

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.



A CLEAN SWEEP.

## CHRISTIAN LIBELLERS.

CANDIDATES for political honors, and public men who have won them, must be prepared to face a crowd of libellers and backbiters, unless they are strictly orthodox in their religious views. It was at one time a common electioneering device to calumniate a man's private character. Hints were thrown out that he never paid his creditors, that he was seldom sober, that he ill-used his wife, kept a mistress, and had illegitimate children in the workhouse. But all that is changed. Slander and bigotry have put their heads together and concocted a fresh species of defamation. The cry of "Atheist" is raised against every advanced Radical, or, if that is too strong, "heretic" is substituted for it. This stratagem seldom fails. Ordinary Christians are quickly prejudiced against the object of this hue and cry, and when once their suspicions are aroused, they readily dispense with evidence. On the other hand, the victim's struggle to extricate himself from the mischief usually renders his position more deplorable. An advanced Radical is seldom an orthodox Christian, and in explaining

that he is not so great a sceptic as report alleges, he is pretty sure to reveal an amount of heterodoxy which is quite sufficient to damnify him. It is, therefore, politic to disregard these charges. If a man goes on with his work, his reputation will in the long run take care of itself. Some day, perhaps, the cry of Atheist will lose its power. The first public man assailed by it, who turns calmly upon his pursuers, and says, "Well, I am an Atheist, and what of that?" will inaugurate the beginning of the end of this nuisance.

The result of Dr. Pankhurst's action for libel against Mr. Chesters Thompson confirms our views on this subject. It appears that Mr. Thompson was, during the general election, a zealous supporter of Mr. Balfour, the Tory candidate for the North-East Division of Manchester, and in a speech at the Town Hall he sought to prejudice the Liberal candidate, Professor Hopkinson, by twitting him with his friendship for Dr. Pankhurst, who had not only deserted Christianity, but had expressed himself to an orthodox friend in the following manner: "Let me tell you I am in a position to say to-night if there be a God, and I say there is no God, I defy God. If there is a Devil, I am in a position to defy the Devil." Such was Mr. Thomp-

son's statement. He took a one-sided report of a private conversation, dragged it before the public, and either deliberately or stupidly garbled it into a series of vulgarisms which every one acquainted with Dr. Pankhurst must know to be utterly foreign to his character. So far, however, Dr. Pankhurst was not materially injured; but unfortunately the nonsense was printed on hand-bills, and circulated at the church doors in Rotherhithe, which he was then contesting in the Liberal interest. It undoubtedly injured his prospects, and some of his supporters are confident that it lost him the seat. Naturally annoyed, Dr. Pankhurst brings an action against his defamer, not to recover damages, but, as his counsel said, "to vindicate his character and put himself straight before his townspeople." Mr. Thompson refuses to make an apology, although it was obvious that he had misreported Dr. Pankhurst's words; and the Judge, without allowing the case to go to a jury, non-suits the plaintiff on the ground that Mr. Thompson was not animated by a malicious motive and that the words attributed to Dr. Pankhurst do not amount to blasphemy. We differ from the Judge on this point, and we could cite many cases of blasphemous libel in which much milder phrases have led to a verdict of guilty and a heavy sentence. But be that as it may, Mr. Justice Grantham's decision comes to this, that a Christian may slander a Freethinker in any way he pleases so long as he refrains from a criminal imputation. Bigotry is thus afforded a splendid latitude, of which we have no doubt it will fully avail itself in future. Still, there is nothing to wonder at in all this. Dr. Pankhurst ought to have known it beforehand. The Freethinker cannot expect justice in a Christian court, especially in an action for libel, which depends more on sentiment than fact. Even if he gains a verdict, he is likely to be made ridiculous by infinitesimal damages. His character as a Freethinker being almost a minus quantity to orthodox eyes, a Christian jury is not likely to assess it at a high value. We trust, therefore, that in future Dr. Pankhurst, and all who are similarly situated, will let the dogs of bigotry bark themselves hoarse, without calling for the policeman. A kick or the flick of a whip is the best method of defence, until the animals are legally muzzled.

With respect to Dr. Pankhurst's character his friends may confidently assert that it needs no vindication. Even the *Manchester Examiner*, which has on more than one occasion criticised him severely, writes as follows: "This we will say of him, and to say less would be less than the truth, that he is a high-minded and honorable man, upon whose character calumny has been able to cast no shadow." The same journal is justly severe on Mr. Chesters Thompson, whose notions of honor are evidently of a primitive order. Dr. Pankhurst must, however, be prepared to find that his admissions in the witness-box will damage him in future, unless he can appeal to a second Northampton. He calls himself an Agnostic, thinks God unknowable, doubts whether there is a future life, believes Jesus Christ to have been a man, and pleads guilty of having once said that the Holy Ghost was "the foggy member of the Trinity." Nor could he deny having said that he would like to have that personage in the witness-box. Our readers will enjoy these things, and conclude that Dr. Pankhurst has a gift of humor. But orthodoxy will make a wry mouth at such profanity, and when it cannot imprison the heretic it still knows how to punish him with political and social ostracism.

Mr. Justice Grantham's views on Blasphemy were adapted to the situation. Not only in his opinion had Dr. Pankhurst not become amenable to the Act of William III., but the words ascribed to him by Mr. Thompson were not actionable at common law. Yet we venture to assert that if such words appeared in the *Freethinker* Mr. Justice Grantham would consider them blasphemous enough for a heavy sentence. Naturally the *Freethinker* was imported into the case. Both Dr. Pankhurst's counsel and his opponent's had their say on the matter, but the judge remarked that "they could hardly compare which was said by Dr. Pankhurst with what was said by Foote. The latter, whatever its legal aspect, was scurrilous and disgusting." A Daniel come to judgment; yea, I say, a Daniel. But after all, "disgusting," in such cases, is a matter of personal taste, and *de gustibus non est disputandum*. What is one man's meat is another man's poison. Our comments on Christianity are disgusting to Mr. Justice

Grantham, and much of his Christianity is disgusting to us. When the Christian talks of washing in the sanguine flood that pours from his Savior's wounds, to our mind his language savors of the slaughter-house; and when he talks of eating and drinking the body and blood of Christ, to our mind he speaks like a cannibal. Still, it is his taste, and let him follow it, if he will let us follow ours. What we object to is the vindication of his tastes by penal laws. We also object to his libelling us, but as he is in the majority, mans the bench, and fills the jury-box, we must grin and bear it. And surely, if we must bear it, he might allow us the grin.

G. W. FOOTE.

## CHRISTIAN SOCIALISM.—I.

THE ANABAPTISTS.—MUNSTER, 1534-5.

THE Christian Church began with an attempt at Socialism. Believing the world was speedily coming to an end, primitive Christians had all things in common, and as many as were possessors of land or houses sold them and laid the money at the apostles' feet. This gave them a start. As long as the Holy Ghost was at the elbows of the apostles ready to visit with summary death any who kept back part of the price, as in the case of Ananias and Sapphira, individualism was restrained. With the spread of Christianity, however, Socialism declined. The early sects that kept up a community of goods, and even of women, were not found the fittest to survive.

With the outbreak of the Reformation and the publication of the Bible, came new hopes of Socialism. Lollards in England, and Anabaptists on the continent, alike believed "the pure gospel" meant the good tidings to the poor that the kingdom of God should be set up on earth and all be equal. With the latter only was there an attempt to realise the ideal, and it forms one of the most curious and alas one of the most horrible pictures in history.

The peasants of Germany and Switzerland, kept during the palmy days of Christianity in abject slavery to their priests and fendal lords, listened gladly to the preaching of the gospel. They saw well the Church was corrupt. It was plain this was not what Jesus and the apostles designed. Surely the glad tidings of God meant something for them, the oppressed and down-trodden, whose lives were one long hopeless struggle with penury. When Luther, the son of a peasant, rose against spiritual bondage, he became their idol. Popes and oppressors of all kinds should be overthrown. With the Bible in their hands, they rose in rebellion, thinking God would help them as he helped his chosen people of Israel. Their idol turned against them. Luther sided with the princes, nay declared: "A rebel is outlawed of God and Kaiser, therefore who can and will first slaughter such a man does right well; since upon such a common rebel every man is alike judge and executioner. Therefore who can, shall here openly or secretly smite, slaughter and stab; and hold that there is nothing more poisonous, more harmful, more devilish than a rebellious man."\* Those were his glad tidings of great joy for those who rebelled against their political masters. The peasants were slaughtered wholesale; massacred as they stood with pitchfork or hoe in hand; racked, burnt, and flayed alive, with remorseless cruelty. Society was saved; but Luther ceased to be the prophet of the people.

Henceforth the popular leaders looked neither to the Pope of Rome nor to the Pope of Wittenburg. They would be guided by the Bible alone. They maintained that the distinctions occasioned by birth, rank or wealth, were contrary to the equal spirit of the gospel; that all believers, throwing their possessions into one common stock, should live as members of one family, keeping apart from unbelievers. There should be no more violence, oppression, tributes, tithes, or usury. Some even declared that as neither the laws of nature nor the precepts of the New Testament had imposed any restraints upon men with regard to the number of wives they might marry, they should use that liberty which God himself had granted to the patriarchs.† They believed the primitive Christians

\* See *Crimes of Christianity*, p. 263.

† Luther had permitted polygamy to the Landgrave of Hesse, finding nothing in the Bible against it. What wonder if some others declared it instituted by God.

did not baptise infants, and from their custom of rebaptising believers they were named Anabaptists.

The name became as odious as that of Atheist. Catholics and Protestants combined to persecute them. Luther declared they were "prophets of the devil." Hunted from place to place like wild beasts, they gave a testimony to the strength of their aspirations unsurpassed in history. Read, as you may, not without dewy eyes and tightened throat, in Van Braght's *Martyrology of the Church of Christ*, the account of the persecution and sufferings they endured, and you will never join Mosheim or Robertson in their indiscriminate abuse of "this pernicious sect." Their sermons and prayers ring with a simple yet terrible earnestness. They died like heroes. Men, women, even children, went boldly singing psalms to the stake. In the Tyrol alone in 1531, upwards of a thousand were executed. In Bavaria, Duke William ordered that those who recanted should be beheaded, those who would not were to be burnt alive. At Zurich their leader Mantz was drowned by order of the reformer Zwingli. Hubmeyer was burnt at Vienna and his wife drowned. Hætzler, who translated the prophets into German before Luther, was beheaded for blasphemy at Constance. Blaurock was hanged at Klausen. Michael Sattler, at Rottenburg, was torn in pieces by red-hot pincers and then burnt. John Trypemaker and eight others were beheaded and their heads were sent to Amsterdam to be fastened on stakes "to encourage the others." This baptism of blood must be remembered if we are to understand the fanaticism which succeeded it when the kingdom of God was sought to be established in Münster.

Maddened by persecution, the Anabaptists cried in vain, "O how long, O Lord, dost thou not avenge the blood of thy saints? Must they not like Israel of old, first destroy the idolaters and then inherit the kingdom of righteousness on earth?" Jan Matthijzoon, baker of Haarlem, prophet and fanatic of deepest dye, arises, preaches the restitution of the kingdom of God. The saints must prepare the way of the Lord. Among his apostles, note one, the youthful Jan Bokelszoon, known to history as John of Leyden. Tall, vigorous, handsome, eloquent, a poet and an actor, John of Leyden has the imaginative fire of an Ezekiel with the sensuality of a Solomon. A bastard son of a tailor, some say burgomaster—his mother the maid of his father's wife—he has felt the curse of inequality from birth. Wandering much as tailor's apprentice, he had seen the wretched condition of the people in many lands; knew how the ferment of the times had made them wonder what the Reformation contained for them. He eagerly embraced the new doctrines, resigning his wife for them, it is said, in the true spirit of a follower of Christ, and set out to preach them in Münster.

Münster, capital of Westphalia, a populous city whose walls have proved their capacity of resisting a siege, is owned by its feudal lord-bishop, Franz von Waldeck, already much disturbed through the preaching of the Protestant Reformation by Bernard Rottmann. Rottmann, popular as a preacher, is no leader of men. Led by his own sympathies, he is soon converted by John of Leyden, the handsome youth of twenty-three, who preaches the gospel of the redemption of the oppressed, the destruction of tyranny, the community of goods, and the rule of justice and brotherly love. Girls and women slip away to the secret gathering of the dangerous young enthusiast. Matthijzoon, persecuted in Holland, flies with his followers to Münster; announces God has chosen that city as the New Zion, there to build up his kingdom in everlasting righteousness. The prospect of my lord-bishop's tithes and tribute does not look hopeful. The Council orders the Anabaptists to be expelled. They march round the walls and enter the opposite gate. Comrades from without flock in with them. Knipperdolling, an Anabaptist, is elected burgomaster. The senate house and arsenal are seized. Canting Christianity there has been long enough: we will now live by the reality. Come hither all ye oppressed saints. Fear not little flock, for it is your father's good pleasure to give you the kingdom. Depart ye ungodly, or it will not be well with you. Repent and be baptised. The Münster Commune is proclaimed!

J. M. WHEELER.

(To be concluded.)

THE London Missionary Society boasts a debt of £11,000 remaining over from last year, and £10,000 more are needed to meet present liabilities.

## ACID DROPS.

ACCORDING to the Report of the Council of the Church Association, presented at the annual meeting at Exeter Hall on May 14, the late incumbent of St. John's Church, Richmond, has "suddenly disappeared under circumstances which may be thought to illustrate the working of the confessional."

AN inquiry has been held by the trustees of the Hull Municipal Charities into the conduct of the Rev. J. W. H. Carr, vicar of St. Mary's, Hull, who has been accused of putting "suggestive questions" to girls in confession. Alderman Leak proposed that the vicar and his curate should be excluded from the school, and it was ultimately resolved "that the leave of the trustees be previously obtained in each case as a condition of attendance to give religious instruction on the school premises."

THE Society for promoting Christianity among the Jews has been damaged by the exposures in the *Westminster Review*, or by other causes. Last year it took over £2,000 less, and it has an adverse balance of £2,500 odd.

*Modern Society*, writing on the May meetings remarks, "the Church Missionary Society has received during the present year the enormous sum of £201,237, and, notwithstanding the tremendous amount of ignorance and poverty at home, this society has done so little to bring about a better condition among the poor that its efforts might be described as being no bigger than a 'Midget's wing.'"

MRS. WELLBELOVED, of Oldfield Road, Stoke Newington, committed suicide and left a very affectionate and exceedingly religious letter for her husband. It is full of such phrases as "God keep and bless you," "before God," "God give you strength," "God keep you up," and "I do pray God." After cutting her throat she cried to a neighbor, "I call you as a witness before God that my husband is innocent of this." Religion was evidently one of the main factors at work in her mind, but its consolations did not strengthen her, as Christians pretend, against the troubles of life.

THE case against Nero, the negro preacher, is abandoned. The authorities find themselves unable to furnish legal proof that the £1,000 he raised for converting the negroes may not yet be spent for that purpose.

A RABID Christian has been writing to the *Scottish News* on "Atheism." He is terribly annoyed by a shop in Glasgow, probably Mr. Ferguson's, where a bill of the *Freethinker* shows "headings or texts of the most flagrant and blatant description." If *texts* are of the most flagrant and blatant description surely it must be the Bible from which they are taken that was written by "miscreants," and that should not be "allowed to live a day in Christian Britain." But bigots like R. McIntyre, hardly know the meaning of what they write, and it is hopeless to expect correct diction from them. He says, truly enough, that "Christianity is intolerant," and adds that therefore the *Freethinker* (not the intolerant Christianity) "should certainly be suppressed." He describes the shop window as "a full exhibition of foul Blasphemy" in the shape of "pamphlets by Bradlaugh and Besant, Foote and Ingersoll," whose "foul contents" language would fail this frantic Christian to describe. This meek and mild individual is evidently training for a lunatic asylum. His ravings exhibit the true spirit of Christian love lashing itself into a state of ferocious fury.

WE are sorry to observe that Mr. Burgess, the Radical proprietor of Norwich *Daylight* has got into trouble for libels on a solicitor named Stanley, whose character does not show up very well in the report of the trial. We trust *Daylight* will not be allowed to drop. The cathedral city of Norwich and the eastern counties generally are much in need of an outspoken journal like *Daylight*.

IN the State of New York there is a little village called Harmony. The harmony of the place was broken on Good Friday morning by Mrs. Fanny Smith, who murdered three of her children with an axe. "God told me to do it," she said; "it was the only way. I killed them rather than to have them homeless and go to hell." Poor woman! And poor children! What crime and misery religion has to answer for!

ANOTHER woman in America, a Mrs. Hiram McDonald, of Eau Claire, Wisconsin, has gone mad with religious excitement and violently attacked her three children. She had previously put all her husband's savings in the church collection-box, a sure sign of insanity.

THE *Irish Ecclesiastical Gazette* disapproves the Home Rule Bill. It says: "We open our eyes and remember '98." The feat of remembering what took place so long ago is no doubt an eye-opener.

THE Archbishop of Montreal has issued a mandate forbidding Catholics from joining the Knights of Labor upon pain of ex-

communication. The mandate will injure the Knights less than it will the Church.

MR. WEBBE, a Sunday-school teacher, was saying prayers on Sunday morning to his class at St. John's School, Titchborne Street, when he fell dead by visitation of God, as the Christians say. He was reciting the Lord's Prayer, and had just arrived at the words "Thy kingdom come." The Lord answered the request promptly and took him straight off to "kingdom come." But his fellow Christians are not satisfied. They feel quite shocked at his being snatched to glory in so sudden a way. They want the kingdom of heaven to come slowly—they prefer this life as long as they can keep it.

CARDINAL MANNING'S latest pastoral letter is severe on "the usurpations and pretensions of men of so-called science, who, because they cannot find God by their arbitrary tests, say that he does not exist, or that he cannot be known. The theories of these arrogant creatures are mere conjectures, and there is no contradiction between the Christian faith and any demonstrated truth." We advise the pot-valiant Cardinal to read Huxley's articles on Genesis, and to explain the Rib Story, the Flood, the Babel philology, the longevity of the patriarchs, etc., in the light of modern science.

SPURGEON tells his bereaved congregation, during his absence with the gout, that he is about to issue his nineteenth hundredth sermon. Angels and ministers of grace defend us! What a frightful ocean of twaddle. Sooner than swim through it we would do another year in Holloway Gaol.

SPURGEON was thinking of "Rejoice evermore" as the text for his nineteen hundredth printed sermon. Not a bad idea. A text like this goes well with the gout. A better still would be "Thou hast turned my mourning into dancing." But perhaps Spurgeon reserves that till the sea-air helps his congregation's prayers, and sets his legs free. Meanwhile he might preach from the text which declares the Lord "taketh not pleasure in the legs of a man" (Psalm cxlvii., 10).

SPURGEON is still in great pain and unable to preach. He says he cried with joy on finding that his right hand could wield a pen. Why don't he have faith in the Lord—at Mentone? He knows the Lord answers prayers for health at that place. But he is obstinate, and wants the Lord to answer his prayers in England. If faith-healing is a fact, why isn't Spurgeon healed of his gout? Surely he has faith if any one has—faith, as he says, which smooths all doubts as a great steam-roller crushes in the pebbles on the road.

THE Salvationists are now asking funds for "booths for village work." A cut of one called the "William Booth," is given in the *War Cry*. Outside is put in large letters "All the congregation of them sat under the booths," a garbled quotation from Nehemiah viii., 17. Some people have a shrewd suspicion that a good deal of the funds subscribed to the army has been used for the "booths."

GENERAL BOOTH denies that the secession of Colonel Day and Commander Corbridge, and three staff officers means any split in his cracked army. He says he is willing to refer the subject in dispute to arbitration, only the arbiters must be members of the Army, *i.e.* subordinate to the General.

WILLIAM COUTTS (any relation to the Baroness?) has been sent to Pentonville Prison for a month for refusing to support his wife and three children. According to the prosecution, he is the son of a gunsmith, and in a good position, and therefore well able to maintain his family. According to the defence, his wife had left him on several occasions for days together, without giving him any satisfactory reason. He therefore preferred going to prison rather than allow her twelve shillings a week, as the Marylebone Guardians proposed. Reading between the lines, it is easy to see a nice little domestic quarrel in this case; but whether the husband or the wife is most in the wrong we are unable to judge.

WELL, what have our readers to do with this? Nothing. Yet they will be interested in what follows. Mr. Gill, who prosecuted for the Guardians, worked up a very doleful tale. He stated that the prisoner had "some few years ago joined a Socialist Club and another body represented by the *Freethinker* newspaper, and ever since then he had taken to drink." Now we venture to think that all this is purely mythical. In the first place, where is there a Socialist Club in London? In the next place, what "body" is represented by the *Freethinker*? This journal has absolutely no connection with any Society in the kingdom, and certainly it has never advocated Socialism. There is obviously a great deal of confusion, at least, in Mr. Gill's statements; and Mrs. Coutts, who appears to have been fond of the Prayer-book, may be the cause of the muddle.

MR. GILL further stated, of course on the authority of Mrs. Coutts, that her husband had torn up her Prayer-book and put the *Freethinker* in its stead; a charge which we confess we don't

understand. How a paper could be substituted for a fat book passes our comprehension. Does Mrs. Coutts mean that her husband made her take the *Freethinker* to church, and read its paragraphs during the sermon? If not, what does she mean? If her husband demolished her Prayer-book he did a very stupid thing. Yet we have known several cases of an opposite character. Some of our subscribers are obliged to get the *Freethinker* under cover, or to have it sent to their business addresses, because their wives persist in tearing the little "blasphemer" to pieces whenever they cast eyes on it; and we know of one instance in which the irate lady's conduct was warmly approved by her spiritual adviser.

WHOEVER William Coutts may be, we hope he will make a provision for his wife and children. He should maintain his wife, even if he cannot live with her; and the claims of his children need not be argued outside Bedlam.

MR. FORDER, the secretary of the N. S. S., has sent the following letter to the public press:—"A Freethinker and Socialist." To the Editor of the "*Echo*." Sir,—In your report of the case heard at the Middlesex Sessions on Saturday, Mr. Gill is reported as saying that the appellant had some years ago joined a Socialist Club and another body who were represented by the *Freethinker* newspaper, and ever since then he had taken to drink. Permit me to state that the man is not a member of the National Secular Society, the only body of avowed Freethinkers in London. I have made personal inquiry of his parents, of his fellow workmen, at his club (the St. James's and Soho) in Gerrard Street, which is no more a Socialist Club than the Army and Navy or any other social club in the kingdom. The statements of all who knew him are that he was neither a Freethinker, Socialist, nor given to drink. His wife is a Roman Catholic, and a miserable and wretched life has been the result of incompatibility of temper and of diverse religious views, the man being at last driven to desperation and obstinacy by her leaving him for days together as your reporter states.—ROBERT FORDER, Secretary National Secular Society."

SOME time ago one of our readers wrote to Mr. Birch, the revival preacher who holds forth every Sunday in the Manchester Free Trade Hall, asking him for particulars about the converted Atheist he paraded in one of his discourses; and like a true charitable Christian, Mr. Birch declined to hold any communication with such a person. We see by one of his recent sermons that the all-converting Birch has been making an impression on another nameless Atheist, who, for some mysterious reason, kept a Bible locked up in a secret drawer. This leads the preacher to remark that "only those men are at pains to search in the Bible who believe the gold of truth is there." We advise Mr. Birch to read *Bible Contradictions* and *Bible Absurdities*, which will show him that some people search the Scriptures pretty thoroughly without believing them to be full of the gold of truth.

MR. BIRCH says that even in *Robinson Crusoe* "the most touching incident is where the poor fellow is sick and reads his Bible." Well, some people get sick and read the Bible, and others read the Bible and get sick.

WE understand that four or five thousand people listen to the great Birch every Sunday; but Manchester is a big city, and that is not a very large proportion of simpletons. There is no need, therefore, to despair of Cottonopolis. Besides, the Free Trade Hall services are free, and during the winter hundreds of both sexes drop in out of the wet.

THE village of Sheen, near Leek, is owned by that great pillar of the Church, Mr. Beresford Hope, and is so pious, that it has two clergymen, and two religious services every day of the week. Yet, two men have been allowed to sleep for six months in the body of a wheelless cart on straw, which, upon evidence given at the death of one of them from want of common necessities, "stunk worse than a ferret box." No wonder Sheen needs at least fourteen religious services every week.

TALK about the "eternal fitness of things," the sky-pilots at Ripley are determined not to become extinct through want of adapting themselves to their surroundings. On Sundays, Ripley, which is a quiet little country place six miles before Guildford, is largely patronised by bicyclists and tricyclists, seeking a pleasant relaxation after their six days' toil. This of course, is a good thing for the trade of the place, and the parsons, not to be behind the other shopkeepers in catering for their visitors, hold on Sundays a "Special service to Cyclists," the lessons being read by a well-known man of the wheel, and the result (as may be readily surmised) is a great attraction, a full house, and presumably a good collection.

HARVARD University has elected a Professor of Christian morals. What his duties are we know not, but he has five clergymen to assist him. Probably he will develop into a walking prig. If he tries to practise Christian morals as well as profess them, his fate will be worse; for the end of that is the asylum.

## SPECIAL NOTICE.

## MR. FOOTE'S ENGAGEMENTS.

Sunday, May 23, Hall of Science, Old Street, London, E.C., at 7, on "Christ as a Ghost."  
Thursday, May 27, United Radical Club, Kay Street, Hackney, at 8, on "Gladstone's Irish Stew."

MAY 30, Hall of Science, London.

JUNE 6, Oldham; 13, N. S. S. Conference; 20, Milton Hall; 27, Ball's Pond.

## 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. 3d.; 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.—E. P.

R. C. thinks that Mr. Gladstone, by his attention to Genesis, has lost sight of Numbers and must prepare for his Exodus.

J. PILCHER.—You reply is well written, but neither the author nor his pamphlet is of the slightest importance. You can easily find a subject more worthy of your talent. Bonwick's *Egyptian Belief and Modern Thought* would assist you. Gerald Massey's *Natural Genesis* also has some information on the subject, but it is a very expensive book.

H. P. BOWDEN.—Thanks. Always pleased to hear from you.

G. V. BALL writes: "A very cheap and concise tract is much wanted, giving information as to who were the authors of the English Bible Canon, and relating other circumstances connected with the origin of the Book." We agree with our correspondent, and we hope to publish something of the sort by-and-by.

J. WALMSBY.—*Bible Romances* will be bound up in a single volume, but it must wait till we have time to prepare an index. *Crimes of Christianity* will also be bound in cloth when completed. A third volume is being written, and when finished it will be issued in weekly parts.

W. C. SAVILLE writes: "I am not a politician of the hungry order, but I have enjoyed immensely your last pamphlet, *Gladstone's Irish Stew*, and I say, without a tinge of flattery, that it is worthy of circulation by the hundred thousand."

T. A. WILLIAMS (Bristol) thinks that Dr. McCann's speeches in the recent debate were highly humanitarian, though a very unsuccessful defence of Christianity. "Secularists," says our correspondent, "may circulate the Debate with confidence." In reply to the question why we do not publish the whole Debate at sixpence, we can only say that we cannot afford to lose money in addition to investing capital. We always publish at the lowest possible price, both for our own sake and for that of the cause.

ARTHUR BONHAM has been reading Mr. Foote's *Brown's Story* and desires some proof of the accuracy of its statements. Our friend is a trifle dense. The story is a story and not an affidavit. Every incident in the narrative, however, is founded upon fact, as will be seen by any person who recollects what he reads in the newspapers.

L. HOPE.—We have not the sermon by us. Spurgeon's publishers are Messrs. Passmore and Alabaster. The description of hell you refer to appeared in the *Baptist Messenger* for November 1885.

SIMPLE SIMON.—Such cuttings are always welcome.

INQUIRY.—Apply to Mr. Ramsey at 28 Stonecutter Street. He may find you a customer.

LOUIS COLEMAN, 36 Carter Gate, Newark, thanks the Glasgow and Devonshire friends who sent him back numbers of the *Freethinker* for distribution, and will be glad to receive more.

W. JENNINGS.—Gerald Massey's *Natural Genesis* is published by Williams and Norgate, Henrietta Street, Covent Garden; price 32s.

A. S. BRIGHTY.—We have dealt with the matter in "Acid Drops."

J. WATSON.—We confess we do not understand your communication.

VOICE FROM THE DEAD.—Your letter from Sheel is a little wild, and we are sorry that Charles Peace is your friend there. We always understood he was in heaven.

G. E. C. NAEWIGER.—Shall appear.

J. WEBB.—We have been preternaturally busy. You shall hear from us shortly.

W. FOSTER.—Thanks. See "Sugar Plums."

R. FOX.—Thanks. See "Acid Drops." The joke has already appeared.

H. J. SANDERS.—The Sacred Books of the East are published by the Clarendon Press, Oxford. If you read Bastian and Beale on the *Origin of Life* you will see both sides. The numbers of the various sects have frequently been given. The Buddhists are the most numerous.

R. CARRIER.—We are obliged. Shall appear.

PAPERS RECEIVED.—Scottish News—Globe—Manchester Examiner—Christian Echo—War Cry—Cambridge Express—Sydney Daily Telegraph—Church Evangelist—Inquirer—Bury and Suffolk Standard—Rationalist—Liberator—Monroe's Ironclad Age—Liberty—Daylight—Boston Investigator—Echo—Freeman—Hampstead Recorder—Christian—Leek Times—Le Courier de l'Europe—Wakefield Parish Magazine—Truthseeker—Dublin Evening Mail.

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.

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

## FERGUSON DEFENCE FUND.

THE Glasgow Committee have received the following further subscriptions:—Mr. Kerr, 10s.; James Stewart, 1s.; G. Garey 2s.

Mr. Campbell's bill for legal charges at Glasgow and Edinburgh, delivered to the Glasgow Committee, and not to us, amounts to £100 19s., the major part of which was paid him two months ago. The Glasgow Committee have received and acknowledged £26 4s. 10d., of which £5 7s. 7d. have gone in necessary expenses; leaving an available balance of £20 17s. 3d. We have received and acknowledged £72 0s. 1d. There is thus a present deficit of £7 11s. 8d., towards which we invite further subscriptions. The Fund will close, and Mr. Campbell's bill be discharged to the last farthing, before the Glasgow Conference on Whit-Sunday, when we hope to meet brave old Robert Ferguson and the plucky friends who stood by him and helped to defeat the bigots. As already explained, our pecuniary loss by the prosecution was very heavy; otherwise we should have closed the Fund, and paid the deficit long ago. When the Fund is closed, we shall keep our word, and treat the subscribers to the luxury of an audited balance-sheet.

## SUGAR PLUMS.

THERE was a good audience, including many strangers, at Milton Hall last Sunday evening to hear Mr. Foote's lecture on "Jacob: or the man God loved." Owing to a slight hoarseness, Mr. Foote was obliged to make the lecture shorter than usual, occupying only fifty minutes instead of seventy or seventy-five. But this little shortcoming will be overlooked, in consideration of the good measure which the audience generally gets. This evening (May 23) Mr. Foote lectures at the London Hall of Science on "Christ as a Ghost."

*Progress* sells in America for a quarter of a dollar, and *Prisoner for Blasphemy* for a dollar. We learn this from the New York *Truthseeker*. Speaking of Mr. Foote's story of his imprisonment, the *Truthseeker* says "It will be read with wonder by those who regard the nineteenth century as an era of religious freedom."

NOTICING Mr. Wheeler's *Footsteps of the Past*, the *Truthseeker* says: "It will be profitable reading for those who think that religions have a divine source."

THE *Manchester Examiner* reviews together Mrs. Besant's *Autobiographical Sketches* and Mr. Foote's *Prisoner for Blasphemy*. It believes both writers to be "thoroughly honest," and thinks they have both been treated with "undue harshness." This is a very mild way of putting it indeed; but half an admission is better than none.

THE *Examiner* very justly says that Mrs. Besant has "marked literary skill, and she makes the story of her early 'phases of faith' really fascinating."

"MR. FOOTE," says the *Examiner*, "has a more rough-and-ready style." Probably this means that he pays no respect to journalistic conventionalities; one golden maxim of which is, that you must never write a sentence which will shock, startle, or disturb anybody. The comment reminds us of an incident in the life of a greater writer. When Carlyle was contributing to the *Edinburgh Review*, he was patronised by Jeffrey, the editor, who condescendingly told him that his style was rather uncouth, but by taking pains he might in time become an elegant writer.

THE Sunday Society hold their annual meeting on Saturday, May 22, at Prince's Hall, Piccadilly. Sir Henry Roscoe, M.P., who introduces to Parliament the Bill for the Opening of Museums, will preside.

THE New York *Truthseeker*, of May 1, has a cartoon entitled "Jerked to Jesus; or heavenward by hemp." Beneath is represented the murderer at the gallows with the priest pointing to heaven, and above he is seen through the clouds receiving harp and halo at the hands of angels. We are pleased to hear that the circulation of our energetic contemporary has increased since it has followed our example of illustrating Freethought.

NEARLY a hundred thousand working people in New York have petitioned for the opening of public museums on Sundays. According to their request would of course strike a heavy blow at the sky-pilots. The Catholic *Freeman's Journal* perceives this and says: "It looks as if certain infidel philanthropists were at the bottom of this Sunday opening move." The American pious papers, like our own Christian journals, try to burke the movement by advising that the museums be opened in the evening when, of course, the working people are pretty well tired out.

MR. JOSEPH LEICESTER, M.P. for South West Ham, in addressing a temperance meeting at St. Ives, Hunts, surprised the audience with one or two sensible sentences in the course of his speech. Referring to temperance, he said: "Bishop Magee had said that we should by prayer and supplication ask God to remove this evil. To the Bishop he would say—'My lord, here's a cesspool filling the air with typhoid fever. Now, what shall we do? Pray to God or stop up the pit?' Common sense said—'Stop up the pit and pray to God for the rest.'" Also, further on in his address, he said, "God never did and never would do for the nation what it could do for itself." And again: "They knew probably the story of the old woman with whom the horse ran away? A friend said to her afterwards, 'Didn't you put your trust in Providence?' 'I did,' said the old woman, 'till the bridching broke, and then I had to leave go Providence and take care of myself.'"

THE Bill for allowing Freethinkers to give evidence under affirmation has passed its third reading in the Canadian Parliament.

THE Fabian Society has arranged for a conference at South Place Institute, Finsbury, London, on the evenings of June 9, 10 and 11. Messrs. G. W. Foote and J. Robertson have been delegated to attend on behalf of the N. S. S. The topics for discussion are (1) The Utilisation of Land, (2) The Utilisation of Capital, (3) The Democratic Policy. The Fabian Society hopes "that the conference may result in finding some common basis on which Radicals, Socialists, and Social Reformers of every kind may co-operate to form a Democratic Organisation for practical work in and out of Parliament." A delightful dream! What the Fabians are seeking, so far as it is attainable, has already been realised. Over sixty of the London Workmen's Clubs and Radical Associations, comprising at least as many thousand members, have just organised a Metropolitan Radical Federation, which will make itself heard and felt before long. The executive of twenty-five members includes most of the leading politicians of the clubs. Among the names well known of Freethinkers are G. Standring, R. O. Smith and G. W. Foote. The Federation has a very advanced programme, so advanced indeed that Mr. Cremer, M.P., felt obliged to withdraw; and as it will probably take a generation to realise half the Federation's objects, it need not burden itself for the present with visionary schemes.

ON Saturday evening, the 15th inst., Mr. Bradlaugh presided at the annual dinner of the City of London Branch of the Amalgamated Union of Operative Bakers and Confectioners. What days we live in! Twelve months ago Mr. Bradlaugh was kept out of his seat for Atheism. Now he is safely settled down on it, and in request for annual dinners. Yet some people still say the world doesn't move.

DR. E. B. TYLOR is lecturing at Oxford this term on "The Origins of Civilisation." We trust this lecture will be published. No man is more competent to deal with the subject.

JOHN BRIGHT is evidently not satisfied with the Government. Last Sunday morning he attended the Friends' meeting-house in St. Martin's-lane, and when a prayer was made for those "who govern this nation," honest John ejaculated an audible "Amen."

MR. FOOTE is pleased to see the general signing of petitions against the Blasphemy Laws after his lectures. It is to be hoped that the same thing is done at every Freethought meeting. Professor Kenny's Bill will be much more favorably considered in the House if every member receives a petition from his constituents in its favor. Freethinkers are bound to make a strenuous effort in this direction, and we trust they will not be lacking in their duty.

THOSE learning French, or who desire to keep up their acquaintance with French in an easy, pleasant fashion, will do well to subscribe for the *Courrier de l'Europe*, with its weekly supplement of translations of difficult words and phrases done into English and electrographed by W. Hardaker, who is already known to some of our readers by his translation from Diderot of *Old Thoughts for New Thinkers*. Copies may be had at the office of this journal, 28 Stonecutter Street, E.C.

MR. STONEHAM, the famous new-bookseller, who has seven shops in the City of London, and does an enormous business, told the *Pall Mall Gazette* interviewer that the Revised Version of the New Testament had the largest sale of late years. But in answer to the question "Is the religious public so large?" he said "According to my experience it is comparatively small. The large sale of the New Testament was due to curiosity, perhaps. Then I pushed it." Curiosity on one side, and puffing on the other, explain the large sale of the Revised Version, which is beaten on its merits by *Whitaker's Almanack*, Scott's novels, and other popular volumes.

"WHAT'S the population of Glasgow?" asked a gentleman of a citizen. "About 700,000 souls," was the reply. "But I want the total population. Not simply those with souls."

## CHRIST'S BROTHERS.

IN giving an account of Christ's brothers, the first thing to decide is whether he had any. If the Immaculate Mother of God remains a perpetual virgin, as the majority of Christians maintain, she could not have had any other children besides Jesus, unless these also were "born of the Holy Ghost" and "without sin," in which case there would have been several rival Sons of God besides Jesus, and the Trinity would have been enlarged to a Divine Unity of Seven, without including sisters whose names and number the sacred records do not trouble to specify. As soon as Christian credulity had developed a belief in the "ever virgin" Mother, the brothers of Christ had to be explained away. Jerome maintained that these brothers were only cousins, and that "Mary the mother of James and Joses" (Matt. xxvii., 56) was a sister of Mary, the mother of Jesus, the two sisters being both named Mary (John xix., 25)—which, though improbable is not impossible, seeing that there are cases in modern times of sisters being christened alike, and notably of an eccentric country squire, who, annoyed at the persistence of his wife in presenting him with daughters instead of the sons he wished, had every one of them christened Harry. The Peshito, or ancient Syriac version, however, inserts the word "and" before the second Mary in John xix., 25, so that "his mother's sister, Mary the wife of Cleophas" becomes two persons, "his mother's sister, and Mary the wife of Cleophas"—which view, Archdeacon Farrar says, is "now generally accepted" (*Early Days of Christianity*, p. 270). There is really no reason whatever for supposing that the Evangelists meant "cousins" when they wrote "brothers," and the whole tenor of the scriptural narrative is against such sophistical distortions of its simple and natural statements. Epiphanius and others taught that the "brothers" of Jesus were only half-brothers, being the sons of Joseph by a former marriage. But as "Mary the mother of James and Joses" was present at the crucifixion, she could hardly have been a different personage from Mary the mother of Jesus, unless Joseph committed bigamy when he married the Mother of God.

As these attempted explanations break down, we must accept the scriptural account, which shows that after the birth of Jesus the Virgin Mary became the mother of four more sons and of several daughters—a tolerably numerous family for a virgin mother. Perhaps Christian Darwinians will regard this as a well-authenticated case of parthenogenesis. The Rev. Joseph Cook indeed maintains that there is nothing contrary to science in the Virgin's motherhood, since it is well known that similar instances occur in nature among some of the lower species of insects.

Christ then had four brothers, James, Joses, Judas and Simon (Matt. xiii., 55). Mark confirms this, but writes Judas as "Juda" (vi. 3). A correspondent in the *Rock* explains why Jesus had brothers and sisters. He says it is an "unquestioned fact" that Christ's "mission was to undergo all the trials incidental to the ordinary life of man," and "this being the case, it was essential he should bear himself as unflinchingly as a brother in a family—often one of the most difficult trials to endure patiently—as in the higher duty of a son." If so, why are the Gospels so barren of detail on the manner in which he so nobly bore this great trial of having brothers and sisters who are nowhere recorded to have acted badly or unkindly towards him? Why, too, did he not undertake the ordinary troubles and trials of a husband and a father as well as the extraordinary trials and hardships involved in being a brother and a son? The unbrotherly conduct and language—like the unfilial conduct and language—seems to have been solely on the part of Jesus, the perfect son and brother. When his brethren and his mother came after him and "stood without, desiring to speak unto him" he went on talking "and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii., 48-50). It is not recorded that he took any further notice of his brothers, whom he probably disliked because they looked coldly on his supernatural pretensions. He despised brotherhood except of the religious kind, and told people that no one could be a disciple of his unless he first hated his parents

and his brothers (Luke xiv., 26). Christ's brothers were not oblivious of natural ties. They came down with their mother to Jerusalem at the time of the crucifixion, and the family remained together for some time with the apostles (Acts i., 14). John, however, glorifies himself by inventing a scene in which Jesus on the cross handed his mother over to the care of a stranger, John himself, the beloved disciple, who thus represents himself as having more courage in approaching the cross than the other runaway apostles. John thereupon took his adopted mother home to live with him from that hour (John xix., 27). But this account does not harmonise well with Acts i., 14, which represents Mary as being with her own sons, nor with the accounts of the cowardice of the Christian apostles who were afraid of being recognised and seized, nor with Matt. xxvii., 55, 56, which makes Mary stand "afar off," while John represents her as standing close to the cross (John xix., 25).

These "brethren of the Lord" became married men (1 Cor. ix., 5) in spite of their elder brother's teaching and example. One of them at least left offspring, for Hegeppus narrates that two grandsons of Christ's brother Jude were summoned before the emperor Domitian to see if they claimed the sovereignty of the Jews or of the world, as Jesus had done. As all they desired was to live quietly and humbly on their little farm of less than seven acres, which they cultivated by their own labor, the emperor was quite satisfied of their political harmlessness, and he accordingly dismissed these horny-handed Syrian peasants to their homes "unharmful and with disdain."

W. P. BALL.

(To be concluded.)

### ANGRY JEHOVAH.

God has been very liberal with hurricanes and floods lately. When he rides the whirlwind and directs the storm he should divert himself at the South Pole or some other uninhabited place where his amusements would annoy no one. But he thinks differently. He directed the thunderstorm at Madrid with such violence that 70 people were killed and 260 injured. Washerwomen at their work were blown into the river Manzanares, and twenty-eight were drowned. Such are the divine recreations. He even blew down one of his own churches. It is expected that many dead bodies still lie under the fallen houses. The crops and villages have also suffered enormously. Perhaps all this is a judgement on the Spaniards because they want to hang Galcote, the priest of the Lord, who shot his bishop. The cyclone with which the Lord recently slew some two hundred people in America was also, perhaps, a judgment, but he forgot to telephone Talmage concerning his reasons for the infliction.

The Lord is only slightly angry with England. He blew down a triumphal arch at Liverpool and injured a number of people, and he has drowned cattle and swamped houses in various parts of England, but he does not appear to have killed anyone. In Germany he has killed several persons with lightning. He carried away nearly all the roofs at Krossen, demolished a number of buildings, and overthrew the high stone tower of St. Mary's Church, which buried the adjoining house in its ruins. Four persons were killed and others injured, and five people were drowned. When the Lord had fled away on the wings of the storm, the place looked as if it had undergone a bombardment. And the Christians pray to this mischief-maker, "Thy kingdom come."

The *Freeman*, the Baptist organ, is responsible for the following anecdote. "While practising law, a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slave-holder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of her church 'to be used as far as possible to the glory of God.' I was curious to know what course was taken, and upon investigation found that, after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."

The Presbyterians have recently been complaining that there are fewer theological students than formerly. Something the same obtains in the Church of England. A writer in the *Churchman* says, that instead of the ordinations increasing annually at the rate of 20 per cent., as they should, to keep pace with the growing population, they are nearly stationary. This writer urges a reconsideration of the Pluralities Acts. He points out that fifteen millions of town population has less than six thousand clergymen, and endowments of only £750,000, while half that number of rural population have over 13,000 clergy, with endowments of about £2,750,000. To permit pluralities again, however, would only ensure the old abuses of clergymen being paid for parishes in which they never ministered.

## REVIEWS.

*The House of Commons, as it was, as it is, and as it should be.* By H. M.—The historical and critical parts of this pamphlet are interesting and useful. Some of the author's suggestions are well worth considering. Among these we do not include the proposal to give every member of Parliament £5,000 a year for the dissemination of political knowledge.

*The Republican*, May. London: Standing.—The editor continues his History of the English Aristocracy, and contributes a brief paper (with portrait) of William Smith O'Brien. There is an interesting paper by N. Bottone on Proportional Representation. In the editorial notes Mr. Standing writes: "The defection of Mr. Chamberlain is too serious a matter to be treated with indifference. There are many intelligent Radicals who are more disposed to follow the able and patriotic and shrewd member for Birmingham than the impulsive and often erratic Premier."

*God and his Book.* Part I. By SALADIN. W. Stewart and Co., 41 Farringdon Street, E.C.—This criticism of the literary performance of the Holy Ghost may be recommended to the attention of all bibliolaters. Written in a light style, it has nevertheless a good sprinkling of facts and arguments which the orthodox will find hard nuts to crack. Saladin adopts the theory put forward in an article in the *Freethinker* on "Hunting for the Holy Ghost," that the mysterious Third Person of the ever-blessed Trinity has evolved from the Jewish *Bath Kol*. Some specimen illustrations of the "originals" of God's book are given.

## CORRESPONDENCE.

### OPEN-AIR LECTURES.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—At the meeting of the Executive of the N. S. S., on Wednesday last, a resolution was passed that a letter be addressed to the Freethought journals, requesting the editors to allow an appeal to be made through their columns, inviting persons willing to lecture at the out-door stations in the metropolis to send their names and addresses to me.

I also venture to appeal to friends in all parts of the country for donations to the Propagandist Fund for aiding and extending this branch of the work of the N. S. S.

R. FORDER, *Secretary*.

7 Arlington Street, New North Road, N.

### "FRAGMENTS THAT REMAIN."

JOSEPH COOK says that there are enough professed Christians, if they would join hands and stretch out, to reach eleven times round the world. He hopes there are enough real ones to reach round once. Joseph Cook was always a sanguine man.

In the parish of St. Peter, Cornhill, the rector receives £2,300 a year, and there is only one *bonâ fide* resident ratepayer, and he is not a member of the Church of England. The *City Press* calls this a curious anomaly; we call it a pious swindle.

AMONG the iniquities ascribed to the French Revolutionists was their suppression of the religious houses. Mr. Francis Hitchman, in a paper in the *Tory National Review*, points out that the suppression was received with favor by the inmates, the released celibates hastening to make use of their freedom.

A DEVOUT old clergyman in the suburbs of Boston (U. S.) has been unintentionally trying to show that the first Salvation Army were little better than tramps. "Look at the Apostles," said he, "they did not wear first-class clothes, nor even second-class clothes. They were not even respectable-looking men. Peter himself was bald-headed." Perhaps the old clergyman, far descended himself into the vale of years, felt that is the climax of insignificance.

By the way, there is one situation in which a bald-head will be a great disadvantage. The Mohammedans believe that on the morning of the Resurrection an angel will swoop down and pluck up the elect by their hair. Consequently some Mohammedan sects bury their dead upright, so as to save the angel trouble, and give the corpse a fair chance. It will be very awkward that morning for bald-headed saints.

RABBI SINGER has been fulminating against "Mixed Marriages," taking his text from Leviticus xxiv., 10, and debating on the fact that the "blasphemer" there mentioned was the son of an Israelitish woman, whose father was an Egyptian. The *Jewish World* admits these marriages are becoming common and attributes them to the irreligion of the community and the decay of Jewish spirit. This confirms the view that the Jews have only been kept together by Christian persecution and that as they mix on equal terms with Gentiles they will give up their pious exclusiveness and become absorbed in the rest of the world.

**PROFANE JOKES.**

TEACHER: "What are the names of the several days of the week?" Boy: "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday." Teacher: "When does your mother go to church?" Boy: "When pa buys her a new hat."

SUPERINTENDENT: "Children, this is the Rev. Dr. McSnorter, from Gowanus, who will address you a few brief remarks. Children, he has come all the way to try and save your souls from hell. You are not paying attention. Now, can any little boy or girl tell me where this gentleman is from." Chorus of children: "From Hell."

A SUNDAY-SCHOOL teacher was trying to explain to her class what the conscience was, but had some difficulty in making the scholars understand. "What is that small voice that comes to you after you have retired at night?" she said at length. "Oh, please ma'am I know," quickly said one of the bright little girls. "Well, what is it, Dolly?" said the teacher, proud that her explanation had been so quickly comprehended. "Cats, ma'am."

"TAKE it away," said the tall solemn passenger to the train-boy. "Take that book away. I want none of Ingersoll's writings near me. That book is an abomination. It is a sacrilege. Its very presence in this car is enough to call upon this train and all of its passengers the vengeance of the Almighty. Take it away, I say." "What's the matter with you?" inquired the train-boy, with a scowl. "I'd have you know," retorted the passenger, "that I have a right to speak as I do. I am a D.D." "Oh, is that all?" was the response; "I thought you was a D.F."

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