

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. 14.]

APRIL 8, 1883.

[PRICE ONE PENNY.]

THE RIGHT TO BLASPHEME.

(Concluded from page 98.)

BLASPHEMY is and was to speak ill of the gods. It is therefore an impossible crime. For the atheist cannot, and the theist dare not, speak ill of god. At all events it is impossible to the atheist. He can no more blaspheme in this sense than he can speak disrespectfully of the earth's equator. According to the more special meaning of blasphemy in England at this hour, to speak contumeliously of "our" savior or to do anything that brings religion into disrepute is to blaspheme. Let us not, however, forget that, whilst these two special sins are the latest upon which stress is laid, we are also blasphemers and amenable to the law if we attack in any form the Old Testament or the Prayer-Book, or even if we hold meetings and give lectures antagonistic to Christianity.

We cannot speak contumeliously of "our" savior. He is not ours. He never shall be ours. We will be no party to the disreputable bargain—dishonoring alike to god and man—that is called the atonement. We can and we will, however, do all that is in our power to bring religion into disrepute. In this sense we claim the right to blaspheme. Truly this is rather a work of supererogation. For the professors of religion do far more than we can ever hope to accomplish in the way of bringing religion into disrepute. Indeed, their anger with us seems partly due to our encroaching upon their preserves. They appear to want a monopoly in demonstrating the folly and worse than folly of their creed. We cannot, however, allow them this privilege. We intend to exercise it ourselves. As long as the evil thing called Christianity exists, as long as it is poisoning the very sources of our national existence and spoiling life after life of our fellows, so long we shall attack it. Our onslaughts will not cease until the accursed creed is dead.

We claim the right to use all honorable weapons. We may use argument. We may use appeals to the emotions. Argument appeals to the reason. This weapon we should more frequently employ if it were of value in dealing with our opponents. But, alas! argument appeals to reason, and reason is stifled by religion. We cannot reason with Christians. The most rigid logic, the most inevitable conclusions are all placed on one side by the fatal monosyllable—god. What then is left us? The appeal to the emotions. These emotions are of varying rank. Sometimes we approach the higher emotions of love, hope, an honorable pride. But at times we must deal with the lower, and among these is the sense of the ludicrous. We have a perfect right to use the weapon of ridicule. This is as much our right as the use of argument or the appeal to men's affections. Some will employ one weapon, some another. To certain natures argument speaks more forcibly—to others, ridicule. We contend for the right to use both, as seemeth us good. And as the use of ridicule against religion is blasphemy in its restricted sense of to-day, we claim the right to blaspheme.

We are often told that Christ never used ridicule as one of his weapons. The reason is not far to seek. He could not. Jesus was entirely destitute of any sense of humor. Indeed, that is one of the chief faults of the Bible as a

whole—the absence of humor. I do not know any book of the same length—except a dictionary—so devoid of all fun.

One word has been used in the comments upon the recent blasphemy trial against which an indignant protest must be entered. This is the word—"indecent." The Christians have used it with a double meaning. Whilst "indecent" means originally unbecoming, it has also the secondary meaning of "obscene." Our attacks upon Christianity are clearly unbecoming in the sight of Christians. But, not even in their blurred, unhappy vision can those attacks be called obscene. Yet by the dexterous use of an ambiguous word the enemy have tried to convey to the unthinking public mind the impression that the *Freethinker* is a publication of the same nature as the Bible. It is the duty of all Freethinkers to tell every one with whom they come into contact that not a trace of the obscenity that disgraces the pages of the Christian's book is to be found in the papers or pamphlets of Freethought.

The silence of so many of the best-known sceptics is as sad as the utterances of certain of the so-called Liberal papers. Some few of these latter have spoken with bated breath. The *Spectator* had an article marked by some liberality of thought. But in its next issue two letters, both from clergymen, both containing untruths, both attacking a man in prison, were admitted. A letter sent by myself in reply to these clerical slanderers was not inserted by the editor of the *Spectator*. As to the conduct of Mr. John Morley, of the *Pall Mall Gazette*, something has already been said. Our best comment upon the behavior of Mr. Morley will be the publication of certain extracts from the *Voltaire* he lauds, side by side with Mr. Morley's remarks upon G. W. Foote. This publication will be carried out in some of the ensuing numbers of the *Freethinker*.

In the adverse comments of many of the "Liberal" papers and in the silence of so many leading men who are known to be unbelievers we recognise a sad blindness to the real principles of freedom. It is so easy to defend freedom of thought and of speech when the thought is in harmony with our own and the words are the echo of our own thought. The difficulty is to defend it when thought and speech are such as we cannot approve. If our Huxleys and Arnolds had spoken out as bravely as Buckle, Shelley and Mill spoke earlier in the century on like occasions, our belief in them would have been intensified, our admiration for them increased. "Questions like these try men." This great question has found these thinkers silent, and to be found silent in these crises is to be found wanting. We sacrifice every principle of freedom when, seeing men imprisoned for expression of opinion in language that we could not personally endorse, we are dishonorably mute.

If, therefore, in this later time those that might have been our leaders fail us, it behoves each of us to speak out fearlessly. By signature to memorial, by petition against the blasphemy laws, by appeal to every man and woman that crosses or accompanies our path, let us labor. The great changes of history are only wrought by individual effort. We are apt when we look back upon achievements in Freedom's name to forget the patient toil of the many men and women that have brought about these very victories.

So an observer might from afar see a mighty building rise into being and almost forget the hands that were at work. A man might see the pyramids rise slowly from the vast plain and half forget the toilers. But if he looked more closely he would see men building. And thus when future times look back upon this our age and see some great change wrought in the direction of freedom of thought and speech, they will not forget that the change was brought about by the patient, indomitable endeavor of many men and women.

EDWARD B. AVELING, D.Sc.

MEMORIAL.

"To the Right Hon. the Secretary of State for the Home Department.

"The Humble Memorial of the undersigned.

Sheweth

"That George William Foote, William James Ramsey, and Henry Kemp were on Monday, March 5th, found guilty of blasphemy at common law and sentenced to imprisonment, respectively, G. W. Foote, 12 months; W. J. Ramsey, 9 months; and H. Kemp, 3 months.

"Your memorialists respectfully submit that such an enforcement of laws against Blasphemy is out of accord with the spirit of the age, and humbly pray the mercy of the Crown in remission of the sentences imposed."

Friends will do good work by copying this out and obtaining as many signatures as possible to each copy. The Memorial and the signatures should be sent to the Home Secretary as speedily as possible. It is particularly requested that no other form may be used than the one given above.

SERVING THE DEVIL.

If we take Mr. Justice North as an authority, every disbeliever in Christianity is in the service of the Devil. And we will not be paltry enough to write the name of his Satanic Majesty with a small "d." No, we will give him a big, big D to himself. And for a very obvious reason. He is the largest employer of labor in the world. He is always finding work for the idle, and for the industrious; and if it were not for the priests, who are perpetually descanting on the "Blessedness of poverty," there would be no need of parochial unions in England—for the masses are in the service of the Devil.

Millions of Mohamedans, millions of Brahmins, millions of Bhuddists, and thousands of Jews and Rationalists have voluntarily enlisted in—the service of the Devil. The Devil be praised!

Was it not he who came into the garden of Eden when the Omnipresent deity was absent, and gently advised Eve, and through her Adam, to eat of the tree of knowledge, that they might know the distinction for ever between good and evil?

And was it not the same Devil who bore the terrible curse of deity, for having the temerity to tell the truth, when the remorseless Jahveh had declared that "in the day man ate of the fruit of the tree of knowledge he should surely die?"

Would not man have deserved any fate had he deserted such a hero as this? Assuredly heaven, with its Abrahams and Davids, Guiteaus and Peaces, would have been too good for such among mankind, who had withheld their sympathy and support from such a Devil.

For let it be remembered, too, that from the first the Devil has been in a worse predicament than man. Once he was an angel. But he had his wings clipped and he fell! "Oh what a fall was there, my countrymen!"

No atoning blood was shed for him; no missionaries were sent out to bring back the erring one; no bishops were paid five thousand a year to pray for his conversion. No, my friends, he was abandoned; left like many a mangled "image of god," on the hard cold doorstep—left to be found, tended and cared for by some tender-hearted humanitarian, until he was able to fight life's battle for himself.

And the Devil has won. He has won his own battle and ours. He has taught us to eat of the tree of knowledge; he has opened up the path to our salvation; he has made us inquisitive, sceptical, self-reliant; he has brought us out of

the monstrous heaven of superstition, into the broad daylight of Freethought.

And shall we not be thankful to him? We have enlisted under his banner along with such pioneers of freedom as Professors Huxley and Tyndall, and Mr. Herbert Spencer, with whose aid we mean continuously to assail the army of Ignorance and Superstition, and we shall not leave the service until even the enemy confess that he is defeated. Aye, and honorably defeated.

We employ no barbarous weapons in our warfare. The Devil has sharpened our intelligence on the whetstone of knowledge and experience, and we fight with the instruments of a humane civilisation.

First come the sharp-shooting reasoners, armed to the teeth with facts and argument; followed closely by hard-headed journalists, backed up by a strong company of compositors and printers—and a small tribe of printers' devils.

Right in the rear is the Devil. He is leading a small band of followers carrying the darts of ridicule. But see how the company increases its strength. Look! they are coming in all directions; men and women too, of all colors and nationalities. Victory is sure. For see Mankind have enlisted in the service of Mr. Justice North's Devil—Freethought.

ARTHUR B. MOSS.

WILL CHRIST'S BROTHERS SUFFER ETERNAL DAMNATION?

THE New Testament says that Jesus Christ had brothers and sisters. It says, too, that his brothers *did not believe on him* (John vii., 5.) It also says emphatically, "He that believeth not shall be damned." If, then, unbelief in this world ensures damnation in the next, and if Christ's brothers did not believe, it clearly follows that they are either eternally damned now or will most assuredly be so hereafter.

Now let us try to think this out. In the first place, the New Testament teaching on the matter is clear and emphatic. Christ himself says: "Whosoever shall deny me before men, him will I also deny before my father which is in heaven." Try to imagine the meek and lowly Jesus denying his own brothers, not only before his father but also before their father, and before his and their own mother! Moreover, Christ teaches that in the last great day he will himself pass sentence of eternal damnation upon the wicked. Realise, if you can for a moment, the scene—Christ upon his "throne of glory" separating his brothers from their sisters, his own mother's children from her, and in her presence and hearing pronouncing the most terrific curse ever uttered by one person against another: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew xxv., 41.) Or take the cheering picture of the next meeting of Christ and his brothers as so vividly portrayed by Paul, when he says: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not god, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i., 7, 8) Oh, what a fraternal greeting this! Surely the kinsfolk of Christ will curse with a bitter curse the day when he was born. Certainly they never contemplated the possibility of the boy with whom they played in childhood in this world consigning them to everlasting torments in the next. Brotherly love was unquestionably never manifested in this way before.

Again, in Luke's gospel is found what is generally believed to be a description of what will be the state of affairs in the next world. We have two pictures presented to us. In the one the happiness of the blessed; in the other the anguish of the wicked. Enjoying the first we shall have Christ; suffering the second his brothers. Try to imagine the scene! Hear the brothers in hell beseeching their brother Christ in heaven for a drop of water to cool their parched tongues. Hear his deliberate refusal to mitigate the anguish. Imagine the virgin Mary and Joseph looking on while their own children thus plead in vain with their brother for a simple drop of water. And then remember that it was all through Christ they came there; that he has the power to help them, but lacks the will; that if he had not been born unbelief in him would have been impossible; and that, *if he chose*, he could remove all doubts and disperse all unbelief instantly. Remember all this, and I venture to say you have a picture which for hideous malignancy is unsurpassed in any religion on the face of the globe.

But thus far we have only seen the kind of punishment that will be inflicted upon his brothers for their unbelief. Now let us see whether it will be deserved. And here the question arises, why should Christ's brothers have believed on him? If they heard him preach (and we presume they did, or even an unjust Jesus could not damn them) they perhaps heard him say: "For I am come to set a man at variance against his father, and the daughter against her mother" (Matthew x., 35.) As they very likely held such teaching in abomination they were clearly justified in refusing to believe in any one, man or god, advocating them. They may have preferred to believe that sons and daughters were better in harmony than in discord with their parents. Or perhaps they rejected him because they heard him teach: "He that loveth father or mother more than me is not worthy of me." Possibly they thought their brother exhibited sublime impudence in thus trying to place himself on an equality with their parents. Or they may have rejected him because he taught them: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv., 26.) As they had no doubt been brought up to believe in the old commandment as to honoring their parents, they may have felt themselves justified in rejecting the above teaching of Christ as simply monstrous. Besides, as they could not possibly honor and hate their parents at the same time, they very properly refused to accept the teaching of their elder brother. Yet for this they are to be, or have already been, damned! Surely nothing could be more unjust.

Imagine calling a religion "divine" which damns people for preferring their parents to their brothers—which curses them with an eternal curse because they refuse to forsake father and mother and follow the fortunes of a brother who was thought to be "beside himself" (Mark iii., 21)—which eternally roasts (Matthew xxv., 26) people for refusing to hate their own father and mother (Luke xiv., 26.) Is it possible to believe all this? Yet it is but a fraction of the many abominable teachings now promulgated in the name of Christianity. Surely Christ's brothers were fully justified in rejecting the teacher of such monstrous and blasphemous doctrines? If they were, are not we also justified in our rejection of them? Are not the men who teach such things the real blasphemers?

To conclude, can we reasonably be expected to believe that Christ would eternally roast his own mother? Yet he may have to do so, for we are nowhere told that she believed on him as the Messiah! Can we believe he would curse with an eternal curse his own sisters? Yet he may have to do even this, for the records of his life contain no hint that they received him! Let some genial-hearted Christian try to realise the real sense of the Christian theory of Christ being the judge and his mother, putative father, his brothers and sisters, the judged! Let him try to realise the position when Christ, sinking all natural feelings, gives forth their final doom: "Depart, ye cursed, into everlasting fire." Imagine, if possible, a person condemning to eternal flames beings who in the flesh had kissed and fondled him, with whom he had lived, eaten, and drunk! Picture him consigning to eternal punishment brothers and sisters whom he had nursed, with whom he had lived in intimacy during their infancy! We can hardly credit that any human being would be monster enough to do this. How, then, can we believe it of a god?

Yet Christianity logically leads to this. For according to the New Testament, Christ, in trying to save the souls of perfect strangers, unquestionably damned those of his own brothers—possibly of his mother and sister, also; for, as I have said, we have no statement that they believed in him. If they had it would surely have been mentioned. Christ implies their unbelief when he bewails the fact that "A prophet is not without honor, but in his own country, and among his own kin, and in his own house" (Mark vi., 4.) And again, it seems from one evangelist, that even his own friends or kindred thought him "beside himself." This does not look much like believing on him. Will he not, then, eternally damn these also? And if Christ will not hesitate to eternally roast his own kindred for a simple act of unbelief, what respect or love can we ever feel for him? Would it not be a crime to imitate him? What, then, shall we say of those who profess to love Christ, and to believe in the religion he is supposed to have founded? Can we wonder that they persecute and prosecute those who differ

from them? Opposition to such horrible dogmas must be a duty in itself, a virtue of the highest order.

J. E. GARNER.

MR. JUSTICE NORTH'S SUMMING-UP.

CENTRAL CRIMINAL COURT, MARCH 5TH, 1883.

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

Mr. Justice North: Very well, gentlemen. A great many topics have been introduced and urged upon you very eloquently and powerfully with which you have nothing to do, and which you must dismiss entirely from your attention. What you have to consider is not what the law ought to be, but what the law is. The two questions you have to ask are—First, whether these passages from this paper which are the subject of the present indictment, are or are not blasphemous libels; then, in the second place, whether each of the prisoners respectively is responsible for its publication. Those are the two questions for your consideration. A passage has been read from the introduction by a living and learned judge, to what he calls a "Digest of the Criminal Law," a statement as to what the law is, or rather what he considers it is. It is his suggestion, and in the course of that he states what he considers the law is. The passage he quoted was not fully quoted. The learned judge having read the whole, proceeded: This prosecution could not have been instituted without the sanction of the person appointed to look after prosecutions of this description, whose consent is rendered necessary. By the Act passed since that time, the consent not of the Attorney-General but of the Public Prosecutor is requisite. That has been obtained for this prosecution. That passage was cited as the expression of a learned living judge. In the introduction to the "Digest," he tells you what he considers the law is; and I will read you the definitions he suggests of a blasphemous publication. Having read these definitions, Mr. Justice North said: You have to consider whether this document is or is not a blasphemous publication, and that is the opinion he gives—that is what he says is the law now, as distinguished from the suggestion put forward as to what the law ought to be and how it should be altered. To put it shortly as regards the definition, what you have to consider is—Is there any contumelious or profane scoffing against Holy Scripture? I leave out the other parts—Is there any contumelious reproach or profane scoffing against, the Holy Scriptures, or anything exposing the Holy Scriptures to ridicule, contempt, or derision? That is the question you have to put to yourselves. Are any of those passages put before you calculated to expose to ridicule, to contempt or derision the Holy Scriptures or the Christian religion? I must ask you to look at the passages, because I am not going to read to you any of the contents. I will only refer to them incidentally as they are all before you. I will ask you to look at the pictures on pages 8 and 9. There you will find the words "A New Life of Christ." One of the prisoners said that he was familiar with his Bible and knew what was stated in the Scriptures with respect to Christ and the Christian religion. What we know is this. He went home with his parents and was subject to them. Look at picture number 5 on page 8 in the left hand column, and consider whether you find anything in the volume referred to that enables you to—I won't say justify—say that it is fair, honest criticism, with respect to the topic to which that picture refers. Look again at any one of the pictures in either of those pages, and ask yourselves whether it is contumelious contempt or profane scoffing at the Holy Scriptures and the Christian religion. Look at the second page: look at pictures 10 and 11; those are the two at the top, and ask yourselves again, is that fair or honest argument upon a point that might be open to controversy? You have heard a good many extracts read from various publications written by some very eminent men. Has anything been quoted from those works corresponding to the passages you find here? Has anything like it been produced from any source? Look again at page 10: look at the first of those pictures. We know the history that is given to us, and the way in which the disciples acted at a time of extreme sadness and tribulation, at a time in which they believed they had lost a person for whom they had respect. Look at that; look at our savior and say, gentlemen, what you think of that. The next is that at page 7. That is one upon which one of the prisoners has made certain remarks to you. The picture at the top you also see—those clouds, or whatever they are, and then you come to a piece of poetry, with reference to which I ask you, first of all, to look at the title, "Jocular Jehovah." Then omitting the first nine lines, which are not the subject of a particular count, the next nine lines are the subject of the second count—that is a thing which is said to be a blasphemous libel. I don't know whether you have read those nine lines, but if you have not I would ask you to do so. Look at the last line but one in particular, and say what you think of that. Then the next is at page 3, I think. There you will see a greater portion of two

columns is taken up with a piece of poetry. At the bottom of the second column there are four paragraphs. The second of these paragraphs is the subject of the third count. Does that suggest no meaning? Is it argument? Is it reasonable? Is it a fair putting forward of the view a man may take upon a matter in dispute, or is it profane scoffing? Now turn over to page 4. There is a picture at the top of page 4, and then comes what purports to be a report of a trial. If you look at the first four lines you will see who the prisoners are described to be. Then look at the next paragraph beginning with the words "the indictment." Then again there is another passage I call your attention to, and that is about the middle of the first column of page 5. You will see there is a reference to a certain person, who on rising stated so and so. Just look at the first two lines of that. I call your attention to these passages and desire you to pay them special attention. The subject of the other count is to be found on page 14. In the second column there are notices to correspondents. I ask your attention particularly to the name of the correspondent (Holy Gh—t). Just look at the next but two notices to that, and say what you think of it. I call your attention to these, not because it is the libel charged here, but it is in the Answers to Correspondents, and you may legitimately use it. You see that beginning "One of the Wise Men." I ask you to read that. Look at the one after, beginning with the words "Long-faced Christians." There is one other I would ask you to look at; it is the fifth below that, beginning with the words "Happy Sal." I ask you again to put to yourselves the question—Is it or is it not a contumelious reproach or profane scoffing against Holy Scripture and the Christian religion? A few observations I must make upon the topics that have been urged upon you. It has been said you are the persons who are to say what the law of libel is. It is nothing of the kind. What you are to say is, taking the law from me, whether these particular things are or are not blasphemous libels, having regard to the definition of a blasphemous libel. It is said you are the arbiters as to whether these persons are to suffer sentence or not. You are nothing of the kind. You are simply to answer the question, Are or are not these documents blasphemous libels? It is said that these prosecutions are a mistake, that they should never have been commenced and that they do harm. As to that I may say that it is open to considerable doubt. It is said that these prosecutions only gain for the parties additional notoriety, and that it would have been better to have allowed them to wallow in their own filth. This is a serious matter to take into consideration. Something has been said about the real prosecutor, and reference has been made to his antecedents. The real prosecutor is her Majesty the Queen, and the person by whom this prosecution is instituted is the Public Prosecutor, without whose sanction it could not have been commenced. It has been, you may rely upon it, considered most seriously whether it would or would not be wise to prosecute the parties who publish this paper, and whether it would not be better to prevent them obtaining any notoriety that a prosecution of this nature might give them. You may think that the prosecution is a mistake, that it would have been better to have left it alone and better if nothing had been done to give it notoriety. There may be other persons who take the view that feelings ought not to be outraged with impunity in the thoroughfares of London, and that the authorities should use their best endeavors to put such down and bring the persons responsible for it to justice. What I want to put before you is this—you have nothing whatever to do with that. We are not responsible for this prosecution. We have not commenced it; we cannot prevent it. All that is to be done by you is not for you to consider whether it was wisely or unadvisedly commenced. It is brought here and it is for you to say whether having been brought here, it is what I have defined to be a blasphemous libel. A good deal has been said of the effect which a verdict would have upon liberty of speech, liberty of thought, liberty of the press, and other things of that kind. A good many fine phrases have been brought into play, but these are not material to the purposes of this inquiry. It is for you to consider what the document is. Do you suppose that any of the public writers whose works have been referred to ever used such arguments, such a mode of putting their views before the public in their books—many of them containing expressions of opinion with which you may or may not agree? From some of them you may differ or you may agree with them. At any rate they have been put forward by persons with a feeling of responsibility, and the fact that they have expressed their views strongly is perhaps not a matter for which they are to be blamed. They have expressed them in a decent manner, and not in such a manner as to outrage the community. Are the passages like those to which I have directed your attention in this publication? You may depend upon it that, whatever the view you take, there is not a respectable paper in the country that would have sullied its pages with these passages. Whether justifiable or not you need hardly say that such matters as these should not be put forward.

(To be continued.)

The word "impeachable," line three, article on "Justice North," in our issue of April 1, should read "unimpeachable."

ACID DROPS.

"COME and see the Devil in a Fit!" is the invitation given to the people of a Western suburb to a field-day of the Salvation Army. Another of the Army mottoes has reference to the high price of lamb, and is altogether so shameful that the late Christmas Number of the *Freethinker* might turn pale with envy. And this is the "religious sect," forsooth, which is protected by the law of the land!—*Sporting Times*.

A SCIENTIFIC writer says a "low forehead does not always indicate ignorance; the gods themselves are represented with ordinary, if not low brows." Well, as we understand it, the gods did not need very high foreheads in their business. If these gods should try to run a grocery store, or a saloon, or drive street cars, or edit a newspaper, they would find their foreheads were altogether too low. The gods of the present day all have high foreheads, every confounded one of us.—*American paper*.

THE blunt assertion of the Rev. Dr. Begg, that "they could see the bearing of the Affirmation Bill in connexion with a recent prosecution," is an apt reply to the hypocrites who pretend that Mr. Foote was condemned for an offence against decency. His crime, according to Dr. Begg, is in the same category with that of the Government which is ready to "blot out the existence of god, so far as Parliament can do it." It is the antagonist of religion, or as the *Globe* puts it "that supreme nuisance, the aggressive Atheist," who is to be put down, not the man who wantonly outrages his neighbors' feelings. Is it because they are anxious to spare the feelings of others, that the bigots constantly proclaim that the promise of an infidel cannot be believed? It must be most intense spite that can blind Dr. Begg to the useless mockery of the oath, when he daily denounces his brother clergymen for treachery to their most solemn ordination vows. Among the faithless he stands almost alone in protesting against organs, hymns and other profane devices, which are used more and more to mitigate the tediousness of public worship. Nay, he knows many who devote themselves to undermining the faith they are paid to uphold, and yet he has the audacity to stigmatise infidels as liars, and to commend the oath as a safeguard against them.

MR. EDWARDS, of Tunbridge Wells, has been fined sixteen times to the tune of 14s., and six times 1s., for selling sweets on a Sunday. The goody goody object to the sale of their namesakes. And this under an act of his religious majesty Charles II. The prosecution have given up in despair.

A CORONER'S jury finds it manslaughter against a Peculiar Person, because he takes the Bible seriously. G. W. Foote is imprisoned for a year because he objects to take the Bible seriously.

THE political prisoners at Lyons fare better than our friends. They walk together in a court set apart for them, smoke, and wear their own clothes. It is better to attack a real live government in France than a dead god in England.

CAPTAIN DYAS sends us an account of flagellations that go on at this very day in Roccatoderighi, a little town near Grosseto. The account is so horrible that we shrink from printing it. Truly this Christian religion has some delicious outcomes!

THE *Sportsman* of March 27 had the following: "Alarming avalanches have fallen from Mount Ararat, and several villages at the foot of the mountain have been buried by the falling earth. The number of persons killed is estimated at 60, and 100 more are said to be seriously injured. Another account puts down the number of killed alone at 150." It is a good thing, perhaps, that the ark was not there at the time. It is curious, however, that the very mountain which, according to our learned doctors and divines, saved the lives of not only an important section of the human race, but also of the various animals necessary to carry on the breed, from the lordly elephant to the lively flea, should be the means in the nineteenth century of sending a score or so of half-starved Moslems to the happy harems promised to the faithful by Mahomet." Is the editor of one penny paper to perpetrate as much blasphemy (so-called) as he please, and another, and perhaps better, man to get twelve months in Holloway Gaol?

AN elder, while baptising converts at a revival meeting, advanced with a wiry, sharp-eyed old chap into the water. He asked the usual question whether there was any reason why the ordinance of baptism should not be administered. After a pause a tall, powerful-looking man, who was looking quietly on, remarked: "Elder, I don't want to interfere in your business, but I want to say this is an old sinner you have got hold of, and that one dip won't do him any good. If you want to get the sin out of him you'll have to anchor him out in deep water all night."

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. to VI., in neat wrappers. Part VII. in the press.

All literary communications are to be addressed to the Editor of the "Freethinker," 13 Newman Street, Oxford Street, W.

DR. AVELING'S LECTURES.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture on Saturday, April 7th, at 7.30, in the Secular Sunday School, Pole Lane, Failsworth; on Sunday, the 8th, in the Co-operative Hall, King Street, Oldham:—at 11, "Freedom in England.—3, "The Pedigree of man."—7, "The Right to Blaspheme."

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.
- RECEIVED.—T. R. Pocklington, G. J. Johnson, W. Baillie, D. Evans, F. W. Dyer, W. Decarle, J. J. S., J. W. Porter, J. C. Marriot, J. R. Greenwell, Thomas Norman, George Longstaff, James James, J. Edwards, Avalancho, F. W. A., W. E. Petherick, B. Lund, Owen Balmforth, John Grange, J. Tanner, W. H. W., G. A. A. Saunders, Edwin Mole, R. Moffat, R. Cartwright.
- R. DAYTON, Chatterton Road, Highbury, reports memorial with 102 signatures. One with twenty-seven signatures has gone in from 13 Newman Street.
- T. WORTWELL.—Received. No.
- W. H. MONTEAGLE.—We will publish your letter.
- W. COSFORD.—Thanks for your suggestion about the photographs of our friends. It is a good idea.
- E. A. SCHOLEY, superintendent of the Sunday Reading Room, Walsall, writes that this paper lies for perusal on the table.
- FRED LAWTON—Brave heart!
- V. PAIGE (89 Duke Street, Landport) maintains the young and old Christian character. He is rather impertinent and very ignorant. ANOTHER Christian is equally impertinent, equally ignorant and more cowardly. He dares not sign his name.
- ARTHUR MORGAN.—Received. Yes.
- SAMUEL EDGAR.—Received and will use.
- W. C. GIBSON, Fyzabad.—The *Freethinker* costs 10s. 10d. per year post free to India. *Progress* costs 9d. per copy, post free. "Arrows of Freethought," 1s. 3d. post free. Your Post-office Order has been applied to the Prisoners' Aid Fund, and the balance disposed of as you directed in your letter to Mr. Foote.
- J. JACOBUS.—God's word is neither to be understood nor to be trusted.
- W. E. SNELL.—Thanks for all your help.
- ZAZ.—Always glad of "copy."
- ARTHUR, taking six copies of the *Freethinker* weekly, and leaving five with his newsagent on sale or return, suggests others should do likewise.
- W. ELDER writes to say that he has not hitherto been a subscriber, but will be now, and that Mr. John Paterson, bookseller, High Street, Paisley, will get a dozen copies weekly, and post our "contents" bill along with that of the *N. R.* on his shop door.
- ISRAEL HARGREAVES.—We never could sort the various disreputable characters in the Bible.
- J. CORDON.—Sorry your wife burnt your *Freethinker*. Glad you want two a week, as a consequence. We do not wish *Freethinkers* to be one-sided in anything but the manuscript they send us.
- PAPERS RECEIVED.—Pontypool Free Press—Free Press—Kentish Mercury—Ilkeston Advertiser—Tyneside Daily Echo—Weekly Register—Colne and Nelson Times—Huddersfield Daily Examiner—Birmingham Daily Post (not marked)—Eastern Morning News—Oxfordshire Weekly News (not marked)—Aberdeen Journal.

THE THIRD TRIAL FOR BLASPHEMY.

The trial of Mr. Bradlaugh, who has never from first to last had any connexion with this paper, is impending. An application will be made at lunch time on Thursday, April 5th (we write this as we go to press on Wednesday), that a day may be fixed not earlier than Monday, April 9th. Messrs. Foote and Ramsey are

included in the indictment. It is, at present, impossible to say whether they will be brought up or not.

SUGAR PLUMS.

THE Huddersfield Branch of the N. S. S. passed the following resolution:—"That this meeting expresses its strongest sympathy with Messrs. Foote, Ramsey, and Kemp in the position in which they have been placed by the action of an unjust law, hereby pledges itself to render all the assistance in its power to procure the abolition of the Blasphemy Laws and to support by subscriptions the wives and families of the above while they remain in prison, and further expresses the hope that some remission of their cruel sentences may speedily be obtained."

A MEETING was held in Aberdeen to protest against the sentences for blasphemy. The memorial was unanimously adopted.

THE editor of the *Kentish Mercury*, in a leader couched in more than usually bad English, gives us the good news that Atheism is defiantly asserting itself in Deptford, that our aggression is dangerous to religion, that the humbler classes of society are rarely found at church or chapel, and are very inaccessible to religious instruction.

THE Ball's Pond Secular Society is doing good work. We feel quite a filial interest in this Society as it is in the locality of our birth. Would that it had existed in our early days! The club is open every evening and lectures are given on Sundays.

THE Rev. Mr. Shuttleworth is almost as brave as the Rev. Stewart Headlam. A noble letter from him in *Church Bells* has drawn upon him the wrath of R. Mekenney, whose competence to deal calmly and dispassionately with a difficult question may be judged from the presence of sixteen italicised words in a letter of thirty-four lines, and A.S. (oh ominous!) Browne, who states, quite unnecessarily, that he knows little of Mr. Matthew Arnold and of Mr. Herbert Spencer.

THE *Manchester Courier* in reporting the Lancashire members' views on the Blasphemy Prosecutions says: "Mr. Robert Leako thinks the temper displayed by the judge who tried the *Freethinker* case was unnecessary, and much to be regretted, but he does not say the prosecution was a mistake; nor does Mr. William Agnew, though he says he would gladly see the sentence mitigated in its severity, and does not hesitate to characterise 'the vulgar article upon which the prosecution was based' as 'an offence to public sentiment and morals.' Mr. Jacob Bright has been asked to assist in obtaining a mitigation of the sentence, and he replies not only that he cannot do so, but that he entertains the opinion that anyone who has seen the Christmas Number of the *Freethinker* will have little sympathy for the men who have been sentenced for blasphemy. He thinks they must be 'men whose minds are of a somewhat repulsive character,' and that 'they are capable by pen and pencil of attacks of such a nature, that he is not disposed to move in their behalf.'"

A GATHERING will take place on Peckham Rye (near the drinking fountain) on Sunday, April 8th, at 3 p.m., to maintain the people's ancient rights of public meeting thereon. All lovers of free speech and common rights are invited to attend and assist.

ON Sunday, April 8th, Mr. H. Springfield will give recitals from the American poets and humorists, at 11.30 a.m., at the United Radical Club, 79 Hackney Road; and in the evening (8.30) at the North London Working Men's Club, Cumming Street, Pentonville.

THE ATHEISTIC PULPIT.

[SECOND SERIES.]

XII.

Concluded from p. 71.

"THE court party kept the death of god the father almighty secret as long as possible; though the mortality in the palace was as great in proportion as outside. There were endless etiquette and religious ceremony in the palace, but no sanitation. Religion never suggested that—it stood in its way, and preached trust in providence and menaced damnation against the followers of science and common sense.

"In a few days gods the son and the holy ghost followed

the father. They were all a triplet, so to speak, united by vital ligaments, and the death of any one of them involved the speedy dissolution of the other two. When they were all three dead the court party announced the event; but nobody seemed to care. Everybody else was dying. Want of water and the pestilence had done their work. The virgin Mary did not many hours survive her son and husband.

"Not one of them was buried. Here are their corpses, you see. As there has never been any rain since their death, nor any moisture in the air or in the ground, you see their outlines have been preserved as well as if they had been embalmed. Round about the throne are the dead bodies of the four and twenty elders, who formed the conclave or privy council. There you behold the shrivelled remains of those two beasts full of eyes before and behind. They were the only two of the sort ever known in these parts. They were first imported into heaven by a travelling menagerie keeper. The gods forcibly took possession of them as curiosities for the court, and damned the poor proprietor for protesting against the robbery and refusing to tell where more of the sort could be procured.

"All round you is desolation—not a living thing, animal or vegetable, inside the gate at which you first knocked and I let you in.

"I need not prolong my story; you see for yourself. You will go back to the earth. Carry this message—the only sensible revelation ever made from heaven:—"Ye sons of men, beware of religion. Shun it; pass not by it; turn from it and pass away. Follow Reason and Science. Religion is the most destructive thing existing—the rust of civilisation, the mildew of science, the corruption of every age, the condensed essence of malice and slander, the parent of every vile thing. Tell them the poor will never get justice till religion is dead, for it blinds and enslaves when it does not turn its votary to hypocrisy or tyranny." I awoke, and behold it was only a vision; though its lessons are not to be forgotten. Recent persecution will give them point. Almost every evil of the day may be traced to the dominant religion. Let us do all that honest men can to destroy religion. Civilisation will be destroyed if we do not destroy religion.

JOS. SYMES.

WHOLESALE AND RETAIL AGENTS FOR THE "FREETHINKER."

John Campbell, 71 Mundella Road, New Road, Battersea; A. Gates, 1 Pressland Terrace, Kensal Road, N.W.; D. Evans, 83 Railton Road, Herne Hill; F. J. Cole, College Street, Woodbridge, Suffolk; J. Wilks, 129 Manchester Road, Bradford; G. Griffiths, 32 Oldham Road, Manchester; F. Rayner, 31 Orchard Lane, Southampton (any evening after 7 o'clock); J. Cottrell, 98 Huntley Street, Tottenham Court Road; E. Tomlinson, King Street, Camden Town (opposite the Public Baths); Jacob Barlow, 43 Alsen Road, Seven Sisters Road, Holloway; H. Taylor, 4 Trothy Road, S.E.; W. H. Morrish, Narrowwine Street, Bristol; Maltock, 20 Marlborough Road, Chelsea; Noble and Coyle, 9 New Bond Street Place, Bath; A. Hilditch, 5 Cromer Street, Gray's Inn Road, W.C., and Clerkenwell Green on Sunday mornings; Mr. Seymour, 1 Wood Street, Tunbridge Wells; G. Crookson, Platt's Common, Barnsley; Midland Railway Arches on Sunday morning; H. Markell, 117 Pembroke Road, Kilburn, and every Sunday morning in the Elgin Road, Maida Hill; John Paterson, High Street, Paisley; M. A. Baker, 125 Kentish Town Road, N.W.; J. T. Ramsey, 18 Pearson Street, Kingsland, and Hall of Science on Sundays; — Marcelland, Sheffield Road, Barnsley; Pendleton Secular Club; Sunday Reading Room, Walsall.

A SUNDAY-SCHOOL president left a southern town the other day for ever, without taking a cent of the people's money with him. He died.

SCENE: A Country Lane. Time: The Nineteenth Century. *Dramatis personæ*: P. a man and Small Boy.—P.: How far is it, my lad, to Dunnow? S. B.: Dunno'. P.: Do you know you are talking to a gentleman who directs persons to heaven? S. B.: An' you dunno three miles down the road?

THE CHRISTIAN'S HOPE.

WHEN the eye is dimmed with the film of death and the struggle for life is o'er
And the lips are livid we used to love and are hushed to speak no more;
When the heart with its swift responsive beat will never respond again,
And the once lithe form is rigid and stiff, but free from trouble and pain;
Oh! then does the Christian's charming creed its crumbs of comfort bring,
And tears of joy to the mourner's eyes in fountains swiftly spring;
For they bury their dead in the silent grave with the sure and certain hope
That a day will come when they'll rise again, from peasant to prince and pope.

Herein is the key to the Christian's life and the reason he doth so well,
The hope of a gorgeous heaven to come and the fear of a fiery hell.
He setteth a price on his self-restraint, and the duty of man to man
Is as nought to the selfish soul that seeks a meed for the race it ran;
The voice of Humanity pure and true in his slavish heart is dumb;
What good he doth is done in the hope of reward in a world to come;
Then what is the life that he longs to lead when the dead of the earth shall rise,
And the godly, pious, elected few shall soar beyond the skies?
He hopes to dwell in a heaven above and to take an eternal rest,
Where even the streets are paved with the dross so dear to his sordid breast;
Where the myriad mansions towering high by the angel builders reared,
Will glint and gleam of the glittering gold of old to his soul endeared;
And he lives in hopes that a golden crown will encompass his holy head,
And a golden harp with golden strings its golden tones will shed.
And when a few million years have passed of the ages yet unrolled
He'll still be able to solace himself with the sight of his idol gold.

He'll be one of a holy howling crowd who'll spend eternal days
In the hideous roaring out of hymns in the great Creator's praise;
While numerous beasts, all covered with eyes, will add their hoarser tones,
Till the deafening din will swamp and drown the sound of infernal groans;
All clothed in a robe of spotless white, he'll wander hand in hand
With the robbers and liars of holy writ—an interesting band;
And he hopes to meet with a sweet surprise in the shape of a marvellous tale
From the holy pigeon and Balaam's ass and Jonah's wonderful whale.
To the Christian's heaven with its golden gates I haven't a wish to go,
For it hasn't a tithe of the charm to me of our mundane sphere below;
I love to read and commune in thought with the great and gifted men,
Who've made the world what it is to-day with the aid of their tongue and pen.
And these, if the Christian's creed be true, as they love so much to tell,
As a fit reward for the good they wrought, are damned in the depths of hell;
While the canting knave and repentant thief, or a villain of deeper dye,
Will mount aloft to a foremost place in the house beyond the sky.

So enough for me is existence here if their holy book be true,
For I've no particular wish to join the Bible's motley crew;
I'll do my best in my humble way without any hope of reward,
Save that which the knowledge of duty done will aye to the mind afford.
I want no harp nor golden crown, nor a robe of spotless white,
For what I can do as a man for man is free as the noonday light;
So I'll cheer the sorrowing, help the poor, for the sake of our human love,
And leave to the Christian undisturbed his dazzling realms above.

D. EVANS.

CORRESPONDENCE.

THE WAY TO BAFFLE THE ENEMY.

TO THE EDITOR OF THE "FREETHINKER."

DEAR DOCTOR.—I am forwarding you stamps to the amount of 5s. 6d. towards the "Prisoner's Aid Fund."

We are only working men, but so long as our cowardly opponents persecute our brave leaders, so long will we do all we can to help to baffle their efforts. We are trying to accomplish that in two ways—by every friend taking the *Freethinker* and by collecting subscriptions to the fund.—Yours truly,
JOHN ROBINSON.

43 Gladstone Terrace, Sunnyside, Tow Law,
Durham, March 28, 1883.

PRISONERS' AID FUND.

Per Mr. Forder: — Johnson, 2s.; W. Randall, 5s.; G. Arnold, 6d.; J. Crabtree, £5; J. W. Walker, 2s. 6d.; Working Man, 6d.; J. Robinson, 1s.; J. Cory, 6d.; W. Martin, 1s.; J. Liddle, 6d.; E. Ellmore, 9d.; S. Gilders, 1s.; Crabtree Bros., 2s.; — Jennings, 2s. 6d.; F. B. T., 1s.; N. (sixpence per week until released), 1s.; F. M. A., £1; T. Gall, 2s. 6d.; Personne, 5s.; R. F. Wright, 1s.; — Brown, 3d.; H. Jevans, 3d.; F. Woodcock, 9d.; H. Cockshaw, 9d.; E. Wadmore, 3d.; M. B., 1s.; West Bromwich Branch N. S. S., 4s.; S. Robbins, 1s.; list sent by W. Newcombe (Liverpool), £3 10s.; W. Wrightson, 2s. 6d.; E. Cutts, 2s. 6d.; C. Witham, 2s. 6d.; C. E. Griffiths, 5s.; A. C., 10s.; J. Lockwood, 1s. 6d.; N. Sandford, 1s.; G. Jackman, 1s.; H. Parsons (weekly), 1s.; J. Winch, 1s.; R. Rivers, 6d.; J. Perry, 6d.; J. H., 5s.; J. Bradbury, 1s.; T. Hadfield, 2s.; R. H., 1s.; R. Brierley, 1s.; E. Priestley, 6d.; T. Horsfall, 6d.; J. Standing, 4d.; T. Greenwood, 1s.; L. Owen, 6d.; S. Priestley, 6d.; J. W. C., 10s.; Peckham Branch N. S. S., 2s.; W. Stewart, 1s.; H. Goff, 4d.; Tunbridge Branch N. S. S., 2s.; J. P. S., 10s.; Clerk, 3d.; J. Ladle, 6d.; J. Claringbull, 3d.; S. Scarles, 3d.; — Fitzgerald, 1s.; A. King, 10s.; Toby, 5s.; Frank, 5s.; One B., 6d.; A. Burritt, 5s. 6d.; W. Randall, 2s. 6d.; G. D., 3s.; M. D., 1s.; R. G. W., 1s.; Leigh Branch N. S. S., 10s.; G. Minson, 10s.; B. L. Coleman, 8s. 1d.; North-West London Branch N. S. S., £1 3s. 2d.; R. A. Lister, £1; W. Steele, 1s.; E. W. T., 2s. 6d.; J. Gibb, 6d. Per C. Loxton, 1s. 2d. Per — Ferguson (Glasgow), £3 6s. 3d.; F. P., 10s.; Manchester, £2 6s.; R. Munroe, 5s.; J. Spencer, 5s.; Machonicie (Sale), 5s.; — Dipper, 6d.; No Name, 1s.; — Cooper, 6d.; F. Rockwell, 6d.; Gasometer, 6d.; collection-box in Mr. Haines' shop, 1s. 11d.; X., 1s.; S. Rayment, 2s. 6d.; Hackney Branch N. S. S., 5s. 6d.; Patriotic Club, 3s.; St. Mungo, 2s. 6d.; W. Bunton, 2s. 8d.; J. Unsworth, 1s.; J. Bates, 7s. 6d.; G. Lee and N. P., 1s. 2d.; Manchester Branch N. S. S., £6 9s. 5d. Small sums to Dr. Aveling, 2s. 7d.; Dresden, per T. Olssen, 7s. 3d.; — Good, 6d.; Wirgin Mary, 4d.; Jans, 2d.; Oly Gost, 1d.; G. Ellsmore, 9d.; — Scarles, 3d. — Claringbull, 3d.; Harwood, 3s.; Personne, 2s. 6d.; R. Franklan, 1s.; J. Bull, 5s.; H. Taylor, 3s.; — Walker (a Christian), 19s.; W. Farmer, £1; B. Lund, 2s. 6d.; Tinker Bunyan, 6d. Per A. Forrester (Glasgow), 13s. 6d.; G. Finn, 2s. 6d.; — Kirby, 1s. Per J. Robinson, 5s. 3d.; A. Dobson, 2s.; G. Wolfe, 1s.; S. Dickenson, 1s.; Mrs. Dunthorne, 1s.; C. Deane, 2s. 6d.; R. Morris, 1s.; J. Fitzgerald, 1s. Per H. Barratt: F. Silk, 5s.; Three Friends, 3s.; Arthur Firth, 10s.; Captain R. H. Dyas (5 lire), 3s. 4d.; S. Kauffman, 6d.; Sympathy, 1s. 6d.; Berkshire Branch N. S. S., 5s.; W. Lamb, 6d.; J. Mason, £5; N. W. (Plymouth), £1; H. W. Parsons, £1 1s.; Horace Seal, £5; E. J. Munro, 2s.; R. Lawson, 6d.; S. Kautmann (weekly), 6d. Per Mr. Shapter: From a few jolly tars of H.M.S. Northumberland, £1; J. Yeadon, 2s. 6d.; W. Randall, 2s. 6d. Collected by G. Drabble, 5s. 1d.; D. B., 6d. Per J. C. Goodfellow: J. C. Goodfellow, 1s.; W. J. Brown, 1s.; David Elder, 1s.; G. Montgomery, 1s.; Henry Burgess, 1s.; a Friend, 1s.; A. Taylor, 6d.; William Peacock, 6d.; Walter Peacock, 6d.; John Hunter, 6d.; F. D. Wyles, 6d.; William Hogg, 6d.; G. Turnbull, 6d.; Andrew Tait, 6d.; John Brown, 3d.; R. Graham, 3d. Per W. House: William House, 1s.; J. A. N., 1s.; W. W., 2s.; W. G., 1s.; J. F., 6d.; J. H. N., 6d.; S. E., 6d.; D. S. W., 1s.; G. W., 6d.; R. T., 6d.; R. G., 6d.; — Ronurse, 6d.; a Friend, 6d. Per H. Smith: J. S., 1s.; Hodges, 1s.; Newdegate, 6d.; R. H. McDermott, 3s.; Charles Powell, 1s.; — Warner (second donation), 6d.; — Staleler (second donation), 6d.; R. Howe (second donation), 1s.; H. Coventry (third donation), 1s.; J. Marriott (second donation), 1s.; S. Gilder, 1s.; — Stalder (third donation), 6d.; — Warner (third donation), 6d.; J. S. Tracey, £1; collected at Hall of Science March 18, 3s. 2d.; collected at Hall of Science March 25, 9s. 2d.; J. Cannings, 1s. Per J. Southern: J. Southern, 4d.; J. Revill, 1s.; W. Sutton, 1s.; W. Revill, 3d.; H. Chapman, 3d.; E. Bryant, 1s.; Thomas Smith, 1s.; Jacob Roose, 1s.; Charles Roose, 6d.; Frank Roose, 9d.; William Dent, 1s.; John Robinson, 6d.; David Pearse, 6d.; P. A. Taylor, M.P., £5; J. Rackett, 1s.; G. Ferry, 5s.; J. V. Chapplow, 2s. 6d.; G. Calvert, £1; J. Slade, 1s.; G. C., 2s.;

A. Steel, 1s.; — Coughlin, 1s.; J. Pluckrose, 6d.; W. Pluckrose, 6d.; E. Pluckrose, 6d.; S. Beale, 6d.; J. Beale, 6d.; J. Townshend, 6d.; W. Clarkson, 6d.; — Ferschl, 1s.; B. Todd, 7s.; John Landix, 6d.; W. S. Birch (Florence), £5; H. E. Smith, 5s.; E. B. and A. B., 4s.; L. McIntosh, £1; J. G. S. 2s.; D. B. 6d.; E. Bradbury, 1s.; C. Heaton, 1s.; J. Bellamy, 1s.; Stalybridge Branch N. S. S., 10s.; W. Roberts, 5s.; A few Freethinkers who met at the Forge Inn, Kirkstall Road, Leeds, 7s. 6d.; C. Marchant Jones (who will send a similar amount or more if required), £3 3s.; F. Goulding, 6d. The following (per F. Cresswell) intend to subscribe monthly—First List: J. Bennett, 1s.; J. Chambers, 1s.; W. Chicken, 3d.; T. Simpson, 1s.; J. Peacock, 6d.; D. Paton, 2s. 6d.; T. Robson, 3d.; James Joas, 6d.; J. Purvies, 3d.; J. H. Cresswell, 5s.; Peter Weston, 1s.; and R. Winter, 6d. G. S. Harrap, 2s.; — Lindon, 2d.; Stranger, 2d.; Jos. Burgin, 6d.; — Horrocks, 3d.; — Turton, 1s.; — Duncan, 3d.; — Guy, 3d.; G. Smart, 3d.; William Conroy, 6d.; Mrs. A. Smart, 3d.; Henry Duncan, sen., 1s.; John W. Bates, 1s.; — Sylvester, 3d.; Clara Louis Duncan (eight years old), 4d.; a Christian, 3d.; George Freeman, 3d.; — Sylvester (2nd week), 3d. Holy Ghost, 6d. (This completes the subscription of the Trinity). Per Mr. Stuttgart, Westminster Branch: Three Friends, 5s.; — Buzzard, 6d.; — Wasley, 1s.; A. Payer, £3 4s. 8d. The following ten persons sent P.O.O., etc., for 19s. 8d.; which was probably in the amount received from Mr. Barlow, viz:—Mrs. Hamilton, 1s.; W. Hamilton, 1s.; J. Hill, 1s.; J. Ravenscroft, 1s.; W. Williams, 1s.; T. Power, 1s.; H. Hayes, 1s.; C. Lewis, 1s.; W. James, 1s. 8d.; Crew Branch of N. S. S., 10s.

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

A FARMER'S OFFSET.—A "hired man" who has been employed on a farm in this country for several months entered a suit against his employer the other day for balance of wages, amounting, as he claimed, to 32dol. The suit was on trial in Justice Alley, and it looked at first as if the plaintiff had a clear case. He gave dates and figures in a straightforward way, and seemed a very honest young man. When the farmer took the stand he said, "I claim an offset for that 32dol. No man need sue me for what I honestly owe." "What is your offset?" asked the lawyer. "He's an unbeliever." "In what?" "Why, in the Bible." "What has that to do with your owing him 32dol.?" "It has a heap to do with it. I had six hands in my employ, and we were rushing things when I hired this man. He hadn't been with us three days when they stopped the reaper in the middle of the forenoon to dispute about Daniel in the lion's den, and in three days we had a regular knock-down over the whale swallowing Jonah. The man who ran the mower got to arguing about Sampson, and drove over a stump and damaged the machine to the tune of 18dol., and the very next day my boy broke his leg while climbing a fence to see and hear the row which was started over the children of Israel going through the Red Sea. It wasn't a week before my wife said she didn't believe Elijah was fed by the ravens, and hang me if I didn't find myself growing weak on Noah and his flood. That's my offset, sir, and if he was worth anything I'd sue him for a thousand dollars besides." The court reserved its decision for twenty-four hours.

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. 1/2d. and 2s. 9d. per box, or by post for 15 or 30 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, B.D., 128 Strand, London. Hours nine to eight.

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A Monthly

Magazine.

“PROGRESS.”

Edited by

G. W. Foote.

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