

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.

COMIC SKETCH.



DEATH-BED WOLVES.

GIVING TO THE LORD.

Our illustration this week is at once a satire and a piece of history. The Christian clergy have always been avaricious, notwithstanding their Master's injunction to care not for the things of this world, to carry neither scrip nor purse, and to lay not up for themselves treasures on earth. Jesus himself was not above profiting by the wealth of others, for we read that rich women ministered unto him of their substance; and soon after his death, Simon Peter, as the leader of the primitive Church, made use of the Holy Ghost, or some other agency veiled under that euphemism, to assassinate Ananias and Sapphira for reserving some of the proceeds of the sale of their property instead of laying the whole price at the apostle's feet.

As time rolled by the representatives of the poor carpenter and fishermen of Galilee became richer and richer; and even before Constantine made Christianity the state religion, many of the bishops were rolling in wealth. After that event their exchequers were filled to repletion. Before the close of the fourth century Ammianus Marcellinus, the historian, could truly assert that "the sumptuousness of the imperial table will not equal the profuse and delicate entertainments provided by the taste, and at the expense, of the Roman bishops." The honest Pagan adds that the successful candidate for the bishopric of Rome was secure of being "enriched by the offerings of matrons." What a flood of light this sentence throws on the arts of priestcraft! Women were more superstitious

than men, and the clergy traded upon their weakness to satisfy their own greed. The wealthier Roman ladies were persuaded by their pious confessors to leave their property to the priest, as the steward of the poor; and Gibbon justly stigmatises this practice as "the lucrative, but disgraceful, trade which was exercised by the clergy to defraud the expectations of the natural heirs." So enormous did the evil become, that the Emperor Valentinian, in A.D. 370, scarcely fifty years after Constantine presided at the Council of Nice, was obliged to arrest it by an edict, which he ordered to be read in the churches. According to Gibbon:

"He admonished the ecclesiastics and monks not to frequent the houses of widows and virgins; and menaced their disobedience with the animadversion of the civil judge. The director was no longer permitted to receive any gift, or legacy, or inheritance, from the liberality of his spiritual daughter: every testament contrary to this edict was declared null and void; and the illegal donation was confiscated for the use of the treasury. By a subsequent regulation, it should seem, that the same provisions were extended to nuns and bishops; and that all persons of the ecclesiastical order were rendered incapable of receiving any testamentary gifts, and strictly confined to the natural and legal rights of inheritance."—"Decline and Fall," chap. xxv.

Valentinian's edict was, however, evaded; and the Christian monks and priests continued their old trade of grasping wealth while professing a love for poverty.

In succeeding ages many states, including our own, were obliged to pass Mortmain Acts (*mortuâ manu*, by a dead hand) to curb ecclesiastical greed. The clergy approached the death-beds of people who had anything to

leave, and informed them that a will in favor of the Church was a sure passport to heaven. Robertson well says that :

"The nature of their functions gave them access to all persons, and at all seasons. They could employ all the motives of fear and hope, of terror and of consolation, which operate most powerfully on the human mind: They haunted the weak and credulous; they besieged the beds of the sick and dying; they suffered few to go out of the world without leaving marks of their liberality to the Church, and taught them to compound with the Almighty for their sins, by bestowing riches on those who called themselves his servants."—History of Scotland, Bk. II.

Many rich rogues and successful prostitutes, by this cheap and easy method of salvation, died in the odor of sanctity after a life of robbery and debauchery, and went to repose in Abraham's bosom. "Do what you like with your money in this life," said the clergy—"drink and rake, lie and thieve, outrage and murder; only let us have it when you have done with it—your score on the judgment slate shall all be wiped out, and your soul shall be wafted to heaven on angel's wings."

When celibacy was imposed on all the clergy by the Popes, these artifices enabled the Church to amass and hoard incalculable wealth. It was a body that was always acquiring and could never lose. Property once conferred upon the Church could never be alienated, and the clergy were constantly asking for more. Giving unto the Lord was the supreme virtue; it changed sinners into saints, and without it saints were worse than sinners. One plain-spoken old preacher, mentioned by Paul Louis Courier, called the attention of his flock to the church bells which rang *Dando, dando*, and admonished all the faithful to Give, give! By the time of Reformation, it is calculated that in England and Scotland, to say nothing of the continent, nearly a half of the national property was in the hands of the clergy. Over in the United States and Canada to-day the celibate Catholic priests are acquiring more and more land for the Church, and the process will continue unless checked by legislation, until the State finds itself confronted by a colossal rival, with boundless ambition and commensurate means to support it.

Giving unto the Lord is simply giving to the priests. They take charge of the donation until he is ready to receive. The Lord loveth a cheerful giver, being interpreted, means that the clergy love a cheerful subscriber. We defy them to show a voucher for a single penny of the money they have collected for the Lord that ever found its way to headquarters. They are commission agents who never square up. The whole scheme is a highly-organized system of cadging. No matter what denomination you go to—Church of England or Salvation Army—you find the same fishing for cash. The pretence is that it is wanted for the Lord's service; but the real object of every fund is to provide small employment and large salaries for sky-pilots. For our part, we are willing to give the Lord a trifle if he is hard up, but he must make a personal application. If he sends us a liveried servant with a begging letter, we shall justly decline to render him any assistance.

G. W. FOOTE.

DR. W. R. DAVIS, at one time president of the colored Kentucky State University, has resigned the pastorate of a colored Baptist church in Louisville at the request of his congregation, "who complain that he did not preach loud enough, and did not rise to that pitch of fervor which makes them so happy." The negro likes his religion hot and strong, and thinks "a church without a hell isn't worth a damn." He loves his Jesus, and, when he sups his blood at the communion table, takes a deep, deep draught of the precious fluid.

SANITARY OFFICER TUPLE reports, in the *Washington Republic*, that insanity among colored people "in nearly every instance is due to religious excitement."

AN American religious paper says that the joy of the saints in heaven is undoubtedly increased by their beholding the torments of the damned, and that this is the meaning of Psalm xci, 8: "Only with thine eyes shalt thou behold and see the reward of the wicked." This doctrine has the authority of many eminent divines.

THE recent cyclone with which the Lord favored South Carolina destroyed nearly three million dollars' worth of property. One fourth of the houses in Charleston were unroofed. Among other serious disasters, sixteen pilots perished owing to their boats being swamped during the hurricane. What a kind Father the Lord is to his children here below!

A SINNER SAVED.

At the commencement of the present century William Huntington, S.S. (*sinner saved*), as he always signed himself, had as great a name and fame as "General" Booth or Joseph Parker at the present day, and, although his own twenty volumes and the numerous writings concerning him are well-nigh buried in oblivion, the almost forgotten story of his career is not without instruction. He has related it himself in an account which he calls, "God the Guardian of the Poor and the Bank of Faith; or a display of the Providences of God which have at sundry times attended the author, William Huntington, S.S.,"* Huntington, be it said, was not the real name of this subject of special providence, but one which he took to avoid paying for the support of a child by a young woman he had seduced. He had scriptural examples in plenty for changing his name, which, after all, he calls no change, but a mere addition, as his nominal father's name was Hunt. With his new name he affirms he was baptised with the Holy Ghost, "and then," he continues, "old things are passed away, behold all things are become new." The story he gives of his "conversion" is like that of quite a number among the Methodists at that time. He had been a coal-heaver, earning barely sufficient to maintain himself and family, and his misery even suggested thoughts of suicide, which he regarded as a direct temptation of the Devil. He heard a sermon which alarmed him so much that he fancied he was in hell. He stripped himself stark naked to pray, and laid the bible under his pillow, that the Devil might not run away with him. Driven to despair by the doctrines of election and reprobation, of which he was a firm believer, he one day boldly prayed, "O Lord, I am a sinner, and you know it. I have tried to make myself better and can't. If there is any way left to save me, do save me; if not I must be damned for I cannot try any more, and will not." This ultimatum, like that of Moses to Jahveh, did the business. Jesus Christ appeared in a full blaze of glory, as to Paul on the road to Damascus, and, disencumbered of all doubts and fears, the S.S. "found that he had done with work." He took to preaching and "living by faith." Having "the gift of the gab," he soon obtained hearers. It was easy to let them know, without asking for either save in prayer, that he relied upon them for food and clothing. At first supplies came in slowly, a pound of tea and a pound of sugar at a time, and sometimes an old suit of clothes. As he got more hearers they found it was for their credit he should make a better figure in the world. The wide publication of this then novel method of life led to its complete success and an imitation which has lasted to our own time.† Whenever down in his luck a friend would be sure to give him half a guinea, or he would borrow a guinea, and when he expected the lender to call for it he would be told to keep it. To enable him to go about preaching, a horse was purchased for him by subscription, for whose keep the Bank of Faith supplied whatever was necessary. The effect of horse-riding must be given in the words of the S.S. himself:—

"Having now had my horse for some time, and riding a great deal every week, I soon wore my *breeches* out, as they were not fit to ride in. I hope the reader will excuse my mentioning the word *breeches*, which I should have avoided had not this passage of scripture obtruded into my mind just as I had resolved in my own thoughts not to mention this kind providence of God. 'And thou shalt make linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach,' etc. (Ex. xxviii., 42, 43). . . . The scripture tells us to call no man master, for one is our master, even Christ. I therefore told my most bountiful and ever-adored master what I wanted; and he, who stripped Adam and Eve of their fig-leaved aprons, and made coats of skins and clothed them; and who clothes the grass of the field, which to-day is, and to-morrow is cast into the oven; must clothe us, or we shall soon go naked . . . I often made very free in my prayers with my valuable master for this favor, but he still kept me so amazingly poor that I could not get them at any rate."

When about driven to the last resource, that of ordering them himself, a parcel arrived enclosing a pair. The S.S. returned a letter of thanks, in which he said:

* First published in 1784. It has gone through numerous editions, one being published as late as 1866.

† In justice to the most renowned of Huntington's present-day imitators, George Müller, of Bristol, it should be mentioned that the money prayed and advertised for by him does not go solely to personal needs, but supports an orphanage.

"They fit very well, which fully convinces me that the same God who moved thy heart to give, guided thy hand to cut; because he perfectly knows my size, having clothed me in a miraculous manner for near five years. When you are in trouble, sir, I hope you will tell my master of this, and what you have done for me, and he will repay you with honor."

The S. S. tells us that about that time twelve-months he got another pair of leather breeches in the same manner. Step by step, by drawing on his "valuable master," and persuading his congregation to accept his drafts, this sinner saved got a large chapel assigned him as his absolute property, a house in the country with well-stocked garden and farm, and a coach and pair to carry him backwards and forwards. He had preached himself into the good graces of Lady Sanderson, whose husband had been Lord Mayor of London, but who, looking for a mansion-house above, bestowed her person and property on the ex-coal-heaver.

Men of this stamp often succeed in becoming their own dupes. That this was the case with the S.S. appears from his having boldly laid claim to the gift of prophecy. When Buonaparte went to Egypt, he predicted from Isaiah that neither Napoleon nor any of his army would return to France. This turning out to his discredit, the S.S. took a tip from the old prophets and based his next prediction, that of the great slaughter of the saints by the Catholics at the safe distance of 1870. William Huntington died in 1813. His epitaph, which he dictated himself, bespeaks something of the real prophetic spirit: "Here lies the coal-heaver: Beloved of his God, but abhorred by men. The omniscient Judge at the Grand Assize shall satisfy and confirm this to the confusion of many thousands. For England and its metropolis shall know that there has been a Prophet among them."

Southey gives the following description of the prophet:

"He is a fat, little-eyed man, with a dew-lap at his chin, and a velvet voice; who, instead of straining himself by speaking loud, enforces what he says more easily by a significant nod of the head."

We are apt to look upon Roman Catholic nations as especially priest-ridden, yet the continued success of such as the Sinner Saved might moderate our vanity and make us reflect that while superstition lasts there will be no failure in the crop of religious rogues who profit by it.

J. M. WHEELER.

ACID DROPS.

ONE of our readers complains that one of the Christian Evidence Society's lecturers in Hyde Park last Sunday indulged in the grossest and most foul-mouthed defamation of the Freethought leaders, and was especially scurrilous on ourselves. Our correspondent thinks that as a public character we ought to be apprised of these things. We are very much obliged to him for the interest he takes in us, but we should no more think of replying to the personal abuse of the Christian Evidence Society's lecturers than a rider would think of dismounting and chastising every dirty little cur that barked at his horse's heels. Besides, life is not long enough for a Freethought lecturer to confute all the libels circulated by pious and charitable Christians.

WHO the lecturer was, and what were his slanders, we will not honor him nor dignify them, by repeating; but we may as well record one of his polished sentences of a less personal character. After telling the audience how Messrs Foote, Ramsey and Kemp were prosecuted, he added, "Then they went to prison, the lazy hounds, and I had to help keep them all the while they were there."

MR. ENGSTROM, secretary of the Christian Evidence Society, has again and again been told of the manner in which his underlings comport themselves at their open-air meetings, but he has taken no effectual steps to abate the nuisance. Perhaps it would bring him to his senses if a collection of dirty sentences from the lips of the lecturers he engages were made for a few weeks and forwarded to the largest of his subscribers who may be supposed to have retained a sense of decency.

EVERY week the *Christian Herald* has a list of present-day miracles sufficient to prove the claims of a Messiah, but the bishops are astonishingly deaf and do not suggest even an inquiry into the wonderful cures. Mrs. Ames can count the lights in her chapel after being totally blind for twenty-one years, and her husband is recovering the use of his limbs. Mr. William Brown says that the Lord's healing lasts, for "in the course of a recent series of meetings lasting about seventeen days, he had not felt fatigued nor had his voice failed, although on each of these days he had been speaking for sixteen hours." Speaking sixteen hours

a day for seventeen successive days! Those who like to believe it are welcome.

THE *Christian Herald* tells us how Steinberg, the Bengal missionary, prayed when ill for ten more years of life. When the ten years for which he had asked drew to an end, he told his wife that his time had come and then died. The *Christian Herald* assures its readers that "Whosoever hath faith in God, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." See Mark xi., 23.

ALMOST immediately after this the *Christian Herald* reports that the Earl of Shaftesbury is too weak and ill to attend a meeting of the Y. M. C. A., and is often seen riding in a bath chair on the Parade at Folkestone. If there is any truth in the assertion of the *Christian Herald* and of Jesus Christ as reported by St. Mark, the pious earl must be lacking in faith after all, or he would at once be restored to the health he is seeking to recover at the seaside.

TALMAGE expects the millenium within fifteen years. He thinks that "before the sun of this century sets, the last tyranny will fall, and God set up his kingdom on earth."

A CATHOLIC priest named Bruzza has been lately arrested in Leghorn, Italy, for enticing young girls to ruin by means of an "orphanage." Twenty little girls were found in the institution. The lady superior has fled.

WE read in an American paper that a reformed burglar delivered a lecture to a large and sympathetic audience in an Oregon town, the other evening, and a confederate picked eleven wallets while the crowd was filing in and out. Booth's methods of exploiting our own British public are safer and still more profitable, while almost equally discreditable from a moral and philosophical point of view.

A WRITER in the *Christian World* declares it is proved that only one Sunday scholar in ten is passed on as a member from the school into the Church. The question is asked, Where are the rest? We suspect a large proportion of them have outgrown the nonsense taught them in the Sunday-school, and the writer seems to have a similar idea himself, since he recommends "a reconstruction of the theology of childhood." We venture to assert that childhood requires no theology, reconstructed or otherwise.

THE Lord has been displaying his loving kindness towards the heathen Chinese in the shape of a flood which has caused the death of some 10,000 people in the province of Canton. Whole villages were engulfed and a vast number of people are reduced to poverty and starvation through the destruction of their crops and property.

BUT why is the Lord so hard on his beloved Spain? He has been sending that most pious of lands his gentle benedictions in the shape of awfully destructive earthquakes, vine disease, inundations, and last but not least the cholera, which has already destroyed some 60,000 people. Why does he send so priest-ridden a land such striking tokens of divine interest? Scripture will tell us. Scripture will solve all difficulties. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews xii., 6). If we wish for plagues and famines we must cultivate trust in God and we must neglect cleanliness, sanitation, forethought, industry, and all such secular profanities. God will then bless us with his chastisements.

THE *Chicago News*, July 21st, reports that a most disgraceful scene was enacted at St. Mary's episcopal church, in Kansas City, the other Sunday. The rector, the Rev. Henry D. Jardine, has become very obnoxious to many members of the congregation because of a very black cloud under which it is said he is living. The other Sunday when he took his place in the pulpit the congregation became a howling mob, and an effort was made to take the rector from the pulpit for the purpose of tarring and feathering him, but this was prevented by a number of policemen, whom the rector, with wise foresight, had engaged to defend him. When the communion service was reached the crowd flourished empty beer-bottles, symbolic of the rector's alleged convivial habits, and shouted: "Good beer; drink it down, Jardine!" and the like, keeping up this confusion to the close of the services. It is said the rector had two revolvers strapped under his priestly robe, and that many members of the congregation were similarly armed.

HAVING discovered that the jury preceded its deliberations with prayer, a Kansas lawyer has moved that its verdict be set aside on the ground of undue influence.

WE observe that the London police are chivvying the Socialist open-air speakers on the ground that they cause an obstruction of the thoroughfare. This is the grossest hypocrisy, for street-preachers of the Christian persuasion are allowed to gather crowds with impunity. One Socialist orator was actually charged by the bluebottles with being drunk, and although he was perfectly

sober, as was afterwards shown, he was serenely told that he must consider himself drunk unless he was prepared to spend 3s. 6d. for a doctor to prove the contrary. This sort of thing only brings the police into discredit, without in any way injuring Socialism. Fair play for all is the proper rule, and the London Radicals and Freethinkers mean to see it carried out, or know the reason why.

In the *National Review* for September, Mr. Edward Hart writes on "The Catholic Vote," the importance of which he much over-rates. Mr. Hart is, however, doubtless right in his prognostication that in twenty years the Catholic vote will be mainly Conservative. The Tories and the Catholics are alike in their opposition to free education, and although the Catholics owe their emancipation to the Liberal party, they will naturally gravitate to their affinity.

A TERRIBLE tragedy, owing to religious insanity, has taken place near Wexford, where a farmer named Hanley, after visiting the priest, thrust the scapular down his little daughter's throat, and then threw the child out of window. It is a common belief that the Virgin Mary has promised to save all who die with the scapular upon them. Hanley is after all only a fanatical type of pious fathers who, in all ages, have been injuring their children by thrusting religion down their throats.

UNDER the title of "The Law and Practice of the Church of Rome in Cases of Heresy," by R. C. Jenkins, Messrs. Kegan and Paul and Company have put forward a valuable little pamphlet showing the actual authorised laws of the Catholic Church against heretics. Heretics are defined as "those who believe otherwise in matters of faith than the Roman Church believes. Among these laws we find it stated "That a sentence of acquittal in the case of heresy can never exempt a person from a second trial on the same charge." "That a person may be tried anywhere for heresy, at whatever distance of time or place." "That no faith is to be kept with heretics, either by private persons or by public authorities," and that "cities or states falling under a general charge of heresy may be destroyed or alienated."

THE process of trial for heresy is also a mere travesty of justice. Even known enemies might accuse an heretic. "Neither the place nor the time at and during which the crime was committed are to be stated lest the accused should discover who are his accusers." Torture, may be used as long as the accused assert their innocence and "when the truth cannot otherwise be elicited." "No one is allowed to plead on behalf of the heretic," and "no appeal is allowed after sentence."

It may be urged that this infamous system, even if it had never been set aside or repealed, has at least become obsolete, but Mr. Jenkins shows that these laws are still recognised by the highest authority and that the doctrine is declared to be unchanged and unchangeable. So would the Roman practice be the same if only the Church could re-establish its throne upon the ruins of civilisation.

WE are sorry to hear that although Mr. Hunt's open-air lecture at Plymouth last Sunday was listened to with attention there was a great disturbance after it. The platform was stormed, and the lecturer, surrounded by a howling mob of Christians, shouting "Down with the Infidel." Fortunately their bark was worse than their bite. Mr. H. Adams, the local secretary, informs us that Mr. Hunt did not utter a single word that could have excited any tumult, and the fact that none occurred during his lecture is an ample proof of the statement.

EDWIN SINCLAIR, a well-known peripatetic preacher in the North of England, has got into trouble at Doncaster for stealing a gold watch and other valuables.

AT the Wesleyan Chapel, Worlaby near Brigg, Lincolnshire, Francis Green, a local preacher, expired suddenly on Saturday evening. Religious worship is no cure for heart-disease.

THE Church Defence Society calls for £6,000 before the coming election in order to instruct the people in the blessings attached to a state-supported church. Surely the parsons ought to shell out in their own defence and not appeal to the lay public.

THE Rev. Lyon Bennet, of Leigh, Lincolnshire, has so high a sense of the duty of his ordination vow "to banish and drive away all erroneous and strange doctrines," that he writes to Lord Leigh urging him not to let any building to a Baptist minister.

AT a noisy meeting called to establish a branch of the Primrose League at Constitution Hill, Christchurch, Lord Wimborne said: "On joining the league a person subscribed 'I declare on my honor and faith that I will devote my best ability to the maintenance of religion.' (Oh, oh, and voices "What religion?" and hear, hear.) He knew well enough that certain men pretended to be what they called Freethinkers; that meant Atheism. (Loud shouts of "No.") Well, he had seen copies of a paper called the *Freethinker*, copies of which he deplored to know were circulated in that neighborhood, and the Freethinker

was an infidel. (Renewed dissent.) Well, they denied the existence of a God—(cries of "who does?" and hear, hear)—he did not know whether that was Atheism or not. It was a very curious thing that Atheism should be spread about in this way." (Cries of "Atheism is better than hypocrisy; every man to his trade.") Evidently Lord Wimborne's attempt to support the league by putting forward the Atheistic bogey does not go down with the people of Christchurch.

DURING the Sunday evening service at St. Luke's Mission Hall, Globe Road, Mile End, a balcony fell, precipitating its occupants to the ground and causing severe injuries to many of them. The congregation displayed their trust in the Lord by the usual panic. Next Sunday, we suppose, they will thank the Lord that no one was killed, and that their heavenly Father only saw fit to break a few legs and ribs.

A CLERGYMAN has been killed in a curious manner. A laborer with a pitch-fork in his hand fell off a waggon-load of corn while the Rev. W. C. Vaughan, vicar of Tallarn, was walking alongside. The steel prongs entered the left side of the minister, causing instant death. What had he done to offend the Lord?

In a published correspondence the Rev. M. W. Tunncliffe endeavors to defend the Church against Mr. Broadhurst's charges and twits Nonconformists with employing "tambourines, big drums and other novel ritual" for "raising the spiritual condition of the poor." Mr. Broadhurst replies that he thinks tambourines and big drums quite as efficacious in spiritual matters as wax candles and night-shirts. Mr. Broadhurst might also have remarked that the Church is imitating Booth and that orthodox "armies" now make night hideous with noises and disturbances just as the less orthodox Salvationists do.

THE Latter Day Saints, or Mormons, as outsiders call them, had their meeting-place in Mile End Road stormed by a mob, excited by their open-air propaganda and their endeavors to induce young girls to emigrate to Utah, there to lead polygamous and therefore immoral lives. The elders were chased down the road and pelted with refuse. Another section of the genuine Latter Day Saints disowns these unfortunate martyrs. Alas, alas, that heresy and schism should undermine this only true church of God just as they have weakened and disturbed all other only true churches!

MR. CHARLES WATTS and another Agnostic jurymen were discharged from attendance at the Lord Mayor's Court, as, after much bungling, the Common Sergeant, Sir W. T. Charley, Q.C., arrived at the conclusion, or rather was brought to the conclusion, that they could neither swear nor affirm.

LAST Sunday a considerable number of curiosity seekers visited Llanthony Abbey, Wales, a "pilgrimage" having been organised to the spot where the Virgin Mary appeared to Father Ignatius. The "pilgrimage" to Knock Church brought, it is said, ten thousand visitors to that district, and some more testimonies have been given of cures produced by the cement of the chapel. It is a singular thing that the Virgin Mary always appears and inaugurates a pilgrimage to fit the tourist season.

A CLERICAL writer in the *English Churchman* says that the youth of the present day do not believe that national sins are followed by national judgments. To confute them, he instances that, "In the year 1847 the Maynooth grant was passed, and, it will be recollected, was followed by the terrible famine which occurred in Ireland in the year 1848." So this interesting fossil believes that, because the English Parliament voted a sum to a Catholic college, God Almighty sent a blight upon Irish potatoes.

ONE of the latest murders in Paris has been redeemed, as is tolerably often the case, with religious features. The brother and sister of the murderess used to sing hymns over the grave of the victim in the back garden. They had faith that this would consecrate the place, and make the crime a religious act pleasing to God. One great use of religion has always been to appease and stultify the human conscience, and thus obliterate the sense of right and wrong.

THE New York *Truthseeker* says: "The Salvation Army in England is merely a scheme to feather the nest of 'General' Booth. Its participation in the *Pall Mall Gazette* exposures only serves to throw doubt and discredit upon those revelations and to float the army into public notice, as refuse is washed into the streets by the flooding of a sewer. Girls may as well fall into the hands of London patricians as to be abducted by Booth. It was only last week that a mother was obliged to appeal to the authorities to rescue her thirteen-year-old daughter from the clutch of this fanatic. In 1858 the pope's police stole the Jewish Mortara boy, and could not be made to relinquish him to the parents. General Booth, it seems, prefers to trade in girls."

"THE GRAND OLD MAN" Cigars are so named because, like the Grand Old Man himself, they have never been equalled.—Thornes, Maker, Bradford, Yorks. All Liberal and Radical Clubs should try them.—ADV.

SPECIAL NOTICE.

OUR recent article in the *Freethinker* on "The Bible and Young Girls" is reprinted with some additions as a Tract under the title of "THE MAIDEN TRIBUTE TO JEHOVAH." Copies will be supplied at 6d. a hundred, or 7d. post free. One thousand for 4s. While the *Pall Mall Gazette* revelations are fresh, the wide distribution of this Tract will be a splendid blow at the Old Book.

MR. FOOTE'S ENGAGEMENTS.

Saturday, Sept. 5, Bristol Street Board School, Birmingham, at 8, on "Our Girls and the Bible; or, A Freethinker's View of the *Pall Mall Gazette* Revelations."

Sunday, Sept. 6, Alexandra Hall, Hope Street, Birmingham, at 11, "Cheap Salvation;" at 3, "The New Bible; or, God's Word brought up to Date;" at 7, "Good God!"

SEPTEMBER 13 and 20, Hall of Science, London; 27, Liverpool.

OCTOBER 4, Manchester; 11, Milton Hall, London.

NOVEMBER 1 and 8, Hall of Science, London.

CORRESPONDENTS.

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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.—A Manchester Freethinker.

W. R. JOSSLYN sends us another of Reuben May's cadging circulars. We observe that the noble Reuben gushes about the poor people he has helped along, but he takes good care not to give a single name or address.

J. T. RAMSEY asks us to state that the Central London Branch N. S. S., take a trip to-day, Sept. 6, in brakes to Harlington Corner, and will be glad to meet any friends in the district there during the day.

J. K. SYKES writes that he judiciously distributed many copies of our "Maiden Tribute" tract at Southend last Sunday.

T. A. WILLIAMS (Bristol) says that the Rev. Mr. Harvey considers we have done him an injustice, as he was prepared to let Mr. Foote's expenses go into the common account. This reduces the pecuniary difficulty only by one half, and does not touch the other objections to Mr. Harvey's preposterous terms.

W. C. SAVILLE.—Thanks for the cuttings. Your last verse does not scan; the accent in "theatre" is on the first syllable.

G. L. M.—Shall appear. Glad to hear that "my admiration for your works increases with each new venture."

A NEW READER.—The word "hell" does occur in the revised version, although according to the preface it has no right there. Mr. Foote did not say that Sheol was the name of a place outside Jerusalem. You are thinking of Gehenna.

W. NELSON suggests that we should print for the Derby election a list of the sums which the Harcourt family have extracted from the British taxpayers. Not a bad idea. It would be an interesting document, and a piece of family history of which the late Home Secretary would no doubt feel immensely proud. One good turn deserves another; and as he has told a lie about us the least we can do is to tell the truth about him.

H. HARLAND.—We are always ready to help Secular societies, but what you ask us to insert is an advertisement in disguise.

J. WALMSLEY.—The extract is appearing in several Christian papers. It is a pious fabrication by an American Christian minister who visited the town of Liberal and was not particularly well received. He has been asked to substantiate his statements. One part of the reverend gentleman's calumny is that "liquor is sold without stint." As a matter of fact there is not a liquor saloon in the town. There is no church in the place, and no doubt it was this ghastly fact that inflamed the reverend libeller's imagination.

A. PAYER desires us to reprint our last week's article on "The First Woman" as a Tract for general distribution, and offers to take a thousand copies. We should like to know whether any other readers would wish to take a number of copies before we venture on reprinting, as it is hardly worth while doing less than twenty thousand.

H. M.—Thanks. We are always glad to receive jokes.

J. P. CHACE.—There is no such statement in the Gospels as that Jesus never learnt his letters.

S. J. BARDSLEY.—The pretended explanation of the passage, Matthew xix., 24, that there was a gate at Jerusalem called the needle's eye is a modern invention. That the early Christians believed the passage literally, seems certain, for in the "Acts of Peter and Andrew" it is gravely related that Peter miraculously made a camel go through a needle's eye four times. We cannot tell you of any other pamphlets on the Sudan besides that of Mrs. Besant, but the article by Sir John Lubbock in the *Contemporary Review* for April this year is worth reading.

"A PUZZLED ONE" points out that the tithes mentioned in Deut. xiv., 21—29, were consumed by the tithe-givers and not by the priests. Yes, but the priests appeal to other passages, for instance to Abraham paying tithes to Melchisedek; to Lev. xxvii., 30; Num. xviii., 24; and Malachi iii., 8. Cruden's "Concordance" is cheap and useful. Our "Bible Romances" will be taken up and finished soon.

J. KILBEY.—Thanks for the leaflet. Glad to hear you think the "Crimes of Christianity" the best pamphlets you have read. The massacres in the Netherlands are not forgotten. They belong to a later period and will be dealt with in a future number.

W. R.—Mitchell's and Moore's are the two best histories of Ireland. From the Saxon side of course Froude's "English in Ireland" must be read.

HARRY JONES.—Mr. Whitmore's tract has been exposed again and again, both in the *Freethinker* and in the *National Reformer*. Many of its statements are absolutely untrue, while others are entirely misleading. But Mr. Whitmore has paid no attention to these repeated exposures, and he goes on circulating his tract as though every sentence of it were as true as Gospel—which probably it is.

G. ROBERTSON writes: "Allow me to congratulate you on your witty and vigorous article on the First Woman in last week's *Freethinker*. It was the source of great amusement to me and a party of friends at my house, four of whom promised to become subscribers before leaving."

H. SNELL.—Too late for this week. It shall be noticed in our next.

THE Catalogue of the Progressive Publishing Company's works can be obtained at 28 Stonecutter Street.

PAPERS RECEIVED.—Liberal—Literary World—Ironclad Age—Boston Investigator—Sheffield Daily Telegraph—Sun—"Evolution: What it is" and "Charles Darwin," by C. C. Cattell—Lucifer—Truth-seeker—Winnowing Breeze—Christchurch Guardian—Dublin Evening Mail—Unitarian Herald—People—Southend Observer.

"FREETHINKER" PRIZES.

THE result of the Sept. 1 competition will be announced next week.

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 October 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.

SUGAR PLUMS.

THERE was a still larger audience at the London Hall of Science last Sunday evening to hear Mr. Foote's lecture on "Messrs. Moses and Aaron." Next Sunday the Hall of Science evening lecture will begin at 7 o'clock. On the following Sunday the morning lectures will be resumed. Mr. Foote will open with a discourse on "The Vaccination Craze."

"RANDOLPH CHURCHILL: the Woodstock Bantam," is selling so rapidly that a *third* edition has had to be printed.

MR. R. WALLACE, candidate for Wandsworth and Streatham, replying to Mr. Early writes: "I am, as you correctly supposed, in favor of the general principles of Mr. Justice Stephen's Bill. . . . I consider the present law on the subject a disgrace to a free country." This is a gratifying answer. We hope our friends will continue to heckle candidates on the Blasphemy Laws. A little judicious pressure works wonders on gentlemen who are looking out for seats.

A FREETHINKER on board one of the United States war-ships asks, in the most confiding manner, if we will take charge of any money he sends to England, where he wishes to settle down, as he has no friends here. If we were General Booth, we should have wired him straight—"All right. Send remittance at once." But being the editor of the *Freethinker* instead of the *War Cry*, we have advised the simple tar to invest his funds in some other way. One point he seems to have forgotten. How would he get his money, on coming to England himself, if we happened to be residing for some length of time in Holloway Gaol?

HENLEY HALL, Battersea, was crowded to excess on Monday evening, when Mr. Foote lectured on "Good God," many persons being unable to obtain admission. Several of the local clergy had been sent free tickets with an invitation to attend and oppose the lecturer. None came, but two, Canon Clarke and the Rev. T. Lander, sent letters of acknowledgment, one of them trusting that the Lord would turn the hearts of all Freethinkers to the true faith. Neither of the reverend gentlemen could see any use in discussion. Of course not. Their minds were made up. Of course. But they forget that there are many other people whose minds are *not* made up, and some whose minds *are* made up—the other way.

NOTWITHSTANDING the absence of the five faithful parsons, there was nearly an hour and a half's debate, for the Rev. C. Engstrom, secretary of the Christian Evidence Society, turned up, and had two innings. Despite the great heat and inadequate ventilation, the audience, many of whom were standing, listened to the end with every mark of interest. Mr. Engstrom was courteous, as he always is, and he was of course answered in the same spirit. What a pity it is that the reverend gentleman cannot infuse some of his own politeness into the Society's open-air champions!

Two soldiers in the audience came all the way from Woolwich to hear the lecture. They were, as we learn, superior men, belonging to the Ordnance department. We are also informed that they wished to speak to the lecturer, but they went away

without doing so. We are sorry for it. Mr. Foote is always glad to see any Freethinkers, or inquiring Christians either, who would like to speak to him after his lectures.

TALKING about travelling long distances to hear a Freethought lecture, here are two good instances. When Mr. Foote visited Plymouth last, a young gentleman rode on a bicycle from Exeter to hear him, starting at half-past two in the morning; and last Sunday another young Freethinker journeyed up from Birmingham to the Hall of Science, returning home by the midnight train.

MAY we ask all Freethinkers in Battersea and the neighborhood to rally round the Branch of the N. S. S. at Henley Hall, Henley Street, Battersea Park Road? Excellent work has been done there in the past, and this winter the Branch hopes to carry on a still more effective campaign. For this purpose funds are needed and fresh members. We may add that the Branch is under an exceptional burden, because it has engaged the hall permanently in order to sustain its good character.

WE are pleased to see the London *Echo* referring with strong disapproval to the imprisonment of Mr. Edward Truelove some years ago for publishing an economic work by Robert Dale Owen. The *Echo* describes our veteran friend as 'a man enjoying the respect of everyone who knows him.'

MR. JADU MANI GHOSE, B.Sc., minister to the Brahma Somaj, is delivering lectures in favor of his Theistic Church in England. We engage to say that Mr. Ghose will have at least as much success in his missionary efforts as the Christian minister have in India.

THE enthusiastic reception accorded to M. Ernest Rénan at the Celtic dinner at Quimper, in Brittany, has moved to wrath the Catholic organs, who have hitherto looked on Brittany as the stronghold of the faith. The *Ocean* urged the people of Brittany to "protest openly against the humiliation" of this celebrated scholar visiting his native country.

AT the request of several branches of the N. S. S., the Slater Testimonial Fund will be kept open until the end of October, by which time it will be possible to get at all the members, many of whom are away or do not attend meetings during the hot weather.

PART VIII. of "Crimes of Christianity" is now ready. It deals with the Crimes of the Popes, giving a rapid summary of the crimes and vices with which many of the pontiffs disgraced the chair of St. Peter, and showing that peculation, theft, cruelty, murder, fornication and incest, not to mention still darker sins, have all been notoriously committed by the supreme rulers of Christendom. Part IX. will deal with the vices, ignorance and contentions of the early and mediæval clergy, and will be followed by a number on the Crusades.

CHRIST IN HEAVEN.

EVERY Christian knows well that Christ is in heaven, besides being everywhere else also. He is in one of the many mansions inside his Father's house. He sitteth on the right hand of God the Father, who is without body, parts or passions. Why does he sit? Is he tired? Does he need rest? Is he confined in any sense within a human frame, and troubled with its infirmities? Does the Holy Ghost sit on the left hand, the side of less honor, and in what form? If he is still a pigeon, we should all like to know the breed and description of the Holy Ghost variety, and if not, we should like Christians to describe the shape he now assumes. The difficulty of reconciling impossibilities, in pictorially representing the Father and the Ghost, is not so great with the Son, for he retains, at least as an appendage, the human body which he inhabited on earth, and Christian artists, knowing somewhat of the aspect of human beings, can more readily depict him than his celestial relatives.

The few vague and scanty particulars which Jesus gave of heaven and of his own future life in heaven, are of the rash, semi-figurative, tentative, pinchbeck kind, which the intrinsically paltry wishes of his credulous peasant followers, and the ignorant, but not necessarily dishonest, guesses of incipient and inartistic fanaticism, would naturally evolve. He will drink new wine with his apostles in heaven. The apostles, either in heaven or on earth (it is difficult to say which) were to sit on thrones judging the twelve tribes of Israel. Abraham and Lazarus gaze over the celestial ramparts, and behold the tortures of the lost in the lurid flames below, conversing comfortably and serenely with the wretches, but not relieving them with so much as a drop of water in return for the crumbs received by the beggar on earth. Such, too, will be Christ's happy

lot, we may presume, though modern Christians will dispute the reality of the old biblical descriptions, which they will first make purely allegorical, and then deprive of straightforward allegorical meaning and force. St. Paul saw the third heaven, but, like the evangelists, he avoids giving any description of Christ's appearance and occupation there. It might perhaps be assumed that Christ lives there like a salamander in the midst of fire, since fire is often rained down from heaven; and Paul says that the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God" (2 Thess. i., 7). For any definite description of Christ in heaven, we have to wait till a further development of the religious insanity gave the writer of the Book of Revelation a better insight into heavenly mysteries than Jesus had displayed, or his apostles recorded in his name.

"Saint John the Divine" sees Jesus in the form apparently of a conjuror or acrobat, girt with a golden girdle (Rev. i., 13-20). He has in his right hand seven stars, which by some strange piece of *léger-de-main* are also seven churches, and, as a further feat, a two-edged sword pops out of his mouth. He seems to wear a woollen wig much whiter than a barrister's, and his face appears to have been coated with a shilling bottle of luminiferous paint or with phosphorus, while his feet, made strangely enough of fine brass, like chair-casters perhaps or primitive roller-skates, meander rapidly among seven brass candlesticks without upsetting them, just as other performers of a more earthly and reasonable nature dexterously manœuvre the light fantastic toe among crossed sword-blades or upright bottles.

We are somewhat puzzled to find that Christ retains possession of the keys of hell while in heaven (Rev. i., 18) though he apparently promised them to Peter (Matt. xvi., 18) but on carefully reading the succeeding verse we see that Peter was to have the keys of heaven, Christ, perhaps for a reason which we will presently discuss, keeping the office of doorkeeper to Hades for himself as the coolest and most convenient employment for anyone who might have to reside in that sultry district. When we read that those whom Peter bound on earth should be bound in heaven, we feel tempted to ask whether heaven is identical with hell or Hades or sheol, and if not, why it should be used as a place of punishment or imprisonment.

Presently we find that God junior is a Lamb and at the same time he is "the Lion of the tribe of Juda, the Root of David" (Rev. v., 5). He is quite at home in the midst of the celestial beasts. Having seven eyes he probably squints, and having seven horns he is probably a more formidable antagonist than an ordinary earthly lamb would be. He spends his time in opening a book with seven seals, from which issue plagues and calamities, and in being worshipped by the four-and-twenty elders, by the beasts who cry Amen, and by the hundred and forty-four thousand redeemed Jews who alone could learn the song of salvation (Rev. xiv., 3, 4). Unbelievers and idolators are also to be tormented in his presence for ever and ever. With his seven horns he fights and overcomes a beast with ten horns. The heavenly vision concludes, like a kind of novel, with rapturous anticipations and announcements of the Lamb's approaching marriage (Rev. xix., 7).

Christians interpret St. John's ravings to suit their own views or leave them alone as mysteries if they are unable to find spiritual food for their own particular appetites. So long as St. John's reputed work continues to be regarded as inspired Scripture, the broad picture of Christ in heaven must include prominent features of religious intolerance and the most malignant cruelty, accompanied by the constant delights of religious toadyism. Christ carries out no great work of universal pity, sympathy, benevolence and virtue, but only paltry sectarian festivities and works of horrible vengeance accompanied by fiendish rejoicings over the sufferings of others.

Christians, of course, know that when Christ said that heaven and earth shall pass away (Matt. xxiv., 35) he did not mean heaven; he only meant the sky, or material firmament, which, as Freethinkers might remind them, has already passed away, having been demolished by science and reduced to mere star-sprinkled space. Granting them, however, that the genuine heaven, wherever it may be, will not pass away, there still seems to be some plausibility in the theory that Christ after all will be expelled from that paradise. St. Paul says that "revilers" will not be allowed to inherit the kingdom (1 Cor. vi., 10), and Christ frequently

reviled the Pharisees, calling them fools, vipers, whited sepulchres, hypocrites and children of hell. He said himself that he who called his brother a fool was in danger of hell fire; and yet he, ignoring perhaps his assumption of humanity, reviled his Jewish brothers with far worse expressions. So Christ will evidently either flit about the universe "like a disconsolate bat," or else, like his own brothers who did not believe in him, he must take refuge in the warmth of hell. This, too, would account for his behavior to the penitent thief whom he took to hell after faithfully promising him an immediate supper in Paradise. Judas Iscariot, however, will be in the other place, sitting on one of the twelve thrones promised by Jesus.

W. P. BALL.

THE BIBLE DEITY.—PART I.

"God is love."—1 JOHN IV., 8, 16.

Of all the attributes which theologians ascribe to God, that of love is the most prominent. It was, they teach us, purely for the exercise of this quality that the universe was brought into existence. God had existed from eternity perfectly happy in himself. At length it occurred to him that his infinite self was not a sufficient object for the exercise of his infinite love, and therefore he resolved to create finite beings to supply the insufficiency of his own infinity. He began by creating angels—beings like himself, without bodies, parts or passions. He made those angels on purpose to worship him, serve him, and love him. He had worshipped, served and loved himself from all eternity, to an infinite degree; but the infinite was not quite enough for infinity, and he wanted a little more. He had for ever filled all space, but he found room for a multitude of other beings. In this we can see the infinity of his power. These beings for one whole week (according to the generally-accepted traditions of Christianity) fulfilled the end for which he made them. But one amongst them, who was superior to all the rest, and most like himself, rose in rebellion. Infinite foreknowledge of course foresaw this. It is not altogether impossible that finite intelligence might have guessed it; for the being most like God would naturally resemble him most in his desire to rule over others. So the angel who was first in rank and power, and who was called Lucifer, persuaded one third part of the other angels to join him in establishing a rival kingdom. God made Michael commander-in-chief of the faithful remainder, and sent him to attack Lucifer and his rebellious host. Michael gained the victory, for his army was just twice as numerous as Lucifer's, and Omnipotence supplied him with ammunition. Like earthly conquerors under somewhat similar circumstances, he receives great glory and rewards in consequence of the success that attended his arms. He drove Lucifer and his followers out from the presence of God. God was present everywhere, but Michael drove them beyond everywhere, and threw them outside. Having been driven beyond the limits of everywhere, they must necessarily have fallen into nowhere; but God, in his infinite love, had been nowhere before them, and lit a fire for their reception. This fire he designed to burn and torture them for ever. Infinite love could invent no less a punishment for injury offered to his infinite selfishness. In nowhere, or the part of nowhere which he set aside for the prison of the rebellious angels, he locked them up for ever. But being confined in nowhere does not hinder them from going everywhere when they have a mind. They are free occasionally to return to heaven—at least one of them was in the days of Job—and they are at perfect liberty to visit this earth in search of companions to solace them in their fiery dwelling-place. This liberty was perhaps accorded them in order that infinite love might occasionally exercise itself by saving one or two of the human race from the fate of the rest. What act of love is so sweet as rescuing one poor soul from the tortures of hell! So a thousand are sent to brimstone blazes that the one may know what he has escaped. Then we come to another remarkable instance of divine love. He had banished the angels who had not fulfilled the end for which he had created them, although before he created them he knew the end they would fulfil. He had turned them into devils and condemned them to everlasting torments in hell. But he did not wish them to be lonely, and he felt that it was unfair for his own subjects to be twice as numerous as his rivals, so he created man. Christian divines usually assert

that he had a different object—that he created man for the purpose of filling the places rendered vacant by the expulsion of the angels who had been exiled from heaven; but when we consider that the knowledge and wisdom of God are without limit, and that he had already gained some experience as a creator, we can scarcely credit that he should have repeated the same mistake in his next attempt, and are surely justified in arriving at the far more natural conclusion that his intention in creating man was merely to give the Devil fair play. And here I am sorry to say I have some fault to find with a very old friend. This said Devil always appears to have been an honest, upright, straightforward man of business—I mean spirit of business. Above all things he has been distinguished by promptitude in his payments. He keeps a large establishment and deals in all the riches and pleasures of the world, so he has a good many customers. He treats them well, supplies their wants, and for the most part gives pretty long credit. His rival proceeds on the very opposite plan. He is a wholesale buyer. He wishes all the wealth and all the enjoyments of this existence brought to him and laid on his feet, and in return he gives I. O. U.'s, payable at the somewhat unsatisfactory date when time shall be no more. In this case, however, the Devil, having fair play allowed him, seems to have made an unfair use of it. It was, I admit, strictly in accordance with his character as a spirit of business. In fact, the business spirit shows itself most completely in this, but it was hitting his old neighbor rather hard. The Devil in this instance takes an unfair advantage of the fair play allowed him. He had already for his subjects one-third of the angels, and if he had been content with two-thirds of the human race it would have seemed more like justice; but his style of transacting affairs suits men so well that he wins nearly the whole of them to his side. God, to get any human subjects at all, has to snatch a few brands from the burning, and many of them are so well singed beforehand that the Devil himself appears to care very little about keeping them. But I am somewhat anticipating, and must get back to the creation of man.

E. J. BOWTELL.

(To be continued).

BEECHER AND INGERSOLL.

EDITOR RICE called on Beecher, and said:

"Have you read the discussion between Colonel Ingersoll and Judge Black?"

"Yes, very carefully," was Beecher's response.

"Which do you think has the best of it?"

"Ingersoll, decidedly."

"But the argument is not finished, Mr. Beecher, and I came to ask you to take up the case against Ingersoll and refute his statements."

"I should like to very much."

"Then why not do it? I will give you \$5000 for a paper on 'The Christian Religion' that will dispose of this Atheistic question once and forever."

"Yes, I guess you would," concluded Beecher, "but I won't undertake it. I can't do it. No man can do it. It is an impossibility. We may believe that Ingersoll is wrong, but we can't give positive proof of it."

REVIEW.

Our Corner. September. Freethought Publishing Company. —Mr. Bradlaugh contributes the second part of an instructive paper on our "Empire in India." Mrs. Besant continues her suggestive, but very debateable, article on "The Evolution of Society." There is, for instance, very much more than "greed of gain" in the *laissez-faire* doctrine. Mill and Spencer are not to be dismissed in this way. Thomas Paine also stated the doctrine in the clearest and most beautiful manner. In another article on "The Co-operative Commonwealth," Mrs. Besant appears to proclaim herself a thoroughgoing Socialist. Mr. John Robertson begins a very promising paper on Edgar Allan Poe. The number is altogether an interesting one.

SLATER TESTIMONIAL FUND.—Three Atherton Friends, 10s.; Bristol Branch N. S. S., 5s.; Chas. E. Hall, 2s. 6d.; F. Holt, 1s.; Glasgow Branch N. S. S., 11s. 6d. Per A. McMillan, 1s.; a Friend, 1s. Per E. Truelove: — Jones, 10s.; J. Marsh, 2s.; H. Hiscock, 1s.; D. Brown, 6s.—W. H. Reynolds, Treasurer Camplin House, New Cross, S.E.

ORNITHOLOGISTS say that the owl is a wise bird. He certainly is a very so'emu 'un.

PROFANE JOKES.

It is announced that there is a fortune in store for the milliner who shall devise a bonnet that can be worn in any part of a church and always present its trimmed side to the congregation.

PREACHER: "How did you like my sermon last Sunday, Miss Gushington?" **Miss G.:** "Perfectly delighted. I was transported!" **Preacher:** "To visionary lands of paradise, I suppose?" **Miss G.:** "No, sir. To the land of dreams."

MGR. CAPEL says: "It devolves upon the Catholic Church to lead democracy in the world." This may be so, but the way in which it leads reminds one very much of the attempt of a man to lead an angry bull by the tail.—*Texas Siftings.*

"My friend," said a clerical-looking gentleman on the front platform to the driver, "if you must use the word, why not say sheel?" "I tried that word on the down trip," replied the driver, "and I was ten minutes late at City Hall."

"Oh, George," said Sylvia, "you ought to have heard Mr. Tane read the lesson yesterday. There is to be a sea of glass there." "Well, what of that?" "And we are never to grow tired nor sleepy." "Well?" "And it will last for ever." "Yes?" "Oh, George, think of the daisy skating there will be!"

WIFE: "Here is an item in this paper about a man who lost a thousand dollars last night at poker. I do think it is scandalous the way men squander their money; there ought to be a law against this gambling business. By the way, John, I should like some money to pay that millinery bill." **Husband:** "Why, I gave you ten dollars yesterday to pay that bill." **Wife:** "Yes, I know; but I spent that money in 'chances' at the church fair last night, and wasn't lucky enough to win anything."

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