

THE FREETHINKER

EDITED BY G. W. FOOTE.
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]



THE GREAT PRIZE FIGHT.
G. HOVAH v. B. L. ZEBUB. (See page 39.)

POOH-POOHING DARWIN.

DARWIN'S utterances on religion, as published in his *Life and Letters* by his son, were partly current before; but these volumes add some striking new material, and they put the old authoritatively on record, beyond the possibility of contradiction or denial. Hence the apologists of faith are greatly perturbed. Darwin was buried in Westminster Abbey, but his scepticism was not then flagrant; now, however, it cannot be disregarded, and the clergy are in a quandary. Silence is no longer possible; they must therefore dispose of Darwin's disbelief in some fashion. Answering him is difficult, but there is another method, and that is to pooh-pooch his authority. This is the course adopted by the Rev. George Street, of Manchester, judging by a report of his sermon in the *Examiner*. Mr. Street would have us believe that Darwin's religious views are of no importance because he was not a specialist on that subject. Great as he was in science, his authority does not extend to religion, and we ought not to be influenced by his scepticism on matters of faith.

Such is Mr. Street's contention, and we propose to examine it; but before doing so we venture to express our surprise that a Christian minister finds "the great-man argument" so fallacious when it no longer serves his turn. From time immemorial the champions of religion have

flung the names of professedly orthodox scientists at the heads of Freethinkers. "Look at Newton, look at Herschel, look at Faraday," they have exclaimed; "such men occupied the loftiest seats in the temple of science, yet they believed in our holy faith, and do you dare to set yourselves up against their mighty authority?" But now that the greatest scientist of this century turns out to have been a complete unbeliever they wish to drop this argument. Faraday was cited *ad nauseam* to show the harmony between science and religion, although he distinctly declined to test religion by the critical methods of science, and resolved that his reason should never play upon his creed. Yet Darwin's authority is now pooh-pooched, although he did think upon religion, and arrived slowly and painfully at conclusions adverse to every form of orthodoxy. Surely we are justified in saying that this *volte face* does little credit to the honesty of the Christian Godites.

Still another point remains to be cleared up. Mr. Street mentions Butler as a real specialist on religion; he alleges that Butler's great work has never been answered, or at least refuted; and he asks us "to take as our guide the man who was the greatest authority in his own department." Now, we have two impregnable objections to Mr. Street's position. First, Butler knew no more about "the mystery of the universe" than any other educated and intelligent man; nor can a rational being hand over his judgment to the author of the *Analogy* any more than to

Augustine or Aquinas; for, as Robert Burns sagely observed, "It becomes a man of sense to think for himself, particularly in a case where all men are equally interested, and where, indeed, all men are equally in the dark." Secondly, Butler did not write his *Analogy* in opposition to Atheists or Agnostics. His artillery was directed against the Deists, who repudiated the God of the Bible, but accepted the God of Nature. He exposed the illogicality of their position by demonstrating their faith to be as full of difficulty as the Christian's, and his argument was absolutely conclusive; but it is devoid of all force against Atheists or Agnostics, and we are therefore obliged to assume, either that Mr. Street has not read Butler with any attention, or that he completely fails to understand the questions at issue in the present controversy.

Mr. Street affirms that "religion was not Darwin's forte." True, but his studies in evolution had a very distinct bearing on current Theism. But it is not true that "Darwin did not study religion." He narrowly escaped becoming a clergyman; he went to Cambridge and read for his theological examination; and he relates how he admired Paley's logic, not then knowing his premises to be unsound. After he became a naturalist, Darwin thought a good deal about Christianity; indeed, he states that when he clearly saw that Christianity was not supported by its evidences, he used to dream of fresh manuscripts being discovered that would set everything right. With respect to the existence of God, however, Darwin did not expend so much time or thought, having other and better fish to fry; although he devoted more *mind* to the question than ninety-nine out of every hundred ministers have to devote. Yet this absence of deliberate study has a special significance of its own. It shows that Darwin's acquired theology gave way gradually but surely before the irresistible pressure of his scientific conclusions. Vital truths entered his mind and slowly cast out the conventional falsities of faith. Natural selection had free play, and the result was the survival of the fittest.

Mr. Street further asserts that Darwin expressed no doubts on religion till "his life-work was done and he was an old man in feeble health." Indeed! Has Mr. Street read the *Life and Letters*? If not, why does he presume to talk in this way? Darwin's scepticism was expressed to his friends in his prime, and might easily have been inferred by any intelligent reader of his works. Mr. Street's purpose is obviously to insinuate that Darwin did not *think* about religion till his old age. The fact, however, is that he rejected the Old Testament before his thirtieth year; and it appears to have been within the next few years that he rejected the New Testament. His strongest repudiation of the Design argument is to be found in a letter to Dr. Asa Gray. That letter is dated July, 1860—the year after the publication of the *Origin of Species*, and eleven years before the publication of the *Descent of Man*. Another letter to Dr. Hooker, dated March 1863, expresses his regret for having used "the Pentateuchal term of creation," when he only meant "appeared by some wholly unknown process." Earlier than either of these two letters is another, dated May 1860, in which he informs Dr. Asa Gray that he cannot persuade himself that the "too much misery in the world" is compatible with the existence of "a beneficent and omnipotent God." These facts are more than sufficient to dispose of Mr. Street's preposterous insinuation.

But worse remains. Mr. Street has the audacity to say that "when Darwin was at his best he expressed no doubts respecting religion, but, in fact, the reverse. Was it not therefore fair to appeal to Darwin at his best from Darwin at his worst, and claim him as a friend of and believer in religion?" Now we have already shown that Darwin expressed very grave doubts immediately after the publication of the *Origin of Species*. It was eleven years later when he published the *Descent of Man*. According to Mr. Street, therefore, that interval was a period of mental decrepitude! The *Descent of Man* was written by a decaying intellect! Such is the fatal abyss of absurdity into which Mr. Street's piety has plunged him. We advise him to stick to Moses in future, and leave Darwin alone. Christian ministers can easily manufacture trumpety sermons from Bible texts. That is their function, and they should keep to it. Darwin and his ideas are subjects too high for them.

G. W. FOOTE.

THE METHODS OF METHODISM.

IT is now just a century and a half since the "conversion" of John Wesley. How that pious man would hold up his hands and eyes in holy horror could he have heard the utterances at the recent Wesleyan Convention in Nottingham! Wesley, according to Matthew Arnold, had "a genius for godliness." He certainly had a strong antipathy to worldliness. He was the incarnation of anti-Secularism, and the Methodism which sprang from his teaching was essentially a revival of the Puritanism which succumbed at the Restoration of 1660. With extreme narrow-mindedness John Wesley had extraordinary energy of will. He laid the foundations of a most effective religious organisation, and his personal influence is almost unique in the Christian world, though it cannot be compared with that exercised by Mohammed or Gautama.

Despite, however, the reverence with which Wesleyan Methodists regard their sainted leader, it cannot be denied that they are more and more departing from Wesley's ideal. Wesley never desired to establish a sect. In 1785 he declared he had no more thought of separating from the Church than he had forty years before. Yet no class has shown more sectarian spirit, or split into more divisions than his followers. His aim was to restore primitive Christianity, and his conception of primitive Christianity was keeping aloof from a world that lay in wickedness. The first expressed requisite of every Methodist is "a desire to flee from the wrath to come." In the "General Rules" laid down for his followers he expressly forbids "the laying up of treasure on earth, the putting on of gold or costly apparel, the taking of such diversions as cannot be used in the name of the Lord Jesus, and the singing of those songs or reading those books which do not tend to the knowledge or love of God." Not only were theatres, dancing, and the reading of plays or light literature condemned, but all amusements and recreation were thought incompatible with the one concern of man—to escape the wrath to come. Wesley's comment on the treasures of art and nature collected at the British Museum was, "What account will a man give to the Judge of quick and dead for a life spent in collecting all these?"¹

A striking illustration of the asceticism of early Methodist teaching is furnished by the rules Wesley drew up for the school which he founded at Kingswood. The little children rose every morning, winter and summer, at four, and were directed in the first place to spend nearly an hour in private devotions. "As we have no play-days," he adds (the school being taught every day in the year but Sunday), "so neither do we allow any time for play on any day: he that plays when he is a child will play when he is a man."²

Lecky, in his *History of England in the Eighteenth Century* (II., 589), thus characterises this aspect of the Methodist revival:

"The whole structure of society, and almost all the amusements of life, appeared criminal. The fairs, the mountebanks, the public rejoicings of the people, were all Satanic. It was sinful for a woman to wear any gold ornament or any brilliant dress. It was even sinful for a man to exercise the common prudence of laying by a certain portion of his income. When Whitefield proposed to a lady to marry him, he thought it necessary to say, 'I bless God, if I know anything of my own heart, I am free from the foolish passion which the world calls love.'"

No wonder Whitefield's marriage, like that of Wesley, proved very unhappy.³

The new school of Wesleyans, under the guidance of the Rev. Hugh Price Hughes, editor of the *Wesleyan Times*—who, by the way, breaks one of Wesley's rules by wearing gold watch, signet-ring, and *pince-nez*—are altogether departing from the ascetic methods of Wesley.

¹ Journal, 1781.

² See the account of the Kingswood School in "Wesley's Works," vol. xiii. It is satisfactory to note that these rules were a failure, and Wesley bitterly complained, "They ought never to play, but they do every day, yea, in the school." See Tyerman's "Life of Wesley," iii., 397.

³ Mrs. Wesley had some cause for her well-known jealousy. She had next to nothing of Wesley's society. Lecky says: "He selected a woman named Sarah Ryan, who had three husbands living, who lived apart from them all, and was at this time only thirty-three, to be his Bristol housekeeper, the matron of his Kingswood school, and the object of a correspondence that was conducted on his part in a strain of the most high-flown religious admiration and affection." Vol. ii., p. 597.

In Mr. Hughes's own words, they are striving to show that they are "as wideawake as General Booth" and the "jolliest lot in London." Mr. Hughes's special mission is to Christianise Vanity Fair at the West End of London. For this purpose he requires the modest sum of £50,000. He already has a brass band, which he promises will soon be "a better orchestral band than could be found at any theatre or music hall in London." Describing the methods to the Nottingham Convention, he said: "In the middle of the concert he delivered a funny speech, and it was intended to be funny. That was the first step towards leading the people who attended the concert to Christ. . . . He held that the advancement of social reforms should not be left to the efforts of Atheists. On Sunday afternoon he discussed social questions, and advocated those reforms which were necessary for the advancement of the people." Mr. Hughes is very well satisfied where he is, and objects to Wesley's method of periodically moving the whole body of the ministry.

Mr. Hughes is not alone in advocating these innovations. The Rev. J. Stevinson frankly says the existing methods fail to evangelise the multitudes. "In almost every large town we have spacious buildings deserted. We coax, we entice, we resort to all the tricks of advertising. We give coffee suppers and threepenny teas, and provide free seats. But when Sunday comes round these thousands are conspicuous by their absence." He says the chapels must be turned into mission halls and made attractive. Mr. Lawrence proposes that "there should be a church parlor, well furnished with carpet, piano, pictures and books, where young and old may meet for spiritual and mental improvement, and social enjoyment too." He ought to have thrown in a billiard-table and spittoons. The Rev. S. F. Collier, who, like Mr. Hughes, might pass for "a lovely curate," says he goes in for a string-band at Manchester, and believes in short prayers and short sermons—a sentiment received with much applause. Evidently something needs to be done in Nottingham, where, according to Mr. Hughes, the membership is positively less than it was in 1848, although the population of that town had increased by 140,000. The two principal chapels of the town (Wesley and Halifax Place) are quite two-thirds empty, and the remaining third is used for the comfort and convenience of a few families, the adult members of which are mostly converted or hardened beyond hope of conversion. Nottingham was, accordingly, deemed a fitting place to ventilate the new methods of Methodism. It is a subject for congratulation that among these methods a prominent place is given to benevolent secular activity, though we may doubt the wisdom of seeking to reform drunkards and prostitutes by a button-holding brigade. Some other suggestions, such as that of sending flowers to hospitals, indicate that even the Methodists are discovering that the service of humanity must not be subordinated to the worship of God.

J. M. WHEELER.

ACID DROPS.

SIR LEPEL GRIFFIN, in laying the foundation stone of a public library at Lashkar, in India, advised the Mahrattas to cherish their "ancient and noble religion," and to distrust the missionaries and philanthropists who advised them to give up their customs. What will Christians at home say to this advice?

THE Rev. W. Rogers, rector of St. Botolph's, Bishopgate, was surprised one morning in the early darkness to hear the tolling of the bell of his church. He flew to the vestry. The sexton was standing in the darkness with his back to the door. The rector naturally enough tapped him on the shoulder. With an agonised cry for mercy the man sank on his knees. As Mr. Rogers began to speak, the startled sexton gasped out, "Oh, sir! I thought it was the other gentleman come for me."

NORTON Canes church, in the Cannock Chase district, has been destroyed by fire, with the exception of the tower and belfry. The outbreak was caused by the explosion of a lamp which had been left hanging in the organ-loft for the purpose of keeping the organ free from damp.

AN outbreak of savage religious hostility between Mussulmans and Christians has occurred at Alessio. Some Turkish soldiers are alleged to have desecrated two Christian churches, whereupon some Arnauts introduced a pig surreptitiously into the chief mosque, killed the animal, and smeared the walls with its blood. According to Moslem ideas, no worse defilement of a mosque

could have taken place, and the result was a serious riot, with bloodshed. What a wonderful source of concord religion is!

THE *Rock* says that forty Lutheran clergymen in the Baltic provinces were recently deprived of their benefices at a moment's notice because they labored to keep alive the Lutheran faith and administered the sacrament to orthodox believers. Thus Christianity causes its adherents to persecute each other.

FOUR thousand workmen engaged in repairing the banks of the Hoang-Ho, in China, were engulfed by a sudden rush of water. Hasn't God received a sufficient number of victims yet, that he still goes on drowning people by thousands with his floods?

THE Rev. Hugh McNeile Cumming, son of the late Dr. Cumming, was charged under a warrant at Plymouth with assaulting an elderly Presbyterian minister named Armstrong. He was bound over to keep the peace for three months. The minister of the Gospel of peace has to be compelled to be peaceful towards a fellow minister by the secular courts! Cumming was dissatisfied with Armstrong because the latter had not procured him an appointment in the Presbyterian Church, which Cumming wished to join, saying he was tired of the Church of England. Since then, Cumming has submitted his fellow minister to a great deal of annoyance.

CONSIDERABLE disturbances have been caused in Rouen Cathedral by Abbé Garnier's carnival lectures, which were widely advertised as a series of dialogues. The first dialogue was between God and the Devil on the aid the Church had given to science. It was received with groans, some of the worshippers being disgusted at the familiar footing on which Satan was placed in his dialogue with the Almighty. Next evening an indignant Norman got up to reply, but the Abbé's friends hooted him down. A number of men who had been drawn by the astounding placards then began to sing the Marseillaise, but they were dispersed. Next evening the rougher element was in full force. Boulangist songs were sung, mingled with hymns and whistling, which the organist endeavored to drown by loud playing. Crackers were let off and detonators flung about. There was a regular scuffle with the police. The Bishop has ordered the Abbé to discontinue his lectures.

WHILE Mrs. Archer and her family were worshipping at one of the Chelmsford churches, burglars broke open the front door of her house, and took away £20 and some jewellery. She forgot that Christ told her to watch as well as pray.

A GHOST is roaming about Kilburn. It frightens women and children at night. The inhabitants are on the watch and will administer a sound drubbing to the ghost as soon as he is caught.

A PIOUS treasurer at Lagos embezzled the funds of the native church and left a useless cacque in place of the money. Nothing can be done. He is not guilty of embezzlement, it is said, because he was not paid for his precious services.

LOUIS SERNE has twenty years' penal servitude for setting fire to his house and burning his two children. What ought God to get for setting fire to millions of souls in hell?

At a Salvation Army demonstration in a hall in Edgware Road, the "Commander of the London Fight" put on the platform a number of "converted boxers, boozers, blackguards, and thieves." He said he could have filled the platform with 150 to 200 such characters. These interesting people told stories of their wicked lives. One of them said he had been in nearly a hundred prisons and had also been transported to Australia. Considering that Booth's Army boasts of such material as this, it is no wonder so many of its members figure in police-courts on all manner of charges.

THE Rev. G. B. Butterfield, who was remanded on a charge of being drunk, and begging, is to be sent to a home for inebriates. He has been convicted of drunkenness in many towns throughout England.

THE excommunicated Dr. McGlynn has been making a noteworthy speech at New York, on the interference of the Pope in secular affairs. He denounced in impassioned language the claim of the Pope to temporal power, and declared that the degeneration of the Christian Church dated from the conversion of Constantine. Dr. Glynn ought to know that but for this conversion Christianity would have remained a very one-horse affair.

THE Rev. H. O. Pentecost, noted as a revivalist or Pentecostian preacher, has turned Unitarian, and resigned the pastorate of Belleville Avenue Congregational Church, Newark. He now holds forth in the Criterion Theatre, Brooklyn, where he is accompanied by a piano and cornet. His remark that he did not wish to establish a church, for there were quite enough already, was greeted with applause. With regard to applause, Mr. Pentecost said it was the custom in the early church and he would leave it to the good sense of his hearers. We are not sure about applause having been customary in the early Christian

Church, but it is evident from Paul's epistles that nonsensical pious ejaculations were usual, and these must have been even more confusing.

THE manager of the Theatre Royal, Plymouth, is in the habit of inviting the inmates of the workhouse to see his pantomime. This year a determined attempt was made by an ascetic sky-pilot to hinder such "goings on," and he succeeded in getting a tie on the Board of Guardians, but the chairman gave his casting vote in favor of the paupers, who enjoyed an afternoon performance spiced with refreshments. A correspondent in the *Western Daily Mercury* says, "I do not think some of the guardians would like to have published in the papers a list of the resorts in which they themselves may at times be found."

THE Norley Sunday School, Plymouth, has been the scene of a little shindy. It appears that the Rev. J. Fielden opened the school, and Mr. Coster, the secretary, raised a protest against the minister undertaking the duties of superintendent, since he (the secretary) was authorised in that capacity. Mr. Fielden refused to allow the secretary to speak and an uproar ensued, the rev. gentleman telling his supporters to clear the room, and he himself using force towards the female teachers. How these Kerristiens love one another.

VACCINATION having disastrously failed to avert the epidemic of small-pox at Sheffield, a meeting of the clergy and arch-deaconry has been held, at which it was decided to request the Archbishop of York to prepare a special prayer for the occasion. The doctors are also going to divide the town into districts and make house to house visitation to secure general vaccination and re-vaccination. We laughed at the people of Naples when they brought out the images of their saints to avert the cholera. What shall we say of the Sheffield people?

ON the Protestant Episcopal Church at Belleek, county Fermanagh, Ireland, being opened last Sunday, it was found that the church had been broken into, and that a fire of rushes and straw had been made in the aisle, upon which the altar linen and all the Bibles in the place had been burned. Many of the pews were also burnt.

THE Rev. T. Couch, minister of Old Gravel Lane, Wapping, had on Sunday a good opportunity of obeying the divine injunction. Some thieves relieved him of his overcoat. Instead of asking them home with him to get his cloak also he gave them into custody.

THE Vicar of Offenham, the Rev. W. J. Bristow, has been lodged in Worcester Gaol for non-payment of debt for beer and coal. Mr. Bristow's affairs have very often come under the notice of the County Court, and other warrants are awaiting him on his release.

MR. JUSTICE BUTT granted a divorce in the case of "Williams v. Williams and Freight," in which a surgeon of Brixton charged his wife, a clergyman's daughter, with adultery.

THE sky-pilots speak of their fetish book as the source of all good; yet how often do we read of cases of religious insanity which are directly traceable to the influence of the Bible, with its pictures of a God requiring sacrifice. The shocking child-murder at Greenwich is a case in point. The mother declared she had a command from God to sacrifice her child for the whole world, and that they would be caught up to heaven, where God would make known his mystery. Would it not have been better if she had never heard of the pernicious nonsense of religion?

DR. THEUMEL, of Berlin, has been sentenced to six weeks' imprisonment "for insulting the Catholic Mass."

WE heard a comical story the other day of a backwoodsman's first appearance in a fashionable church on a recent Sunday. He went early and selected a seat in a convenient slip or pew, and awaited patiently the assembling of the congregation. The services commenced. Presently the full-toned organ burst upon his astonished ear; he had never heard one before. At the same time, the gentleman who owned the pew came up the aisle with his wife leaning upon his arm. As he approached the door of the slip he motioned the stranger to give place to the lady. The motion was not comprehended by the backwoodsman, and from the situation of the gentleman and lady, associated as it was in his mind with the music, he immediately concluded that a cotillon, or French contra-dance, or some other kind of a dance was intended. Rising partly from his seat, he said to him—"Excuse me, sir; excuse me, sir, if you please—I don't dance!"

AT Sowerby Bridge the Rev. C. L. Ivens has been telling the people "Why Men do not believe in the Bible." First, says Mr. Ivens, they declare that believers in the Bible were always ready to persecute each other when they differed, and next they are no better in their conduct than unbelievers. But this is a reason which Mr. Ivens thinks unfair. Naturally! He wants to claim superiority without making a comparison. Secondly, they declare that the Bible conflicts with Science, but Mr. Ivens

affirms that this antagonism is not real, for the Bible is not verbally inspired; which means, we presume, that it is true in general, though often false in detail. Thirdly, they declare that the Bible frequently teaches a low standard of morality; to which Mr. Ivens answers—True, there are some awkward things in the Old Testament, but look at Jesus Christ in the New Testament; there you have a pattern of absolute perfection. Mr. Ivens, however, will find that a matter of opinion. There are a great many Freethinkers who regard Jesus Christ as anything but perfect in character or teaching. And these will certainly laugh at Mr. Ivens's exclamation, "Oh, that I could persuade you to cast away your doubts, and read your Bible as a little child." Very likely Mr. Ivens has read the Bible as a little child, but he must be incorrigibly childish to expect Freethinkers to descend to the same puerility.

ANOTHER minister, the Rev. J. P. Williams, has been holding forth at Sowerby Bridge on "The Gospel of Matter." He pretends to be very deep in Herbert Spencer, but it would make Herbert Spencer's hair stand on end to hear Mr. Williams's perversion of his language. Mr. Williams makes much of the fact that Science has not yet explained the origin of life; and exclaims in his flowery style, "The great God, the first cause of the evolutionary process of this vast temple, reserved this fact for the second volume of the revealed word." Well, the clergy used to say the same about the origin of the world, the origin of species, and the origin of man; now they say it about the origin of life; in other words, they stick up "God" as a sign-post just where knowledge ends and ignorance begins.

THE Greeks do well to celebrate the hundredth anniversary of Byron's birth, but it is strange to hear his eulogium pronounced in the Greek Church of London by the Archimandrite. Byron was no great friend of churches or creeds. But this is a strange generation, and who knows what we may see eventually? Darwin is buried in Westminster Abbey, and perhaps the clergy will some day find room for Byron and Shelley, and even for Thomas Paine.

THREE hundred ministers of religion in Shropshire and the neighboring Welsh counties have signed a protest against the action of the Government in Ireland. They declare that "interference with personal liberty, with the rights of public meeting, and with the freedom of the press" is "utterly unworthy of a professedly Christian nation." What a pity they did not remember this when Messrs. Foote, Ramsey, and Kemp were imprisoned! Still, it is better late than never. Even ministers improve in this age of progress.

THE Society for the Promotion of Christian Knowledge is making use of the London School Board to promote the study, not only of Scripture, but of the Prayer Book and the Church Catechism. Several members of the Board protested against this connivance with Sectarianism as illegal, but the majority resolved to disregard the law and fair-play together. Evidently there will have to be a big fight at the next School Board elections. The bigots and fanatics of faith must be opposed everywhere, or we shall soon find our children handed over to the tender mercies of priests.

CATHERINE GIBBONS, a domestic servant, was a spiritualist, and for once spiritualism served a useful purpose. She was suspected of having stolen her mistress's purse containing £16. A person who knew of her credulity, at length told her it was useless to deny her guilt, for a spirit had informed him of the fact. This staggered her, and she made a full confession. Thanks to her belief in spiritualism, she is now enjoying three months' imprisonment with hard labor, and the hidden money is restored to its owner.

MRS. PARMELEE, the rich and beautiful American lady whose sudden death from heart disease in a house of ill-fame has so shocked society in New York, held a very high position both in church and social circles. Her paramour disappeared; but the American papers seem well aware of his identity. It seems that the guilty pair were often associated in religious matters, which was supposed to keep their well-known intimacy free from scandal. She had a husband and five children. What will the religious journals say on this affair? As little as possible.

THE Rev. Duncan Campbell, of Glasgow, has mysteriously disappeared without leaving a trace behind him. Has God taken him unto himself, as he did Elijah? The case has been put in the hands of a local detective.

THE Jezreelites are upset. They professed to be safe against death, thanks to the Lord's special mercy, and two of the sisters have inconsiderately died within a short space of time. Why doesn't the Lord keep his promises, or why does he deceive believers in this shameful way?

TALMAGE has been chosen chaplain of a regiment of New York Volunteers in place of Henry Ward Beecher. The *Echo* thinks this a suitable appointment because Talmage showed when he was lecturing in England that he knew how to charge at any rate. In other respects the descent from a genial evolutionary Christian to a dogmatic mountebank is lamentable.

MR. FOOTE'S LECTURES.

Sunday, January 29, Lyceum Theatre, Market Street Lane, Blackburn: at 10.45, "Will Christ Save Us?" at 2.45, "Darwin on God"; at 6.30, "An Hour in Hell."

FEB. 5, Camberwell; 12, Milton Hall, London; 19, Liverpool. 26, Rochdale.

MARCH 4 & 11, Hall of Science, London; 18, Leeds; 25, Milton Hall, London.

APRIL 1, Manchester; 8, Plymouth.

MAY 13 and 27, Hall of Science, London.

TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 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.

F. M.—Many thanks. We are always glad to see American papers.

F. MULVEY.—The name of Mr. Collins but seldom appears in the *Liberator* now. Thanks for your letter and scraps.

R. SHAW.—We deal in another column with the Rev. G. Street's sermon on Darwin, and thank you for sending in the report.

J. W. WALLACE.—Your letter got mislaid; hence delay. *Atheist* means *not-Theist*, or "without God." The *Atheist* does not know of any God, and believes other people knows as little; but he does not say "there is no God." The region of may-be is infinite; sensible people confine their beliefs to the certain and the probable, according to the amount and strength of the evidence.

E. T. GARNER.—Mr. Foote will be happy to pay West Ham another visit. The paragraph in your local paper is small, but that is better than the old conspiracy of silence.

J. PLIMSOLL.—Much obliged for the cuttings. Our readers materially assist us by forwarding extracts from their local papers.

G. H.—Spurgeon's view is that most people will go to a material hell and be burnt in a material fire for ever. See an extract in our leading article, *Freethinker* Dec. 4. We sympathise with you in the other matter, but find it impossible to advise you.

J. RUTHERFORD.—Sorry to hear of Mrs. Weightman's death. Send us a report of the funeral.

J. H. M.—Mr. Forder has executed your order. Perhaps one of our readers can inform you where the *Freethinker* is procurable in the neighborhood of Leytonstone. That sky-pilot who complained that there was not enough preaching in England must surely have some male relations in want of situations.

G. WEIR.—Pleased to hear from you, and trust you will continue to keep the pot boiling in Edinburgh.

J. M. (Bolton).—Returned. We have too much copy on hand at present.

T. R. (Oldham).—Thanks for the cuttings. Some had been noticed already.

FREETHINKER.—You will see our view of the free will question in our debate with Dr. McCann. There is only one sense in which free will is intelligible. If you resolve to do a thing and are prevented from doing it your will is not free. Of course we do not believe in ghosts, not even the Holy Ghost. We have not seen the work you mention by H. Grattan Guinness. Of course man is an animal—sometimes very much so.

R. HANKEY.—The postage of *Crimes of Christianity* is 3d.

J. RACE.—We noticed the case last week. Tobacco is not mentioned in the Bible; this herb was not known in Europe till it was brought from America in the reign of Elizabeth. Perhaps if some of the Hebrew prophets could have smoked a pipe they might have indulged in fewer antics.

J. BUCKLER.—Thanks for the jokes. Send more at your convenience.

PAPERS RECEIVED.—Manchester Examiner—Lucifer—Nottingham Daily Express—L'Union Démocratique—Hampshire Independent—Western Figaro—Todmorden Echo—Open Court—Freidenker—Jus—Hopo—Stratford Express—Chatham News—Neues Freireligiöses Sonntags-Blatt—New York Daily Tribune—Lost and Found—Truthseeker—Boston Investigator.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

SUGAR PLUMS.

PART IV. of our *Bible Handbook* will be ready for sale on Monday. It contains the Unfulfilled Prophecies and Broken Promises and the Immoralities, Indecencies, and Obscenities. The work is now completed. It has cost the editors much labor, but they have the consolation of knowing that such a thorough analysis of the Bible, though sorely needed, has never hitherto been performed or even attempted.

WE shall publish in our next, the report of an interview with Colonel Ingersoll, from the New York *Truthseeker*. It deals with the stage and the pulpit, the Catholic Church in America, the Chicago Anarchists, and other interesting matters.

THE annual Children's Party at the London Hall of Science was a great success. The floor was crowded with youngsters, and the galleries with their friends. Some of the caterers must have been pretty sore the next morning.

MILTON HALL has a Children's Party next Tuesday evening (Jan. 31). The proceedings will begin promptly at 6 with tea. Tickets can be obtained by those unprovided at the Hall the previous evening.

MR. FOOTE'S lecture at West Ham last week was extremely well received. The room was not too large, but local bigotry is strong, and Freethinkers cannot yet be choosers. We are informed that the West Ham Branch has obtained a somewhat larger room for Mrs. Besant, and these week-night lectures will be continued during the season. To do this the Branch needs the active support of all Secularists in the neighborhood.

In a recent conversation with a very intelligent East London cabdriver, we were informed that what crystallised the floating scepticism in his mind, and finally made him an *Atheist* and a member of a Secular Society, was a copy of the *Freethinker* which was left in his cab by "a regular swell." This may furnish a hint to some of our readers. Sow the seed broadcast; you never know where it may spring up.

FRAU HEDWIG HENRICH WILHELMI is reported in the *Freidenker* as lecturing with great acceptance among the German Freethinkers in the United States, who form a very large contingent of the German population.

In the January number of the *Expositor*, Professor Cheyne contributes a paper on "The Use of Mythic Phrases by the Old Testament Writers."

M. RENAN has resumed his course of biblical criticism at the college of France. The eminent professor has undertaken for the present year the criticism of the patriarchal legends. He will seek to demonstrate that these legends have been imbibed from the vast Babylonian literature which is still shrouded in darkness, but of which sufficient is known to establish a community of nature between its myths and those of Genesis.

THE *Open Court* now declares itself "devoted to the work of conciliating Religion with Science." The founder, Mr. Hegeler, and the new editor, Dr. Paul Carus, declare they have "found this conciliation in Monism," to present and defend which will henceforth be the main object of that journal. Whether by Monism they mean Pantheism or Atheism is not very clear, but Agnosticism is objected to as dualistic, because it postulates an unknowable, beside the natural world, and supernatural theism is equally opposed, "for the law of causation is applicable to all phenomena of nature, but not to the existence of nature, which must be accepted as a fact." How the reconciliation of religion with science is to be effected the *Open Court* has not made clear to us, but we fancy it must be like the reconciliation of lion and lamb. The one will absorb the other.

THE account in the *Liberator* by Mr. Symes of his work as a Freethought lecturer is very interesting. The chief features appear to have been hard work, incessant travelling, and little money. He says: "I had to climb every step I mounted; and the wonder is I never lost heart and started some other career." After alluding to his first debate, which was with George Bishop, whose name reminds him of some other renegades, he asks: "How is it possible for a man who once heartily and from conviction renounces a superstition ever to re-embrace it, until his mental power is on the wane? And a man without conviction can hardly hope to win permanent success upon any platform where self-denial and courage are required. And there never was a platform where more of those elements were needed than upon ours. No wonder there have been failures and renegades connected with our movement! The wonder, perhaps, is that there should have been any successes."

WE see that Mr. Symes has been having a two nights' debate on Theism with the Rev. John Hosking, a Methodist minister, who is anxious to bring him back to the faith of his fathers. The ministers in Australia seem more ready than those at home to take up the gauntlet and discuss with Freethinkers.

BY way of counteracting the spread of Freethought in Edinburgh, the Christian Evidence section of the University Mission Association has organised a course of lectures to be followed by discussion. The Rev. Professor Blaikie begun the course on Sunday, Jan. 15, taking for his subject the miracles of Christ. He was opposed by Mr. Weir, and could only reply that there were inconsistencies and contradictions in modern history; for instance, historians differed as to what hour the battle of Waterloo began! Last Sunday the Rev. John Smith lectured (Professor Calderwood being in the chair) on the "Testimony of Conscience to the Truth of Christianity." This time there were half-a-dozen opponents who were allowed five minutes each, and the Rev. John Smith passed a very warm half-an-hour. A public challenge was thrown down on behalf of the N. S. S. for a set debate, but

the challenge has not yet been accepted. If the Edinburgh ministers mean business, the N.S.S. will find a champion worthy of their steel.

A CORRESPONDENT suggests that readers of Ingersoll's letter to Dr. Field should send a copy of each to their local clergy and ministers and invite them to reply. Some of them might be tempted to do so, and thus the pamphlets would get talked about and perhaps widely read. Ingersoll's two letters to Dr. Field are just the thing to put into orthodox hands.

BIBLE NAMES.

SOME time ago I wrote an article showing that Christianity had been partly founded on puns, or the confusion of sound and sense. The Bible names which would illustrate the frequent play on words were too numerous to introduce in detail, and I reserved them for another occasion, so that this article is to some extent a continuation of my remarks on "Christian Puns." In dealing with Bible names I have no interest in a mere pedant's list of meanings and histories. I only care for such facts as seem to me to throw light upon the problem of the origin and evolution of the Bible, and so help, in however small a degree, to explain away the religion which directly or indirectly—especially the latter—bars the path of individual and social reform.

One curious feature of a suspiciously large proportion of Bible names—curious that is if the Bible is a genuine historical record—is the frequent coincidences between name and event. The person's career often corresponds to his name, as I have already noticed in the case of Jesus, whose name signified Savior. Jacob signified "supplanter" (or one that takes by the heel), and he supplanted his brother Esau. Abraham signifies "father of a great multitude, or of many nations," and his descendants in biblical hyperbole were as numerous as the grains of sand upon the seashore. David signifies "beloved," and he is represented as the man after God's own heart. Solomon signifies "peaceable, perfect," and his reign was peaceful and glorious, and himself perfect in all wisdom and understanding. Asa signifies "physician" or "cure," and the most notable circumstance recorded of him is that in his illness he sought the aid of physicians rather than of God and died accordingly. Job signifies "he that weeps or cries." Joseph signifies "increase." Achan signifies "he that troubles and bruises," and he was burnt as one that troubled Israel. Ham signifies "hot, heat, or brown," and his descendants are supposed to have darkened under the fierce sun of Africa. Stephen signifies "crown, or crowned," and Stephen first received the coveted crown of a glorious martyrdom. Such coincidences of name and event are too numerous to be accidental. They can only be explained (1) by the name being prophetic, a theory which satisfies believers, but which must be rejected by the impartial critic, who finds no proofs of genuine prophecy or of the supernatural; (2) by the name being given *after* the event; or (3) by the name and event being both invented or evolved either together or sequentially. The latter alternatives are the only tenable ones, and they tend to show that the Bible is a collection of floating legends rather than an authentic historical record. The Christian, indeed, may claim that the Bible merely uses the name which became popularly attached to a person after the event, as still occurs with such names as *Cœur-de-lion*, *Lackland*, *Charlemagne*, etc. But this explanation is only partially tenable, for the Bible often records that the quasi-prophetic name was given in childhood, or at birth, or long before the event, as in Abraham's case. Sometimes, indeed, as in the case of Jacob, a supplementary myth has probably been evolved as an immediate explanation of the prophetic name given at birth (see Gen. xxv., 26). The Christian explanation, if correct, would equally undermine the authority of the Book which describes a later name as given at an early period, or which displays ignorance of the real personal names of its heroes.

Adam¹ (like its cognate words, *Edom* and *Idumea*) sig-

¹ The ordinary word for *man* in Turkish is "adam." As Turkish is a Tartar language and is (so far as I can gather) as totally disconnected from Hebrew as I know it is from the European languages, the coincidence is extremely remarkable and very puzzling. I remember how one day, when Jemil Bey showed me his Koran, I quite failed in trying to convey to his mind that according to the Christian account the first "adam" was Adam, that the first adam was named Adam, called Adam, and so forth. I was merely telling

nifies red earth. Eve signifies life or living, and, according to the Bible, Adam gave her this name "because she was the mother of all living" (Gen. iii., 20). How could Adam have the slightest idea that his wife was to be a mother, and to be the mother of all living? How did he know that he was made of red earth? Is it not self-evident that such names must be subsequent inventions, and that the Bible account cannot be literally correct? Cain, again, signifies "possession," while Abel, whom he dispossessed in the most effectual manner possible, signifies "vanity, breath, vapor." Do not such names point clearly to the mythical origin of the story, just as such names as Mr. Facing-both-ways, Lord Hategood, Giant Despair, and so forth, show that *Pilgrim's Progress* is an allegorical invention? Of course in an odd collection of legendary scraps and imitations of history the names will not be so clear and well-preserved as in a modern work constructed by one individual as a carefully-planned story with a definite scope and purpose.

Eden was not a proper noun; the word simply meant pleasure or delight; so that the "garden of Eden" was simply the "pleasure-garden." Gradually the word Eden became adopted as a proper noun. Similarly other Bible names were given as common names or descriptive epithets which promptly or insidiously became recognised as proper distinctive personal names, as still happens occasionally with modern nick-names and popular cognomens.

Nod signifies wandering, vagabond. So that Cain simply fled to the land of wandering. If Nod was a genuine proper name, God's curse on Cain that he should be a vagabond or wanderer was a pun. Anyhow the curse was not fulfilled in its literal sense, for Cain "dwelt" in the land of Nod and "builded a city" there.

Babel (whence our "babble") signifies confusion or mixture. Hence perhaps arose the myth of the sudden origin of languages at the Tower of Babel, a myth which probably dates from the captivity at *Babylon*, where the various captive races would be struck by the confusion of tongues, and where the Jews picked up the Assyrian legends of the Flood, etc.

Moses is from a Hebrew word signifying to draw out, to deliver; and according to the biblical legend he drew out or delivered the Israelites from their slavery in Egypt. Who shall say whether the name of the hero of the Exodus originated the story, or the story the name? Probably they were evolved together. A deliverer delivered, and in course of time "Deliverer" became recognised as the personal name of the otherwise nameless hero. Later on the Jewish writers came in contact with the very ancient legend of a Babylonian king named Sargon, whose mother placed him in an ark among the bulrushes in the river. By a process little better than punning it was then seen that Moses might signify "drawn out of the water," and the legend and the signification were thus associated with the Hebrew name. Commentators give this as the genuine meaning of the name, and Exodus (ii., 10) says that Pharaoh's daughter called Moses by that name because she "drew him out of the water." The absurdity of an Egyptian princess using the Hebrew language for a symbolical name appears never to have struck the writer of Exodus; and the commentators blindly repeat the convenient but obviously erroneous explanation.

Mizraim, the Hebrew name of Egypt, signifies "tribulations, or one who binds or oppresses." Perhaps the whole myth of the slavery in Egypt and the ten plagues grew out of this name-signification.

That Moses went to Jethro and married his daughter Zipporah, appears to mean, if the names are translated, that Deliverer sought Excellence and married Beauty. Must we suppose that this was merely one of those curious coincidences which were sure to occur occasionally when language and thought were so defective that common words had also to serve a double purpose as personal names?

Some of the best-known personal names of the Bible are treated with such deference that they are never again given as names, although they must have been on everybody's tongue. In the old biblical times the Jews would apparently no more name their children Abraham or Moses or David than British Christians would christen their off-

him that the first man was called man, and the apparent appreciation of my remark shown in his face and manner was, I could see, merely politeness tempered with a little wonderment at the apparent simplicity of my childish self-evident truism.

spring by such names as Jesus Brown, or Christ Robinson, or Holy Ghost Smith. It has been argued that this non-repetition of such names proves the late invention of the names which are never repeated, but such a contention may easily be pushed too far. I might as well argue that Jesus is still unknown because his followers commonly refrain from calling themselves by exact repetitions of his name.

W. P. BALL.

(To be concluded.)

GREAT PRIZE FIGHT FOR THE CHAMPIONSHIP OF THE WORLD

Between G. HOVAH, the Celestial Crusher, and B. L. ZEBUB, the Pet of Pandemonium.

THE proceedings in connection with this long-protracted mill commenced a great while ago by Mr. B. L. Zebub being kicked out of Mr. G. Hovah's premises, at least so the partisans of the latter maintain. There has been a furious feud between the rivals ever since. G. Hovah is represented as a powerful fellow, though somewhat bulky and up in years. Zebub, who goes under many aliases, is a black, wiry chap, remarkable for his cunning and audacity. In the first encounter, which took place in Eden Gardens, G. Hovah came off second best. His rib caved in at the first blow and Zebub for a long time was cock of the walk. A wager in regard to one Job led to a fresh *mêlée*, G. Hovah having given up his *protégé* to be punished as much as B. L. Zebub liked—which was hard lines on Job.

Zebub continuing to give G. Hovah's favorites a thorough pasting, the Celestial Crusher sent his son G. Sus to give the black one a licking. G. Sus went into training in the wilderness, and his breadbasket was in somewhat weak condition when the Pandemonium Pet appeared on the scene. B. L. Zebub soon got him in chancery, pasted his bugle, made him see stars, showed him all the kingdoms of the world, and finally caught him up and landed him on the temple. G. Sus was glad to show Zebub his hinder quarters, and soon after getting into trouble had to call on his father for assistance. Since then there has been a good deal of sparring on both sides, and much talk about a final and decisive combat at Armageddon. The knowing ones, however, affirm that it is a "got up" affair to divide the championship of the world between them. G. Hovah in particular is said to be all bounce, never coming up to the scratch when wanted. His partizans are continually boasting of his prowess and rake in a deal of money on his account, but their principal never puts in any appearance. It is our belief that when once a man who knows something of science steps forward, both G. Hovah and B. L. Zebub will quickly skedaddle.

CANON TRISTRAM says that the fishes of the Sea of Galilee do not belong to the Mediterranean system, but belong to the fish system of the great inland lakes of Africa—Tanganyika, Nyassa, and the neighboring waters. The canon draws the inference that untold ages ago the Jordan Valley was filled by a lake which was joined to the Red Sea, then a fresh water lake, and which, in turn, was in direct communication with the great lake system of Central Africa.

THERE can be no doubt the fish of the holy waters of the Holy Land were a queer lot. We should be interested to know from Canon Tristram if any of them still swim about with their little store of hard-earned money in their mouths, ready to offer to any pious fisherman who is in doubt about the payment of his taxes. If these fish will feed four or five thousand persons and then leave enough fragments to manure the land, the district of Galilee should be thickly populated. Canon Tristram ought to have brought home a few of these miraculous fish to breed in our own waters.

THE introduction of soap, it is said, is doing much to civilise the people of the Holy Land. A large soap factory has been established on the site of ancient Shechem, and the people are beginning to use it on their persons instead of trying to eat it as they did at first. Along with the introduction of soap, other reforms are going on. Bethlehem has been rebuilt and the streets are lighted with gas. Cesarea is having a building boom. Nazareth is becoming the head-quarters of big olive oil speculators. Corner lots in Joppa are going up with a rush, and real estate in Mount Carmel is largely held by speculators for an advance. All around Shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Ramoth Gilead think of building a glue factory. Jerusalem is waking up also. It has a street cleaning bureau, big clocks on its public buildings, and its suburbs are being built up rapidly. Even in the vale of Gehenna the price of land has gone up. The ladies of Jerusalem take all the Parisian fashion journals and know all about the latest style of hair dressing.

CHEAP UNDERTAKING BY JOSHUA AND CO.

BELOVED brethren, and sweet sisters, I propose to enlighten you on some of the sacred mysteries of the Bible, and to expatiate, by the help of the Spirit, and of water, on the marvellous record of Joshua. And while you are yet awake, I will deal briefly with him, as an *early riser*. We read (Josh. vii., 16), that Joshua rose up (not *down*) early in the morning, and like the proverbial early bird, he caught a worm named Achan, who confessed in *achandid* manner that he had crawled among the spoils and appropriated a goodly Babylonish garment, fearing it would otherwise spoil, together with a quantity of bullion, which he hid in the earth in his tent. As soon as the confession was ended, the redoubtable Joshua, the sanguinary darling of Christian Evidence doves, took the repentant sinner, his innocent daughters, his sons, and even his cattle, and the sin-polluted tent, and after right gloriously beating and crushing them with stones, the weapons of unthinking school-boys and of savages, he burnt the bodies, causing a delightful fragrance to salute the olfactories of Deity, whose wrath was thereupon turned away.

Dear hearers, is not the fate of the sons and daughters of this man a beautiful illustration of the loving principle on which millions are damned for the awful avarice of Adam, and the eventful escapade of Eve? How Achan the sinful worm must have envied the worm that never dies, for then he could not have been stoned to death, and Joshua the loving and lion-hearted who had called him "My Son," would have been saved much trouble and tears. Does not this divine tragedy impress you with the tremendous awfulness of sin? For not only were many persons prematurely translated, but many thousands have not even had the privilege of existence with its thrilling opportunities of damnation, just because the possible progenitor of myriads was so ignorant of the Church Catechism as not to keep his hands from picking and stealing.

"Thus and thus" did Joshua rise early, and take the rise out of Achan, and "thus and thus" did he kindle the bodies of Achan and Co. with the "light of the Lord," and demonstrate to the cremationists of to-day that they are unworthy to hold *achandle* to Joshua and his party. What an argument we have here for the cremation of criminals! But in the case of those well rinsed in the blood of the Lamb, surely it is not needful to cremate their bodies, and perchance my beloved brethren and sacred sistern, it would only be *involving* the wrath of God "thus and thus" to do. But there are, alas and a lack a day! those who frivolously say: "If Joshua cremated his enemies to prevent pollution, surely our friends should not wish to posthumously contaminate us, our wives, our oxen, or anything that is thirsty. But 'tis a wicked world, and unbelief is spreading. Hallelujah!

Among other noticeable features, Joshua's feet must not be forgotten. He was a renowned athlete. A higher eulogium cannot be passed upon him, than these words of Paul: his feet were "swift to shed blood." He won the first prize in the sanctified olympics of Israel, and now maybe he wears a wreath of deep crimson (his favorite color) which should contrast strikingly with the great white throne of the man of war, the Lord *Ishiswane*, sometimes abbreviated *warman*, and before long my brethren, consistently with philological evolution, A warm'un! Do not imagine I jest, nor think me blasphemous, for using the word evolution, for before Charles Darwin was, this word was. I have seen it in ancient books on arithmetic before Colenso divided the Church of God, and subtracted from his glory; and many a time and oft I have taken pencil and *evoluted* myself. All this is by the way. I have heard sceptics disparage the territorial importance of Palestine by quoting Josh. i., 3, which reads thus: "Every place that the sole of your foot shall tread upon, that I have given unto you." They have foolishly imagined that it would occupy one a long time to tread down a square mile. Now let us be serious. Have you not in your mind, before I mention it, how Joshua's *great feat* in connection with the sun and moon cannot be measured by all the bootmakers of Northampton. Praise the Lord. And yet this typical gentleman has been an object of envy among meaner soles! O pray to him who "*hee*leth thy diseases," that it may be so with none of you, but that you may get shod with the gospel of the preparation of Peace, become Joshuas, all of you, rise early, and if you find any trinkets or bullion lying unprotected seize them, and bring them to me, the Lord's steward, and great shall be your reward—in that happy world, which so many despise, but which has never returned a traveller to our planet to criticise the company and the climate there.

W. C. SAVILLE.

PROFANE JOKES.

"A man said to me the other night," remarked a clergyman, "I would not have missed your sermon for £50," and yet when the plate was passed round that man only put in a penny.

"How old was Noah when he died?" asked a butcher of one of the negro whitewashers on the market. "Now you stop right dar!" was the emphatic reply. "Why, Josiah, what's the matter with you?"—"I ze had 'sperience, sah—dat's what's do matter wid me."—"How?"—"Jist got fru servin' a sentence of thirty days 'nprisonment kase I couldn't agree wid de ole woman whether King Solomon had red or black hair. Doan' want no mo' Bible talk for six months sah—not a talk!"

"Good Monday marnin', Mrs. Flaherty. An' was yo to church yisterday?"—"Troth, an' Mrs. Flaherty, does ye think I'd be stayin' at home on sich a beautiful day as was yisterday, and the new autumn fashions out? If you want to see stoile you must go to church on a purty day; an' I declare to goodness I was kept so busy obsarvin' this and that bonnet an' sich that I could naither pray nor listen to the praycher. And for a wonder I didn't see one woman aslape doorin' the entire sermon, so busy was they all lookin' at sich other's new rigs. Mary was disappointed in her new hat, an' she didn't go; but she'll be there nixt Sunday an' knock the shine af all av thim."

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