

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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CHRIST'S TRIP WITH THE DEVIL.

“Again, the devil taketh him up into an exceeding high mountain.”—MATTHEW IV., 8.

## JUDGMENT DAY.—II.

LIKE everything else in Christianity, except the accursed doctrine of salvation by faith, the idea of the end of the world and a day of judgment is derived from older sources.

The Hindu *Kalpas*, covering thousands of millions of years, are periods of creation and destruction, and each is called a day of Brahma. During this enormous interval the universe begins and ends. Brahma wakes from his slumbrous solitude, and his thoughts and emotions embody themselves in worlds and creatures. When he falls to rest again, the whole system of finite things vanishes like the baseless fabric of a vision.

The Stoics also believed in a periodical destruction and renovation of all things. They, as Alger says, “conceived of God as a pure artistic force or seed of universal energy, which exhibits its history in the evolution of the cosmos, and, on its completion, blossoms into fire and vanishes. The universal periodical conflagration destroys all evil, and leaves the indestructible God alone in his pure essence again.”

The Persians entertained a similar conception, which more closely resembles the Christian doctrine. Ahura-Mazda creates all things good, and the race of men happy and immortal. But Angra-Mainyas, his adversary, the old serpent, corrupts them, brings upon them misery and

death, and leads their souls to his dark abode. Good and evil spirits fill all creation with their conflict. But at last Ahura-Mazda subdues Angra-Mainyas, nullifies all the mischief he has done by means of a great deliverer, who is sent to instruct and redeem mankind, raises the dead, purifies the world with fire, and restores all nature to its paradisiacal condition.

The Scandinavians had their Ragnarök, or Twilight of the Gods, when all the powers of good and evil join in battle. The horn sounds, the last day dawns in fire and splendor from the sky, in fog and venom from the abyss. Flames destroy the earth, the combatants mostly slay each other, but Gimli, the heaven of the All-Father, is a refuge for the survivors, and the beginning of a new and fairer world.

Chiefly influenced by the Persian, and partly by other systems, the later Jewish theology, as represented by the Pharisees, taught that Jehovah would reappear in the last days; and the Day of the Lord, which in former ages meant any national calamity, became transformed into the Day of Judgment. What was to happen on that occasion is described in the Book of Enoch. This was written about a century before Christ, yet it is quoted in the Epistle of Jude as the work of old transported Enoch, the seventh from Adam; a fact which throws a singular light on the critical acumen of the early Christians. Jesus Christ, Paul, and especially the author of Revelation, are indebted to the Book of Enoch. It provided them with

nearly all the plot, dialogue and scenery of their judgment drama. The details of this borrowing may be found in my Bible Romance of *St. John's Nightmare*.

As judges of the dead, the Greeks had Minos, who presided at the trial of souls from Europe; Rhadamanthus, who examined those from Asia; and Æacus, who tried those from Africa. America and Australia were then unknown, and souls from those continents were not provided with inspectors. Of course the dead who held communication with the living, never told them more than they know. The same thing continues to this day. All the messages from the departed given at all the Spiritist *séances* have not added a single fragment to the world's stock of information.

The ancient Egyptians believed in "after death the judgment." Souls were tried in the Hall of the two Truths, or the double Justice. They were weighed in the balance. Thoth noted the result, and Osiris pronounced sentence. Before burial, also, the Egyptian dead underwent a saner trial. The friends and relatives, the enemies and accusers of the deceased, assembled around the sarcophagus before forty-two assessors. He was put on his trial before them; and if justified, awarded an honorable burial; but, if condemned, disgraced by the withholding of funeral rites. Kings, as well as commoners, were apparently subject to the same ordeal. Does this account for the beneficent character of their government, and the prosperous content of the people, which is reflected in the placid smile of their sphinxes?

Probably the antique notion of a general Day of Judgment arose from the imposing trials, where the King sat in judgment, throned, jewelled, and guarded; where all were free to approach and claim justice; and where the sentences were executed by the soldiers directly they were passed. Add to this scene a general *auto da fé*, in which Christ plays the part of Grand Inquisitor, the saints that of familiars, and the Devil that of executioner, and you have a very fair idea of the Christian Day of Judgment.

"Day," we presume, must not be taken too literally. The Mohammedans believe the Great Assize will last thousands of years. In that case the people who are fond of hearing trials will have a fine time, until their own turn comes. After all, even the Mohammedan computation seems too slender. To say nothing of the scientific antiquity of man, and reckoning according to the Bible chronology, about two hundred thousand million souls have passed into eternity already, and the Lord knows how many more will join them. Imagination fails in conceiving the time it would take to try all that multitude, especially if there are a good number of Tichborne cases. Besides, the whole thing seems unfair. Those who get a ticket for heaven at the end of the Day will enjoy a few thousand years less of bliss than the more fortunate ones who came early; and those who get a ticket for hell in the first hour will suffer a few thousand years of torture more than those who are sentenced at the finish.

The criterion at the Day of Judgment will be Faith. That is a difficult virtue to wise men, and an easy one to fools. The ninny, therefore, will have the best chance. This must be very consoling to mankind if Carlyle's estimate of England's population—"thirty millions, mostly fools"—may be extended to the rest of the world.

All who have faith enough to secure a seat in heaven are called "sheep," and they could not be labelled better. All the others are called "goats," that is, lusty, strong-legged fellows who despise the game of follow-my-leader, who object to walking along the road made for them, and are always leaping the fence to see what is on the other side. There was war in heaven once, we are told, but that was before Satan and his crew were kicked out. There will never be war in heaven again. Jesus Christ will easily be able to manage his sheep. But the Devil will have a tougher job with his goats. There will always be a kingdom in heaven, but ten to one there will be a republic in hell.

Christianity says we are to be saved by faith. Our view is different. Men are saved by thinking and acting. While Christian monks were trying to degrade men below the level of brutes, some unknown Secularists invented windmills and glass windows. While the Inquisition was exterminating heresy and purifying the faith, Galileo was inventing the telescope. While Church of Englandism and Methodism were fighting over the faith in England,

Watt was discovering the use of steam. Faith never saved men here, and why should it save them hereafter? God, if he exist, must be too humane and sensible to judge men according to their belief; and if he endowed us with reason, he will never damn us for exercising it.

Wandering in an immense forest during the night, said Diderot, I have only one little light to guide me. A stranger comes to me and says, "My friend, blow out your candle to find your way better." That light is reason, and that stranger is a theologian.

Science, no less than common sense, dispels Christian superstition. Evolution destroys the idea of a general catastrophe. There was a time when life could not exist on the earth, and there will probably come a time when it will cease to exist. Long before then man will have disappeared. But the æon of our race may extend to millions of years. Is not this time practically infinite? And do not those who make it a cause for lamentation and despair resemble the man that Spinoza ridicules, who refuses to eat his dinner to-day because he is not sure of a dinner for ever and ever? Sit down, you fool, and eat.

G. W. FOOTE.

## SECULARISM DEFENDED.—II.

"It will never become popular as it is going on now." Nonsense. Outspoken and declared Secularism is steadily and surely gaining strength, and it will undertake more and more of the ordinary social work as it becomes stronger and more "respectable" by virtue of its firmly-secured triumphs over malignity and persecution and the social cold shoulder.

"Secularists are mere units." This is true of all mankind.

"There is little to bind them together." There are all the usual moral motives that bind mankind together. The only missing motives are the contemptible ones of a weak time-serving selfishness, and a foolish but "respectable" credulity.

"I remember reading an article in the *Freethinker* (?) by you [Mr. Foote?] on this subject some time ago, but I regret that, apparently, no action has been taken upon it. Secularism is cold, cold—very cold. Can't something be done to give it life?" Secularism, like everything else, is cold to those whose hearts and imaginations are cold. In proportion as men are earnest and warm-hearted, and as they see and fully realise the vast importance of Freethought for the happiness of mankind, Secularism is to them a glorious movement and a sublime passion. It is the love of humanity, the love of truth, justice and liberty. That we are not all grand heroes and high-souled martyrs and radiant divinities is part of the common inferiority of the race in comparison with the moral ideal of which we are capable. Secularism is simply life *minus* religion, life *minus* certain falsehoods. Those who find it cold are much to be pitied. But our correspondent means that Secularism militant, or the pronounced, though as yet but poorly-organised, Secularism which is specially anti-theological in its aims, is cold. There are plenty of people who make exactly the same complaints of coldness in religious circles. Croakers are a very common species. What should we think of one at a Christmas party, who poured cold water on things in general, and yet had nothing to propose? What is wanted is warmth, not more cold, more blame, more discouragement from within. If disappointed friends find Secularism cold, let them communicate to it some of their own moral fervor. Before complaining of others, let them examine themselves, and reflect that those who bring no warmth will usually find none in any subject. The coldness is in their own hearts. They should teach themselves to look at the bright side of the picture. Let them note the progress made in spite of difficulties and discouragement. Let them reverence the mighty dead and the valiant living, and draw from them an inspiration of willing help. So let them set their own hearts on fire, that the glowing warmth may be diffused around. If they cannot do this, I at least ask them, in the name of common-sense and good comradeship, not to commence the poor-spirited game of drenching others with ice-water, and not to adopt the foolish policy of fouling our own nest. If Freethought wit is flat, stale and unprofitable, if Freethought sentiment is as cold as morality is in the eyes of the truly pious, if the applause at Freethought lectures is a sham, if our science classes are mere apathetic

drudgery and cold pretence, if our collections are a farce, if our children's parties are funerals, if our political and social work is *nil*, if our meetings and greetings are forty degrees below zero, if Freethought friendships are but as icebergs cemented together by their own frost, most of us do not know it, and do not want to know it; and we heartily pray the wiser and loftier Sir Icicles of our party not to impart to us any chilling aristocratic sense of the arctic fridity registered by their subjective thermometers, which are probably defective from the oozing away of spirit or metal, as the case may be, through some unsuspected crack.

W. P. BALL.

### THE STORY OF JESUS.

THE words of Jesus, what are they  
But echoes of an earlier day—  
Fine moral precepts from the East,  
Compiled by an Egyptian priest?

The birth of Jesus? Was it not  
A little strange that God begot  
A baby, with a mortal life,  
Whose mother was poor Joseph's wife?

The death of Jesus? That was bad;  
A fellow with so great a Dad  
Need not have been at any loss  
In getting loose from every cross.

The blood of Jesus? You must know  
That blood will not wash white as snow;  
'Tis but a fable from the East,  
To line the pockets of the priest.

### ACID DROPS.

ARCHBISHOP WALSH, like a good Catholic, denounces Mr. John Morley for having written that Clericalism is the enemy of progress. Mr. Morley will not withdraw the phrase, but he will not emphasise it. He has obviously been looking for office during the last few years, and his ambition is now gratified. Probably we shall hear very little more from him about Voltaire, Diderot, Condorcet, and other French heretics. Let us hope, however, that Mr. Morley will not condescend to flatter the priests whom he has so eloquently stigmatised as the foes of civilisation.

AFTER all, the phrase Archbishop Walsh complains of is not Mr. Morley's, unless borrowing gives possession. It belongs to a greater man. Gambetta used it in a terrible crisis, when the very existence of the Republic was at stake. How splendidly it rings in the great orator's French—*Le Clericalisme, voilà l'ennemi!* But Gambetta did not end there. He told his countrymen that they should never rest until they could say, *Le Clericalisme, voilà le vaincu!* Mr. Morley may forget that part of the programme amid his political successes. But others will remember it.

THE poor Catholics of Cincinnati were in the habit of depositing their savings with the late Archbishop Purcell. After his death the numerous depositors and creditors found that they had been robbed to the amount of six million dollars, a part of which had been sent to Rome to ensure promotion and absolution for the Bishop. One, Mannix, a creature of the Church, was appointed administrator. He got as much of the little left as he could into his own pocket and then defaulted, having first sent an offering to the Pope for his soul's safety.

THE cheek of parsons is proverbial. A striking instance is the recommendation of the Rev. W. O. B. Allen, who has recently returned from India, that the Indian Government shall discontinue its own schools and give grants to the denominational schools instead, as at present the Government discourages Christianity, "but encourages Atheism; for as it cannot teach any religion, it destroys the old religious belief without putting anything in its place."

THE treasurer of the Warminster Salvation Army Corps, who is known by the cognomen of "Happy Ted," has been arrested on a charge of being concerned in the death of his wife, who was poisoned by arsenic.

JOHN OWEN (Query Rev. P) in a review in the *Academy* prides himself on being a "religious thinker," whatever that may be. He also claims to be a "free-thinker," and denounces "the allowance of the claim of extreme agnostics, atheists, and negationists of all kinds to the title of free-thinkers." Nay, he denies the use of the term to such people at all. "Every unqualified negationist," he says, "is only a free-thinker in the sense that a man who commits suicide proves himself a free-actor." This

kind of rant is extremely amusing. Atheists can afford to smile at the notion that they have committed mental suicide. Most of them know that their Atheism means a mental new-birth.

At a certain Presbyterian church in North Wales two separate hymns were given out simultaneously the other Sunday, and the congregation did its level best to follow both leaders at once. The result was not particularly harmonious. The parson at least was so little pleased with the result that he ordered Mr. Thompson, one of these leaders of holy song, to be turned out, whereupon Mr. Peters took off his coat and proceeded to business. Great confusion and general disturbance then took place, of which particulars are not forthcoming. The case was afterwards tried at Bangor Petty Sessions, and Mr. Thompson, who is chairman of the Local Commissioners, was fined twenty shillings and bound over to keep the peace.

THE Rev. Dr. Gilbert unwittingly gives his holy book a hard knock. He says there were "two methods of investigation—one scriptural and the other rational!" This is admitting that scriptural investigation is irrational, and hence fanciful and unreliable. It is hard for a man with a spoonful of brains to talk even on so foolish a subject as the orthodox religion, without letting a palpable truth slip out unawares once in a while.

In the face of the fact that Madagascar has surrendered the whole of her foreign relationships unreservedly into the hands of France, the *Christian Commonwealth* is boasting of its firm belief that "God's Island," as it terms that newly-Christianised country, was always "safe." The *C. C.* says that a land that accepts God's shield as a shelter is "one which the mightiest nations on earth cannot snatch from the protection of the omnipotent." But what does the protection of the omnipotent amount to, and what on earth is it worth, if it does not protect the independence of a country? Should we congratulate ourselves on a safety which, among other humiliating conditions, surrendered the entire direction of our foreign policy to an invading force of Russians or Germans? Christians who can rejoice over such triumphs of omnipotence as this can rejoice over anything.

TALMAGE, speaking on "The Choice of a Wife," says that "all sorts of mistakes occur because Eve was made out of a rib from Adam's side." As nobody knows which of his twenty-four ribs was taken, "there are twenty-three possibilities to one that you will select the wrong rib," unless you pray to God to help you in choosing.

BUT if ill-assorted marriages only arise from want of prayer, how came Wesley to marry an "outrageous and scandalous" shrew, who "made faces" at him while he preached in City Road Chapel?

TALMAGE boasts that Christianity is the "only" influence that secures good treatment for women, and then proceeds to describe any woman who goes a second time to hear an "infidel lecture" as necessarily being "an awful creature" and "a reeking lepress," whom no one should go near. Language of this kind towards ladies who differ from him on theology indicates the kind of treatment that would follow if Christianity had not been muzzled by the police regulations of modern civilisation. If we carefully imitated Talmage's pious abuse, and said that every Christian lady who went twice to church or chapel is a "reeking lepress," who needs "for three weeks to be soaked in carbolic acid, and for a whole year fumigated, before she is fit for decent society," what would Christians say of Freethought charity and courtesy and refinement? Yet this vulgarst of Billingsgate rolls freely from the pulpit unchecked, and is issued to the world wholesale by Christian journals, as selected specimens of living Christianity from the lips of its most popular preachers.

MR. TORRENS, ex-M.P. for Finsbury, has become bankrupt. His liabilities are £6,331, and his assets nothing. His failure is attributed to "the insufficiency of his income to meet his election and personal expenses." Mr. Torrens is a pious man, and a hater of Atheists, but he evidently regards living within his income as no part of morality. Opposing Bradlaugh is a much easier virtue than paying your way.

A MAN named Theobald, living at Foulmire, near Royston, and one of the Peculiar People, has been found guilty of manslaughter by a coroner's jury, for having neglected to obtain medical aid for his child, who died from inflammation of the lungs. The jury were sworn on a copy of the book which not only justifies, but commands, the course the prisoner pursued. Apparently, the Peculiar People are only peculiar in honestly practising what other people profess.

THE Scotch have many excellent qualities, but they display an abnormal share of religious hypocrisy. When the Tay Bridge was blown down, and a whole train full of passengers were drowned, the godly people of North Britain treated the catastrophe as a divine vengeance on Sabbath breakers. Quite recently, however, the Broughty Ferry East Free Church made

arrangements with the railway company to run a special Sunday train to and from Dundee, in order that the congregation might hear a candidate for their pulpit preach in a kirk in that city. The train consisted of two first-class carriages, so the "unco guid" combined luxury with Sabbath-breaking.

MESSRS. COOK have arranged with the Indian Government to "personally conduct" the Islamites of the Peninsula to Mecca and back at inclusive rates. Whereupon an evening paper, run by a pious editor, who delights in sensation, exclaims—"There is one God: Mahomet is his prophet and Messrs. Cook are his common carriers."

THE cathedral of London Presbyterianism, in Regent Square, under the ministrations of Dr. Dykes, boasts an income of over £4,000 a year. On Sunday morning you may see the pious Scotties pouring down Grays Inn Road to the kirk, after breaking the blessed Sabbath by riding in trains, cars and buses. They all look eminently respectable, and the women are expensively dressed. If you listen to their talk as they pass, you will find it all about business or pleasure, and the appropriate look for God's house is assumed as they enter the portal. Like so many other churches, Dr. Dykes' is a place of Sunday re-union for the middle classes. Working people are conspicuous by their absence. There never was a greater farce under the sun than the "religion" of our "respectable" classes, who listen to the gospel of poverty while they ponder the problem of how to make the best of both worlds.

THE Catholic *Weekly Register* is howling at the attitude taken by the French Republic towards the Church. It declares that the appointment of Paul Bert to a mission in Tonquin is as bad an insult to the nation as it would be if Mr. Bradlaugh was given control over temporal and spiritual affairs in Mauritius. Its real grievance, however, is that a number of priests have had their pay suspended for interfering in the late elections and using their pulpits with the purpose of destroying the Republic.

AMONG the signs of the times is the frequent contributions of Roman Catholics to the leading periodicals. The *Fortnightly* contains a paper from the Rev. Wm. Barry on "The Church and the World," founded upon Hartmann's avowal that Roman Catholicism is Christianity while Protestantism is Rationalism. Protestantism, says Dr. Barry, as understood by the reformers, is dead or dying. So far as it is founded upon reason it advances to "infidelity"; so far as it admits authority, it recedes to Rome. Astute Catholics see this and rejoice. So do we. In arguing that Protestantism alone leads to "infidelity," Dr. Barry forgets that Voltaire was educated in his own Church.

THE Bishop of Llandaff, speaking at the opening of the Cardiff Exchange, said that "it may be possible that the depression [in trade] is sent by One who rules over us a chastisement for our misdeeds." It must be capital consolation for the thousands who are suffering the direst misery owing to the depression of trade to know that it is sent by One who rules over us as a chastisement for somebody else's misdeeds.

THE Rev. W. H. Luke, vicar of St. Matthias, Earl's Court, South Kensington, has dismissed his curate, the Rev. William Stathers, for Romanising. Mr. Stathers has published a circular vindicating himself. He declared that in his advertisement for a curacy in the *Church Times* he stated "Ritual on Roman lines preferred. General teaching Tridentine." Mr. Luke engaged him on this understanding, and the ritual in his church is, according to Mr. Stathers, regulated by the Sacred Congregation of Rites at Rome. "Finding St. Matthias's possessed of a particular kind of shell, I did my best to provide the corresponding kernel," says Mr. Stathers, but as this kernel included preaching the doctrine of the Immaculate Conception of the Virgin Mary, his Romanising vicar, afraid that too much attention will be drawn to himself, dismisses his curate who thinks he has as much right to the pay of a Protestant church as his employer.

THE Rev. A. R. Gregory, inaugurating a Christian Evidence class at Swindon, said that in the days of Hobbes, Hume, Paine, Volney and Voltaire, infidelity was a slow, deadly fever, which had now quickened its pace until it is reaching the state of paroxysm—"Let it be ours, then, to give this old story a new turn every time we touch it." This is exactly what the Christian Evidence-mongers continually do; they give the old story so many new turns that it is like the Irishman's knife with new blade and handle—the old possessors would not recognise the article.

A NEGRO clergyman, the Rev. Victor Adolphus Nero (not David, as previously reported) has had a very successful career till laid by the heels in Glasgow Gaol for fraud. He has been preaching in some of the principal pulpits of Manchester, Edinburgh and Glasgow, and has collected large sums of money for an African mission. The African mission appears to have consisted of himself and some fair frail ones. Letters from ladies of the

most prominent religious families in Glasgow show he made a number of conquests among the fair sex.

THE Netherby burglars who were executed at Carlisle last Monday died in the faith. All three were heard muttering, "Lord Jesus, receive my soul." Doubtless they have joined the glorious assembly of the elect in heaven. They died with a bit of God inside them; each having received the Holy Communion an hour before execution. These worthies had all been baptised in childhood, and gone to Sunday-school afterwards; and being trained up in the way in which they should go, they did not depart therefrom.

At a recent meeting of Welsh farmers it was stated that tithes are not now a tenth, but a fourth, fifth, or sixth part of the farm product, and that some farmers paid in tithes, in three years, a year's rental. "And," said the speaker bitterly, "they went to keep 13,000 clergymen, who paid 10,000 curates to do the work they should do themselves." As people find how much religion is a matter of pay they will determine to dispense with so expensive a luxury.

THE Church papers persistently declare that the Church existed independently before the State itself was formed. This is not true. Before Henry VIII. took the Church under his benign protection it was merely a part of the ecclesiastical system of Europe, of which the head was Rome. Lingard in his *History of the Antiquities of the Anglo-Saxon Church*, shows that the Pope granted charters to abbays, sent legates, appointed bishops, sometimes Italian, to English sees, confirmed archbishops and heard appeals. Bede, the great Anglo-Saxon authority, distinctly calls the Pope the head of the whole Church. Do the Church papers wish this "independence" restored?

NOSTRADAMUS, the French astrologer, prophesied that the world would come to an end whenever the feast of St. George should fall on Good Friday, the Feast of Mark on Easter, and Corpus Christi Day on St. John's Day. Such is the case this year. Those who are in arrears, and who do not relish the thought of going to heaven in debt, should waste no time in settling up.

"Great Thoughts" gives what it terms "a puzzler for Atheistic scientists." A popular scientific writer having spoken of the way in which man disguises his native smallness by walking erect on what ought to be his hind legs, *Great Thoughts*, which ought rather to be called *Silly Thoughts*, reproaches scientific men with not having observed that our legs have an "exactly reverse construction from that of quadrupeds." "Our legs," says the sapient writer, "have the knee-joint like that of the fore-leg of animals, and hence, if they ever were hind-legs, that which was originally a backward bend had to be brought round to a forward bend, and a joint developed. Evolution can easily explain how the joint, in course of time, might come, but it is not easy to see how evolution could bring the joint into a reverse action." If this pious and shallow anti-evolutionist had looked at the skeletons of a horse and a man, or had given two minutes' real thought to the anatomical comparison between the hind-limbs of men and quadrupeds, his difficulty would have vanished. In both cases the first joint (the haunch or thigh) comes forward, the next joint goes backward, and the third (which with us is usually placed flat on the ground) comes forward. When we walk on tiptoe the identity of general structure is readily perceptible. *Great Thoughts* manages to forget that we have a joint at the ankle.

## J O B .

"FIE on thy fidgetings, Andromeda. Patience will keep thee tie thy bonnet strings."

"'Twere better an' 'twould help thee tie thy tongue. With church-bell and thy clatter urging me, is't wonder that I get the bows awry?"

"'Tis thee, and not thy beau that is awry, thou paroxysma child of skittishness. When trifles such as this would curdle thee, think thou of Job."

"Of Job? A fig for Job! Hath not the world a higher standard won than gauging patience by a nest of boils? If man hath set no higher type than this, then woman doth his fortitude o'erreach and wins the chromo in this very case."

"I tax thee to the proof, Andromeda."

"Which I do give thee, sirrah, at thy word. What task was this your martyr Job endured—this idly growing fungus on the hide, and woeing kin to watch it suppurate—compared to Mrs. Job's ceval woes? Did she not build him poultices, go to! and yield her saving of white rags, go to! and tireless ply the art decorative in days' long kalsomining of her lord? Did she not feed him with a spoon, go to! and catch the venom of his yowls, go to! and cook, and wash, and sew at intervals? Was it not hers to have her neighbors call and deluge her with useless recipes, and stay to dinner—Pluto scorch their souls—the while her liege, the great volcanic Job, would sop their sympathy with artful moan? If patience *must* be thought to have its rise in days of Job, let then the model be the helpmate true that saved her gibbous lord, and shirked no jot of cares multiferous."

## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, Feb. 14, Milton Hall, Hawley Crescent, Kentish Town, N.W.; at 7.30, "Christ's Miracles."  
Thursday, Feb. 18, Hall of Science, London; at 8.30, "Is Christianity True?—Its Doctrines."

FEBRUARY 21, Manchester; 28, South Shields.  
MARCH 7, Hall of Science, London; 14, Hall of Science, London; 21, Leeds; 28, Milton Hall.  
APRIL 4, Wigan.

## CORRESPONDENTS

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. W. J. Ramsey, 28 Stonecutter Street, 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.

PETER BELL.—Hardly up to the mark.

A. SERCOMBE.—We do not know whether Ingersoll's lectures are published in Australia, but they are sold there—at any rate at Melbourne and Sydney. Our correspondent says: "I consider your 'Bible Contradictions' one of the finest weapons against Christianity. I am never without it. In fact I call it my Freethought pocket-pistol."

J. McCULLOCH.—Not only did Henry VIII. apply the revenues of the monasteries to State purposes, but Parliament, in November 1646, alienated the revenues arising from the episcopal sees to pay the public debt.

"SAVED."—Many thanks. We have not seen the Rev. G. Blisset's queries. We know too much of Christian juries to think of prosecuting the conductors of the *Scripture Readers' Journal* for writing of the *Freethinker* as "this filthy paper." Besides, why should we fret over the yelping of every pious cur?—Glad to hear the *Freethinker* has been of so much use to you.

W. CABELL.—Voltaire must have overlooked John iii., 22, or considered it unhistoric.

A CONSTANT READER.—What is it you wish us to reply to? The statistics are quoted as "a striking illustration of the power of voluntarism." We believe in voluntarism.

G. RAWSON.—If you look at 2 Sam. xxi., 19, again, you will find the words: Elhanan "slew the brother of Goliath." The words in italics indicate they are not in the original. In the Revised Version it says plainly: "slew Goliath the Gittite." It is true the words "the brother of" are found in the parallel passage in Chronicles, but that book is much later. Mr. Wheeler's view is that the editor, seeing that the story of Elhanan slaying Goliath conflicted with the legend of his being slain by David, inserted those words to avoid a contradiction.

W. EMSLEY.—Your verses have merit, but are hardly up to the mark. CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current number. Otherwise the reply stands over till the following week.

C. J. POLLARD.—We cannot give your Branch a "Sugar Plum" every week.

J. SANDERS.—Shall appear.

A CATALOGUE of the Progressive Publishing Company's Works can be obtained at 28 Stonecutter Street, London, E.C.

PAPERS RECEIVED.—Boston Investigator—Republican—Liberal—La Reforme—Women's Suffrage Journal—Thinker—Cambria Daily Leader—Liverpool Echo—Scripture Readers' Journal—Lucifer—Banner of Faith—Halfpenny Weekly—South Wales Daily News—Newcastle Leader—North Wilts Herald.

## "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 March 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.

## THE GLASGOW PROSECUTION.

OUR readers will see on page 55 a report of the proceedings in the Edinburgh Court of Appeal. We have neither space nor leisure to sum up the results of the prosecution this week, but we shall do so in our next number. There is a good deal to be said on the subject. Meanwhile we congratulate the Freethought party on another practical victory over the bigots.

## SUGAR PLUMS.

MR. DUKES'S *Every-day Life in China*, published by the Religious Tract Society, contains the following story. A well-known missionary asked Ambassador Kwoh what he thought of England. He replied, "It is a fine country, and your people are very ingenious; but their immorality is very lamentable. It is a pity they have not become possessed of right principles. Vice is very common in many forms. I cannot admire the low standard of propriety and goodness which characterises your great country." What a joke it will be if the Chinese some day send missionaries to England to convert the Christians from their evil ways.

MR. FROUDE has a high opinion of the future of Australia, but he is obliged to regret that the colonists are not too religious. "Religion," he says, "has become a matter of opinion, a thing about which nothing can be known, and on which, therefore, it is idle and unbecoming to be dogmatic and violent."

THE Barrow-in-Furness Branch N. S. S. has just entered its new premises at the Oxford Chambers, Abbey Road. Meetings are held every Sunday evening at 6.30, and all Freethinkers in the district are invited to attend.

MR. G. HORE, Secretary of the Portsmouth Branch N. S. S., writes us as follows: "In fairness to you I must inform you that I have expressed myself opposed to the *Freethinker* cartoons. But during the past month I have come in contact with a young man desirous to assist our movement, who informed me that he had very religious parents, and that everything in the shape of Freethought literature was unknown to him. He assures me that if it had not been for a picture in a number of your paper which fell into his hands, setting forth the absurdity of a story he believed, he should still be bound by his old superstition. He also assures me that there are many more who have been convinced in the same manner."

SERJEANT SIMON'S Affirmation Bill is printed, and we hope it will be carried in the present Session. But we hope it will not be carried without an amendment, for it distinctly excludes from its scope proceedings in courts of justice, so that Freethinking jurors will remain liable to the same disability and insult as before. With an appearance of breadth, Serjeant Simon's Bill only applies to the official classes, and leaves out in the cold the public who employ them.

MR. DOUGHTY, one of the members of the Bethnal Green Branch of the N. S. S., was subpoenaed on the jury of the Middlesex Sessions. Mr. Doughty told the judge that he understood that being an Atheist he could neither swear nor affirm. His honor, however, decided that he should affirm, and said that he would make a capital jurymen. Mr. Doughty affirmed and sat through the sessions as jurymen.

"THE following facts," writes a correspondent of the *Pall Mall Gazette*, "may be of interest as showing the strength of the case for disestablishment and disendowment in Wales. In ten Montgomeryshire parishes taken at random (the names of which I can give if required), with an aggregate population of 5,400, the total number of those who attended morning service at church on Sunday, Jan. 10, was 164, evening service, 242; average, including parsons and clerks, 3.75 per cent. In ten Carnarvonshire parishes, containing a population of 4,277, it was still worse, the average attendance on the same day being only 2.82 per cent. In eight Pembrokeshire parishes, containing a population of 2,148, the total number of communicants is ten. Yet the value of some of these livings is over £400 a year, and they average about £200, besides comfortable parsonages, while many of the churches are closed or have only one service a week held in them. The state of things is equally bad or worse in Anglesey, Breconshire, Radnorshire, and other counties. The most recent and reliable statistics show that in a population of 1,571,780 for Wales and Monmouthshire the percentage of churchmen is one in every eight. Curiously enough, this was the exact percentage in Ireland at the time of the Disestablishment of the Irish Church."

MOST members of the National Secular Society are familiar with the pleasant features of Mr. Robert Forder. They may be pleased to find the counterfeit presentment of their secretary in the current number of *The Republican*, which at the same time gives a brief biography of Mr. Forder.

THE Liverpool Town Council by a majority of 23 to 19 have adopted a resolution in favor of opening St. George's Hall on Sunday afternoons for the performance of sacred music. The Sabbatarians deplore this as the thin edge of the wedge of an infidel Sunday.

SINCE the *Thinker* has become the organ of the National Secular Society of Madras it has greatly improved. We trust the new series will have a successful career, and aid in securing numerous members to the society.

## MISSIONS TO THE JEWS.

THE JEWS are a stiffnecked people. They got so used to miracles wrought on their behalf that they thought nothing of them. When God Almighty himself came down from heaven to save the lost sheep of the house of Israel they only crucified him, and persisted in their unbelief, despite his rising from the dead and being taken up into the clouds. The Christians have amply revenged the Almighty. From the time when Constantine used the Christian influence to seat himself firmly on the throne of empire the deicides have been plundered, persecuted and pursued with fire and sword for having put the Eternal to death in fulfilment of the prophecies.

Hunted from country to country, excluded from civil rights, everywhere despised and oppressed, their customs proscribed, their books burnt, the Jews have nevertheless borne their constant though silent testimony against Christianity and its false Messiah, Joshua ben Pandera. All the kindly efforts of the holy office of the Inquisition aided by the powerful persuasion of the rack, the estrapade and the *auto da fe* only made the survivors consummate hypocrites, cherishing in secret their ancestral religion.\* In Nos. X. and XI. of *The Crimes of Christianity* Mr. Foote and I have detailed some of the pious efforts at converting this obstinate race in the good old days of faith when Christians were logical enough to prevent unbelievers leading immortal souls to eternal perdition. Since Christian devotional fervor has cooled down, owing in part to the mutual extirpation of the most intolerant and the rise of rational opinion outside, solicitude for the Jews has shown itself in the shape of Christian missionary societies for their conversion. Of these the London Society for Promoting Christianity among the Jews is by far the most wealthy and influential.

To this Society the current number of the *Westminster Review* devotes a paper, a few of the facts in which I propose to notice, as they serve to show what a farce modern Christianity is, and how little its pelf and power and pretensions avail in enforcing its claims upon the very people to whom alone Jesus Christ declared himself to have been sent.

One of the first proceedings of this truly Christian Society was to call the attention of the Jews to the amiable statute of Queen Anne whereby children of Jewish parents who embraced Christianity could compel their parents to make adequate provision, according to their means, for their education and support. Early in its career we hear of a certain Jewish father, David Hyam, offering a reward for the recovery of his son, but failing to obtain him out of the hands of the Society. We then hear of them sending abroad copies of their addresses to the Jews. The copy sent to Rabbi Mendola was returned to the Society with an indignant letter, complaining of the officious rudeness with which the book was thrust into his home against his will. To those who retained their copies the committee menacingly said in their report "they would have to give account to the Searcher of hearts for the use they made of them." Possibly they had an idea of their being put to the contemptible purposes for which Bibles and tracts are often employed in India and China.

Since its establishment the Society has received upwards of a million of money. With this sum it has employed a goodly number of missionaries, has established a hospital and school at Jerusalem, has instituted a printing press to be worked by converts at Bethnal Green, and has published what the *Westminster Review* calls a barbarous translation of the New Testament into Hebrew, the language it ought to have been written in originally. Its converts have mainly been the children of mixed marriages, who have been sent to Christian schools, and the poorest class of foreign Jews, whose needs were rather those of the stomach than of the soul, and who are well exemplified by the Polish Jew who had been induced to "inquire after the truth," and whose conversion was brought about by advances to the amount of one hundred crowns. Upon being subsequently asked by an old acquaintance what

truth it was he had found, he replied: "An important one. Judaism is worth one hundred crowns more than Christianity. On making the exchange I got the balance."\*

Since its establishment the Society, it is alleged, has never converted a single Jew of influence or position. Wealthy Jews have given up Judaism, but not through the Society. Social position or the charms of Christian ladies have been the causes of conversion. How, then, it may be asked, has the Society managed so well to rake in the shekels?† The wicked Westminster Reviewer suggests that garbled reports have worked the oracle. He says:

"The charge urged against religious societies of publishing garbled reports is not a new one. The present Society has inherited from their predecessors a vice which has become a necessary part of their tactics, because if the whole truth were told about their missions the Society could not hold together for a week. Illustrations of suppression and garbling are to be found in the papers and documents published by the Society, which would never have been detected if other works subsequently issued from the press had not shown the real state of the case."

Jerusalem is the principal foreign station of this noble Christian Society. From 1873 to 1882 their pious reports give glowing accounts of the glorious gospel work carried on among the Jews there. The average expenditure upon this mission alone was £7,000, if the financial statements can be relied on. This sum, with the aid of the Holy Ghost, ought to have rescued a few Hebrew souls from the clutch of Satan, but, alas! Bishop Gobat, in his annual pastoral letter in 1876, had to confess that the Jews had done little or nothing in the mission during the previous two or three years. When Bishop Barclay arrived in Jerusalem in 1880, he was shocked to find the mission moribund. The London Society had somehow forgot to tell their subscribers that there was in Jerusalem an organised opposition to the work of the mission, and that the Jews were so carefully looked after by the Rabbis that proselytising was impossible. Although the Society employed twenty-four agents in Jerusalem for six years, no adult converts had been made from the 20,000 Jews then settled in the holy city.

The Westminster Reviewer proceeds to notice how documents sent home by Bishop Barclay were garbled and represented as from other persons. "These cases," says the reviewer, "destroy all confidence in the trustworthiness of documents which the Society has hitherto published, and of any which they may hereafter publish." The biographer of Bishop Barclay has brought to light many very curious transactions. One instance is that, although the clerical head of the mission at Jerusalem had a good house with six rooms, he discovered it did not suit his family, and that a more commodious one near Jerusalem was for sale cheap. The Society, then over £6,000 in debt, paid £1,800 for it, but the item never appeared in the accounts, or in any other place or document issued by the Society, while the English clergyman for whom the job was perpetrated was so incapable that he was only able to hold communication with the Jews through a dragoman, as he himself admitted. This worthy Christian missionary has been living in the house ever since.

Charges such as these, made in the pages of a substantial Review against a Society patronised by archbishops, bishops, and the most devout of the Church of England, demand an answer. We doubt if any will be forthcoming. The Society for Promoting Christianity for the Jews is only one of the many evidences that modern Christianity is a compound of hypocrisy and imposture, and we doubt if it is much worse than the rest of the religious bodies, who so persistently vaunt their exploits and pass round the plate at Exeter Hall.

J. M. WHEELER.

OCCASIONAL Churchgoer (to minister): "That was good advice you gave this morning, Mr. Goodman, about laying up treasures where neither moth nor rust can corrupt, and where thieves cannot break through nor steal." Minister (earnestly): "It was indeed, sir, and I trust you will profit by it." Occasional churchgoer: "I intend to. Every cent I can raise goes into land. Moth and rust can't hurt land, and no thief can steal it."

\* "All through the last century families of New Christians, in groups or singly, continued to find their way out of the Peninsula, and after two hundred and more years of disguise, openly resumed Judaism; even in our times isolated examples of the same circumstance are known to have happened."—F. D. Mocatta, *The Jews and the Inquisition*, p. 98.

\* *Sketches of Anglo-Jewish History*, by James Picciotti. Picciotti says in italics of these converts: "We do not envy their death-beds. Many a deserter from Judaism would have given all he possessed to have recalled that one step" (p. 199).

† Its income for 1884 was £35,000; there was a deficiency of £15,700.

## THE "FREETHINKER" PROSECUTION.

IN THE HIGH COURT OF JUSTICIARY AT EDINBURGH, FEB. 2, 1886.

THE case of Ferguson v. McPhee was again set down for hearing. Present: The Lord Justice Clerk (Moncrieff), Lord Young and Lord Craighill.

On the case being called, Mr. Ferguson appeared at the bar, the only counsel present being Mr. David Lang, advocate for respondent, counsel for the appellant being engaged in another court, as was also the Solicitor-General for the respondent.

Their Lordships having consulted together,

The Lord Justice Clerk (addressing Mr. Lang) said: We were told last court day, and in fact understood, that we were to hear no more of this case.

Mr. Lang: Not from our side, my lord.

The Lord Justice Clerk: Who are you for, Mr. Lang?

Mr. Lang: I am for the respondent.

The Lord Justice Clerk: We certainly understood the proposal to settle came from you first of all.

Lord Young: Yes, and I indicated that it would be infinitely better not to enter into any discussion upon the merits of the case.

Mr. Rhind and Mr. Brand, appellants' counsel, hereupon entered the court, and

The Lord Justice Clerk proceeded again to explain that he understood no more would be heard of the case.

Mr. Rhind: Yes, we were exceedingly anxious not to trouble the Court with a discussion; and, certain proposals having been made, we were willing to consider them, and having considered them, we entered into terms of compromise; but these it seems not having come to anything, we are here compelled to again appear—

The Lord Justice Clerk: And I may say that we are decidedly averse to a consideration of this case, and thought the matter had been arranged.

Mr. Rhind (continuing): The line of the defence is that this is an old man of 76 years of age, who has been two days in gaol, convicted of selling a publication in Glasgow which has not been suppressed in London—

The Lord Justice Clerk (interposing): That is going into a matter upon which it is undesirable there should be any public discussion. It is one that should be well let alone; and (addressing Mr. Lang) I would recommend it to your consideration whether you should not try to come to some arrangement whereby there should be a withdrawal of proceedings, as it is obvious this case should not go on. Mr. Lang got up to reply, whereupon the Solicitor-General came into Court, and being asked by the Lord Justice Clerk for an explanation, said: I confess that the last time the case came up I understood it was not to go further, from the fact that there was a hint of some proposals or arrangement being come to; but my clients—the prosecution—are a public body and wish a discussion upon the point at issue—

The Lord Justice Clerk: But Solicitor—and I think I speak for my brethren on the bench—I am very anxious it should not go on.

The Solicitor-General: Well I shall be very glad indeed if the matter can be so arranged.

Mr. Rhind: We have been all along willing to have the matter ended satisfactorily to all parties.

The Solicitor-General: I understand there has been some misunderstanding on the part of the Crown Agent with reference to the proposals that were made last court day and—

The Lord Justice Clerk: We all of us have a very strong opinion that it would be better not to argue this case out, and distinctly recommend the withdrawal of further prosecution.

Lord Young: And I may add to that opinion, not to send the old man back to gaol.

The Solicitor-General: But with reference to the sale of the journal? What assurance have we as to its future publication?

Lord Young: No assurance is required, and properly so.

The Solicitor-General: It is not within my province to indicate an opinion without consultation with the Crown Agent.

The Lord Justice Clerk: Then will you kindly do this and make your overtures. And as we shall be engaged most of the day here, up till I dare say four o'clock, we shall be glad to learn that you have arranged the matter.

Counsel then retired and after consultation resolved to follow their Lordships' suggestion.

The case was accordingly called in Court again next morning, and counsel having been heard, the Bill of Suspension was allowed to drop, on the understanding that nothing further would be done in the way of prosecution. Mr. Ferguson was then discharged and his security returned.

For Respondent: The Solicitor-General, Q.C., M.P., Mr. David Lang, Advocate. Agents: Messrs. Campbell and Smith, S.S.C., Crown Agents.

Counsel for Appellants: Mr. David Brand; Mr. John Rhind, Advocates; Mr. William Officer, S. S. C., and Mr. Angus Campbell, Solicitor.

THE *Christian Advocate* in recording a "revival" adds as the choicest item, "Brother Huckle has powerfully touched the conscience of callous sinners, and succeeded in doubling the list of subscribers to our excellent paper."

## CORRESPONDENCE.

## SECULAR EDUCATION.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—From the reports of trustworthy speakers at School Board meetings, etc., in different parts of the country, I gather that the number of children withdrawn from the religious teaching in our public elementary schools, is very small indeed. For instance, in a recent School Board discussion, it was stated that none were withdrawn from all the Bristol Board schools; one or two only at Bradford; never more than twenty at a time at Leeds, (30,000 children); one out of a thousand in London; and, most of all, 165 (1 in 200) at Manchester. The partisans of religious teaching in Board Schools therefore say, there is no religious difficulty,—that even the Conscience Clause was hardly necessary, and that the number of those really anxious to make day schools secular, is very small. But do the above figures represent the strength even of the Secular party—not the only party that desires secular schools? From what I know of the Secular party, I say decidedly not. The discrepancy arises from the fact that many Secularists fear that availing themselves of the Conscience Clause will bring prejudices—not to say persecution—on their children. I will cite a case to show that there is some ground for this fear.

A head-teacher, in a town where the School Board allows the principal teacher in each school to read the Bible only "without note or comment," one day, lately, caused all his scholars to read the Lord's Prayer after him. A Secularist parent, whose child attended, wrote a note to the teacher, intimating that the Board's rule had been broken in this respect. The teacher sent no reply, but sent the note to the mistress of the girls' school, who, having read it, publicly questioned a younger daughter of the same parents, as to whether her father was a preacher, whether he went to church or chapel, etc. The teacher's tone and manner worried the child, who is very sensitive. When brought to bay, she first, in correspondence, accused the child of being untruthful in her report, and therefore of needing religious instructions, and afterwards told the child she would box her ears if she told her father anything more than she said. The parent, feeling that justice would not be done to his daughter, determined not to send her any more to the school—the best immediately available in the district.

But after all, would not Secularists do best to overcome this sense of timidity—(and often apathy, I am afraid)—and avail themselves of the Conscience Clause to a man. Should we not then strengthen the hands of the Radicals—our friends—by being able to say this with force: "Why should our children idle about in a separate class-room, for forty-five minutes, more or less, of the best part of the day, while the teachers of the school, trained for secular work only, supported entirely at the cost of the public, are spending the best of their energies on theology—a something entirely speculative. Everyone in the community wants reading, writing, arithmetic, geography, grammar, science, music, etc., taught; but we are convinced that a few only, really want religious teaching in day schools." Sir, I would have every Secular Society,—every individual Secularist to be alive to this. Never was there a more important time for us than the present, for the education question seems about to be reopened. (1) Mr. Chamberlain's utterances on education during the late electoral campaign. (2) The reaction, which must soon draw the eyes of the country to it, on the London School Board. (3) The appointment of a Commission on Education, picked by the Tory party, to further denominationalism. (4) The almost unanimous decision of the Liberal party of Birmingham, not to have more than Bible reading without note or comment. (5) A recent announcement that the Liberal party would soon begin a brisk campaign against religious teaching in rate-supported schools. These events should make every one of us look around to see with what weapons we can provide both ourselves and friends. I would have our party remember this. All work in Board schools is more thorough than in denominational schools (other things being fairly equal), a fact to which Mr. Mundella called attention on December 10th, last. If we allow religious teaching in day schools to take a firm hold on the new schools, so much the worse for us; our position will be worse than ever, because we can never make headway, if education is to be continually steeped in superstition.

And again, I am tempted to ask, how is it our opponents can say the country has not shown us an instance of dogma being taught in Board schools? I am sure it is not because no dogma is taught, but again, for the reason stated above. Here is a weapon which, wielded with any skill, would, within the next few weeks, yield us thousands of victories.—I am, Sir, yours faithfully,

VERA.

AN aged Philadelphia lady, whose failing sight rendered necessary a prayer-book of great size, recently called on her friends on her way to church, and upon starting again unwittingly picked up a small music-box instead of the prayer-book. During the sacred ceremony the old lady attempted to open her prayer-book, when to her surprise and the astonishment of the congregation, the machine struck up "Lannigan's Ball" with great clearness and force.

**PROFANE JOKES.**

Boy (who does not appreciate sermons)—“Well, I'd just like to know what preaching's for any way?” Small Sister—“Why, it's to give the singers a rest.”

Mrs. Spook, when her pastor called the other day, hastened to find a bible for him to read. She could find only a few soiled leaves up in the garret, which she handed to the pastor, remarking, “Why, really I didn't know we were so near out.”

**THE NEW MEDICINE MAN.**—“How do you like the new minister, Aunt Lucy?” asked a gentleman of an old colored woman. “I don't think much of him as a minister. He's prayed foah Sundays now fo' de health of Deacon Johnsing, sah, and de po' old man is gettin' wuss and wuss.”

The old clerk of a little rustic English parish, although he had for years, Sunday after Sunday given out the Psalms and hymns to be sung in the service, had never quite mastered the Roman numerals, and one morning, after some consideration, announced the XLII. Psalm in the following style:—“Let us sing to the praise and glory of God the X., the L., and the two-eyed Psalm.”

**AT THE REVIVAL.**—Preacher: “Young men should never go to a place where they would not take their sisters. Is there a Christian young man in the audience who thinks he may safely break this wise rule?” Young man under the gallery stands up. Preacher: “And what is the place, my young friend, which you think yourself justified in visiting, and yet to which you would not think of taking your sister?” Young man: “The barber's shop, sir.”

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