

THE FREETHINKER

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

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COMIC BIBLE SKETCH.—No. 271.



JEREMY DIDDLED.

O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.—JEREMIAH XX., 7.

THE BLESSED BOOK.

"THE religious difficulty" crops up everywhere in public life. Centuries of privilege have given the Christian sects a kind of vested interest in forcing their opinions upon their neighbors. They even go to the length of making unbelievers pay for the maintenance and propagation of the faith. Dissenters are just as bad as Churchmen in this respect. The difference between them is the difference between tweedle-dum and tweedle-dee. They squabble among themselves, and talk big about religious liberty when one sect squeezes another too tightly; but they unite to oppress all who are outside the circle of their domestic disputes. Your Nonconformist, like the Rev. Hugh Price Hughes, is ready to rend the universe with his clamors against Church Rates; yet he blandly collects the School Board Rate from Freethinkers, and uses it to teach religion in the public schools. When he is wronged, he howls like one of those beasts in what Heine called the menagerie of the Apocalypse; but if he wrongs the Freethinker, and the Freethinker protests, he stands amazed at such a fuss about nothing.

Churchmen and Dissenters cannot agree about a single dogma. After eighteen centuries of the only true religion, they are at sixes and sevens as to what it means. So they

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fall back upon the Bible, and call it the "unsectarian basis," as though Catholics had not one Bible, Protestants another, and Jews another; to say nothing of the Brahmans, Buddhists, Mohammedans, and Parsees, who are all members of the British Empire, and many of whom reside in England. Well, this "blessed book" is agreed upon as a final authority, as the standard of faith and the fountain of morals. With a copy of this "sacred volume" in every hand, the serried ranks of religion confront the common enemy. They differ about every section of it, from Genesis to Revelation, but they agree to use it—for the moment—as their common weapon against "the infidel."

This "blessed book" is thrust into the schools, and children are told to read its old-world pages. They do so, and from that moment moral teaching is at an end. Instead of being taught that actions are good or bad as they tend to promote human happiness or human misery, the youngsters are taught to obey the will of God; and blind submission to authority being once inculcated, they become easy victims of the priestly lessons about remaining where Providence has placed them, and ordering themselves lowly and reverently to all their betters. Still worse happens if they read the Bible attentively in a spirit of faith. They find a semi-savage Deity, who sometimes breathes a good sentiment, and at others revels in cruelty and bloodshed. If they imitate this Deity, they will sooner or later

find themselves in a lunatic asylum or a gaol. They also discover that his favorites were deceitful, thievish, revengeful, bestial, and polygamous. They find that the Bible God sanctions slavery, and calls himself the Lord of Hosts. They read a number of filthy stories, a hundred times worse than anything in Zola; stories which can only have a demoralising effect on their minds, and may lead to endless corruption. The foulest crimes and vices are spoken of in the plainest language; and, were the translation always literal, the children might as well be educated in a brothel. Such is the poison that is being administered at the public expense in our elementary schools. Is it not high time that Freethinkers fought this policy with any and every weapon? The allegation that parents and children long for Bible poison is utterly false, and the professional religionists know it. Let them devote the last, instead of the first hour of the day to Bible reading; and let them open the doors, before it begins, to all children except those whose parents order them to remain. That would be a fair test. But, of course, it will never be tried. Priests, parsons, and preachers want to stuff the children with piety, to suborn the youthful mind in favor of the trade by which they live, to train up customers for their various gospel-shops. Their interest is purely professional. They prostrate and corrupt the mind of the child in order to establish their evil empire over the mind of man.

G. W. FOOTE.

A CALL TO ARMS.

THE present School Board elections are the most momentous that have occurred since 1870. The recently issued Majority Report of the Royal Commission on the working of the Education Act (upon which the moving spirits were Canon Gregory and Cardinal Manning) shows an insidious attempt upon the part of the reactionaries not only to make Board School teaching more religious in character, but to supplant the Board Schools as far as possible by denominational schools supported out of the rates. This proposition, boldly put forward by Canon Gregory, would have been endorsed by the whole clerical party, at the meeting presided over by the Archbishop of Canterbury, but for fear of stirring up too much opposition. The clericals rely upon the deplorable general apathy, and unless they are shown very plainly that the party of progress are fully alive to the dangers ahead, we shall have to submit to further endowments of ecclesiasticism under the guise of education. Not only must we fight at the School Board elections, but we must keep constantly before the public the fact that to endow religion in the school is as unjust and even more objectionable than to endow it in the Church, since it is a suborning of the minds of the future generation when unable to think for themselves.

The clerical party on the London School Board have done their utmost to thwart the very purpose for which they were elected. The Education Department requires the School Board to find places for all children between five and thirteen, after deducting one-eighth. The last Board deducted one-fifth, and thus left a multitude of children unprovided with school places. The waifs are driven into the gutter in order that others may be driven into denominational schools.

For the first time since 1882 the Secularists have determined that this policy shall be contested, not from the standpoint of sectarian "unsectarianism," but on the good old principle that the State has nothing whatever to do with the teaching of religion. We may be defeated, but we mean to make a fight of it and uphold our principle at every available opportunity. We have excellent candidates. In West Lambeth, Mr. J. H. Ellis, a retired naval inspector, of culture and business ability, is the very man needed for the onerous drudgery of committee business. In Finsbury, Mr. Hubert Bland, a journalist of talent and character, can hold his own and command respect in any assembly. Both these gentlemen have ample time to devote to their work. Of Mrs. Besant we need not speak. We trust her return for Tower Hamlets may be considered a certainty. In other districts there are candidates, such as Mr. Stewart Headlam in Hackney, and the Hon. Lyulph Stanley in Marylebone, who deserve the support of our party; but for the three first mentioned there should be no sitting at home at ease until they are returned. The Roman Catholics are confident of returning three members.

Let us have at least as many to counteract their efforts. Every ratepayer should attend the polling booth, and give all his votes to the one candidate who stands for principle. For our party to split any votes is self-stultification. We urge one and all to work and plump for the Secular candidates.

J. M. WHEELER.

A D A M, i.e. M A N.

TO THE EDITOR OF "THE FREETHINKER"

SIR,—Deluded Christians not conversant with the Hebrew language were greatly surprised when I told them that the word adam (man) does not occur in the Old Testament as a *proper noun*, and that the first man (so-called) received no name at all but dubbed his wife Hevah. I introduce this matter because attempts have recently been made by zealous Christians, who want to make the clumsy biblical fiction dovetail in with modern science, which is absolutely impossible, since facts never go into partnership with falsehood, although divinely inspired. A Mr. T. A. Davies persists in rendering the word אָדָם = the Adam (noun prop.), and asserts *inter alia* that Genesis i., 26, records one principal act of the creation of man, and Genesis i., 27, another. Thus he tries to prove the descent of the races of man from different couples, as mentioned in Genesis i., 26. It not only shows an imperfect knowledge of the subject, but madness without method. The class adam (man), says Davies, was made in Genesis i., 26, and created in Genesis v., 2, where the term is defined (*sic*), the adam, and male and female, who were created in Genesis i., 27, and made in Genesis ii., 7, 22. Unfortunately, Davies acknowledges that he does not know the difference between making and creating.

The verses in Genesis where the word man (adam) occurs, read thus:

- Genesis I. 26, Let us make man (no article).
 " 27, God created *the* man.
 Genesis II. 5, There was no man to till the ground (no article).
 " 7, The Lord God formed *the* man.
 " 7 and *the* man became a living CREATURE (NOT SOUL).
 " 8, and there he placed *the* man;
 " 15, The Lord God took *the* man;
 " 16, The Lord God commanded *the* man.
 " 18, It is not good that *the* man should be alone;
 " 19, and brought them unto *the* man to see;
 " 19, and whatsoever *the* man called every living creature;
 " 20, and *the* man gave names to all *cattle* (*sic*);
 " 20, but for man there was not found; (no article).

Here the astute translators have smuggled in the Hebrew word *adam*, converting it without cause into a proper noun.

- Genesis II. 21, The Lord caused a deep sleep to fall upon *the* man;
 " 22, The rib which the Lord God had taken from *the* man;
 " 22, made he a woman and brought her unto *the* man;
 " 23, *The* man said, this is now bone, etc.
 " 23, She shall be called She-man, because she was taken out of man אִישׁ "ish," not *adam*.
 " 24, Thus shall man leave his father, etc., "ish" again.
 " 25, They were both naked, *the* man and his wife. (Ha-adam.)
 Genesis III. 8, *the* man and his wife hid themselves;
 " 9, the Lord God called unto *the* man;
 " 12, *the* man said etc.
 " 17, unto man he said; (no article).
 " 20, *the* man called his wife's name Hevah;
 " 21, unto man and to his wife, etc. (no article).
 " 22, *the* man is become as one of us;
 " 24, He drove out *the* man;
 Genesis IV. 1, *the* man knew Hevah his wife;
 " 25, man knew his wife again; (no article).
 Genesis V. 1, This is the account of the generations of man; (no article).
 " 2, and called their name man; (no article).
 " 3, man lived an hundred and thirty years; (no article).
 " 4, the days of man after he had begotten, etc; (no article).
 " 5, all the days that man lived; (no article).
 Genesis VI. 1, Now when *the* man began to multiply on the face of the earth;
 " 2, The sons of God saw the daughters of *the* man to be fine;
 " 3, my spirit shall not always strive with man; (no article).
 " 4, when the sons of God came in unto the daughters of *the* man;
 " 5, God saw the wickedness of *the* man;
 " 6, it repented the Lord that he had made *the* man; (Jahveh disgusted with his own work)!
 " 7, the Lord said: I will destroy *the* man;—
 " 7, man, and beast, etc; (no article).

The critic Davies* and other Christian apologists have left the matter just as it stood before they nibbled at the Hebrew word adam (man), whilst I have PROVED that man (I mean the first one mentioned in the Bible) received *no name*. Is this one of the many blunders of the writers of Genesis, or did those knowing old boys consider their first man so utterly contemptible a fellow as not to be worthy of a name?

CHAS. KROLL LAPORTE.

* In Genesis Disclosed.

ACID DROPS.

"If General Boulanger's ascendancy," says the *Pall Mall Gazette*, "meant only a veto on the persecuting mania of the French atheist, it would probably be worth the risk that would attend it in other directions." Well, we will not discuss that, for facts must be established before argument begins. We simply ask Mr. Stead to explain "the persecuting mania of the French atheist." We deny that any such thing exists. French atheists—with a small *à la Stead*—have not, in our opinion, persecuted their Christian fellow citizens in any single circumstance. They have legislated for the Church, it is true; but the Church is a state institution, supported entirely by state funds. As for the attempt to make divinity students pass through the army like other citizens, we fail to see that it involves persecution. Suppose the conscription existed in England, does Mr. Stead think we should allow the young gentlemen who aspire to fill pulpits to shirk the common burden of national defence?

It will not do for the clergy to protest that they, as ministers of Christ, should not be called upon to contemplate the horrors of a battle-field. This plea would be honest if they denounced wars, but as a body they do nothing of the kind. On the contrary, they consecrate the regimental colors, preach war sermons in times of conflict, and pray to God for victory. They egg others on, and want to keep out of it themselves. Their proposal to the laymen is this—"You fight, and we'll pray; you bleed, and we'll bless; you die and we'll bury you; you fling yourselves on the enemy's bayonets, and we'll beg the Lord for your success in the rear."

This cry of "persecution" is utterly hollow. The fact is, the clergy have so long enjoyed privileges that they fancy they are injured when they are treated like other people. Some years ago there was a dreadful outcry in Paris. The Municipal Council issued an order forbidding priests to enter hospitals unless they were sent for, and this sensible decree was cited as an "act of persecution." For centuries the priests had forced their attentions on hospital patients, and had come to think they held a vested interest in such intrusion.

STRENUOUS efforts have been made to prevent the prosecution of the Bishop of Lincoln for his extreme ritualism. The Archbishop of Canterbury has endeavored to induce the Bishop to modify some of his practices, but without effect.

A CORRESPONDENT of the *Echo* has been visiting the City churches and counting the congregations, many of which did not exceed six persons, exclusive of surpliced choirs. It is calculated that there are upwards of sixty churches in a small area, when, at the most, twenty would suffice.

JOHN LACEY, a Sunday school teacher, pleaded guilty at the Middlesex Sessions to indecently assaulting Jane Ferry. Several Sunday school teachers were called and gave him an excellent character. Prisoner was bound over in £20 to come up for judgment if called upon.

THE Rev. S. Maude, Vicar of Needham Market, has laid to heart his Master's injunction of "compel them to come in." On Oct. 28 he dragged Frederick George Mayhew, a boy of nine, into his Sunday School, partly by the limbs and partly by the ears. The little fellow's screams brought his mother to the spot, and the muscular Christian was indicted for the assault. Mrs. Mayhew's evidence was perfectly clear, and was corroborated by James Dorling, a bricklayer's laborer, who witnessed the occurrence. Parson Maude was, however, let off lightly, the chairman of the petty sessions happening to be a brother in the Lord. The white-chokered magistrate bullied the mother and her witness, declared that a good beating and shaking was a capital thing for boys, and protested in bad English, "I think it is monstrous hard that clergymen are to be dictated to and dominated over in this way." The case ended with a fine of sixpence. It appears, therefore, that the Rev. S. Maude may assault five boys a week for half-a-crown. The sport is remarkably cheap—cheaper than fox-hunting.

A SWEET Christian brother is Denziel Salmon, of 204 Burdett Road, Mile End. For three years he courted Susan Cutter, a domestic servant, writing most pious epistles, in which he praised God, exhorted her to Christian behavior, and to send him sundry loans of money, promised her marriage, and at last found the Lord's will was otherwise, whereupon he wrote, "The Lord will forgive me, and I know you will, won't you, Susan, as a Christian sister." Denziel has now to pay his Christian sister the sum of ten pounds as a solatium.

THE Liberal eight were accorded a vote of confidence at a Nonconformist meeting in the Albert Hall. The seceder of the resolution rejoices in the name of the Rev. Moses Abraham. That couple of Bible heroes will, we presume, be held up to the emulation of the Leeds youngsters if the Nonconformists have their way. They might as well teach the little ones morality from the distinguished example of Jack the Ripper.

THE Liberal eight at Leeds denounce "the dreadful and shocking falsity" that they "are Secularists and opposed to the teaching of the Bible." *Falsity* is a matter of fact. *Dreadful* and *shocking* are matters of opinion. To our mind it is dreadful and shocking that they should be in favor of teaching children from a book which contains some of the most unmitigated brutalities and obscenities even in Oriental literature.

SOME day or other—perhaps when it is too late—the Nonconformists will wake up to the danger of their "unsectarian" dodge. They are abandoning their old principles, and losing popular support, while Churchmen and Catholics are uniting to retain and extend the privileges of established religion. Down at Salford, the Catholic bishop is the most active and influential reactionary, just as Cardinal Manning is in London; and the recent School Board elections have resulted in a triumph for the priests. The Church party and the Roman Catholics have each won a seat at the expense of the "unsectarians."

THE *American Catholic Union and Times* gives utterance to the following truly Christian sentiment:—"The relations between Germany and England are daily growing more strained. May God continue the good work. It would be our heart's delight to see the German eagles pick out the bloody eyes of the British lion, and otherwise lacerate that crouching old brute, until Ireland is given her own again."

WE see that a French electrician claims that he will soon be able to produce a thunderstorm whenever and wherever it is desired. If his claim is good what an acquisition he would have been to Moses. Even Jesus Christ might have advantageously entered into partnership with a wonder-worker of this kind.

THE three emperors, German, Russian, and Austrian, who are thought to be concerting some scheme for pillage and murder of the neighboring nations, are eminent Christians. They are energetic in forwarding religion among their people—the German emperor declares that he "will foster piety and the fear of God;" the czar is substantially the pope of his church, and the Austrian ruler is as devoted a Catholic. Those who can read between the lines may apply their cunning to the discovery of why these men wish to keep their people religious.—*New York Truthseeker*.

THE following conversation took place in a factory not a hundred miles from Tyne Dock between a young Salvationist and a friend:—Y. S.: "Why divvent ye get saved, Joe?" Joe: "Are ye saved?" Y. S.: "Yes." Joe: "How d'ye knaa?" Y. S.: "An feel aa'n saved." Joe: "Whor?" Y. S.: "In my heart." Joe: "Whor's that?" Y. S. (after some hesitation): "To tell ye the fact, Joe, aa divvent knaa!"

JAMES Stevenson fell dead at Holloway while engaged in family prayer. At Little Casterton church, the clergyman fell dead in the pulpit while preaching his sermon. The *Christian Herald* should take notice of these awful warnings against preaching and praying.

THE Rev. C. L. Ivens, in answer to various charges brought against Christianity, says that "selfishness is certainly not taught by Christ or his disciples," and in proof of this he quotes Christ's saying, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mr. Ivens must be very weak in his intellect if he thinks that this proves the advocacy of unselfishness. The very aim and reward presented—the ultimate saving of one's own life for an eternity of happiness—is an illustration of the selfish nature of the motives on which Christianity bases its appeals.

AS to the false views of life inculcated by Christianity, Mr. Ivens says he willingly allows that some Christians have at all times made their religion a kind of dram-drinking, but he points to some practical teachings which are also included in the New Testament. Well, of course, the Bible contains *some* practical parts, otherwise it could never have survived at all. But this is no answer to the charge brought against the unpractical and absurd portions.

MR. IVENS ought to try to be truthful when preaching sermons and he ought to be acquainted with the Bible which he preaches from. He says that "The Bible nowhere speaks of great multitudes being sent to hell; on the contrary, only one man is spoken of as being condemned to destruction, and God did not send him there." If this reverend preacher would read his Bible he would find texts like the following: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix., 17). "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. vii., 13). "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats. . . . And these shall go away into everlasting punishment" (Matt. xxv., 32, 46). "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. xiv., 11). In the face of the numerous texts concerning hell the contention that nobody is condemned

to eternal torment except Judas Iscariot is mere childishness of which a clergyman ought to be ashamed.

THE Bishop of Manchester has been lecturing in the Rochdale Town Hall on "The New Testament Manuscripts." His views on the subject are simply puerile. He puts aside Strauss and Baur as incompetent critics, and says that *he* knows that "the Gospels as now extant were in existence long before A.D. 140." It would be much more to the purpose if he could tell us what has become of the original documents, and especially what has become of that gospel which Matthew is said to have written in *Hebrew*.

THE bishop aroused the enthusiasm of his orthodox audience by declaring that the great Rationalist critics had "thrown down their arms as conquered combatants," and had left the cross triumphant over the scene of their defeat. Bishop Moorhouse discreetly withheld the names of these critics who had "thrown down their arms." We defy him to mention one. He is simply inventing—that is lying—with the unscrupulous readiness of his tribe. Christian veracity, as Herder said, is like Punic faith.

THE Rev. C. E. Brooke, a member of the retired London School Board, recommends the formation of Church School Boards which he hopes may in time take the entire business of education into their hands.

A WRITER in the *Christian World* says: "I spent three of the most precious and most useless years of my life in a Congregational College, and have bitterly regretted it ever since."

THE Fox sisters, whose big toes are the basis of Christian spiritism, now thank God that they are able to expose its fraudulent origin. God was always extremely indulgent to pious frauds, and, we should expect, would rather pat the Fox sisters on the back for their impositions than for their confessions.

ACCORDING to the *Christian Leader*, the shipper of a large quantity of whisky to the West Coast of Africa, for the purpose of trading with the natives, is a teetotaler and an elder in a Glasgow West-end church.

AT Basle, in Switzerland, a petition with 4,500 signatures has been presented to the government against the Salvation Army, whose meetings are now prohibited except in their own hall.

THE Christian nations still treat the heathen in the characteristic Christian way. At Samoa the Germans have bombarded a village full of women and children, although they knew perfectly well that the warriors were all away at the headquarters elsewhere. One shell burst in the midst of a hut, killing nine persons and wounding fourteen. A German sailor says: "The whole place was now in flames, and our captain praised us for our accurate and rapid firing." The Germans are trying to force an unacceptable king upon the natives. Such are the methods in which Christian powers turn the other cheek also and do good to them that hate them.

IN August last year a drunken German sailor who interfered with Samoan women having got his nose "barked" in the subsequent scuffle, and some coconuts having been stolen from a German plantation, the Germans, on the arrival of a squadron of five of their war ships, demanded 13,000 dollars, and refused King Malietoa any time to consult his chiefs. They landed, marched into the bush after him, and, failing to capture him, they took the Christian revenge of burning one of the chief towns, cutting down the young bread-fruit trees, and desecrating some Samoan graves by breaking open the concrete tombs and scattering the bones about. Malietoa could have cut off the whole expedition while marching in single file through the dense jungle, for his forces completely surrounded the German sailors, but he wisely refused to let his chiefs attack. The Germans subsequently proclaimed a rebel chief as king; and Malietoa, as the only means of saving his people from a disastrous war, voluntarily surrendered himself, and was deported to the Cameroons. The German tyranny, however, has become so unbearable that the people have at length revolted. Germany has all along given the most solemn assurances to England and the United States that she will not establish a protectorate over Samoa or annex it.

THE funeral of the Chinese general, Lee Yu Doo, at New York drew a large crowd. Roast sucking pig "cooked to perfection" and completely covered with a shining coat of brown jelly, lemons, oranges, biscuits and confections were put in the coffin to appease Doo's appetite on his lengthy trip. The hearse was drawn by four horses, and a small Mongolian sat on the seat with the driver throwing away pieces of paper for the devil to stop and read, and so delay his pursuit of the corpse. The chief mourners were clad in spotless white, and at the grave baked chickens, rice, and brandy were offered.

THE Special Commissioner of the *Christian Commonwealth* is inquiring into the subject of faith-healing among the sect known as the Irvingites. He conferred with two deacons and afterwards interviewed an "angel." This officer gave a list of hundreds of

their churches in England and the colonies. Members are prayed for and anointed and are often healed, but although the Commissioner did his best to get the angel to give him the details of some cases of cure the latter was unwilling to communicate any. Accounts, he said, were sent up by the angel of each Church to the Apostle at Albury, but they were not published to the world. But if the miracles occur why is the world not informed of them, that the world may be converted?

THE *Christian Commonwealth* is not the only Christian journal that gives Sunday-school lessons on "Helping one another." The *Christian Herald* gives one on the same subject, and with the same heading, written also by a lady, namely, Mrs. M. Baxter, the editor's wife. The coincidence evidently arises from both ladies following the same course of Scripture reading as provided for successive Sundays. Mrs. Baxter sees in the help afforded by the two and a half tribes in the work of extermination an illustration of the commands, "Thou shalt love thy neighbor as thyself," and "Love one another as I have loved you." The sin of Achan, of course, is reprehended, while hearty assistance in the perpetration of the most infamous atrocities is honored as a blessed imitation of God shedding light and joy around us. How wonderfully the religious conscience can swallow camels, and yet strain at gnats.

SOME Californian Indians have executed a witch in order to stay the ravages of typhoid fever. They expect that the sacrifice of the squaw will propitiate the Great Spirit, and stop the disease. The *Christian Herald* thinks that "Christian teachers are sadly needed among them to teach them that cruel sacrifices cannot remedy physical evils," but that "one Sacrifice" has remedied spiritual evils. The Indians are nearer to the spirit of the Bible than the superstitious Christian journal that rebukes them. They obeyed the Bible in executing a witch, while the *Christian Herald* dares not advocate obedience to the Bible in this respect. The Biblical Great Spirit was often propitiated by sacrifices, and the sacrifice of his own offspring is the means of saving men from a hell, which if not a physical one is to be just as great and real a horror as if it were materialistic in its nature.

THE *Rock*, in its zeal for expounding the true Christianity on which the welfare of the country depends, informs congregations that "lighted candles, when artificial light is not required, is strictly illegal." Of the grammar of this editorial assertion we need say nothing. But that Christianity should spend its efforts in legalising or prohibiting the lighting of candles in churches is a sign of the kind of contest it inaugurates. One set of Christians will raise mankind by lighted candles, while another looks upon them as a Satanic device to be resisted at all costs. Some clergymen, as the *Rock* points out, endeavor to evade the penalties of the law by putting the candles on a shelf a few inches above the communion-table. The *Rock* is disgusted at this "trickery" on the part of ecclesiastics. But why should it expect straightforward honesty from priests?

PRESCOTT, in his description of the religious customs of the Peruvians, says: "One is astonished to find so close a resemblance between the institutions of the American Indians, the ancient Romans, and the Roman Catholics." Yet Christians persist in putting forward Christianity as something totally new and unprecedented—impossible, in fact, if it had not been for a special revelation direct from heaven.

THE *Rock* expresses its gratification at the flogging of criminals convicted of cruelty. It says: "Nobody but a coward would illtreat a woman or a child, and cowards who have once had a taste of the lash, and know that a repetition of their offence will certainly entail a repetition of the penalty, will think twice before they commit themselves." But why does the *Rock* abandon the Sermon on the Mount? Why does it not advocate forgiveness unto ninety-nine times nine, and turning the other cheek also, and non-resistance to evil, and blessing those who injure us, and returning good for evil? Does it keep one set of maxims for sentiment, and another for action? This is what most Christians do if they ever think on such subjects at all.

A CLERGYMAN narrates a conversation he had with a sheep boy whom he met on a country road in his parish. After asking the boy's name, he attempted a little catechising, after this sort: "Do you know who made you, boy?" "Yes, sir, God made me." "Where is God?" "In heaven, sir." "Isn't God any where else?" "I didn't know that he was, sir." "Well, my boy, God is not only in heaven, but he is everywhere else at the same time; and he can see you always, wherever you are." That was a new thought to the boy. Pointing to a heavy stone wall, near which he stood, the boy said, inquiringly: "Can God see through that stone wall?" "Yes, indeed," answered the pastor, "God can see through that wall. God can go through that wall." "Go!" responded the boy, instantly. "Go! I don't see how God can go at all if he is everywhere to begin with!" This kind of thing shows how little the clergy realise their own doctrines. They mouth empty phrases and teach others to repeat them, while the meaning and substance of their assertion is quietly forgotten. This is how they manage to retain belief in the horrible doctrine of the Atonement, and the absurd dogma of the Trinity in Unity.

MR. FOOTE'S LECTURES.

Sunday, November 25, Baskerville Hall, The Crescent, Birmingham, at 11, 3, and 7.

Dec. 2 and 9, Hall of Science; 16, Manchester; 23, Camberwell

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.
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- FREDERICK MILLAR.—Received with thanks. Always pleased to hear from you.
- GREEN-HORN.—No doubt the Catholic version of 2 Thess. ii., 4, the man of sin "who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God," may be applied to the Pope; but it is not therefore a prophecy. The verse probably originally applied to the heathen pontiffs whose exaltation was copied by the popes.
- J. W. BLACKBURN.—In our copy of the Book of Common Prayer, Genesis xix. is appointed to be read on Jan. 11, and Genesis xxxviii. on Jan. 20. There may be some edition in which these filthy chapters are omitted, but if so we have not seen it.
- S. P.—All who pay rates, whether men or women, are entitled to vote for the School Board. There is no more trouble in recording your votes than in cashing a money order.
- A. WILSON.—Your verse is hardly up to the mark.
- No. 12.—It is impossible to please everyone. We cannot include and exclude the illustrations at the same time. We dealt with the plebiscite a few weeks ago.
- C. WARD.—Always pleased to receive cuttings.
- E. G. B.—Book forwarded. Please send future orders direct to Mr. Forder as above. The Bible does not state the age of the earth, but it alleges that the earth in its present form, with continents and oceans, is less than six thousand years old. According to geology, the earth is vastly more ancient. It is impossible to give precise figures, but the lowest estimate dwarfs the Bible chronology. Instead of thousands the figures run to millions.
- G. WEIR.—Thanks for your letter. We wish success to all who are engaged in Freethought work, whether they differ from us or differ from each other.
- J. BROWN.—We are glad to hear such good news from Newcastle. Your branch should be a flourishing one. See "Sugar Plums."
- W. T. LEEKEY writes: "At Holloway Hall last week, Mr. Conybeare, M.P., said that the Bible was a good moral book for children. I and my friends got up and left the hall. I have no vote, but my friends will plump for Mr. Bland."
- WELSHMAN.—Joshua's astronomical miracle is dealt with in "General Joshua" in *Bible Heroes*, and in Thomas Paine's *Age of Reason*. Lengthening the day or night is a common fairy tale among barbarians. Even the Greeks believed that Jupiter lengthened the night into forty-eight hours when, like the Holy Ghost, he paid a visit to another fellow's wife.
- C. BAKER.—We are having a new headline cut for the *Freethinker*. Thanks for your pamphlet on Gladstone.
- DEVONIAN.—There is a good deal of truth in what you say. You will perhaps, see, by-and-bye, that we have thought over the matter to some purpose.
- A. B.—Pleased to hear you enjoyed "Jehovah the Ripper." We must bring our theory to the notice of Sir Charles Warron's successor.
- MEMBER OF N. S. S.—We are sorry to say you are not entitled to a vote in Finsbury, though you have occupied the same apartments for seven years. The lodger vote is valid in Parliamentary elections but only ratepayers can vote in School Board elections. Of course it is a great injustice and a stupid injustice, but such is the law.
- J. HILL.—(1) Mrs. Hicks, a Socialist, is standing for Marylebone. She goes for secular education, but her free-meal ticket may not suit you. You must judge of that yourself. The Hon. Lyulph Stanley is a good educationist and a sound Radical in most things, but he does not stand as a "secular" candidate. (2) We have sent you some *Freethinker* bills, and thank you for offering to display them. (3) Better ask the Archbishop of Canterbury, Cardinal Manning, or General Booth.
- A. E. N. (Liverpool).—We regret to hear that Mr. W. A. Newcomb was so ill-supported in the School Board elections. He ought to have polled more than 4,331. If Freethinkers will not plump for their own candidates they deserve to have none.
- PAPERS RECEIVED.—Freidenker—Open Court—Boston Investigator—Truthseeker—Lucifer—Commonweal—Leeds Times—Sowerby Bridge Chronicle—Women's Suffrage Journal—Glasgow Evening News—Halfpenny Weekly—Manchester Evening News—Barnsley Independent—Echo—Liberator—Secular Thought—Freethought—Ironclad Age—Gloucestershire Echo—Freireligiöses Sonntags-Blatt.
- 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.

LAST WORDS ON THE EDUCATION STRUGGLE.

Monday is the day of polling in London. Voters must go to the polling stations of their respective districts. They must not wait for voting papers to be brought round to them, as in the case of election of guardians.

Mr. Hubert Bland has held some promising meetings in Finsbury, and the Liberal and Radical Association of East Finsbury has endorsed his candidature. This should bring him a good number of votes.

Mr. Bland's last indoor meeting is fixed for Friday, November 23, at the Caledonian Rooms, Caledonian Road (corner of Binglefield Street). The chair is to be taken at eight by Mr. G. Standing. Mr. Bland, Mr. Foote, and other speakers, will address the meeting. This is working new ground, and Freethinkers in the neighborhood should make a special effort to bring their Radical friends.

The outdoor meeting will be held this morning (Sunday, Nov. 25) on Clerkenwell Green. Proceedings will commence at 11.30. Mr. Bland, Mrs. Besant, Mr. Standing, and other speakers will make a last rally for the "secular" candidate.

Mr. Ellis and his committee have been working hard in West Lambeth. He has been "burked" by the local press, and even the *Star* has given him as little notice as possible, though it has reported less serious candidates at some length. Despite this, however, Mr. Ellis has made a very good impression, and he is hopeful of success.

Two final outdoor meetings are to be held in support of Mr. Ellis; one on the Albert Embankment on Saturday, Nov. 24, at 3.30—the other on Sunday, Nov. 25, at 11.30 on Lower Marsh, Lambeth.

We have received the following subscriptions towards the expenses of these contests:—A Radical, £5; W. J. Birch, £1; George Payne, £1 1s.

"Plump" is the word. Plump for Mr. Bland, and plump for Mr. Ellis. Place against the candidate's name the full number of votes you can give, according to the voting paper. Every vote a Freethinker gives to any candidate but these, in Finsbury and West Lambeth, will be an injury to Freethought, will help to keep the Bible in our public schools, and will fasten the fetters of superstition on the mind of a child. Every Freethinker who can vote, and does not, will be a traitor to the cause.

The West Lambeth Socialists started a rival candidate to Mr. Ellis in the person of Mr. John Ward. The Social Democrats do not resent Mr. Bland's candidature in Finsbury, for he is a Fabian as well as a Secularist. It appears, therefore, that, in the opinion of these gentlemen of the "red" school, Secularists should help Socialists, but Socialists should not help Secularists. The give is to be all on one side, and the take on the other. This will be a lesson for the future. For the present we simply reiterate our appeal to the West Lambeth Freethinkers to plump for Mr. Ellis, and not to be diverted from this course by any notices or documents they may meet with.

SUGAR PLUMS.

OUR Christmas Number will soon be ready. It will contain the usual number of illustrations and supply of letterpress. We venture to think, and even to say, it will be the speciality of the season. In the whole wide world there is nothing like our "Christmas treat." It is good for young and old, male and female, and the poorest can buy it, for the price is only three-pence.

MR. BALFOUR would be the better for reading our Christmas Number, and the good temper it would put him into might make it easier for his Irish prisoners this winter. Even the Grand Old Man would profit by a little sweet "blasphemy." It might make him positively humorous over the roast beef and plum pudding, and freshen him up for another "go" at Ingersoll.

Rome, or Reason? is the title of Colonel Ingersoll's reply to Cardinal Manning. We have just issued it complete in pamphlet form, price fourpence. It is longer than the reply to Gladstone.

THE Newcastle Branch holds its first general meeting to-day (November 25) at 4 Hall's Court, Newgate Street. There should be a good attendance. Several new members were enrolled at Mr. Foote's lectures, and there is every appearance of a successful future if the members will only work together with earnestness and harmony for "the good old cause." The branch is trying to form a library. Any books from well-to-do Freethinkers in the district will be gratefully received.

LORD BRAMWELL, on behalf of the Liberty and Property Defence League, and the National Association for the Defence of Personal Rights, will move, in Committee in the House of Lords on Tuesday next, an amendment to the Oaths Bill, for extending the application of the Affirmation Clause, and for enabling an affirmation to be made without a disclaimer of religious belief.

MR. J. D. LOVERDO, vice-chairman of the Political Council of the Wood Green Liberal Club, is a candidate for the Tottenham School Board. Secular education is prominent on his bills. This will be something in his favor with our Tottenham Readers, who should inquire further for themselves.

MR. A. B. MOSS has been heckling the School Board candidates in East Lambeth. Mr. Whiteley, one of the selected Liberal candidates, gave straightforward and satisfactory answers. Mr. Moss, he said, had a perfect right to lecture on Sundays, and the Board had no right to interfere. We hope to see Mr. Moss on our platform again shortly.

THE clerical party have been defeated at the School Board elections in Birmingham. On the last Board the clericals had seven members out of fifteen, now they have only six out of fifteen. At Sheffield the clericals, who have had a majority during the last three years, are now in a minority. At Manchester and Salford, however, the clericals have increased their former majority.

MR. W. H. GREENING was the chief clerical candidate at Birmingham. He wanted more Bible and more religion in the schools, but the Birmingham people do not share his desire, and he heads the list of the rejected.

ONE of Mr. Greening's supporters was our old opponent, the Rev. Dr. McCann. We should like to see him, especially at the Hall of Science, reconcile his speech in favor of Mr. Greening with the fine sentiments about fair play he has expressed in the presence of Freethinkers.

MR. J. BRUMAGE has an excellent chance of election to the Portsmouth School Board. References to his candidature were heartily applauded at Mr. Foote's lectures on Sunday in the South Sea Hall. The advice to "plump for Brumage" was received with enthusiasm.

CAPTAIN BURTON has sent us the supplement to Vol. VI. of his *Arabian Nights*, which gives a history of his gigantic enterprise and some racy criticism of his hostile reviewers. Captain Burton is a bold man. He actually quotes from the *Freethinker*, as though it were not the most diabolical, unrespectable, Bumble-and-Grundy-detested paper in England. He also objects to the sublime nonsense of Jesus Christ about loving your enemies, calls it "a futile rule of life which the general never thinks of obeying," and says it "contrasts poorly with the common sense of the pagan." He sneers also at the Bibliolators who condemn his translation of an Oriental master-piece, while they put into their children's hands "a free translation from an Oriental work" which is quite as plain-spoken as the *Arabian Nights*.

CAPTAIN BURTON'S retort on Mr. Stead and the *Pall Mall Gazette* is racy reading. It is a trifle strong, perhaps; but its vehemence is natural after such provocation.

THE writer of "Sketches of Indian Life," in the current number of the *Cornhill Magazine* says: "Education among men is even now spreading in India rapidly, but at present not in a direction favorable, as it was confidently hoped it would be, to the Christian religion. Most of the young native gentlemen who have received a good education either in England or India are now Freethinkers of a very advanced type, equally abhorrent to their parents and to our missionaries."

MR. EUGENE MACDONALD, the editor of the New York *Truth-seeker*, records in that paper the trouble to which he was put in order to obtain his vote at the last election. When he sought to be put on the register he was required to take an oath upon the Bible. Upon his requesting to affirm, he was told to hold up his right hand. He declined. He was then asked, "Don't you believe in a God?" "It is none of your business," replied Mr. Macdonald. "Then you can't register. We won't take you. No man who don't believe in a God can't vote in this country," said the ungrammatical registrar. Mr. Macdonald thereupon applied for a mandamus, and Judge Barrett decided that the registrars had no right to require affirmation with an uplifted hand, and that interrogation upon the subject of religious belief was an impertinence. We congratulate Mr. Macdonald upon his determined stand upon a point many would think of small importance. The case shows that where Freethinkers maintain their rights with dignity, Christians, though clothed in a little brief authority, have to give way.

AN article in the *Asiatic Quarterly Review* states that with the

spread of Western education in Burmah the Burmese are becoming sceptics in matters of religion.

WE have only as yet seen a report of Professor Max Müller's opening address at Glasgow in the course of Gifford Lectures on Natural Theology which he is now delivering. One sentence was especially noticeable. Asking why there was so little progress in religion he said, "The answer generally given was that religion was a divine and miraculous revelation, and that it could not be improved. This was neither true nor honest." Professor Max Müller went on to show that some of the fundamental ideas of Christ's were in the eyes of the Jews irreligious and blasphemous.

THE *Graphic* says: "It is an undeniable fact that whereas formerly persons who rejected Christianity in this country were so few that no special legislation was needed to meet their prejudices, they have now become a comparatively numerous body." The *Graphic* therefore concludes that the bishops have acted wisely in accepting the inevitable and frankly recognising the magnitude of the Freethought movement by permitting the Oaths Bill to pass its second reading in the Lords unopposed.

THE *Rock* will be glad if the Oaths Bill passes, as it will "put an end to the existing disgraceful state of affairs." It does not notice that the "disgraceful state of affairs" is due to a Christian law which compels Christians and Atheists alike to defy the injunction of Christ, "Swear not at all." The *Rock* sympathises with the "noble struggle" to keep Parliament Christian by excluding Mr. Bradlaugh. But it owns, by indirect admission, that there is such a being as an honest Atheist, and it is "bound to admit," however unwillingly, that "an honest Atheist is better than a dishonest one." The existing law is seen to be powerless to exclude Atheists, and merely to offer a premium to the "dishonesty" which it enforces. As the *Rock* puts it:—"There were a few Atheists in the House before Mr. Bradlaugh was elected, but they were dishonest enough to take the oath, looking upon it as a mere form, and so they avoided the contest which Mr. Bradlaugh had to endure for his honesty."

WE are pleased to notice that the *Freethinkers' Magazine* of Buffalo, New York, is prospering. We presume it is the system of subscription in advance which enables American and Continental advanced magazines to do better than those in England. The November number reports an interview on "Society and its Criminals," with Colonel Ingersoll, who insists in his pithy style that all punishment should be remedial. The magazine also contains a paper on "American Philosophy," by B. F. Underwood, who argues that American ambition for achievement in philosophy should be not to originate an American philosophy, but to carry out the principle and spirit of Protestantism and democracy by protesting against the mere authority of names and of "systems" of thought supported by names; bringing all to the test of reason. Miss Gardener writes vigorously on "Divine Right." We are pleased to see the sketches of American Freethinkers.

IN the *Chicago Open Court* for November 8, Moncure D. Conway writes on the recent confession of the originators of spiritism, remarking that "Cleopatra's nose never made more history in the Old World than the Fox girl's toes in the New." Mr. Conway, when in London, was a member of the Dialectical Committee which investigated spiritism and it was, he points out, through Mrs. Fox Jencken, that some of the most wonderful manifestations took place.

MR. CONWAY says the mediums with whom both Crookes and Wallace conducted their experiments were subsequently detected in frauds so completely that English spiritualists disowned them. And now the medium whom Varley, an electrician of the Atlantic cable, declared most wonderful of all, avows herself an impostor. Think of a scientist successfully testing the Atlantic cable, but victimised by a girl's toe-joints! I once asked Professor Tyndall how he accounted for the spiritualistic belief of a certain eminent man of science. He replied: "That man's intellect is a loom. Give him his facts, he will vigorously weave them; but his discrimination as to what are facts is faulty, and he will sometimes weave rotten along with sound threads into his web."

PROF. R. A. PROCTOR, shortly before his death, wrote a few brave words regarding the long-faced solemn hypocrisy, assumed for effect by certain Christians of a well known type when talking upon theological subjects, and recently termed by Mr. Gladstone "reverential calm." The eminent astronomer says: "I can for my own part be patient with the poor savages who pictured gods savage and unreasoning as themselves; but I must confess I sympathise in my heart of hearts with Colonel Ingersoll when he loses all thought of reverential calm in contemplating the ways of men who, in these days of a higher and purer morality, can speak otherwise than with horror of the being pictured as the God of Abraham, the God of Moses, and the God of Jephthah. Of what use is the evolution of morality of savage times? And in what way shall men who

love mercy, who as fathers seek their children's love, speak of a conception of the God which, while calling him our father, pictures him as mercilessly seeking his children's lives?"

MRS. BESANT COMPLAINS.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—As you have had more than one reference in your paper to my alleged attempts to draw helpers in the School Board contest from the Finsbury Division, will you be good enough to allow me to say that, so far as I know, not a solitary helper has come to me from that division. A few members of the N. S. S. in the Tower Hamlets Division are distributing bills, but that is all the personal help given to me by metropolitan Freethinkers.

Apart from the facts it is hardly reasonable to suppose that I should do anything to injure Mr. Bland's candidature, since Mr. Bland, although "not as fanatical a Socialist" as myself, is a friend and colleague of my own.

Permit me to express my regret that my offer to speak at a meeting of Mr. Bland's and at a meeting of Mr. Ellis's has been entirely ignored by the London Secular Federation.—

ANNIE BESANT.

[We have referred to Mrs. Besant's candidature several times, and always with a cordial wish for her success. Only once have we alluded to the fact that Freethinkers from Finsbury have gone down to the Tower Hamlets to work for her instead of working in their own division for Mr. Bland, and we laid the blame on them, not on Mrs. Besant. In denying the fact Mrs. Besant shows she is misinformed. If she inquires, she will find that some of the hardest Freethought workers in Finsbury are canvassing for her. With respect to the other complaint, it appears that the Secular Federation wished to secure Mrs. Besant for a big meeting, which it was hoped Mr. Bradlaugh would attend. But now it is impossible for Mr. Bradlaugh to come, the big meeting has been abandoned, and Mrs. Besant has been given the choice of two other meetings. The Federation did not care to tax her while she was deeply engaged in her own struggle. Probably the same reflection occurred to Mrs. Besant with respect to Mr. Foote, for he offered to speak in the Tower Hamlets, and no advantage has been taken of his offer. As to the "fanatical Socialist," we do not know what Mrs. Besant is quoting from. We cannot remember her being called a "fanatical Socialist" in our columns. We sincerely hope she will sit on the next London School Board, and we have done all we could in the way of urging East-end Freethinkers to give her their utmost support.—EDITOR.]

"WHAT HAS CHRISTIANITY DONE FOR THE WORLD?"

SUCH is the question dealt with by the editor of the *Christian Commonwealth*. His purpose, however, is not to show the good that Christianity may have effected, but to point out that the very question raises a "false issue." The primary object of Christianity, he says truly enough, was not so much to help the world as to help *individuals* into the Kingdom of Heaven. By self-abnegation and holy consecration men are to fit themselves for heaven and receive "an abundant entrance into the everlasting kingdom." Looked at from this point of view, he continues, the object was not to reform the world, nor to benefit the world, though he thinks this would follow as a secondary result. The great object was to collect a people out of the world and to prepare them for the future life. So that he thinks "it is undoubtedly measuring Christianity by a false standard, when the inquiry is started, 'What has Christianity done for the world?'"

Are the facts, then, becoming too evident that Christian editors should make this consideration a secondary one? Are men beginning to perceive what Christianity has *really* done for the world, rather than its own impudent glorification of itself? What Christianity did for the world was to slay the ancient civilisation, to crush thought and reason and freedom, to drag the world down into the ignorance and corruption and savagery and superstition of the Dark Ages. It has done its worst to strangle Science and to prevent reform, and now that the party of progress is winning all along the line it turns round and claims the rewards of a victory which it did its utmost to prevent and to delay.

Some glimmering idea that these facts can no longer be crushed or hidden may be dawning on Christian minds, and may well lead them to discard the worldly utilitarian method of judging Christianity and its fruits as a "false issue." Here is the true issue, in the words of the Christian editor:—

"If we want to know what Christianity has done in the world for the *race*, let us go back and count the number of persons who have received it, rejoiced in it, and entered upon its rewards in the everlasting kingdom. Surely if we could summon these, a mighty host would appear, out-numbering the sands upon the seashore. This is the way to look at the matter. It has nothing to do with the real question whether the world is getting better or worse; whether we are going forward or backward; whether Christianity is spreading or receding; whether missionary enterprise is a success or failure. The real question is, can it be truthfully said that Christianity is still saving men and women, still adding to the army of the redeemed, still preparing a people for the society of Heaven? Why, really, one such person is worth the whole unsaved world, and if Christianity is instrumental in saving millions instead of one, surely Christianity has accomplished a great deal."

The Christian editor has the astonishing audacity and conceit to proclaim that one saved person—(like himself for instance, or any one of his Christian friends)—is "worth the whole unsaved world!" Worth more than a thousand million heathens. Worth more than a Darwin, a Huxley, a Garibaldi, a Gibbon, and a thousand of the unbelieving leaders of the great conflict against ignorance and misery. "Lord, gie us a guid conceit o' oursels." The benefits of Christianity are indeed beyond calculation. Millions of people think they are "saved," and lo, each one is immediately worth a thousand millions of those who lack the blind assurance of a reflex egotism based on a particular name and a particular faith. How shall I venture to argue against one who knows so well that he is worth more than a thousand million times as much as myself? Who, too, will dispute the wonderful evidence of the "saved" being in heaven—"if we could summon these a mighty host would appear." Is not so magnificent an "if" proof enough for anybody, except perhaps for us poor unbelieving midgets reduced to our true value by the modest humility of the unassuming Christian Goliath?

Christians think but little of what they say, otherwise the Christian editor would know that according to his Bible the redeemed will not enter heaven till after the end of the world and the great judgment which decides their eternal fate for good or evil. Yet he talks glibly, as Christians so commonly do, of deceased believers having already entered upon the rewards of the everlasting kingdom. As this must be a fallacy, why may not many others of his religious beliefs be also fallacies springing from the ill-regulated wishes and fears and good and evil passions of the human mind?

The great excuse put forward for Christianity not having done more for the world is that instead of everywhere accepting "Christianity in its purity and simplicity"—that is in the Christian editor's own particular form or variety—the believers have split it up into "the human systems, denominations, sects and rival parties which abound." Such is the *actual* result of the religion which was to unite mankind in harmony. "Nevertheless," the editor continues, "with all the defects of modern Christianity" there is enough real Christianity left to accomplish much in the salvation of souls. In practice on earth Christianity is largely a failure, but its effects in heaven, its effects in saving some souls from the hell it creates for the thousand millions of the unsaved, prove that Christianity is a glorious success. Any religious impostor or fanatic can prove the truth and greatness and success of his system by similar audacity of assertion. But what would be absurd presumption or shameless lying in the advocates of other religions is conclusive logic in the mouths of modest Christians who know they have all the truth on their side, and that each one of them has a spiritual grandeur that makes him worth a thousand millions of unsanctified men and women who have nothing but the rotten reed of merely human virtues to rely upon.

W. P. BALL.

PROFANE JOKES.

Why did Noah act differently to other people? Because he went to sea through fear of being drowned.

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"Remember, Bobby," said his mother, "when you are about to do something you know to be wrong, that although I may not see you, there is one who does." "Who do you mean?" inquired Bobby, anxiously. "God." "Oh," said Bobby, with a look of intense relief, "I thought you meant pa."

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