

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub Editor—J. M. Wheeler.

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COMIC BIBLE SKETCH. — No. 83



MR. AND MRS. SAMSON.

"Samson visited his wife with a kid."—JUDGES XV., 1.

A SELFISH GOSPEL.

LAST week a gentleman committed what the newspapers called a romantic suicide. He felt the world one too many for him, and made up his mind to give in. Accordingly he made a voluntary exit from this earthly scene; and being a Christian, he did so with the conviction that he was going straight to heaven. Before emigrating to the promised land he wrote a letter to his wife, stating that he was worsted in the struggle of life and intended to go home to God, where he hoped to meet her again by and bye; and telling her that she must "live for the sake of the children." In other words he ran away from his responsibilities and left his family to providence.

Now I have no intention to vapor about the crime of suicide. I hold that every person is lord over his own life, just as he is the master of his career. He has as much right to emigrate to heaven as he has to emigrate to America; but in neither case has he any right to shirk his obligations. The man who flies off to paradise and leaves his wife and children to fight the battle of life without his aid, is quite as cowardly and immoral as the man who deserts his wife and children for the gold-fields of California. So far from this gentleman's suicide being romantic, it is

one of the most vulgar forms of moral cowardice. I can scarcely imagine a Freethinker acting in this way. He might give way under the stress and strain of life; his will might be overpowered, his brain maddened, and his heart turned into a fountain of despair; and in that state he might forget wife and child, and friend and neighbor, and stretch forth his hand to the Lethe-cup of Death. But he could never sit down deliberately to tell those dependent on his skill and courage that he was going to abandon them to their own resources and retire to a scene of selfish pleasure.

Orthodox Christianity naturally produces such disgusting fruit. It prates about mercy and charity and other fine things, but at bottom it is nothing but sublimated selfishness. Once tell men that there is a future life, that their eternity must be spent either in heaven or in hell, and they will think of little but saving their immortal souls. As the Methodist hymn runs—

"Nothing is worth a thought beneath
But how we may escape the death
That never, never dies:
How make our own salvation sure,
And when we fail on earth, secure
A mansion in the skies."

It becomes a scramble for salvation; each for himself and the Devil take the hindmost.

All the best work in the world has been done by men who disregarded this brutal conception. When, for instance, Wilberforce told Clarkson that he labored for the emancipation of the slave in order to save his own soul, the nobler soldier of freedom replied that for his part he thought so much about the poor slave that he had no time to think about his own soul.

If we look round us to-day we find that Christians are indifferent to progress in this world, careless about the general condition of their fellow-men in this life, just in proportion to the strength of their belief in the doctrine of "working out their own salvation with fear and trembling." The liberal Christian—that is the man who has taken the disease in a mild form—casts a few anxious glances that way; but his attention is not absorbed by the problem, and he has some to spare for the world. On the other hand, the orthodox Methodists, and more especially the Salvationists, think of scarcely anything but "kingdom come," except for some devotion to the cause of teetotalism, which in their case, however, is little else than a form of fanatic asceticism, which is stimulated by the reflection that grog is tasty as well as damnable, pleasant to the flesh however perditious to the spirit.

This selfish gospel of Christianity is only a spiritual anodyne to the respectable classes. They regard it as their certainty in this life and their hope for the next; and they are naturally adverse to any criticism or new idea that threatens their plethoric ease. A good illustration of this has just occurred at Derby. An "infidel lecturer" from Nottingham had the audacity to "preach the principles of Atheism" in the market-place, whereupon the magistrates were in a state of consternation, and the mayor promised to prevent, if possible, a "repetition of the scandal." There was no allegation that the lecturer had used coarse or insulting language, or that he had excited disorder. The scandal lay in his very ideas. The fact is, as they feel, that his gospel of Atheism is the exact opposite of their gospel of Selfishness, and they are ready to resort to any dishonest means for its suppression. The prospect of living in a world swayed by a disinterested love of truth and humanity is so appalling to their Christian minds that they would not shrink from any crime to prevent its realisation.

G. W. FOOTE.

BIBLE PROPHECIES.

DR. CAIRNS is of opinion that the argument from prophecy is superior to that from miracles, inasmuch as there is no longer a dependence on testimony for events entirely past. But as with miracles it is at least required that the testimony be given by competent eye-witnesses, so is it necessary that the existence of a prophecy should be proved prior to its alleged fulfilment. With regard to most of the instances of prophecies alleged by Dr. Cairns, not only does he make no attempt in this direction, but it cannot be proved. We can allow no part of the Old Testament to have been in writing prior to the eighth century B.C. The larger portion is of still later date, and the whole underwent revision, if not re-writing, in the time of Ezra. Take note of the alleged prophecy of Ishmael in Gen. xvi., 12: "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." It is evident that long prior to the time of Ezra the Jews had sufficient experience of the character of the alleged descendants of Ishmael to put this saying among their patriarchal legends. Prophecies have arisen in this way in other nations. Thus Virgil describes the state of Rome in his own days and the character of Augustus, under whose reign he lived, in the form of an ancient prophecy. Milton, in the last books of his "Paradise Lost," makes the archangel Michael prophesy to Adam the chief events of the world's history. Shakespeare pens an eloquent eulogy on Queen Elizabeth, which he puts into the mouth of Cranmer. In the same way no doubt the prophecies in Deuteronomy respecting the Jews rose out of a state of things resembling that which they describe. The book of Deuteronomy has the slimy mark of the priest on every page, and Dr. Robertson Smith and other scholars have established that the Levitical portions of the Old Testament are later than the prophets. The Jews had been already dispersed long before the prophecies of their dispersion can be proved to have existed. Moreover, there are

equally plain prophecies of their restoration to their own land and their ancient state upon their giving up idolatry. They have long ceased to be idolaters, but they are acute enough not to desire any fulfilment of this prophecy of their return.

Another popular prophecy adduced by Dr. Cairns is that of the destruction of Babylon. Again we allege deficiency of proof of the existence of the prophecy prior to the event. Every scholar knows that the last part of Isaiah (xl. to lxvi.) is by a different writer to the first portion. Now this second Isaiah lived as late as the time of Cyrus, whom he mentions by name (chap. xlv., 1). Nor can the passages in Jeremiah be proved to have existed prior to the events, though we might be tempted to think so from their containing so many items evidently unfulfilled. Thus it is said that Babylon shall become a dwelling-place for dragons and that satyrs shall dance there. Dr. Cairns says that the rationalist theory of prophecy after the event cannot help us as to the desolations of Babylon, continued as they are to this day. According to this view the emptiness of modern Babylon is not owing to climatic, commercial, or other natural causes, but a divine punishment for the pride of Nebuchadnezzar over two thousand years ago!

In regard to the alleged prophecies by Jesus of the destruction of Jerusalem, Dr. Cairns admits that critics do not agree as to the existence of the gospels previous to the year (A.D. 70) when Jerusalem was taken. But this is not the most fatal point. The prophecy is in reality one of the destruction of the world as an event which was to take place during the lifetime of the generation of men who were on earth contemporary with Jesus, and this the present existence of the world entirely negatives. This, the clearest of all the prophecies, is the one which has been most certainly falsified. Nothing can be more explicit than the language of Jesus. After saying that "Immediately after the tribulation of those days shall the sun be darkened," etc., he adds: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. xxiv., 34); and again: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi., 28).

We have already pointed out how Christians transfer the unfulfilled prophecies concerning the Messiah to Christ's second coming, although the Jews knew nothing of any double visit. Among other unfulfilled prophecies may be mentioned that the seed of Abraham were to have Canaan for an everlasting possession (Gen. xvii., 8); the family of David were to reign for ever (1 Kings ii., 33; viii., 25; 1 Chronicles xvii., 12); it was prophesied that Damascus should be a ruinous heap (Isaiah xvii., 1), whereas it is a prosperous city unto this day; that Egypt should be uninhabited for forty years (Ezek. xxix., 11.) A long list of such unverified prophecies might be compiled. We shall content ourselves with giving but one more, and that a very plain one, from Jesus himself. In delivering his final commission to his apostles, he is reported to have said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi., 17-18). There is but one satisfactory answer to those who assert that this prophecy is a false one, and that answer is that there neither are nor ever have been any genuine believers.

J. M. WHEELER.

ON Sunday morning Miss Thornton Smith lectures on Clerkenwell Green; subject, "The Story of Balaam"; evening, Peckham, on "Creation Stories."

ON page 243 we gave a number of instances of typographical blunders occurring in various editions of the Bible. The *Printing Times* calls attention to some further blunders. Among these is the following reading of 1 Cor. vi., 9: "Know ye not that the unrighteous shall inherit the kingdom of God?" A similar mistake is found in another Bible of the seventeenth century, in which Psalm xxxvii., 29, reads: "The righteous shall be punished." In an 8vo. Bible printed by the Oxford University Press in 1810, Luke xiv., 26, reads: "If any man come to me and hate not his father . . . yea, and his own wife also, he cannot be my disciple." A proof of the Trinity, quite as genuine as the passage 1 John v., 7, was given in an edition which read: "For us three [instead of there] is but one God."

ACID DROPS.

WE were not aware till lately that heaven possessed what is known at the theatres as "an early door to avoid the crowd." But on reading an advertisement respecting the play of "Uncle Tom's Cabin," now being performed at the Elephant and Castle Theatre, we found the following: "Eva in Heaven, the gates ajar. Early pass door, Walworth Road; open one hour earlier." As this entrance is not far from Spurgeon's Tabernacle, the great Bible-banger would do well to secure it in case of need.

WALTER GILDER, a Wesleyan local preacher and class leader, "the most religious man in Oxford" according to his employer's evidence, has just been sentenced to three months' imprisonment with hard labor for grossly indecent conduct in a part of University Park frequented by nursery-maids and children. He has appealed, and the public will be edified with sickening testimonials to his eminent piety as a set-off against the proofs of his depravity.

THE Rev. G. Bishop, curate of St. Thomas's, Nottingham, has had Smith's Dictionary of the Bible and a sum of money presented to him for the "bold and triumphant defiance of infidelity" he has inaugurated. Christians are naturally proud of their bold defiance of the intelligent minority whom they persecute and imprison. The chairman said that Mr. Bishop had confronted Mr. Bradlaugh three times and Mr. Watts once, with the result "unanimously in his favor" (!), while Mr. Symes, "after Mr. Bishop's attack," dissolved connection with Mr. Bradlaugh and took up his quarters in Australia. And this Christian chairman professes belief in a book which says that all liars shall have their part in the lake which burneth with fire and brimstone (Rev. xxi., 8). Mr. Bishop, in responding, said that "one of the greatest causes of the spread of infidelity was that Christian people supported by their attendance and money their lectures. It could be proved that three out of four persons who attended their lectures were members of places of worship."

MR. BISHOP not having succeeded very well in the jewellery line, or at shoemaking, or at Freethought lecturing, fortunately experienced a change of heart which enabled him to gain a Christian livelihood by turning against his old companions. We wonder whether his ministrations at Nottingham have raised the town to its present pitch of morality, culminating in the recent death of a Christian judge under circumstances more notorious than edifying.

THE Salvation Army in India recently came across a native village inhabited by a Christian community, whose spiritual guides, Church of England missionaries, had gone away for a holiday during the hot weather. "Major" Tucker, with the help of much tom-tom beating and frequent processions, reconverted most of these converts. The missionaries were so disgusted on their return that they closed the only well in the village which had water in it. Their friends break all the water vessels which the doubly converted Christians bring to the well. This water war shows the victims how thoroughly Christians love each other.

PUBLICAN BOOTH is fertile in expedients for raising the root of all evil. The latest dodge is the Salvation Army Building Association (Limited), for the purpose of acquiring and erecting buildings suitable for the use of the Army. The prospectus of the association says: "A favorable opportunity is presented for solid investment, with the additional advantage of helping forward this great Evangelising Movement." This bold conjunction of God and Mammon proves "they didn't know everything down in Judee."

THE pious people who subscribe so liberally to the Christian Evidence Society really ought to see that accredited representatives of the society do not deny the holy scriptures. This is what is virtually done by an individual whose lecture on "Infidel Frauds" has found place in an obscure local paper. He cites the following passage from "Frauds and Follies of the Fathers": "But when we are informed that the rejection of certain supernatural stories means our condemnation here and damnation hereafter, we feel tempted to examine the kind of men who first accepted and promulgated those stories." This he calls a fraud upon Christian teaching. We fancy we have read somewhere the words—"He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

THE *Christian Commonwealth*, in an article on "The Crimes of British Colonists"—i.e., of Christian colonists, calls attention to the "outrages which are committed upon natives by British traders." It says that "kidnapping, with its attendant horrors, proceeds unchecked," and according to the testimony of "An Old Trader," is "often mixed up with rape, murder, and other diabolical acts known among civilised races, but unknown to many of the unsophisticated islanders, until introduced by those who are protected by the British

flag." So much for the blessings of a Christian civilisation which the poor harmless heathen were certainly far happier and more virtuous without. These frauds, outrages and murders are "winked at by the authorities" both in England and in the colonies. "As for the colonists themselves"—men, be it remembered, who pride themselves on their Christianity, and are horrified at Mr. Symes's bold attacks on religion—"their conduct is vile enough to drive Englishmen to disown them."

THE *Christian Commonwealth* has an article on "Hard Crust Ministries." This does not refer, as superficial worldly ones might naturally imagine, to the thickness of the ecclesiastical skull, but to the meagre character of the food which the poorer parsons and curates have to put up with. And yet the average salary of clergymen is £200 a year. Can't the clergy convert each other to Christian charity towards each other? Of course they can't. The age of miracles is gone by.

ELEVEN persons were summoned at Doncaster for refusing to pay vicar's tithes. One defendant, whose tithes only amount to 2s., is charged with costs to the amount of £21 7s. 2d. At the sale of the goods seized in execution there was a public meeting, and at night an effigy of the vicar in college cap and gown was burnt in the presence of a large number of the people. The clergy are aiding us effectually in the work of bringing their religion into odium.

THE minister of Stephenson Street Congregational Church, North Shields, is supported by voluntary offerings. These are invited by circular, weekly and quarterly, and the reverend gentleman supplies his flock with envelopes for their remittances, after the manner of General Booth. He also reminds them that if they are absent one Sunday they should pay up arrears on the next, and, by way of stimulating their generosity, he quotes the text in Proverbs, "Honor the Lord with thy substance." Of course the begging minister takes the Lord's share on this side of kingdom come.

ANOTHER Weston-super-Mare sky-pilot, the Rev. E. Abbott, of the United Methodist Free Church, has left his little flock to take charge of a larger one in London and to thereby increase his salary. Like his two Baptist predecessors, he could not resist showing his love for the real Trinity £ s. d., for although his church is several hundred pounds in debt he readily accepted from it the sum of £10 10s. as a parting gift. The congregation evidently have no desire to "be just before generous," but they seem very anxious to carry out the scriptural injunction, "take no thought for the morrow," otherwise they might have put by the ten guineas towards the salary of Mr. Abbot's successor, and so have saved themselves the trouble of getting up penny readings and bazaars to raise their minister's "screw." Considering the difficulty Mr. Abbott experienced in getting his 30s. a week it is not surprising that he should seek pastures new.

THE parish priest of Clone, in Connaught, has been summoned for an assault on the wife of the Rev. J. T. Cooke who was attending the death-bed of a Protestant widow whose family were Catholics. While the rector and his wife were standing round the dying woman's bed, the Roman Catholic priest and his friends made their way into the house, and the rector and his wife were violently ejected amidst the yells of the pious crowd.

A CHICAGO man wanted a divorce because his wife persisted in singing hymns. The Court just laughed at him, and he would have lost his case had not the lawyer summoned the wife to the witness-stand and started her singing. At the fifth verse the Court threw up the sponge, and the divorce was granted.

THE Bishop of St. Albans, preaching at St. John's Church, Moulsham, on Sunday last, declared that if a child received only secular education it would surely "follow the bent of its own nature, which is evil." The Bishop must surely have been speaking from the depths of his own consciousness in this estimate of human nature. He pretends to be unaware that secular education includes the moral conduct of life, in contradiction to such immoral doctrines as reliance upon providence and salvation from sin through the blood of an innocent person.

DR. GORDON, of St. Andrew's, Glasgow, wants some bells for his belfry, so he announces that "the first five wise virgins whose hearts shall be opened to give a bell each, or a subscription towards the belfry, shall be rung into the kingdom of heaven by the suffrages of J. F. G. Gordon, D.D." How Dr. Gordon proposes to make sure of being in the celestial belfry in time to ring-in the first old lady who departs this life he does not condescend to say.

DR. GEORGE MACDONALD goes to the other extreme, and is now engaged in writing a preface to a translation of a book entitled "Letters from Hell."—*Echo*.

MORE striking proofs of holy writ! Dr. A. Harkavy, of the Imperial Library of St. Petersburg, has now completed his examination of a number of newly-found Hebrew manuscripts of several books of the Old Testament. They are said to have been purchased by somebody, whose name is not given, from an equally, unnamed sailor, who said his father found them *after a destructive fire* at Rhodes.

BEARING in mind the Shapira fraud and his own detection of the spurious nature of the Firkowitch Jewish antiquities, Dr. Harkavy does not readily accept these fifty-one parchment-leather rolls as genuine. He points out that there is "much that is very doubtful, if not suspicious, in the circumstances." Jews are not often sailors.

THE Constantinople correspondent of the *Boston Advertiser* throws doubt on the authenticity of the "Teaching of the Apostles," which Bishop Philotheus published in Constantinople last year, claiming to have discovered it ten years previously in the monastery of the Holy Sepulchre, and which was translated by Archdeacon Farrar for the *Contemporary Review*.

THIS correspondent tells how, when permission was given to photograph a page of the manuscript, it was found that the page offered was no part of the "Teaching" at all, and all attempts to obtain a photograph of any part of the manuscript were useless. He also points out that the library of the Holy Sepulchre in Constantinople possesses less than 600 manuscripts. No library of any monastery has been more easily accessible, and it has often been carefully searched. It is strange if so notable a discovery was reserved to the year 1873. The correspondent does not hesitate to hint that the erudite Bishop is himself the forger.

THE minister of Hanley Old Church advertises his services with the remark, "See that ye apportion your alms to your income, lest God apportion your income to your alms." Doubtless he has some edifying stories of parties who have come to the workhouse because they have not been liberal enough in their subscriptions for church purposes.

A CORRESPONDENT suggests that the "haw he chee ohaw thro Je Cri our Lor" style of prayer is part of a Jesuitical attempt to render the service of the Church of England in a language "not understood of the people." We rather take it to be the perfunctory expression of an incredible creed.

IN Burmah prayers are put on flag-like slips of paper attached to a bamboo. Each wave of the flag counts for a prayer, and is considered highly meritorious.

IN Thibet, as is well known, prayers are performed by what Carlyle calls the rotatory calabash. The application of water to a praying wheel even enables a whole village to dispense with the services of a priest and yet pray without ceasing.

IT is really time that science was brought into the service of the Christian religion in this matter. As doubtless the tones of a duly ordained clergyman's voice are particularly acceptable to the Almighty's ears, our clergy ought to take up the idea of communicating their prayers to the phonograph, so that well-to-do Christians may have the prayers of Talmage, Moody, Parker, or Spurgeon laid on at their own homes and ground out as occasion may require.

IT should not be a difficult matter to construct an automaton clergyman, who should preach, pray and give out the hymns with more than the ordinary power of a parson. We reckon that an immense deal more brain-power is exhibited by Mr. Maskelyne's "automaton chess-player" than by the average sky-pilot.

DOD GRILE says he believes in baptism because he has seen it done. The kind of baptism we favor most at this season is a dive head-foremost into sea-water. Ordinary water with Pears's soap makes a better baptism than sprinkling babies in a font. Dipping a girl with a cork leg in a chapel tank is the kind of baptism which most needs an outpouring of the holy spirit.

THE *Freeman* (Baptist organ) is not satisfied with the punishment of pronounced Freethinkers like ourselves. It asks: "Are we not too gentle with the pantheism, the agnosticism, the veiled materialism of our day? These and kindred forms of unbelief are insidious, for they come to us sanctioned by men whose lives, as far as we can judge them, are upright." It is always a great grievance to Christians that the lives of heretics may be favorably compared with those of their own faith. As quaint old Thomas Fuller declares, "the poison of Heretical Doctrine is never more dangerous than when served up in clean cups and washed dishes."

"THE Region of the Eternal Fire" is the title of a new book by Charles Marvin. Parties anxious to learn about the

topography of blazes are warned off, as the book deals with modern Baku, the centre of the Russian petroleum industry.

A YOUNG man at Reading has been suffering from religious mania. He got the idea that he had power from Jesus to walk upon water. He tried the experiment upon the Thames, but it did not prove of the same buoyancy as Lake Tiberias. He got fished out, and is now safely lodged in Moulshod Asylum.

AT the Preston Sessions the Rev. John James Lang, a clergyman of the Church of England, was sentenced to twelve months' imprisonment for indecently assaulting three little girls. According to an American paper, not more than 33 per cent. of the clerical profession are guilty of sexual offences.

HENRY HULME, of White Lea, Onecote, was charged with assaulting his wife. He appears to have gone mad in connection with religion. After reading the *Christian Herald* he would suddenly jump up and swear and clap and shout. He often threatened to commit suicide, and said the Lord had cursed him, and that he should go to the Devil, and that the curse of the Lord would cause them all to be starved to death.

AT the annual conference of the Association of the Churches of Christ, the Rev. M. D. Todd said it was the duty of evangelists to "call the religious world back to the Bible." A spirit of claptrap evangelism was everywhere abroad "burlesquing the message of pardon." The "sectism and consequent infidelity of the times" required stronger doses of Bible, while the "host of irresponsible free gospellers and theological gimcracks" must be kept in check. When Christians have succeeded in converting each other to the real Christianity, it will be time for them to start converting us.

MOHAMMEDAN missionaries are not much better than Christian missionaries if we may judge from the case of Abdul Abdullah, *alias* Allah Henry Herrington, who has just been sentenced at the Middlesex Sessions to twelve months' imprisonment for theft. We think the papers must be in error in describing him as a "Mahomedan" missionary. His dress was oriental, but his actions seem more like those of a convert to Christianity, employed by some Christian mission.

AT the Three Queens' Tavern, Thomas Street, Bristol, a Bible was kept at the bar for the purpose, it is supposed, of settling disputes. Two young men, Chas. Stone and John Hill, after quenching their material thirst, were inspired by the spirit to seek the fountain of living waters. They took the word of God away with them, and have been rewarded—the one with two months' and the other with twenty-one days' imprisonment.

MR. GEO. HEAD, junior, son of the Mr. Head whose shop was wrecked during the disgraceful Skeleton Army riots at Worthing, writes to inform us that he is a member of the National Secular Society and a subscriber to the *Freethinker*. He says: "The 'faithful' here rejoice in the fact that our lives were spared, and thank the Lord for having 'miraculously protected the same'; but my personal opinion of the matter is that if I had not gone up to the shop with my revolver, that my father (at least) would have been reclining in Abraham's bosom by this time."

SAID some Chinese to a missionary: "If your religion is true, why did you not come and tell us about it sooner?" This is a very pertinent question. Why has God waited eighteen hundred years without informing the bulk of mankind of their only means of salvation? And why did he wait till four thousand years after the fall of Adam before he sent a Savior to redeem mankind from the consequences of that fall?

AT San Francisco a Chinaman, after going through some pious ceremonies, threw a number of turtles into the harbor. These turtles carried away with them the sins of all the Chinese who had contributed money to the funds of a certain society. This of course is foolish superstition, which anyone may legitimately ridicule; but that a goat carried away the sins of a nation into the wilderness, or that a man bore the sins of the whole world, is solomonic religion, which must not be exposed and laughed at under the penalty of twelve months' imprisonment.

THE *Boston Herald* reports a case of pious obedience to the divine injunction recorded in Matt. v., 30. J. Kinsley, a shoemaker, from being a regular attendant at church service became a firm believer in the Bible. In fulfilment of the command, "If thy right hand offend thee, cut it off," he placed that useful member of his body within a leather-cutting machine, which instantly severed the wrist. When asked by wicked unbelievers and lukewarm Christians why he did such a foolish thing, he only replied that he was commanded to do so by the Lord. Christians were among the first to blame him for carrying out the orders of his God.

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, August 31, Milton Hall, Hawley Crescent, Kentish Town, N., at 7.30, on "Will Christ Save Us?"

September 7, Hall of Science, London; 14, Hall of Science, London; 21, Glasgow; 23 and 24, Aberdeen; 28, Edinburgh. Oct. 2, Hall of Science, London; 5, Liverpool; 9, Hall of Science, London; 12, Halifax; 16, Hall of Science, London; 19, Manchester; 20, Longton; 23, Hall of Science, London; 26, Plymouth. Nov. 2, Burnley; 16, Nottingham; 23 and 30, Hall of Science, London. Dec. 7, Leeds; 14, Oldham; 21, Hall of Science, London; 28, Milton Hall, London.

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, Mr. W. J. Ramsey, 28 Stonecutter Street, Farringdon Street, London. Literary communications to the Editor, 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.

RECEIVED WITH THANKS.—Justitia, W. Hines, Euclid, North-West Phono, A. G. Anderson, A Young Freethinker.

H. GEORGE.—We know nothing of the Lewin who complained of *Progress in the Nottingham Journal*, save that he dates from Nottingham.

J. M. WHEELER wants No. 45 of Vol. 2, to complete his set. Will send stamps or Christmas Number in exchange.

W. V.—The "Sepher Toldoth Jesu" may be obtained from the *Truthseeker* office, 33 Clinton Place, New York, price 20 cents.

R. BROWN.—Certainly; the editor is always ready to hold a public debate with any Christian clergyman or accredited representative of the other side.

E. A.—If all who were molested by tract distributors, etc., took your plan of giving them a decided rebuff, the nuisance would soon cease.

S. WILLIAMS.—Chas. Reece Pemberton, author of "Pel Verjuice," etc., was born Jan. 23, 1790, and died March 3, 1840.

W. F. CURTIS.—Thanks for the reference. Of course it is impossible for us to undertake the sending of messages to other journals.

SMART ROBINSON.—Thanks for the outing. We shall be glad to hear from you again, and trust you will succeed in forming a Freethought society in your ancient seat of piety and pride.

H. G. S.—The subject is a little hackneyed, and we are rather full of copy just now.

C. J. SOLOMONS writes that Mr. Daly was not allowed fair play after the Christian Evidence lecturer's discourse on Mile End Waste last Sunday. He was not very wise to expect it.

W. J. BROWN.—You want a great deal more practice in versification; the ideas are good, but the lines do not scan. Thanks for all your good wishes. Our Summer Number appears to please everybody but the bigots, whose disgust is the best compliment we could win.

GEO. SEXTON wants us to believe in the birth from a virgin because heathen writers speak of the death of Christ. By the way, Origen is not a heathen, but a Christian writer.

R. QUEREL.—Your conundrum dates from the time of Habakkuk.

J. CHRIST, Leamington.—If the newsagents in your town are foolish enough to refuse making a profit on the *Freethinker*, we will supply you direct.

W. H. B., Salisbury, asks for the address of "Invincible Freethinker."

E. B. ROSE.—Of course you could not bring an action against anyone for libelling us. As you offered £5 to the fellow if he could prove a single indecency in the *Freethinker* from the beginning, unless it were an extract from the Bible, on condition that he forfeited £5 if he failed, and he declined your challenge, the audience could easily decide which of you spoke the truth. Personally we have no intention of prosecuting any of Mr. Engstrom's cubs. We should as soon think of engaging in a bug hunt. Besides, what is the use of a Freethinker asking for justice from a Christian jury. The best plan is to leave these creatures alone; they only flourish on the notoriety which irritated but mistaken Freethinkers give them.

HERBERT GREEN.—It is a very good joke, but it appeared in the *Freethinker* two years ago.—Taylor's "Diegesis," 3s. 6d.; "Prophet of Nazareth," 7s. 6d.

H. ABLITT wishes to know where the *Freethinker* is sold in Basingstoke.

A. M., Manchester.—The Rev. Mr. Bannatyne is evidently a purveyor of orthodox lies. The old woman who with a single question drove an eminent Freethought lecturer from the platform at Northampton amidst the jeers of the audience, is probably the same elderly female who has turned up on many similar occasions, as for instance at the death-beds of Voltaire and Thomas Paine. She is the Wandering Jewess of orthodoxy, and by-and-bye, when all the infidels are converted, and she gives up the ghost, and goes home to the Ghost, her effigy will doubtless be found at Madame Tussaud's.

F. J. COX.—We have no room in the *Freethinker* for politics. Why not try the *Dispatch* or *Reynold's*?

W. NELSON.—We are always glad to hear from you. "The Atheist's Grave" is by that voluminous author Mr. Anonymous.

SAMUEL TURNER, who is anxious for the salvation of our immortal soul, sends us a long letter, in which appear such phrases as "blasphemous work," "ridiculous trash," "lying insinuations," "damning rubbish," "impious baseless" and "abominable traffic." Evidently this is the language of inspiration, for the writer speaking at length in his own person says that he "means

no offence." We assure him that it is not in his power to offend us.

J. WIDDICOMBE.—Thanks. We note the correction.

J. SAUNDERS.—We do not know of any Secularist who was hung for murdering his child, but we could give a list of hundreds of Christians who have been hung for doing it, and of many who have done it without being hung, some of the latter having been reprieved by our pious and moral Home Secretary, who appears to take a lenient view of such crimes.—Shall appear.

SUGAR PLUMS.

DESPITE the intense heat, which half suffocated the audience and half-killed the lecturer, Milton Hall was well filled last Sunday evening when Mr. Foote discoursed on "Did Adam fall?" This evening (August 31) Mr. Foote lectures again in the same hall on the cognate subject of "Will Christ Save Us?"

MISS A. BRADLAUGH lectures at Rutland Hall, Broadway, South Hackney, Sunday, August 31, on "Health and Work." The Hackney Branch of the N. S. S. expect a large audience.

MRS. MARY BOOLE, wife of George Boole the late celebrated mathematician, writes to the *Athenæum* that her father Thomas Everest, rector of Wickwar, made the discovery that a certain obscure disease which when it attacks persons of a low type shows itself in a depraved taste for unseemly conversation about human relationships, if it happens to infect persons of a higher type takes the form of a desire to pry into the relations of man to the invisible. The history of religion is the record of this disease.

IN the western part of Barton county, Missouri, U.S.A., a community of Freethinkers have established themselves in the midst of a rich agricultural and coal district at a place they call Liberal. The town is but three years old, yet it has a population of several hundred. They boast that they have no preacher, priest, church, chapel or drinking saloon, but they possess a fine public hall, in which most of the citizens meet on Sunday evening, and are entertained by essays, readings and music, the morning being devoted to a school of instruction for juveniles. They also possess a good library, a well-trained brass band, an excellent academy, and a creditable weekly Freethought paper, the *Liberal*.

THE surrounding of the *Liberal* makes it optimistic. In an article entitled "The Outlook," it says: "Never before in the history of Liberalism has one generation made anything like the progress being made by the present one. . . A few more years and Christianity, to-day looked upon as of immense value by the innocently ignorant, will be a thing of the past, and the wonder will be that the system ever had an honest man's sanction." We, too, know that Freethought is spreading in every land, but we do not rate the foe so lightly as to deem that but a few years will see an end of its reign.

AT an inquest at Greenwich on the body of a boy aged twelve, Herbert Dutton, aged eleven, who had bravely dived after his drowning companion and seized him by the hair of the head, was not allowed to be sworn, because he didn't know he would go to hell if he told a lie. But he had the honor of being examined, and of being believed rather more, if anything, than if he had gone through the idle ceremony. Instead of insulting him for his wickedness and depravity in the orthodox Christian fashion, the coroner complimented him highly on his bravery.

THE editor of the *Salisbury Times* of August 23 is wroth at receiving gratuitous copies of the *Freethinker*, and, while advertising the fact, says, "I cannot give this print a free advertisement. It gets quite sufficient of that in the doubtless merited castigations which it smilingly receives from our local pulpit." We know a number of parsons read and quietly smile over our paper, but we suspect that those who "castigate" it in their pulpits smile on the other side of the mouth.

DR. PORTER ON AGNOSTICISM.

AMONG the "Present Day Tracts, on subjects of Christian Evidence, Doctrine and Morals," now being issued by the Religious Tract Society, is one entitled "Agnosticism: a Doctrine of Despair," by the Rev. Noah Porter, D.D., LL.D. As in the limited space at my command it will be impossible to fully answer every line in a pamphlet of thirty-two pages, I must content myself with attacking the fundamental "arguments" or assertions, leaving the superstructure to topple over at its leisure when its foundations are removed.

Dr. Porter's method of argument is thoroughly theological and orthodox. He delights in begging the whole question at issue and in founding thereon his triumphant

conclusions. With the blindness of a revived bat and the solemn assurance of a blinking owl, this theological Rip Van Winkle repeats old fallacy, old falsehood and old libel, ignoring the while the most evident facts and the most essential principles of logic where these do not suit his purpose. His eminent qualifications for attacking Agnosticism and defending Christianity are thus beyond dispute.

He commences by quietly assuming as a matter of course that "all the right-minded and loyal-hearted instinctively reverence" the "Creator," and he describes the Agnostic as "a man whom the sunshine warms with no heat and the rain blesses with no refreshment," because he finds no God. "No wonder," he triumphantly continues, "that such a man has no hope—that he is classed with those 'to whom hope never comes that comes to all.'" We Atheists and Agnostics are all in a sort of hell apparently, only we do not happen to know it. The pamphlet is largely made up of assertions conveying in various forms this forced association between Agnosticism and despair, and the almost equally forced association of Christianity with science, morality and progress.

We are confidently told that "all scientific thinking" accepts God (p. 10); that "all our modern science has been prosecuted"—of the two meanings of the latter word Dr. Porter of course intends to convey the one which is least expressive of the historical fact—in faith in God; that "not a single theory has been proposed or experiment tried in nature, except with the distinct recognition of the truth" that a God *may* exist; and so forth. These statements are absurd untruths. Huxley, for instance, does not believe in a God. Are his thoughts not scientific? Does he "prosecute" science in the "sunlight of faith in one living and personal God"? Does he never try an experiment or enunciate a theory without the "distinct recognition" of the possibility of the existence of God? Why then does the Religious Tract Society print "Christian Evidence" of so obviously flimsy and untrue a character? Why does Dr. Porter treat his hearers as if they were credulous children incapable of investigating his ridiculous assertions for themselves? Clerical infallibility is truly sublime—and more than sublime. By virtue of his office Dr. Porter actually knows that all scientific thinking—which indisputably includes the scientific thoughts of a large number of Atheists and Agnostics—accepts the belief in God as rational. Buchner's reasonings and Haeckel's theories accept God! Their Atheistic or Monistic teachings of course count as nothing when so omniscient a being as an inspired D.D., proclaims the contrary. John Stuart Mill's thoughts upon Political Economy were inspired by faith in God! When Bradlaugh investigates Malthusianism, or Sociology, or Christian mythology he recognises Dr. Porter's deity and works in the sunshine (or moonshine) of that belief! Claims involving such intrinsic absurdity are not worth a reply; yet they are put forth as solid fact and sober argument.

Not only is there "no hope for science without God," but we are also modestly and convincingly informed that "Those who deny God, or who assert that we cannot know Him, can give no reason for their faith and hope* in human progress." Is Dr. Porter ignorant, for the moment, of the Darwinian law of evolution which explains progress in the past and gives a strong probability, amounting to a practical certainty, of human progress in the future? Is he oblivious of the lessons of history and of science, and of the hope and faith which Agnostics thence derive that the future may be made better than the present even as the present is better than the past? Does he really think that Atheists are as fanatically blind to honesty and kindness and public spirit among their fellow men as he strives to be to all forms of goodness among the Agnostics for whose "aimless and hopeless existence" and "degradation" and "despair" he so kindly urges "unbridled license" as the only suitable resort?

By the aid of reckless assertion one may prove anything. With the intellectual daring suitable to Christians who are divinely commissioned to speak whatever comes into their mind when their religion is threatened, Dr. Porter tells us "That so far as man denies God, or denies that God can be known, he abandons hope of every kind" (page 27), including all "intellectual," "moral," social and "personal"

hope. It is difficult to distinguish such a sweeping conclusion from audacious falsehood. If this and the many similar and supplementary statements made in this Christian tract are true, then "hope of every kind is abandoned" (p. 2) by the Agnostic. The Atheist has no hope whatever of succeeding in business, or in his ambitions or undertakings. Atheistic students despair of learning anything, although they pass very creditable examinations. Atheistic lovers never hope that their suits will prosper. Atheist parents utterly despair of the comfort and happiness and future prosperity of their children. Swinburne has no hope of writing grand poems. Shelley's life was mere despair, while the Christian poet Cowper of course never despaired even when he attempted to commit suicide. George Eliot never hoped to write her sound and truthful novels. Bradlaugh has no hope of influencing men by his speeches and actions. And I who write this have, in common with all my fellow Atheists, no hope of ever earning a livelihood, or of achieving any kind of success whatever, or of enjoying a good meal or a good action, or a friendly greeting, or a stirring speech, or a wise and witty joke, or a game at chess, or a day's fishing, or a well-written novel, or the esteem of friends, or a satisfied conscience, or a Freethought victory, or any other form of the smaller or larger joys that fill our daily lives. To anyone who is acquainted with Atheists, Dr. Porter's assertions are too monstrously absurd to need any reply but a contemptuous smile.

Dr. Porter authoritatively declares that "The developments of the past, except as they reveal some plan of God, give no hope for the future." He speaks of "fearful forebodings of degeneracy, depravity, and retrogression," and of "fearful convulsions" which have swallowed up "the gathered fruits of culture and art." He is thus apparently a great admirer of the old-fashioned scriptural doctrine of total depravity. For our own part we are not infidels, as so many Christians are, towards our fellow men. We have faith—reasonable faith, practical faith—in them. We have none in God—none in religion. We observe that the Dark Ages were the ages when religious belief was strongest and Christianity supreme. It was religion that nearly succeeded in destroying civilisation, and science, and progress, and rational hope from among the too credulous nations of Europe. And to us the laws of nature that have wrought the progress of the past are full of hope because they are certain and inalterable, because they can be relied upon, because there there is no dread of an interfering God who according to the arbitrary dictates of his own will sends misery and evil in this life and inflicts everlasting torture throughout an alleged hereafter of continuous personal existence.

It is useless—it is worse than useless; it is an insult to his intelligence—to tell an Agnostic that "the man who believes in God and trusts in his guidance, he, and he alone, has solid ground for hope," and that Atheism "gives no hope for the conduct or comfort of individual life." He *knows* distinctly to the contrary, and he works on not merely in the hope, but in the certainty that Nature's laws will not fail, and that those laws include the moral world equally with what is commonly spoken of separately as the physical world. And he knows that those who believe in God quarrel most desperately as to his attributes and history and actions and teachings. No guidance in the world is so utterly contradictory and confusing as the guidance furnished by the antiquated doctrines alleged by believers in deity to have been sent direct from heaven. Even if the Hindoo and Chinese and Mohammedan scriptures are excluded, the scientific observer finds that the Christian Bible produces the same state of hopeless disagreement throughout Christendom; and he asks in vain: Which God must I believe in, and which out of all the conflicting dogmas and precepts are his guidance? Am I to accept the guidance of the God of the Hebrew Bible? Am I to kill every man who eats "black puddings" or picks up sticks on Sunday? Am I to take no thought for the morrow, and trust to prayer for everything? It is in vain that you pretend that your Christian Theism is a perfect ideal system, or even a fixed and definite system. It is in vain that you ignore its difficulties, its delusions, its immoralities, and its horrors. For if Christianity be true, if its hell be real, then Christianity is indeed a most awful doctrine of despair for at least nine-tenths of the human race.

W. P. BALL.

* So it is admitted that they have "faith and hope," although it is asserted elsewhere that they are destitute of hope.

(To be concluded.)

THE APOSTLES' CREED.

DISSECTED AND EXAMINED.

I believe in God the Father.—This is the old gentleman who drowned the world; destroyed Sodom and Gomorrah; slew the firstborn of Egypt; put a lying spirit in the mouth of the prophet; made favorites of such men as Jacob and David; gave orders to the children of Israel to "smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv., 3). And in Proverbs xvi., 4, it says he "hath made all things for himself; yea, even the wicked for the day of evil." And this is God the Father the Christians believe in!

Almighty.—If he is almighty why does he let his creatures starve, drown, and die in all manner of terrible ways. But he is not almighty. According to Judges i., 19, "the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." If he is almighty he could do all manner of funny things—jump over the moon, dance on nothing, make hot snow, or get inside a bicycle.

Maker of heaven and earth.—Who told him to do so? and of what did he make them? Did he make heaven and earth out of his own head—viz., nothing? If so, doubtless he gave to the Devil all the nothing he had left to make hell with, as it don't say here that God made it, although he created all things.

And in Jesus Christ.—What! Believe in an individual who said "I come not to send peace but a sword. . . . to set a man at variance against his father, and the daughter against her mother," etc.; and who said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me"? Believe in one who cursed the fig-tree because it did not have fruit out of season; believe in one who turned water into wine for guests who were already "well drunk"; who destroyed a herd of swine without compensating the owner; and who prophesied that the sun, moon and stars should fall to the earth before the people he was addressing had "snuffed it"? Who with any sense could believe in him?

His only Son our Lord.—It's a good job there was only one. Half-a-dozen like Jesus would have turned the world inside out. The Jews don't believe even that he was God's son. One child of Israel, being pestered by a Christian missionary to believe in the only begotten son, exclaimed, "Vat, no more kids yet?"

Who was conceived by the Holy Ghost.—"Blasphemy against the Holy Ghost shall not be forgiven unto men. . . . neither in this world, neither in the world to come," else Joseph might have had something to say on this question.

Born of the Virgin Mary.—It is impossible to be born of a virgin. This virgin, after the birth of Jesus, had a son named James, though she is still called Virgin Mary.

Suffered under Pontius Pilate.—This does not mean that Jesus when an infant was lying on a couch and Pontius Pilate sat on him accidentally; it means that Pilate crucified him, or caused him to be crucified. But according to Luke xxiii., poor Pilate was compelled by the multitude of priests and bigots to give sentence against Christ—just as the pious crew of this day clamor for our imprisonment. It is very strange that the people on whom Christ worked miracles, and those who witnessed them, especially the five thousand whom he fed with the fish and bread, did not come and speak a word for him in his hour of need. It is evident that his miracles were all bosh.

Was Crucified.—Poor fellow! What was he born for—only to be crucified? If he hadn't been crucified, nobody would have been saved. His father couldn't think of saving the people by any other means. He must let his own son suffer horrible agony. Benevolent being!

Dead and buried.—Some sceptics say that he didn't really die. Joseph, a counsellor, begged Jesus's body from Pilate, who marvelled if he was already dead, yet let Joseph have the body, who no doubt took Jesus home nearly dead, doctored him up a bit, and then went and put some old linen rags in the sepulchre, which was "hewn out of a rock."

He descended into hell.—If he was really dead, how far did he have to descend before he got to hell? And what about his saying to the thief, "To-day thou shalt be with me in paradise"? He must have been joking the poor thief. How could he be in hell and paradise at the same time? Yet the fire and brimstone which destroyed Sodom and Gomorrah came out of heaven. Perhaps hell is very close to heaven, especially as the rich man and Abraham were able to chat together from one place to the other.

The third day he rose again from the dead.—No one witnessed the performance. The gospels totally contradict each other in all particulars relating to this affair. Joseph, the counsellor, no doubt had restored Jesus, who of course made for the empty tomb, so as to half fulfil his prophecy about being in the bowels of the earth three days and three nights, like poor old Jonah in the whale's stomach.

He ascended into heaven.—Mark (xiv., 19) says he ascended while the eleven apostles were dining, after a farewell speech. Luke says (xxiv., 50-51) he took them out to Bethany to see the flying performance. Why didn't Jesus publicly announce his intended feat; then thousands of Jews could have witnessed his ascension, and have been saved from damnation; and there

would have been no sceptics, no *Freethinker*, and no prosecutions for blasphemy.

And sitteth on the right hand of God the Father.—If all the pious folks are "safe in the arms of Jesus," and Jesus is sitting on the right hand of God the Father, what a handful it must be for the poor old gentleman. If a sketch of this was published, the Christians would gnash their teeth and rage with indignation.

From thence he shall come to judge the quick and the dead.—What, another long and tedious journey! Poor Jesus! And then he's got to judge us all! Well, he'll have all his work out, if he's only five minutes trying each person.

I believe in the Holy Ghost.—This shadowy individual is sometimes called the Comforter, because he comforts the people with the consolation of never having their sins against him forgiven. Some people he frightens out of their wits. This is no doubt the origin of *Whit-Monday*.

The Holy Catholic Church.—Many Dissenters, Jews, and Freethinkers who don't believe in the Holy Catholic Church have to help pay for it.

The communion of saints.—Saints like Newdegate, Tyler, and Maloney have communion one with the other before starting a prosecution.

The forgiveness of sins.—This is why the Christians commit so many. The gaols are full of Christ's followers. Freethinkers are only sent to gaol for "blasphemy."

The resurrection of the body.—That's why Christians object to cremation. But they fancy that people blown to pieces or smashed up, or missionaries eaten by savages, will have their bodies resurrected. This is the height of expectation and stupidity.

And the life everlasting.—Yes, everlasting singing of hymns; everlasting swinging of incense; everlasting shouts of holy, holy, holy; everlasting marches round the throne of glory—in fact a life of everlasting misery to any sensible person. SCOFFER.

OBITUARY.

DIED, August 16, 1884, Henry Williams Markall, aged 65, of the Kilburn Branch of the N. S. S. For many years on the path of progress and reform, a Chartist, a follower of Henry Hetherington, a member of the original Sunday League Band Committee, an earnest Atheist nearly the whole of his life. He died peacefully as he had lived, without God, parson, or priest. He was interred, in the presence of a considerable number of friends, in the West Hampstead Cemetery, on Thursday, August 21, where Mr. Haslam conducted a most impressive Secular service—the first in this new cemetery.

WILLIAM LOWREY, one of the oldest Freethinkers in West Hartlepool, died on Saturday the 16th, aged 53. Retailers of "infidel death-bed horrors" may note that he died calmly just as if going to sleep. Mr. Lowrey was much respected by his fellow Freethinkers.

PROFANE JOKES.

SUNDAY-SCHOOL Teacher (to the bright boy of the class): "Johnny, how did Elijah die?" Johnny: "He didn't die. He was translated from the original Hebrew."

A MINISTER'S son once said to his father: "Pa, St. Paul was a Yankee." "How so, my son?" "Why in Romans viii., 18, he says, 'For I reckon,' and none but Yankees ever 'reckon.'"

A JOCLAR bishop once condescended to ask a dissenting minister at the bottom of the table, why the goose, if there was one, was always placed next to the local parson. "Really," replied the dissenter, "I can give no reason for it; but your question is so odd that I shall never see a goose again without thinking about your lordship."

"Do you not think I would make a very attractive angel?" said a dude with very large ears, to a young lady. "Well, no," she replied, pointing to his immense ears, "I think your wings are too high up!"

MAMMA (to small boy who has been forbidden to pluck the flowers): "Paul, dear, I'm afraid you gathered these." Small Boy: "No I didn't, I picked them up." Mamma: "I fear that is not the truth; but though I don't know, there is One who does." Small Boy: "Ah! but he don't round."

HIS REVERENCE (pointing to a braying donkey): "Pat, d'ye hear yer mother calling to ye?" Pat: "Shure an' I do, father."

PARSON: "Don't you believe in Spiritualism?" Old Toper: "Whatism?" Parson: "Spiritualism, my man." Old Toper: "Yes, I believe in spiritualism, with a little waterism and plenty of lemonism and sugarism, and a good pipe of baccyism!"

A NEW YORK preacher took for his text, "He giveth his beloved sleep." Towards the end of the discourse he got out of the pulpit, and approaching the congregation he said: "Well, I guess you are all his beloved, but I wish the chosen in the front pew wouldn't snore so."

The old lady who found such consolation in the blessed word Mesopotamia has got quite deaf, but she still goes to church. She says, "I cannot understand a word, but I can see the holy wag of the minister's head in the pulpit."

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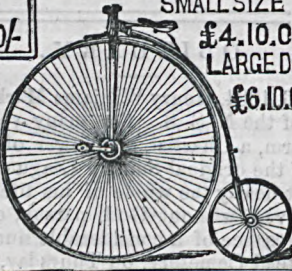


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