

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sentenced to Twelve Months' Imprisonment for Blasphemous Libel.

Interim Editor, EDWARD B. AVELING, D.Sc., Fellow of University College, London.

William James Ramsey, as Proprietor, sentenced to Nine Months' Imprisonment; and Henry Arthur Kemp, as Printer and Publisher, sentenced to Three Months' Imprisonment.

Vol. III.—No. 11.]

MARCH 18, 1883.

[PRICE ONE PENNY.]

THE ASSOCIATION FOR REPEAL OF THE BLASPHEMY LAWS.

It is urgently requested that all opponents of the Blasphemy Laws will at once Petition the Home Secretary for the release of Messrs. Foote, Ramsey, and Kemp.

W. SHARMAN, Hon. Sec. *pro tem.*

20 Headland Park, Plymouth.

THE SITUATION.

THE publisher, proprietor and editor of the *Freethinker*, under a law altogether out of harmony with the spirit of our times, administered by a judge who has allowed theological feeling to enter into a judicial transaction, have been sent to Newgate. The *Freethinker* will, nevertheless, be published and edited. It will be published at 28 Stonecutter Street. It will be edited by the writer of these lines, Edward B. Aveling, D.Sc., London, Fellow of University College, London. Mr. J. M. Wheeler, faithfullest ally of our imprisoned George William Foote, and sub-editor of the *Freethinker* in the past, intended at the desire of his friend and chief to carry on this paper. The stress and strain of his friend's trouble have proved too much for a constitution at no time of the most robust. Joseph Mazzini Wheeler has broken down. His health is shattered. The evil entreatment, for opinion's sake, of the Christian persecutors, has succeeded in placing three men in prison and a fourth on a sick-bed. The places of our wronged brethren will be filled, imperfectly perhaps, but I hope loyally. I shall continue to edit the *Freethinker* until one of three things happens. They are: (1) My own failure in bodily strength. (2) My own committal to prison. (3) The release of my friend, George William Foote.

I shall endeavor to follow out his instructions and his wishes to the letter. The end and aim he had in view were to attack the evil creed of Christianity. With that end and aim as mine, I carry on his work. The bulk of this present issue was in type ere the direction of the paper passed into my hands. I disclaim nothing of the responsibility for all the contents of this present number, and of our enemies I ask no forbearance. But of our friends I do ask a suspension of judgment. The issues succeeding this one will be more absolutely and not less legally under my control than the present number. If in any slight and comparatively unimportant details my method should differ from that hitherto pursued, I hope, I believe that all free men and women will recognise that the office of the *Freethinker* is and will be as of old, the exposure and denunciation of the creed that has done so much to thwart the progress of man, the declaration of the new order of thought that is the hope of man's future. In my attacks upon Christianity, in my preaching the new gospel of scientific

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thought, I ask for the help of all true men and women, not for my own sake, but for the sake of my friends who are in prison, and for the sake of a greater than they, of one more wronged even than are they—for the sake of freedom of thought, our mistress.

EDWARD B. AVELING, D.Sc.

MR. FOOTE'S ADDRESS TO THE JURY.

CENTRAL CRIMINAL COURT, MARCH 5TH, 1883.

(For Full Report of both Trials see Special Notice.)

MR. FOOTE in a most eloquent and able address said: Gentlemen of the jury, I stand in a position of great difficulty and disadvantage. On Thursday last I defended myself against the very same charges in the very same indictment. The case lasted nearly seven hours, and the jury retired for more than two hours without being able to come to an agreement. They were then discharged, and the learned judge said he would try the case again on Monday with a new jury. As I had been out on bail from my committal, and as I stood in the same position after that abortive trial as before it commenced, I asked the learned judge to renew my bail, but he refused. I pleaded that I should have no opportunity to prepare my defence, and I was peremptorily told I should have the same opportunity as I had had that day. Well, gentlemen, I have enjoyed the learned judge's opportunity. I have spent all the weary hours since Thursday, with the exception of the three allowed for bodily exercise during the whole interval, in a small prison-cell six feet wide, and so dark that I could neither write nor read at midday without the aid of gaslight. There was around me no sign of the animated life I am accustomed to, nothing but the loathsome sights and sounds of prison life. And in these trying and depressing circumstances I have had to prepare to defend myself in a new trial against two junior counsel and a senior counsel, who have had no difficulties to contend with, who have behind them the wealth and authority of the greatest and richest Corporation in the world, and who might even walk out of court in the perfect assurance that the prosecution would not be allowed to suffer in their absence. Now, gentlemen of the jury, I want you to bear in mind who it is, or rather who they are, that instigated this prosecution, commenced it, have found all the money for it, and are still carrying it on. There can be no doubt in your minds after the examination and cross-examination you have listened to, that all the money for this prosecution will be found by the Corporation of the City of London, a body which seems to have more money than it knows what to do with, a fact, however, which will not surprise you when you consider that such a body can go the expense of £30,000 to give a dinner to a prince. Some of you may have noticed within the precincts of the City of London—holy as they are—certain publications hawked about the streets, with which there is no interference; publications hawked about in a manner intended to excite prurient curiosity on the part of the people who purchase them. These periodicals are not interfered with, while the periodical which is before you, or rather the publication which is before you, considering the small publicity that appears to have been given to it before the Corporation of London gave it such a splendid advertisement, seems to have been ferreted out from comparative obscurity in order that a ground of indictment may be found against those who are alleged to be connected with it, and in order that the City of London may show—before the

Government absorbs it into a larger and, I hope, more effective and beneficent Corporation—a last remnant of its old character; may go back for fifty years of its own history to apply again principles that have never been appealed to since the prosecution in London of the Rev. Robert Taylor; may show to the whole of the Kingdom that the City of London, with almost its last breath, is determined to uphold those principles which are, I have no doubt, at its base in the past, and to show how much evil it can do before it is abolished for ever. It is alleged I am the editor of the "Freethinker." Supposing it were true, I am not in the witness-box and I am not here to give evidence. Neither affirmations nor denials are my business. Suppose I had edited every number of the "Freethinker," that would not give you sufficient proof to warrant you putting me in peril of the grave penalties that your verdict of Guilty would render me liable to. Even that would not show I was really responsible for the publication which lies before you. Again I say you must judge from what evidence has been tendered by the prosecution. Of course if men may be committed for trial on speculation and sent to gaol on suspicion, it may be pleaded that there are many old precedents which would even justify such a course as that, but I think, gentlemen, you will agree with me that such a course ought not to be, and shall not be justified, if you have any power of deciding this by the verdict you give. The evidence against me, technically speaking, is rubbish. You have one or two witnesses that really speak as if they mean all they say, and all the evidence they can give against me is that I have been seen at Stonecutter Street a few times, amounting, as one witness said, to four or five times, over a period of several years. Some other persons who say they have seen me go in and out are very shaky in their evidence, and if the policeman is only as shaky on his legs as in his evidence, it is a wonder to me he can continue to be an efficient officer of the force. What value is there in the testimony of a witness like this, who deposes before one court that there are four or five times extending over as many months, and in another court that there are three or four, extending over two years? You have the fact alleged, and it may be considered proved, I supposed, by the learned counsel for the prosecution—I don't know whether he takes that view of it or not—that on the 6th of February there was a change made in the registration of the proprietorship of the "Freethinker," and from that time I stood in the position of proprietor. That is a considerable distance from the 16th of December, when, according to the indictment, the blasphemous libels are said to have been committed. The reference which has been read to you from a recent number is one which in continuity of business would evidently be made by anybody concerned in it. These things don't call for public statements to readers of papers; what is said in a police court or criminal court like this is naturally authoritative. What is said in newspapers is only with a view to the interest of the publication and the just curiosity of the readers in certain matters and certain words. Evidence has been tendered that letters addressed to me as editor of the "Freethinker" have been delivered at South Crescent to me, but neither of the two postmen can swear he delivered any document so addressed to me between the 16th of November and the 16th of December, when you would naturally say any editorial work connected with the publication would have to be done. The evidence of the servant girl Finter is that she saw one copy of the Christmas Number of the "Freethinker" in my room. She admits that she saw, and has seen in my room, papers of all shapes, sizes, and colors. The learned counsel for the prosecution read you an extract from a number of the "Freethinker" to the effect that it had a large circulation, and I feel quite sure in my own mind that no Christmas Number nor any other Freethought publication would be interfered with unless it had a large sale. So long as a Freethought publication has a small sale there is no danger; it is only when it thrives and when its principles are beginning to permeate large sections of society that men think it necessary to interfere on behalf of their own threatened interests. All indications point to the fact that this publication would have a large sale, and it would not be a wonderful thing if a copy of the paper were found in the room of a man whose room is littered with papers of all sorts, colors, and sizes. I make no statements or denials; I merely deal with the evidence. I say there is not a shred of evidence which would justify you in your position, having to give a grave legal verdict, to say in that position and capacity that I am responsible for this or any blasphemous libel which can be found within the corners of the publications. I will leave all that. It is not a kind of business in which I am particularly skilled or interested. I respect the talent, ability and character of the learned gentlemen, but I should not care to make it my business to participate in such work as they have to do. I will proceed with what to me is of more interest, the consideration of the grounds of this prosecution, not from a technical point of view as the evidence concerns myself, but from the broader point as it may concern myself and co-defendants alike. What is it? Were I in your position, and a man were brought before me on a grave criminal charge, I should ask this question—Under what statute is he prosecuted? I am perfectly aware you will get your legal directions as to the law as it now stands from the learned judge, but I am not less aware that in defending myself I have all the privileges of a counsel, that I have a right to deal with everything included within the borders of the indictment; and I submit if there is any distinction to be made between a counsel in the law pleading for his

client, and a defendant who can only plead for himself, because his purse is not long enough to purchase that legal defence—if any such distinction is to be made, it should be made in favor of the man who stands in such a position of danger as I have the misfortune to stand in now. If you ask under what statute I am prosecuted, you will have as an answer, no statute. This is an indictment at common law. Common law is what? Judge-made law. I have the very highest respect for the intellectual power, the legal accomplishments, and the character of the learned judges who occupy our bench, but I do say that all judges—no matter what their position might be; no matter however wise or disinterested their judgments may be on ordinary criminals—necessarily from their position, are inheritors of that old and bad tradition of the priority of the Crown in all Crown prosecutions, especially when they touch the liberty of the press or the liberty of association, and the right of free speech, bad traditions which have, unfortunately, as every reader of Government-allowed prosecutions during the last 150 years knows, stained our legal records and too often turned courts of justice into halls of oppression. Now, gentlemen, I am making no invidious comments; I am only stating general principles and general facts; and it is because of those facts and the principles which are implied in them that I want to impress upon you, the necessity of not allowing yourselves to be enmeshed by merely legal cobwebs. You have to give a decision on this very grave question, which I shall have to show you later on in my address, will have far reaching consequences which ever way your verdict goes, to give that decision on the broad grounds of common sense and equity, with a due regard to what I have to say and a full regard to what the learned judge may have to say to you in his direction. I said the common law was judge-made law. We have been told by the learned counsel for the prosecution, that we cannot permit insults to the Christian religion, that we may permit discussion on controverted points of religion, but we cannot allow insults to Christianity. I have to complain that while the language of old decisions is referred to, absolute and accurate language is not cited. I defy anybody to point out a single case in which any man has been prosecuted, much less in which any man has been convicted and sentenced, on a charge of merely bringing the true religion into contempt. The word contempt has always been coupled with the word unbelief or disbelief—to bring the Christian religion into disbelief or contempt. You must see the reasonableness of so coupling it. You must couple the truth of the thing with its immunity from insult, and so in all decisions the word disbelief was used with contempt. The phrase, "controverted points of religion" has never been used. It was held by Lord Justice Abbot, that while no general attack on Christianity could be permitted or tolerated, discussion on controverted points was allowable. Now, the learned counsel for the prosecution did not even dare to put the language of the learned judges to you in its old and, as I think, hideous nakedness; but he used the word religion, implying you were to believe that controverted points of religion in general were to be discussed, but that no religion was to be insulted. I affirm broadly, and I don't think it can be contradicted, that it is only religion established by law which has any standing in this country.

In proof of this, Mr. Foote quoted the case of the Scorton Nunnery, reported at page 196 in the third volume of "Russell on Crimes," and proceeded:—

So that you see here the learned judge lays it down that Mahomedans, Jews, and even Roman Catholics, may be insulted with impunity, so long as you only insult the latter sects on those points on which they happen to differ from the religion established by law in our own country. Does not that show that we are dealing simply with a judge-made law, called common law, for the protection of the Church as by law established? Some very grave remarks on that will occur a little later on. I ask you to consider, what is it really that lies behind all this? There can be no doubt whatever that the basis of all law against blasphemy, whether statute or common law, is priestcraft. It is a commonplace of the history of English law, as well indeed as of the law of Christendom at large, that all laws against heresy were originally not only punishable by, but tryable by, ecclesiastical courts. I don't mean that the ecclesiastical courts punished the offender, but they pronounced sentence upon him, and then handed him over to the secular power to be dealt with according to the judgment of the Church. Mr. Justice Stephens says that law is not abolished yet; but what I want to show you is that the common law was really brought effectively into operation after the abolition of the writ *de heretico comburendo* in the reign of Charles II., that the common law is the after glow of the setting sun of persecution, and that the judges brought it in not to serve the public, but to serve the Church. Who was the first man who used the words that "Christianity is part and parcel of the law of England"? Sir Matthew Hale was the first judge who used those words. Without referring anybody to the statute on which he relied, the judge sentenced people to be burnt to death for witchcraft, or to be hung; and no doubt his common sense was quite as great in the one case as the other. What is the prosecution of Freethinkers but the outcome of the same superstition which in the old days burnt and hanged poor women and children for a crime we know now to be impossible? And the time will come when we shall recognise the crime of blasphemy to be impossible. When a great Roman Emperor, Tiberius, was asked by an informer to allow a prosecution for an offence against the gods, his reply was that the wrongs against

the gods must be dealt with by the gods. That is a point you will have to consider more fully when you come to the indictment. The spirit which underlies all prosecutions for blasphemy has its origin in priestcraft in the past, and the credulity and ignorance thus engendered support it to-day. Samuel Taylor Coleridge, the poet, well said that the statement that Christianity is part and parcel of the law of the land is as absurd as if one were to say—supposing there to be a law to protect carpenters and builders in the exercise of their profession—that architecture was a part of the British Constitution. Let us see if Christianity can be declared to be part and parcel of the law of the land. What is the source of law? The House of Commons and the House of Lords, and the Crown giving its assent to bills passed by those two Houses. The House of Commons initiates matters of legislation. But are all the members of that House Christians? The Christian oath every member was obliged to take before he took his seat—the oath of allegiance—has been broken down for many years, and a theistic oath substituted for it; so that we have in the House of Commons—Jews, who certainly are not Christians, whose ancestors crucified Jesus Christ, whom Christians believe to have been, and to be, God,—Jews, who believed that Jesus Christ was not God, and that he was a blasphemer—and they have a hand in making the laws of the country in which Christianity is part and parcel of the law of the land! There are many men inside the House of Commons who had not the same odium and obloquy to encounter as Mr. Bradlaugh, but who still, in secret, are known to be sharers in his views. We had lately returned to the House of Commons, as a member for Newcastle, Mr. Morley. He is well known as a Positivist. A Positivist is one who believes in Auguste Comte's philosophy, a man whom the late Léon Gambetta declared to have been the greatest thinker of the 19th century. What was the object of Comte's philosophy? It was to reorganise society by the systematic cultivation of humanity. Mr. Morley is a believer in that. Mr. Morley took to spinning god with a small g, and the *Spectator*, in retaliation, printed Mr. Morley's name with a small m. Mr. John Morley is returned by the electors of Newcastle, and takes his seat in the House of Commons to help to make the laws of the country in which Christianity is part and parcel of the law of the land! You have not only Jews and heretics in that House, but you have men shaky in their religious belief. I suppose if one said several of the Radical members of the House were Christians, one would be asked if he had been dining too much. There are men of all shades of opinion, not only of opposite opinions, but opinions antagonistic to Christianity, sitting in our national Legislature, helping to make the laws of the land. How, therefore, can it be said that Christianity is part and parcel of the law of the land? It has been said, and said in this court—not to-day, but on a previous trial—under this very same indictment, that a belief in the divinity of Jesus Christ as lord and savior, and many other doctrines of Christianity, are necessary, because without them you have no guarantee for morality, and you have without them no guarantee as to the evidence tendered in a court. The phrase used was that it interfered with the proper administration of the law. How can a disbelief in Christianity interfere with the administration of the law? The judges had over and over again said that the great sanction of the oath was a belief in future rewards and punishments. I scarcely condescended to examine such an argument, which makes—

"The fear of hell the hangman's whip
To hold the wretch in order,"

and which degrades a being far below the level at which I would call him a man. I scorn to examine such an argument, but I want you to see this. If a belief in the doctrine is the great sanction of the oath, the oath has been practically abolished by legislation, because though it is true the oath is taken in a court of justice, it is also true that the oath may be replaced by an affirmation; and the prosecution know very well that the evidence of the men given on affirmation is as good as that given on oath. It is clear that there is no compulsory oath now, and that consequently there is no reason whatever for saying that if certain doctrines be perverted, the sanctity of the oath is gone too. You know there is a large amount of perjury takes place in the courts of justice. Who are the perjurers—the people who give their evidence on oath or who give it on affirmation? Gentlemen, it is a fact that the perjurers don't come from those who give evidence on affirmation, but from those who give it on oath, so that the sanctity of the oath may be one thing, and the sanctity of a man's word another thing. Just glance for a moment over one or two instances of prosecution that have occurred under these laws. I will carry you back to the time of Nalor who, for blasphemy, was brought up before Lord Commissioner White Locke. They had whipped him, imprisoned him, and they wished to put him to death. Lord White Locke gave it as his opinion that the time had passed for putting people to death. He said the power has lapsed, and Nalor was not put to death. So that you see what is considered blasphemy in one age, and for which a man may be put to death, in another age may not be so considered, clearly showing that blasphemy was a matter of opinion amongst rival contending sects, and that those who had the upper hand would make a denial of their doctrines blasphemy. I want you to bear that carefully in mind. I now come to the last century. Woolston was sent to gaol and lingered there for years, because he did not believe that the five

books of the Pentateuch were inspired. Bishop Colenso can prove the same thing to-day without refutation, and still remain a Bishop of the English Church. We have changed very much, I think, since then. Peter Annett was sentenced to a month in Newgate, ordered to stand in the pillory twice, had to undergo a year's imprisonment, and was brought back to Newgate until he found sureties for his good behavior. What was his offence? His offence was denying the authenticity of the Pentateuch. The same thing is done by the Bishop of Exeter, one of the contributors to "Essays and Reviews," which Lord Shaftesbury declared to be blasphemous productions vomited forth from hell. You, gentlemen, have heard the name of Gibbon, who said that the religions of the ancients were thought by the philosophers as equally false, by the people as equally true, and by the statesman as equally useful. Gibbon was a sceptic. You know of Hume, one of the greatest metaphysicians that ever lived, and of Bolingbroke, the great orator and statesman, both of whom were Freethinkers. These men's writings, all men of learning and leisure read. Nobody ever thought of interfering with them, but when the men of the people come and utter the same doctrines they propounded, and sell them at the people's price, in the language of the people, it is called blasphemy—thus clearly showing that blasphemy only means heresy written for the people at the people's price. You have always got blasphemy prosecutions against cheap papers, showing the clear motive in the minds of those who institute those proceedings. The seller of the works of Thomas Paine was prosecuted. Richard Carlile spent nine years in gaol for selling prosecuted publications, but in the end he triumphed; and I say that the exertions of that man and those who took part in the struggle with him, gave us more than a generation of peaceful enjoyment of one of the grandest principles—the liberty of the press, which is seriously threatened by proceedings like this. For if you get a verdict against one paper for one offence, you may bring prosecutions against other publications; and I see there is an association started with a live secretary, whose object it is, seeing that the monster of Prosecution has been roused out of its lair, to prosecute such writers as Professor Huxley, Professor Tyndall, Mr. Herbert Spencer, and others of that class. It is therefore clear that these bigots will be overjoyed if you give a verdict against us, because they know that then bigotry in this country will become active and give them support, so that they may crush down those who turn back from the darkness of the past and throw out the effulgent light of the sun of knowledge and progress, in whose meridian beam will bask the generations of those who follow us. Supposing you believe there is proof of publication against me and my co-defendants of the alleged blasphemous libel which lies before you, still the proof of publication does not suffice. You have to bear in mind that belief on your part that this is a blasphemous libel does not suffice. You have to find there was malice in the case. Our indictment charges us with having wickedly published this, so that you must find there was malice in the case before you can bring in a verdict of Guilty.

After quoting from Folkard on the "Law of Slander and Libel," Mr. Foote proceeded: We, as the defendants, say that there has been no malice whatever. There has been no evidence tendered as to malice. There is plenty of money behind the prosecution; plenty of detectives have been engaged; plenty of spies may be purchased at a price. Those spies may have been paid to follow us, to listen to our conversation, to hear what we say, and whether we ever stated our object was to outrage public feelings or to make malicious insults. Nothing of that sort has been done, for the simple reason that no such evidence ever existed and could not be proved by any number of spies or detectives. There has been no malice proved, and I don't know that it is necessary to do anything except to draw your attention to Folkard, who says malice must be proved before you can bring in a verdict of Guilty. It has not only not been proved, but there has been no evidence tendered; therefore you are bound to believe there has been no malice, and bring in a verdict of Not Guilty, and withhold your verdict of Guilty from the prosecutors, who have the Corporation of the City of London behind them. One of the members (Alderman Fowler) of the Corporation is now sitting on the bench while the case is being tried. Now, gentlemen, when we talk about outraging people's feelings, I want to know whose feelings are referred to. Does the prosecution really think it can get you to believe that the polemical language of Christian controversies is not as outrageous to the feelings of those they are opposed to, as anything you can find in the pages of that publication? If I give you a few choice epithets used by Christian polemists, you would agree there is nothing exceptional. The following epithets are all extracted from one ecclesiastical historian, and as he was a Christian, you can find no fault with him there. In Mosheim we find the following choice epithets:—"A set of miserable and unthinking creatures," "Malignant and superficial reasoners." That refers to Freethinkers. When you remember that there was no prosecution for this language, and when you remember it has been said that the blood of martyrs is the seed of the Church, and notice the persistent use by Christians of weapons of ridicule against Paganism, which was the established religion of the Roman people, then you will be able to measure at its true value the charge against us—that we have used ridicule and malice in our attack on religion established by law in our own land.

(To be concluded next week.)

[HURRAH FOR THE GOSPEL!

Once more!—A Christian judge and jury,
Brim full of heavenly love and fury,
Have sent three honest men to prison,
To prove that Jesus Christ is risen!—
To prove beyond all dubitation,
The Bible is a revelation,
And that the Christian dispensation
Is quite a blessing to the nation!

This kind of logic, through the ages,
Has always served the Christian sages—
A sect as destitute of reason,
As trees of fruit are out of season.
Singing, shouting, raving, ranting,
Under the wild afflatus panting,
Roused by the cursed inspiration,
Dreading the pangs of deep damnation.

O! system, worse than idiotic,
No marvel thou art all despotic!
No wonder that where'er thou wendest
All just and social ties thou rendest;
No wonder thou on honor treadest,
No wonder that men's blood thou sheddest;
For thou, O Christianity!
Art madness and barbarity!
Of all the gods of every form,
That e'er benighted man adored,
When cowering down beneath the storm,
While lightning flashed and thunder roared,
Thine is incomparably the worst:
A Father destitute of good;
Full of all qualities accurst;
Bloodthirstier than the tiger's brood!
To-day he makes, to-morrow kills;
The blood scarce moves before he spills.
His weapons are the earthquake-shock,
The falling mount, the hurl'd rock;—
The raging flood, the blast of might,
Tell how he burns with quenchless spite.
With frost and snow and beasts of prey,
His helpless children does he slay;
And every dire disease abroad
Shows but the malice of thy god.

Out, Bloody Creed!
Go, get thee gone!
Thou feedest but the tyrants greed;
The poor thou tramplest on!
Thy promises are empty breath;
Thy threats the brave despise—
Thy spectre of the second death,
Thy burning earth and skies.
Thy hell is but a sottish dream;
An Oriental story;
Thy heaven not even a meteor gleam,
A flash of moonshine glory!

But, ah! thy reign o'er wretched man
Has been the most infernal:
While thou hast promised happiness
And peace and joy supernal,
Thou hast but blinded and enslaved
All those thy cunning cheated;
And every friend of liberty
And light thou hast maltreated.
Deceit and malice, fraud and greed,
Are thy unchanging phases;
Thy track through time is marked with woe,
Deep red with blood and blazes!
Blazings of towns and villages
Have been thy frequent torches;
And martyr-piles have lit thee still
Upon thy ruthless marches!
Throughout the East, throughout the West,
Where'er thy sway extended,
The deepest woes our nature knows
Have aye thy course attended.

Thou, frightful shadow, gaunt and grim,
Dost blast the joy of nations;
The light of reason is eclipsed
By thy curst revelations!
Justice and truth, with ruthless grip,
Thy gory hands have strangled;
The friends of man are bound in chains,
Their limbs thy racks have mangled!
Thy priests and votaries have been
The worst of any altar,
Grim bigots, full of bile and spleen,
Aye bent on gain and slaughter!

But now thy race is nearly run,
Vile Asiatic spectre!
Thy villainies are almost done,
For man's his own protector:

Thee and thy boasted creeds and laws
The tribes no longer follow;
The light of truth has shot thee through,
And shown that thou art hollow!

What, though the earth is drenched with blood,
Of thy infernal spilling?
What, though a thousand million foes,
Thou hast removed by killing?
Though judge and jury still perform
The orders that thou gavest,
And dark and silent cells await
The honestest and bravest?
Yet thou art doomed to droop and die,
In spite of all endeavor;
The human race, in self-defence
Must fling thee off for ever!

JOS. SYMES.

PRISONERS' AID FUND.

NEITHER Mr. Foote, nor Mr. Ramsey, having left any funds behind them for the support of those dependent upon them, and there being, therefore, no money with which to carry out Mr. Foote's directions as given in last week's *Freethinker*, the Executive of the N. S. S., at a Special Meeting, decided to take action, so that the relatives of the prisoners should not suffer want during the incarceration of the breadwinners. Mr. C. Herbert, member of the Council, is the Treasurer of the Fund, and contributions should be sent to him addressed; Mr. C. Herbert, 60 Goswell Road, London, E. C.

RECEIVED.—R. Porter, 10s.; Birkenhead, 10s.;—Crofts (per R. Porter) 1s.; a Friend, 1s.; G. J., 2s. 6d.; E. Shelton, £1; S. S., £5; J. Comatt (per Mr. Symes) £1; G. R., £5; N. W. (Plymouth) £3 10s.; Hackney Branch, N. S. S., 5s. Handed in at Stonecutter Street (per Mr. Kemp) £11 19s. 11d.

£10 has been paid from this Fund for the removal of Mr. Wheeler into proper care, and for his maintenance and medical care during the next four weeks. If this had not been done he would have been removed as a pauper.

"FREETHINKER" DEFENCE FUND.

Walworth Branch (omitted from last list):—T. B., 6d.; —Josephs, 1s.; Mrs. Morris, 1s.; E. S., 10d.; —Baby 3d.; —Burgwitz, 1s. Friend, 6d.; —Mewett, 6d.; J. L. R., 3d.; A. T. T. P., 10s.; W. R. King, 1s. 6d.; P. O., 2s. 6d.; O. W. T. Worrick, 3d.; J. R. W., 6d. Per Mr. Isanes, *Walworth Branch*: —Deane, 2d.; —Furner, 6d.; —Jones, 6d.; —Anchis, 1d.; —Ross, 2s.; —Clark, 3d.; —Baby, 4d.; —Hook, 1d.; —T. S., 2d.; J. O., 3d.; S. T., 2d.; C. D., 2d.; —Brown, 6d.; —Summer, 6d.; C. G., 3d.; A. H., 2d.; —Howard, 6d.; —Bryant, 2d.; —Dain, 6d.; A. J., 3d.; C. D., 1d.; —Rins, 6d.; —Parson, 6d.; —Seago, 6d.; —Lidoker, 6d.; —Benti, 6d.; F. Palmer, 6d.; —Moses, 6d.; R. Shepard, 1s.; C. Alsop, 6d.; G. Peat, 6d.; W. C., 6d.; Jesus, 1d.; L. Garckol, 1s.; John Paul, 1s. 6d.; K., 2s. 6d.; F. W. Copo, 1s. 6d. Per Mr. Ferguson, *Glasgow*: John Thompson, 6d.; Robert Johnson, 3d.; H. Cheyne, 3d.; A. Whyte, 6d.; D. Bell, 6d.; C. Bowden, 6d.; Florence Spiers, 6d.; W. T., 6d.; —Ameins, 3d.; J. Henderson, 2s.; W. Thompson, 6d.; H. Lamberton, 3d.; A. D. Strachan, 6d.; J. Dimon, 1s.; D. Leitsh, 1s.; W. Wylie, 6d.; T. Simpson, 3d.; —Netherlee, 1s.; J. Watt, 6d.; D. Campbell, 3d.; R. Ferguson, 1s.; John Henderson, 1s.; J. M., 6d.; J. Wilson, 10s.; C. Bowden, 6d.; Alex. Weir, 1s.; J. Smith, 2s.; R. McHarg, 1s.; G. Ridley, 1s.; —Cehambe, 3d.; W. Davison, 10s.; —Rugby, 1s.; G. Lee, 1s.; M. P., 1s.; Miss Howell, £5; C. Bere, 10s.; J. Ladle, 1s.; —Benson, 1s. *Hornsey Road Branch N. S. S. 5s.*; E. Hatfield, 2s.; R. H., £1; —Lunning, 5s.; Mrs. Moore, 9d.; —Moore, 6d.; J. Keedy, 3d.; J. Scott, 10s.; W. Garton, 3s.; Anonymous, £1 1s.; —Winch, 1s.; —Parsons, 1s.; M. H. Bunton, (first week's subscription), 9d. A Friend, £1 1s.; —Winch, 1s.; Parson, 1s.; William Dickenson, £1; John Routledge, 10s.; William Garton, 3s.

Collecting sheets will be sent to any Freethinker on application to 28 Stonecutter Street.

DIRECT INSPIRATION.—What the light of your mind, which is the direct inspiration of the Almighty, pronounces incredible—that in God's name, leave uncredited; at your peril do not try believing that.—*T. Carlyle*, "Life of John Sterling," chap. viii.

The whale it swallowed old Jonah,
And when I have swallowed that tale,
I believe I just could manage
With some salt! to swallow the whale.

SPECIAL NOTICES.

A Full Report of the Two Trials of Messrs. G. W. Foote, W. J. Ramsey, and H. A. Kemp, for Blasphemous Libel in the Christmas Number of the "Freethinker," is being issued in Twopenny Parts. Now ready, Parts I., II. and III. in neat wrappers. Part IV. in the press.

All literary communications are to be addressed to the Editor of the "Freethinker," 28 Stonecutter Street, E.C.

It is useless to send communications, etc., to 9 South Crescent, Bedford Square, as the house is now unoccupied.

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor as above.

THE *Freethinker* will be forwarded, directly 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.

W. E.—The Christmas Number for 1882 is out of print; you can have the Christmas Number for 1881 by applying to our publisher.

ANXIOUS.—We printed thousands of extra copies of the *Freethinker* last week, but not nearly enough for the enormous demand. We issue several thousand more this week than we did last.

J. T.—"Mill on Blasphemy" is unfortunately delayed, owing to our printing-machine being fully engaged just now. It will be produced as soon as possible.

F. W. MILDMAY suggests that readers of this paper should purchase as many *Freethinker* Tracts as they can possibly afford, and distribute them amongst the enemy.

We thank the many friends for their kind offers of assistance at sub-editing, etc.

We have received P.O.O. from Manchester, but no communication. Mr. HILDITCH supplies the *Freethinker* wholesale and retail, at 5 Cromer Street, Gray's Inn Road, W.C.

W. SHARMAN.—So many thanks for all your brave, generous help. The £1 for *Freethinker* copies received.

E. M.—We shall be glad of any "copy" you can send. Mr. Wheeler's illness will make the filling of the paper no light task.

S. HARTMANN.—Glad to send you the thirty copies per week you order. The £1 1s. you promise per quarter to the Defence Fund will set an excellent example.

TO OUR READERS.

In our next issue, we shall explain at length what has happened, and what is to happen in regard to the *Freethinker*. The business arrangements made, and the plan of the literary conduct of the paper, will then be dealt with in more detail than is possible this week.

The next issue will also contain notes on the comments made by the Press on the late trial. Country friends will greatly help, by forwarding copies of local papers.

SUGAR PLUMS.

DAVID AGER, a beerseller, of Northampton, asked the magistrates of that town for their kindly assistance in the suppression of the *Freethinker*, which he described as "disgusting to the minds of all Christian believers." The paper was sold by one Johnson, in the Wellingborough Road, who exhibited copies in his shop window. Ager was asked by the magistrates if it was the Christmas Number, and replied in the negative. Mr. Johnson had been asked by the individual with nearly two Old Testament names, if he would as a favor withdraw it from public gaze, but our staunch friend refused to do so. The magistrates declined to interfere as they had no ground to work upon. We want thousands to follow Mr. Johnson's example at this critical moment, and not be afraid of the people who "love their enemies" and hate opposition.

The list of distinguished names on the black books of the Society for the Suppression of Blasphemous Literature proves

that in championing the *clôture* on thought it is prepared to stick—to agno—"stic," in fact—at nothing. The Rev. "Dr." S. Wainwright, president of the society, announces that the S.S.B.L. proposes to get up cases, as its funds will allow, against "Professor Huxley, Dr. Tyndall, Herbert Spencer, Swinburne, the author of 'Supernatural Religion,' the publishers of Mill's works, the publishers of Strauss's works, Leslie Stephen, John Morley, the editor of the *Jewish World*, Dr. Martineau, and others, who, by their writings, have sown widespread unbelief, and in some cases rank Atheism in cultivated families." If you give some people an inch they will take an ell, but evidently in the Rev. "Dr." Wainwright's case the proverb should run that if you give him a Foote he will "take" a Huxley.—*Funny Folks*.

LAST Sunday night the Rev. William Sharman, preaching to a crowded congregation on the blasphemy laws and the *Freethinker* prosecution, did so in such powerful and vigorous language that the congregation frequently and loudly applauded his remarks. He announced that in consequence of his views and the course of action he felt bound to take on this question, he had determined to relinquish his ministry in Plymouth. He went on to say that the recent prosecution was full of hypocrisy conceived in sin, and had done an injury to Christianity, which could only end with the repeal of the blasphemy laws.

IN a vigorous article on the Prosecution, the *Weekly Dispatch* concludes:—"The shocking injustice of the sentence is all the more apparent because, unless the Crown had taken upon itself the business of prosecution, no Christian would have known anything of the offences perpetrated in the *Freethinker*. That paper certainly does not find its way into Christian households for Sunday family reading. It circulates only among those who have no Christian sensibilities to be shocked or aggrieved. Can it be that this prosecution was undertaken in order to reassure doubting Nonconformists that, in bringing in an Affirmation Bill, Ministers were not impelled by any secret leaning to the non-religious dogmas of the member for Northampton. Was it the price paid for the support of Mr. Samuel Morley, and those who have the misfortune to agree with that confused and illogical theologian? At any rate, whatever the motive was, the prosecution and the sentence are a heavy blow struck at freedom of thought and freedom of speech, and they ought to receive the prompt and emphatic condemnation of every liberty-loving Englishman, whatever may be his politics or his religion."

MR. J. J. COUSINS, of Leeds, who on Tuesday evening addressed the executive of the Plymouth Liberal Association, and was announced to address a public meeting on Monday next, with a view of becoming the second Liberal candidate for the borough, has suddenly withdrawn his candidature. A deputation from the Society for the Abolition of the Blasphemy Laws, headed by the Rev. W. Sharman, Unitarian minister, yesterday waited upon Mr. Cousins, and asked for his views on the punishment inflicted on the editor of the *Freethinker*, as well as on the blasphemy laws generally. Mr. Cousins replied that while he would abolish any law which punished a man for his theological opinions, yet when this developed into the publication of indecent attacks upon the popular creed of the people of a free country, which when published would be certain to outrage their feelings, then such proceedings were at once taken out of the category of religious questions, and must be subject to the verdict of the civil law and put down with the same instrument as any other nuisance; otherwise toleration of such conduct would cease to become liberty, and would degenerate into licence of the most objectionable character. Several members of the deputation then informed Mr. Cousins that if those were his views they would not only be unable to support him, but would do all in their power to keep him out of Parliament. Later in the day Mr. Cousins consulted with some of the leaders of the party, and intimated to them his intention to withdraw at once rather than cause a split in the party. A meeting of the executive will be called immediately to consider the position.—*Pall Mall Gazette*.

MR. FOOTE in his defence, a defence that will become historical, spoke for two and a half hours. An eye-witness affirms that two or three of the jury were asleep during a considerable part of that time. One of them on the front bench was timed as being wrapt in slumber for nearly an hour. Justice—we refer to the abstract virtue, of course—was not only blind but asleep on that day.

IMMENSE audiences greeted Mrs. Besant, who was accompanied by Mr. Bradlaugh, when she lectured on Sunday last at Nottingham. Her subjects were: "The latest blasphemy trials;" "Jesus as thinker, as teacher, as man;" and "What is Atheism?"

AFTER the cock crew thrice, Peter went out and sang "Jerusalem the Gold-hen."

THE SEA-GOD, PROVIDENCE.

(Continued from page 54.)

ALTHOUGH pious Christians hold up their hands in horror at the bare idea of their God sending the storm and causing the fearful distress of a shipwreck, for the purpose of showing his power and "glory," yet not infrequently they are led into the amusing bungle of acknowledging the fact, in a pious way of course, and when not expecting criticism. The passage quoted from J. F. Layson's preface to "Memorable Shipwrecks," unguardedly admits the harrassing hand, as well as the protecting hand of this puzzling Sea-God, Providence.

A very pious writer, Ida Pffiefer, in her "Woman's Journey Round the World," gives a very thrilling and graphic picture of a storm at sea, of which she, herself, was a witness from the deck of a laboring ship, and then, in the most unconscious manner, asserts her conviction that the man who could look on and see the terrible conflict as she saw it, and yet refuse to acknowledge the hand of God must be blind indeed. We can for argument's sake afford to grant the lady traveller that.

The winds howl fiercely until every timber of the ship creaks. Two or three hundred shrieking and praying human beings are toiling for safety in a frantic mass, when the thundering waves part the timbers and carry away the masts with crash after crash. The poor emigrant women on the broken deck, surely see the finger of this God of Ida Pffiefer; struggling in the tangle of fallen rigging, a crowd of these hold their crying infants up to this God and call for succor; for answer, he tears away the planks and hurls them bruised and bleeding down into the sea to show them he is the God. Yes! the evidence is conclusive, we recognise Jahveh of the Jews—the same old friend—the same old God, at the same old games. Listen to our better English Christ, Swan of Avon—

"Oh, I have suffered
With those that I saw suffer! a brave vessel,
Who had no doubt some noble creatures in her
Dashed all to pieces. O, the cry did knock
Against my very heart! Poor souls! they perished;
Had I been any god of power, I would
Have sunk the sea within the earth, or ere
It should the good ship so have swallowed, and
The fighting souls within her."

Oh! for one lovable god like Shakespeare to put in the place of Jehovah, Jesus, Providence, Satan, Pan, Mars, Jove, Bacchus and the like dead, murderous crew.

But though praised and worshipped only in a time of extreme danger, still Providence is emphatically the saving God of the sea. In proof of this I shall give condensed accounts of his peculiar manner of saving life, only claiming the privilege of describing at the same time the remarkable means used to manifest his great glory in making the rescues possible and necessary. Each recital, you will observe, has the special merit of being a *bona fide* account of the occurrence, rendered by parties directly qualified to record the calamity.

The *Nautilus*, a British war-sloop, sailed from the Dardanelles on Jan. 30th, 1807, and one of those storms which show us the hand of God, threw her on a hidden reef on the Greek Archipelago. She had on board one hundred and twenty-two persons, eighteen of whom the Lord mercifully drowned immediately, to save Providence the trouble of towing them ashore; five more he indignantly swamped in a small boat for trying to save their own impious lives; thirty-four, whom he wished to save from drowning, he mercifully carried to a welcome rock and gave them the privilege of dying of famine which they very considerably did; and the remainder were kind enough to eat their companions until Providence found time to become incarnate and save them in the form of Greek fishermen, when they went to Cerigo, rid their stomachs of their dead shipmates, and praised his holy name.

The *Commerce*, an American brig, commanded by James Riley, sailing from New Orleans for the Western Coast of Africa. After passing the Canary Islands, the brig came suddenly amongst breakers and struck violently on a rock in the night of the 28th August, 1815.

The crew were in a deplorable condition until the morning dawned when good Providence permitted Captain Riley to reach the shore by swimming through the surf with a rope, which being attached to a rock formed a safe mode of passage from the wreck to safety. Providence had evidently

made some little excusable bungle, however, for the safety of the beach seems to my infidel notions to have been scarcely more acceptable than the danger of the wreck. An old Arab and his family, of decidedly chosen-peopleish habits, put these *protégés* of Providence to considerable inconvenience by robbing them of everything they had brought ashore and forcing them to send men to the wreck and bring whatelse they could.

As some sort of apology for his divine mistake, it behoved Providence to rescue them afresh, so in the long boat they contrived to get to sea again when, at Captain Riley's special request, a second rescue was accomplished. The following is in the pious captain's own words:—

"As we surveyed the dangers that surrounded us, wave followed wave, breaking with a dreadful crash, and there appeared no possibility of getting safely beyond the breakers without a *particular interference of Providence* in our favor. Everyone trembled with apprehension, and each imagined that the moment we ventured past the vessel's stern would be his last. I then said, 'Let us pull off our hats, my companions in distress.' [Providence wishes it to be distinctly understood that he cannot undertake to rescue people who pray with their hats on; correspondents, please pray on one side of the paper only.] It was done in an instant, when, lifting up my eyes towards heaven, [Petitioners are requested to observe that in all cases of urgency they *must* lift up their optics; rejected petitions can in no case be returned unless accompanied by a stamped, addressed envelope] I exclaimed: 'Great Creator and Preserver of the Universe, who now seest our distresses, we pray Thee [Hats off, please, and observe the issue] to spare our lives, and permit us to pass through this overwhelming surf into the open sea, but if we are doomed to perish, Thy will be done; we commit our souls to the *mercy* of Thee our God, who gavest them,' etc.

"The winds, as if by Divine command, at this very moment ceased to blow. [Presto.] We hauled the boat out. The dreadful surges that were nearly bursting upon us suddenly subsided, making a path for our boat about twenty yards wide, through which we rowed her out as smoothly as if she had been on a river in a calm, whilst on each side of us, and not more than ten yards distant, the surf continued to break twenty feet high, and with unabated fury. We had to row nearly a mile in this manner. All being fully convinced that we were saved by the immediate interposition of Divine Providence, joined in returning thanks to the Supreme Being for this *mercy*. As soon as we reached the open sea, and had gained some distance from the wreck, the surf returned, combing behind us with the same force as on each side of the boat."

How's that for a pious yarn, my readers? I think I hear you say, "Either the Mosaic stick was in operation then, or Captain Riley was the boss liar." Oh! strainers at gnats, cockroaches, dragon-flies and forkey-tails, where is your faith? What have ye done with your grain of mustard-seed?

Before night came on, however, something seems to have ruffled the temper of Mr. Providence, for a storm overtook good Captain Riley, whose further adventures I will proceed to relate.

JOHN ROWELL WALLER.

(To be continued.)

THE RIGHT TO BLASPHEME.

On Sunday night last, at the Hall of Science, Dr. Edward B. Aveling lectured on the above subject to an enormous audience that not only filled every part of the hall, but extended out along the passage into Old Street. He claimed for himself and for his fellows in thought the right to speak contemptuously of every historical character, were they so minded, and to do all that was in their power to discredit any order of thought, religious or non-religious, that appeared to be harmful. He urged that at the present hour this which was called blasphemy was not only the right, but the bounden duty, of every Freethinker. Every utterance in this sense was endorsed by the vast audience. His statement that the *Freethinker* and *Progress* would be carried on was received with a demonstration such as is rarely seen even in the headquarters of Freethought. The ensuing numbers of the *Freethinker* will contain the matter of Dr. Aveling's lecture on the "Right to Blaspheme" in the shape of a series of articles. The first of these will appear next week.

CORRESPONDENCE.

NO SURRENDER.

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—On all hands I hear nothing but astonishment from the Freethought party here at the severity of the judge yesterday, after the previous proceedings. It shows to the world that the Churches of Christianity are in fear of being shattered, and that their most zealous adherents deem it necessary to resort to suppression and persecution in order to preserve their influence. Nothing would have led them to exhibit their true character in this generation but what has been done by the *Freethinker*. Evidently they feel its influence against them keenly; hence the result.

For those who have to suffer I am truly sorry; but what I am able I will do to the best of my ability, to let them feel they are not alone, but have at least the sympathy of one.

I will put by 3d. per week for each of the prisoners while they remain in prison, and I want to see 400 other persons do the same, so that when they are liberated they shall not be thrown on the world helpless after their suffering.

While there is one of them in prison it is my intention to distribute a dozen copies of the *Freethinker* weekly, as I consider that the most effective way to show the bigots and persecutors that they shall not effect any good to their cause by casting our brothers into their earthly imitations of hell.

Hoping to find the *Freethinker* spread even greater dismay amongst the Churches, I am yours truly,

M. H. BUNTON.

4 Elm Street, Leicester, March 6, 1883.

NEW JERSEY RELIGION.

It is not unnatural to look across the Hudson for survivals of customs—obsolete elsewhere—more honored in the breach than in the observance. But even in New Jersey it is to be expected that ancient facts should be known, and that even the lawyers should keep within a couple of thousand years of the progress of the world. When, therefore, a lawyer is permitted to test the competence of a witness in open court by questions as to his religious belief, he ought to be required to ask such questions as somebody can answer in the affirmative.

But Judge Scudder asked Mr. Levi, in Freehold, N. J., a question beginning, "Do you believe in a Supreme Being or Power who will reward you for speaking the truth and punish you for falsehood?" To this question any intelligent Christian on earth would answer no, if he stopped to think; for the essence of the Christian religion is clearly that men are not rewarded for simple morality. They are saved according as they avail themselves of a vicarious atonement. This point is established by all Christian writers, from Paul down.

When, therefore, Judge Scudder attempts again to exclude an American citizen from the witness-box on the ground of his religious belief, let him not apply a test which would exclude every orthodox Christian in the country.—*New York Herald*.

AN OLD-FASHIONED PARSON.

J. RITCHIE ("Christopher Crayon," of the *Christian World*), in his book on "East Anglia," gives the following description of a parson of the good old times:—"The clergyman at Wrentham at that time, who declared himself the appointed vessel of grace for the parish, I have been led to believe since I have become older, was by no means a saint, and his brethren were notorious as evil livers. Some twenty years ago one of them had his effects sold off, and his library was viewed with no little amusement by his parishioners, to many of whom, if popular fame be an authority, he was more than a spiritual father. The library contained only one book that could be called theological, and the title of that wonderfully unique volume was, "Die and be Damned; or, an End of the Methodists." All the other books were exclusively sporting, while the pictures were such as would have been a disgrace to Holywell Street. It was of him that the clerk said, "that next Sunday there would be no divine service, as master was going to Newmarket." Once upon a time, after a sermon, one of his flock approached him, as he had been preaching on miracles, to ask him to explain what a miracle really was. The reverend gentleman gave his rustic inquirer a kick, adding, "Did you feel that?"—"Oh yes, sir; but what of that?"—"Why," said the reverend gentleman, "if you had not felt it, it would have been a miracle, that is all." Yet that man was as popular as any parson in the district—perhaps more so—and it was with some indignation that the people earned that a new bishop had come to Norwich, and that the parson had been deprived of his living for immoral conduct.

"ARE you in fear of the Lord?" asked a Salvationist of a man in the street. "Yes, the landlord," replied the individual, who was just expecting the brokers in his house.

FREETHOUGHT GLEANINGS.

PERSECUTED AND PERSECUTING CHRISTIANS.—If we are obliged to submit our belief to the authority of Grotius, it must be allowed that the number of Protestants who were executed in a single province and a single reign far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire. But if the improbability of the fact itself should prevail over the weight of evidence; if Grotius should be convicted of exaggerating the merit and sufferings of the reformers; we shall be naturally led to inquire what confidence can be placed in the doubtful and imperfect monuments of ancient credulity; what degree of credit can be assigned to a courtly bishop and a passionate declaimer, [Eusebius and the author of the "Treatise de Mortibus Persecutorum"] who, under the protection of Constantine, enjoyed the exclusive privilege of recording the persecutions inflicted on the Christians by the vanquished rivals or disregarded predecessors of their gracious Sovereign.—*Edward Gibbon*, "Decline and Fall," end of chapter xvi.

THE GOD OF BATTLES.—The name "Israel" means "El does battle," and Jehovah was the warrior El, after whom the nation styled itself. The camp was, so to speak, at once the cradle in which the nation was nursed and the smithy in which it was welded into unity; it was also the primitive sanctuary.—*Prof. J. Wellhausen*, article "Israel," *Encyclopædia Britannic*, vol. xiii., p. 398, 1881.

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