

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub Editor—J. M. Wheeler.

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[PRICE ONE PENNY.]

COMIC BIBLE SKETCH. — No. LXVIX.



LOT AND HIS FAMILY.

*“And when the morning arose then the angels hastened Lot saying, arise take thy wife and thy two daughters which are here. . . . Escape for thy life, look not behind thee, neither stay thou in all the plain. . . . But his wife looked back from behind him and she became a pillar of salt.”—GENESIS XIX.*

“But we must treat the errors of the age gently, or we shall outrage people's feelings. Who does not know that the more we bend the heavier are the burdens the priests will lay upon our backs? Who ever knew fanatics gentle? They pounce like the tiger on those who stand up before them, and trample in the dust those who lie down. They can always be awed by the bearing of the brave, but their rage ever becomes rampant by the submission of the coward.”—G. J. HOLYOAKE.

## RELIGIOUS HYPOCRISY.

WHEN the question of Sunday tram-cars was discussed in Glasgow some years ago, the “unco guid” strenuously opposed any relaxation of the strictness with which the “Sawboth” was “kept holy” in that great centre of Scotch godliness and sobriety. They insisted on the sinfulness of a public violation of the fourth commandment, especially when its object was to enable the ungodly to go about seeing their friends or to get a breath of fresh air in the pleasant green fields. For a long time they were as obstinate as pigs pulled by the tail or donkeys pushed from the same end; but at last they relented a little, and yielded something to the demand for Sunday freedom. They agreed that the tram-cars should run on Sundays just in time and just long enough to convey the godly to and from the kirk.

It would be difficult, perhaps, to match this instance of hypocrisy. When a Scotchman takes to that line of business, he defies all competition, and fills his rivals with envy and despair. But many inferior illustrations may be discovered without searching on the north side of the Tweed. England is, after Scotland, the most hypocritical country in the world. There are people amongst us who would leave off their enjoyment for a brief while just to punish somebody as a criminal for indulging in it, and then resume their pleasure with a glow of conscious virtue. Many men, pro-

fessing to be orthodox, will read a ten-shilling sceptical book with great relish, and then call the constable to “run in” somebody else for publishing the same kind of matter in a penny paper. Thousands more shift about from one gospel-shop to another, according to the exigencies of trade, like an upholsterer I once knew in the South of England, who left one chapel because the brethren did not give him enough of their custom, and went to another, where he was promised some larger orders. Others will cheat all the week and put ten per cent. of their robbery in the collection box on Sunday. Others affect a more respectable style. Last Sunday morning I met a smug little *bourgeois* coming from the Lord's house, with two gilt-edged books under his arm, a smile of affected piety on his hard face, and his mouth full of religious phrases. Yet that man's shop is open every day from early morn till late at night, and he is killing his own family to make himself a fortune.

There is enough hypocrisy shown in England every Sunday to damn the whole nation, and still it appears on the increase. Before long it is quite likely that every public-house will be closed on the “Lord's Day” by the vote of politicians who go to their clubs, drink intoxicants, and play cards and billiards. The people, that is the working classes, are the *corpus vile* on which all these pious experiments are attempted; if they turned round and tried them on the *rick*, the upper-class newspapers would see the impudence of it at once. Of a piece with this is the prosecution of unorthodox shopkeepers for doing what thousands of their orthodox neighbors are allowed to do with perfect impunity. Two or three years ago a Freethinker at Torpoint was prosecuted for opening his shop on a Sunday, and when he pointed out that his Christian neighbors did the very same thing, he was laughed at by

the magistrates, who evidently thought him a fool for expecting them to be honest. The Rev. W. Sharman took the matter up, and finally the bigots were defeated; but when I visited Plymouth the other day, I learned that they had begun the game again.

Another case has attracted much attention recently. Mrs. Sarah Sykes, a poor old woman at Southend, has been summoned and fined again and again for selling "sweet-stuff" on Sunday. Fortunately the Committee, of which Mr. W. E. Petherick, of 29 Osnaurgh Street, London, N.W., is the Honorary Secretary, and G. N. Strawbridge, Esq., 11 Blandford Square N.W., the Honorary Treasurer, has up to the present paid the old lady's fines and kept her head above water; but the object of the religious hypocrites of Southend is clearly to push her under and sink her in the sea of pauperism. Probably the magistrates keep their domestic servants at work on Sunday, make their grooms attend to their horses, and their coachmen drive them to the tabernacle. Poor old Sarah Sykes is merely trying to get an honest living by her own industry, and at the very worst, as she employs no extra labor, she causes nobody else to break the fourth commandment, which her persecutors make all about them violate every week in the year. Her real crime is being poor; if she were rich she might laugh all the commandments to scorn. I hope the Committee will be supported to the end, and the brave old lady maintained in her "sweetstuff" shop instead of driven into the workhouse. And I hope no less strongly that Freethinkers will recognise that Christianity is a thing to be fought and utterly destroyed. It is no longer honest; it is a mere mass of hypocrisy; and our proper policy towards it is to smite and spare not.

G. W. FOOTE.

#### THE CLOTHES OF THE BIBLE.

LATELY, lecturing on the Bible, my attention has been much struck by the peculiarities of Biblical sartology. Putting aside all questions of poetical imagery as to "garments of righteousness," "holiness as a cloak" (to knavery), "clothed with the sun," and so on, the mere ordinary garments of every-day life become transfigured in God's holy word. Carlyle might have added new charms to his "Sartor Resartus" if he had only studied with due attention the work of the Holy Ghost in this department of general human interest. And to one who rose in wrath so indignant against "shoddy" in all its forms, there would surely have been pleasure inexpressible in the contemplation of the raiment that "waxed not old upon thee . . . these forty years."

The first attempt at tailoring left much to be desired. "They sewed fig-leaves together and made themselves aprons." Well meant, doubtless, but insufficient according to modern ideas. Contemplating this verse prayerfully, many sacred thoughts arise and many devout searchings of heart. Where did Adam and Eve find needles? Who made them? What were they made of? Tubal Cain, at a later period, started work in "brass and iron" (Gen. iv., 22), and steel needles must have been subsequent to the first fashioning of iron. The needle provided, with what was it threaded? Who taught Eve to stitch and hem? and did she prick her fingers, as do all her daughters when first instructed in the mysteries of sewing?

The "Lord God" did not think much of his creatures' attempts to hide his own handiwork, and the first coats replaced the first aprons. The Lord God preferred skins as materials for clothing to fig-leaves, and in this respect his ways were certainly better than their ways. Skin wears well, but fig-leaves—To wreathe Bacchus with they were graceful, but as the sole article of clothing they were surely somewhat brittle and draughty. I should so much have liked to have been present when the Lord God made "coats of skin and clothed them." Did he measure Adam? Did he "try on" Eve's skirt? Did she whisper a suggestion that "it would bear a little more taking in at the waist"? Did she look at the fit in a glass? and what was the charge for "tapes, lining, buttons and sundries"? As the Lord God has no body and no parts (Art. 1, Church of England), how did he hold the skins without hands and sew them without fingers? Like the Socialists, I am afraid that Christians will object to go into details.

The interest felt by the Lord God in matters of tailoring continued in later years. When he came down on Mount

Sinai he spent a considerable portion of his leisure in directing the upholstery and tailoring departments of his people. His taste seems to have been rather crude, like that of most barbarians—"gold and blue and purple and scarlet," with plenty of jewellery. Then the "ephod" was to have "a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about." With rings on his fingers and bells on his robe, Aaron must have made music, or at least noise during his peregrinations.

There is one order given by God in this department which is really sensible: "neither shall a garment mingled of linen and woollen come upon thee." This advice is good; such stuffs always cockle if the wearer is caught in a shower.

Those clothes in the wilderness! Those that waxed not old for forty years! Why has not the name of the firm that supplied them come down to the present generation? But yet more interesting is the question: How were new clothes supplied to the newly-born and the growing children? Were the swaddling clothes of the babies born with them? Did they change into petticoats when the period of short-coating arrived? Did the short frocks become trousers or dresses according to the sex of the owner? Or did the gentleman of forty walk into Canaan endeavoring to cover himself with the scanty swaddling clothes of his infancy? There is here much room for pious meditation, fancy-free.

Passing over Elijah's cloak that acted as a bridge for Elisha, and other remarkable Biblical garments, I delay for a moment in eager inquiry over the clothes of "God incarnate on earth." What clothes did Jesus wear after he rose from the dead? At his crucifixion his clothes were divided among his executioners. After his death his body was "wrapped in a clean linen cloth;" this he left in the tomb, for Simon Peter saw there "the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." As the soldiers had his clothes, and the tomb his cloths, what did the risen Jesus wear? Judging from the mistake made by Mary Magdalene, this second Adam, like the first, must have known that he was naked and have been ashamed; having cursed the fig-tree, he would not follow Adam's example; and must have startled the gardener by borrowing his Sunday suit. These clothes, though, must have been queer, for they passed through closed doors in a fashion that no ordinary gardener's coat and trousers would have done. I have heard of silk so fine that yards will pass through a wedding ring, but I never heard of any that floated through the close wood fibres of a closed door.

Wonderful are the clothes of the Bible, and he that believeth not in them shall be damned.

ANNIE BESANT.

#### ACID DROPS.

THE Anglo-Israelite maniacs have started a fund to explore for Hebrew relics at Tara, in Ireland. Some expect to find there the deeds given to Jeremiah when he purchased the land of Palestine. The scheme for dredging the Red Sea to find Pharaoh's chariot is sane compared to this.

THE success of such works as "The Prince of the House of David," "Philochristus," and "Onesimus," pretending to give contemporary pictures of the legendary characters and events of the New Testament, has induced the Rev. J. W. T. Hart to issue a new religious romance in the form of an "Autobiography of Judas Iscariot." The Apostle to whom Christians owe their salvation, and who, by the way, has been thought to have been a brother of Jesus, makes no revelation as to whether he died by hanging as declared by Matthew, or by his bowels gushing out, as related in Acts, or if he was crushed by a waggon as narrated in the equally veracious chronicle of Papias.

THE warm invitation to "come unto Jesus, and he will in no wise cast you out" is responded to in but a half-hearted fashion. And yet the solicitation to walk in is made in good faith. Jesus, or his representatives, are waiting with outstretched arms for you. The best way to approach is with a chilling between the forefinger and thumb; and the hand stretched forth to receive you will grasp a plate for the reception of your coin. Comply with these conditions, and you will soon find yourself in Abraham's bosom.

A SEXTON in one of our largest cemeteries, with a wide experience of clay, both sacred and secular, says that consecrated ground is much easier to work in than unconsecrated. He thinks the act of setting apart causes a displacement of

the molecules of the soil; and so should render comparatively light the job of getting through it by travellers going skywards, when the last trump shall announce the departure of the coach for Jehovah-land.—[I suppose they go by the Je-overland route.—**PRINTER'S DEVIL.**]

A VICTIM of Talmage's jaw, who was forced a Sunday or two back to remain awake, in consequence of too pronounced snoring in the next pew, now alludes to that gentleman's eloquence as horror-tory.

THE *Paper and Printing Trades' Journal* records an amusing error in an expensive and elaborate missal published by a Paris firm. Among the directions for the celebration of mass is one which should be "*Ici le prêtre ôte sa calotte*" (here the priest takes off his skull-cap), but it got printed "*Ici le prêtre ôte sa culotte*" (breeches).

A CHRISTIAN says that "coaxing the Devil to support the Gospel" is a modern device. Indeed! No early Christian would have swallowed the Gospel without the Devil had been leering through the pages at him, and when the modern Devil takes his final departure, the clergyman shuts up shop.

A MEMBER of the Christian Evidence Society says, "God stands in the same relation to the universe, as thought does to the brain"; if so, the universe is the cause of God, and not God the cause of the universe—and yet such reasoners as these are the representatives of "Modern Theism!"

A YOUNG man who recently heard a sermon on "Back-sliding" says that the only backsliders he ever saw were on sledges in Russia—and they seemed to enjoy the fun immensely.

THE Lord Mayor objects to the Franchise Bill as "a measure of bit by bit reform." His objection to the Municipal Reform Bill is partly because it is a measure of "bite and sup" reform.

THE meaning of loyalty came out well in the course of Mr. Gladstone's speech on Mr. Chaplin's motion for refusing the same rights to Ireland as to England. The Premier spoke of improvements in the lives and conditions of the people. "Loyalty?" interrupted Mr. Chaplin. Loyalty has clearly nothing or less than nothing to do with the improvement of people's lives and conditions.

THE member for East Lincolnshire is well named. Only a Chaplain could be so bigotted.

THE political wanderer, Mr. H. C. Richards, is now off to Dundee. The passive significance of the ending "ee" would be ominous, if we did not know that Mr. Richards has his expenses paid by the Carlton Club.

AT Snow Hill Station, Birmingham, one of the guards was speaking in not very complimentary terms about Mr. Charles Bradlaugh. One or two more enlightened of the men expostulated with him and pointedly asked him, "Well, do you believe in God?" The reply was characteristic of a "Christian," and was this: "Yes, I'm b—— if I don't."

A PHYSICIAN recently wrote a prescription on a piece of paper bearing a part of one of Joseph Cook's sermons on the obverse side. The druggist put up a dose according to the sermon instead of the prescription, and the unhappy patient who swallowed it expired in fearful agony.

#### CHRISTIANITY CONDENSED.

HEAVEN is the home of an orthodox ring,  
Where a divine enigma reigns as king,  
Where whitewashed souls from this earthly shore  
Shall sing hallelujah for evermore.

Hell is a boiling brimstone pit,  
Where poor, damned souls for ever sit  
And burn, and bake, and roast, and fry,  
And are gnawed by worms that never die.

Mankind may avoid that fiery flood  
By bathing within the Nazarene blood;  
They can find it where tickets for heaven are sold,  
Then walk over hell on a bridge of gold.

No Atheist, Infidel, Pagan or Jew  
Shall ever acquire the precious boon;  
None but a orthodox, rosewater few  
Shall dance with the angels in heaven's saloon.

THAT was a wise Bechuana chief who, according to Dr. Moffat, ridiculed the notion of anyone worshipping a thing he had made with his own hands. There is only one thing more ridiculous—that is, when people worship a thing they have made with their own heads. When we hear a Christian talking of his God we have the same reflexions as the auditor

of the boy in the familiar story, who spoke of his ship that he had made out of his own head.

"THEY believed most devotedly that the general affairs of life and the control of the elements were in the hands of their old chief; and therefore they served him, not with a feeling of love, but for the sake of what they could obtain." This is not from an article on the May Meetings. It is an extract from Sir Samuel Baker's work on the African tribes of the Nyanza region.

DR. W. LANDER LINDSAY, a Scotch physician, whose speciality is the treatment of the insane, says that he encounters daily cases, especially female cases, where life is rendered intolerable by religious delusions, and often terminated by suicide. The main cause is the dread of the hell that the Church and abominable clergy have taught persistently. This insane fear is fed for them "by all the Bible texts that relate to damnation, perdition, eternal punishment, wrath and vengeance."

THE disjunctive "and" has very significant uses at times. It is interesting to notice in all books of travel how we have such phrases as this: "The concurrent testimony of travellers and residents, including missionaries, on the one hand, and naturalists on the other."

JUDGE NORTH has an extraordinary knowledge of the criminal law. At the Derby Assizes recently, perhaps a little flushed with being in Goaler Harcourt's borough, he sentenced a man to six months' imprisonment with hard labor for a misdemeanor. After the prisoner was removed, North was told by the clerk of the court that hard labor could not be given for such an offence; whereupon North called the man back, and said that as there was "some doubt" as to the legality of that part of the sentence it would be "remitted." This is a very fair sample of North's legal accomplishments.

ONLY an editor knows how many poets there are alive and scribbling. They swarm like summer gnats and often sting a great deal worse. We have been plagued with legions of them in our editorial experience. They usually send us very ingenious reasons why their productions should be printed, but some of them have the coolness to ask for payment. One of this latter class has just desired us to send him a cheque every week for some of his verse, of which he forwards us a few samples. Here is the first verse of one of them:—

The link of love how precious dear,  
How blessed by heart and tongue when near,  
And high on estimation's path,  
A jewel to all those that hath.

There are several more verses, and none of them inferior to this. We have lighted on a gold mine at last.

A PERSON named Bates is advertising in the Manchester papers for some moneyed flat to find him the cash to publish a manuscript work which "will close the mouths of all infidels for ever." He promises any pious investor half the profits. We wouldn't give him twopence for the whole of them. At the same time we are a little anxious to see this extraordinary work and take a taste of the immortal Bates.

EX-GOVERNOR SMITH of Georgia, having said that he had seen Henry Ward Beecher dining recently, was asked whether the man of God seemed hearty? "Hearty!" replied the Georgian; "why, if he had been at the miracle on the mount there wouldn't have been any basketful left."

HENRY WARD BEECHER has been whistling in the pulpit. He endeavored to imitate the note of a bullfinch. He thinks the singing of that bird is "the saddest music ever heard." An American paper remarks that his audience agreed with him.

A DRUNKEN man the other day named Crowe was declaring rather loudly and importantly, that he did not "believe in Christ," whereupon a friend who was with him of rather a poetic turn knocked off a verse, the last two lines of which ran:—

But this of course I'd like to know,  
Whether Christ believes in Crowe.

We suppose that the only person likely to believe in crow was Peter—he believed in the "cock crow."

By a misprint, probably, a speaker at the Baptist Missionary Society is made to speak a remarkable truth. "Christian civilisation, legitimate commerce and the extension (etc) of the slave trade" are all placed together as likely to be retarded by the Congo treaty.

THE Rev. Hugh Price Hughes must have a truly Christian evidence idea of the meaning of true progress. He takes as its types the lives of Wesley Spurgeon!! Moody!!!

ONE May-meeting parson has the honesty to preach anti-Darwinism. "Man is a fallen creature, not an evolved one,

up grown from an ascidian," says the Rev. J. Henson. A hen's son ought to believe in Evolution.

WE gather from the American papers that the Rev. G. H. Humphrey, the New York Calvinist referred to in our last issue as playing the Angel Gabriel to Laura Jones, has previously distinguished himself by traducing the memory of Thomas Paine.

THE following is given as the actual prayer of a proselyted Irish sailor for the conversion of his wife from Catholicism: "O Lord yer a great God, an ye know ye are. Ye'r a better man nor the Devil, an he is no great shakes ather all. One swipe of yer starboard wing would knock him higher nor Gilderoy's kite. Now Lord, I want ye to spread yer main sails, mizzen and fore and top gallant sails, sail right under the lee bows of my wife, board her and knock the Catholicism out of her quicker nor a streak of lightnin'. Amen."

DR. DRUMMOND, in a newly-published "Introduction to the Study of Theology," says that "Ecclesiastical History is to be regarded as representing more or less imperfectly the Christ life in humanity." We have dipped into ecclesiastical history a little, and found it abundantly verify the prediction, "I came not to send peace on earth, but a sword." Religious wars, mental slavery, priestly intrigues and persecution represent more or less perfectly the Christ life in humanity.

IN an interesting account of the Mahdi and Mohammedan predictions concerning the last days, in the *Nineteenth Century*, we are told the Moslems expect Jesus to come down from the sky near Damascus, embrace Mohammedanism, and become a more perfect example of a man by marrying and having children. But these are poor heathen fanatics. Enlightened Christians have no such superstitions.

A YOUNG Men's Christian Association, with a view of correcting the evils of literature, advertises Byron without "Don Juan" and Shakespere without "Venus and Adonis." Will the refined young gentlemen offer God's holy word without Genesis, Ruth, Kings, Ezekiel, and the Song of Solomon?

THE *Church Review* advocates the substitution of the bason for the effertory bag. It complains that the rich cheat the Lord by slyly dropping coppers in the bag, which they wouldn't do if they knew that others besides God Almighty saw what they gave.

THE merry May meetings are in full swing, and Exeter Hall is as full of the odor of senseless sanctity as Rimmell's over the way is redolent of scents. The moving appeals to give the heathen a chance of damnation by rejecting the gospel, might well move the hearts of those who find no suffering to relieve at home. All the missionary societies, we notice, have a deficiency. It is part of the game of those who believe the Holy Ghost said "Owe no man anything," to start in debt; it gives such opportunity of appealing for cash to pay up. The Baptist Missionary Society accordingly reports a deficiency of £3,515. The Presbyterian Missions say they are £2,000 behind. The United Methodist Mission report a deficiency of £1,623, and the Christian Vernacular Society, which loudly complains of the circulation of infidel literature in India, has a debt of £900 to clear off.

ELIZABETH HAZELWOOD, described as "a leading Salvationist," of Hammersmith, is in prison for twenty-one days for theft.

THE Society for Promoting Female Knowledge in the East of London? Oh, no! The society's sphere of labor includes India, China, Japan, the Straits, Persia, the Levant, and South and West Africa. There is no time or money to spare for Ratcliffe Highway and the New Cut.

THE behavior of the ministers of the Christian religion with regard to women was well exemplified at Oxford recently, when of the votes against the extension of just educational privileges to women, almost all were clergymen. Canon Liddon's letter to the *Guardian*, deprecating the act of justice that was to be done, is as characteristic of the Christian religion as is the misstatement of Bishop Ryan.

THE Wesleyan Missionary Society's efforts are "only just touching the superstitions of the natives." If the society only holds on it will soon surpass even the superstitions of West Africa.

THEY want a convenient boat for missionary purposes. We should suggest one heavily laden with missionaries and other worthless ballast, and with a hole cut in the bottom.

THE Rev. James Chalmers, of Manchester, thinks "it is time to shake the Bible in the face of all oppressors." Probably as an encouragement to the oppressors, who certainly can't beat God at his own game.

LITERATURE must have sunk to a low ebb when the toast in its honor at the Royal Academy dinner was respended to by Archdeacon Farrar, the author of a namby-pamby tale for school-boys, "Eric"; with a namby-pamby tale for undergraduates, "Julian Home"; of a question-begging "Life of Christ," and of a book like "Eternal Hope," with its juggling with the words of his master, is no fit representative even of our not very lofty literature to-day. The *Daily News* even cannot stand such a desecration, and writes with scarcely-veiled contempt: "It must have been an effort of Christian courage and self-denial, entitling him to the honors of martyrdom, for Archdeacon Farrar to stand up as the representative of literature."

## SUNDAY ATHLETICS.

MR. FOOTE's former article, published just before his disgraceful imprisonment, on "Superstitious Freethinkers," is supplemented by the publication of one equally vigorous, on "Peoples Feelings." To some in our own party, Mr. Foote's writings are "too hot," but to those who have cast off the old superstitions, they are not one whit "too hot," for we cannot attack the Christian creed with too bitter denunciations.

I am an advocate of a free Sabbath. I care not if I offend the frivolous by my ideas on that subject, but—truth will out—I not only believe in Sunday opening of museums, but I also believe in "Sunday Athletics." Some correspondence took place in the *Athlete* some weeks ago, telling how some wicked footballists had desecrated the "Lord's Day" by "Sunday football." For my part I was delighted to find that some brave men had plucked up courage enough to "profane" the Sabbath by "Sunday football," and I could not help praying—yes, praying—that the good example might speedily be imitated by good clubs, who would "go and do likewise." The secretaries of the "Aston Unity" and "Aston Morning Star" (Birmingham) football clubs, were loud in their denunciations, and condemnations of the wicked delinquents. All this, however, I read with a feeling of contempt for the feelings of "the dear little innocent things" who imagined "Sunday football" would be calamitous to the morality and well-being of the English nation. What I was most sorry to read of was—not that football had recently been played on the "Lords Day"—but that the persons who had taken the most conspicuous parts in the play had apologised for their misconduct. One player was requested to withdraw from his club, and two—if I understand the matter right—if I am wrong, will some Birmingham friend put me right as I am writing from memory—apologised for their brave conduct. It is not for me to condemn the clubs who requested the resignation of the players to be at once tendered, for if they countenanced "Sunday football" they would be ruined. What I want to condemn is, the public feeling raised by Christianity, which compelled the clubs to act as they did. Freethinkers advocate a free Sabbath, and the true Freethinker knows that a free Sabbath cannot be had until "Sunday Athletics" are made legitimate, and art museums and every other fine art institution is opened on the "Lords Day."

Sunday afternoons are, as a rule, idle times. People do not care to shut themselves up, either in a lecture hall or a Sunday school. They prefer the broad expanse of nature, and a walk in the fields, to "Sunday afternoon lectures" of any kind. Now, were some good football matches, cricket matches, athletic sports, and such like popular amusements, provided for the public, I believe there are hundreds of working men who would gladly avail themselves of such opportunities, and instead of wandering listlessly in the fields, or talking politics—as too many of them do—in mine host's tap-room, a good afternoon's enjoyment and innocent sport would be afforded them, and they would be interested, and far more benefited than they otherwise would be. Football is now dead, but the cricket season is at hand, and good cricket matches would be thoroughly enjoyed by the cricket-loving public, as would also athletic sports of all kinds. If the law does not permit these things it is our duty to agitate until it does permit them, and that the day is not so very far off when they will be public property—if we may use the term—is the earnest wish of  
DEVIL'S HOOF.

A MINISTER of Fintray had a factotum whose notions of asking special blessings were very limited. On one occasion he wanted some stones, and thought a number lying on a piece of fallow ground belonging to the glebe would suit him. Having got the minister's permission to take them, John yoked his cart; but the ground was too soft for man and beast. The minister, seeing the quandary John was in, advised him "to offer up a prayer for frost." Next day there happened to come a severe frost, and John was busy at work. The minister happened to pass, and, observing his man actively engaged, said to him, "Well, John, your prayer has been heard." John's reply was at least candid, "Umph! Weel, sir, it wad need; it's nae often I seek a favor."

## SPECIAL NOTICE.

A Report of the Blasphemy Demonstration will appear in our next number.

## MR. FOOTE'S ENGAGEMENTS.

*Sunday*, May 11th, Hall of Science, Old Street, London, at 7.30, "Prison Thoughts on the Prayer Book."

*Monday*, the 12th, Secular Hall, Humberston Gate, Leicester, at 8 (Chairman, Rev. L. Moden), "Is Freethought Felony?"

*Tuesday*, the 13th, Demonstration against the Blasphemy Laws at St. James's Hall, London.

*Wednesday*, the 14th, Eleusis Club, Chelsea (Chairman, Dr. Edward Aveling), "The Gospel of Holloway Gaol."

May 18, Claremont Hall; 20, Walworth; 24, Brighthouse; 25, Leeds; 26, Bradford; 27, Bradford; 28, Huddersfield. June 1, Plymouth, N. S. S. Conference; 8, Claremont Hall, London; 21, Sutton in Ashfield; 22, Nottingham. July 6, Claremont Hall, London; 13, Claremont Hall; 20, Milton Hall, London; 27, Milton Hall; 29, Manchester. August 3, Hall of Science, London; 10, Hall of Science, London; 17, Claremont Hall, London; 24, Milton Hall, London; 31, Milton Hall, London. Sept. 7, Hall of Science, London; 14, Hall of Science, London.

## CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor of the *Freethinker*, 28 Stonecutter Street, London.

THE *Freethinker* will be forwarded, directly from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

DR. EDWARD AVELING'S ENGAGEMENTS.—May 11, 18, Milton Hall; 25, Hall of Science. June 8, 15, 22, 29, Milton Hall.

RECEIVED WITH THANKS.—G. M. P., R. H. Dyas, W. J. Morris, Wm. Lawrence, Wm. De Carlo.

JAMES BARKER.—Glad to hear from you. Thanks for the cutting.

D. EARLY writes that when he removed to Streatham he found only one *Freethinker* among his fellow workmen there, but now he sells every week seventeen copies of this journal, besides several *National Reformers* and other publications. The *Freethinker* is especially relished.

F. MILLAR desires us to announce that a public meeting of Freethinkers in the district will be held at the Cromwell Club, Plaistow, on Monday, May 12, at 8 p.m., for the purpose of starting a Secular Hall Company. The meeting is convened by the West Ham Central Branch of the N. S. S.

G. WHIMP, 75 Leyton Road, sells the *Freethinker* and all Secular literature.

H. LUMB.—We are always glad of cuttings, though we can only deal with a portion of those sent.

JAMES CHARTERS.—The nearest station on the South Eastern Railway to the Hall of Science is Cannon Street, and on the Great Eastern Railway is Bishopsgate.

R. YOUNG.—Your letter to Dean Burgon on the filth of the Bible is an excellent one, and we regret we are too crowded to print it.

YOUNG FREETHINKER.—Compare Numbers xxiii., 19, with Genesis vi., 7; Matthew xxvi., 52, with Luke xxii., 36; Romans iii., 28, with James ii., 24. See R. Cooper's "Holy Scriptures Analysed."

S. BROWN, Leeds.—We can procure "Buckle's History of Civilisation" for you; price £1 7s. 6d.

MCDONALD, 5 Market Place, Harrow Green, Leytonstone, sells this paper and all Secular literature.

T. LEMENS.—Baptism was not an original rite with the Christians. The Jews both baptised and circumcised all proselytes. The Talmud finds in Exodus ii., 5, a reference to the baptism of Pharaoh's daughter (Sotah 12b, line 3; Megill 13a, line 11).

H. MARKHALL.—We wish all Freethinkers would as boldly reply to the Sunday-school emissaries.

J. BULWER.—Josephus says both the Pharisees and Essenes taught the immortality of the soul; so (Herodotus informs us) did the Egyptians and the Upanishads of the Hindus declare the same doctrine. How then can it be said Jesus brought it to light?

J. KELSO.—If you want to aid Freethought join a society and circulate this paper and other Freethought literature.

A. MOONEY.—You will notice that in 2 Samuel xxi. 19, the words "the brother of" Goliath being in italics, shows they are inserted by the translators without authority from the Hebrew. Thanks for your suggestions.

R. J. TAYLOR.—Your retort on the Christian was good, but hardly worth space in our little paper.

ANGELO.—Address to the Editor, Madras. We note your statement that the *Freethinker* is sold in Dublin at 6 Great Brunswick Street, and at Fitzpatrick's in Wexford Street.

L. J. SCOTT.—Thanks. Our readers can't help us better than by sending us such cuttings from provincial newspapers.

H. E. SMITH.—We really have not time to answer your friend's conundrums.

H. M. RIDGWAY.—We have in the press sixteen new "*Freethinker* Tracts." They will be ready shortly, and as the price is very low it will be easy for friends with short purses to distribute a good many of them.

J. EDWARDS.—Draper's "Conflict between Religion and Science" is published at 5s., Clifford's Essays in two volumes, at 32s. Astronomy, Geology and Biology are the sciences that most conflict with the Bible.

E. FREEMAN.—Thanks for the suggestion, but we don't see that much fun could be made of the list.

J. ATHFRSTONE.—Are you joking?

R. C. GATER.—We cannot deal with matters sent to us so late as Wednesday morning. Tuesday morning is the latest.

PAPERS RECEIVED.—Thinker—Southampton Observer—Arkansas Traveller—Hawick News—Aberdare Banner of Faith—People's Journal—Truthseeker—Women's Suffrage Journal—Lucifer—Boston Investigator—Truth, Pittsburgh—Reading Observer.

AGENTS wanted in town and country to sell this paper and other Freethought literature.

It is particularly requested that all orders for literature should be sent to W. J. Ramsey, 28 Stonecutter Street, London, to whom all Post Office Orders should be made payable. Considerable delay and annoyance are caused by the disregard of this rule. In remitting stamps halfpenny ones are preferred.

## THE BLASPHEMY DEMONSTRATION.

FOR the last time we beg to call the attention of our London readers to the great Demonstration against the Blasphemy Laws which will be held in St. James's Hall next Tuesday evening. We desire to see this meeting more than usually imposing in numbers, in enthusiasm, and in orderliness. We want to see St. James's Hall crammed with a multitude of men and women, who, without bravado as without timidity, mean to get the infamous Blasphemy Laws repealed, if that end can be accomplished by energy and determination. There will be plenty of good speakers, both lay and clerical (for a wonder), and very emphatic resolutions will be submitted to the meeting. Next week we hope to congratulate our friends on one of the greatest successes in the history of our struggle for freedom.

## SUGAR PLUMS.

MR. FOOTE'S lecture at the Eleusis Club Chelsea, on Wednesday next will be the first he has delivered in that part of London since his release. Dr. Aveling will take the chair, and as the subject is Mr. Foote's prison experiences a large audience is expected.

WE have just issued from our office the first number of "Blows at the Bible" by Mr. J. Symes. A new number will appear every fortnight until the work is completed. "Blows at the Bible" will contain the raciest of Mr. Symes's contributions to the *Freethinker* as well as some fresh articles.

DR. EDWARD AVELING debates on "Does man survive physical death?" with Mr. J. Mahoney, of Birmingham, at the Camden Hall, Camden Street, Liverpool, on Thursday and Friday, May 8 and 9. The discussion will, we have no doubt, be instructive, for Dr. Aveling is in it, and no less amusing for Mr. Mahoney is in it. It is a question of Science *versus* Spiritualism.

DR. EDWARD AVELING will lecture on Sunday at Milton Hall, at 7.30, on "The Gods of To-day." He will give a reading from Shelley's "Masque of Anarchy."

WE have received the following further subscriptions towards the expenses of the Demonstration against the Blasphemy Laws, to be held in St. James's Hall next Tuesday, May 13:—G. N. Strawbridge, 21s.; A. E. Griffiths, 2s.; W. Thomas, 2s.; Geo. Paxton, 2s.; A. Huggett, 6d.; F. Holland, 1s.; G. Chamard, 1s. 6d.; H. M. Ridgway, 2s. 6d.; A. J. Lovell, 2s. 6d.; W. Carter, 2s. 6d.; J. Rutherford, 1s.; W. Cogdon, 1s.; T. Coleman, 1s.; J. Fowler, 1s.; — Jones, 1s.; — Martinside, 1s.; — Barker, 6d.; — Galt, 6d.

WE have printed several thousand hand bills announcing the St. James's Hall Demonstration. A few days for advertising are still left, and we shall be obliged if our friends will distribute these bills among their less heterodox acquaintances and the general public around them. Any quantity can be obtained gratis on application at our office.

THE Bristol Branch of the National Secular Society has sent to Mr. Foote a handsome illuminated address, expressing the admiration which its members entertain of his stand against the bigots, before, during, and since his imprisonment.

MR. J. T. LINDSAY, a Christian, formerly law partner of Ingersoll, says of the Colonel:—"Infidel as he is—in his practical life he shows many of the Christian virtues. He is a loving husband, kind father, a true and faithful friend, and does many acts of charity that the world knows not of. He never turns a deaf ear to the cries of the unfortunate, and offers a hand to assist many of those the world has left to sink deeper into hopeless despair."

EXIGENCIES of space prevented our earlier notice of Mrs. Besant's fortnightly publication, "The Atheistic Platform,"

which bids fair to be a valuable accession to Freethought propaganda. Mrs. Besant leads off with a vigorous and logical lecture on "The Use of Prayer." No. 2 is a paper by Miss A. Bradlaugh on "Mind as a Bodily Function." In No. 3 Dr Aveling surveys the Gospel of Evolution, and the latest number, Mr. Bradlaugh's review of "England's Balance Sheet" we are glad to know, will command a wide circulation.

THE *Jewish World* for May 2 contains over a column of commendatory review and endorsement of Mr. Wheeler's paper on "Christianity and Buddhism" in *Progress*.

THE Huddersfield Secular Society has opened a subscription for a testimonial to that veteran Yorkshire newsagent, David Woffenden, who has sold Freethought publications through a long life, and never quailed before the enemy. Mr. W. H. Spivey, 44 Back Union Street, Huddersfield, will be glad to receive any subscriptions or to forward subscription lists to anyone who will undertake to act as a collector.

### SUNDAY SCHOOLS.

To the average middle-class parents Sunday schools are as welcome as was the city of refuge to a Jewish homicide. After the toil of the six week days; after the toil of the Sunday morning, when upon father and mother, in unaccustomed garb, prayer and praise and preaching have exercised their soporific effect; after the heavy mid-day meal, the inevitable concomitant of the sacred day, to be able to get rid of the children and to enjoy the afternoon nap in peace is indeed blessed. And with the blessing mingles the consciousness that what is pleasant to the parent is really good for the children.

I have had my experience of Sunday schools. I have attended and conducted infant classes, have attended and conducted classes for boys, have attended but *not* conducted classes for young women and young men. My attendance upon the class for young women was made when my garb was the sock, pantalettes, and their usual companions of extreme youth. Looking back upon those far from halcyon days, I have to say that Sunday schools are an almost unmitigated ill. Let it be granted that there is the parental relief and that the children pick up certain facts of more or less use in history and geography. Even these two ideas are postulates, I think, rather than axioms. But after these are granted, certain propositions follow that are easily capable of proof.

The moral and intellectual atmosphere of the ordinary Sunday school is as bad as the physical at the end of a hot August afternoon. When I think of these forcing beds of Christianity, I call to mind the descent of Æneas into Hades. Immediately within the awful portals were the doomed little children. Here, in these ante-chambers to the deeper hell of the Church, the unhappy girls and boys are treated as men treat animals that they intend to put to some abnormal use. Everyone knows how at Strasburg they hang up geese, head downwards, to fatten their livers, with the fell intent of making them integral parts of certain pies and patés. In the Sunday schools the young folk are subjected to treatment almost as barbarous, that their minds may become the prey of the Moloch called Religion.

Or, if this illustration is too strong for some shorn lamb among my readers, we may put it that the youthful minds are dealt with much after the fashion that the Chinese deal with the feet of their women. They are so "cabin'd, cribb'd, confin'd" that they become stunted, unhealthy, unable to function as they should.

Not only is the instruction given immoral instruction. The instructors are of a type so low. It is bad enough that children are taught the demoralising doctrine that good and ill are to be estimated in relation to the supernatural rather than the natural, that heaven and hell are threatening, as result of right or wrong doing. But all this bad becomes worse when the evil teaching is given by men and women who are generally of a very small intellectual calibre. Looking back again upon some fifteen years of almost weekly intercourse with Sunday school teachers, I have no hesitation in saying that they are, as a rule, considerably below the average of intelligence. Of all the hundreds of men and women with whom I came into contact, I cannot call to mind half-a-dozen who were distinctly cultured and educated persons.

The very officials who ruled over the teachers themselves—superintendents, secretaries, deacons, were men of the most ordinary, and, in some cases, of the most inferior type. One Fountain Hartley may be fairly taken as an example,

in the sense that the Helots were utilised for the instruction of Spartan children. He is taken as he was, and, for aught I know, is president of the Sunday School Union. He is therefore a public man. This gentleman spoke neither grammar nor common sense. I have never known a man so absolutely H-less. Even at this distance of time I shudder as I recall his weary platitudes, his maundering anecdotes, his shocking English. I remember one of his long, stupid stories about the rescue of a prisoner by means of a bee. To the leg of this objectionable insect was affixed a piece of silk; to this a piece of cotton, a piece of twine, a rope, in due succession. Then some honey was painted on the bee's head, and the creature placed on the base of the wall of the prison tower. Still reverberates in my ear his unmusical voice at the end of the wearisome recital: "Why did the bee go up the wall, my dear children? Because"—with a triumphant pause—"e'ad some 'oney on 'is 'ead."

This is the sort of man, this the sort of twaddle to which parents entrust and expose their children week after week. Let us, however, be just to the great Fountain Hartley. He has done one service to humanity. He invented the safety-pin, and made a fortune by the invention.

EDWARD AVELING.

### THE CHRISTIAN ATOMIC THEORY.

POOR doubting, scoffing Atheist, please read below, and see How most minutely Science and the word of God agree.

There was a little atom which, while wandering through space,  
Upon the newly-finished earth had found a resting-place;  
And, as it chanced to be at hand, old Jahveh took the same,  
And worked it in as part of Adam's skeleton or frame.

When Adam was dissolved, of course, the atom was set free,  
And helped to build up people who were wicked as could be;  
Then, meeting David, Solomon, Melchizedek and Shem  
And other pious customers, by turns, it clung to them.

The Atheist, Christian, Turk and Jew, the Hindoo and Chinese  
Have owned that atom as a part of their anatomy;  
And I am told (and don't believe that my informant lied)  
That it was found on each respective person *when he died*.

To thousands of departed ones the atom must belong,  
Alike to those who're doomed to roast and to the heavenly throng.  
Yet, on the resurrection morn, how will they all agree?  
When each one picks his pieces up, whose will the atom be?

A general scrimmage will ensue, and I am much afraid  
That Nick and Javvy will against each other be array'd.  
For Javvy's sure to say the atom has behaved quite well.  
While Nicholas will argue that 'tis only fit for hell.

EX-RITUALIST.

### THE LIFE OF JAHVEH.

THE early days and parentage of Jahveh are involved in much obscurity. Various have been the speculations as to which divinities had the honor of presenting the great God to an admiring universe; these guesses, however, have resulted in little of a positive character. Indeed, there are many who maintain that our hero never had any parents at all. But for the highly improbable nature of this latter suggestion, it would be a very convenient one, accounting as it does for the ungodly manner in which both father and mother have disappeared from the scene. We prefer considering him as a foundling. Left in blank emptiness, without a sun to warm him or light his path; without planets to lose himself amongst; without even a door-step to sit upon or toys to play with, little Jah. was in bad case indeed. Most beings, create or uncreate, would have succumbed under these circumstances; but our godlet was made of stern stuff, and at this early period in his career gave proof of the marvellous self-containedness which was to distinguish him in after life. "There's something wrong somewhere," said he, scratching his head with both hands; and then added, with that wit so little appreciated by his dull prophets, "The matter is that there's no matter." He laughed at his own joke, but no sound reached his ears: the attenuated ether by which alone he was enveloped not having body enough in it to excite his divine tympanum. The act of laughing, too, *in vacuo* nearly put an end to his existence; he perspired freely, a generous warmth and vapor was communicated to the surrounding ether, and he began to feel better. He made more jokes, and laughed again; and the more he laughed the better he felt, for the warmer and denser became the ether, till in course of time an atmosphere was produced fit for gods and men. In this solitary conviviality Jahveh grew strong, and space was dotted with innumerable patches of vapor, which solidified into bodies of various sizes and different degrees of density. Such was Jahveh in his prime; such the universe he had created—truly by the sweat of his brow. But old age drew

on apace, and with advancing years and infirmities he lost his head. He lost heart too; his laugh became less frequent, and finally he ceased even to smile.

One day in a cranky mood, disregarding his old method of per-spining worlds, he thought he would like to try his hand at making a globe and stocking it out of nothing, and starting business in it as a market gardener. Accordingly "by the word of his power" he made the earth and all that it contains. Then, having selected a nice plot of land somewhere in Asia (Asia is a big place, but the bigger the better in these cases), he stocked it with vegetables and fruit trees, constructed a wall round it, and painted his name over the gate. His chief customers were a lady and gentleman, whom he had himself constructed—the gentleman of dust, the lady of one of the gentleman's ribs. Jahveh did a brisk trade, for his customers were all vegetarians; his potatoes and turnip-tops went off well, and there was a considerable run on cauliflowers; and just as he had hopes of being able in a year or so to realise sufficient to retire upon, a rival tradesman commenced business in the same line next door to him. The new-comer sold much better goods, and quickly drew all Jahveh's customers into the other shop. In vain Jahveh disparaged the wares of his neighbor, and threatened personal violence to those who should deal with him. To a man and to a woman they left; the fresh arrival's winning ways, joined to a choice variety of Ribstone-pippins he sold, proving quite irresistible. And then a fight ensued between these vendors of green meat, for which, as regards the science displayed and the number of rounds contested, a parallel will be sought in vain in the pages of "Fistiana." Jahveh and Satan (the new man) toed the line and went for each other amid the applause and encouragement of creation. How Satan "got home" on Jahveh's bread-basket, and how Jahveh returned the compliment on Satan's conk, has been told in poetic strains by our greatest bard. In the end the battle was drawn—Jahveh, scratched and bleeding, undertaking to go aloft; while Satan, his tail dislocated and his nose pulled an inch longer, volunteered for the shades below.

That they would like (if living) to return to the scene of their earthly labors we can readily believe, as there must have been both pleasure and profit in the dealings they had with the sons and daughters of men. They never attempted to do so, however. Lying priests, who make a business of slandering their betters, say that Jahveh went from bad to worse; that he committed the most horrible crimes, and induced others to commit them; that Satan did (if possible) worse; while the one and the other still have wistful eyes on our planet, with a view to possession at some future date. The probability is that Satan has been quietly choked by the fumes of his own brimstone, and that the great Jahveh, worn out with fatigue and many cares, has gone the way of all spirit.

PERSONNE.

### THE SALVATION GAME.

PUBLICAN BOOTH is a model begging-letter writer. We have had placed in our hands a private circular addressed to the soldiers and friends of the Salvation Army, in which the wily beggar whines:—"I am at the present moment in a real difficulty, and have no choice but to say to you with all frankness that our funds are so low, that unless I have sharp and generous assistance, it will be impossible for me to maintain with anything like the past efficiency and rate of progress the present mighty and wide-reaching operations of The Army."

The circular proceeds to let out that the costs of the "Eagle" case have put the "publican" in a hole from which he proposes to extricate himself by an "Extraordinary Relief Fund." "Nothing will be gained," says the astute "publican," "if in contributing to this Fund less than usual is given to others." Booth's genius shines specially in a lithographed circular which accompanies this appeal. Words are marked out to make it look as much like a personal autograph as possible. It begins "Dear Friend and Comrade," and urges "Please do what you can within the next seven days, if possible," and ends "Yours affectionately for Christ's sake, WILLIAM BOOTH." An envelope is enclosed marked "Private," and addressed to "General Booth, 101 Queen Victoria Street, E.C.," with the printed direction "Please put what you feel God wishes you to send in this envelope and hand it to the Captain, who will forward it to me." The "publican" evidently believes more in the effect of cheek than in the efficacy of prayer.

### REVIEWS.

*The Popular Faith Unveiled.* By Herbert Junius Hardwick, M.D. Printed and published by the author; 69 Wostenholm Road, Sheffield; 1884.—Dr. Hardwick tells us in his preface that experiencing difficulty in finding a publisher to place his heterodox views before the public he purchased a printing press and type determined to print and publish the work himself, and that a large portion has been set up by his son. The result of this bold measure is more than creditable. The printing is fair, and the errata not more numerous than usual in works of research. The first chapter is full of thought and apt suggestion as to the early development of the religious sentiment. Less satisfactory is the succeeding one on the oriental mythologies,

Sir Wm. Jones being mainly followed to the exclusion of such later and better authorities as Max Müller, Rhys Davids, Dr. Legge, C. P. Tiele, etc. We have no such fault to find with the bulk of the work, which consists of a careful examination of the Biblical records, full of suggestion.

*The Revelations of Common Sense.* By Antipodes. London. E. W. Allen; 1884.—The 452 pages of this volume consists of a series of dialogues on religion in general and the orthodox dogmas of Christianity in particular, carried on between a vicar and the author, who under the name of Common Sense gives many a rough tumble to his opponent. The author is a Deist rejecting the supernatural tales of the Bible and the Church, yet believing in the supernatural dogmas of God and immortality.

*Old Thoughts for New Thinkers.* Being selections from the *Pensées Philosophiques* of Diderot. Translated and arranged by William Hardaker. Progressive Publishing Company, 28 Stonecutter Street. Price 1d.—The incisive and thoroughgoing thoughts of the great French Encyclopædist are full of suggestion, verve and satire, and admirably adapted as seed-corn in the work of Freethought Propaganda. Mr. Hardaker's translation is fairly good and may be commended to any unacquainted with the original. It is preceded by a very slight sketch of the life of Diderot.

## CORRESPONDENCE.

### WAS JESUS AN IMPOSTOR.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—Many thanks for review of the discussion between Mrs. Wilkie and myself on "Was Jesus an impostor?" There is one remark that I should like to make that the issue raised in the book should not be misunderstood. It is not the man Jesus who went about preaching unpopular doctrines and who was brutally assassinated by a mob of orthodox Jews—who is described as an impostor; it is merely the theological conception, the God-man, who was born of a virgin, wrought stupid miracles, cursed a fig-tree, rode through the streets of Jerusalem on a donkey, finally, after he had been dead and buried for two days, appeared among his disciples as lively as ever—it is against this figment of a perturbed imagination that I war, just as you did in the Christmas number of the *Freethinker* for which you so bravely but unrighteously suffered, and for which every Freethinker must admire you whether they agree with your policy or not. But lest the Freethinkers who read this journal should not favor me by reading the discussion itself, I should thank you if you would kindly allow this letter to appear so that they may not be frightened by a title which seems to imply more than it really does.—Yours truly,

ARTHUR B. MOSS.

## PROFANE JOKES.

"I UNDERSTAND that De Wolf has left the Ann Street church." "No; is that so? Didn't he like the preaching?" "As far as I know he did." "Well, why did he leave, then?" "He gives no reason; but you know they have raised their pew rents twenty-five per cent, and in view of the dull business outlook, and the reduction in wages, a man has got to scale down his religious expenses to a panic basis."

IN a certain clergyman's family the conversation turned upon the character of the baby. Why was he so naughty? The brother, who had reached the age of twelve, and was studying the steam-engine in his interval of catechism, gave vent to his authority in the following suggestive reply: "Papa, as we all inherit the sin of Adam, and the baby is such a little fellow, is there not a greater pressure of sin to the square inch on the baby than on the rest of us?"

MALHERBE, was dining with a bishop more celebrated for his hospitality than his eloquence. After a sumptuous banquet, the poet began to be drowsy, from the lack of stimulating conversation. "Rouse up, Malherbe," said the bishop, "it is time to start to church. You know that I have to preach this evening." "Ah my lord," said the poet, "be so good as to excuse me; I can sleep very well where I am."

A CLERGYMAN once went with a gentleman to one of the churches where the "Gregorian" chants are sung. After the service, the clergyman said: "Well Mr. —, how did you like the service? The chants are said to be sung to the tunes that were used in the time of David." "Ah!" said Mr. —, with a sigh of relief, "that accounts for it. I have often wondered why Saul threw his javalin at David."

A GOOD young man finding his affections divided betwixt two of the fair sex, either of whom would have answered if the other had been away, prayed for divine guidance, saying, "Lord, show me which of these two thou wouldst have me choose, but—let it be Mary."

THE men of Tarshish could not have made much out of the voyage in which Jonah accompanied them, for they were obliged to throw the prophet over board.

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**THE UPPER HOLLOWAY SECULAR CLUB,**  
75 Durham Road, Seven Sisters Road, Holloway, N.—On SUNDAY, May 11, at 3.15 p.m., Mr. S. STANDING will LECTURE on "THIRD CLASS THROUGH BRITANNY." Admission Free. After lecture, Music, Cards, Chess, Etc.

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Rev. Stewart D. Headlam | Mr. G. W. Foote  
Rev. E. M. Geldart | Dr. Edward Aveling  
Rev. W. Sharman | Dr. J. H. Hardwick  
Mrs. Annie Besant | And Others.

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