

# 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.

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APRIL 15, 1883.

[PRICE ONE PENNY.]

## THE THIRD TRIAL FOR BLASPHEMY.

AN unusual stir in the Strand, an unusual bustle within the New Law Courts on the morning of April 10th, herald the third trial for blasphemy within five weeks in this free country. The Court of the Lord Chief Justice of England is on this occasion, the scene of action. Two of the men concerned in the former trials are here again. They have come from the common gaol in separate cabs. They do not look like ordinary criminals nor even like ordinary men. They are in the garb of civilisation, and the hair has not been cut closely. Neither is shaven as to the face. This does not alter the appearance of George William Foote, but William Ramsey's chin wears an unusual stubble. Both are very calm. They smile quietly as they catch glimpses of familiar faces in the gallery of the court, and as one or another friend is able to grasp them by the hand. There is nothing of bravado—only a steady self-possession and an indomitable resolve in both faces. The faces are a little worn, but as firm as ever, and that of Mr. Foote reminds one curiously of the face supposed to be that of Jesus. Two warders sit to the right of William Ramsey, and the military-looking, clear-eyed Governor of Holloway Gaol is near. To Ramsey's left sits Foote, and next him Mrs. Besant, and then Mr. Bradlaugh.

Within a few minutes of 10.30 the Lord Chief Justice of England enters, and his very presence makes all men feel that in this trial justice will be dealt out with even hand. The fighting begins with an application on the part of Mr. Bradlaugh that his case take precedence of that of the two others, and that he be tried alone. Sir Hardinge Giffard with the shame of his inglorious defeat in the Bradlaugh and Clarke case thick upon him, opposes. He seems enfeebled by the overwhelming victory gained in the Lords by his antagonist of to-day. But the Judge shows him that the prosecution will not be embarrassed by this proceeding and decides against Sir Hardinge. First blood for Mr. Bradlaugh. Then a second application is made that the prosecution select the particular count of the eight in the indictment on which they will proceed. This is even a new point to the Judge, who seems to take a quiet legal sort of delight in the ingenuity of the defendant. On this particular point Lord Coleridge decides, No.

Then follows the ludicrous proceeding called "swearing in the jury." Twelve gentlemen rise in their places, take hold by pairs of little books, as if they were at church and hymn books were short, and finally bump their heads together in pairs as they try to kiss the greasy volumes simultaneously.

Mr. Maloney begins, as a farce is played before a serious drama. He is the prelude to Sir Hardinge Giffard, whose references to religious names and topics are cast quite in the clerical tone. The measured flow of his forensic eloquence is checked and broken and at times dammed (we do not refer to any mental comments on the part of the learned counsel) by objections, and even by admissions from the defendant. Objections are as to reference to earlier numbers of the *Freethinker* than those indicted.

Admissions are as to Mr. Bradlaugh's connexion with the Freethought Publishing Company, and the admissions seem to irritate Sir Hardinge as much as the objections. His speech is short, and marked by little of his usual ability.

The first witness is F. G. Frayling, from the office of the Public Prosecutor. But the document he tenders gives rise to another contest. Mr. Bradlaugh objects to the fiat of the Public Prosecutor on the ground that it does not fulfil the requirements of the Act. The judge decides this against him, and the fiat is read by the officer of the court. The second witness is from the Registration Office, and on his evidence another contest of technicalities occurs. On this matter Mr. Bradlaugh is successful.

A clerk at the British Museum produces, tremulously, the *Freethinker* and *National Reformer*; and a customary rate-collector proves rate-paying by Mr. Bradlaugh for 28 Stonecutter Street. Mr. Gresham, clerk at the Mansion House, follows as to depositions. Here, and generally, there is fighting, and poor Mr. Maloney often has his work taken out of his hands by Sir Hardinge Giffard, so that at times both these gentlemen and Mr. Bradlaugh are on their legs at once. Mr. Bradlaugh's lasting, like his leg, is longest.

Mr. Laval, clerk to Messrs. Batten, is very interesting on many points. He brings about the Lord Chief Justice's condemnation of that monstrous act on the part of the prosecution when Mr. Bradlaugh's bank-book was pried into at the instance of Sir Henry Tyler. The surprise, bordering on indignation of Lord Coleridge, seem to shame even Sir Hardinge Giffard, and his remarks on the extraordinary behavior of the Lord Mayor in having directed the inspection would almost have brought a blush to the cheek of the Corporation of the City of London.

Another clerk, Mr. Kelland, follows, and as lunch is near, Sir Hardinge vanishes and leaves Mr. Maloney floundering, and at the mercy of Mr. Bradlaugh and his own blunders.

During lunch time I had the opportunity of talking with our friends Foote and Ramsey. Next week I shall give details of that conversation. To-day, I can only say that both our men are as brave as we knew they would be. The cheery way in which each spoke was more moving than any impossible weakness on their part could have been. When the judge returned, Mr. Kelland had a bad five minutes of cross-examination. Then a Mr. Hilliard was called, and over his statement that he bought a copy of "Bible Romances" at 28 Stonecutter Street, a long wrangle ensued. Sir Hardinge Giffard, returning with certain lunch-fragments on his lips, fell pell-mell into the encounter, apparently mentally cursing Mr. Maloney for having dragged "Bible Romances" into the trial. He not only fell into the fray, but fell in it. For Mr. Bradlaugh sat quiet, and the Lord Chief Justice fought the fight in his still, quiet fashion, until Sir Hardinge gave way and "Bible Romances" were rejected as evidence.

The police-constable Adnams, who followed, did not shine as a witness. But he served to show that Mr. Laval had set him spying on Stonecutter Street.

The Bank manager came next, and his evidence elicited

the startling fact that Mr. Maloney, barrister-at-law, had actually so degraded the profession to which he, unfortunately for it, belongs, as to be one of the two persons who played the part of spies on a private banking account. Mr. Maloney is actually capable of a little shame, and blushed violently as the eyes of all the bar turned upon him, and what the newspapers call a sensation went through the court.

This closing the case for the prosecution, Sir Hardinge Giffard wrestled with a bound volume of the *National Reformer*—glad to see he had so standard a work in his possession—read a paragraph that seemed to me very clear evidence on behalf of Mr. Bradlaugh, tried to find another, failed—sorry he does not know his *Reformer* better—handed in copies of the incriminated numbers, and sat down apparently with the uncomfortable feeling that his defeat on Monday was to be repeated.

Mr. Bradlaugh began at 3.15 to address the judge on the merely legal points. This address led to much running about of ushers and handing up of old, dust-covered volumes, rarely wanted even in the Court of the Lord Chief Justice of England, together with mentioning of Henry VI., and such dead and gone creatures. Upon the points of law Mr. Bradlaugh was unable to convince Lord Coleridge, and when the court rose at four o'clock, the question as to whether Messrs Foote and Ramsey might be called as witnesses in the case of Mr. Bradlaugh was affirmatively decided. This much was clear. On Friday the trial would be resumed, and the Governor of Holloway Gaol received a writ of Habeas Corpus from the Lord Chief Justice to bring up again his two charges on that day.

Many friends, men and women, crowded round our two friends, and hand-grasping and hand-shaking with, here and there, a few heartfelt words were, I hope and believe, a comfort to them, as they were quietly and with as kindly consideration as possible removed from the court. They left by a private entrance and thus avoided the crowd gathered before the Law Courts in the Strand.

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.

#### CHRISTIAN EVIDENCE SOCIETY TACTICS.

AMONGST the objects of the Christian Evidence Society are the following: "To defend Christianity as a divine revelation; to controvert the errors of Atheists, Pantheists, and other opponents of Christianity; to counteract the energetic propaganda of infidelity, especially among the uneducated." The Society have just finished a course of lectures, presumably given with the foregoing objects in view, at the Hall of Science, London. The speakers, as a rule, appear to have been men of ability. Upon one of the lectures, however, I propose to say a few words, as illustrating the manner in which the Society endeavors to counteract the "errors of Atheists," etc.

I may premise that the Rev. Mr. Relton, on Wednesday, March 28th, delivered a lecture on "The Reconciliation of Science and Religion." With that I have nothing to do beyond noting that, in the course of the discussion, Christianity was referred to by one of the erroneous Atheists.

The lecturer, however, refused to deal with Christianity, as it did not come within the scope of his lecture—a very proper contention; but it was pointed out that the subject of the following discourse was "Christianity and Common Sense." Then the subject would be fully dealt with, and discussion on the topic would be relevant.

So far good. I attended on April 4th to hear what Mr. Harwood had to say on so novel a subject. According to the bills, Christianity and common sense had been lawfully joined in wedlock—although to me it appeared a marriage of convenience (to the C. E. S.) rather than one of sympathy and affection.

A large audience assembled to hear Mr. Harwood, of Bolton, who had come specially from that distant town to enlighten the erroneous Atheists of London. Mr. Harwood proved to be a gentleman of pleasant aspect, free in manner, and brimming over with good humor. I anticipated a pleasant evening in his society. Woefully, alas! was I disappointed. Mr. Harwood commenced by saying that his subject should have been reversed, so as to read "Common Sense and Christianity." Then, a few minutes afterwards, he coolly declared he was not going to speak about Christianity at all! He explained that he was a cotton-spinner, employing a large number of people; that his time was very fully occupied, and that he had given his subject some time ago perhaps rather thoughtlessly. With this lame and halting apology he commenced a rambling and tedious talk about almost every conceivable theological subject save that of Christianity. Dimly amidst a cloud of flippant verbiage I thought I discerned an attempt to prove metaphysically the necessary existence of some supreme power outside ourselves; but if so it had no coherent form, and was utterly valueless even as a theistic argument. Mr. Harwood, I inferred, had had considerable experience in addressing Sunday-schools, for he spoke throughout as if the audience before him consisted of the frequenters of those dismal institutions. Anecdotes, *à propos* of nothing abounded; and if Mr. Harwood could succeed in raising a laugh he seemed to consider he had performed the highest duty of man. At the end of forty minutes the speaker had apparently run to the length of his tether, and, explaining that he could not "make out" all the notes he had jotted down in the train, he was preparing to conclude his eccentric excursions into the realms of theology, science, and Joe Miller. But a solemn-toned clergyman on the platform arose, and, with a perfectly delicious unconscious sarcasm, said that doubtless the audience would like to hear the whole of Mr. Harwood's arguments, and that the regulations permitted an hour's speech. Much did I sympathise with the audience, but I sympathised more with Mr. Harwood, as, with an air of bewilderment that was infinitely pathetic, he began again to beat the air with his idle words. To fill up the time, he went over some of the ground across which he had already scrambled, and at the end of sixty-five minutes he sat down, without having devoted one moment's consideration to the subject upon which he was announced to speak; and, still worse, without having uttered one coherent argument or adduced one useful illustration or fact during the whole of the time.

Now I am bound to assume that the managers of the Christian Evidence Society did not anticipate Mr. Harwood's total and unqualified inability to deal with his subject. If they knew what was coming, they deliberately insulted the audience. I cannot believe this to have been the case; but it was their obvious duty to have satisfied themselves of their speaker's capacity for his work.

The ordinary public, reading an announcement that the Christian Evidence Society's advocate would speak on "Christianity and Common Sense," at the Hall of Science, would doubtless admire the courage of the association in bearding the secular lion in his own den on such a question. And of the thousands who saw the announcement, how many would ever hear of the *fiasco* that took place?

I write this with sorrow. Some of the speakers on the Christian Evidence platform are men of learning and kindly feeling. To them it is a pleasure to listen, even while we cannot agree with their conclusions. But it is a breach of faith, it is obtaining credit under false pretences, to announce a lecture on "Christianity and Common Sense," and then to set forth before an intelligent audience (the majority of whom were certainly Freethinkers) a farrago of twaddle that would have turned the stomach of an average Sunday scholar.

GEO. STANDING,

THE SEA-GOD, PROVIDENCE.

[Concluded from p. 86.]

AFTER Providence had in such a remarkable manner delivered Captain Riley and his friends, as told in that veracious gentleman's own words, by calming the surf on the sunken reefs at the pious captain's special plea with "hats off," his godship seems to have considered his duty done, or, at all events, he must have felt that his suppliant had received value sufficient for the extremely short prayer. Again, it might be that the captain was expected to "pray without ceasing:" but be that as it may, after this second delivery from death, the party in the frail boat round themselves confronted by a new horror. Hunger and thirst in all their gaunt and fearful reality came upon them on the open sea. Storm again was added to these, and the dilatory god Providence was provokingly called back to complete his work by saving the unfortunate men a third time.

This third rescue took Providence many, many days to accomplish. He brought the party over hot burning sands for many weary miles, goaded and cut, bleeding and foaming at the lips, more than half-insane, hunger-mad and thirst-tortured in the hands of cruel and heartless Arabs.

"Now my fortitude and philosophy failed me," says the god-fearing narrator, "I searched for a stone, intending to knock out my brains with it; but searched in vain. This paroxysm, however, passed off in a minute or two, when reason returned, and I recollected that my life was in the hand of the Power that gave it, and that the Judge of all the earth would do right. I felt perfectly resigned to the will of Providence and the fate that awaited me."

Truly the mercy and loving-kindness of Providence must have been ill to bear when the fortunate recipient was goaded to this. Sold from hand to hand as merchandise, the godly skipper, who weighed over two-hundred pounds, was reduced in the saving operation to *less than ninety pounds*.

Well for Captain Riley had he died in this state, seeing that "flesh and blood cannot inherit the kingdom of heaven." With a bitter sarcasm he did not mean, the captain concludes: "Unerring Wisdom and Goodness has since restored me to the comforts of civilised life."

Oh! wisdom of man, Oh! goodness of humanity, how are ye insulted!

I have a crowd of similar instances of the wisdom and goodness of this easy-going and self-contradictory god, Providence, all more or less similar in execution; earnest, pious, praying men, praying for his help for weeks on the open sea; eating very sparingly of their dead companions; hanging spare legs and arms over the sides of the wreck for future meals while they waited for the coming of this merciful Providence, and thanking him with all the ardor of insane fanaticism, when at last he came to save them from immediate death, and permitted them to drag out a few more years at home with hideous diseases festering in their bones.

I have never been to sea myself, nor do I care to go, but if circumstances at any time should call me on to the mighty waters, I do not want to travel under the "special protection of this monster Providence."

I am only a blasphemous Atheist, yet the water that would drown me would not spare a Christian; on retiring below the surface I should feel as firm a hope of a saving whale as Jonah or the Archbishop of Canterbury would feel; I should hope for a rescuing sail as much as a praying Varley, or a pious Tyler, or a sinless Newdegate would hope. I should not pray for succor in my distress, as I have not prayed for it in the face of sickness and threatening death, and if I did so it would not be to Providence.

Gods, so far as I can learn of them from themselves or their admirers, are all of one cast: ignorant, evil, untrustworthy. The best of all I have heard of was Jesus, the carpenter's son, and to-day, in our own country, we have better men than he who lay no claim to godship.

A relation of mine, recently returned home from China, brought two or three specimens of gods in his travelling case, and my little nephew could not sleep in his crib at nights without one particular fat old deity locked in his arms; but cried out when being put to sleep, "Me wants my god," "Where's my god?" Eventually the little innocent in a sleepy moment dropped the stone representative of "Unerring Wisdom and Goodness" on the fender, knocking off the almighty head of the only god he has known yet. *May he never know another.*

JOHN ROWELL WALLER.

SKELETON SERMONS.

FREQUENT complaints are heard from long-suffering congregations and long-winded parsons, that the wants of the former are but partly supplied by the latter. The congregations are in anger. The parsons are in despair. For the preachers are preached out, and so are the congregations, in another sense. Nothing new is found under the Sun-day. No original ideas are forthcoming, or if they are, they are only fifth-rate. Hence, a great falling-off—either all to sleep or altogether—on the part of the congregations. With the view of supplying the wants of the people and the deficiencies of the pastors, we purpose publishing a set of skeleton sermons on well-known texts. We call them skeleton sermons, as they will be brief (the brief of an advocate for human progress). They will be outlines, to be filled up by any clergyman who may use them in the out-lyin' districts. Further, we call them skeleton sermons, as they will not, we hope, be wanting in *backbone*, they will deal with things *temporal* and *sacrum*—we mean sacred—they will replace the mental *lumber* of the parsons; they will embrace within their *radius* things appealing to the sense of the *humerus* and to the *lachrymal* susceptibilities; and whilst they must not be delivered with a *nasal* twang, many of them will be upon texts furnished by Saul of *Tarsus*.

No. 1.

Matthew vii., 5:—"Thou hypocrite, first cast out the beam out of thine own eye; and then shall thou see clearly to cast out the mote out of thy brother's eye."

*Thou hypocrite.*—Delicate method of address. Sweetness and light. Conducive to harmony. Would any one after using such a phrase have to put into practice the injunction to "offer the other cheek also" (Luke vi., 29)? Compare "generation of vipers" (Matt. iii., 7), "Ye serpents" (Matt. xxiii., 33), "Whited sepulchres" (Matt. xxiii., 27.)

*Cast.*—The only reference to a cast in relation to the organ of vision in the Bible. Ordinary people talk of a cast *in* the eye. Christ of a cast *out* of the eye. Note opposition to conventionalism.

*Beam.*—Query—of wood, of a balance, of light. Lewis Carroll, in "Alice in Wonderland," has the phrase "beamish boy." Note Christ's anticipation of the poetry of after ages. Thine *own* eye. Early notion of property. Clear evidence (ocular evidence) that Christ was not a Communist. Thine *own* eye. Private property in one eye at least. The other, perhaps, for general use.

*Eye.*—Perhaps, only one eye after all. This confirmed by the fact that the brother in the latter part of the verse also has only one eye. A family, perhaps, of Cyclopes. Compare one-eyed calendars of "Arabian Nights."

*Mote.*—Of mediæval castle or of dust. Work out both theories. On the former, the brother having the castle mote in his eye may refer to covetous desire on part of brother to possess himself of all the family property.

*Brother's eye.*—Not sister's. No business to look too closely into your sister's eye. Sister used as synonym for fair sex generally. Intuitive perception on the part of the preacher that there is danger in inquiring too curiously into the eyes of the gentler sex. Modern preachers superior to such weakness—of the eyes.

*Conclusion.*—Latin quotation. Always end with a quotation—Oh mi-hi!

SKELETON SERMON.—No. 2.

2 Timothy iv., 13:—"The cloak that I left at Troas with Carpus when thou comest bring with thee."

INTRODUCTION.—This touches our human sympathies. . . . Worries of modern travellers. . . . Lost Luggage. . . . Cloakroom.

HEAD I.—Apostle's demeanor toward others. . . . Eminently just man. . . . Presumption of innocence until proof of guilt. . . . Paul may have doubted whether Carpus had not pawned the cloak; yet no hint of doubt. . . . Modern society suspicious. . . . Motives of great and good men doubted (Newdegate, etc.)

HEAD II.—Apostle's devotion to work. . . . Gigantic intellect, yet failed to take care of cloak. . . . Nowadays men mind their cloak first and divine work after. . . . Passage suggests doubt whether, if anyone stole cloak Paul would have offered coat also. . . . Paul took care of No. 1.

PERORATION.—Scripture given by inspiration; therefore if these interpretations be wrong we require more prayerful study. And may the Lord bless the preaching of his own word.

## MR. JUSTICE NORTH'S SUMMING-UP.

CENTRAL CRIMINAL COURT, MARCH 5TH, 1883.

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

Mr. Justice North continued:—It has been suggested that it has not been proved that what has been done here is done wickedly and corruptly. It is said it is not done with malice. Is this a document that ought to have been published? Is the document such as I have described to you one that ought to be published or not? If it is not, the mere fact of its being such as I have described is enough to show malice. Maliciousness in point of law is that it is done. Has any legal justification been produced here? Further, it is said it is not done unlawfully. It is said it is not contrary to the peace or likely to lead to a breach of the peace. With respect to that, any libel is likely to lead to a breach of the peace, and that is the reason it is stated. As to the words "wickedly and corruptly," those are words which if you think the libel is such as I have described a blasphemous libel to be, you will have to consider in connexion with the illustrations to which I have drawn your attention. Then again it is said these are published with an object. If it is for an object, is it such fair discussion as may peaceably be allowed? If it is not, then the reason for which they are put forward cannot matter. Supposing a person publishes an obscene libel in the street he would be tried for the crime. I just remind you of this, that in the indictment it is not an obscene libel. The fact that you may think some of them are obscene is not any ground for thinking persons guilty unless they are blasphemous. With these remarks I shall leave this part of the case. If you say these are not blasphemous libels you will acquit the prisoners. If you think they are blasphemous libels, then the question is whether each of the prisoners respectively is responsible for them. With respect to that I take first of all the simplest case, that of Kemp. He is defended by counsel. His counsel will say that the proof of sale was too clear to be resisted and that it could not leave any doubt. You have got the fact that there is a publication by reason of the sale of copies. As far therefore as you are concerned, do you think the documents blasphemous libels? The next case is that of Ramsey. Newspapers have now to be registered, and on November 26th, 1881, the "Freethinker" was registered. It was presented for registration by Ramsey. He gave his name as proprietor, and he also describes himself as a publisher, of 28 Stonecutter Street, London. At the bottom of the form is a place for the printer and publisher to sign, and that is signed November, 1881. The next registration is on August 2nd, 1882, when it is registered, not by Ramsey, but by Kemp, and the registration is altered for that reason. Kemp is the person who presents it, and his name appears as printer and publisher, but the name of the proprietor remains the same. Then the next change took place on February 7th, 1883—that is after this Christmas Number is published. Then Ramsey ceases to be proprietor, and the registration is effected by Foote, who describes himself as of Stonecutter Street. Ramsey's name is given in the column of persons who cease to be proprietors and Foote's name is inserted as proprietor. Foote is described as a journalist of Stonecutter Street, London, and his residence as 9 South Crescent, London. That is signed by Foote on February 7th, 1883. Ramsey was proprietor of the paper to February 7th, 1883, during the period that this document was published. There is to be remembered also, if it were necessary to go into it, that it is proved he paid rates with respect to this house in Stonecutter Street. As regards this, under the Act of Parliament I have referred to, I shall tell you that registry is in itself sufficient *prima facie* evidence. Therefore that document itself proves the proprietorship during the period when this was in preparation and execution. Though the contrary was set up, no attempt has been made to show the contrary. I will tell you this, further: the proprietor of a newspaper is liable for what appears in it. It is his business to take care that the contents are such as they ought to be; and if he allows through neglect or insufficient editorial supervision, or from whatever reason, an indecent libel to appear, he is criminally responsible for it. In one or two cases that has undoubtedly produced hardship. A man was held criminally liable although he was not in the country at the time the libel was published. Therefore, to obviate that hardship, the law was altered thirty years ago. It is proved that Ramsey was the proprietor of the paper at the time these passages were published, and if they were put in without his exercising due care or caution he is criminally responsible. The next case is that of Foote, because you understand one might be guilty and the other not. First of all it was contended that there was nothing to show he was the editor of this particular number; and you may recollect he asked a question, of one of those persons who left letters, for the purpose of eliciting whether he had delivered any letter addressed to Mr. Foote as editor of the Christmas Number of the paper. You will recollect this paper is the

Christmas Number of the "Freethinker" for 1882. It is not an isolated publication; it is a number published in connexion with something published in a series, as the Christmas Number of the "Graphic," "Illustrated London News," or the Christmas number of "Belgravia." Here you have got the Christmas Number for 1882. You have got proof that it is a weekly publication a little before Christmas. In one of the numbers it states the Christmas Number of the "Freethinker" will be ready next week. It states what the articles are and the illustrations. Is not that a subject of the libel? I will now call your attention to the contents. The advertisement is connecting it with the regular publication. You may have noticed it states at the top of the "Freethinker"—"edited by G. W. Foote;" and on the outside, though that is perhaps of minor importance, there appears an advertisement showing Foote's publications. The statement at the top of it is not of itself conclusive evidence about it, because it is possible the name of one of you might have been put there. For instance, it might be that Foote could show he had nothing to do with it. The question is whether you find anything to show he was editor of it. With respect to that there are several matters. First, you recollect that it is proved that he and Ramsey, and two other persons, were prosecuted the July previous. Copies of the "Freethinker" published incidentally at the time were part of the charge, and proved in evidence. The fact that these were edited by Foote was drawn to his attention, and the notice at the foot as to printing and publishing. In each of those notices to correspondents what appears is, that all business communications are to be addressed to Ramsey, and literary communications to Foote. At the end it appears, "Printed and published by W. J. Ramsey, at 28 Stonecutter Street." It is the same in the whole of those papers. Therefore you have this fact—that at this time, at the top of the first page, were the words, "edited by G. W. Foote;" that this is brought to his attention and put in evidence against him in July, and therefore he knows all about it. No alteration takes place, because that continues the same down to February. One change ultimately took place. "Notices to correspondents" was changed to "literary communications to the editor, G. W. Foote;" and at the end there is an alteration made in the printing. That is now by Kemp and not by Ramsey. After Foote's attention had been called to it, the notices to correspondents remained the same. Then you have this also: letters are received by the servant delivered by the postmen at the address, and naturally enough their recollection is hazy; but one of them, when pressed by the prisoner Foote, spoke about a parcel being too large to go into the letter-box, and that while waiting there for the servant to open the door he looked carefully at the address. You have the fact that during the few months preceding the issue of this number Foote is receiving letters addressed to him as editor. That is a matter for your consideration. There is a circumstance which is rather material, and that is the paper proved to have been seen in his room. That would not go far by itself, but the possession of a paper in his room in which he is described as editor is another matter, and it is hardly likely he would not know of it. On February 7th he became proprietor and publisher, and the paper is proved dated February 7th, purchased on the 16th, which states, "edited and printed by G. W. Foote," and the notice to correspondents is the same as it is when the paper contains this passage at the time Foote is proprietor and editor; and what he says is this: that "the Christmas Number of the 'Freethinker' had an incredible sale, and yet, notwithstanding the enormous sale, they were actually several pounds out of pocket. I ask you whether you believe it to be proved that Foote was editor or not. If he is editor, the charge against him is of printing and publishing, and causing—and you must be satisfied that he did print, or cause to be printed, and published, and composed—this paper before you can convict. In his address he justifies the publication. That is a matter you are entitled to take into consideration, whether he is not one of the persons who composed this. With these remarks I leave the case in your hands to say whether in your opinion these are blasphemous libels, and to say, if they are, whether these prisoners are liable for the publication. I ought to say, gentlemen, this paper of February 18th does not affect Ramsey in any way—it was published by Kemp. Objection was taken as to its being evidence against Ramsey.

(Conclusion of this case in "Report of Trials," Part VII.)

An enterprising second-hand bookseller in his current catalogue makes ingenious use of our popularity by drily saying of an edition of the New Testament: "Embellished with cuts to engage young readers, published in 1767; these cuts differ from them in the Christmas Number of the *Freethinker*."

THE *Republican* of April, published by G. Standing, 8 Finsbury Street, London, E.C., contains a picture, autograph, and biography of George William Foote. All who are interested in our editor and imprisoned friend, will do well to obtain a copy of the *Republican* for this month.

## 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. ready in a few days.

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 in the Lecture Hall, North Street, Leeds:—at 11, "Freedom in England."—3, "The Pedigree of Man."—6.30, "The Right to Blasphemo." Sunday, April 15th.

## 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. Benton, H. Webster, Charles Hughes, Edwin James Toome.

F. G. WALLER writes to say that he will act as private agent for the *Freethinker* and all Free-thought literature, through Mr. Turnbull, Murray Arms, Rhyll Street, Maldon Road, N.W.

G. MILLER.—It is possible.

R. CARTWRIGHT writes:—"I never sold the *Freethinker* until it was prosecuted, then ordered four copies weekly. When our friends were sent to prison, I ordered eight weekly, and I will continue to sell them as long as anyone is in prison in connexion with the *Freethinker*."

DIAGENES.—The *Freethinker* did not appear one week in July of last year owing to a sudden break-down in the printing arrangements. A few private copies were, however, pulled.

ANY person living in Peckham or neighborhood requiring the *Freethinker* and having a difficulty in obtaining the same, can on applying to Mr. Cooke, 41 Muschamp Road, East Dulwich, S.E., be furnished with the address of a newsagent in the district who will supply the paper and any other Secular publication.

EXCELSTON.—Not yet. Thanks for suggestion. No; if they will insert it.

J. PEADON.—The registrars is the best and the cheapest. If they reside in different districts, notice must be given in both districts. If either be under twenty one, consent of the parent or guardian must be declared. All information can be obtained at the district registrar's office.

SAMUEL ROSS, 51 Wordsworth Street, Bradford, has spare copies of the *Freethinker* ever since it was started, which he will dispose of to the highest bidder, giving half of what they realise to the Prisoners' Aid Fund.

PAPERS RECEIVED.—Herald of Health—Zeitgemäss—Bradford Observer (with an excellent letter from G. A. Gaskell, on behalf of the imprisoned Atheists).

## SUGAR PLUMS.

The council of the Guild of St. Matthew have in the press a leaflet called "Blasphemy: a short Appeal to Clergy and People," by Rev. Thos. Hancock. Will be ready this week; one halfpenny each, threepence-halfpenny per dozen, two shillings per hundred. The secretary of the Guild reports that many hundred signatures to their petition against the Blasphemy Laws have been received, and on Monday, April 16, a lecture on "Blasphemy," by the Rev. Thos. Hancock, will be given at the Shakespeare Hall, 73 Old Street St. Lukes. Chair taken at 8.20; admission free.

In the House of Commons on Monday, April 2nd, during the debate on the Court of Criminal Appeal Bill, Mr. Serjeant Simon said in his speech:—"With every respect for the Bench, I cannot help saying that judges, no more than juries, are infallible. A sentence recently passed was a great shock to public opinion on account of its severity, and if anything could have exceeded that sentence, it was the language of the judge who passed it, which carried us some centuries back." There is no doubt that these words applied to the recent blasphemy prosecution, and all honor is due to Mr. Serjeant Simon for being the first who referred to this important subject in the House of Commons.

At the Walsall Sunday Reading Room, last Tuesday, it was unanimously resolved to send a petition to Parliament in support of the Affirmation Bill. An old Republican and Socialist presented two copies of the Holy Bible beautifully illustrated, to be ballotted for; 120 tickets; two prizes. £1 10s. nett to be given to the Prisoners' Aid Fund, and £1 10s. to Reading Room, less postage, tickets, and stationary. We earnestly appeal to all friends throughout the country to aid our efforts by taking tickets early; they are obtainable of J. Milton, Sunday Reading Room, 68 Dudley Street, Walsall.

## CHRISTIAN HUMANITY.

GEORGE WILLIAM FOOTE is in the zenith of his fame. Ay! he has now reached the vertical point, or highest heaven; the veritable culmination of success and prosperity. There is no unfettered liberty for the spirit of truth. A monstrous gloomy superstition still overspreads the land, and would, if it could, eclipse the human mind for ever. A judge or a priest is yet much like a milliner, always bringing out fresh modes in mythology as in fashion. This year 1883, withal, let us hope, finds the mass of men more ripe and ready than ever for a glorious struggle. Christian humanity has at last got rid of its *gout* so completely in the prosecution of the *Freethinker*, judging from the well-nigh universal execration of the press and the people, by tongue and pen, that no amount of *ex-cathedra* spicing, or condimental accessories of Jahveh's promus can render it palatable or tolerable, except to priest-ridden pigmies and intellectual dwarfs. What Christian Humanity has to do, *by the law of veracity in nature*, is to give up its odious galvanic life—an offence to god-like men—and honestly to die; or, as Carlyle trenchantly said of Poppedom, "get itself buried, get itself buried, get itself buried." Christ himself was a heretic and an infidel if in his dying moments he exclaimed "My god, my god, why hast thou forsaken me?" Each individual sufferer, be it our consolation to remember, contributes something to the welfare of the race, present or future, and in any event if Jahveh exist, there is no "blasphemer" so wicked and unjust as *he*, in time, and why or how, therefore, shall men trust him in eternity? Atheism with annihilation is incomparably more elevating to a wise and virtuous humanity than the terrible and maddening notions of predestination to eternal misery, a *god who is a devil's father* and the rest. Indeed the chief horrors of human existence are, for millions, comprised in the ideas of fruitless suffering here, never to be extinguished elsewhere. George William Foote in prison, *ipso facto*, brings vividly before one the saying of Lamartine: "The government of the world by god is a dream—its government by man is a reality." The fruits of Christian Humanity are now displayed in the full bloom of their rottenness and treachery. The nation is obviously getting weary of mythology, or "theology" born of ignorance and upheld by expediency. Active righteous work is the only true holiness, and the most reasonable service is to be practically useful. "Law" may serve ecclesiasticism but not liberty, and there is no name for Progressive Humanity or a principle of unity, except that of Free-thought, since it embraces *all* truth that can reform the world. I hope that human lips will never cease to utter words of sympathy with, and admiration for, the noble character and conduct of George William Foote in his recent trying circumstances, and that the time will speedily come, law-protected gods and officially recognised devils notwithstanding, when, through the splendid exertions and deathless honor of the Rev. William Sharman and kindred spirits, whether their "creeds" be Brahminic, Buddhist, Hebrew, Greek or Cosmic, the imprisoned Editor of the *Freethinker* shall *again* be welcomed in the Lyceum of Liberty here and everywhere, to slay hydra-headed error as he did of old, Hercules-like, with life invigorated and strength of club renewed, joyous of heart, to woo and win the future.

\* \* \* \* \*  
"Down with the idol-shrines of Myth,  
The wrongs of Church and State;  
Not now so much that they anew  
With symbols false the Truth construe,  
But trespass 'gainst Humanity,  
Science, Goodness, and offend the free."

WILLIAM HITCHMAN, M.D.

USES OF THE FLY.—The fly has its uses. It serves to keep bald-headed sinners awake at church on a warm summer's day.

PRISONERS' AID FUND.

For the support of the families of the men now in gaol, for the protection of their interests, and for the aid of any others who may be in similar case; any balance to be used in the discretion of the Executive.

EXPENDITURE.

THE following is an account of the expenditure up to March 31 of the money in the hands of the sub-committee appointed by the N. S. S. The item of £7 on March 22 is the amount of two loans made to Mr. Foote by Mr. Herbert. Mr. Herbert has generously credited the money to the Fund, so as to cancel the debt.

1883		£	s.	d.
March 15.	Paid Mr. Barlow, <i>pro</i> J. M. Wheeler	5	10	0
"	15. Cost of Ledger	0	6	6
"	15. Balls' Pond Cheque Bank (cheque not paid, being unsigned)	1	0	0
"	19. Paid R. Paramore, <i>re</i> Wheeler	2	2	0
"	21. By Manchester Cheque, returned	9	1	6
"	22. Paid Relieving Officer, per C. B. (March 12)	10	0	0
"	10. Paid Mrs. Kemp	1	0	0
"	15. " Mrs. Ramsey, sen.	0	10	0
"	15. " " jun.	0	10	0
"	17. " Mrs. Foote	2	0	0
"	17. " Mrs. Kemp	1	0	0
"	20. Two Quarters' Water Rate, 28 Stonecutter Street, E.C.	1	0	0
"	22. By Cheques to Mr. Foote (Loans)	7	0	0
"	22. Post cards, etc.	0	1	1
"	24. Mrs. Curle (Mr. Foote's Rent)	£3	18	9
"	24. Mrs. Ramsey, sen.	0	5	0
"	24. " jun.	0	5	0
"	24. Mrs. Foote	1	0	0
"	24. Mrs. Kemp	1	0	0
"	27. By S. Standing's account for <i>Freethinker</i> Bills, etc.	11	14	0
"	27. By C. Watkin, account for Gas-fitting, etc.	1	2	0
"	28. By Cheque to Ross, Young, and Co., <i>pro</i> paper account of Messrs. Ramsey and Foote	7	14	0
"	30. Mrs. Ramsey, sen.	£0	5	0
"	30. " jun.	0	5	0
"	30. Mrs. Foote	1	0	0
"	30. Mrs. Kemp	1	0	0
Total to week ending March 31st		£70	9	10
Income to week ending March 31st		£267	0	0

C. HERBERT, *Treasurer.*

FURTHER SUBSCRIPTIONS RECEIVED.

Per R. Cartwright: Alico, 2s.; G. Baker, 2s.; — Guest, 2s.; R. Cartwright, 2s. (each a monthly subscription); Mrs. Baker, 1s.; F. Preston, 1s.; Theodore Wood, 1s.; Dundee Secular Society (1st sub.), 2s. 8d. Per C. R. Bond: H. Church, 1s.; F. Emmett, 6d.; G. Bodman, 6d.; Wm. Bodman, 3d.; — Flynn, 3d.; — Ethridge, 2d.; — Marsh, 1d.; W. Mercer, 6d.; G. Smithers, 1s.; C. R. Bond, 1s. Per E. Dobeal: J. S., 2s. 6d.; T. Morley, 1s.; L. Wilson, 1s. 6d.; Joseph Wood, 1s.; T. Whiting, 1s.; J. Walker, 1s.; E. Dobell, 1s. 6d.; Thomas Heggie, 2s.; D. Routledge, 2s.; J. Whitaker, 2s.; J. W. L., 2s. 6d. Per Birkenhead Branch of the N. S. S.: — Reeves, 2s. 6d.; J. Partridge, 1s.; Wm. Nelson, 1s.; B. Parsons (two week's), 1s.; — Bridges (two week's), 1s.; Joe Birmingham (two week's), 3s.; R. Winder, 1s.; Wm. Jones, 6d.; C. Longfield, 2d. Per J. Wilkes (Bradford): G. G., £1; J. Sykes, 1s.; C. Baitson, 6d.; W. Bilby, 1s.; — Found, 1s.; a Friend, 3d.; Subscriber, 3d.; — Ive, 6d.; C., 6d.; J. Wheelhurst, 1s.; W. Whitney, 1s.; E. Sugden, 4s. 3d.; J. Ritson, 1s.; W. Cooper, 6d.; J. Holmes, 1s.; A. Bram, 1s.; H. Andrews, 1s.; B. Sugden, 3d. — [this amount, £1 15s., has already been acknowledged in the total "received from Stonecutter Street."] Per J. Clegg: Jim Holt, 6d.; Local Preacher, 1s.; J. C., 1s. W. Mortimer, M.D., £1 [already acknowledged in the £21 8s. 4d., per Mr. Barlow]. Per Plymouth and Devonport Branch of the N. S. S.: — Snowden, 1s. 1d.; — Hawkins, 5s. 8d.; R. Curel, 10s.; Mrs. Adams, 1s. 4d.; — Trude, 1s. 10d.; — McCluskey, 2s. 5d.; James Rogers, 11d. Sheffield Society for the Repeal of the Blasphemy Laws (per

Jesse Halliwell), £1; J. L., 6d.; R. W. C., 1s. 6d.; Mrs. Page, 1s. Per L. Tanner: Bristol Branch of the N. S. S., £1; W. Pridole, 2s.; Throop, 5s.; T. Saunders (Jersey), 1s. 6d.; — Manicorn, £1 3s. 3d.; Blackburn Branch of the N. S. S. (per — Sharples, 15s. 6d. Per — Randall, 2s. 6d.; E. H. W.; 5s. Brighthouse Branch of the N. S. S. (per W. H. Richardson), 9s. 6d.; D. A., 2s.; — Lawson (weekly), 6d.; J. L., 6d.; S. H., 2s.; J. L. H. (per H. W. Parsons), 2s.; S. Kaufman (weekly), 6d. Per R. Forder: One B., 6d.; Un Communard, 5s.; A. W. Freer, 1s.; N. Lidstone, 5s. 6d.; W. J. R., 1s.; J. D., 5s.; J. G., 2s. 6d.; D. Lansley, 5s.; W. R., 1s.; — Jamaine, 1s.; Walworth Nemo, 6d.; — Bacon, 3d.; — Bulmer, 2s.; — Hughes, 3d.; — Parslow, 1s.; — Tredwell, 1s.; — Haley, 1s.; Riviere, 6d.; W. Frost, 6d.; H. Groves, 1s.; Miss Burgins, 6d.; Atkinson, 1s.; Lucas, 2s. 6d.; Mrs. Burgins, 3d.; Jesus Henry Christ, 4d.; Evans, 1s.; Robinson, 1s.; Mrs. Laurance, 1s.; Friend, 6d.; Kite, 3d.; North Wind, 1s.; Ferozehah, 2s. 6d.; E. J., 6d.; E. P., 1s.; Mills, 6d.; Tomson, 6d.; Elfin, 1s.; W. Mapson, 1s.; J. Mundell, 6d.; J. Miles, 6d.; R. Young, 10s.; J. J., 3d.; Mac, 3d.; Beegle, 6d.; Dean, 2d.; Hurk, 2d.; J. S., 6d.; Seays, 6d.; G. Westcott, 6d.; Westcott, 4d.; Hanord, 6d.; Turner, 1s.; A. Hart, 1s.; Summer, 6d.; C. P., 6d.; A. C. Wicks, 4d.; Bang, 6d.; Barks, 1s.; N. R., 1s.; Williams, 6d.; Messell, 2d.; Cream, 6d.; Miles, 6d.; Dean, 2d.; Mrs. Cree, 3d.; Cronk, 1s.; E. Side, 1s. 6d.; A. Side, 1s. 6d.; T. W. D., 6d.; Mrs. Lawrence, 3d.; R. S., 6d.; another Jesus Christ, 3d.; T. H. D., 1s.; Ciderpress, 1s.; A. J. A., 1s.; Over, 6d.; K., 2s. 6d.; L. C. S., 3s.; Cardiff Branch N. S. S., 11s.; G. T. Harrap, 1s.; Stockport Branch N. S. S., 7s. 6d.; T. M., 1s.; B. M. Smith, £2 10s.; F. Morris, 9d.; Haynes, 1s.; J. Crooks, 2s.; R. Taylor, 6d.; G. Matthews, 1s.; S. Munns, 10s.; W. R. Munton, 10s.; — Marks, 10s.; Mrs. Marks, 10s.; Scarles and Claringbull (weekly), 3d.; W. Rowe, 1s.; H. Taylor, 1s.; G. C., 6d. Rochdale: E. Hollows, 1s.; Broughton, 3d.; E. Turner, 6d.; J. Fitton, 6d.; A. P., 1s.; Hibbs, 6d.; Miss Holt, 4d.; T. Greenwood, 1s.; R. Brierley, 2s.; Broughton, 2d.; E. Cropper, 3d. Grimsby: T. Darrell, 5s.; Ager, 3d.; H. Blacklock, 1s.; Bennett, 3d.; G. Percival, 6d.; Mrs. Pearson, 6d.; Foster, 6d.; Christie, 2s.; Escunidrador, 6d.; Twafoliman, 2s. 6d.; E. Ellsmore, 9d.; R. Jacques, 2s.; W. Cramond, 2d.; Holy Ghost (the 2nd) 6d.; Pendleton Branch N. S. S., 6s. 11d.; P. Dawson, 6d.; — Ellis, 2s. 6d.; W. H. Stevens, 1s.; R. Sargeant, 1s.; G. E. Francis, 2s.; E. Gawler, 1s.; R. Turpin, 5s.; A. B., 6d.; G. A., 5s. South Shields: M. Blyth, 2s.; J. Lamb, 2s.; T. Chapman, 2s.; J. Sanderson, 2s.; a Friend, 1s.; a Printer, 4s.; S. Phalp, 2s. 6d.; — Bolton, 1s. 6d.; H. Wright, 6d.; J. Lawson, 6d.; — Friend, 1d.; C. Blyton, 1s.; Jervis, 1s.; — Alen, 3d.; G. Alward, 5s.; — Rastrick, 1s.; North London Branch N. S. S., 7s. 10½d.; One B., 6d.

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

RELIGIOUS IMMORALITY.

THE old Adam is apparently still strong, not to say rampant, in the negro races. Christianity has been doing its best for them, and they have now reached that stage in the higher life, in which intense religious fervor is combined with a conscientious preference for other men's property, and certain other eccentricities. The commonly alleged adaptability of Christianity to meet all human needs and appeal to every class of mind, is illustrated in the ease with which they have grafted its creeds and its pietism upon a morality at once simple and ingenious. Its leading principle is expressed in the burden of the well-known negro hymn, "Steal away," and it is perfectly unbiassed in its views of social relationship. Dr. Tucker recently furnished the American Church Congress with certain details in these regards, which appear to have somewhat staggered his audience. He says:—"In the midst of a prayer I have known them to steal from each other; and on the way home from a prayer-meeting they will rob any hen-roost that lies conveniently at hand, and this without any thought of sin against god, and even without any perception of an incongruity. . . . The most pious negro I know is one confined in a penitentiary for an atrocious murder, who can see no especial sin against god in his crime, though he acknowledges an offence against man." This "most pious negro" is evidently a more reasonable being than might be supposed, and it would be well if the Church Congress could realise that the ground of morality is the "offence against man"—a point on which the negro mind is clearly open to conviction. But our informant further adds: "I have known a negro preacher guilty of incest; another of habitual theft; a third with two wives, being married to neither; a fourth who was a constant and most audacious liar;—yet who were earnest and successful preachers. Yet the four men of whom I speak were not

conscious of hypocrisy, and their known sins did not diminish their influence with their race. It was impossible to hear them preach or pray and doubt their absolute sincerity." This squint of sincerity hints at more than most Christians realise. The fundamental principle involved is that morality and religion have no necessary connexion with each other.

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 Raiton 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, 48 Alsen Road, Seven Sisters Road, Holloway; H. Taylor, 4 Trothy Road, S.E.; W. H. Morrish, Narrow-wine 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; — Marcland, Sheffield Road, Barnsley; Pendleton Secular Club; Sunday Reading Room, Walsall; R. Cartwright, Quarry Bank; F. Wenham, 56 Vine Street, Uxbridge; S. Cheetham, Failsworth.

A LETTER TO THE PRIMATE.

ANNEXED is a copy of a letter sent by me this day, to Dr. Benson, for publication in the *Freethinker* if deemed desirable:—

139 Gloucester Road, Peckham, S.E.  
April 2nd, 1883.

To Edward White Benson, D.D. (Archbishop.)

SIR,—I read in the newspaper that you have been "enthroned" as "Primate of all England!" As an Englishman, I have a perfect right to ask the "Primate of all England" questions, particularly as by virtue of suffering involuntary "Baptism" in infancy, "the Church"—as by law established—claims "possession" of me.

My questions to you (for the present) are as follows:—

1. Do you call yourself "Christian" in the sense of being a follower of one reported to have been crucified at a place called "Golgotha," nearly nineteen hundred years ago?
2. If yes—state the name of that person, the place and date of his birth, his pursuit in what is called "life,"—and why, when and where, was that "life" taken from him.
3. In your opinion was the person I have referred to the son of some other person called "god?" If so, give me a definition of the latter's personality, and say where he lives.
4. Is it true that the so-called "son of god" had "nowhere to lay his head;" that he was "born" in "a manger," and buried in a borrowed tomb?
5. What directions gave the said "son" to his disciples concerning the life they should lead?
6. Did the said "son" tell his "disciples" to use their utmost endeavors to get "fat livings;" and having got them to keep the same?
7. Did the said "son" say that it was right and proper for every "priest" to evade the law of "Simony" if he could—and to stop at nothing to gain a "Bishopric," as a stepping stone to an "Archbishopric?"
8. Did the said "son" lay down that when one of his professed "disciples" had succeeded by fair means or foul in obtaining "Primacy," that he should have two "palaces" to dwell in besides his own private houses, fifteen thousand pounds a year—and as much more as he could get; whilst men, women and children starved to death within a stone's throw of the said palaces for want of a penny loaf?
9. Is one of your official titles "Right Reverend Father in God," and if so, what is your authority for assuming it? Is it not a fact that the said "son" is reported to have commanded his followers to "call no man father upon earth?" Can you reconcile your title with his dictum, and your life with his?
10. "Jesus Christ," the putative son of an almighty god, is

stated to have lived in poverty. How do you, his so-called "servant," justify the taking of titles and wealth he is said to have deprecated and ignored?

11. Did your reputed "master" say "my kingdom is not of this world;" if yes, reconcile your position both ecclesiastically and socially with his?

12. Did he ordain that you should be called one of my "betters;" and do you claim so to be?

13. Do you consider yourself superior to the Prime Minister who "elevated" you to the "Primacy;" and if yes, why?

I am prepared to put two sets of further interrogatories (making in all thirty nine) should you reply to the above. This, however, I cannot suppose you will be advised to commit yourself by doing.

I shall publish this letter—and, failing a convincing answer, shall deem myself justified in publicly denouncing you as sailing under false colors, trafficking in contraband religion, and as an incarnation or representative of fraud and imposture.

I am, etc.,  
WALTER H. MONTEAGLE.

PROFANE JOKES.

A CLERGYMAN who lives on the sea-shore, says he likes calm Sundays because he is opposed to Sabbath-breakers.

It is difficult to explain the workings of the youthful mind. A boy who will listen indifferently to the sublimest truth of theology, will be aroused to the acutest interest by the progress of a caterpillar over the collar of a bald-headed man in the pew in front of him.

A HEARTLESS wretch late one night found two stray cats, tied them together by the tails and threw them into the cellar of a church. The inhabitants of the vicinity heard the noise the animals made, but thought it was the church choir rehearsing.—*American paper.*

AN IDEA OF A HARDENED SCEPTIC.—After having made the flea, the mosquito, the louse, etc., Jehovah sought the wherewithal to feed them. "Eureka!" cried he in his harmonious bass voice. And man appeared.—*Tintamarre.*

THE wife of a Scotch farmer sought to improve the minds of the shepherds' children by giving them a Bible lesson occasionally on Sunday. One day she had a couple of the "young barbarians" in hand, telling them solemnly who made the hills. "You know, Johnny," she said to the elder of the two, "god made the hills." Johnny looked at her for a moment doubtfully, and then answered with a curl of his lip and a touch of scorn in his voice, "Weel, he might, but I ken *faither made the fences!*" The lesson was suspended for that day.

THWAIT'S 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; it not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for *Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc.*, all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2, Church Row, Stockton-on-Tees. Sold at 1s. 1½d. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

VISITORS to Liverpool or Birkenhead will find a home from home at the Railway Temperance Hotel, 10 Church Street, Birkenhead. Excellent view of Liverpool and the Mersey. Steamers every five minutes to Liverpool; fare one penny.—A. Dobson, proprietor.

FOR SALE, Two brand new all bright Coventry Bicycles, with front brake, Stanley head, roller bearings, and all latest improvements; heights fifty and fifty-two inches; cost nearly £13 each. Price £5 5s.; carriage paid. Money returned if not approved of.—R. W. Holloway, Corn Exchange, Salisbury.

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

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

A Monthly

Magazine.

# "PROGRESS."

Edited by

G. W. Foote.

Interim Editor, EDWARD B. AVELING, D.Sc.

The APRIL NUMBER, NOW READY, contains:—

The Conduct of Progress. By the INTERIM EDITOR.  
Imprisonment for Joking. By JOSEPH SYMES.  
Prayer. (A Poem.) By R. B. HOLT.  
Goethe and Christianity. By G. TEMPLE.  
"The Silver King" at the Princess's. By EDWARD B. AVELING, D.Sc.  
For Ever and a Day. By ERNEST RADFORD.  
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