

# PROSECUTED FOR BLASPHEMY.

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Vol. III.—No. 6.]

FEBRUARY 11, 1883.

[PRICE ONE PENNY.

## "COMIC BIBLE" SKETCHES.—LVII.



ORIGINAL SIN.

"Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat."—GENESIS iii., 11.

## THE INFIDEL HUNT.

When the prosecution of the *Freethinker* was started by that mass of pious imposture, Sir Henry Tyler, I half thought that the blow was aimed at Mr. Bradlaugh, although there was the staggering fact that he was not included in the original summons. But now I am perfectly sure that Tyler and his friends wished to do more than strike Mr. Bradlaugh. They wanted to put the *Freethinker* down, and this new prosecution of our Christmas Number clearly proves it. One of the principal witnesses is a pale-faced creature in the employ of Batten and Batten, solicitors to the pious and profit-sieving knight of Dashwood House.

Yes, the bigots are in for an infidel hunt, and their eyes sharpen on the prey. The dearest thing in the world to a full-blown Christian bigot is the persecution of heretics. He remembers his God's brutal cry—"Those mine enemies who would not that I should reign over them, bring them hither and slay them before me"—and as loyal subjects of their ferocious sovereign they burn to share in the slaughter.

Like poor old King Lear they long to "kill, kill, kill." And although they cannot do that, they will do all they can to taste the savor of cruelty. If they cannot have blood, they will try to extract tears; if they cannot murder, they will endeavor to starve; if they cannot burn Freethinkers to death, they will strive to cage them in gaol like wild beasts. All this they may do to me except wring the sweet tribute of tears. They shall have my laughter instead, the bitter laughter of a relentless scorn. I do not so much hate as despise them—miserable things spawned in the mud of religion and hatched under the sun of hell. What I said when the *Freethinker* was denounced in Parliament I repeat now. I promise the bigots that every pang I or mine suffer shall mean another nail in the coffin of their accursed creed.

Freethinkers must all rally to the point of attack. It is the turn of this paper to-day, it may be the turn of another to-morrow; and when the "extreme" organ is put down (ay, when!) the "moderates" will have to bear the brunt of persecution. Thomas Paine well said that defence of another man's threatened rights was a defence of his own. Every Freethinker who holds aloof from our defence is a traitor to his own liberties.

Fortunately we have no need to implore help. The proof of the pudding is in the eating, and, judged by results, the *Freethinker* is a grand success. Despite every obstacle and every prejudice, its circulation exceeds the most sanguine prophecies, and the sale of its Christmas Number, now the object of attack, has far exceeded that of any other Freethought periodical ever issued in England. A few hypocrites carp at it, but the thousands enjoy it, and letters of admiration reach us from all parts of the world and all classes of society. And this is not a flash in the pan. The *Freethinker* has been in active existence for nearly two years, and the Freethought party has had ample time to give a deliberate judgment. Our policy is approved by Freethinkers and hated by Christians. What better testimony could there be to its merit?

In any case *my* judgment is what I abide by, although I am heartily glad to find it so generally endorsed. Ever since the bigots yelped against the duly elected Atheist member for Northampton, ever since the religious press denied his political rights, I have felt that Christianity is still a dangerous foe to progress in our country, and that it must be constantly assailed. We may say of it what Sainte-Beuve said of savagery. People, he remarked, are too apt to think that civilisation is innate and secure, whereas it is acquired and precarious. The beast of savagery is always there, and you have only to let go the bridle a moment to see how it will act. So with Christianity. It may be quiet for a time, but it is still there, and some fine day or other we feel its claws and fangs. It must not be left in a delusive state of peace, it must be attacked and killed. Happily, in one sense, the beast is at present in a rampant mood, so that there is little fear of Freethinkers neglecting it for a while.

Well, to recur. This infidel hunt is in full swing, and it will try all our metals. The prosecutor in the new case is Sir Thomas Nelson, the City Solicitor, who represents the richest (and corruptest) Corporation in the world. The next thing will be a government prosecution. That will mean, if successful, the suppression of all our papers, and perhaps the closing of our halls, every one of which is



illegally open on Sunday. Shall this wicked policy succeed? I for one—with one man's voice, and one man's strength—say it shall not; and I know there are thousands who will register the same vow.

G. W. FOOTE.

### THE FIGHT OF FORTY YEARS AGO.

WITH the motto "Faith's empire is the world; its monarch, God; its ministers, the priests; its slaves, the people," the *Oracle of Reason* was started by Charles Southwell at Bristol on Saturday, November 6th, 1841. Before a month was over he was arrested for an article entitled "The 'Jew-book'" which appeared in No. 4. Southwell took as his motto—

"The stupid cant 'He went too far,' despise  
And know that to be bold is to be wise."

The article was bold enough in all conscience, but not too bold considering the nature of the precious book. It said:—

"It is a book which contains passages so outrageously disgusting and scandalously indecent, that were it not called the word of God, no modest woman would suffer it to be read in her house. . . . The truth is, more rubbish has been written about this rubbishing collection of allegories, lies, murders, rapes, etc., called Bible than all other books together. . . . Every one knows that the Jews were literally a nation of vagabonds; such a lot of rascals, runaways, as *Richard* describes making up the army of *Richmond*: 'People that o'erloyed countries had vomited forth, to desperate adventure and destruction.' Here was a fine soil for the flowers of philosophy! A lot of outthroats, who nicknamed themselves the chosen of some god, whom they pretended to carry about in a kind of sedan chair, called an ark; before which one of their monster-kings, a great favorite with their god, and 'one after his own heart,'—danced naked! to the great edification of the virgins of the household. Well might *Voltaire* say, 'that these tales have been written by fools, commented upon by simpletons, taught by knaves, and given to children to be learned by heart; yet the sage is called a blasphemer because he becomes indignant, and is irritated at the most abominable fooleries that ever disgraced human nature.'"

Within a few hours from the appearance of this paper the author was dragged to a cold dungeon. Legal, respectable, and unexceptionable bail was refused. His trial took place before Sir Charles Wetherall, on January 14th, 1842, and occupied two days, the greater part of which were taken up with an exhaustive defence in which Southwell ably and courageously vindicated his right to the free expression of his opinions. He quoted from numerous authorities in favor of toleration. "My opinions," said he, "are antagonistic to all religions, and I think that mere morality is all sufficient for human purposes." Again and again was his defence interrupted by the counsel for the prosecution, a now forgotten wig and gown rejoicing in the name of Smith. The Recorder prevented him from reading from *Voltaire* on the ground that it would be "making this trial a vehicle for diffusing the Atheistical opinion of other men," thus showing his fitness to judge the question before him by participating in the vulgar Christian belief that *Voltaire* was an Atheist. A jury of Bristol tradesmen found him guilty, and he was sentenced to imprisonment for twelve months and a fine of £100, or further imprisonment until the fine was paid.

George Jacob Holyoake, friend and fellow social missionary, now stepped forward as second priest of the *Oracle of Reason*, which in no wise ceased its policy of outspoken anti-supernaturalism. "We war not with the Church, but with the altar; not with forms of worship, but worship itself; not with the attributes, but the existence of Deity," wrote M. Q. Ryall, who, together with W. Chilton, undertook the expenses of publication until Southwell's release. Shortly afterwards Holyoake went to Bristol on a visit to Southwell, and delivered a lecture at Cheltenham on "Home Colonies," at the conclusion of which, in answering a question put to him, he remarked that he would put the deity on half-pay; meaning that in view of existing distress he would reduce the sums devoted to religion. For this, on his return to Cheltenham from Bristol, he was arrested without a warrant, treated with much harshness, and on the 15th of August, 1842, brought to trial before Justice Erskine at Gloucester, convicted and sentenced to six months' imprisonment.

The trial of Holyoake is, or should be, familiar to all Freethinkers. His defence, which occupied nine hours in delivery, is well reported in that most interesting of his works, mis-entitled "The Last Trial by Jury for Atheism." *Richard Carlile*, the lion-hearted upholder of Freethought, who had himself sustained nine years of imprisonment, whose wife and sister had each received two years' and twenty of whose shopmen had divided among them forty years of imprisonment, was present. He declared, "I heard Wooler and Hone defend themselves successfully in 1817; but I would prefer to be declared guilty with Holyoake to being acquitted on the ground of Wooler and Hone."

A fortnight after Mr. Holyoake's arrest, Mr. George Adams was taken from a public meeting in Bristol and lodged in gaol for having sold No. 25 of the *Oracle of Reason*. His wife was also taken from her home, with a baby at her breast, on the same charge. To 'gentleman who deposed that Mr. Adams was "a pattern of morality," Justice Erskine coolly said: "That had Adams committed a robbery, such a character might have weight, but in extenuation of a religious offence it was of no service," thus

openly proclaiming that, in the eye of "judge-made law," robbery might more readily be palliated than dissent from the prevailing dogmas. Adams, who was only a newsvendor and who pleaded contrition, got off with one month's imprisonment.

An Anti-Persecution Union, which had been formed, now became more active, and began to influence public opinion by meetings and memorials to the Government, in addition to providing for the prisoners' support by subscriptions.

Upon Holyoake's conviction the editorship of the *Oracle of Reason* was taken up by Thomas Paterson, a man of bull-dog intrepidity. The first lines, under his editorship, were quoted from Southwell's "Jew Book" article, and he prefaced lectures by reading the whole of this condemned article as a first lesson to the congregation. Such a spirit was little likely to escape the tender mercies of Christians. But although the *Oracle*, under his management, continued to speak with no uncertain voice, no further direct attack was ventured upon. The *Oracle* was kept on under Paterson and Chilton until Holyoake commenced the *Movement*, which he carried on as the organ of the Anti-Persecution Union, almost until the establishment of the *Reasoner*.

Paterson, however, was summoned to Bow Street for exhibiting profane placards. His defence, which was published under the title *God versus Paterson* (a book now extremely scarce), was one of the most astounding and audacious ever set up in a court of justice. He considered God as the plaintiff, and adduced evidence from the Bible of the plaintiff's bad character. Paper after paper which he had prepared for his defence was taken from him, and his pocket Bible impounded by order of the court to prevent his reading texts "damaging to religion." He was, without being sent to a higher court, summarily sentenced to three months' imprisonment, with hard labor, in Tothill Fields.

In a paper on "The Last Trials for Free Discussion in Scotland," published in the Christmas Number of the *Freethinker* for 1881, I have narrated at length how, in consequence of the prosecutions against Finlay and Robinson in Edinburgh, Paterson went to that city to defy the law, and received fifteen months' imprisonment for his rashness. Upon his sentence by the barbarous Scotch law, Matilda Roalfe, a woman of higher than Roman heroism, whose children, now living, may well be proud of so exemplary a mother, stepped into the breach. She took a shop in the same city and advertised her intention to sell the works (the "Age of Reason," the *Oracle of Reason*, etc.), for which Paterson had been imprisoned, "whether they did or did not bring into contempt the Christian religion." She in turn had her shop ransacked and was arrested, but by her temperate and courageous defence, in which she declared her determination to continue in her course immediately upon her release, she enlisted much sympathy. After two months' imprisonment she went back to her shop, which had been taken charge of by Mr. Baker "of the united order of blasphemers," and continued the sale of heretical works for over a twelvemonth without further molestation. The hydra of Christian persecution had recoiled for a generation.

The achievements of our forerunners in the battle for free discussion form part of the great history of modern progress. But it is not simply to recount their glorious deeds that I have thus hastily sketched the fight of forty years ago. That battle has a lesson for us to-day. It proved, if Freethinkers need any proof, that persecution must be met with determination. Adherence to principle is the one path of victory. Resistance means success, resignation would be lying down to be trampled upon. The more we bend, the greater burden would be laid upon our backs. The prosecution of the *Freethinker* may be but an initial step. It at least proves the days of persecution are not over. It was not until Christianity was strong that it met its severest persecution under Domitian. It was not until Protestantism was strong that the fires were lighted at Smithfield, and the bells tolled on St. Bartholomew's Eve. The severest persecution may always be expected just when it is too late. And it is too late to crush Freethought now. Christian persecution did not suppress the "Age of Reason," did not suppress the *Oracle of Reason*, and will not suppress the *Freethinker*, if the Freethought party are worthy of the traditions of their past. We stand in the vanguard of heresy fronting the fire of the enemy and sheltering behind our backs the feebler fry. A century ago to be a Unitarian was to be in worse odium than an Agnostic to-day. That this advance has been made has been owing to the boldness, and the sufferings of those who stood in the breach and faced the persecuting foe in the past. They labored for us, and we enter into their labors; happy if by our stripes yet others may be healed.

J. M. WHEELER.

### "FREETHINKER" DEFENCE FUND.

T. Haigh, 1s. Leeds:—Maylor, 10s.; Friend, 2s.; J. Gledhill, 1s.; collected at Mr. Foote's lectures, £1 12s. 11d. Manchester (per J. Routledge):—Pettit, 5s.;—Marsland, 1s.;—Walker, 1s.; J. H. Milborne, 1s.; Peter Mason, 3d.;—Moore, 6d.; T. Ogden, 3d.;—Adams, 6d.;—Bond, 6d.; T. Hilton, 2d.;—Linlo, 6d.; an Old Freethinker, 1s.; John Routledge, 6d.; Mary Routledge, 6d.; John William Routledge, 6d.; James Routledge, 6d.; Edwin Routledge, 6d.; Wm. F. Haldiday, 3d.; Anon, 6d.; J. W. Thornton, 1s. 6d.; J. Crabtree, 8d.



## AT THE MANSION HOUSE.

THE Justice Room at the Mansion House is becoming familiar to us. When we visited it on Friday last, nothing much was new save the Lord Mayor, who wore his robes with as much grace as his predecessor. There was a new prosecutor in the shape of the City Solicitor (Sir T. Nelson) and Mr. Poland whom he instructed. This gentleman opened the proceedings by jauntily declaring that it was only necessary to look at the Christmas Number of the *Freethinker*, to see that it was beyond all question an offence against the law. He would not read the passages, but he afterwards at the request of Mr. Foote, specified the paragraph beginning "Converted Jim," on p. 3; the second paragraph of first column, p. 4; the last paragraph but one of the first column, p. 5; the last verse but one of "A Ballad of the Gods," p. 6. The illustration at p. 7; with the quotation from Exodus xxxiii, 23; and the illustrated "New Life of Christ," pp. 8, 9, and 10. When the Court heard the evidence, it would be of opinion that the three defendants, Foote, Ramsey, and Kemp, were jointly responsible for the publication.

Mr. Lickfold, who appeared for Messrs. Ramsey and Kemp, said there was already a prosecution against the paper which had been removed by certiorari to the Court of Queen's Bench. He suggested the present case should stand over until the result of that trial.

As Mr. Poland would not accede, Mr. Frayling was called. He produced the fiat of Sir J. Blossett Maule authorising the prosecution.

Detective Sagar, deposed to buying two copies each of the first and second edition. He was served by the prisoner Kemp.

Mr. Lowe, rate-collector of St. Bride's, was called to show that the last poor's rate for 28 Stonecutter Street was paid by a cheque signed by Mr. Ramsey. He was, however, of opinion that Mr. Ramsey was not legally rated.

Mr. Norrish (whose taking the affirmation instead of the oath, called forth a sneer from Mr. Poland, for which he was promptly rebuked by Mr. Foote) deposed to knowing the defendants when he occupied the premises in Stonecutter Street. The business of the Freethought Publishing Company had been removed to 63 Fleet Street, and with it Mr. Ramsey.

Mrs. Curle deposed that Mr. Foote lived in her apartments, 9 South Crescent. She may or may not have seen copies of the *Freethinker* there.

Mary Finter, her servant, was produced as having seen a copy of the Christmas Number in Mr. Foote's room. Cross-examined by Mr. Foote, she stated that she saw in his room a great number of papers of all sorts and colors.

Wm. Loy, constable, deposed to having seen the defendants at Stonecutter Street. Cross-examined by Mr. Lickfold, this witness exhibited such reluctance to admit that he had been instructed to watch the place, that he had to be reprimanded by the Lord Mayor and told that he must not think of any consequences to himself in giving his evidence.

J. E. Kelland (who, by the way, is clerk to Messrs. Batten and Batten, Sir Henry Tyler's solicitors) deposed to having bought every number of the *Freethinker* up to the present date, and produced copies from October to January. He professed to have made a note of every purchase in his diary, but under cross-examination by Mr. Foote he stumbled over the second number.

Mr. Lickfold said that if the Lord Mayor meant committing he should not trouble the Court with any address.

Mr. Foote pointed out the shadowy nature of the evidence against himself. It was not for him to make any statement one way or another, but simply to deal with the evidence adduced by the prosecution; and he submitted that there was nothing to warrant his committal. He also protested (here the Lord Mayor vainly interposed) against the revival of an old law which had fallen into desuetude, which had not been enforced in the City of London for over fifty years, and which was altogether alien to the spirit of the age. (Applause, instantly suppressed).

On Monday at 12, the defendants attended again, the depositions were then read over and signed, and a formal committal was made to trial on the 26th. The defendants reserved their defence, and Mr. Foote added that he would simply content himself with tacitly renewing the protest he made on Friday. The Court was crowded, and defendants were cheered as they left by a crowd outside.

## ACID DROPS.

At the close of a recent address to his constituents at Ashton, Mr. Newdigate Nowdegate was asked by an elector, "Have you or have you not got Jesuitism and Atheism on the brain?" An answer in the affirmative was emphatically given.

Mr. NEWDEGATE chuckled—we beg pardon, he is too lugubrious for that—Mr. Newdegate thanked the Lord God Almighty at Nuncaton, that the railway companies had refused to bring Mr. Bradlaugh's friends to London. He also took the opportunity to ease his mind, like a political Mrs. Brown, on

the subject of Mr. Bradlaugh's character. He admitted that Mr. Bradlaugh "was very able and cunning," but added that "of all men he ever met Mr. Bradlaugh was the most unscrupulous in statement." As this was accompanied by the barefaced lie that "Mr. Bradlaugh had been trained in the American courts," we are able to judge how scrupulous in statement is Mr. Newdegate himself.

MR. JUSTICE GROVE by a slip of the tongue once called Mr. Newdegate Mr. *Newgate*. O my prophetic soul!

TALMAGE's latest sermon is on the Blessing of Short Life. He says that the sooner we all go home the better. We'll subscribe for Talmage's through ticket any day.

THERE is one highly comic passage in Talmage's sermon. He states that God Almighty has a perpetual circular movement of his arm—"When God put forth his hand to create the universe, he did not strike that hand at right angles but he waved it in a circle, and kept on waving it in a circle." If we were to illustrate Talmage's words in a "Comic Bible Sketch," we should be prosecuted for Blasphemy.

A WEEK or two ago we saw a fine illustration of Christian charity. We were doing a day's tramp in Hertfordshire, to get rid of a big accumulation of London fog. The roads were miserably wet, especially near the Marquis of Salisbury's Hatfield estate, but the sky was beautiful, and looked as though the heavy rains had washed it perfectly pure. About four miles from Hatfield we (two of us) met a poor little girl with a basket on her left arm, of which she had lost the hand. Dropping us a country curtsy, she asked whether it was very far to Potter's Bar, and which was the nearest road. We answered her questions and asked her some. She had trudged through the mud from Stevenage, and was going on to Barnet, whence she would have to walk all the way home again. She had lost her mother by death and her hand by mischance. She was trying to sell reels of cotton and other trifles from the small stock in her basket; and, according to her story, no one had purchased a single article all that blessed morning. All along those weary miles not a man or woman had so much as bought a reel of cotton from that maimed little creature. She asked no alms, but offered value for money. Christianity had done a precious lot for these people after all its vaunts. Reels of cotton were not in our way, and we hadn't bursted out quite all our buttons in leaping over Salisbury's mudpools, but the little maiden didn't lose by meeting us. She dropped us another curtsy, and remarked that if she couldn't walk home and was obliged to ride, she had so much towards it "thank God." This was almost too much for our gravity, and the couple of Atheists strode on for the sake of decorum. Thank God! It was too rich.

M. FEUILLET DES CONCHES, formerly Vicar of Notre Dame des Victoires, and honorary Chamberlain to the Pope, asks the world, through the columns of the *Times*, to believe that Gambetta came to his church two years ago with a couple of large wax tapers which he offered in memory of his mother, that the great orator knelt before the Virgin, dipped his finger in holy water, and made the sign of the Cross. The story is absurd on the very face of it. Gambetta was a remarkable looking man besides being extremely well known; he could not have entered a church unobserved; and if he had done so, the story would have been all round Paris the next day. Yet nobody hears of it until after his death. Somehow these tales about Freethinkers never do get into circulation until they are incapable of contradicting them.

MOODY and Sankey still prefer to labor in the British department of the Lord's vineyard to trying their hands on the ungodly in Chicago. Their next move is to Liverpool, naturally they are going to the Circus. They are announced to go there in April, probably on the first of the month.

EVEN General Booth does his business in finer style than Jesus. When the General's army paraded Exeter, he sat in a carriage drawn by two horses, one being insufficient for this pious friend of the poor. J. C. had no carriage when he rode into Jerusalem, and his two steeds were only donkeys. Booth is 'cuter, he makes the donkeys pay for his turn out.

THE late Dean Close had no less than fifteen hundred pairs of slippers worked for him by his admirers. As he couldn't have worn them all out, we suppose he has taken the surplus stock with him to heaven, to keep his poor old feet warm on the metal floor.

BEECHER says that "One of the incidental evils that arise from our familiarity with the Bible is that it ceases to be fresh." True; some parts of it are very stale, and others absolutely stink. We agree with Beecher for once in a way, and we warn him that if he gets too familiar with the Bible he'll blaspheme as we do.

TALKING of blasphemy, here's a good illustration. The late



Pope's yacht, now in the Thames for sale, is called "The Immaculate Conception." How's that for high?

WE notice that two or three of the daily papers are "requested, in reference to the sudden death of the Rev. W. S. Thomas, rector of Halse, Somerset, to state that he was suddenly stricken just as he had finished his preparation for the duties of his office on the following Sunday morning, and not while making arrangements for any *secular entertainment* as reported." This must be a great consolation to the bereaved friends. Had the poor gentleman been stricken down when preparing for a "school treat" or a "church bazaar," it might have looked like the visitation of an outraged Providence.

IN No. 17 of his "Lessons for the Day," Mr. Moncure D. Conway tells a story of a missionary in America, who having been respectfully listened to while he expounded the Trinity to an Indian, was invited to hear the Indian's account of his Great Spirit. But the saintly servant of the Lord interrupted, telling him all that was heathen trash. The Indian quietly remarked to those around him, "This man is not polite; he has three Gods and will not allow me to have one." The story well exhibits the spirit of the religion which condemns the immense majority of the earth's inhabitants to everlasting burning in hell-fire.

"THE truths of Christianity are not many in point of number," says the Rev. George H. Hepworth. We have long thought they may be counted on the fingers of a person who had lost both arms.

THE fingers of a Briareus, however, could not count the fictions of Christianity. From the fable of the birth of its baby god from a virgin to his prophesied return in the clouds with power and great glory immediately after the destruction of Jerusalem, its fictions are only outnumbered by its villainous acts of persecution from the time when Constantine fairly launched it in a stream of blood to the days of Bo'swain Tyler.

CHRISTIANITY has a fictitious mask of meekness, but beneath its fine cloak it has always concealed a dagger. "Come unto me," said its founder; "but he that believeth not shall be damned." "Be subject to the higher powers," said Paul in the time of Nero. And he added, "I would they were cut off that trouble you." "If any man love not the Lord Jesus, let him be Anathema Maranatha." "If there come any unto you," said the loving John, "and bring not this doctrine, receive him not into your house, neither bid him God speed." These texts reflect the facts exhibited in the history of this divine religion.

IN these days, when the fruits of the spirit are proved by Acts of Parliament and police spies are utilised for the protection of ghosts, it behoves every Freethinker to have such knowledge of the law as may be possible to a layman. Our staff are contemplating applying to Mr. Maloney for a little instruction in legal technicalities.

INSTEAD of interfering with the rights of others, the City Corporation would do well to attempt some reformation of its own self. The City Guilds are notoriously sinks of corruption. Its Church endowments, says Sir Charles Trevelyan, are "positively damaging to religion because they are bestowed upon shepherds without flocks, and the house of God is turned into a temple of Mammon, where a weekly mockery of spiritual teaching is gone through for the sake of the emoluments."

THE Christian Evidence Society have been having a grand demonstration in the west. According to the *Weston-Super-Mare Gazette* "there was only an audience of fifteen persons." It does not say if this number included the four clergymen who were present.

THE Rev. C. L. Engstrom, secretary of the society, is reported as saying: "It is a deplorable fact, but the secularists have no less than three shops in the neighborhood of Fleet Street, in which infidel papers and publications are exhibited on an extensive scale, whereas there is not one window devoted to the exhibition of papers on the side of Christianity. The Christian Evidence Society had tried in every way to meet the difficulty, but they could not see their way even to publish papers or to hire half a shop window for exhibiting those that are published. One man had taken upon himself the duty of publishing tracts, etc., for the society, but he was about to give it up. No society can be carried on without funds, and the Christian Evidence Society practically represents all that is done in England against infidelity. The society's income last year was only £1450, and out of that £250 comes from one most generous Nonconformist Mr. Samuel Morley." He omitted to mention that nearly half of the society's income was taken up with salaries to secretaries, clerks, etc.

THE *Church Times* asks that the new Primate shall put

forward a prayer for fine weather. He may do so on the occasion of his enthronisation, but his coachman will carry an umbrella all the same.

AN evangelist says "people won't be suffered to loll about the street corners in heaven." But what about the fellows with the harps that do nothing at all but sit on the pavement and sing Holy, Holy, Holy?

WHAT would Jesus think of the Archbishop of York preaching before the members of the Friendly Societies in Sheffield on the virtues of thrift? Surely he would recommend his Grace to consider the lilies.

TALK about coarseness of language. It would puzzle one to outdo the *Church Review*, which stigmatises the promoters of the Marriage with a Deceased Wife's Sisters Bill as a "Association for Promoting Incest." The same paper quotes the passage from the *Rock* and the *Freethinker*, given in our last number, heading it "Bully Bottom of the Church Ass. thus brayeth."

BETWEEN 20,000 and 30,000 people assembled in the City Road last Sunday expecting to see a combat between the Salvation and Skeleton Armies. Above 600 policemen were drafted there on duty. The Salvationists prudently did not indulge in any procession. It is time that such unseemly obstructions of traffic were put a stop to, and this can only be done by prohibiting processions in the name of religion as well as upon any other pretence.

CONTINENTAL countries show a better sense of fair play than England with respect to the Salvation Army. Here these soldiers of blood and fire are allowed to make themselves a public nuisance, but in Paris they are confined to their own meeting places, and in Switzerland they are denied protection by the police. On the other hand, Freethinkers enjoy full liberty in those countries, while in England they may not express themselves in their own way in their own halls and their own papers.

THE more ignorant part of the colored population of the United States is said to have been much exercised in mind by the fact that their race is only twice mentioned in the Bible—viz., when the skin of the Ethiopian is pronounced impervious to change, and where Philip the Evangelist meets with the amba sador of Queen Candace. A "darkie" preacher has, however, discovered a third, and says that a whole chapter is devoted to the interview of the Master with "dat Nigger Demus." This profane joke is taken from the *Ladies Pictorial*, and shows that "blasphemy" crops up in strange quarters.

THE Paris Municipal Council has made a grant of 12,000 francs for the support of a popular opera house. The first piece that will be produced is Massenet's *Herodiade*, in which John the Baptist sings duets with Salome. At the same time we read that Mr. Wanucmacher, who was "brought up for the ministry," has undertaken the part of the Nazarene for the Passion Play which is to be produced in New York. We venture the prediction that the time will come when the characters of the Christian mythology will find their way into burlesques like the gods and goddesses of heathen mythology which Christians never scruple to ridicule and laugh at.

THE *Northern Pioneer* does not seem gifted with much sense of humor. It scolds Mr Foote for advocating suicide in *Progress*, not perceiving that "My Last Article" is a serio-comic composition on the methods of Realism. The *Northern Pioneer* (which is by the way, an ably conducted Radical paper) may reassure itself. Freethought does not preach suicide.

THE Rev. J. M. Wilson, head master of Clifton College, has been lecturing on the big subject of "Bible Difficulties." These he met by giving up the literal inspiration of the word of God. As questions were allowed, Mr. Willis asked if it was not a fact that the Church had taught the Bible as the word of God in every particular and the belief in its literal accuracy as necessary to salvation. If uninspired, what guarantee had they the New Testament was any more reliable than the Old. Mr. Venn asked, if they threw aside inspiration, what authority they had for Christ's miraculous birth. It is needless to say these questions were shirked, not answered.

THE creditors of the Rev. Joseph Cater, of St. Luke's, Chorlton-upon-Medlock, have resolved not to accept his offer of 10s. in the pound.

THE *Yorkshire Post* has an article on the Bradford disaster, in which it expresses great satisfaction that the coroner's inquiry terminated without blame being attached to the proprietors, builders or repairers of the chimney. It was the work of the storm, which was "an act of God." The fifty-four lives are therefore to be debited to his heavy account.



## SPECIAL NOTICE.

MR. FOOTE lectures three times to-day (Sunday, Feb. 11th) in the Free Trade Hall, Tower Street, York:—Morning at 11, "The Gospel of Freethought;" Afternoon at 3, "Buddha before Christ;" Evening at 7, "Gambetta: Republican and Freethinker."

## MR. FOOTE'S ENGAGEMENTS.

February 18th, Plymouth; 25th, Liverpool.  
 March 4th, Manchester; 11th, Edinburgh; 18th and 25th, Hall of Science, London.  
 April 1st, Milton Hall, London; 3rd, Walworth; 8th, Claremont Hall, London; 29th, Oldham.  
 May 6th and 13th, Claremont Hall, London.

## CORRESPONDENTS.

ALL business communications to be addressed to the Manager, H. A. KEMP, 28 Stonecutter Street, Farringdon Street, E.C.  
 LITERARY communications to the Editor, Mr. G. W. FOOTE, No. 9 South Crescent, Bedford Square, London, W.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.

RECEIVED WITH THANKS.—*Kansas Liberal*, A. D.  
 G. D. BERRY.—Try J. Burns, 15 Southampton Row, W.C.  
 H. SAMUELS.—We have not seen Canon Liddon's Essay. A fund has been started to pay Mr. Edwards' fines. Your suggestion shall receive attention.

H. A.—The *Freethinker* may be obtained from Challoner Bros., Battersea Park Road; Franklin, 159 Battersea Park Road; or Gray, Culvert Road, Battersea.

R. BROWN.—Mr. Foote's suppressed speech on his first appearance at the Mansion House, will be found in the number for July 30th, 1882.

C. F. STOVOLD.—The debate you refer to took place at South Place Institute a few years ago. There was a very inadequate and misleading report published by Mr. Woffendale which we repudiated before and after its publication. It is not for us to say who was victorious in the encounter. We don't blow our own trumpet in that style. As for the account you have received from the other side, we can only say that there never was a debate yet in which the Christians did not claim the victory.—When the Christians tell you we have no hospitals, tell them first that hospitals are Secular institutions which we help to support, and secondly that the statement is flagrantly impudent when Christian malice dogs us at every step, robs us of civil and political rights, tries to suppress our papers, and endeavors to starve us when it cannot kill.

UNITARIAN.—We are tired of contradicting the foolish stories told about Thomas Paine. Christians have not the remotest idea of evidence or proof; they believe off-hand any malignant lie about an unbeliever. With the Unitarians we have no quarrel, but we cannot agree with them. We have, however, read your letter with interest.

F. LANEZARI, 7 Heath Street, Hampstead, supplies the *Freethinker* and all Secular literature.

G. WHITELAM, tobacconist, near the G. E. Station, Peterborough, supplies the *Freethinker* and all Secular publications.

C. MILLAR.—We have more than once acknowledged. Thanks.

G. RAWSON.—Our readers cannot send too many cuttings.

H. J. BARRETT.—Received and will appear.

EDWARD BEETE.—See notice above.

E. G. RAUNSLEY.—Your books were sent in the first place to Bath Road. On account of the address not being written plainly by you they were returned. They were then sent to 13 Ashloy Terrace, North Road, Plymouth, and have come back again, marked not to be found.

F. R. MORTIMER.—Too long. Besides, as you will now see, it contains some inaccuracies.

FRANK.—It certainly is funny to see profane jokes in a Christian paper. Mr. Foote was delighted with the warm reception he found at the Tower Hamlet's Radical Club.

W. H. SPIVEY.—We thank you for the papers and your promise.

J. ROUTLEDGE.—We have no doubt that the Freethought party will support us to the end, and we are quite sure of the Lancashire men and women too. The fight will be hard, but we are at present in very good trim, and we are not easily daunted.

J. M. HALL.—Harriet Martineau suggested the word Secularism first. Major Bell, we believe, pressed it on the notice of Mr. G. J. Holyoake, who did the most to popularise it. But of course the principles of Secularism are very much older than the word; they are as old as recorded thought.

J. H. L.—We have dealt with the Gambetta Story in "Acid Drops." Yes, there is a Freethinker's Burial Service, which you can procure from our office.

D. E. suggests we should challenge the jury and demand that it consist of half Freethinkers, as the reason a man is tried by his peers is that any other class may be biased, and by the same rule a man should be tried by his co-religionists, if others are likely to be influenced against him.

THOS. SHORE, JUN., reports a good meeting of the New Ball's Pond Society, which decided to call a public meeting in favor of Mr. Bradlaugh's demonstration, and to start a new defence fund for the new prosecution.

JAMES IRVING, who promises "in the event of the cowardly but Christian-like prosecution proving successful, I will take three *Freethinkers* instead of one," is thanked for his efforts on our behalf.  
 C. OLSON, Chicago.—We do not know the authority for Taylor's statement. Judea became a Roman province after the banishment of Archelaus, A.C. 6 or 7 (see Josephus Wars, book 2, chap. viii., sect. 1). Very pleased to hear from you, and of the interest taken in the *Freethinker* so far away.

## PERSONAL.

WITH this number of the *Freethinker* I assume a new position. The full responsibility for everything in connexion with the paper henceforth rests with me. I am editor, proprietor, printer and publisher; my imprint will be put on every publication issued from 28 Stonecutter Street, and all the business done there will be transacted through me or my representatives. This exposes me to fresh perils, but it simplifies matters. Those who attack the *Freethinker* after this week will have to attack me singly. I never meant to give in, and never will so long as my strength serves for the fight. Whoever else yields, I will submit to nothing but physical compulsion. If the *Freethinker* should ever cease to appear the Freethought party will know that the fault is not mine. Certain parts of the mechanical process of production are dependent on the firmness of others. One man cannot do everything. But I pledge myself to keep this Freethought flag flying at every hazard, and if I am temporarily disabled I pledge myself to unfurl it again, and if need be again, and again, and again. *Auduce, et encore audace, et toujours audace.*

Meanwhile more funds are needed for the struggle, and I earnestly appeal to all Freethinkers and lovers of fair play for support.

G. W. FOOTE.

## SUGAR PLUMS.

ALTER BROWN'S letter in another column is one which we venture to recommend to our readers' attention. Whatever happens, the *Freethinker* must be kept going, and as the intimidation of newsagents will probably affect our circulation, we trust that all our friends who can obtain the paper will take as many copies as they can afford. Of course this advice is only meant if the worst happens.

THE new prosecution has, of course, occasioned a renewed demand for the Christmas Number. We hear that a copy was nailed up at the Midland Railway Arches, and a large number sold.

It is a notable sign of the times that the London *Evening News*, an extreme Conservative journal, printed in the very largest type on its contents-bill last Monday—"Prosecution of the *Freethinker*: Result!" The press is beginning to find out that there is a large public interested in Freethought.

THE London *Echo* points out one of the consolations (to us) of our second prosecution:—"If people in future everywhere do not know something of the *Freethinker* it will not be for want of advertising it in the House of Commons and the law courts. Yesterday that paper was again arraigned at the Mansion House, and once more it has had a gratuitous national advertisement. We do not know what the circulation of the *Freethinker* is, but we should think very limited. In future we may expect, from the publicity thrust on the paper by authority, that its circulation will be vastly increased. The 'Fruits of Philosophy' did not sell in this country thirty hundred copies during thirty years. But in a few weeks after it received a State advertisement, at the expense of the State, it sold more than thirty thousand copies; and, on account of the extraordinary publicity conferred upon it by public prosecutions, it has now, we are informed, reached a circulation of nearly three hundred thousand copies. With this tremendous fact staring the authorities in the face, and with the voice of universal experience telling them that opinion and speculative doctrines cannot be extinguished by force, the publisher and printer of the *Freethinker* were yesterday summoned before the Lord Mayor, at the instance of the City solicitor, for publishing a blasphemous libel; and now we are deliberately launched on a sea of legal and literary controversy on what is and what is not blasphemy. And with what result? Possibly the punishment by fine and imprisonment



of the persons inculpated. And what then? Will the *Freethinker* cease to exist? Nothing of the kind. It will be more sought after and read than before. The articles complained of will have to be read in open court, and reported in every newspaper in the country. Where only units would have become acquainted with them if they were left alone, hundreds will become acquainted with them now. Now the Lord Mayor, and the City Solicitor, and Mr. Poland (the counsel for the prosecution), and all other future counsel who will be employed in the case, and all the necessary legal machinery which will be put in motion to try the case, will be so much force expended to magnify the importance of the *Freethinker*. Verily its proprietors, whoever they are, owe a debt of gratitude to the City authorities."

THE *Kansas Liberal* has nailed to its mast-head, "Era of Man, 283." This is the era adopted by the National Liberal League of America at its congress last year. The year 1600, when Giordano Bruno was burned at the stake, a martyr to Science and the Rights of Man, is taken as the dividing line or turning point between the Dark Ages of priestly and kingly rule on the one hand and the era of modern mental enlightenment and of personal liberty on the other.

THE other day an ardent supporter of Mr. Bradlaugh wrote to him to say that as he observed that Quakers, Separatists, and Moravians are allowed to affirm, he should be happy to qualify him by purchasing for him an acre of land in Moravia.—*Truth*.

THE *Catholic Examiner*, published at Brooklyn, says:—"In Boston, New York, Chicago and several other great cities, there are several well edited newspapers which are avowedly published in the interests of infidelity of the worst type. Any one of these papers has a circulation larger than that of any Catholic newspaper in the United States, with a single exception."

MORE Freethought papers are cropping up in America. The *Universe* has been started at San Francisco. It is edited by a person whose classical name of Byron Adonis we have met with in the columns of the *Truthseeker*. The *Word*, a monthly reform journal, published at Princeton, is a new monthly. *Man* is a semi-monthly, published at New York, and the *Liberal Age* of Milwaukee is about to become a weekly.

THE series of articles by clergymen on "The Revision of Creeds," in the *Atlantic Monthly*, is not the only sign that the old superstitions are breaking up in America. From the report of a sermon by an Episcopalian clergyman, the Rev. Dr. R. Heber Newton, in the *New York Sun* (kindly sent us by a correspondent), we find that what our forefathers would have esteemed blasphemous heresy is finding utterance in a fashionable church.

THIS clergyman advocates the use of an expurgated edition of the word of God. He said: "It has been left for Protestant piety to excel Romanists and Jews in superstition. The horrible atrocities and brutal lusts of the early Hebrews, and the coarsenesses of their later days, as unbearable by modern ears as the rough talk of Shakespeare's ladies, had all to be read to mixed assemblies of young men and maidens, and be read with blushing face by the pure mother to the purer children at her knees."

THE minister continued: "No timid soul need fear that impotent threat in the last chapter of the Revelation. 'If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life.' That sounds like the ruling passion strong in death of the Son of Thunder, who in youth asked if he should call down fire from heaven upon a hamlet which did not welcome Jesus, and was well rebuked for his zeal by the gracious Master. A writer who was surer of his inspiration would not have appended such a postscript." Are not the promises of a writer who indulges in "impotent threats" likely to be equally impotent. What then becomes of the visions of the New Jerusalem?

MR. BRADLAUGH'S meeting at the Bermondsey Town Hall, last Monday evening, was a grand success. The vast building was crowded from floor to ceiling, and hundreds were unable to obtain admission. Mr. A. Cohen, member for Southwark, followed Mr. Bradlaugh in an able and outspoken address. These London meetings are already convincing the metropolitan press that there is a public interest in Mr. Bradlaugh's claim.

MANY papers, including the *Pall Mall Gazette* and the *Sunday Times*, have drawn attention to the remarkable article in *Progress* on "England's Rule in India," by an Indian. We quite thought it would give rise to some controversy. Freethinkers and Radicals should read it. It is a terrible impeachment of our eastern empire.

THE Rev. James Martineau is one of those whose writings we can always take up with pleasure if not lay down with agreement. In regard to his paper on the late W. R. Greg's "Creed of Christendom," in the February number of the *Nineteenth Century*, we can do both the one and the other. In his singularly just and lucid manner, Dr. Martineau portrays both the merits and defects of that unanswerable and unanswerable onslaught upon orthodoxy. He does not fail to point out how much stronger the case against Christian supernaturalism would have been made had Mr. Greg adopted the conclusions of modern criticism in regard to the late authorship of John and the Acts of the Apostles. We insert a quotation in regard to the former among our Gleanings for this week.

DR. MARTINEAU points out that "from too easy acceptance of the ecclesiastical pictures in the Acts," perhaps, too, we should say, in a desire to concede as much as possible to opponents, Mr. Greg "overstated the suddenness, intensity, and solidity of the first disciple's faith in the bodily resurrection of Jesus, and his ascension into heaven. And had he been willing to take the allowance of time which only an untrustworthy tradition denies him, he would have found room for the possible growth of this belief from hints of Messianic prophecy, applied to One who was the centre of an infinite love and grief, and who was far too holy 'to see corruption.' That Paul declares the 'rising again on the third day' to be 'according to the Scriptures,' and that Peter and Philip and Paul perpetually argue, in their missionary speeches, as reported in the book of Acts, in favor of this suffering and risen Christ from the testimony of 'all the prophets,' may surely be taken as some index to the source and formation of the belief."

#### G O D L Y T Y L E R .

LAST week's *Truth* had a tremendous attack on Sir Henry Tyler, apparently written by Henry Labouchere himself. In an article on "Father Brush," the sitting member for Northampton deals with Tyler's conduct as chairman of the great Brush Light Company. We select a few striking passages in order that our readers may form some idea of the morals of this pious crusader. Here is a paragraph on Tyler's method of transferring shares:—

"There was another matter, of a somewhat personal nature, in regard to which Sir Henry Tyler was vague. He is reported to have said that, in virtue of what he held in 'the previous Company,' he had held a number of shares in the Brush Company; that he had sold them, wanting money for other purposes; and that, independently of that, he had never bought or sold a share in any Electric Company. Let us examine these statements by the light of facts. The 'previous Company' bought the Brush patents for £5,000 of Mr. Brush, and it sold them to Father Brush for about £160,000. Sir Henry was Chairman of the purchasing Company. Are we to understand, then, that he shared in the profits of the vending Company? If so, how could he be a judge of the amount to be given by the purchasing Company for the patents? But this is not all. On the register of Father Brush, when the shares were allotted, he appears as the owner of one share. On March 17, 1881, he held 20 shares, and Lady Tyler 1,461 shares. On Jan. 26, 1882, he held 20 shares, and Lady Tyler 406. He now holds 52 shares, and Lady Tyler nine shares. Did she obtain these as her own private property, and how did she obtain them? Were they bought in the market, or were they Promoter's shares? So far as I can make it out, Sir Henry Tyler, being Chairman of the Father Brush Company, received a number of shares, which formed a portion of those paid for the patents, and registered them in the name of his wife. He did not, apparently take these shares at once, but some time after allotment. If he stood in with the Promoters, it is not surprising that these Promoters received an excessive price for their patents. If, however, the facts are as they seem, it is unquestionable that he might be made to hand back every share that he or his wife received, for the law does not—and for very good reasons—allow a Director of a Company to derive profits from its promotion, unless these profits are disclosed."

Here is a fine case for another prosecution. We only wish we had a share or two in the Brush Light Company.

MR. Labouchere further states that when the directors, with Tyler at their head, declared a dividend of 100 per cent., they did so by skilfully preparing the balance-sheet. One gentleman, who appeared as a debtor, says he is a creditor; and "Alderman Whitehead, one of the shareholders, and a shrewd man of business, stated that he made out that, instead of having a surplus of £109,328, as shown by the balance-sheet, there was a deficiency of £56,311." Yet, on the strength of this suppositious surplus, Tyler and his directors divided between them in the shape of fees, no less than £25,896. Mr. Labouchere's remarks on this point are extremely pungent:—

"Whether Sir Henry Tyler and his co-Directors have a right



by their articles of association to pocket £25,899 for fees in one year, is a question that ought to be submitted to the law courts. Considering, however, the enormous sums that, thanks to them and their Company, have been lost by investors, and considering, moreover, the condition into which they have brought their Company, they will, if they have a spark of decent feeling, refund this amount. Sir Henry Tyler is a professional Director of Companies. He is Director or Chairman of fifteen. If he does not make restitution, he ought to be turned off every Board on which he sits."

This is the pious gentleman who started the prosecution of the *Freethinker*! This is the godly knight who rushed out from Dashwood House to steady the tottering throne of Omnipotence! Poor old Jahveh has often been in bad company, but he never before had so much reason to exclaim that "adversity makes us acquainted with strange bed-fellows."

## CORRESPONDENCE.

### "FOLLOWERS ALLOWED."

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—Being a servant in a good cause, where "followers are allowed,"—I write to say that in the event of a hostile legal decision against you, it is my intention to take *six copies* of the *Freethinker per week* (instead of one), so long as the law continues to punish you for your expressions of contempt for the established superstitions.—Yours faithfully, ALTER BROWN.

P.S.—I shall be glad of followers.

### A PASSING THOUGHT.

"Rise cherub, rise!—thy crown is won."—HEEMANS.

Rise sweet cherub of sixteen stone  
 Float up here when the turtle's all gone—  
 Only a few million miles of space  
 Easy as easy on wings of grace.  
 Rise gentle maiden of sixty-one!  
 Float up here when the Old Tom is gone  
 Waste not thy sweetness on desert air,  
 Somebody's waiting for thee up there.

EDGAR T. BENTON.

## FREETHOUGHT GLEANINGS.

**BUSINESS AND RELIGION.**—In all but religion, men know their true interests and use their own understandings. Nobody takes anything on trust at market; nor would anybody do so at church if there was but a hundredth part the care for truth which there is for money.—*W. J. Fox.*

**THE DECALOGUE.**—From the legend of a decalogue, lithographed by the finger of God, we learn that Moses introduced the moral precepts of the Egyptians to his countrymen as a Divine revelation; but, even centuries after possession of the Ten Commandments, Semitic ethics fall immeasurably short of the moral culture of Egyptian citizens and Achaian Greeks as disclosed on comparison of monumental evidence and Homeric song with the licentious and sanguinary annals of the children of Israel.—"The Evolution of Christianity," p. 143; 1883.

**CHRISTIANITY AND HISTORY.**—Nothing displays more clearly the human origin and structure of the Christian religion than a careful survey of its past history. The continual and repeated transitions and changes it has been forced to undergo, to accommodate itself to times and circumstances, display its human structure, and show, that it possesses within itself the seeds of dissolution and decay, exhibiting in these various throes, mere efforts of the system to preserve itself in existence.—"A Voice from the Ganges," p. 128; 1881.

**GOSPEL OF ST. JOHN.**—That the book should be written with a dogmatic rather than an historic purpose may not be incompatible with its reputed authorship. But that a constant companion of the ministry of Jesus should shift it almost wholly to a new theatre; should never come across a demonic and never tell a parable; should remember nothing about the "Kingdom of Heaven" and the "Coming of the Son of Man;" should have forgotten the last Passover of the "little flock," with its institution of the Communion, and have occupied those festival hours with the Crucifixion instead; should have lost the Master's terse maxims and sweet images of life, thrown out in homely dialogue, and have fancied in their place elaborate monologues, darkened with harsh and mystic paradox,—is so utterly against nature as to forfeit the rank of an admissible hypothesis.—*Rev. J. Martineau, The Nineteenth Century*, p. 205; February, 1883.

## PROFANE JOKES.

THE mutual duties of the parson and the monkey are to gather in contributions while the organ plays.

OVERHEARD from a police-officer at the Lord Mayor's Justice Room on Monday morning:—

When did the Apostles play at cricket?

When the eleven were in and Peter kept the wicket.

A GENTLEMAN, travelling in Scotland on Sunday, came across a curious instance of piety. Accompanied by three friends he entered a hotel and asked for four small whiskies. "We dinna mak sma' glasses on the Sawbath" was the waitress's shocked reply.

NOTHING undermines one's faith in a man's liberality to the church so much as to see him run his hands down in his pockets when he sees the contribution-box travelling his way, then look astonished, and remark to the person sitting next to him, "I have got on my other trousers."

IN Scotland the topic of a sermon or discourse of any kind is called by old-fashioned folks "its grund," or, as they would say, "its grund." An old woman bustling into kirk rather late, found the preacher had commenced, and opening her Bible, nudged her next neighbor, with the inquiry, "What's his grund?"—"Oh," rejoined the other, "he's lost his grund long since, and he's just swimming."

A DRUNKEN soldier was feeling his way home *via* the shop shutters in Oxford Street, when a member of the Salvation Army addressed him thus: "Halloa, comrade, where are you off to?" "Comrade; what—are you a s-s-soldier?" said the inebriated regular. "O yes," replied the Salvationist, "I'm a soldier of the Lord." "You're a s-s-soldier of the L-ord, are you," hic-cupped the drunken one, "then I reckon you're a damned long way off barracks."

THE Scotsman was invited to become an elder of his kirk. "An' what do they gie an elder?" said he. "Eh, mon—just five puns and a suit of claes." "Aye, then I just don't mind." So he was duly elected. After a few months he sent for the meenister. "Ech, meenister, and hoo about the suit of claes?" "What suit?" said the meenister. "The suit of claes for the elder." "Oh, they were just making fun," said the meenister. "Fun was it," said the elder. "Then I suppose the five pun would just ha' been fun, too, if I had na helpit mysel oot a ta collection!"

### THWAITES' LIVER PILLS

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask ONE TRIAL of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for *Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc.*, all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2, Church Row, Stockton-on-Tees. Sold at 1s. 1½d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

**GODFREE'S (Knightsbridge) RESTAURANT, 4, Brompton Road.**—2nd and 3rd Class Dining and Supper Rooms, 6 Brompton Road and 2 Middle Row, Knightsbridge. Hot Joints from 12 a.m. to 12 p.m. Soups, Fried and Stewed Eels, Tripe, and Entrees always ready. Malt Liquors as from the London and Scotch Breweries. Choice Wines and Cigars. Tea and Coffee. Private room for ladies.

**TEETH, 2s. 6d. each, on vulcanite; upper or lower set, £1. Best quality, on vulcanite, 4s. a tooth; upper or lower set, £2. No extras. Completed in four hours when required. Best teeth on platinum, 7s. 6d. each; on 18-carat gold, 15s. Painless extraction daily, with gas, 6s.; without gas, 1s.; stopping, 2s. 6d.—Mr STANTON, R.D., 128 Strand, London. Hours nine to eight.**

**COMFORTABLE HOMELY LODGINGS** for one or two Respectable Single Men; near the Hall of Science. *National Reformer* and *Freethinker* taken. 47 Galway Street, Old Street.

The February Number of the **REPUBLICAN** (Now Ready) contains a Portrait and Biography of GEORGE ODGER (from a photograph); "Four Obstacles," "History of the Aristocracy," "The Progress of Radicalism," etc., etc.  
 H. A. Kemp, 28 Stonecutter Street, London.

### SCALE of CHARGES for ADVERTISEMENTS.

First Thirty Words	... ..	£0	1	0
Every Additional Ten, or Part of Ten Words	...	0	0	4
Quarter Column	... ..	0	8	0
Half a Column	... ..	0	13	0
Column	... ..	1	0	0
Page	... ..	1	15	0



A Monthly

Magazine.

“PROGRESS.”

Edited by

G. W. Foote.

CONTENTS OF FEBRUARY NUMBER:—

- England's Rule in India. By an INDIAN. Parted. A Poem.
- The Bradlaugh Question. By the EDITOR.
- The Generalisations of Charles Darwin. By EDWARD B. AVELING, D.Sc.
- Life. By EDGAR T. BENTON.
- Gambetta (with portrait).
- A Realist in Fiction. By NORMAN BRITTON.
- God. By R. BOFELT.
- Magic and Prayer. By JOSEPH SYMES.
- My Last Article. By a LITERARY NONENTITY.
- The Tailor and the Dragon. By E. V. WARD.
- Emerson. By J. M. WHEELER.
- A Blasphemous Book. By LUCIANUS.
- Gossip.

Sixty-Four Pages, Price SIXPENCE.

“It is one of the best magazines competing for public favor in England, and it is immeasurably superior to very many.”—*Hulme Gazette*.

H. A. KEMP, 28 Stonecutter Street, Farringdon Street, London, E.C.  
JOHN HEYWOOD, Manchester.

W. J. PARRY, FROM ROSKELL'S,

Watch & Clock Manufacturer, Jeweller, Optician &c.  
All Watches Sold or Repaired are Guaranteed to go Accurately.  
All Repairs of Watches, Clocks, or Jewellery, are done, by Experienced Workmen, at Reasonable Charges.

WEEKLY PAYMENTS TAKEN

LUCKY WEDDING-RING DEPOT.

Watches or Jewellery from the Country sent by Rail carriage paid one way.

8 BRUNSWICK ROAD, LIVERPOOL.

J. WORSTER,

Wine and Spirit Merchant,

“DUKE OF ORMAND,”

PRINCES STREET, WESTMINSTER.

The “National Reformer,” “Freethinker,” and other Freethought Journals at the bar.

FREETHINKER'S LIBRARY.

The Devil's Pulpit. By the Rev. Robert Taylor, B.A. 2 vols., cloth, 8s.

The Age of Reason. By Thomas Paine, with a preface by C. Bradlaugh. Cloth, gilt lettered, 1s. 6d.; in paper covers, 1s.

The True Source of Christianity. By an Indian Officer. Cloth, gilt lettered, 1s. 6d.; in paper covers, 1s.

Volney's Ruins of Empires. With a preface by C. Bradlaugh. Cloth, gilt, 2s.

Impeachment of the House of Brunswick. By Charles Bradlaugh. Eighth edition. 1s.

The Law of Population: Its consequences and its bearing upon Human Conduct and Morals. 70th thousand. 6d.

H. A. KEMP, 28 Stonecutter Street, London, E.C.

Books!

REMAINDERS.  
Quite New and Wonderfully Cheap.  
For Price List, send stamped and directed envelope to H. A. Kemp, 28 Stonecutter Street, London, E.C.

FRAUDS & FOLLIES OF THE FATHERS.  
By J. M. Wheeler.

The Six Numbers bound in Handsome Wrapper, price Sixpence.

London: Freethought Publishing Company, 63 Fleet Street and H. A. Kemp, 28 Stonecutter Street, E.C.

Now Prosecuted for Blasphemy.

Price 3d.  
XMAS NUMBER OF THE FREETHINKER  
2nd Edition.

The most extraordinary and extraordinarily successful threepenny-worth ever published at a Freethought house.

The Publisher has a few copies left of the  
**Christmas Number for 1881,**

containing the following articles:—  
A Young Freethinker at Christmastide, by E. B. Aveling, D.Sc.—  
Christmas Eve in Heaven, by G. W. Foote—The Baby God, by J. Symes—A Heavenly Vision—Jupiter Awakened—A Short Sermon on Faith—The Gobbergammegow Panorama, by Lucianus.  
Verse:—Why People go to Church—Humanity—I Sometimes Think—The Real Trinity—The Stone Evangelists—The New and True Doxology—Elisha ye Prophet—Holy Bible. Rib Ticklers.  
Illustrations:—Bradlaugh's Seat, or don't they wish they may get it—The Baby God—A Preaching Ass—An Awkward Ride—An Inquiring Bishop—Eve and the Serpent—Daniel in the Den—etc.  
Post-free, 2d., or the two together, 5d.

Manager, 28 Stonecutter Street, Farringdon Street, E.C.

MR. FOOTE'S PUBLICATIONS.

- ARROWS OF FREETHOUGHT. 112 pp., in elegant wrapper. 1 0
- BLASPHEMY NO CRIME. The whole question fully treated, with special reference to the Prosecution of the *Freethinker* 0 3
- “An alarm-like warning to the people of the terrible danger which threatens their religious liberties.”—*Ulverston Mirror*.
- SECULARISM THE TRUE PHILOSOPHY OF LIFE. An Exposition and a Defence ... .. 0 4
- ATHEISM AND MORALITY ... .. 0 2
- THE FUTILITY OF PRAYER ... .. 0 2
- DEATH'S TEST, OR CHRISTIAN LIES ABOUT DYING INFIDELS ... .. 0 1
- ATHEISM AND SUICIDE ... .. 0 2
- THE GOD CHRISTIANS SWEAR BY ... .. 0 2
- WAS JESUS INSANE? ... .. 0 1

BIBLE ROMANCES (One Penny Each).

- (1) The Creation Story. (2) Noah's Flood. (3) Eve and the Apple. (4) The Bible Devil. (5) The Ten Plagues. (6) Jonah and the Whale. (7) The Wandering Jews. (8) The Tower of Babel. (9) Balaam's Ass. (10) God's Thieves in Canaan. (11) Cain and Abel. (12) Lot's Wife.

The First Series, Bound in Elegant Wrapper, Price One Shilling.

- Second Series—(13) Daniel and the Lions. (14) The Jew Judges. (15) St. John's Nightmare. (16) A Virgin Mother. (17) God in a Box. (18) Bully Samson.

28 Stonecutter Street, London, E.C.

WATCHES, CLOCKS, JEWELLERY.

A Good Serviceable Silver Watch for Working Man or Youth:—Four jewels, 18s. 6d.; crystal glass, 19s. 6d.; with stout silver dome, 21s. and 25s.; Extra Stout Railway Watch, eight jewels, 30s., 35s., 42s.; Ladies' Sizes same price. Stout Crystal English Lever, £4 4s.; Ladies' Elegant Gold Watches, 18 carat, £2 2s., £2 5s., £2 10s., to £5 10s. A written warranty sent for two years. Forwarded by registered post on receipt of P.O.O., payable at Vauxhall Cross. 22 carat Stout Gold Wedding Rings, 7s. 6d., 10s. 6d., 15s. 6d., 21s., 30s.; 18 carat Keepers, richly chased, 10s. 6d., 15s. 6d., 21s., 30s.; 9 carat ditto, fashionable patterns, 4s. 6d., 5s. 6d., 7s. 6d., 10s. 6d., 15s.—MARTIN & BALCHIN, Watch & Clock Makers, & Jewellers, 195 Wandsworth Rd., S.W. Established 1870. Price List Free.

FREETHINKER TRACTS.

For General Distribution.

- 1. Bible Blunders.
- 2. Who's to be Damned?—if Christianity be True.
- 3. Darwin and Religion.
- 4. The Salvation Craze.
- 5. Heterodox Nuts for Orthodox Teeth. The Gospels.
- 6. The Bible & Teetotalism.
- 7. How Methodists get the Holy Ghost.
- 8. Salvation by Faith.

Price Sixpence per Hundred, single or assorted; by post Eightpence. Packets of a thousand or upwards sent carriage free. Special terms to societies taking a quantity.

28 Stonecutter Street, London, E.C.

Printed and Published by G. W. FOOTE, at 28 Stonecutter Street, Farringdon Street, London, E.C.