincture of scholarship that many of its references to slavery are fraudulently translated. "Servants obey your masters" really means "Slaves obey your owners." Moreover, the Bible contains precise regulations of slavery. God did not tell the Jews that holding slaves was infamous, that man could never have honest property in human flesh and blood. He allowed them to buy and sell Gentiles at their pleasure. He permitted them to enslave their own countrymen for a period of seven years, and in certain cases "for ever." Even in the New Testament we find St. Paul sending back a runaway slave to his master. True, he sent with the slave a touching letter to the slave-owner, but sending him back at all was giving a sanction to the institution. Dr. Farrar admits that American pulpits "rang with incessant Scriptural defences of slavery." He quotes from a Southern bishop, who described slavery as "a curse and a blight," yet declared it to be "recognised by the Bible," so that "every man has a right to his own slaves, provided they are not treated with unnecessary cruelty." Dr. Farrar

asks whether there was ever "a stranger utterance on the lips of a Christian bishop"? He calls this "distorting the Bible." But he does not prove the distortion. He calmly assumes it. He cannot deny the existence of all those slavery texts in the Bible. All he can do is to say that what was "relatively excusable" among the Jews is at present "execrable," and is now "absolutely and for ever wrong." Very good; but how was that discovered? Not by reading the Bible. The Jews read the Bible, the early Christians read the Bible, just as well as Dr. Farrar, but they did not find that it condemned slavery. Dr. Farrar lives in a later age, in the light of a higher civilization. He therefore reads into the Bible whatever it ought to contain as the word of God. He does not scruple to override explicit texts by more or less arbitrary deductions from vague maxims and ejaculations. He pretends that the "spirit" of the Bible in some way wrought the abolition of slavery. But every well-informed student is aware that the abolition of slavery depended upon economical conditions. We outgrow slavery by advancing beyond it in the process of industrial development, and when we have outgrown it we regard it with abhorrence. When the institution is in the way of being supplanted by a higher form of productive labor, the moral revolt against it begins, growing in strength and intensity as the economical change approaches its climax. It was natural that the anti-slavery movement in America should take place in the Northern States, where the conditions favorable to slavery did not exist as they did in the Southern States. We may be pardoned for supposing that if Dr. Farrar's lot had been cast in a Southern State he would have defended slavery as a Bible institution. He is preaching now after its abolition, when denunciation of it is cheap and easy, and is no particular credit to the preacher's religion. While slavery existed in America, it was at first justified by the Bible in all parts of the Union. Northern abolitionists at last found that the Bible did not teach slavery after all; but this did not alter the view of the Southern slaveholders and the Southern Churches. Here again we see the force of the Catholic taunt that Protestants can prove anything, and disprove anything, by appealing to texts in such a composite book as the Bible. Here again we also see that the Bible never instigates any step in the march of human improvement.

Dr. Farrar waxes eloquent, after his special fashion, over the glories of England in the age of Elizabeth. He attributes them all to the "open Bible," which was then placed in the hands of the people. Of course they had nothing to do with the new astronomy, the discovery of America, and the invention of printing! Such paltry causes as these cannot enter into competition with the might and majesty of the Bible! Still, we may venture to remind Dr. Farrar that these Englishmen of the Elizabethan age, with the "open Bible" in their hands, went and started the African slave trade. Evidently they did not read in it then, as Dr. Farrar does now, any condemnation of that horrible business. They worked it for all it was worth. England, with the "open Bible" in its hand, continued to do so for another two hundred years. One of the chief centres of the slave trade was the pious city of Bristol. It grew rich on the abominable traffic. Slavery has been abolished, but the old odor of piety still clings to the city of Bristol. Its merchants fattened on the slave trade with the "open Bible" in their hands. They now subscribe to missionary societies to convert the blacks, and they still stick to the "open Bible." It was good for upholding black slavery, and it is still good for upholding white slavery.

All that we have said about slavery applies in its degree to polygamy. Both institutions are sanctioned by the Bible, and the pleas of the "Higher Criticism" in relation to the one are just as hollow as they are in relation to the other.

We need not follow Dr. Farrar in his rhapsodical references to the various achievements of the Bible. We may remark, however, that his reference to Japan is singularly unhappy. That country has accepted the leading ideas of Western civilization, but it has not accepted Christianity. Nor is Dr. Farrar well advised in laying so much stress on the Pilgrim Fathers. He says that they had a preference for the "pure, unadulterated lessons of the Bible." Perhaps they had. But what were those lessons as illustrated by their actions? Certainly intolerance was one of them. They had no conception of religious liberty. "The Pilgrim Fathers," as Mr. Walter Besant

remarks in his little book on *The Rise of the Empire*, "believed that everybody should think as they themselves thought. Had they achieved their own way, they would have sent Laud himself, and all who thought like him, across the ocean with the greatest alacrity." They also believed in witchcraft, probably because Dr. Farrar was not at hand to explain that the Bible did not mean what it said; and they tortured and burnt witches with remarkable gusto.

It would also be a waste of time to correct all Dr. Farrar's statements about the influence of the Bible in other directions. We will take a single illustration of his fantastical method. He tells us that the Bible "inspired the pictures of Fra Angelico and Raphael, the music of Handel and Mendelssohn." Perhaps he will tell us whether it inspired Raphael's picture of the Fornarina, and why it did not inspire the music of Beethoven and Wagner. Both those great composers, as a matter of fact, were Atheists.

Nothing could be more absurd than orthodox talk about the Bible "inspiring" great poets, artists, and musicians. Men of genius are inspired by nature. Their inspiration is born with them. It cannot be made; it can only be utilized. All religions have done is to employ the genius they could not create. Every religion has done this in turn. The genius was there always as a natural endowment. It existed before the world's religions, and it will outlive them.

G. W. FOOTE.

(To be concluded.)

THE STORY OF THE RESURRECTION.

(Continued from page 436.)

IN dealing with the alleged historical proofs of the resurrection of Jesus, it is astonishing to find how Christians have been deluded upon the subject. After a long and careful investigation, we allege that, apart from the New Testament, there is not the slightest historical evidence of a trustworthy character which can be adduced in favor of the theory that Christ arose from the dead. And even in the New Testament, as we shall presently see, the accounts are so indefinite and contradicting that no reliance can be placed upon them. It is only reasonable to expect, when improbable events are recorded, and we are asked to accept them as verities, that the clearest evidence in favor of their truth should be forthcoming. This is not the case with the reported resurrection of Jesus. The historians, who are said to have written upon extraordinary events about the time the resurrection is supposed to have happened, are silent in reference to it. But supposing contemporary writers had noticed the resurrection, that would not prove it really took place. It would have been far more likely that those writers were mistaken than that a man rose from the dead. The passage in Josephus referring to Christ is now admitted even by Christian writers to have been an interpolation or a forgery. If, however, we were to grant that Tacitus, Pliny, and others, did mention the Christians and their persecutions, that would not necessarily be an argument in favor of the doctrine of the resurrection. Many writers of our own time allude to professed Christians who have no faith in the story. The author of *The Jesus of History and Tradition Identified* aptly remarks: "The difficulty still unresolved is this: How such events as those recorded in the Gospels could have happened and escape the observation of the public at the time, and all notice at the hands of the historians of the period..... Now it is of this period the most wonderful events are related that have happened in the world since the (alleged) Mosaic age, and the account of them was first published in the second century after their alleged occurrence, when no living witnesses were alive to deny or affirm their reality" (pp. 162-3).

Moreover, we have no testimony of eye-witnesses; for, although it is stated in the New Testament that Jesus "was seen" after his death, it is nowhere alleged that any person said: "I saw him after his crucifixion alive in the flesh." When we come to examine St. Paul's "evidence," it will be seen that it is utterly valueless as proof of the resurrection. Don Allen, in his *An Agnostic's View of the Resurrection*, writes: "We have in the New Testament Scriptures an account of six Roman governors who heard the Gospel story, and who by their positions could have

arrived at the facts in reference to it. Three of them were of Jewish descent, and were supposed to be learned in the Jewish law. These, by their nationality, were supposed to believe in resurrections; but by the Gospel record it is evident that they did not believe this one. They were Herod Antipas (before whom Jesus was sent by Pilate), Herod Agrippa—who put to death James the Elder (Acts xii. 1, 2)—and Herod Agrippa II. (son of the latter, before whom Paul made his defence). Then we have Pilate, Felix, and Festus, who were Romans. We also have the whole Jewish Sanhedrim, which was supposed to be composed of the most learned men among the Jews. And what is the decision of all the above array of talent? Why, simply that the Gospel story of the resurrection is a myth, for none of them ever embraced the religion, or showed by their actions that they believed it. Then we come to the common people of that day. These were divided into three factions. One (the Apostles) believed it in the main, but some of them doubted (Matt. xxviii. 17; Mark xvi. 13). One, the great mass of the Jews, did not believe it at all, and the Romans, who were the third faction, did not care whether it was true or not. Practically, the two latter were against the story, and they were a hundredfold in the majority. Then, on a question in which reason and experience are with this majority, and with no more evidence than they possessed, are we compelled to believe that the majority were wrong and the minority right? What light have we got since that time that should cause us to reverse the decision of the great majority? Thus we find that men contemporary with the Gospel history, who by their education, ability, or positions should entitle their judgment to be respected, have decided against it. We also find that the great majority of the common people were against it, and if that was their verdict, how shall we at this late day, with no facilities for ascertaining the truth or falsity of it, reverse their decision?" (pp. 136-7-8).

It is said that the Church has always accepted the belief that Christ rose from the dead, and therefore this belief furnishes a strong proof of its reality. This, to say the least, is a curious specimen of reasoning. It implies that the continuity of a belief establishes its truth. But the history of the Christian Church itself shows the fallacy of such a contention. For centuries the Christian Church believed most tenaciously in witchcraft, in the verbal inspiration of the Bible, in miracles, in a hell of material fire, and in the existence of a personal Devil; yet some of the most learned defenders of the Church have now given up the belief in those tenets. The doctrine of the Trinity has long been accepted by the Church as an "undoubted fact," but the Unitarian and Theistic sections of professed Christians to-day reject it. The same may be said of the notions once firmly entertained in reference to the nature of Christ and his vicarious suffering, to original sin, eternal torments, and the possession of devils. The old belief upon all these subjects—notwithstanding that it was once the groundwork of orthodoxy—is now supplanted by a bold and outspoken scepticism. It is the subject of a belief, not its continuity, by which its truth and reasonableness should be judged.

As we have shown, the early Christians, without any critical examination, shared the then common opinion that bodily resurrections took place. They were told in the Bible that a man was "revived and stood on his feet" after having been put into the grave (2 Kings xiii. 21); that Lazarus was restored to life (John xi. 44); and that at Christ's death many who were dead came back to life (Matt. xxvii. 52). Now, the belief in such things having been once accepted, without any question, in an age of absolute faith and credulity, it is not surprising to learn that the same belief should be handed down to succeeding generations as a verity by the priests, whose interest it was to perpetuate any superstition that prevented free inquiry. Besides, in those days, to question the truth of the doctrines of the Church was to expose the questioner to the risk of torture and death.

But it is not true that Christians universally accepted the doctrine of the resurrection of Jesus as a fact. We are told in the fifteenth chapter of the first of Corinthians that St. Paul especially addressed Christians who either doubted or denied it. And in verse thirty-six he politely (?) calls anyone a "fool" who believed in a physical resurrection. Moreover, ecclesiastical historians mention various sects of the early Christians who did not believe in it.

Mosheim says that "the greatest part of the Gnostics denied that Christ was clothed with a *real* body, or that he suffered *really* for the sake of mankind the pains and sorrows which he is said to have sustained, in the sacred history" (*Ecclesiastical History*, cent. 1, chapter v.). We are also told that Cerinthus, who, it is alleged, was a contemporary of John the Evangelist, directly taught that, though Jesus was crucified, he did not rise from the dead, but will arise at the general resurrection at the Judgment Day. As far as we can reasonably judge, the matter stands thus: For many centuries there were two branches of the Christian Church existing concurrently with each other, the Paulites and the Rationalists, as they ought properly to be called, the latter being known by different names, as Cerinthians, Valentinians, Marcionites, Manicheans, etc. These all held that Jesus Christ, whatever was his true nature, did not rise from the dead. Abused though they were by the Paulites, or those who held, with Paul, that Jesus rose the third day from the dead, these so-called heretics testified to the reality of their convictions by suffering persecution, imprisonment, and in many instances death, as did Manes himself, who was literally flayed alive by Chosroes, the Persian tyrant. Orthodox believers assure us that "the blood of the martyrs is the seed of the Church"; how is it, then, that they are enabled to differentiate between martyrs of orthodoxy and heresy, or to affirm, so contrary to the real facts of history, that from the first all Christians accepted undoubtingly the doctrine of the actual resurrection?

It is being constantly asked by Christian advocates, "What became of the body of Jesus?" Renan inquires: "Had his body been taken away, or did enthusiasm, always credulous, create afterwards the group of narratives by which it was sought to establish faith in the resurrection? In the absence of opposing documents, this can never be ascertained." It is true that we have no opposing documents; but, nevertheless, we have sufficient grounds for enabling us to arrive at a rational mode of explaining the origin and perpetuation of the extraordinary belief. There is no doubt that Mary Magdalene was an enthusiast. Such a person would not, probably, have been taken into their confidence by Joseph and Nicodemus, but her enthusiasm and exaltation were well calculated to render her the best possible means of disseminating a belief in the resurrection."

CHARLES WATTS.

(To be concluded.)

OLD AND NEW.

"I was a Radical in my day; be thou the same in thine! I turned my back upon the old tyrannies and heresies, and struck for the new liberties and beliefs. My liberty and belief are doubtless already tyranny and heresy to thine age; strike thou for the new."—THEODORE WINTHROP.

Long have the poets vaunted, in their lays,
Old times, old loves, old friendship, and old wine.
Why should the old monopolize all praise?
Then let the new claim mine.

Give me new times, bright with a prosperous cheer,
In place of old, tear-blotted, burdened days;
I hold a sunlit present far more dear,
And worthy of my praise.

When the old creeds are threadbare, and worn through,
And all too narrow for the broadening soul,
Give me the fine, firm texture of the new,
Fair, beautiful and whole!

—ELLA WHEELER WILCOX.

Who makes the past a pattern for next year,
Turns no new leaf, but still the same thing reads;
Seen things he sees again, heard things doth hear,
And makes his life but like a pair of beads.

—DR. DONNE.

"L'âge d'or: qu'une aveugle tradition a placé jusqu'ici dans le passé, est devant nous."—SAINT SIMON.

OLD age looks back on departed days as brighter and fairer than those that are. Then earth and sky were irradiated by the sunshine of youth and love; as Wordsworth says, "apparelled in celestial light."

The light that never was on sea and land,
The consecration and the poet's dream.

Since it was ever the elders who fashioned the beliefs of the past, small wonder that they pointed back to the good old times and legends of a golden age, ere sin and sorrow

and death entered into the world. We know it was never so. Death was in the world before man, and dragons tore each other in their slime ere ancestral Adam was conceived by the Semitic brain, which left him naked and unkempt, having to be clothed in skins by the rude sartorial capacity of his Creator. "Those were the days," ever said the elders, who appealed to the past because it gave them authority over the present. But when we look at the actual condition of the good old times, we know full well we should not care to change. And the further back we go, the more appalling is the prospect. Who would like to live in the good old Bible days of filth and blood and slavery and polygamy?

Our age, commonplace as it may seem to us, needs not to pale before the shadows of any past centuries. Inheriting the accumulations of the ages, it has added its quota, and will pass on to the future much that our grandparents knew not of. Evolution is becoming self-conscious. If it traces the footsteps of the savage past with shudders, it looks forward to the ideal future with hope. As the inferior races, and the inferior members of each race, are slowly, but surely, weeded out, our present highest civilization will appear but pitiable barbarity. Our religion in particular, with its prayers to alter the laws of the universe, and its conception of a deity put to death on this little planet, must appear but as remnants of insanity.

Some there are who dread the crumbling of the old beliefs. They fear that man's aspirations will dwindle when he no longer aspires for eternal bliss, and that without the fear of hell, "the hangman's whip," and the sanctions of religion, morality will decline. There need be no fear. The things which are worth retaining can take care of themselves. The gods, the bogies, the priests, and the humbugs must go. But the sentiments of human love and fraternity will remain—nay, deepen and widen—when emotion, love, and service are no longer wasted on irresponsible fetishes.

Man has not fallen from the angel, but risen from the ape. As Saint Simon said, "The age of gold, which a blind tradition has hitherto placed in the past, is before us." When man discards his fettering superstitions and devotes to this earth the time, wealth, and affection vainly bestowed on supernatural existences, human progress will go on at an accelerated pace. Keep children's minds free from clerical contamination, and they will grow up vigorous, self-reliant, and able to strike out improvements in human life which we, engrossed in fighting for elbow room and breathing space, can scarce conceive. Let the ghosts go. In the wondrous and wider field of reality is sufficient scope for all our energies.

Oh! let us no longer, then, vainly lament
Over scenes that are faded, and days that are spent;
But by faith unforsaken, unawed by mischance,
On hope's waving banner still fixed be our glance;
And should fortune prove cruel and false to the last,
Let us look to the future, and not to the past.

LUCIANUS.

CHRISTIANITY AND MEN OF SCIENCE.

THE *Sunday-school Times* says that it is "current in many circles that the leading investigators in the domain of natural science have been, and are, opponents of revealed religion and of Christianity; and this is regarded as a substantial argument in maintaining the proposition of an irrepressible conflict between exact science and Christian theology. A well-known German writer, Dr. E. Dennert, has recently published a *brochure* in which he claims, on the strength of statistics, that this current opinion is a delusion, and is contrary to facts."

Dr. Dennert says that he has asked "268 naturalist scientists and representatives of the medical profession for their religious standpoint."

Now, members of the medical profession are not necessarily "investigators in the domain of the natural sciences." Physicians are supposed to have some knowledge of science, especially of anatomy and physiology, but some of them have very little knowledge even of those sciences; and only one of a thousand of them, perhaps, is, or should be, classed among scientists. Another fact which should be noted here is, that medical practitioners and medical writers are, for obvious reasons, generally averse to the avowal of heterodox religious views. Rarely in an

orthodox community does a physician put himself in opposition to the dominant religious sentiment. Many physicians, whose views are liberal, prefer to be regarded as holding to the popular faith. This is true also of many scientists, especially, as I know, of those who have college and university professorships, or who hold official positions, like State geologists.

It is not strange, therefore, that Dr. Dennert "could secure no information in the case of 24." He says that "227 turned out to be Theists," while "only 17 assumed an indifferent or irreligious attitude." *How many, if any, accepted Christianity*, is not stated. Yet the alleged object of the investigation was to show that between science and the Christian theology there is no conflict.

Dr. Dennert says that "only three out of the latest period are pronounced anti-Materialists—namely, Tyndall, Vogt, and Moleschott." Why not include Haeckel, Büchner, and Paul Bert? In what list does Dr. Dennert put the names of Darwin, the great naturalist; Huxley, the biologist; Spencer, the man of cyclopædic knowledge, versed in many sciences; Lewes, the physiologist and psychologist—all avowed Agnostics, all pronounced unbelievers in the Christian theology?

Dr. Dennert says that "a somewhat larger percentage were indifferent, but the great majority were believers in Theistic principles." Of the 227 remaining, we are told, "many were strictly churchly in their preferences; and of at least 90, or almost one-half, this can be said with absolute certainty." It seems that 90 (which is not "almost one-half," but only two-fifths of 227) were "strictly churchly in their preferences." Men may be "churchly" in their preferences, as many are, and yet have no belief in the Christian theology. Huxley was churchly in his preferences, as was Darwin. M. D. Conway, though not a Christian, nor a Theist even, is so churchly in his preferences that he is opposed to the disestablishment of the English Church. Much to the regret of many of his radical friends.

But the main question is, Of the "268 naturalist scientists and representatives of the medical profession," whose "religious standpoint" Dr. Dennert tried to ascertain, how many were found to be believers in the Christian theology? Was the number so small that the Doctor was ashamed to announce it, and did he give the number of real or nominal Theists, and of those who are "churchly in their preferences," in order to divert attention from the general unbelief in Christianity which prevails among men of science?

B. F. UNDERWOOD.

—*Secular Thought*

CHRISTIANITY AND DREAMS.

PEOPLE who now-a-days place any reliance in dreams are generally laughed at; still, we find the Bible—a book pulped on us by parsons as a revealed one—teaches that the most implicit trust can be placed in our imaginings during slumber.

An account is given in the fortieth chapter of Genesis of how Pharaoh imprisoned his butler and baker, and, while imprisoned, each one had a dream on the same night. Joseph, who had charge of the prisoners, interpreted their dreams, and they came to pass accordingly. Joseph boasted that interpretations of dreams belong to God; therefore, as he interpreted the dreams correctly, he must have been on very intimate terms with the "infinite deity." According to the two following chapters, Pharaoh and Joseph had dreams, and Joseph's interpretations were again correct.

According to the Bible, the all-wise and infinite God used to appear to people in their dreams, and give them important information. "But God came to Abimelech in a *dream* by night, and said to him: Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (Gen. xx. 3). And again, Jacob dreamt he saw a ladder reaching from earth to heaven. "And behold, the Lord stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee I will give it, and to thy seed," etc. (Gen. xxviii. 12, 13). Heaven must have been pretty handy in those days. The parsons cannot now point out its locality so easily. We also read: "And

God came to Laban the Syrian in a *dream* by night, and said unto him, Take heed that thou speak not to Jacob either good or bad" (Gen. xxxi. 24). Very good of God, was it not, thus to warn Laban against having anything to do with that thorough villain, Jacob? Seeing that he knew Jacob's character so well, one can but wonder that he (God) made such a boon companion of him.

God himself informs us that he will appear in *dreams*, for he says: "I, the Lord, will make myself known unto him in a *vision*, and will speak unto him in a *dream*" (Numbers xii. 6). One feels as though he'd like the Lord God Almighty to appear to him in a dream, so as to get a good glimpse at his curious appearance. But, it seems, it is only those who have "a screw loose in the upper storey" who see God now-a-days. He doesn't appear to some men. It is only the insane who know so much about him. Poor Jesus knew a lot about him, and had every trust in him till his dying moments, when he found that God had forsaken him—or, in other words, that he had no real existence, or he could but have assisted Jesus in the hour of need.

Again we read: "In Gibeon the Lord appeared to Solomon in a *dream* by night; and God said, Ask what I shall give thee" (1 Kings iii. 5). Solomon then made a request which the Lord immediately granted, and made him "the wisest of men." He must have also presented him with an enormous bump of amativeness, seeing that he had such a fondness for women! When poor Solomon had his hundreds of wives and concubines buzzing about him he must often have wished it were but a *dream*. But it seems to have been a sad reality, and turned the old king's brain, so that he rejected God Almighty, who had been so kind to him, and went and paid adoration to Ashtoreth and Milcom (*vide* 1 Kings xi. 4, 5). This fact shows plainly that the Lord was as much an idol as Ashtoreth and Milcom, or Solomon, the "wisest of men," could never have discarded him for them.

Matthew (i. 20) informs us that "the angel of the Lord appeared unto him in a *dream*, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost." You see the Lord, the Holy Ghost, had not the courage to appear to Joseph in broad daylight and tell him how he had betrayed the young girl, so he sent an angel in a *dream*! Oh dear, what rot! And this is "Revealed Religion!"

Christians should be the last to laugh at those who place trust in dreams, for nearly all the most important events in connection with Christianity have no stronger foundation than dreams. No wonder, then, that people are beginning to recognise the fact that *Christianity itself is the wildest of dreams*.
T. J. PRICE.

HOLY BROTHERHOOD: A TALE OF TWO TWINS.

THERE ONCE was a fellow named Isaac, you'll find
If you turn to the "first Book of Moses";
A member was he of a race of mankind
With some very conspicuous noses.

Unmarried was he when this story begins,
But his eyes on a fair damsel fixed he;
At forty was wed, and presented with twins
By his "better half," when he was sixty.

He really was one of the proudest of dads
As he gazed on his Jacob and Esau;
Though different as chalk is from cheese were the lads,
Or as different as "hand-saw" from "see-saw."

Young Jacob was last—though I've mentioned him first,
It is merely to rhyme this effusion;
Of brothers he proved to be one of the worst,
As you'll find ere I draw to conclusion.

A loafer was Jacob, and tied to the strings
Of the apron of Becky, his mater;
A hunter was Esau, with venison and things
He delighted the heart of his pater.

One day Mr. Esau worked hard in a field,
Till the man that is known as the "inner"
Most urgently warned him 'twas time that he *mealed*,
Then he started for home and for dinner.

Poor Esau was faint, and dead-beat, and "off-song,"
But on reaching the door of the cottage
He said to himself: "Now we shall not be long!"
For he scented the odor of pottage.

Half famished was he, one could see at a glance;
It was noted by Jacob the younger,
Who muttered: "Hullo! here's a capital chance
To make 'capital' out of his hunger."

For Jacob was "Godly"—and God, as we know,
Is exceedingly grasping and jealous;
We gather this fact from what Moses & Co.
In their God-inspired narratives tell us.

Said Esau to Jake: "I'm as hungry as six;
For the want of some victuals I'm dying."
Said Jake: "In this house there is nothing for 'nix,'
But there's soup to be had for the buying.

"This soup, my dear brother, 's so deucedly nice,
I must charge you a 'birthright' per basin;
I shouldn't advise you to kick at the price,
For you're 'kicking the bucket'—so hasten!

"Remember, although you are father's firstborn
And the heir to the whole of his riches,
My friend, God Almighty, has solemnly sworn
I shall stand in your boots and your breeches."

Said Esau: "Come, pass me the pottage, you said;
If my birthright you want, you can take it."
We're bound to admit that the bargain was bad,
But his hunger compelled him to make it.

For selling his birthright poor Esau was blamed,
Though 'twas God that ordained him to swop it;
But down in a region, which shall not be named,
If you question God's justice, you'll "cop it!"
ESS JAY BEE.

ACID DROPS.

THE Rev. Hugh Price Hughes is in a pessimistic mood. "England at home and abroad," he says, "has sunk lower than at any period of history since the dark days of Charles II." Evidently the Jubilee was a big mistake, in fact a wretched fraud. There ought to be a day of national humiliation, on which the Queen should wear sackcloth and Mr. Hughes (say) eat ashes.

Let us see what it really is that Mr. Hughes weeps over. "Armenia and Greece," he says, "are crushed." But how is England specially responsible for the woes of Armenia? The blue-books prove that Lord Salisbury was willing to take action, but other powers would not; and those other powers are just as Christian as we are.

And who is responsible for the crushing of Greece? Why Greece herself. She appealed to the sword, in spite of the Powers, and she would now be paying the penalty of extinction, if she were not protected by the very powers against whom she screamed and kicked like a wilful child. Not that *all* the blame falls upon Greece. Some of it falls upon the hundred members of Parliament who sent that foolish telegram to King George. And most of those gentlemen were Nonconformists. "Kick away, little one!" they cried, and they knew all the time that he was bound to get a dreadful spanking.

"Desperate efforts," says Mr. Hughes, "are being made to legalize vice in India." This is the second count in his indictment. He does not complain about the state of things in India under which millions of people are suffering from famine, thousands from plague, and other thousands from earthquake. These are God's doings, and he doeth all things well. Mr. Hughes is not indignant at the affronts offered to the religious and social susceptibilities of the natives, which have caused riots and the slaughter of hundreds in the streets of Calcutta. Like a true representative of the Nonconformist Conscience, he fixes his attention upon the one question of the treatment of diseased women about the military stations. This is a question which we cannot stop just now to discuss; but what a perverted imagination it is that makes this one question transcend all others, and overshadow even the whole politics and sociology of India!

After a fling at the South African Committee, which was appointed to inquire into what everybody knew beforehand, Mr. Hughes denounces the "apparently successful attempt" to give the bookmaker "legal immunity and judicial encouragement everywhere." But this is most intemperate language. Betting in itself is not a criminal act; there are, however, certain laws relating to it; and all the judges had to do in the recent appeal was to decide whether the indicted persons were or were not legally guilty. They had nothing to do with the ethics of gambling, and it is absurd to say that they gave it any sort of "encouragement."

Gambling is a vice which, for our own part, we discourage by not gambling. Mr. Hughes doesn't gamble either, we presume; but he is not satisfied with being virtuous himself; he wants to make other people virtuous, and he wants to do this by compulsion! But why is the compulsion necessary? That is a question which we invite him to consider. All the educational forces of this country are controlled by Christians; and, in addition, some fifty or sixty thousand ministers of religion are occupied in preaching to adults Sunday after Sunday, year in and year out. Yet the nation seems to be almost hopelessly corrupted by drink, prostitution, and gambling. Might it not lead to an improvement if Christianity cleared off the scene altogether, and left room for the employment of national and secular agencies?

The electors of London seem even more apathetic than usual about the School Board elections, which take place next November. Beyond a resolution by the Fabian Society to support only Socialists, and the Conference at Holborn Town Hall on Monday, the only party stirring is the Church party. The Voluntary Schools Defence Union have put out an appeal for their own schools, and also point out how far the Board schools may serve religion without being called to order by the Education Department. The forgery misnamed the Apostles' Creed is being introduced wherever possible into the Board schools, and the Nonconformists will find that their own want of principle has cut the ground from under their feet.

A Mrs. Mary Clay committed suicide at Orange, New Jersey, giving as her reason that she "could not attain that plane of life which Christian science demanded." "Christian science" pretends to operate on the body by the mind, and cure physical disorder by faith. Mrs. Clay, in despair at these methods, sought to solve her problems with a pistol.

Another woman shot herself in the head at Calvary Church, Fourth Avenue, New York, and now the ecclesiastical authorities are waiting for the return of Bishop Potter to decide if there shall be a reconsecration or only "a service of reconciliation with God," as was the case when Edward Easton shot himself in St. Paul's Cathedral.

The dislike of the Church to blood is very peculiar. The old temples used to run with the blood of slaughtered animals, and incense was perhaps first used to take away the smell. In the temple at Jerusalem a drain was made to the brook Kedron to carry off the refuse, for the interior of God's holy temple was like a shambles from continual slaughter. The notion of the church as a sanctuary super-vened, and the Christian Church was so averse to the effusion of blood that heretics were burnt in order to avoid spilling the sacred fluid. It was the bloody frays of pilgrims to the shrine of St. Jago of Compostello which induced Pope Innocent III. to issue a decree ordering that any sacred building desecrated by the shedding of blood would require reconsecration, with, of course, new fees for the bishops.

The Roman ceremony of consecration has several peculiar items, inherited probably from pre-Christian faith, when temple and altar were but evolutions from a tomb. The episcopal consecrator must fast on the previous day. He must prepare the relics to be enclosed in the altar, and place them in a clean vessel with three grains of frankincense. A solemn vigil must be kept before the relics, to which nocturnes and matin-lauds are sung. For the consecration many things are necessary—holy chrism, a cup of ashes, another of salt, another of wine, another of oil, a spoon, a sprinkling-brush, a new wooden scraper for scraping the altar, towels "fresh from the loom" for wiping it, lime, sand, or brickdust for cementing in the relics and filling up all holes, on which compare Mr. Crooke's account of the Brahminical consecration of a deity in last week's *Freethinker*.

Twelve candles are lighted in a Roman church at consecration. Before entering it, the bishop sprinkles himself and all about him with holy water, then he dons his mitre and makes the first circuit of the church outside to the right, with the left hand inside. This, according to Mr. Wheeler's ideas in his article on "Wheel Worship," is a charm to keep away evil spirits. The bishop sprinkles the walls as he goes round. When he comes back to the door he prays and smites it above the threshold with his pastoral staff, saying, "The King of Glory shall come in." A ghostly voice—that of the vergier inside—chants, "Who is the King of Glory?" and the Bishop replies, "The Lord strong and mighty; the Lord mighty in battle." Then he goes round again widdershins, crossing himself and sprinkling as before, and smites the door a second time with the word and answer as before. The third circuit is made in the opposite direction, sunwise. With a properly oriented church, the consecrator personates the sun circling from the west through the underworld to the East and then triumphantly marching as through heaven from East to West. At the door again the Pontiff and all the clergy shout "Open," and at the sign of

the cross the door opens and the Pontiff enters, saying, "Peace be to this house." A long ceremony, including three more circuits, takes place inside, two to the right and one to the left. The altar is also circumambulated with much incense and many crossings. It is evident that for the meaning of all this mummerly we must go back to ideas long anterior to Christianity.

There is a very curious rite in the Gallican ceremony for the consecration of a new church. As soon as the bishop, after thrice knocking, is admitted into the building, an oblique cross is made from end to end on the floor with ashes, and the bishop draws in the ashes with his staff on one line the Greek letters of the alphabet, and on the other the Latin letters. All the antiquarians give up this custom as a mystery.

The Rabbis of Germany are cute enough to see that the Zionist movement will play into the hands of the anti-Semites. They have declared that the Zionists' endeavor to found a National Jewish State is disparaging to the Messianic prophecies of Judaism; that Judaism obliges its believers to serve the country they belong to with all devotion, and to foster its national interests with all their strength. The Rabbis are, therefore, summoning the Jews of Germany to keep aloof from Zionist tendencies, and by no means to attend the Zionist Congress to be held at Bâle at the end of August.

The Chief Rabbi of England has joined with the German Rabbis in throwing cold water on the Zionist scheme to set up a Jewish state in Palestine. At a meeting of the Anglo-Jewish Association on Sunday he said that, while he yielded to none in being a lover of Zion, he considered that the holding of the forthcoming Zionist conference was an egregious blunder. A Palestinian state would be absolutely mischievous, and contrary to Jewish principles and the teachings of the prophets and traditions.

The Bible in the public schools in West Virginia is now a question in the Supreme Court of that State, on mandamus proceedings against the Board of Education. Error dies hard, but the right will ultimately prevail. Why should the non-believer in the divinity of the Bible, whether Jew, Catholic, or Infidel, be compelled to pay taxes to support schools where they believe falsehoods are taught? And why should children be forced to attend school to be indoctrinated into what they are instructed at home is a false system of religion? The damnable practice of vaccination forced upon childhood, by which they are inoculated with all forms of deadly diseases which crop out a few years after, is horrible of itself; but the indoctrination of "believe or be damned" is infinitely worse, bearing its fruit on the gallows.—*Progressive Thinker*.

Kee Sam, of Melbourne, recently died, and went to be with Joss-Confucius in a better Flowery Land. It transpired at the inquest that Kee had been treated by a Chow physician, who gave him pills, each the size of a duck's egg. There were said to be forty different ingredients in the medicine, including blood, grasshoppers, ashes, bone-dust, clay, dates, honey, sawdust, and ground-up insects—which is very Chinese, and also very Christian. When one considers how beautiful the Christian says his heaven is, and the horrid messes he takes to prevent him going there, the spectacle of a Chinaman wrestling with a pill the size of a moderate ink-bottle isn't so absurd after all. The yellow man's heaven isn't so beautiful as the white man's, so he naturally takes a larger pill to keep out of it.

According to the *African Critic*, a local preacher at an East Rand church called upon Providence to "give wisdom unto our rulers—if that is not too much to ask of Thee." Our contemporary fancies that the yarn has an ancient smell. We should think so! The best form of it, as might be expected, is Colonel Ingersoll's. "People," said the Colonel, "ask God to do all sorts of things; some of them clearly impossible. The other day, for instance, I heard the chaplain asking God to give Congress wisdom."

Parson Hosking, the teetotal lecturer who alleged that Maoriland pressmen were "the greatest liars out of Sheol," lately finished up a mission in the Hawke's Bay province with the statement that it was "the most immoral place in the country." The average sensational parson is much addicted to explaining exactly how immoral places are, while the ordinary person wonders helplessly at the vastness of his knowledge. It must take a deal of midnight marauding in the bye-ways where Portwine Annie and Painted Sarah wander abroad after dark, and much haunting of undress orgies, and a lot of stealthy lingering at back gates, and lurking in many alleys of many towns, to enable any parson to say truthfully and exactly which is the most immoral place in any country. A certain amount of immorality stalks abroad openly, but the bulk of it has

to be traced by getting personally on the roof of the woodshed and looking through the window, or by whooping in the festive halls of Port-wine Annie and Painted Sarah, and playfully pulling down the back hair of these sirens. Therefore, the copious information possessed by some preachers is a suspicious and blushful subject.—*Sydney Bulletin*.

An English paper relates a North Sea horror. There were twin brothers; one a fisherman, the other working on a steamer. One night the steamer was run down and sunk with all on board. An hour or two later the other twin was helping to haul in the big net on his fishing-boat, and noticed in it something that looked like a very large fish with boots on. It was his brother. Providence had taken that way of breaking the news gently.—*Sydney Bulletin*.

Christians are always talking about the primitive simplicity of the faith, but when stupid folk act according to the directions of St. James as to the treatment of the sick they are called Peculiar People, and severely censured by their fellow Christians. In the case of a child at Poplar an elder testified that he had "laid hands on the child in the name of the Lord," but did not suggest a warm bath. The Coroner asked: Would not that be your first thought if one of your own children had a fit? Witness: My first thought would be to call in an elder of the Church, according to the word of the Lord. If an elder was at a distance, he would lay hands on the child himself, and he admitted that he did not think a child was at a disadvantage in not having skilled attention.—The Coroner: Then you would let a child die?—Witness: Of course, when we have done what we are commanded to do in the word of the Lord, we leave it to the Lord. The peculiar elder is quite consistent from his own point of view. If an omnipotent deity has promised that the prayer of faith shall save the sick, it is logical to leave it to the Lord.

That veracious journal, the *Christian Herald*, relates a miracle concerning the evangelist, D. L. Moody:—"He engaged himself to a neighboring farmer to drive the cows to and from their pasture on the mountains. Once, when he was creeping under a heavy fence, it fell down and caught him, so that he could not get away. He says: 'I tried and tried, and I couldn't lift those awful heavy rails; then I halloed for help, but nobody came; and then I began to think I should have to die away up there upon the mountains all alone. But I happened to think that maybe God would help me, and so I asked Him; and after that I could lift the rails quite easy!' Perhaps the prayer calmed his fluster.

A Christian writer in the *Forum* defends prayer, not as having an influence on an immutable deity, but for its "reflex action" on the person who prays. If this be the case, a prayer to Kwan-yin is just as good as one to the Virgin Mary, and one might as well address Mumbo Jumbo as Jehovah. When there are two in a boat in a storm, and one prays while the other "keeps her nose up to the waves," where does the reflex action come in?

Another "fish story" has been exposed in California. The papers reported that a Portuguese named Cascado said, "May God strike me dead if I am the murderer!" and he thereupon toppled over and fell on the floor. Attorney Smith wrote to the sheriff at Hollister, where it was said to have occurred, enclosing a clipping. He received the following answer:—"The account as printed on enclosed slip is indeed a 'fish story.' The Portuguese was arrested for murder, told his story to the district attorney about 10 p.m., was locked up in jail, and found dead in his cell about one hour afterwards. An autopsy was held, and it was discovered that he died from heart disease. However, the excitement or fear due to his arrest doubtless brought about the result at that particular time, although the doctor said that he was liable to have died at any time from heart failure.—E. E. HOLBROOK (Sheriff)."

The Westphalian authorities take strict care of the people's morals. In Dülmen the Roman Catholic priest has forbidden his female parishioners to go to an amateur theatre, or to a ladies' swimming-bath. At the same town the priest, who fills the office of school inspector, has forbidden the youngest schoolgirls to wear short-sleeved dresses, because it is dangerous to morals. Probably he means priestly morals.

The United States Presbyterian men of God have drafted the following resolution to bring before the General Synod in October: "Inasmuch as God, for his own glory, and in goodwill to man, has expressly assigned subordination to woman, and restricted her sphere; and inasmuch as the standards of our church, conformably to the Scriptures, suffer not women to teach, but enjoin them to keep silence in the churches; and inasmuch as women have been permitted and even invited to occupy pulpits of sister denominations, and, in one of our own churches, have

conducted religious exercises before promiscuous audiences; therefore, Resolved: That we grieve over this growing and portentous laxness, this bold disregard of the word of God, this infidel impugning of his wisdom and his benevolence. After this it is to be hoped that American women will recognise their subordinate sphere, and worship the men of God as the sole custodians of the keys of heaven.

The Pope is said to be bent on abolishing female voices from liturgical services. He is also said to approve of instrumental music, but to have a decided objection to the violin as sensual and profane. All this is very interesting to Catholics, no doubt; to other people it is of very small importance, being but a statement of one man's taste. The Pope is quite at liberty to dislike the violin, but the queen of instruments will not lose its position on that account. Pope or no Pope, people will still go to hear Joachim.

Louise Donaldson, in the *Church Times*, answers one of the men of God who objects to women on Church Councils by citing 1 Tim. ii. 11, 12. She says that the most conservative of our bishops to-day would hesitate to close most of the Sunday schools in his diocese, as he would have to do if he, like St. Paul, "suffered not a woman to teach."

Christ Schweinfurth's heaven, near Rockford, Illinois, in which it is said he had a harem of angels and children born of the Holy Ghost, has burst up. It was run with the money of Mrs. Anderson, a wealthy widow lady, who has retired to another home near Lexington. Christ Teed (the Koreshan), Christ Prince Michael (the Messiah), Christ Huntsman (of the Lord's Farm, New Jersey), and Christ T. L. Harris (of the Brotherhood of the New Life) still carry on the business, chiefly by the aid of infatuated females. Christ Schlatter, the most popular Christ of all, has gone the way of all flesh; and Christ Harris, who is over seventy, has much disappointed his adorers by failing to rejuvenate himself by internal respiration.

The Rev. James Romine, pastor of the Baptist church in Jennings, Oklahoma, was tarred and feathered by members of his church. It is charged that he drove his wife from home when sick, and took in another woman, saying that his wife had tried to poison him.

The Pope has signified his approbation of the Catholic pilgrimage to the tomb of St. Thomas à Becket by granting an indulgence of seven years and seven quarantines to Ransomers attending and praying for the conversion of England.

Brotherhood, the organ of Christian Socialists, says anent the benefaction of Rockefeller to the Baptist Church: "The corporation of which Mr. Rockefeller is the head has employed arson, theft, bribery, and attempted murder in winning its predominant position as the richest, most powerful, and most unscrupulous combination of capitalists in the world. Its methods have engaged the attention of Congress, the Legislatures, the courts, the sheriffs, and the militia—the latter for its protection against the wrath of a despoiled people. Its path is strewn with the wrecks of homes, of little fortunes, of modest industries. It is a blight upon the nation, a menace to life and to morals. 'Pious at one end and explosive at the other,' as its most merciless investigator has described it, the Standard Oil Company, through its chief official, is well versed in the art of buying absolution with the wages of sin."

The men of God of Toronto, having lost the vote as to the running of trams on Sunday, now appeal to the elect to boycott the cars on other days. "Rule or ruin" is always the motto of the Church. The tactics of the Sabbatarian bigots did not succeed in godly Glasgow, nor is it likely they will prevail in the long run in Canada.

The editor of the *Indian Daily News*, of June 16, writes: "At a late hour last night we were compelled to stop all work and seek another press, in order to bring out even a four-page paper, as our premises were condemned by a surveyor as totally unfit for habitation; the rain added to our difficulties, which were already sufficiently great. When the formes were going to press one of them accidentally broke; hence the absence of the third page, the type of which now lies in Bentinck-street. We write," he remarks, "with a scorching sun blazing on our desk, and in momentary fear of a few hundred tons of masonry crashing in on us."

The Churches were asked last Sunday to deal with the question of kindness to animals. Only a very few did so. Christianity, as compared with Brahmanism, Buddhism, or even Mohammedanism, has always been lax in this respect. Pope Pius IX. laid it down as a theological error to suppose that man had duties to the animals. Paul said, "Doth God care for oxen?" It is satisfactory to know that the sentiment of humanity is extending, and, although the Queen has not yet prohibited the hunting of tame stags by Her Majesty's Buckhounds, the Church is beginning to see that it must take up the humanitarian program.

TO CORRESPONDENTS.

MR. CHARLES WATTS'S LECTURING ENGAGEMENTS.—August 8, Failsworth; 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.

DR. MORTIMER.—Thanks for the cuttings.

SOME correspondence stands over till next week, in consequence of Mr. Foote's absence from London.

P.F.A.—We do not know of any cheap edition in two volumes of the works of Edgar Allen Poe. His poems can be had cheap enough, and Routledge, we believe, publishes a good selection from his prose at a small price. The complete editions run to several volumes, the cost of which is heavy for a working man's pocket.

OSCARIUS.—We don't believe that pious exhortations in the agony column of newspapers do the slightest good or the slightest harm. They are a waste of money, of course; but newspaper proprietors are not likely to see them in that light. We don't think Bible texts, selected by Freethinkers, would be inserted in the same column. If you think otherwise, why not try the experiment yourself—just for once?

W. BRADBURN.—No doubt the visits to the British Museum, organized by Mr. Wheeler, do a great deal of good. Reports are published in the *Freethinker*, and you suggest printing them in pamphlet form; but we scarcely think it would pay.

E. S. H.—(1) If you read the story of Jephthah in the light of the customs of antiquity, you will not mistake its meaning. (2) Some of the so-called Apocryphal writings, such as Hermas, Barnabas, and Clement, were received as inspired scripture, and are bound up with the earliest MSS. (3) "Fault-finders" are not likely to be silenced.

T. SMITH.—Lecky, in his *European Morals*, deals with the relation of Christianity to the Roman Empire, and strongly condemns the ascetic spirit of monkery; but we do not recollect the phrase you use.

G. BRADY.—Thanks for subscription, which is acknowledged under the proper heading. Sorry to hear the fine weather has not reached you in the north. It is brilliant in the south.

J. STANWAY, Col.-Sergt., C. Company, 1st V. B. North Stafford Regiment, thinks there must be, as we daresay there are, some Secularists among the soldiers at Aldershot. This correspondent goes into camp there, with other local volunteers, for a week commencing on August 1, and will be delighted to see any "saints" who may hunt him up and introduce themselves.

ANTI-CHRISTIAN.—We note your suggestion, though we cannot carry it out just at present. The rumor you refer to has not reached us. We hope it is not true.

MR. FOOTE'S LECTURE SCHEME.—J. R. Foster, 2s. 6d.; G. Brady (monthly subscription), 10s.

PAPERS RECEIVED.—Sydney Morning Herald—Daylight—Yarmouth Independent—Two Worlds—Progressive Thinker—The Highbury Quadrant—Pulpit—Sydney Bulletin—People's Newspaper—Isle of Man Times—Christian Herald—Echo—Secular Thought—Liberator—Freidenker—Der Arme Teufel—Humanity—Newcastle Daily News—Intelligence.

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, 8d. *Displayed Advertisements*:—One inch, 4s. 6d.; half column, £1 2s. 6d.; column, £2 5s. Special terms for repetitions.

PRESIDENTIAL NOTES.

THERE was not time at the Conference for the detailed statement I intended to make with respect to my scheme of a Registered Society, by means of which property might be held and used for Secular purposes. Since then I have said something about this scheme in the *Freethinker*. A fuller statement was promised, but this must be postponed till after registration. When that is effected the Memorandum and Articles of Association will be printed in this journal, as well as in a separate form, accompanied by certain elucidations for the sake of those who are sometimes a little perplexed by technical documents.

I should have moved in this matter before, but I was at the end of my financial tether. I had spent money as well as time and thought on the maturing of this scheme, and I could do no more. Learning this in the course of a conversation, Mr. George Anderson advanced me the amount of the probable cost of registration. It was kind of him to do so, but kindness is no novelty on his part. The necessary steps are now being taken, and as soon as possible I shall make a further announcement.

In view of Mr. Hartmann's scheme for the financial reconstruction of the N. S. S., I do not intend to continue my Lecture Scheme. It has powerfully contributed towards keeping alive our propaganda during a trying and ticklish period. That period is now drawing to a close, and no one will be more pleased than myself to see the work carried on by the whole Society. Should the work languish, or even drop, hereafter, I shall resume my right of personal action. Meanwhile I think that Mr. Hartmann's scheme should have a fair chance; and, so far from crossing it, or in any way hindering it, I shall give it the full benefit of whatever influence I may possess.

Until the Treasurer's scheme gets into operation, I am entitled to ask that my Lecture Scheme shall not be forgotten. I do not intend to make any fresh contracts, but the party should enable me to carry out what is already undertaken. During the past two or three months the expenditure has been considerably in excess of the income; and the deficit, which is hard for one poor man to bear, is a trifle when spread over a larger number. There is only one prospective obligation. This summer, like the last, has seen Mr. Cohen very busy at the open-air lecturing work in London. I guaranteed him a living wage last summer, and kept the contract. The same guarantee is given this summer, and I am anxious to fulfil it. The collections yield a certain amount—about one half of what is requisite. The rest I have to make up. Now I think the London friends ought to subscribe towards the expense, and I ask them to do so immediately. Whatever they send me will be acknowledged in the *Freethinker*.

And now for Mr. Hartmann's scheme, which is large and ambitious, and aims at covering, not only the ground worked under my Lecture Scheme, but a great deal more. At the last meeting of the Executive, held on Friday, July 9, I undertook to put the Treasurer's scheme before the readers of this journal, and afterwards to place it before a possibly wider public by means of a circular manifesto.

Mr. Hartmann rightly says that most of our difficulties are ultimately financial. He complains that the President has been allowed to take all the burden of raising funds for the Society, besides doing so much of its work gratuitously, and receiving a modicum of thanks at the finish. Mr. Hartmann calls upon the Society to raise an income adequate to its purposes, and sufficient to carry on its work of propaganda and organization in a creditable manner. He thinks that £1,500 a year could and should be raised. How he proposes to do it we shall see presently. Meanwhile we will pause to see what he proposes to do with the money.

Mr. Hartmann says that any man fit to be President, and expected to attend closely to the Society's business, ought to be paid for his services, particularly as it is important that his time and energies should be at the command of the organization. He thinks the President should receive, say, £250 a year, in return for which he should be required, in addition to his ordinary presidential duties, to lecture a certain number of Sundays for provincial, and perhaps metropolitan branches, free of all charge. A hard-and-fast line would be impossible, but there is room for a workable understanding.—Of course it must be understood that I am representing, or trying to represent, Mr. Hartmann's views, which he would explain himself if he had my command of English, or if the readers of this journal all understood German.

The Treasurer's scheme includes the present payment to Miss Vance as secretary, and the present rent of our central office. In addition, he proposes to engage three good lecturers at a regular salary, say of £150 a year,

besides travelling expenses. They would go where required, without being at the mercy of the weather or of local accidents. Of course this would mean the centralization of the lecture system, and a great many Secularists think the sooner that is done the better. The present system is simply a chaos.

Mr. Hartmann further proposes that an organizing secretary should be employed to go through the country, visiting Branches and calling upon persons who are known to be favorable to our movement. Such an officer, he thinks, would far more than earn his salary; would, in fact, help to feed all the rest of the organization.

This is a rough outline of the Treasurer's scheme. And now for the means of raising the £1,500 a year.

The Treasurer thinks we ought to have very few, if any, special appeals for money; and that adequate funds ought to be raised by definite annual subscriptions. These subscriptions might range from a hundred pounds to five shillings. One friend, perhaps more, might be found to subscribe £100. Two or three more might subscribe £50. Five or six might subscribe £20. Ten might subscribe £10, and perhaps twenty £5. There ought to be a hundred or two who would subscribe £1, and a larger number might subscribe 10s. or even 5s.

Mr. Hartmann does not preach without practising. He offers £50 for the first year himself.

What is wanted now is a list of friends of the Freethought movement who will promise an annual subscription of any amount from £100 (or even more) down to 5s. We need an immediate response. He gives twice who gives quickly. The money need not be sent in yet. We want the names and addresses of friends, with a statement of the amount they are prepared to give. Our next Executive Meeting takes place on the last Thursday in July. By that time I hope we shall have hundreds of answers to guide us in our decisions. It would be a grand thing to begin the winter with a large fund, a good and active organization, and a splendid prospect of rapid success.

G. W. FOOTE
(President).

Postscripts.—(1) It must not be understood that the Executive is pledged to all the details of Mr. Hartmann's scheme, which is subject to amendment. Ultimate decisions will necessarily depend very much upon the prospect of obtaining the requisite means. (2) Letters in answer to this appeal can be addressed to me, if preferred, or to the Treasurer or Secretary at the N. S. S. office, 376-377 Strand, London, W.C.

SUGAR PLUMS.

MR. FOOTE, as President of the N. S. S., together with Messrs. C. Watts, S. Hartmann, C. Cohen, A. B. Moss, and W. Heaford, will attend Monday evening's meeting, convened by the Ethical Union, at the Holborn Town Hall. Mr. Frederic Harrison presides. Delegates only will be admitted. The object is to discuss the possibility and advisability of appealing to the London electors in favor of a Moral Code instead of the Religious Code which obtains at present in the Board schools. A report of this meeting will appear in next week's *Freethinker*.

Mr. C. Cohen occupies the platform at the Athenæum Hall this evening (July 18) and on the following Sunday. Mr. Cohen has not lectured in this part of London for seven or eight months. We hope he will have a good audience on both occasions.

Mr. Cohen is breaking some new ground by lecturing on Tuesday evenings at 8.30, at the corner of Salmon's Lane, Limehouse. East-end Freethinkers should attend and see he gets fair play.

Mr. W. Heaford recently delivered another lecture at Woodhouse, near Sheffield, under Mr. Foote's scheme. He had a large and orderly meeting, including several persons who were induced to take an interest in Secularism by his previous visit. The local Freethinkers are desirous of conducting a vigorous propaganda, and we hope they will find it possible.

Mr. Heaford addressed an open-air meeting at Sheffield, besides lecturing in the Hall of Science. His visit is sure to have done good. It is a great pity that our capable lecturers cannot be more generally employed in this way.

The New York *Truthseeker* prints a part of our report of the National Secular Society's Conference, giving *in extenso* the reference to the death of Mr. S. P. Putnam. A note is made of the re-election of Mr. Foote as President.

By the way, the *Truthseeker* mentions that President McKinley, in addressing Queen Victoria as "Great and Good Friend," employed exactly the same form as was used by ex-President Cleveland in addressing the Queen of the Sandwich Islands. "Divine right," our contemporary remarks, "produces an equality about as incongruous as anything known to Republican institutions."

We are glad to see that the Criminal Law and Prisons Department of the Humanitarian League is addressing the Home Secretary on the subject of Mr. Justice Day's sentence on a Salisbury boy, aged fourteen, for indecently assaulting a girl of about the same age. No serious harm seems to have been done, yet the judge sentenced this boy to eighteen months' hard labor! The Home Secretary ought to interfere and give that boy a chance in life. He will have precious little chance if he serves out that monstrous sentence.

Thanks to the public spirit of our veteran friend, Mr. E. Truelove, seconded by Dr. Furnivall, there is now a tablet at the oak tree on the southern slope of Primrose Hill. It states: "This oak tree was planted April 23, 1864, to commemorate the 300th anniversary of Shakespeare's birth." Samuel Phelps, who planted the tree, which was the workmen's memorial to the poet, expressed a hope that it might grow until like that spoken of by Shakespeare, "whose boughs were mossed with age, and high top bald with dry antiquity." The young tree is flourishing as well as the great actor could wish.

The *Daily Chronicle* announces the approaching publication of Dr. John P. Peter's account of the discoveries of the Pennsylvanian expedition to Babylon. "Dr. Peters," says the *Chronicle*, "discovered written records no fewer than 6,000 years old, which show that men in a high state of civilization, building cities, organizing States, conducting distant expeditions for conquest, ruling widely-extended countries, existed in Babylonia 2,000 years before the period assigned by Archbishop Usher's chronology for the creation of the world!" Our contemporary might have added that Archbishop Usher's chronology is the chronology of the Bible.

The *Metropolitan*, an illustrated magazine of New York, in its July number gives the first place to an article on Robert G. Ingersoll, by Adelaide Louise Samson, with reproductions of photographs of Ingersoll with his grandchildren, etc. Mrs. Samson says: "A volume of Shakespeare, Mr. Ingersoll's favorite text-book, is never out of reading distance. It is a treat to watch him lingeringly flutter the leaves, and to note the feeling in his voice as he reads a choice bit here and there." "The truly great," he remarks, reminiscently, "are the great thinkers—those who give the world new thoughts."

The Rev. L. Dixon, at the New York Academy of Music, took as his subject the doctrine of dogmatic infallibility, and he read a passage from Colonel Robert Ingersoll's latest book, in which the author touches upon that question. The quotation was loudly applauded. Said Dr. Dixon: "The old creed tinkers are dying out, or taking rear seats in all the churches. The modern missionary movement can have no other significance. Such vitality as is left in the churches finds expression in the saving of mankind. There is a decline of church life, and an increase in practical work. The growth of a new and mighty ministry gives evidence of a decline of orthodoxy and dogmatic infallibility."

Mr. Foote is not lecturing any more during July. He will resume platform work early in August. Meanwhile other business is engaging his attention.

To classify all the mental phenomena of animal life under the term "instinct," while reserving the term "reason" to designate a mental peculiarity distinctive of man, is to follow a similarly archaic method. First of all, instinct involves mental operation, and therefore implies consciousness. Next, instinct implies hereditary knowledge of the objects and relations with respect to which it is exercised; it may therefore operate in full perfection prior to any experience on the part of the individual. Lastly, instinct is always similarly manifested under similar circumstances by all the individuals of the same species.—"Essays" by G. J. Romanes.

ETHICS, CULTURE, AND RELIGION.

So little has religion dealt with morals that the Church, the bulwark of religion, has never laid much stress on morality. It has always been a side issue. Belief has always been considered of the greatest importance. Assent to some dogma, acknowledgment of some god—such are the demands which the Church has made. Righteousness has been emphasized but little. If a man but believe, the clergy have taught that this covers and includes morality.

Contrast the ages dominated by theology with our own sceptical times. To-day we see less crime, less misery, property safer, life and liberty more secure, and a spirit of fraternity growing in all men. True, we find religion prevalent, but divided into numerous sects, and exerting a lesser influence on fewer individuals. But in place of the almost universal spirit of credulity, we find an active, widespread, and growing spirit of scepticism. In place of the prevailing and deep-rooted ignorance we find knowledge more widely diffused than ever before, and science—splendid science—ever meeting the wants and the requirements of man. In other words, a new factor has been introduced which has usurped the reign of emotion—it is the intellect. Shall we ignore this new agency, as Mr. Kidd has done? Shall we say that it has played a subordinate part, when with it we find civilization, and without it barbarism? Shall we say that it has had little to do with progress? Mr. Lecky says: "The causes which most disturbed or accelerated the normal progress of society in antiquity were the appearance of great men; in modern times they have been the appearance of great inventions." Has religion ever stimulated invention? Well, a little. Her inventions are to be found in the dungeons of old castles, and in the vaults of ancient prisons. The thumb-screw, the rack, the iron maiden, and all the fiendish instruments of torture, are the inventions with which she has enriched mankind. They are the appliances which her influence created to control the conscience and to enslave the mind.

Again says Lecky: "Printing has secured the intellectual achievements of the past, and furnished a sure guarantee of future progress. Gunpowder and military machines have rendered the triumph of barbarians impossible. Steam has united nations in the closest bonds." But these inventions are products of the intellect, experiment, and investigation—not of religion, credulity, and faith. Many of our great inventions, many of our discoveries, many of our noble achievements, the Church has denounced and rejected as the work of the Devil. Does history bear witness that the intellect has been a minor agency in the civilization of the world?

The progress of our nineteenth century, which is now drawing to a close, has been almost miraculous. Invention follows invention; improvement, improvement; until there seems to be no end of them. The average man enjoys to-day luxuries in which formerly a monarch could not indulge. New forces have been discovered and marvellously applied. Wind, current, steam, and lightning have been harnessed and enslaved by man for man. Says John Fiske: "The progress made in locomotion from Nebuchadnezzar to Andrew Jackson's day is as nothing compared with what we have accomplished within the last fifty years." This wonderful improvement in methods of travel has joined continents, crossed seas and lands, and connected remote regions of the earth. Again, the telegraph and the telephone have established almost instant communication between the most widely separated points. The results of this advancement in communication and in locomotion are manifold; but, greatest of all, it has made nations acquainted with one another, and aroused sympathy among them, at the same time crushing out jealousy and partisanship and the spirit of war resulting therefrom. It has encouraged arbitration, so that now we can with good cause look forward to the time when war shall actually cease. The electric light flooding the streets of our great cities has rendered life and property secure, and accomplished more towards the elimination of crime than have the combined teachings of the clergy. Now what were formerly the darkest and most wretched corners of our cities are illuminated by a fairer and a thousand times more brilliant light than formerly the richest monarch could enjoy.

In olden time, when religion reigned, it was thought

that pestilence and disease were caused by an angry deity. Thus the story of the "Iliad" is founded on the pestilence caused by the wrath of Apollo; and thus Æneas was compelled by a deadly and withering pestilence sent by the gods to vacate Crete; and so, too, even up to the time of the nineteenth century, although the roads were unpaved and undrained, and dead cats and dogs ornamented the public streets, and slaughter-houses and tanneries were allowed to thrive in thickly-populated districts, nevertheless the people never failed to send up incessant prayers and earnest appeals to heaven; and heaven sent no relief. Then, after thousands and thousands perished, after misery, after suffering, men finally came to their senses. They found that the air which we breathe is full of little germs of diseases; that these microbes, when they light in real filthy places, hatch into little insects, and increase and thrive; that these insects actually live upon us at our own expense, and that if we wish to live we must destroy these germs. And when they learned all this they cleaned the streets, banished slaughter-houses and tanneries to country districts, appointed health officers, established quarantines; and God did not trouble them with any more plagues. In place of prayers offered to an offended deity, we have hospitals, physicians, and boards of health; in place of faith-cure, charms, and holy waters, we have the miracles of surgery and the science of medicine, to which we well might say:—

Hail, great Physician of the world! All hail!
Hail, mighty infant! who in years to come
Shall heal the nations and defraud the tomb.

And, furthermore, with the decline and the extinction of cruelties and of persecutions, taught by the discoveries of evolution, we have learned that all animal life is related, that all men are brothers; and this great and natural revelation has resulted in a spirit of altruism never before excelled. All these benefits, and many more, can be traced to the awakened intellect. What remains for religion?

A. G. OSGOOD.

THE BIBLE AND WOMAN.

THE story in Genesis plainly shows that it was not the original purpose of God to make any woman. He made Adam and the animals and all inanimate things, and said that he had completed his job, and had plainly carried out his original design, when he noticed that Adam needed what the Yankees call a "help" to this day, and the woman was made, not for any interest or consideration of her own, but purely for the benefit of man, and the woman was brought to the man exactly like the animals had been, and was presented to Adam in the same style, and for the same purpose, that the animals had been.

The Bible says that God breathed into Adam, and that Adam became a "living soul"; but there is no intimation that Eve had any more soul than any of the other animals that had been made for, and presented to, Adam.

It is carefully explained to us how old Adam lived, and how and when he died; but no allusion is made to the death of Eve, any more than to any other of the animal race.

From the fact that no mention is made of Eve having had a soul, it was once contended by the early Christian Church that women had no souls, and they were openly despised and abused by the most prominent of the early Church Fathers because they were a temptation to men to sin.

Never until Infidelity began to get in its civilizing influence upon Christianity did woman get to be regarded as she now is by all persons, except such as the Presbyterians in question, upon whom the debasing influence of the Christian religion is still active.

It took an Infidel like Robert Burns to say:—

He tried on man his prontico han',
And then he made the lassies, O.

No woman was allowed to write a line in the Bible, and there is no allusion in the whole Bible to any female angel; and while men are plainly said to have gone to heaven, there is not, in the whole Bible, any remotest intimation that any woman ever went to heaven.

The career of Cain, who was a murderer, is plainly given; but there is no mention at all that Adam and Eve ever had any daughter.

It is said of Ahab that he had seventy sons, but no mention is made of his having had any daughters.

The great heroes and exemplars of the Bible had harems of women just as the Turks do, and as the Mormons did until stopped by the Government.—C. C. Moore, "Blue Grass Blade."

Do not as the world does, but as you think it should do.

THE BISHOP'S COMPLAINT TO THE SYNOD.

[At the recent Riverina Anglican Synod the Bishop complained that £1,000 per annum had been offered him. He was now told he would not receive more than £500.]

THE gentle pastor, in his peaceful British parish, heard the call
That, from the under-world, came up for one to save. He
opened his ears,
Raised his kindly eyes, and calmly murmured: "O Lord,
what is the guerdon?"
And once again the wail came from under-sea full charged
with fiscal import:
"Ten golden centuries of sovereigns shall be thine to guide
our souls aright."
Humbly he rose and said: "Lord, I take on Thy Southern
Cross. Forth I'll go
And face the untamed Kangaroos and other quadrupeds,
and do my mightiest to win
Thine erring sons in that land where birds are mute and sin
and infamy abounding."

He came, the courtly Bishop, and labored hard to teach his
Riverina sons
The art of knocking down a cheque for glory of the Lord
and His true servant,
Instead of honoring the custom of chronic inhibition of
"blue ruin."
But, lo! those sinful ones were deaf to his good words, and
turned not
From their way, nor ceased their playful course of wild,
hilarious guzzle.
And a bank crash came, and the invested funds of the
Established Church
Gave forth not more than half the promised stipend. And
the goodly man
Was sore at heart, and filled with trials and tribulations
thereanent.

And then he stood before the Synod and declaimed at the
baseness of his trust
Being thus abused. And there, too, uprose a simple one,
who said: "Oh, brother,
Why mockest thou at five hundred quid when many in this
country homeless range,
And penniless as was our Master?" But quick his Lordship
fixed him with a look,
And cried, in ringing tones, 'neath which the mild one
quailed: "Stow thy gaff,
For now-a-days we bishops have to hustle for our grub."
And the Synod
Smiled approvingly, and, having thus affirmed the principle,
piously adjourned
For creature comforts—the only heavenly bliss upon this
wicked, wicked planet.
—*Sydney Bulletin.*

D. H.

BOOK CHAT.

THE fragment of papyrus containing a part of the Logia of the Lord discovered by Messrs. Greenfell and Hunt, at Oxyrhynchus in Egypt, has been published. Its contents are entirely in favor of its genuineness. One is of great interest, as proving the Egyptian and mythical character of the early Jesus saga. It runs thus, the gaps being due to obliterations in the document:—"Jesus saith, wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and I am there." This important text at once takes us back to pre-Christian pantheistic ideas. The fragment may be connected with the Gospel of the Egyptians, which said that Christ would come "when two shall be one, and the male with the female neither male nor female." Next week we shall deal with these "Sayings of Jesus" at greater length.

This find, as we say, is genuine. But all are not so. Professor D. Kauffmann, in the *Beitrag zur Allgemeinen Zeitung* (Munich), calls attention to a document from Egypt describing a list of people entering Jerusalem on New Year's Day in the year 27. Of course the names of Jesus and some of the apostles are there, and the fortunate finder only wanted 20,000 marks for the document. Professor Kauffmann shows that that it is 1,000 years later than the finder pretends, and refers not to Jerusalem, but Cairo, being a list of taxes paid by the Jewish community there.

Mr. J. M. Robertson issues numbers ten and eleven of his *Papers for the People* (Forder, London; one penny each). They deal with the Population Question and Railway Nationalization, and are written with force and ability,

though the tone is perhaps more urgent than persuasive. Mr. Robertson is rather too impatient with illogical people, who must be converted in some way if reforms are to be achieved, since they constitute the great majority of the population. On the other hand, it must be admitted that he generally advances strong arguments based upon adequate information. We hope the circulation of these pamphlets is sufficiently encouraging. They cover a wide range of subjects, and should do great service in the propaganda of Freethought and political and social progress.

The Church in the old days inculcated reverence by making folk prostrate themselves on their marrow-bones. In some old *Instructions for a Parish Priest* we read:—

No mon in churche stonde schal
Ny lene to pyler ny to wal,
But fayre on knees they schale hem sette,
Knelynge down upon the flette.

Those who believe that this is the best of all possible worlds, and that in particular England has no cause save for jubilation in this record reign, should get *The White Slaves of England* (J. Bowden, 10 Henrietta-street, W.C.), and read the account which Mr. Sherard gives of the Alkali workers, nail makers, slipper makers, wool combers, white lead workers, and chain makers of Christian England. Mr. Sherard has doubtless gone to the most murderous trades, and probably selected some of the worst instances of those trades in illustration of the horrible white slavery bound up with our boasted industrial system. Mr. Sherard has an eye for the sensational, but he also has an eye for the fact. Some of his painful statements may be minimized, but the mass have the clear impress of truth, and compel the reader to echo Huxley's words: "That if all our knowledge and wealth are to make no difference in the extent and intensity of want, with its concomitant degradation, he would hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation."

A notable passage in this most painful book is where Mr. Sherard, after telling how many of the Bromsgrove nail makers, to earn a bare subsistence, have to work all night as well as day for several nights in the week, adds: "Yet, in spite of all these woes and worries, the Bromsgrove nailers are a contented, resigned, and God-fearing race. 'Ise thankful for what I gets,' said an old man to me. Another, at Sidemoor, said: 'I have never had my wages here, but when I get to heaven I shall get my reward, and my oppressor will get his. The workman is worthy of his hire, and I-I am living in the hopes of heaven.' The last sound I heard as I left Bromsgrove was the voice of a poor old woman, bowed, and almost blind, who was working at her forge. She was singing in an enthusiasm of hope and fervor, 'The Lord will provide.'"

Mr. Sherard notices the association of killing work with drink. He says: "A man who, by the nature of his work, is unable to eat anything, or to retain anything, must keep his energies alive with stimulants. It is deplorable, it is fatal; but it is so. Let Chadband, instead of deploring effect—drunkenness—rather join us in deploring causes—degradation and unnatural conditions of life. Let the temperance reformers legislate against the things which make for drunkenness, and do away with factories where, as Dr. Bellew of St. Helen's said, 'the men cannot work unless they are half drunk.'" But he does not notice that religion is as much an anodyne or stimulant as drink, and that the sky-pilot serves the purpose of the oppressor by preaching contentment on earth and compensation in heaven. Mr. Sherard's work is illustrated with graphic pictures by H. Piffard. Those who have had overmuch of our recent jubilation may do well to look at the seamy side of the picture, the horrible blots upon our civilization exhibited in *The White Slaves of England*.

Despite the old rhyme, "Please to remember the fifth of November, Gunpowder Treason and Plot," we could see reason why gunpowder treason should entirely be forgot. But Father Gerard, of the Society of Jesus, has willed it otherwise. Priests, of course, have no lineage, though noted for their nephews; and Father Gerard, of Farm-street, is understood to be a collateral descendant of the Father Gerard who swore the conspirators—Catesby, Percy, Winter, Wright, and Fawkes—to silence, after celebrating solemn mass in Fawkes's lodgings, Butcher's-row, behind St. Clement's Danes. Father Gerard the first sloped when he heard of a warrant against him, and last year Father Gerard the second issued a book suggesting that Catholics had nothing to do with the Gunpowder Plot, which was a device of the wicked Sir Robert Cecil, the first Earl of Salisbury, to damage the poor innocent Jesuits.

Now Dr. Samuel Rawson Gardiner comes behind Father

Gerald the second, and, in his just-issued *What Gunpowder Plot Was* (Longman's), simply pulverizes him. Dr. Gardiner produces the evidence from the State records, and he finds Father Gerard's case "absolutely worthless." Cecil had no occasion to plot for place, power, or popularity. He possessed them already. Father Gerard made difficulties where none existed, and in seeking to explode accepted history he has only succeeded in exposing Jesuit methods of dealing with history.

* * *

Of course, it should be said the Catholics were not all responsible for the conspirators, and that, as a body, they had great provocations, their priests being exiled and their religion suppressed, despite promises of toleration. It must be urged, too, that any confessions made by Guy Fawkes when under torture were valueless as evidence. But Father Gerard's attempt only suggested how difficult it is to elucidate the exact facts of history, which is a strange position for the priest of a religion claiming to be historical. In this case, however, Dr. Gardiner, at the Record Office, is able to cite original documents; while there are no original documents known in connection with the alleged history of Jesus Christ.

* * *

The *Daily News*, reviewing *The Dawn of Modern Geography*, by C. R. Beazley, says: "The chief interest of such a book is in the glimpses it gives us of the Dark Ages. Our reactionaries, who love darkness rather than light, are attempting to reverse the verdict which four centuries have agreed to pass on mediæval times, when science had become mere childish guesses and religion a decaying superstition. The early Christian geography was got from an ignorant study of the Bible. Moses made the Israelitish tabernacle from patterns shown him in the Mount, and it must therefore be a type of the earth. According to Cosmas, who wrote his *Christian Topography* in the time of Justinian, 'the fancy of a round world abolishes the kingdom of heaven and the future state, and makes of none effect the resurrection of Christ.'

* * *

"The believers in the Antipodes were only to be classed with Jews, Manichæans, Samaritans, and other heretics. The book of Genesis, with the true instinct of biblical science, tells us of the generation of the heaven and the earth—that is, obviously, says Cosmas, of everything contained in both. But the old wives' fable of the Antipodes would make the heaven surround and include the earth, and God's Word would have to be changed, 'These are the generations of the sky.' All Scripture, moreover, Cosmas contends, clinches the case against the Antipodes. 'For how, indeed, could rain be described as "falling" or "descending" in regions where it could only be said to "come up." The flatness and immutability of the earth are founded, he says, on God's stability, and the heaven is stretched like a skin covering over our world, and glued to the edges of it at the horizon."

CORRESPONDENCE.

COWARDLY AGNOSTICISM.

TO THE EDITOR OF "THE FREETHINKER"

SIR.—Cowardice, which has so often taken refuge under the cloak of religion, now in a pretence to culture and reason, finds a more showy mantle in Agnosticism. The hily-livered Ethical Culturist sees that Christianity is not true, but will never undertake to say that it is false. He has a vast realm into which he always retires when any question arises which is likely to disturb the equanimity of Mrs. Grundy—the realm of human ignorance. He does not know whether on the other side of the moon there is a red dragon with blue wings, seven round-square crowns on a golden tail, and eyes before and behind; so he will undertake neither to affirm nor deny. He will talk with reverential awe of the Great Mystery of the Unknowable, and will go on in the same breath to proclaim the triumphs of enlightenment, which have, in fact, been won by Freethinkers, being also plainspeakers on the mysteries which form so fine a curtain for the humbugs. Dr. Sexton said: "Agnostic means ignoramus, or humbug." I suspect he was right.

PLAINSPEAKER.

MORAL INSTRUCTION CONFERENCE.

TO THE EDITOR OF "THE FREETHINKER."

SIR.—Mr. Frederic Harrison has consented to preside at this Conference of delegates on the subject of Moral Instruction in the Board schools. It is not often we can enjoy the opportunity of a united meeting of Secularists, Positivists, Ethicals, Socialists, Radicals, etc., and I trust all societies who are in general sympathy with our Moral Instruction policy will send representatives. Delegates only will be admitted. We meet in the Board Room of the Holborn Town Hall, Monday, July 19, at 8 p.m. F. J. GOULD.

THE WOES OF THE RITUALISTS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—Mr. Xavier Field says that "Mr. Fillingham shows the absurdity of Mr. Brinckman's denial that the Creeds were given to the Church of England by Act of Parliament." Perhaps Mr. Field will try and be fair enough to print my rejoinder to Mr. Fillingham, and leave your readers to judge for themselves in the matter. As for "nine out of ten of the clergy of the Church of England being either veiled or open apists of the Papists," such an assertion is an absurdity, which beats anything I ever perpetrated.

ARTHUR BRINCKMAN.

PROFANE JOKES.

DURING a trial a young lad who was called as a witness was asked if he knew the obligation of an oath, and where he would go if he told a lie. He said he supposed he should go where all the lawyers went.

"Well John," said a minister to one of his hearers, "I hope you hold family worship regularly?" "Aye, Sir," answered John, "in time o' year o'r." "In time o' year o'r! What do you mean?" "Ye ken, Sir, we canna see in winter." "But, John, you should buy candles." "Aye, Sir," replied John, "but in that case, I'm afraid, the cost would overgang the profit!"

An old negro was out in a field near Charleston when the earthquake came. At the first shock he was frightened almost to death, and as the earth began to shake and tremble he dropped down on his knees and prayed: "Oh, Lord! come and help dis poh nigger. Oh, Lord, come quick! come yourself! Don't sen' your son. Dis am no place for chillen!"

This story reminds us of the German, who, when told at a revival meeting that God had died for him, remarked: "Vot, de old man! I have always believed dat it vas one of de poy!"

A little boy, upon asking his mother how many Gods there were, was instantly answered by his younger brother: "Why, one, to be sure." But how do you know that?" inquired the other. "Because," he replied, "God fills every place, so there is no room for anyone else." This boy is cited by an orthodox paper as a genuine theologian. We fear he may turn out a Pantheist as bad as Schaeffer, who wrote:

God in my being is involved
As I in the divine;
I help to make His Being up
As much as He does mine.

Religious Evolution.

The philosophy of natural history in its most primitive form is universally the philosophy of animism—or the philosophy which ascribes to all living things the attributes of the human soul. This having been clearly noted, the next thing we have to observe is that, with advancing culture, such philosophy departs from its primitive realism. The souls of living things, although they still continue to be regarded as personal, cease to be fixed to any definite corporeal abodes; they are now something more than spirits incarnate; they begin to assume the nature of gods. The sundry forces and processes of nature having been severally relegated to the dominion of personal deities, plants, and animals, although still invested with innumerable superstitious ideas surviving from more primitive stages of thought, now take a place in the general system of things subordinate to the over-ruling gods. Animism thus becomes transformed into theology, and the natural history of observation gives place to the natural history of myth.—G. J. Romanes.

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

SUNDAY LECTURE NOTICES, ETC.

[Notices of Lectures, etc., must reach us by first post on Tuesday, and be marked "Lecture Notice," if not sent on post-card.]

LONDON.

THE ATHENÆUM HALL (73 Tottenham Court-road, W.): 7.30, C. Cohen, "Religion and Science."

BRADLAUGH CLUB AND INSTITUTE (36 Newington Green-road, Ball's Pond): 7.15, H. P. Ward, "Shall we Live after we are Dead?" 8.30, Quarterly meeting. July 17, at 9, Performance by Dramatic Class of *I've Written to Brown*.

OPEN-AIR PROPAGANDA.

CAMBERWELL (Station-road): 11.30, E. Pack.

CAMBERWELL BRANCH (Peckham Rye): 3.15, E. Pack.

CLERKENWELL GREEN (Finsbury Branch): 11.30, H. P. Ward.

EDMONTON (Angel-road): 7, Stanley Jones, "Lord Salisbury and Evolution."

FINSBURY PARK (near band-stand)—Finsbury Park Branch: 3.15,

H. P. Ward, "From Wesleyan Pulpit to Secular Platform."

HAMMERSMITH (The Grove, near S.W.R. station): 7, R. P. Edwards, "The Unknown God."

HYDE PARK (near Marble Arch): 11.30, J. Fagan; 3.30, R. P. Edwards, "The Unknown God."

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

KINGSLAND (Ridley-road, near Dalston Junction): 11.30, Stanley Jones, "God and Man."

LIMEHOUSE (Triangle, Salmon lane): 11.30, F. Haslam. July 20, at

8.30, C. Cohen.

MILE END WASTE: 11.30, W. J. Ramsey; 7, F. Haslam. July 21, at 8,

H. P. Ward.

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

WOOD GREEN (Jolly Butchers' Hill): 11.30, C. Cohen, "The Teachings of Jesus."

COUNTRY.

CHATHAM SECULAR HALL (Queen's-road, New Brompton): 7, A. B. Moss, "If Jesus Christ Came to Chatham, what would he find?"

OX HILL AND STANLEY (West Stanley Board Schools): July 17, at

6, Important business meeting; 7, A lecture.

PONTYPRIDD (23 Middle-street, Trallwn): Meetings every Sunday

evening. Discussion invited.

SHEFFIELD SECULAR SOCIETY (Hall of Science, Rockingham-street):

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shire. Meet at 9.15, corner of Arundel and Norfolk-streets. Carriages

will leave punctually at 9.30. Return fare, gentlemen 3s., ladies 2s. 9d.

SOUTH SHIELDS (Captain Duncan's Navigation School, King-street):

7.30, Financial statement.

OPEN-AIR PROPAGANDA.

CHATHAM (corner of Lines): 11.15, A. B. Moss, "Two Revelations."

Lecturers' Engagements.

C. COHEN, 12 Merchant-street, Bow-road, London.—July 18, m.,

Wood Green; a., Victoria Park; e., Athenæum Hall. 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 Credon-road, London, S.E.—July 18, m. and a., New

Brompton. 25, m., Wood Green; e., Edmonton. August 8, m.,

Camberwell; a., Peckham Rye. 22, a., Peckham Rye. 22, m., Wood

Green. 29, Edmonton.

J. FAGAN, 48 Popham-road, New North-road, London, N.—July 18,

m., Hyde Park. August 8, a., Harrow; e., Kilburn. September 13,

e., Hammersmith. 26, m., Hyde Park.

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

house.

E. PACK, 90 Camden-street, Camden-road, N.W.—July 18, m.,

Camberwell; a., Peckham Rye. 25, m., Mile End.

H. P. WARD, Leighton Hall, N.W.—July 18, m., Clerkenwell Green;

a., Finsbury Park; e., Bradlaugh Club. 25, m., Camberwell, Station-

road; a., Peckham Rye.

POSITIVISM.

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