

THE FREETHINKER.

REGISTERED FOR.]

EDITED BY G. W. FOOTE.

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[PRICE ONE PENNY.

HOW THE METHODISTS GET THE HOLY GHOST.

So far as we may judge from the printed records of early Christianity, it was, in those dead and gone days of the system's childhood, a somewhat difficult thing to become possessed of that undesirable commodity known in prayer-meeting parlance as "The Holy Ghost." The man who came into possession of it was then a man to be envied, at least by those whose superstitious notions made it appear "a consummation devoutly to be wished." Whether or not something in the lucrative aspect of it, something in the acquisition of power, made it so desirable, is a matter of small moment when we consider that in this age of reason and research, when knowledge, and the esteem of one's fellow men have in them charms much more attractive, the possession of a ghost, however holy, is esteemed of little consequence. The fact is simply this, from being a rarity the "Holy Ghost" has become such a glut in the market that he is more easily and readily procured, and held in lighter value when possessed. Any weak minded individual who can be worked upon by fear and credulity may gain the "Holy Ghost" on a Sunday night and lose him again on Monday morning.

Having been much in the way of Methodism, both as a listener in its pews, a teacher in its Sunday schools, and a preacher in its pulpits, I have had ample opportunity of witnessing the methods of dispensing the "Ghost," and of his reception by those who "took him in" and were in return "taken in and done for." More than this; in common with many others I have possessed this "Holy Ghost," and again turned him out, and by resorting to the common Methodistic means, could at any time again become possessed of his sublime ghostship *on one condition*, the entire and unequivocal subjugation of my intellect, and the murder of the twin sisters Truth and Liberty. But oh! if I must slaughter the Truth and Liberty I now enjoy, and must prostrate my reason to gain a "Ghost" and be saved, or otherwise be damned hereafter, *let me be damned!*

What is this "Ghost" the Christians search after? What are his peculiar characteristics? How is he procured?

My readers will pardon my using the personal pronoun to express *him*, as I have no great desire to offend the believer more than I can help, though from observation of the methods adopted to invoke *him*, and retain *him* when invoked, I am assured of two or three facts. 1st. The "Holy Ghost" is not a personality, not a materialised spirit. 2nd. *He* cannot be seen, but may be felt. 3rd. *He* is demonstrated in the face and actions of *his* possessor. 4th. *He* is known in our day under another name.

A party of the faithful hold a church meeting, when it is found that funds are low owing to scarcity of paying members; they have already exhausted the patience of the members and friends by a long run of concerts, bazaars, coffee-suppers, tea-drinkings, temperance meetings and the like; and now, when the temporary assistance thus afforded is gone, it becomes necessary to catch a few new members, who, warm in the first love of "the cause," and filled with this ready and useful purse-opener, the "Holy Ghost," will willingly give all they can spare of their means, (and perhaps more than is their own) to replenish the coffers of "the church." It is, therefore, determined to hold a week's or a fortnight's "special services," and for that purpose to engage for a fixed sum a man termed a "revivalist," whose eccentric behavior, vehement manner, and bold effrontery tend to make him uncommonly successful in bringing down "floods of the spirit."

Accordingly, strangely worded posters are stuck on the walls here and there in the town, and others are exhibited

in the windows of conciliatory shopkeepers, who believe in Mark Twain's recipe for making a fortune, "Join the Methodists and start a shop;" and on a certain evening a crowd of black-coated men and melancholy women are seen in the street with hymn-books, howling and singing most desperately. The unusual sight of men and women who are known amongst them, stepping out of their usual track to sing on the road, calls a crowd of the weaker and more curious to follow in the wake of the pious, who sing, pray and talk by turns as they move slowly towards the chapel. They entice these curious ones, who are willing to be amused awhile longer, within the chapel doors, and thus so many "hearers of the word" are caught, among whom the "revivalist" expects there will be at least a few on whose emotions he may be able to work.

The converting operation now commences in real earnest. The feelings of wonder, fear and grief are touched in a short rhapsody, dealing chiefly with danger, grief, death, blood, torture, fire, the grave, and such ghastly and charnel-house horrors, until a sensation is produced similar to that experienced when a tale of horror is told in a big whisper in a half-fire-lit room when the wind moans outside. Answering to the moan of the wind half a dozen "brothers" break the silence of a long pause in the preachers talk by saying in an awful tone "Ah!" "Um—m!" and the like. The tremulous sensation which is thus cleverly produced by the gentleman of the choker and his assistant moaners is the first fan of the wings of "The Holy Ghost."

As the game proceeds a hundred little contrivances drop in to heighten the effect till the listener is seized with the idea that he is guilty; how and why he cannot comprehend, but he is wrong somehow, and something awful may happen; he begins to look dejected, and observing this some excitable "brother" rouses himself to a frenzied state in behalf of "the sinner," and prays *amain*. This fancied interest in his welfare touches the weak one's heart and he cannot hold back his emotion; this, the product of frenzied men and fearful fancy, is given another name; it is the voice of the spirit; and when at last the poor agitated fool makes a show of repentance before the godly crowd and is told in a stage whisper that "it is well with his soul," "the Lord forgives," and all that, he begins to partake of the same frenzy as those howlers around him, and an indescribable, quivering sensation of novelty creeps over him and the mania takes good hold. The sinner has received the "Holy Ghost."

This same "Holy Ghost" is frequently produced in theatres, at election meetings and the like, by a similar combination of causes working on the emotions. Since this "Holy Ghost," then, gives no other tokens of his presence than the commonly experienced sensations of unstrung nerves and excited pulse, heart and brain, we may conclude that he is a common phenomenon; in short, he is of the genus Enthusiasm, and *he's stark, staring mad*.

JOHN ROWELL WALLER.

EARLY OPPONENTS OF CHRISTIANITY.

No. II.—CELSUS.

CELSUS is the earliest opponent of Christianity of whose arguments we have any record. He lived in the latter half of the second century of the Christian era, and probably wrote against Christianity between 170 and 180.* He has usually been identified with the Celsus to whom Lucian, the great wit and satirist, dedicated his *Pseudomantis*. Origen, from whose work against Celsus we derive all our know-

* The author of "Supernatural Religion" thinks the works of Celsus should be referred to the beginning of the third century.



ledge of him, repeatedly calls him an Epicurean, and it is likely that the friend of Lucian was a philosopher of that sect. Yet, as Dr. Donaldson remarks in the "Encyclopædia Britannica," "when we examine Origen's statements carefully we are led to the conclusion that Origen knew nothing about him." The quotations from his work show that he was a Neo-Platonist rather than an Epicurean. It was entitled "Logos Alethes" or "A True Discourse;" possibly with reference to the pseudo logos or pretended Word of the Platonizing Christians. Prof. Luthardt, one of the few living orthodox German theologians of repute, says: "The book is now lost to us, having been destroyed by the Christian zeal of the following centuries. But the substance of the work seems to be contained in a reply, composed about sixty years later by Origen, at the request of his friend Ambrosius; so that a pretty successful attempt could be made to restore the lost work from the answer." * This merits a little attention. Christian zeal destroyed the first noted book written in opposition to Christianity; Christian zeal attributed forged writings to another opponent, Porphyry, and burnt his genuine works; Christian zeal foisted a passage about Jesus into the antiquities of the Jewish historian Josephus; Christian zeal relentlessly did its utmost to suppress the living testimony which the Jews have ever borne against the divine origin of Christianity; Christian zeal employed itself in blood-thirsty wars with the Mahomedans for challenging the Christian faith and the divinity of its founder; Christian zeal has burnt, imprisoned, and tried every means to coerce, all bold enough to question the Christian legends; yet we are to be satisfied with such remnants of an opponent of Christianity as are found in a Christian antagonist, and take them, I presume, to represent the best that could have been said against Christianity by a Pagan philosopher. One wonders what Prof. Luthardt would think of a pretty successful attempt to restore his own writings from the works of some Infidel opponent who quoted him pretty fully, but who wrote at least sixty years after, and whose party destroyed the writings themselves.

Bishop Horsley, in his controversy with Dr. Priestley, letter vii., says of Origen "he sets out with the allegation of a notorious falsehood. He alleges of the Hebrew Christians in general, that they had not renounced the Mosaic law. The assertion served him for an answer to the invective, which Celsus had put in the mouth of a Jew, against the converted Jews as deserters of the laws and customs of their ancestors. The answer was not the worse for wanting truth, if his heathen antagonist was not sufficiently informed in the true distinctions of Christian sects to detect the falsehood." And Mosheim (de Ebione, sec. x.) says of him, "I would not believe this witness upon his oath, vending, as he manifestly does, such flimsy lies."

I see no necessity for using such strong language concerning Origen as these good Christian authorities. On the contrary. Among the very mixed material of the Christian Fathers, Origen stands out a bright particular star of learning, thorough piety, and even fairness. If at times he was unduly put to it for an argument, or overstated a case, this failing has unfortunately been but too common among controversialists on all sides. Passionately fond of polemics and philosophy, he was often hard pressed to make his arguments square with the teaching of the Church in which he was bred, and of which, throughout a long and laborious life, he was so distinguished an ornament. Earnest in his religion, even to the extent of self mutilation, and so voluminous in its exposition and defence, that St. Epiphanius tells us he wrote 6,000 treatises; we need not be surprised if he occasionally slips into a blunder, or that the Church should have been obliged to rank its ablest defender among the heretics.

But no merit in Origen can make us the less regret the destruction of the work which Christendom believes he so successfully refuted. For his answer itself gives abundant evidence that in Celsus he had a foeman worthy of his steel. Christian evidence-mongers have usually regarded this first great opponent of Christianity almost as some incarnate devil reckless in his malignant opposition to the truth. Yet I venture the assertion, and I shall subsequently attempt to prove, that any impartial person who reads the Christian side of the controversy merely, will admit, if but for one moment he looks at it from the Pagan point of view, that Celsus may have been as fair, honest, and truth-desiring as his antagonist. We must allow a certain "give and take"

to those who were in the midst of the war. To the early Christian the Pagans were either blasphemous worshippers of false and wicked gods, or scoffers at all things truly sacred. To the Pagans the Christians were Atheists, or contemptible fanatical followers of a criminal ignominiously executed in a land besotted with superstition; low wretches contemning the gods and the society built on their worship; meeting at night in secret, and inviting to their ranks the most abandoned reprobates. Modern Freethinkers are happily able to overlook the whole controversy; to discern the beauty and worth in the Pagan mythology; and the value of the humanizing element in Christianity which made a brother of the bondsman and a sister of the sinner. We can discount the statements on both sides and accord a measure of respect to Christian and Pagan alike. It is true that Celsus makes some odious charges against the early Christians, which there is no present evidence to sustain. But he would be a bold man who should say that these charges were viler or based on less evidence than those made within the last few months by the highly-esteemed Bishop of Manchester against Secularists; and a reference to such a work on the gospel evidences as Lardner's "Credibility" will give ample proof that Celsus was at least as well acquainted with, and as fairly stated the tenets he opposed, as the Archbishop of York, who recently described Secularism as a combination of Atheism, Republicanism, and Malthusianism.

J. M. W.

(To be continued.)

THE ATHEISTIC PULPIT.—SERMON XV.

(Continued from p. 138.)

THE directions Jesus gives (Matt. vi., 16—18) for *fasting* are good enough, supposing fasting were itself of any conceivable use. The only parties who ought to fast are they who have eaten too much or whose health may probably be improved by a short period of abstinence. Fasting as now practised in Christendom is sheer hypocrisy. And as Christians do not now honestly practise it, no more need be said, but that Christians would get far greater good by a little healthy honesty, than by all "the means of grace" they employ.

The rest of Matthew vi., 19—34, is so openly antagonistic both to civilisation and to clerical conduct, that the wonder is modern Christians have not long since repudiated it as contrary to their religion:—

1. *Lay not up for yourselves treasures upon earth* (v. 29). The best of Christians obey this by laying up all they can upon earth.

2. *But lay up treasures in heaven* (v. 20). Many Christians would do this too, but they know not where heaven is. They would not object to treasures here and hereafter both; but having no prospect of heaven, and being wedded as closely to the earth as any misers, they make sure of earthly treasures, and trust in providence for the others.

3. *For where your treasure is there will your heart be also* (v. 21). No people love the world more fully than Christians; and the "love of the father," of course, "is not in them."

What Jesus says of the single eye and the light of the body (v. 22—3) may be ignored; he understood neither physiology nor optics, nor was he any better instructed in moral rights and obligations. He uttered rules, proverbs, and commands, which his followers are ever praising and ever deliberately breaking, and must break, or renounce civilisation.

No man can serve two masters God and Mammon, for example (v. 24). Another blunder. The clergy can serve God and mammon first rate. The first step is, perhaps, the most difficult. You renounce the world in your baptism, that is, your godfathers and godmothers do it for you, as theirs did for them. This is all you need to do. Henceforth you are safe; your baptism regenerates you, and the "new man" serves mammon and God with the most perfect assiduity for all the rest of life. If in any case God should grumble at the rivalry of Mr. Mammon, he is politely kicked out of doors, and Mammon reigns supreme. Jesus was not half so clever as his followers; the parsons could put him up to many a dodge were he now on earth.

Take no thought for your life—neither for food nor raiment (v. 25). This is the language of a pure barbarian or maniac. The commentators say, "anxious thought," "undue thought," etc. There is nothing in the gospels to

* "Catholic Presbyterian," No. xiv. article "Celsus."

authorise them. Jesus never inculcates the duty of industry; but here he enjoins an absolute indifference for all worldly pursuits. The fowls (26) are to be your model as regards providing food—and they neither sow nor reap nor garner; but your heavenly father feedeth them and will much more feed you, for you are much better. And why care about clothes? The lilies are clothed by providence; how much more will he clothe you? To all except perverse divines this language is so plain that one wonders even at their temerity in trying to reconcile it with common sense. But Jesus points it still more:—Can you, by taking thought, add a cubit to your height? The answer is obvious. Neither can you get food or clothes by “taking thought.” “Therefore take no thought,” etc. (v. 31). The gentiles take thought; they seek food and clothes. But you have a heavenly father who knows all about what you need; and if you only seek his kingdom and righteousness, he will see to it that all your wants are supplied.

Good father!—How is it nobody trusts him? I should like to see a community founded on the principles of the Sermon on the Mount. The bishops might take the lead in such an undertaking. They have the best security. They have a father who is all-good and almighty. He says he will supply all their needs if they will seek first his kingdom, etc. There is neither bishop nor pastor who believes it. In that they show their scepticism and good sense. They are infidels, that is, unfaithful to their own professed principles; we are infidels in a better sense, viz., we no more believe the truth and wisdom of Jesus’s teaching than they do, and we say so much. For our honesty we shall be damned, while they will be saved for their hypocrisy. So be it.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself (v. 34). Confucius said: “If a man take no thought about what is distant, he will find sorrow near at hand.” If Jesus had taken thought for the morrow he would have had a place “to lay his head;” he would not have been poorer than foxes, as he admitted, nor would he have gone hunger-bitten to the fig-tree and cursed it for bearing no figs out of season.

Still there is in the world to-day something much worse than even the fanaticism of Jesus or his poor insanity, and that is the miserable cant, found even amongst Unitarians and a few Freethinkers, which affects to admire and eulogise the character and wisdom of the teachings of Jesus! If those panegyrist are honest they do not understand what they do; if they understand, they are veritable hypocrites. Every enlightened man does habitually, and as a consequence of his enlightenment, the very things Jesus condemned. He never more plainly condemned adultery or murder than he did social prudence and industry.

The early Christians understood their master as I now do, and it was only the stern reality of life which showed them how false and pernicious his doctrines are. Cave, in his “Primitive Christianity,” p. 239, says: “They never met with opportunities to have advanced and enriched themselves, but they declined and turned them off with a noble scorn.” Origen, he says, obeyed the precept not to have two coats, to wear shoes, nor to be (anxiously) careful for the morrow” (p. 242). Cave invents “anxiously” here. “Nay,” says he, “so little kindness had they for this world, that they cared not how little they stayed in it; and, therefore, readily offered themselves for martyrdom at every turn” (p. 246-7). This agrees with Tertullian: Calamities, etc., “injure us not; in the first place, because we have no further concern with this world than how we may most quickly depart from it” (“Apology,” c. xli.)

When modern Christians exchange cant and hypocrisy for truth and honesty they will either follow and obey Jesus in reality or else openly renounce him. Which will they do?

(To be continued.)

CONVERTING INFIDELS.

WE printed last week Moody’s wonderful story of how he converted “the president of the Infidel Club in Edinburgh” seven years ago. The Rev. R. Leitch, of Newcastle, retailed it at one of the revival meetings in that town, and his version of it was published in the *Christian Herald*. One of our readers, Mr. John Clayton, of Bury, wrote to the pious editor of that very truthful journal, and all the answer he could obtain was “What do you want to know for?” He

then wrote to the Rev. R. Leitch and received the following reply:

“21, Osborne Avenue, Newcastle-on-Tyne.

“25th November, 1881.

“DEAR SIR,—Though I cannot give you just now the full name and address of the person you allude to, I can vouch for the substantial correctness of every word that is stated in the *Christian Herald*. I did not know that what I had stated would be published, but I have the highest authority for saying all I said. The person referred to came to welcome Mr. Moody at his first meeting in Edinburgh, which was held a week last Monday, and greeted him most cordially. Mr. Moody told me the history of the man’s case, and about the great spiritual change which had come over him. I had heard about his conversion from others a few years ago. I pray God that the persons alluded to in your note, at Bury, may be led, as this man was, to inquire reverently after the truth; and I have no doubt God will reveal it to their souls. How sad it is that in this dark world any should be without the light that alone comforts and sustains the soul! I feel that without it I would be a poor miserable creature. With kindest regards,—I am, in haste, yours very truly,

“RICHARD LEITCH.”

The perfectly satisfactory character of this epistle will be evident at once. Mr. Leitch believes in praying for light for others. We suggest that he should pray for a little himself.

We have also received a letter from an Edinburgh reader, who gives the facts of the case.

Edinburgh, December 5th, 1881.

MR. EDITOR,—Observing in your last issue of the *Freethinker*, a passage relating to the conversion of the president of an Edinburgh Infidel Club, with your permission I will supply you, and through you your readers, with the facts of the case. I do this the more readily as I know the so-called president very well, and as I am myself an Atheist as well as a constant reader of your paper (of which I always take several copies and of which, both my wife and self are very fond), it seems a kind of duty which I ought to perform. This converted Infidel, then, was never a president of any Infidel club in Edinburgh or any other place, as far as I can make out. He was elected to act as vice-president when the Edinburgh Secular Society was organised, eight or nine years ago. So far from being a leading sceptic, he never even looked near the society after this; never paid any subscription (trifling amount though that was), and on the only occasion he ever volunteered to lecture, did not put in an appearance. A party being sent to find out the cause, he answered, with characteristic impudence, that it was rather wet. You will see from this, very readily, Mr. Editor, that this man was anything but a leader of Edinburgh Secularists. He preferred to attend all the silly revival meetings and to give all the annoyance he could to ignorant street-preachers to doing any real good to the society. This accounts for his notoriety, and I have already explained how they have got him dubbed president. To conclude, I say, without fear of successful contradiction, that he so thoroughly lost the respect of the friends here, that nothing but unlimited ignorance and a plentiful supply of that cheek which the Holy Ghost gives most of his followers, can account for his daring to pass himself off (or allow others to do it for him) as a converted president of an Atheistical society, the more so as he always denied being Atheist or Theist, or, in fact, anything, and this publicly too. If he is not a more consistent Christian, now that he is Sankeyfied, than he was a Secularist before he was Moodyfied, they are welcome to him; only let them cease lying to advance their cause, and tell the truth, and say that they have got a man who made an exceedingly bad Secularist, and pray that he may be a more straightforward Christian.

AN ATHEIST.

So much for Moody’s story. The Christians seem to have bagged a man the Freethinkers were very glad to get rid of, and they have magnified their conquest in a way which does credit to their powers of fancy.

ACID DROPS.

ONE of the most untruthful and unscrupulous Christian journals in London says that “a careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were Atheists.” What is a heavy fraction? Who made the careful survey? And where are the statistics?

WE happen to have the statistics of one penitentiary in the State of Ohio, which were published in the *Cleveland Leader*, of November 21st, 1879. There were 1,316 prisoners in the Columbus institution. The Catholics numbered 133, Baptists 65, Presbyterians 53, Campbellites 18, Episcopalians 33, Dunkards 2, Jews 3, Universalists 5, United Presbyterians 6, Quakers 8, German Reformed 5, United Brethren 6, Methodists 172, Spiritualists 0, Infidels 0.

PIOUS editors know that "all liars shall have their portion in the lake which burneth with brimstone and fire," yet they economise the truth as though hell were a garden on the Thames.

ONLY the Roman Catholic missionaries are regarded as sincere by the Chinese. They look upon the Protestant missionary with his big salary, fine house, and flourishing family, and understand at once why he pays them a visit.

LAST week we referred to the piety of the *Echo*. This week we have another illustration. After alluding to "certain passages in the Old Testament, which speak of certain crimes in a way which would be hardly tolerated except in the case of a venerable and sacred book," it expresses a hope that the revisers will give due consideration to this point. That is, they should expurgate God's word and make it fit for his children to read. Oh Passmore Edwards, Passmore Edwards oh!

A STAGE manager in Sheffield wants "fifty boys and fifty girls to sing in the pantomime; those who sing in church choirs preferred." Is this the first sign of a new ring? The parsons and the publicans have long worked together, and perhaps they are taking the stage into partnership. By-and-bye we shall have church choristers doing the chorus in operas, with High Church curates and their ritualistic damsels in the leading parts. All our amusements will be moralised, and the millennium will then begin.

SAMUEL MORLEY more than repents his Northampton letter. He now says that sooner than vote for Mr. Bradlaugh's admission he would resign his seat. Worse things might happen to Bristol than that. But what a spectacle this flabby Liberal and narrow Dissenter and professional Philanthropist makes of himself! "I had rather be a dog and bay the moon than such" an Englishman.

MR. JOHN WILLIAM PEASE, the Quaker banker, of Newcastle, has made a munificent present to the new bishopric of Northumberland. The religious journals all praise his "Christian deed." We should think it better to endow the doctrines one believes than to endow the doctrines one disbelieves. But opinions differ, and so do tastes.

THE Unitarians do not seem to be making much headway in London. The largest congregation found in any of their chapels a few Sundays ago was 290, and the total attendance at all their places of worship in the metropolis was only 2,352. This number includes 782 attendants at Mr. Stopford Brooke's chapel, which does not really belong to the Unitarian body.

How disgusting is the cackle of Mr. Spurgeon during his holiday. If he suffers pain the Lord is trying him, if he is easy the Lord favors him. We don't believe that God Almighty takes as much interest in the tabernacle and its pastor as they suppose. Mr. Spurgeon writes to his congregation as though he had gone to Mentone for the good of his soul instead of the good of his legs.

MOODY and Sankey's committee write from Newcastle to deny the statement that the two revivalists bargained for £700 a month. There was "no question raised as to remuneration." Perhaps so, but that doesn't prove that they receive none. Let the committee speak out straight and tell us what these enterprising Yankees *do* get, so that we may be able to judge for ourselves. Moody was a poor man when he commenced the revival business, and he is a rich man now. Did all his wealth drop from the skies, or come in the shape of anonymous cheques, like so much of Mr. Spurgeon's? Tell Talmage that yarn and he would grin from Dan to Beersheba.

By the way, Moody has made a discovery. What is it? A new star? No. A new thing in Electricity? No. What then? Why, the real sin against the Holy Ghost! He believes it to be the conviction that Christ wrought his miracles by the aid of the Devil. We advise Moody to take out a patent at once.

THE *Christian World* says that Christ foresaw and foretold the history of the world, and then goes on to paint that history in the very blackest colors, with special reference to

"cries of pain, shrieks of madness, and moans of despair." If Christ foresaw all this, why, being God, did he not prevent it? We pause for a reply.

DR. BEGG is renewing his crusade against hymns and organs in the Free Churches of Scotland. He thinks it a sin to be happy on the Sabbath, and an insult to God to show him anything but a long face.

THE Bishop of Winchester has just uttered his feeble wail over "Scepticism and unbelief, and that which follows it, and alas! is accompanying it now, sensual life, luxury, intemperance, and impurity." The poor Bishop is far gone.

THE Archbishop of York declares that this unbelieving and luxurious age can only be redeemed by the Gospel of "Take up thy Cross and follow me." The Archbishop's Cross is very heavy—ten thousand a year. But we shouldn't mind carrying it. We'd stagger along somehow.

Two men have been fined, at Halifax, for sharpening picks on a Sunday—not tooth-picks but mason's picks. When will this absurd act be repealed?

AN advertiser in the *Stamford Mercury* offers "a Christian home" and "no salary" to any young person who will look after the children and do sewing. The pious advertiser must think a Christian home worth a good deal. We wonder if any butter is allowed with the toast for breakfast.

A collier's wife, near Neath, cut her baby's throat because the end of the world was coming next month. Yet the people who write the stuff which turned this poor woman's head are allowed to flourish on the credulity of ignorance.

AT Shrewsbury Police Court an Irish boy, Patrick Morgan, has been fined a shilling and costs for playing with a ball on Sunday. Another juvenile delinquent is "wanted" for a similar offence. We dare say skilful detectives are on his track.

RANDY PANDY has been at it again. He trusts to the women of England to resist Bradlaughism and maintain our domestic purity. That's rich, coming from such a quarter.

THE Presbyterian Church in America has expelled a lawyer for dancing a quadrille, on the ground that the Bible does not sanction the dancing of both sexes together. If the man of law had contented himself with dancing obscenely alone, after the fashion of David, he might still be one of the elect.

AT a Salvation meeting in Hartlepool some Methodists refrained from joining in the prayer, when the captain shouted out "Lord, take the starch out of the Methodists."

MR. A. BRISSON advised the Christian young men of the East Central Branch "never to argue with Infidels." They had better not if they want to remain among the sheep.

A SALVATIONIST at Salford has been fined fifty shillings and costs for putting another Salvationist's head "in chancery" and keeping it there until it was a good deal disfigured. General Booth will as usual find that the man did not belong to the army at all.

A LIVERPOOL Tory paper says that:—"A Philadelphia merchant sent a cargo of goods to Constantinople. After the supercargo had seen the bales and boxes safely landed, he inquired where they should be stored. 'Leave them here, it won't rain to-night,' was the reply. 'But I dare not leave them so exposed; some of the goods may be stolen,' said the supercargo. The Mahomedan merchant laughed, as he replied, 'Don't be alarmed, my friend, there isn't a Christian within a hundred miles of us.'"

AT the Sunderland Police Court, on Tuesday, Andrew Young, who sported a blue ribbon in his coat, was charged with neglecting to pay £3 19s. due under a bastardy order. Mr. Bell appeared to prosecute, and produced a letter written by defendant, who was a married man, in which he stated that the harm he had done the plaintiff had brought him to the feet of Jesus, and that he had his sins washed away. The defendant, who had never paid anything under the order, was committed to prison for a month.

SPECIAL NOTICE.

MR. FOOTE will lecture to-day (Sunday, December 11th) in the Claremont Hall, Penton Street, Pentonville, London: morning at 11.30, "Was Jesus Christ Insane?" evening at 7, "Infidel Death Beds."

MR. FOOTE'S ENGAGEMENTS.

December 20th, Walworth.
January 1st, Kilburn; 5th, 12th, 19th, 26th, and 29th Hall of Science, London; 8th, Bradford; 15th, Rochdale; 22nd, Halifax.
February 19th, Grimsby; 26th, Liverpool.
March 5th, Claremont Hall, London.

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PATROCCLUS.—Received with thanks.

W. C. D.—Such cuttings are always welcome.

W. NELSON.—Shall appear.

A. D.—It was a bad case, but our space is all required for other things. Journals like the *Weekly Dispatch* are always ready to expose such travesties of justice in our law courts.

W. SHARPLES.—Circulars sent. Thanks for your offer to distribute them. We are gratified to learn that the *Freethinker* is your "weekly treat."

A. LLOYD.—We printed a much larger edition last week, but all copies were sold out, and we regret that some customers were disappointed. We have increased the supply again this week.

A. STEVENS.—Go on, but don't be intrusive. Reading Ingersoll and the *Freethinker* to messmates on board ship is something novel. Mind they don't throw you over with a shot at each heel. You can't expect to be saved like Jonah.

WE desire to thank all the anonymous friends who favor us with newspapers and cuttings. We remember them in our prayers, and trust that they profit by them.

TRUTH.—Your plan of taking extra copies and lending them about is one of the best means of promoting our circulation.

W. R.—Thanks for the cuttings. We are pleased to know that there are "a few in Bedford who admire the lively *Freethinker*."

J. BROTHERTON.—We quite agree with you. It is monstrous for Samuel Morley to talk about the "purity of the family" with the story of Lot and his daughters in the book which he calls God's Word.

T. WORLD.—Your stamps shall be employed in sending you the *Freethinker* by post.

H. WILKINSON.—Thanks.

W. KENDALL.—Shall appear.

R. JACQUES pronounces the *Freethinker* a humbug, for says he, "although I admire Mr. Bradlaugh so much, and like to read his Jottings, I always find myself reading the *Freethinker* first."

D. MARTIN writes that the Hebrew gentleman referred to in "Acid Drops" last week told an untruth, as he was present at the lecture on "Hebrew Old Clothes," and did not learn of it from a friend. Our correspondent is a Jew by birth, and he states that Mr. Foote was not unfair to the "chosen people" in any way.

F. CAVE.—We had seen it before, but we thank you all the same.

SOCIUS.—The works you possess will give you all the information extant about Hypatia. Kingsley's "Hypatia" is a romance. You must not be misled by it.

E. J. REECE.—Thanks.

J. HAMILTON recommends all who can afford it to distribute a half-dozen copies of our Christmas Number. He intends to circulate a dozen.

P. H. BROWN.—Received with thanks. Of course Secularists commemorate Christmas. It was a time of jollity before the days of Christ.

J. CLAYTON.—You have done good by the correspondence.

J. COWAN.—It is pleasant to know that the *Freethinker* is causing such a commotion in Norwich. We hope the Cathedral won't tumble down. It will be wanted some day for Freethought purposes.

W. KEEBLE.—Thanks.

B. BRIGGS.—No doubt you will find the Christmas Number warm enough. Thanks for your cuttings and good wishes. Sending the *Freethinker* about is the best thing you can do.

MR. FOOTE'S conclusion of "The God Christians Swear By" stands over till next week.

JULES SOURY'S "Jesus and the Gospels" will be reviewed in our next, and there will also appear an article on "The Last Trial for Blasphemy in Scotland."

WE shall publish next week a descriptive sketch of the Bradlaugh-McCann debate.

WE shall resume our illustrations next week.

EDITORIAL.

OUR CHRISTMAS NUMBER will be ready on Saturday, the 17th instant. We believe it will thoroughly realise our promises and the expectations of our readers. It will be in keeping with the season, and will help to make the Christmas holiday more joyous. The matter will range from grave to gay, and there will be something for all tastes.

SUGAR PLUMS.

The *Hulme Gazette* continues its outspoken leaders. Here is a very strong passage from an article on Woman Suffrage:—

"The Bishop of Manchester lately made a vile, indecent, and untruthful attack upon Secularism, because, as he alleged, of their immorality; yet these people are the most moral and liberty-loving of all the people in the world. He is one of the leaders of the religion which has given us the Contagious Acts, and we defy him to contrive a worse law than it is. We also defy him to find worse, or even to make worse rules against women than those of Moses. When he is taken to task about it he points to the 'Sermon on the Mount,' and we follow him to this sermon on the mount, which teaches people that 'Blessed are the poor in spirit.' This sentence is a curse to both men and women everywhere. Some of our women and men have better sense, and they will not crouch down and submit in grovelling poverty of spirit. 'Blessed are the poor.' It is a lie, because the poor are cursed everywhere; the poor are abject in every nation, they are and always were oppressed, enslaved, and slaughtered. 'Blessed are the meek, for they shall inherit the earth.' Have they to be anything like Moses—that meek destroyer of nations? He soon caused his hosts to 'inherit the earth.' He was the 'meek man.'"

THE Leicester Branch of the National Secular Society is arranging for a series of propagandist lectures on week-nights during the winter. We hope it will be supported in the enterprise as it deserves. The branch already numbers nearly forty members, and the secretary will be glad to enrol fresh members at any of the meetings.

WE trust that the Freethinkers of South Lancashire will heartily support the Manchester Branch of the N. S. S. in its effort to obtain premises of its own in the city. A very suitable building is being negotiated for, and the subscription list already amounts to nearly £400. But more is wanted. Let every Freethinker open his heart and his purse. The Lord loveth a cheerful giver, and so do we.

No less than 1,570 people passed through the Sunday Society's Exhibition of Pictures, at the Skinner Street Hall, Bishopsgate, last Sunday afternoon. On the same day the Royal Institution of Manchester was visited by 3,000 people.

M. PAUL BERT has interfered with the Catholic instruction in the Paris lycées. He has issued an order that no pupils shall be forced to attend chapel or confession without the express consent of their parents.

MR. J. G. M'MINNIES, M.P., recently stated at Warrington that "Christianity had lost more adherents during the last thirty years than it had made converts by its missionary societies in all the heathen nations of the world."

WE offer in our advertisement to send a copy of our Christmas Number gratis to any parson or pauper. Two clergymen have already applied, in a good-humored way, for a copy each, and one of them doesn't mind receiving a copy of "Bible Romances" as well. The Rev. A. S. Dyer, of Southsea, and the Rev. G. Hays, of All Saints, Manchester, shall be duly supplied; and our free list is still open for applicants.

THE *Pendleton Reporter* gives a good report of Mr. Foote's lecture in the new Islington Public Hall, Manchester, on "Secularism: Its Truth and Worth," which was, it says, delivered to "an enthusiastic audience."

MR. C. H. M. WHARTON, the Manchester barrister, who earns a cheap notoriety by denouncing Mr. Bradlaugh, got into hot water a few days ago. He lectured in Salem Chapel, Broughton, to a good audience, on "Mr. Bradlaugh and the Oath." Councillor Boddington presided. After the lecture Mr. G. Mason moved, "That this meeting pledges itself to do all in its power to assist Mr. Bradlaugh in obtaining his seat as a duly elected member of the House of Commons." The chairman refused to put the resolution, but it was put by Mr. Mason and carried. The meeting dispersed with "three cheers for Bradlaugh."

WE have received the "Rules of the West Hartlepool

Freethought Hall Building Fund," which we referred to several weeks ago. They seem admirably drawn up, and we hope the company will be heartily supported by every Freethinker in the district. One item, however, looks strange. The Secretary's salary is fixed at 26s. a year. We are at a loss to know what he will do with this enormous sum. His banker will have a busy time.

THE ORTHODOX PULPIT.—SERMON IV.

"Jacob have I loved but Esau have I hated."—Rom. ix., 13.

DEARLY BELOVED BROTHERS,—In my last discourse I called attention to the fact that the forty-two little children who were torn by she-bears for calling Elisha "baldhead," may not have been any worse than other little children. They were simply singled out as special objects of the vengeance of God. Careful Biblical students know that he always acted in this way. St. Paul tells us in the chapter whence our text is taken, that "The children not being yet born, it was said, the elder shall serve the younger," and that God raised up Pharaoh merely to show his power; for "he hath mercy on whom he will have mercy, and whom he will he hardeneth." Again and again did he harden Pharaoh's heart, so that, despite all the cattle of Egypt being killed several times over, he would not let the people go. God had chosen his people not for their virtues but of his own will and pleasure. We are expressly told that they did "more evil than did the nations whom the Lord destroyed before the children of Israel" (2 Kings xxi., 9). With these other nations we are again told in the beautiful language of Holy Scripture, "it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses" (Josh. xi., 20).

In the eyes of mere secular morality Esau compares very favorably with his cheating brother Jacob, but, brethren, let us never forget God's ways are not our ways. He spared not his own Son, who, "being delivered by the determinate counsel and foreknowledge of God" (Acts ii., 23) was crucified and slain. Nor did he fail to punish his own people for following his own law of putting to death any who taught a new religion. Verily, verily, how unscarcable are his judgments and his ways past finding out!

Kings have been often blamed for caprice, but Solomon tells us, "The king's heart is in the hand of the Lord; he turneth it whithersoever he will" (Prov. xxi., 1). "The lot is cast into the lap; but the whole disposing thereof is of the Lord." 'Tis he that turneth up tails, and he that turneth up heads. Shall the puppet complain of its wire-puller? He knoweth whom he hath chosen according to his own purposes from before the foundation of the world. Who then shall lay anything to the charge of God's elect? "The Lord hath made all things for himself; yea even the wicked for the day of evil" (Prov. xvi., 4). Let us pray—

"O Thou, who in the heavens dost dwell,
Wha, as it pleases best thyself,
Sends one to heaven, and ten to hell,
A' for thy glory;
And no for any guid or ill
They've done afore Thee.

JEHOSOPHAT GRIMES.

THE MOHAMMEDAN ACCOUNT OF THE CRUCIFIXION.

"ON the evening before the Passover feast the Jews took Christ captive, together with his Apostles, and shut them up in a house, with the intention of putting Christ publicly to death on the following morning. But in the night Allah revealed to him. 'Thou shalt receive death from me, but immediately afterwards be raised up to heaven, and be delivered from the power of the unbelievers.' Christ gave up his spirit, and remained dead for the space of three hours. In the fourth hour the Angel Gabriel appeared, and raised him, unperceived by any, through a window into heaven. But an unbelieving Jew, who had stolen into the house to watch Christ, that he might by no means escape, became so like him that even the apostles themselves took him to be their prophet. He it was who, as soon as the day dawned, was chained by the Jews and led through the streets of Jerusalem, everybody crying to him, 'Hast thou not revived the dead? Why shouldst thou not be able to break thy fetters?' Many pricked him with rods of thorns, others spit in his face, until he at last arrived at the place of execution, where he was crucified, for no one would believe that he was not the Christ. But when Mary had well-nigh succumbed from grief at the shameful death of her supposed son, Christ appeared to her from heaven, and said, 'Mourn not for me, for Allah has taken me to himself, and we shall be re-united in the day of the resurrection. Comfort my disciples, and tell them that it is well with me in heaven, and that they shall obtain a place beside me, if they continue steadfast in the faith. Hereafter, at the approach of the last day, I shall be sent again upon the earth, when I shall slay the false prophet Dajjal and the wild boar, and such a state of peace and

unity shall ensue that the lamb and the hyena shall feed like brothers beside each other. I shall then burn the Gospel, which has been falsified by ungodly priests, and the crosses which they have worshipped as Gods, and subject the whole earth to the doctrines of Mohamed, who shall be sent in later times.' When Christ had thus spoken, he was once more lifted on a cloud to heaven. But Mary lived yet six years in the faith of Allah, and of Christ her son, and of the prophet Mohamed, whom both Christ, as well as Moses before him, had proclaimed. The peace of Allah be upon them all."—From "The Bible, the Koran, and the Talmud," by Dr. G. Weil, pp. 229-231.

HARD SWEARING (A FACT).

SCENE—A London County Court.—Defendant (a Jew) summoned for wages due to plaintiff, his workman.

Counsel for plaintiff, who has had the court cleared of defendant's friends, to defendant in witness-box—"Now then Mr. Solomons, you say that you paid the plaintiff the half-sovereign?"

Defendant. "I'll swear before mine Gott I did."

C. for plaintiff. "And where did you pay the money to him?"

Defendant. "Vy, I paid him, before mine Gott I did, in ze back room over ze kitchen."

C. for P. "Was anyone there who witnessed you pay him?"

Defendant. "Yes, mine wife and daughter vas dare."

C. for P. "And how did you pay the money; in shillings, or how?"

Defendant. "Mine Gott, I paid him in von half-sovereign."

C. for P. "That will do Mr. Solomons. And now I'll have your wife in, while you please take her place outside of the court." Exit of Mr. and entry of Mrs. Solomons into the witness-box.

C. for plaintiff. "And now then for you, Mrs. Solomons. Did you say that the plaintiff was paid the half-sovereign due to him?"

Mrs. Solomons. "I'll swear to before my God."

C. for P. "Did you see him paid?" Mrs. S.; "I did."

C. for P. "Who paid him?" Mrs. S.; "I did."

C. for P. "And where was he paid?" Mrs. S.; "In my front parlor."

C. for P. "And who was there when he was paid?" Mrs. S.; "Me, my husband, and himself."

C. for P. "And in what moneys was he paid?"

Mrs. S. "Why, in two half-crowns, two two-shilling peeces, and a shilling."

Laughter.—Verdict for plaintiff with all costs.

J. E.

FREETHOUGHT GLEANINGS.

TOLERANCE, too, is learned in discussion, and, as history shows, is only so learned. In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked on with suspicion, and is persecuted by opinion if not injured by penalty. One of the greatest pains to human nature is the pain of a new idea. It is, as common people say, so "upsetting;" it makes you think that, after all, your favorite notions may be wrong—your firmest beliefs ill-founded; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant, and now that it has conquered an entrance you do not at once see which of your old ideas it will or will not turn out, with which of them it can be reconciled, and with which it is at essential enmity. Naturally therefore common men hate a new idea, and are disposed more or less to ill-treat the original man who brings it. Even nations with long habits of discussion are intolerant enough. In England, where there is, on the whole, probably a freer discussion of a greater number of subjects than ever was before in the world, we know how much power bigotry retains.—Walter Bagehot, "Physics and Politics," pp. 163-4.

All the world is love's dwelling; why talk of a mosque or a church?—Hafiz.

ETERNAL PUNISHMENT.—The dogma of eternal punishment rests upon passages in the *New Testament*. This infamous belief subverts every idea of justice. Around the angel of immortality the *Church* has coiled this serpent. A finite being can neither commit an infinite sin, nor a sin against the infinite. A being of infinite goodness and wisdom has no right, according to the human standard of justice, to create any being destined to suffer eternal pain.

A being of infinite wisdom would not create a failure, and surely a man destined to everlasting agony is not a success.—*Ingersoll.*

THE CHURCH AND THE MASSES.—The entire theory of the Church is antagonistic to any concentrated or consistent scheme for raising the earthly condition of the suffering masses.—*W. R. Greg.* "Enigmas of Life," p. 20.

A FRENCHMAN'S VIEW OF ENGLAND.—You have learned men but no thinkers. Your God impedes you. He is the Supreme Cause, and you dare not reason on causes out of respect for him. He is the most important personage in England, and I see clearly that he merits his position for he forms part of your constitution, he is the guardian of your morality, he judges in final appeal on all questions whatsoever, he replaces with advantage the prefects and gendarmes with whom the nations on the continent are still encumbered. Yet this high rank has the inconvenience of all official positions; it produces a cant, prejudices, intolerance and courtiers. Here, close by us, is poor Mr. Max Müller, who in order to acclimatise the study of Sanscrit, was compelled to discover in the Vedas the worship of a moral God, that is to say, the religion of Paley and Addison.—*H. A. Taine, D.C.L.* "History of English Literature," book v., chap 5, section 2.

CORRESPONDENCE.

MR. W. R. BRADLAUGH AT ROTHERHAM.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—In answer to the Rev. G. Queggin's letter in your issue of this week, calling in question a former letter of mine in which he thinks I took unfair advantage of a letter he wrote to me in reference to the discussion between Mr. W. R. Bradlaugh and myself, at which he, Mr. Queggin, acted as chairman in such a manner as to give satisfaction to both parties, I am sorry to have given Mr. Queggin any annoyance. Of course I did not mean that Mr. Queggin supported my Atheism, but that he favored the view or position I took at the discussion in reference to Jephtha's daughter, and as I believed one or two other points; but since he states that the matter of Jephtha's daughter is the only instance in which he agreed with me, I frankly accept his explanation; and, at the same time, beg to assure him I am very sorry any misunderstanding should have arisen between us, as Mr. Queggin has treated me kindly and as shown himself worthy that high esteem in which he is held by all who know him.

Mr. W. R. Bradlaugh having caused to be published a statement in the *Christian Herald* that a leading sceptic named William Thompson of Rotherham was converted by Mr. W. R. Bradlaugh, I forward you a letter from Thompson which is signed by Mr. Fox, a local preacher, as a witness; and I ask you, Sir, to publish it together with this letter in the interest of truth. This accounts for the infidel death-bed scenes and conversions we see in Religious Tracts.

Mr. W. R. Bradlaugh's friends know this wretched story is utterly false.—Yours, &c.,

CHARLES YOUNG, Secretary.

Rotherham Secular Society, Dec. 4, 1881.

17, Joseph Street, Thornhill, Rotherham.

December 3rd, 1881.

TO THE EDITOR OF "THE FREETHINKER."

DEAR SIR,—In answer to a paragraph which appeared in your issue of the 13th November last, quoting from the *Christian Herald*, to the effect that a leading sceptic of Rotherham, named William Thompson, had been converted by Mr. W. R. Bradlaugh during his stay in this town, permit me to say that it is not true in any particular; first, that I never have been a leading sceptic or in any way connected with the National Secular Society; that no change or conversion has taken place; that I gave no authority to any person to write such a paragraph.

WILLIAM H. THOMPSON.

(Witness) ALBERT FOX.

PROFANE JOKES.

"FORMERLY one sermon converted 3,000 sinners," said Elder Burgess, of Butler University, Ind., in a sermon recently; "now it takes 3,000 sermons to convert one sinner."

A PREACHER said to a peasant, whom he thought rude, "You are better fed than taught." "Should think I was," replied the clothopper, "as I feeds myself and you teaches me."

A LITTLE boy was shown the picture of the martyrs thrown to the lions. He startled his friends by shouting, "Ma! O Ma!

Just look at that poor little lion way behind there. He won't get any."

"My dear," said a grocer, "we have all been converted and can't sell milk on Sunday, but if you happen to want a little just come in by the back gate, please."

A SMALL child being asked by a Sundry-school teacher, "What did the Israelites do after they had crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselves."

LITTLE Susie, looking at some pictures of winged angels, exclaimed:—"Mamma, I don't want to be an angel." "Why not, my dear?" "Humph! leave off my pretty clothes and wear feeders like a hen!"

It was in Boston. A low musical sound came up from the closet under the stairs, and the mother listened. It was her little son softly singing to himself: "I need thee every hour." "How glad I am that I took my boy to hear that sermon on 'Closet Devotions,' at the Tabernacle last evening," said she. Then she could not forbear stepping quietly to the closet door to catch a glance at the "dear child," the "precious lamb"—"bless his heart!" So she did. And she saw him—saw him devoutly engaged in humming that revival hymn, and also—running his finger around in the preserve jar! And there the devotions broke up—broke up amid groans and repentance for sin found out.

THE old Scriptural story of the prodigal is not always verified in actual experience. People read the Bible and then do as they please. A young man who was anxious to see the world, and especially that part of it which Dr. Talmage so thrillingly describes, ran away from home, and for three weeks enjoyed the romances of the thing hugely. Curiously enough, however, his friends and his money gave out at the same time—a fact which is corroborated in the experience of many others. At last he came to the conclusion, since he could not go anywhere else, to go home again. Perhaps visions of a strictly biblical reception crossed his mind, and he may have imagined a large party in commemoration of his arrival. His experience must have been a little peculiar in this direction, for when a friend met him some days after and anxiously inquired, "Was your father glad to see you, John," he answered, "Well, I had rather a warm reception." "And did he kill the fatted calf?" "No, but he came pretty near killing the prodigal instead."

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"A Light to Lighten the Gentiles."—The author shows much acquaintance with contemporary literature, and he uses his authorities in such a manner that we do not wonder that a certain Christian Evidence lecturer, who first challenged Mr. Rose to a public debate, succeeded by a series of evasions in shuffling out of a trial which he foresaw would end in his total discomfiture. This work is quite a storehouse of arguments, and it can be recommended to all who wish to be prepared with an answer to argumentatively-belligerent apologists of Christian theology."—*Secular Review*, Dec. 3, 1881.

See also a notice of the above works in the *Freethinker*, Nov. 27, 1881.

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SUNDAY EVENINGS FOR THE PEOPLE.—

South Place Institute, South Place, Finsbury. — Last Night but two of the Series. SUNDAY, DECEMBER 11th, at Seven o'clock, READINGS FROM THE POETS, by Miss COWEN. Followed by Mendelssohn's "ATHALIE." Madame Alice Barth, Miss Alice Sugden and Miss Jessie Bond (by permission of R. D'Oyly Carte, Esq.). Reader, Miss Cowen. Full Band and Chorus. Conductor, Dr. J. W. Bernhardt. Tickets at the doors, 6d. and 1s. Sunday, January 1st, Lecture by Dr. AVELING, on "Thomas Hood;" Music "Messiah." The Annual Soiree, Concert and Ball will be held at Cannon Street Hotel, on Monday, January 30th. N.B.—Petition Sheets in favor of Opening the National Museums and Galleries on Sunday Afternoons can be had of the Secretary.—National Sunday League; Office, 15, Bloomsbury Street, W.C. Henry Saveriaux, Secretary.

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