

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]

PRIZE COMIC BIBLE SKETCH.



THE RESURRECTION.—("Seek and ye shall find.")

"And they entered in, and found not the body of the Lord Jesus."—LUKE XXIV., 3.

MILL'S CHRIST.

THERE are many passages in John Stuart Mill's "Three Essays on Religion" which the apologists of Christianity very prudently ignore. Orthodoxy naturally shrinks from the description of a God who could make a Hell as a "dreadful idealisation of wickedness." Nor is it pleasant to read that "Not even on the most distorted and contracted theory of good which ever was framed by religious or philosophical fanaticism, can the government of nature be made to resemble the work of a being at once good and omnipotent."

But Christian lecturers are never tired of quoting the panegyric on their blessed Savior, which occurs in another part of the same volume. They never mention the fact that the essay which contains this eulogium was not revised by the author for publication, while the other two essays were finally prepared for the press. It is enough for them that the passage is found in a volume of Mill's. Whether it harmonises with the rest of the volume, or whether the author might have considerably modified it in revision, are questions with which they have no concern. "Here is Mill's testimony to Christ," they cry, "and we fling it like a bombshell into the Freethought camp."

We propose to pick up this bombshell, to dissect and analyse it, and to show that it is perfectly harmless.

Mill's panegyric on Christ, as Professor Newman says, "caused surprise."* Professor Bain, who was one of Mill's most intimate friends, and has written his biography,† uses the very same expression. The whole of the "Essay on Theism" was "a surprise to his friends," not for its attacks on orthodoxy, but for its concessions to "modern sentimental Theism." Professor Bain observes that these concessions have been made the most of, "and, as is usual in such cases, the inch has been stretched to an ell." Speaking with all the authority of his position, Professor Bain adds that "the fact remains that in everything characteristic of the creed of Christendom, he was a thorough-going negationist. He admitted neither its truth nor its utility."

How, then, did Mill come to write those passages of his Three Essays which caused such surprise to his intimate friends? The answer is simple. "Who is the woman?" asked Talleyrand, when two friends wished him to settle a dispute. There was a woman in Mill's case. Mrs. Taylor, afterwards his wife, and the object of his adoring love, disturbed his judgment in life and perverted it in death. He buried her at Avignon, and resided near her grave until he could lie beside her in the eternal sleep. No doubt the long vigil at his wife's tomb shows the depth of his

* "Christianity in its Cradle," p. 57.

† "John Stuart Mill: A Criticism; with Personal Recollections."

love, but it necessarily tended to make his brain the victim of his heart. There can be no worse offence against the laws of logic than to argue from our feelings; and when Mill began to talk about "indulging the hope" of immortality, he had set his feet, however hesitatingly, on the high road of sentimentalism and superstition. How different was his attitude in the vigor of manhood, when his intellect was unclouded by personal sorrow! In closing his splendid essay on "The Utility of Religion," he wrote:

"It seems to me not only possible, but probable, that in a higher, and, above all, a happier condition of human life, not annihilation, but immortality, may be the burdensome idea; and that human nature, though pleased with the present, and by no means impatient to quit it, would find comfort and not sadness in the thought that it is not chained through eternity to a conscious existence which it cannot be assured that it will always wish to preserve."

How great is the range of egoism, even with the best of us! Writing before his own great loss, Mill sees no argument for immortality in the yearning of bereaved hearts for reunion with the beloved dead; but when he himself craves "the touch of a vanished hand and the sound of a voice that is still," he perceives room for hope. His own passion of grief lights a beacon in the darkness, which his sympathy with the grief of others had never kindled.

We can easily understand how Mill's profound love for his wife affected his intellect after her death, when we see how it deluded him while she lived. In his Autobiography he describes her as a beauty and a wit. Mr. Maccall says that she was not brilliant in conversation, and decidedly plain-looking; and the same objection appears to be hinted by Professor Bain. Carlyle refers to her several times in his "Reminiscences," always as a light gossamery creature; and it is notorious that the Grotes regarded Mill's attachment to her as a species of lunacy. And certainly he did a great deal to justify their opinion. In the dedication of his Essay on Liberty, he refers to her "great thoughts and noble feelings," and her "all but unrivalled wisdom." This eulogium a little astonished those who had read her essay in the *Westminster Review*, reprinted by Mill in his "Dissertations and Discussions," which revealed no very wonderful ability, and assuredly did not place her beside Harriet Martineau or George Eliot. But in his "Autobiography" this panegyric was completely eclipsed. Mill informs the world in that volume that her mind "included Carlyle's and infinitely more," and that in comparison with her Shelley was but a child. Apparently seeing, however, that sceptics might inquire why a woman of such profound and original genius did not leave some memorable work, Mill confidently tells us that she was content to inspire other minds rather than express herself through the channels of literature. In other words, she played second fiddle in preference to first, which is exactly what men and women of original genius will never do. But *whom* did she inspire? We know of none but Mill, and on examining his works chronologically we find that all his greatest books were composed before he fell under her influence. Mr. Gladstone explains Mill's "ludicrous estimate of his wife's powers," by saying that she was a quick receptive woman, who gave him back the echo of his own thoughts, which he took for the independent oracles of truth.

Over the tomb of this idolised wife, whom his fancy clothed with fictitious or exaggerated attributes, Mill wrote his Essay on Theism. Miss Helen Taylor says that it shows "the carefully-balanced result of the deliberations of a lifetime." But she allows that—

"On the other hand, there had not been time for it to undergo the revision to which from time to time he subjected most of his writings before making them public. Not only, therefore, is the style less polished than that of any other of his published works, but even the matter itself, at least in the exact shape it here assumes, has never undergone the repeated examination which it certainly would have passed through before he would himself have given it to the world."

If Mill had lived, he would perhaps have made many improvements and excisions in this unfortunate essay. As it stands it is singularly feeble in comparison with the two former essays. He "hopes" for immortality, and "regrets to say" that the Design Argument is not inexpugnable, as though this were the language of a philosopher or a logician. After writing several pages on the "Marks of Design in Nature," he passingly notices the Darwinian Theory and admits that, if established, it "would greatly attenuate the evidence" for Creation. Yet he drops this great hypothesis

in the next paragraph, and talks about "the large balance of probability in favor of creation by intelligence" *in the present state of our knowledge*. What he meant was, *in the present state of our ignorance*. Mill neither understood nor felt the force of Darwinism. We shall find, in examining his panegyric on Christ, that he understood that subject just as little, and that, where his knowledge did apply, he flatly contradicted what he had written before.

G. W. FOOTE.

(To be concluded).

OMNIPOTENT FAILURES.

If there is any being in the wide universe to be pitied, it is poor God Almighty. Not only because he has assumed the most onerous position, but because, according to all accounts, he has made such a mess of it. How he contrived to pass the eternity which preceded the time when he first made something out of nothing, is one of those problems the very contemplation of which threatens the mind with vertigo. When he at length relieved the tedious monotony of idleness by making all things, he had scarcely pronounced them "very good" before he had to curse them for being so "very bad." Even his angels are said to have rebelled and fallen from heaven. On earth he so arranged matters that every living being should prey on its fellows, and man, "the climax of creation," to whose production he gave more time than to the stars, and whom he had been at pains to make upright and in his own image, proved so bad a piece of work as to fall upon the very first trial. Within a few generations all the earth got so corrupt that "it repented the Lord that he had made man on the earth, and it grieved him at his heart." He accordingly destroyed not only all men, but all animals, except sufficient to carry on the same old game. Even this vigorous proceeding proved of little avail, for Noah, directly he got away from so much water, took to wine, and made himself beastly drunk, and soon the people began to build a tower to heaven, so that Jahveh had to come down and confound their language.

Poor God Almighty then made a covenant with Abraham and his posterity, promising that if they would acknowledge him and cut off a piece of flesh as a token, they should be as the stars for multitude and should bless all nations. Neither party seems to have benefited by this bargain. The children of Abraham have always had a hard time of it, and the time and energies of poor God seem to have been used up in regulating their food and prescribing for their skin diseases.

All his favorites proved a scurvy set of rascals. Jacob he loved and Esau he hated, yet the former was a cheat and the latter an affectionate brother. His people, selected above all others, showed gratitude for the favor by continually following after other gods. When he led them out of bondage and fed them on quails and manna they wanted to get back to the flesh-pots of Egypt. The man after God's own heart thought more of Bathsheba than of Jahveh's commandments. The wise, much-married Solomon turned to women and idols. Poor God had continually to complain that the princes of his people preferred the worship of Baal and Ashtaroth; that his prophets prophesied falsely and divined for money, and that his priests were "greedy dogs which can never have enough." None of the wisest of antiquity paid him the slightest attention. Plato, Socrates, Gautama, Confucius and Lao-tse knew him not. When, at length, in order to patch up the bungle he had made, he sent his only begotten Son to earth, his own chosen people put him to a cruel death, and that Son himself died with the piteous exclamation, "My God, my God, why hast thou forsaken me?" upon his lips. The religion his Son introduced only brought fresh occasion for strife and bloodshed. After eighteen hundred years, it is not even acknowledged by a third of the human race. All the countless myriads of the heathen world went down to Sheol without a look of regard to their blessed Savior. "And now contempt is mocking his grey hairs." If he were to descend into the world afresh he would soon be run into a gaol or a lunatic asylum. As if all this was not enough misery for one poor deity to bear, he has the additional infliction of knowing that of all those who pretend to follow his commands, not one does so in reality. He must still complain that his people honor him with their lips, but have removed their heart far from him. That

they call themselves by his name must be the worst aggravation of the offence. What worse insult could be put on Messrs. Pears than for people, while unanimously declaring the merits of Pears's Soap, to always persist in using and recommending an entirely different and spurious article?

J. M. WHEELER.

ACID DROPS.

A PROPHETIC Conference was held in Exeter Hall on the 11th inst. to consider the "prophecy connected with the speedy Second Advent of Christ." We sincerely trust the honorable gentleman will not continue to delay his appearance. The Churches will scarcely entertain him when he comes, but Mr. Smith will be happy to give him a night at the Hall of Science, and we shall be very pleased to take the chair.

A LIFE GOVERNOR of University College Hospital writes to the *Daily News* complaining of the exclusion of a young lady as a nurse solely because she was a Nonconformist. The institution ostentatiously professes to be unsectarian, and was built and is supported by contributions from people of all denominations and of none. But "Cecilia, Sister Superior" writes: "We do not receive probationers who are not members of the Church of England." If Christians treat each other in this fashion it is not difficult to imagine the kind of justice and charity which infidel applicants or patients receive at their hands.

OH those women! Angels when they are good, devils when they are the other way. And what will not a woman do for her dear religion? She will shuffle, cavesdrop, prevaricate, lie, slander, persecute, and descend to any baseness; any thing in short, but be sweet and kind.

SELINA GREY, a gipsy fortune-teller, has been sentenced to three months' imprisonment for extracting over a hundred pounds from a silly old maiden lady very anxious to get a young husband. The Archbishop of Canterbury is essentially in the same line of business, especially when he pretends to influence the weather and decide battles by means of prayer. His income is £15,000 a year. According to the measure dealt out to Selina Grey he deserves nearly forty years' imprisonment every time he draws his screw.

SIR WILLIAM HARCOURT is fond of letting everybody out of prison except Freethinkers. Our readers will remember how he released poor Mr. Yates, who was doing four months in handsomely-furnished apartments at Holloway, where he enjoyed the luxury of a well-supplied larder, and was visited daily by his friends. The right honorable gentleman (for such we must call him, although it sounds remarkably facetious) has now liberated Annie Bell, one of Booth's female lieutenants, who was doing a month at York for giving sacred concerts in the streets, despite the local laws and the warnings of the police. This erratic woman really did endanger the peace; her sentence was a month (in default), and Harcourt remits half of it. Messrs. Foote, Ramsey and Kemp were also charged with endangering the peace, which they never did; their sentence was (collectively) two years, and Harcourt would not remit a single day.

THE Bishop of Durham boasts that there are five thousand working men fighting for Christ in the Church Army. We should very much like to see this statement tested by a body like the London Trades' Council. It would also be interesting to know how much these pious warriors are paid for their services.

THE Bishop praises the Army's "varied, less conventional and even demonstrative methods." This is his euphemism for notorious vulgarity. He also speaks of the "good effect of street preaching." But what right have these militant churchmen to turn the public streets into a gospel-shop? We once saw a detachment of the Church Army, consisting of five persons, guarded by seven policemen. The bobbies were employed at the public expense, to keep the street free for these religious mountebanks. What a howl of indignation there would be if Freethinkers claimed the same privilege.

THE *Christian Commonwealth* amuses its readers with a geometrical Sunday-school lesson on "Christian Progress." A circle with a big asterisk in the middle is made to represent to us in a visual form "the Christian's centre—Christ" and "the Christian's circumference—Duty." The diagram is a copy of the one supposed to be drawn by the teacher on the black-board, and we are told in explanation that "the Christian has been likened to a pair of compasses—he has one foot firmly fixed on Christ, and with the other he describes the circle of Christian duty." This is indeed a very happy illustration of "Christian progress." The poor dupe, with one leg fixed as in a plug-hole, describes a well-beaten circle with the other, and calls it "progress." He is consoled with the reflection that "every point we

reach in this circumference brings us nearer the kingdom of Christ."

SOME of the remarks in the *C. C.* on this curious bit of religious geometry read as if the writer were attempting to commence a Christian "Funny Folks." We are told that "the Christian's circumference is large," which tempts us to recommend Banting, or anti-fat, or imitation of Christ in fasting forty days. We are also asked: "Is Peter's centre our centre?" a question, we confess, which somewhat disturbs our centre of gravity. Perhaps the pupils, to whom doubtless the school-boy riddle about the (s)center of the face is tolerably familiar, will interpret this as asking whether Peter's nose is our nose. The Sunday-school lesson on Christian progress concludes thus: "Application.—Where is your centre? What kind of a circumference are you describing?"

PARSON WODEHOUSE has evidently studied the tenth commandment, which lumps together houses, oxen, donkeys and wives as a man's property. Thinking he had a right to do as he liked with his own, he played a pretty trick with his wife on the eve of her confinement, a time which any ordinary man would have considered extremely inappropriate. He left her in the house without any money, and gave express orders to the cook, with whom he committed adultery, not to attend on her or to supply her with any food. For three days the poor lady was dependent on the kindness of neighbors for her bread. She now seeks a divorce, but cannot obtain it; for adultery on the part of the husband must be coupled with cruelty, and Lord Justice Fry does not consider his conduct "cruel," although it was "abominable." Such is Bible morality and Christian law. We fancy Mrs. Wodehouse has had enough of both.

GOD has favored Lagos in Mexico with a waterspout whose bursting has caused the loss of at least two hundred lives.

TALMAGE says that "God is just as willing to fulfil to you as he was to Polycarp the promise, 'When thou passeth through the fire, thou shalt not be burned.'" Is Talmage willing to try the experiment on himself? We suspect that he would decidedly prefer imitating the Christians who cremated live unbelievers and thus showed what happened to those who were destitute of faith.

ONE of the latest theological sensations is the boy preacher, 13 years old, now starring at Holloway. A lad who could no more give a single reason for believing that Christ ever existed than he could tell whether Matthew wrote in Hebrew or in Greek is considered a fitting exponent of the truth of Christianity, and draws crowds nightly. Truly the gospel is revealed not to the wise and prudent but unto babes. We heard one of these boy preachers some time ago. He first accused himself of each of the seven deadly sins and then declared he had been plucked like a brand from the burning. We left with a more cordial contempt than ever for the creed which gives rise to such morbid products of religiosity.

DURING a revival effort of "the boy preacher" in Chicago last week an invitation was extended to all in the congregation who wanted special prayers offered up for them to arise. An old fellow stood up and the revivalist asked, "What shall we pray for, brother?" "Well, I'm \$20,000 out on wheat." "Yes, but we can't pray for the price of wheat to go up." "I don't want you to. I'm into hogs, just now, and it's pork I want to see boomed." The revivalist passed on to "next."

"WHAT God does," says Talmage, "is not so wonderful as what he does not do." Those who argue with Carlyle that "God does nothing" will not trouble to dispute with Mr. Talmage. Any further elaboration of the subject would be in the language of revised scripture "vanity and a striving after wind."

TALMAGE has \$60,000 insurance on his life, and the companies are discussing the feasibility of placing a net under him when he preaches.

"BETHSHANS," like quack doctors, are rather given to parading their miraculous "cures" before the public gaze, but as they are rather reticent about the failures we may allude to a case of this kind which reaches us from Liverpool, and which is vouched for by a local Freethinker. A female patient, after treatment by a medical man, reached the convalescent stage, when she insisted upon going to the "Bethshan" to complete the cure. The result was a very serious relapse, and the first practitioner refusing to continue his services, she was compelled to call in a second one. So much for faith-healing.

"A DOUBTING THOMAS" writes to the *St. James's Gazette* suggesting that the faith-healers should try their powers at some hospital for incurables, instead of reserving their anointing oil for those vigorous persons who are strong enough to journey to the Agricultural Hall and sit out a tiring and exciting service.

A DETACHMENT of the Salvation Army recently left Liverpool in order to extend the kingdom of God in the Isle of Man, or, to

use their more refined language, "to drive the Devil out of the Manxmen." When they returned several "sodgers" brought a heavy box, which they deposited on the landing-stage, leaving it for a while, during which it excited much comment. Amongst the officials an Irish "polisman" sagely hinted that it contained dynamite. At last it was opened and revealed the fact—oh ye gods and little fishes!—that the expedition for the cure of souls had ended in a box of "kippered" herrings.

THE parishioners of Walton-on-the-Hill, on the outskirts of Liverpool, were recently invited to "consider plans for the restoration of the parish church"—an indirect appeal for subscriptions. Now the "living" is a very valuable one. A few years ago it was stated at £2,000 per annum, and now, owing to the rapid extension of building operations, it is put down at between £7,000 and £8,000, and is enjoyed by a relative of the patron. Under such circumstances the parishioners do not feel themselves called upon to put their hands in their pockets for the support of this particular section of a "national" Church.

A YOUTH—no doubt suddenly converted—advertises in the *Phonetic Journal* that he would like to exchange complete numbers of "Sixteen String Jack" for a Prayer-Book. After this, who will have the audacity to declare that Christianity is decaying?

SOME use for a God has at length been discovered. A gentleman reports that "a Hindu god on one of his park buildings has frightened away the crows and given the song birds peaceful asylum in the surrounding trees."

A WRITER in the *English Churchman* suggests that when Roman Catholic "sisters" come begging they should be threatened with prosecution. How would it do to treat all religious beggars alike?

At the Ely Diocesan Conference a motion that, while disestablishment and disendowment should be withstood, it should not be made a test question at the next election, was negatived by a large majority, who favored the Rev. Canon Lowe's amendment impressing on all pious citizens the duty of resisting "to the death" any change likely to interfere with clerical perquisites.

A RESOLUTION, declaring that the Conference, while not in favor of opening Museums on Sunday, saw no objection to outdoor amusements, which don't induce compulsory labor, only found eight supporters. Most of the parsons agreed with the one who said that "if such amusements as cricket or lawn tennis were indulged in on Sundays, they would find it would have an effect upon the attendance of their congregation at church."

THE *Rock* has a wishy-washy article on "Infidelity and the Young." It gives the following anecdote, which is a fair sample of the editorial twaddle:—"Mother," said a little girl, on a hot summer's day, when she had been the victim of stinging insects, "where do those tiresome wasps and gnats come from? Who made the first?" The inquiry touched closely the dark problem of the origin of evil, and the mother wisely answered, "God, my dear, because he thought fit."

THE little Sunday-school scholar who "electrified both teacher and scholars by asking, 'do not some American philosophers say that the world existed before it was created?'" is to be effectually quieted "by pointing to the indefinite period which may have separated the first verse from the rest of the chapter, and showing its correspondence with the facts of geology." The hypothetical period artificially inserted to agree with the facts of geology, actually agrees (in the opinion of disgracefully ignorant Christian writers) with the geological facts which necessitated its invention! What better proof of scriptural accuracy could be desired by desert pilgrims content to linger in the shadow of a barren *Rock*?

NATURALLY the *Rock* objects to formal argument as dangerous. It illustrates the evil of putting forward the other side of the question by an anecdote of "Bishop Bloomfield or some other clergyman," who delivered a sermon elaborately arguing the question of the existence of a supreme being. On subsequently questioning one of his hearers, the preacher was astonished to hear the "honest countryman" reply: "Well, sir, I am sorry that for once I cannot agree with you: I think there BE a God!"

GOD is come at last, or an old lady out in Ballarat is a dreadful liar. She turned up at Pleasant Street Church one evening, and in the middle of the preacher's discourse marched up to the pulpit, knocked him over, and shouted "I'm God." There was, of course, a scene; ladies fainted and the men turned up their coat sleeves. It is said that the old lady is mad. But who knows? After all she may be right. The Lord is a man of war, and therefore of the male sex; but he was a bit of an old woman too, and perhaps this church-disturbing lady may be that particular part of him.

MR. THOMAS WALKER, a well-known Freethought lecturer at Sydney, Australia, is being prosecuted for lecturing on Malthusianism. Since the prosecution Mr. Walker has repeated the lecture, and promises in the event of his being imprisoned that

he will repeat the offence immediately upon liberation. The bigots usually find they only burn their own fingers when they attack Freethinkers.

WHILE the case against Mr. Symes for taking money for Sunday lectures is still pending, the police were given orders to take action to prevent the charging for admission. Under these circumstances Mr. Symes personally took the responsibility of sitting at the receipt of custom on Sunday evening at the Melbourne Hall of Science. We know Mr. Symes well enough to be sure he will not budge one jot or tittle in the assertion of what he believes to be his just rights.

THE Archbishop of Canterbury, speaking at the meeting of the Society for the Propagation of the Gospel, said that missions at first were not the missions of the Church, but almost entirely the work of a few great men. Then came an era in which Christianity was propagated by the sword, "as when Charles the Great baptised nations with the choice between the river and the sword," and but for the lives of certain saints we might wonder whether the propagation of Christianity was different from the propagation of Mohammedanism. Does the archbishop think that Islam conquered *only* by the sword, or would he insinuate that Christians copied Mohammedan practice? The fact is, Christianity persecuted and virtually gave the choice of baptism or the sword long before the time of Mohammed, as readers of the "Crimes of Christianity" will see.

Two persons named Wood and Nunn were summoned at Liverpool for obstructing a public thoroughfare by holding open-air religious meetings, thereby causing disturbance and riotous proceedings on Sunday afternoon. Asked whether he had anything to say, Nunn only replied: "No. Jesus is my advocate. He will look after me." Wood contended that they were justified in holding the meetings because "the police had warned them so many times that they did not know what the authorities were going to do." The defendants were taught that they could not break the law and defy the police at their pleasure, by being each fined 20s. and costs. They loudly protested they would not pay, and had to be reprimanded for "insulting the bench." Thus do the meek and mild followers of gentle Jesus submit themselves unto the powers that be.

THE Rev. J. W. Bardsley, vicar of Huddersfield, presiding at a meeting of the local Blind Society declared that "all philanthropy was the offspring of Christianity." Why the very word philanthropy is taken from Greek sages who lived long before the time of Jesus. Buddha taught universal love to all creatures five hundred years before Joseph took to dreaming.

THE Rev. J. R. Reasoner, pastor of the first Presbyterian church at Collinville, Ill., committed suicide on May 21st, by shooting himself through the temple.

THE other Sunday morning at Sand Lick, Raleigh county, W. Va., while a number of men were returning from the Methodist Evangelical church quarterly meeting, a dispute arose on some church questions, in which R. C. Calloway was fatally stabbed.

OMNIPOTENT Benevolence is again amusing himself with volcanic eruptions in Java. An outburst of ashes and lava from the volcano called Smeroe has destroyed everything for miles around. It is estimated that 500 natives have perished. "Good God!" is evidently a bitterly ironical exclamation.

A SERIOUS riot, provoked by a clerical demonstration, has occurred at Genoa. Volleys of stones were exchanged, and before the police and soldiers could restore order a number of people were injured and one man was killed.

THE Rev. A. M. Peek, rector of Adwick-le-Street, Doncaster, is another specimen of the cultured gentleman in every parish supposed to be secured by an Establish Church. In answer to an application for the use of the nationalized Church School for Liberal meetings he writes: "I have long ceased to be surprised at any piece of Radical impertinence. . . . On the grounds that I should entertain an honest man where I should refuse admission to a thief, I shall lend my rooms, if required, to the Conservatives, and refuse the use of them to the Radicals, as I can only associate the latter with bribery and plunder." He and his school are supported by national money, and he fosters peace and concord by stigmatising Liberals as thieves. But it is natural, after all, that a Christian clergy should wish to retain the "bribery and plunder" in their own hands as heretofore.

SHE WOULDN'T BE ALONE.—A Galveston female teacher was on very intimate terms with the male teacher in the same school. He was in the habit of strolling into her room during the recess, and chatting with the object of his affections. His name was Smith. One day the lady teacher endeavored to make the class comprehend the omnipresence of God. She explained to them that God was everywhere. "Now, my dear children, suppose you all go out of this room, except myself, and I stay in here. Am I alone?" asked the female teacher. "No," exclaimed one of the little girls, "Mr. Smith will be with you."

SPECIAL NOTICE.

MR. FOOTE'S ENGAGEMENTS.

Sunday, June 21, Assembly Room, Grosvenor Street, Manchester; at 11, "Victor Hugo;" at 3, "Good God;" at 7, "The New Bible; or God's Word Brought Up to Date."

JUNE 28, Bristol.

JULY 5, Hall of Science, London; 12, Camberwell; 19, Milton Hall; 26, Claremont Hall.

CORRESPONDENTS.

- ALL business communications to be addressed to the Manager, Mr. W. J. Ramsey, 28 Stonecutter Street, London, E.C. Literary communications to the Editor, 14 Clerkenwell Green, London, E.C.
- The *Freethinker* will be forwarded, direct 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. 3s.; Three Months, 1s. 7½d.
- SCALE OF ADVERTISEMENTS:—Thirty words, 1s. 6d.; every succeeding ten words, 6d. *Displayed Advertisements*:—One inch, 3s.; Half Column, 15s.; Column, £1 10s. Special terms for repetitions.
- RECEIVED WITH THANKS.—Veritas, "One Who is Ashamed of Christianity."
- THE DEVIL.—The joke has already appeared in a better form.
- W. C.—No doubt you are right. We had quite forgotten the promise you refer to. Thanks for reminding us of it.
- W. H. HARRIS writes: "Your new work, the 'Crimes of Christianity,' is so excellent that I intend to take six copies of each number for distribution; and I hope all lovers of historical truth will follow my example."
- J. REEVES.—The Atheists' Bible was published nearly two hundred years ago. It reads "The fool hath said in his heart 'there is a God'" (Ps. xiv., 1). The Murderers' Bible reads "murderers" for murmurers (Jude, 16). The Vinegar Bible reads "vinegar" for vineyard. The Treacle Bible reads "Is there no treacle in Gilead?" instead of "balm." The Breeches Bible says that the Lord God made Adam and Eve "breeches" (Gen. iii., 21). One version reads "Blessed are the 'placemakers,'" and in another the Psalmist howls that "printers have persecuted me without a cause" (cxix., 161). The Bug Bible reads (Ps. xci., 5) "Thou shalt not be afraid of the bug by night." The Wicked Bible reads "Thou shalt commit adultery."
- D. EARLY.—Glad to hear you get such fine audiences on Streatham Common, and that the *Freethinker* is so well patronised. No doubt a Demonstration against the Blasphemy Laws would be a great success. Mr. Foote's Sundays are always engaged in lecturing.
- S. WATERS desires us to announce that the Secular Sunday School, Henley Hall, Battersea, is in want of another lady or gentleman to take charge of a class. Subscriptions for the children's day in the country will be gladly received by Mr. Waters. Address, 285 Battersea Park Road.
- YOUNG FREETHINKER.—Moncure D. Conway's "Sacred Anthology" will supply you with proof that the Pagans taught as good morality as that found in the Bible. You may safely challenge your opponent to cite any moral passage which cannot be found taught by heathens. Buddha taught "Overcome evil with good" five hundred years before Christ.
- H. MOGFORD.—Subscription received with thanks; it will expire with the issue of Sept. 6.
- MR. J. W. MILLER, 76 Holloway Road, N., sells the *Freethinker* and all Freethought publications.
- JUAN.—Always glad to hear from you. Mr. Foote will write you.
- A. A.—Too thin. We cannot give you advertisements gratis.
- A. HOLDAWAY.—The poem is printed in one of our Tracts and has appeared in the *Freethinker*.
- JOSEPH WADDINGTON sells Freethought literature at his bookstall, Parker Street, behind the Infirmary, Manchester. Weekly papers on Thursday evenings.
- J. HARDY.—Concerts in churches are not unknown in rural districts. If the parson of your parish likes to use the House of God for a shilling entertainments, including comic songs and dance tunes on the piano, we see no objection. Nay, we fancy if the Lord dwells in the holy edifice, he must be delighted with the change, and look forward to a profane concert with greater pleasure than any of his worshippers. No doubt some of the minor London playwrights would be happy to supply sacred farces for Sunday or week-day performance at a cheap rate.
- S. BENDALL.—It appeared in an early number, but we have not time to hunt through the file.
- JOHN MOORE.—The sky-pilot, holding forth on New Brighton sands, who said that Voltaire's printing-press was now used for printing Bibles in London, is as ignorant of printing as he is of history. Voltaire did not print his own books, and if he did, his old hand-press would be useless in these days of steam machinery. You will find the true story of Voltaire's "latter end" in Mr. Foote's "Death's Test."
- BELIEVER IN TRUTH.—Glad to hear you have found the Tracts we sent you so useful. Peg away.
- ANXIOUS INQUIRER.—Your queries as to whether the conventional "Ave Maria" is derived from Gabriel having been the first to shout "What cheer Ria" using the Latin form of the name, and whether the blessed Savior was called Joshua after the son of Nun, because he was likewise the son of none, should be sent to the *Record*. As Decker says that J. C. was "the first true gentleman that ever breathed," we take it for granted he washed the back of his neck.
- J. GENTIFEE.—Thanks. The Curious Bill or something like it has appeared before.
- W. G. CHAMBERS points out that in *Good Words* for May, 1866, there is a translation from the "Oldest written book in the world"—an Egyptian papyrus written by the scribe Amana 3,200 years ago,

and now in the British Museum, which shows where Moses got his story of Joseph from, and which also gives a curious story of miraculous birth.

PAPERS RECEIVED.—Glasgow Evening News—Liberal—Kent Coast Times—Church Reformer—Boston Investigator—Midland Free Press—Truthseeker—West Sussex Gazette—Bedfordshire Standard—Huddersfield Examiner—Cambridge Independent Press—Widnes Weekly News—Liberator—Hampshire Independent.

"FREETHINKER" PRIZES.

We offer another *PRIZE OF ONE GUINEA* for the best Comic Bible Sketch, and a *PRIZE OF ONE GUINEA* for the best Religious Topical Sketch suitable for reproduction; the competition to close on July 1.

The drawing must be done on white cardboard or thick white paper in pure black ink. The lines should be bold and well distinct. Washes or colors must not be used. The size should be about one-third broader than our ordinary single or double column size.

EDITORIAL.

THE July number of *Progress* begins a new half year. Twelve months have elapsed since I reduced the price of the magazine from sixpence to threepence. After a trial of six months I was obliged to raise the price to fourpence. After another half a year's trial, I am obliged to raise the price again to sixpence. Several of the contributors have to be paid for their writings, and I cannot continue to bear this expense myself. Many readers of *Progress* have urged me to make this change, believing, as I do, that it will not materially affect the circulation. The July number will contain some very interesting articles. It will be printed on stouter paper. I trust all the friends of *Progress* (and it has many faithful ones) will do their best to assist it at this juncture. I may observe for the sake of some readers who judge only by the number of pages, that *Progress* really contains as much matter as any sixpenny magazine in the literary market. The type, though readable, is small, and the page is broad.

G. W. FOOTE.

SUGAR PLUMS.

MR. FOOTE nearly succeeded in being selected as the Liberal candidate for Walworth. All the other nominees, except Mr. Foote and Mr. Henriques, were eliminated by test votes, and these two gentlemen addressed the council of the Liberal and Radical Association last Monday evening. Both are advanced Radicals, and there was very little room for choice between their programmes. The prejudice against Mr. Foote as a "blasphemer" was therefore unchecked by any fears as to the political representation of the borough, and it was known that a certain section of the Council were resolved not to have the editor of the *Freethinker* at any price. They were not numerous, but they turned the scale, and it is needless to say that they were impervious to Mr. Foote's oratory, although it elicited very marked applause from the rest. The result of the vote was: Mr. Henriques 26, Mr. Foote 22. A little more unison among our friends would have given Mr. Foote a majority, and it is difficult to speak with courtesy of three or four members of the Freethought party who promised faithfully to attend, who knew the critical nature of the occasion, and yet failed to appear.

TWO or three Nonconformists were won over by Mr. Foote's speech, and these may be set off against the bigots, although they do not equal them in number. These latter gentlemen, who insisted on dragging their religious prejudices into politics, are, after all, "sold," we believe; for the theological wall between Mr. Foote and Mr. Henriques is little more than a sheet of tissue-paper.

MR. HENRIQUES promises to vote for the complete abolition of the Blasphemy Laws, and as he appears to be a sound Radical on most other questions, we hope all our friends will support him, and trust that he will be returned at the head of the poll.

THE Walworth experiment shows two things. First, that Freethinkers must go on fighting. Religious prejudice is still a powerful enemy of their rights, and their own way to conciliate it is to crush it. Second, that Freethinkers are already a great power. They do not know their strength until they test it. They furnish the flower of Radical manhood throughout the country, and it is clearly their duty, whenever possible, to work for the candidature of an avowed Freethinker, as a protest against the laws which oppress our party and punish its leaders.

It is worthy of notice that Mr. Foote's strength grew with every division on the Council. Mr. Henriques began with 22 votes, in the preliminary selection, and ended with 26 in the final decision. Mr. Foote began with 15, and went on through

17, 18 and 20 to 22 at the end. Altogether the result, although not completely satisfactory, is highly gratifying.

MR. A. B. MOSS informs us that Professor Thorold Rogers, the selected Liberal candidate for Bermondsey, promises to vote for Mr. Justice Stephen's Bill for the abolition of the Blasphemy Laws as well as for Mr. Hopwood's Affirmation Bill.

THE Alexandra Palace will be open to the members of the National Sunday League on Sunday, June 21, and following Sundays. There will be an organ recital from 4 to 6 o'clock. Tickets can be obtained by sending a stamped addressed envelope to the League Secretary at the office, 89 New Oxford Street, W.C.

THE only effect of the new Austrian Sunday law, prohibiting most employments, is to send the workmen with their wives and families to the suburbs. The tramways and beer gardens benefit by the legislation, not the churches, which are as little patronised as ever.

THE posthumous work of Samuel Johnson on "The Religions of Persia" expresses, without reserve, the opinion that oriental Gnosticism was superior to the orthodox Christianity which superseded it.

A LIFE of Mary Wollstonecraft Godwin, by Elizabeth Robbins Pennell, forms the last volume of "Eminent Women Series," and contains some memoirs of the last illness of that Freethought heroine hitherto unpublished.

THOSE who wish to enjoy the holiday weather will look sharp out for the special extra Midsummer Number. The illustrations and matter are well in hand and will, among other matter, comprise twelve illustrations of the fight between Jahveh and Dagon, three illustrations of the adventures of Daniel in the lion's den, and one of the wave-walking performance of J. C. Our special numbers have been noted for their liveliness, but we intend the present one to outdo all previous efforts. It will be published on the first of July.

A CORRESPONDENT says the Salvation Army at Cambridge exhibited on Saturday a banner, bearing the following horrible blasphemy—"Why give 10d. a pound for lamb, when you can get the Lamb of God for nothing?" Surely it was for a lesser outrage than this that Foote was sent to prison.—*Globe*.

THE advowson of Walkington, near Beverley, was put up at auction recently and the bidding was so low that the property had to be withdrawn. The glebe land alone produced a yearly rental of £920, yet the highest bid was only a thousand pounds. Investors evidently feel that Disestablishment is rapidly approaching.

AT the annual Conference of the National Society, Canon Cromwell complained of "the dangerous character" of some of the books issued by the Science and Art Department. One well known Professor actually had the impudence to say that "to speak of a violation or suspension of the law of nature is an absurdity." Canon Cromwell thinks one remedy for this state of things is to teach Christian Evidences and Church History. Capital! There is nothing like a study of Christian Evidences to make men Freethinkers, and Church History is A 1 for showing up the accursed creed. Canon Cromwell would hardly recommend Messrs. Foote and Wheeler's "Crimes of Christianity," but that is the sort of Church History young people should read, for every statement in it is a fact.

LORD NORTON, speaking at the same Conference, complained of the "miserable system" of payment by results in our public schools, the result being that religious subjects were the only ones that did not pay. Pay! Oh yes, there's the secret. Religion sucks through a tube communicating with the national exchequer, and when the connexion is severed it dies.

THE GLOOM OF RELIGION.—The cult of equinoctial Christianity is responsible for enthroning the cross of death in heaven with a deity on it doing public penance for a private failure in the commencement of creation. It has divinised a figure of human suffering and a face of piteous pain, as if there were nought but a great headache at the core of all things, or a veiled sorrow that brings visibly to birth in the miseries of human life. But "in the young pagan world men deified the beautiful, the glad," as they will again upon a loftier pedestal, when the tale of the fictitious fall of man and false redemption by the cloud-begotten God has passed away like a phantasm of the night, and men awake to learn that they are here to preclude poverty, to wage ceaseless war upon sordid suffering and preventable pain, and not to apotheosise an effigy of sorrow as a type of the eternal; for the most beneficent is most beautiful; the happiest are the healthiest; the most Godlike is most glad.—*Gerald Massey*, "Natural Genesis," Vol. II., p. 501; 1883.

JESUS AS A "FAITH-HEALER."

THE *Christian Commonwealth* has a leading article on "Faith Healing—So-called," in which it treats the matter as one of the "delusions" of the ages, and as part of the "mournful history of fanaticism. I propose to utilise this Christian condemnation of faith-healing by showing that it applies to Jesus and his apostles, so that the *Christian Commonwealth* will be bound in fairness to treat biblical faith-healing precisely as it treats modern faith-healing, and must say of both, and not of one only, that "the study of these aberrations of the human mind, however interesting they may be psychologically, can only give pain to the thinker and the moralist. It is only when exploring such a field as this that one can realise how credulous, and foolish, and imbecile the human mind is capable of becoming." Of course nobody expects that a Christian editor will be influenced by reason or fact in matters of faith and salvation. He will be as deaf to the words of a Freethinker as the faith-healers are to his own. An editor who idolizes the well-known book which says "Thou shalt not suffer a witch to live" and who at the same time plainly ignores its teachings and feels that it is "incomprehensible" if not "impossible" that "our own forefathers, the contemporaries of Milton and Shakspeare, put women to death by the thousand on the ground that they were witches"—can easily swallow the innumerable other inconsistencies necessary in a modern Christian.

Jesus frequently healed people in answer to faith (Matt. ix., 2; Luke v., 20). When the two blind men came to him to have their sight restored we read (Matt. ix., 28, 30) that "Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." When he healed the woman with an issue of blood (Matt. ix., 22; Luke vii., 48) he said to her "thy faith hath made thee whole;" and he uttered the same words to the blind man Bartimæus (Mark x., 52) and to the leper (Luke xvii., 19). Luke says that the words of Jesus to the blind beggar (usually supposed to be Bartimæus) were: "Receive thy sight: thy faith hath saved thee." Jesus, moreover, was, or pretended to be, an involuntary faith-healer; for when his garment was touched by the woman she was instantly healed through her great faith, while Jesus at once cried out "Who touched me?" and explained his question by saying, "Somebody hath touched me; for I perceive that virtue is gone out of me" (Luke viii., 45, 46; Mark v., 30). Similarly people who had faith were subsequently healed in a most marvellous and wholesale manner by St. Paul's handkerchief, and by the shadow of Peter falling on them (Acts xix., 11, 12; v., 15, 16). The necessity of faith is shown by the fact that when Jesus returned "into his own country," where he was too well known and too little honored, "he could there do no mighty work" (Mark vi., 1-6). Like most other faith-healers, Jesus "marvelled because of their unbelief," and where striking miracles were most needed he was only successful in a few cases of too insignificant a nature to be recorded at length.

The Apostles were faith-healers just as Jesus was. He had promised them that those who believed in him should do even greater works than himself (John xiv., 12) and though he did not keep this promise, nor the promise that if they had faith as a grain of mustard seed they should be able to remove mountains and nothing should be impossible to them (Matt. xvii., 20; xxi., 21; Luke xvii., 6) yet he allowed them a considerable share of faith-healing power. Paul saw a cripple at Lystra, and "perceiving that he had faith to be healed (Acts xiv., 9) the apostle said to him with a loud voice, "Stand upright on thy feet," which the believing cripple at once did. James teaches us that the sick are to be anointed with oil in the name of the Lord and "the prayer of faith shall save the sick, and the Lord shall raise him up" (James v., 14, 15).

It is perfectly clear, then, that Jesus and his apostles were faith-healers, if the biblical stories are to be believed. There is nothing to distinguish the ancient faith-healing from the modern except the sanctifying flavor of antiquity and the more evident pettiness and vulgarity of that which passes before our eyes. The miracles may, however, increase in wonderfulness till they equal or surpass those of Jesus, for the *Christian Commonwealth* says: "We confidently expect that they will soon be raising the dead, and if

they do we are quite sure that there will be plenty of people to believe in them still."

The *Christian Commonwealth* can see that enthusiasts "have simply resuscitated one of the delusions of the past." Why cannot it also proclaim that this delusion of the past was pre-eminently a gospel delusion and that Jesus himself was the great deluder? It condemns the Peculiar People for obeying the inspired injunctions of St. James, and holds that "those who teach such pernicious nonsense" ought to be "punished, as well as those who practise it." But why are the plain unmistakable teachings of St. James "pernicious nonsense" and criminal delusion and "fanaticism" when honestly believed in and practised, and saving truth and glorious revelation and all the rest of it while people merely profess to believe what they in act and fact reject as antiquated superstition? Why do Christians continue to try their hardest to love a lie, and to believe that they believe "the delusions of the past?" The words of the *Christian Commonwealth* may fairly be retorted upon them: "This insane belief in myths and fables is a retribution for rejecting the truth." The *Christian Commonwealth* would imprison James and Jesus as mischievous fanatics or criminals if they appeared now, but it can accept and adore their delusive fanaticism of two thousand years ago provided this folly is not allowed to intrude itself too far into the genuine beliefs and practices of the present day.

W. P. BALL.

NOTES ON THE NEW OLD TESTAMENT.

THE authorised version of Proverbs xxvi., 10, reads: "The great God that formed all things both rewardeth the fool, and rewardeth transgressors." The revised version is as dissimilar in idea as in language. It gives "As an archer that woundeth all, so is he that hireth the fool and he that hireth them that pass by." What a finely-inspired revelation, to give us the choice between an "archer that woundeth all" and "the great God that formed all things!"

RABBI BENISCH, in his "Jewish School and Family Bible," translates the same passage: "The master maketh all writhe, but he that hireth a fool hireth passers-by." The authorised Roman Catholic version (Douay) reads "Judgment determineth causes, and he that putteth a fool to silence appeaseth anger," while Sir Charles Lee Brenton, in his translation of the Septuagint gives it "All the flesh of fools endures much hardship; for their fury is brought to nought." Here are five standard versions of one inspired verse, each rendering being entirely different in meaning from all the rest. Which is the word of God?

THE first three of these versions are translated from the same Masoretic text, and illustrate the variety of meaning of which the divine language is susceptible. The Catholic version from the Vulgate, and the Septuagint are from earlier versions of the Hebrew text.

FORMERLY we read, in Gen. iv., 1, that Eve got Cain from the Lord. We now find it was "with the help of the Lord." Is this another proof that Jahveh is of the masculine sex?

IN Numbers xiv., 34, the eternal and immutable deity accuses himself of "breach of promise." The revisers, perhaps, suspecting this to be one of Satan's interpolations, have toned it down by substituting the awkward word "alienation."

KING JAMES'S translators made David say of deity (2 Samuel xxii., 34), "He maketh my feet like hind's feet." The revisers have the temerity to translate it, "He maketh his feet like hind's feet." So it turns out that the deity, as well as the Devil, is cloven-footed. If this change pleases the profane it will grieve the godly.

FASTIDIOUS Theists will, however, be pleased to learn that deity no longer offers to exhibit his "back parts," but simply his back, to Moses (Exod. xxxiii., 23). Those who select this text for Bible illustration will please observe the alteration.

THE passage in Jeremiah (xviii., 7) where Jahveh says: "I will show them the back and not the face" is now altered into "I will look upon their back, and not their face." The American revisers very properly prefer the old reading.

THE Lord is no longer described as holding his tongue (Hab. i. 13), but as holding his peace, and he now has "rays" instead of "horns" coming forth from his bands (Hab. iii., 4). "Horns" are however kept as the Hebrew in the margin, and in Exodus xxxiv., 29 we gather the true reading from the margin, "Moses wist not that the skin of his face sent forth horns," "ignorabat quod cornuta esset facies sua," says the Vulgate. The

Jewish lawgiver is usually depicted with horns, as in the celebrated statue by Michael Angelo.

THE unintelligible Job xxviii., 3, 4, "He setteth an end to darkness, and searcheth out all perfection: the stones of darkness and the shadow of death. The flood breaketh out from the inhabitant; even the waters forgotten of foot: they are dried up, they are gone away from men," is transformed into, "Man setteth an end to darkness And searcheth out to the farthest bound The stones of thick darkness and of the shadow of death. He breaketh open a shaft away from where men sojourn. They are forgotten of the foot that passeth by; they hang afar from man; they swing to and fro." He who runs may read: whether he will understand is another question. The Holy Ghost may have had many wonderful qualities, but lucidity was not his strong point.

NOT satisfied with changing "angels" into "messengers" and "spirits" into "winds" (Ps. civ., 4), the revisers have turned the "owl" into the "ostrich" (Lev. xi., 16), a "shield" into a "javelin" (Job xxxix., 23), and "a flagon of wine" into "a cake of raisins" (2 Sam. vi., 19). Who says that the age of miracles is past?

A WRITER in the *Record* considers that the printing of the word spirit, with a small "s" in the revised version is nothing less than "a slight upon the Third Person of the ever-blessed Trinity." A correspondent of the *Rock* also considers the small "s" "a gratuitous aspersion upon the deity and personality of the Eternal Spirit." As a matter of fact the Jews were kept in ignorance of the existence of the Third Person in the Godhead, and are so to this day despite the blessed Christian revelation.

ANOTHER writer in the *Record* also points to the small "s" in star (Num. xxiv., 17), the small "p" in prophet (Deut. xviii., 15), the small "r" in redeemer (Job xix., 26; Isaiah lix., 20), as a slight to the equally unknown Second Person. It would be more correct to point to the capitals of the Authorised Version as perverting the meaning of the Hebrew.

THE *Jewish Advocate* thinks it "strange that if accuracy was the object chiefly desired (in the late revision of the Old Testament) no representative of the Roman Catholic Church was invited to assist, and still more remarkable that in translating a book, the original of which was written in Hebrew by Jewish poets and seers, no invitation was extended to a Jewish scholar, who surely might have been expected to have superior qualifications for the work."

"FATHER," inquired a young lad, "who wrote the new edition of the Bible?" "It is the work of a number of eminent scholars," replied the father, very much pleased that his son should show an interest in such matters, "but the old edition, such as we have on the parlor table, was written by King James of England."

FROM a French newspaper: A Rabbi is instructing a child of Israel in the story of Joseph and Potiphar's wife. He adds: "Joseph fled from Potiphar's house, leaving there his mantle." The innocent boy replied, "Was it a second-hand clothes shop?"

SAID Arthur, a little four-year-old, "Mamma, why do people wear spectacles?" "Because their eyes are not good." "Why are they not good?" "Because they are born so." "What is born?" "Why, God makes them so they cannot see well." "Well, why don't God make them with spectacles, then?"

AT Dr. Swishtail's boarding-school the headmaster established a rule that no nicknames should be used, and that Simon Jennings should never be called Pontius Pilate. One day a boy, noted for dulness, was called upon to recite the Apostles' Creed, and droned along carelessly to "suffered under," when suddenly the threats of the headmaster flashed upon him. With unwonted energy he said, "suffered under Simon Jennings, and was crucified."

"AND so you've named your baby, have you?" "Oh, yes." "What is it you call him?" "Thomas Muscovy Martin Luther Benson." "The poor little toad! Why did you load it down with so much name?" "Well, it seemed as though I couldn't slight my own brother, and I insisted on Muscovy on his account." "But how about Martin Luther? You wasn't under any special obligation to him." "No, but my husband was determined that he must be named after one of the apostles, and Martin was my choice of the lot."

A WORLDLY man stood last Sunday afternoon waiting for a train to take him North, when he was approached by a solemn-faced young man, who handed him a tract, entitled, "A Guide to Holiness." "I wish you would read this," remarked the young man. The worldly man glanced at the title and looked up, saying, "I ain't going that way, but if you have got a guide to some cool summering place where there's plenty of good fishing, trot 'er out an' I'll buy it." The young man turned and walked away, feeling that his efforts in a good cause would be better appreciated in Africa.

PROFANE JOKES.

THAT the late Lord Mayor retained his self-possession to the last, and that his civic affections remained warm to the end, is proved by his reception of the clergyman's comforting announcement. "In my Father's House are many mansions." "Yes," he feebly replied, "but no Mansion House."

"So you are the new girl," said the masher to the pretty waiter, "and what are we to call you?" "Pearl," said the maid with a saucy toss of her head. "Oh," asked the masher, "are you the 'pearl of great value' the parson speaks of?" "No; I'm the pearl that was cast before the swine!" retorted the pretty waitress. There was a long silence.

"BELOVED brethren," remarked a country minister at the close of his sermon, "among the pennies and two-cent pieces of last Sabbath's collection I was surprised to find a gold coin of considerable value. As there were no strangers in the congregation, it was evidently put there by mistake. By applying to the treasurer and proving property the owner can recover his money. Let us unite in prayer."

CAUSE FOR ENVY.—A lady, visiting a clergyman's family where the parents were very strict with regard to the children's Sunday department, was confidentially informed by one of the little girls that she would like to be a clergyman. "Why?" inquired the visitor, rather puzzled to know what had given the child so sudden an admiration for that calling. She was quickly enlightened by the prompt reply, "So I could holler on Sunday."

TAKING A PRACTICAL VIEW OF THINGS.—Two Irishmen were one day passing a church, and out of curiosity entered the sacred edifice. Some one lent Pat a prayer-book, which he proceeded to investigate, never having attended divine service in an English church before. Presently he touched his comrade's arm, saying in an awestruck whisper: "Tim, let's go. Begorra, this is a fearful place. Look ye here. Nothing but Collect, Collect, Collect, from beginnin' to end!" The other man, followed his friend, and both rushed from the church, much to the astonishment of the congregation.

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