

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sentenced to Twelve Months' Imprisonment for Blasphemy.

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. 21.]

MAY 27, 1883.

[PRICE ONE PENNY.]

LARGE AND LITTLE MINDS.

ANOTHER week has passed, and we are still anxiously awaiting the result of the appeals to Sir William Harcourt that have been made by people so many in number, so various in position and attainments, of such high intellectual standing in many cases. It seems impossible that the petition of such a set of men as those whose names we published last week can be ignored by a member of a Liberal Government. The position of the question in relation to the two great political parties, whose watchwords are, according to one of them, respectively Freedom and Slavery, was shown in an interesting fashion by the behavior of the newspapers in regard to the publication or non-publication of the list of remarkable names. The *Standard* omitted the list altogether. The *Daily Telegraph* made a judicious compromise by printing the names of the clerical gentlemen who had signed. The *Daily News* gave the list in full. The *Times*, always all things to all men, did the same. We must not be supposed here to be claiming a larger sympathy with our views on the part of Liberals than on that of Conservatives. Probably a larger number of men who hate our method of thought and of attack, sit—for the present—on the right of the Speaker than on the left. But the former belong to a party that has some traditions of liberty and is supposed to have some idea of tolerance, while the latter are members of an organisation whose one aim is the denial of freedom to everybody without its ranks and to whom the conception of tolerance is an impossibility. Reflexions such as these make the situation the more mournful. The carrying out of a sentence so monstrous, so bitter, so undeserved, seemed incredible, whilst Liberal politicians were the advisers of her Majesty. And yet it is twelve weeks since Justice North sent our three men to the felon's cell.

The list of signatures is so remarkable that we may be forgiven for dwelling upon it for a moment. It is pleasant to see the names of so many teachers of the creed that we hate. That clergymen can sign memorials on behalf of imprisoned atheists, shows once again that the real question to be asked as to every man is not "What does he believe?" but "What does he do?" A very curious fact in this connexion is that of all those who signed the only one who actually thanked the signature-hunter for giving him the opportunity to sign was a clergyman. He was grateful to the man who enabled him to petition on behalf of an opponent in thought.

We only know of one clergyman who refused to sign. He was, we regret to say, a Nonconformist, an Independent. Now that he has seen the list of signatures, he is probably ashamed of his refusal. For, one of a once-persecuted creed who is so little as to refuse help to those persecuted in their turn, would be just capable of the small feeling of regret that his name did not appear in the same good company as that of the Rev. Dr. Fairbairn, President of the Congregational Union.

Besides the clerical friends of freedom and protestors against persecution for opinion's sake, we find the most illustrious representatives of literature, science and philosophy

in our list. For literature such names as Leslie Stephen, J. Cotter Morison, Frederic Harrison speak. If we make the artificial distinction between natural science and the study of mind—a distinction entirely without a difference to us—we find as exponents of the feeling of the physical scientists, Professors Huxley, Tyndall, Ray Lankester, Macalister; while the unhappily named metaphysical science is represented by Messrs. Sidgwick, Sully, Foxwell, Spencer. The medical profession is one in which an especial bravery is needed by the outspoken man, as this profession, more than all others, depends upon "respectability" for its support. But great surgeons and great physicians are not wanting in the remarkable list; and art is more truly vouched for, let us believe, by such men as John Pettie, painter of "The Ransom" in this year's Royal Academy, and by George Du Maurier, who charms us every week in *Punch*, than by Mr. W. E. Slade, who is "not interested" in the question of imprisonment for speculative opinions.

In these columns it would be unnecessary to state how thoroughly we understand the position of these well-known men, save for our desire that they may better understand us. We know that they differ from us as to creed in many cases, as to method of propagandism in yet more. Rightly or wrongly (let time judge) of the plan of teaching that is ours they disapprove. But questions of principle are with them of more importance than questions of taste.

The difference between such men as these and the men who refuse help to those suffering from oppression is that which obtains between Lord Coleridge and Mr. Justice North. The difference depends largely upon intellectual power, and yet more upon that which is called in the slang of the day, "culture." The difference might be illustrated by the two extreme cases of Mr. Booth and Canon Liddon. On the one hand is the entire inability to see a question from more than one standpoint of view: on the other, the beautiful power of placing ourselves in the position of one who differs in thought from us. On the one hand is the narrowest intolerance, on the other the widest generosity. A keen insight into the spirit of the age is contrasted by a strange purblindness that it is difficult not to call immoral. Nor can there be room for doubt that the students of history in the future will look with eyes of pity upon the one set of people, and with eyes of affection upon the other.

EDWARD B. AVELING, D.Sc.

TO MR. G. J. HOLYOAKE.

SIR,—I observe, with regret, that you have declined to sign the memorial praying for the remission of the sentences passed upon Mr. Foote and his colleagues for the alleged offence of blasphemy. You refuse to sign it on the ground that they have been convicted of outraging public feeling. I have had the pleasure of reading some of your writings, and consider myself justified in saying that you believe that religious beliefs have not only been of no service to mankind, but have proved, in many ways, a great curse. If you have changed your views recently with regard to the moral influence of Christianity upon individual and national

life, I can understand your reason for declining to assist in getting three men of courage and ability out of a felon's cell for attacking what the intelligence of this century holds in horror and detestation. The question really lies in a nutshell. It is stated by you that the defendants in the blasphemy trial were convicted of "outrage." That is, they have hurt the feelings of the Christian community. Now, I am an Atheist. Those who like to call themselves Cosmists (a favorite term of yours) can do so. I am not ashamed of being an Atheist, and from my standpoint Christianity is a blasphemous libel upon humanity. I regard it with unutterable loathing. The contemplation of it *outrages* my feelings. If Christianity were true I should say the sooner man and nature were reduced to chaos the better. The idea that the alleged creator of the universe caused his own son (or a fraction of his own substance) to be put to a cruel death to appease his father's unreasonable wrath *outrages my* sense of justice. Christianity teaches that the majority of the human race will suffer inconceivable agony during an eternity. This *outrages my* sense of mercy, and the sense of every man having a spark of humanity in his bosom. Christianity teaches us that the doubter will be damned. The idea that a man will be burned in everlasting fire for intellectual honesty hurts and *outrages my* feeling. Remember, I am an Atheist. A philosophical treatment of Christianity is all very well for philosophical people, having the inestimable advantages of education, culture, and refined social conditions. The people, however, must be spoken to in plain language. A noble-minded man and his colleagues are to-day suffering the indignities of prison life for caricaturing a creed that has deluged the world with blood. He is dragging out a twelve months' imprisonment for holding up to scorn a myth which is the conception of undiluted brutality. The god of the Old Testament *outrages my* sense of decency. Is it right to punish a man for reviling the embodiment of ferocity when he sees hundreds of thousands praying to it under the false impression that infinite benevolence is compatible with the crimes of murder, carnage, ravishment, and robbery? Such is the god of the Bible. How many times have Christians *outraged* the feelings of scholars, scientists, and thinkers? Christianity has been in existence eighteen hundred years, and what has it done for the moral elevation and physical well-being of the world?

Have you forgotten, Mr. Holyoake, what Christianity is? Have you forgotten its history? Have you changed your views recently? If so I have no more to say to you. If you have not, why do you refuse to give a helping hand to a fallen brother who has proved himself worthy of a place in the first rank of Freethought, whose ability is of the highest, whose intellectual robustness is of the most vigorous, and who, under most depressing circumstances, made an historical defence?—Yours truly,

W. IRVING.

MEMORIAL.

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

"The Humble Memorial of the undersigned.
Showeth

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

CLERICALISM THE ENEMY—It ought always to be remembered that *ecclesiastical*, and not merely *papal*, encroachments are what civil governments and the laity in general have had to resist; a point which some very zealous opposers of Rome have been willing to keep out of sight. The latter arose out of the former, and perhaps were in some respects less objectionable. But the true enemy is what are called High-church principles, be they maintained by a pope, a bishop, or a presbyter.—*Dr. Henry Hallam*, "View of the State of Europe, during the Middle Ages," chap. vii., part 2, note pp. 253, 254, Vol. ii.; 1853.

JEHOVAH: THE BIBLE GOD.—WHO IS HE?

THE god whom the Israelites worshipped; at whose supposed command they entered upon their weary journeyings over the sandy wastes of the peninsula of Sinai; and at whose direction and by whose assistance they conquered the Canaanites and entered upon the possession of their land—into his powers and attributes I propose to inquire.

Let me state in the first place, that I have no belief in this deity, either as regards his goodness or wickedness—that I had no part in compiling the books which form a record of his actions and character, and consequently cannot be blamed if he appears in an unfavorable light. I look upon him in the light of a mere tribal or local god, one who was often forgotten by his tribe and had many rivals. Such all gods were originally, and even now are, though the influence of each extends over a wider area than it did formerly. We should bear this in mind, for, by doing so, we shall see that the religion each one may profess, so far from being "from above," is the result of local or climatic influences; *e.g.*, the sensual religion of the Mussulman has never made progress among the practical denizens of the Western parts of the Old World.

But although such is the belief of myself and many others who have burst the bonds asunder, there are still thousands bending beneath the burden of superstitious belief, and aiding (some of them unconsciously) in speeding on the wave of persecution which threatens to sweep away our liberties. To these this Jehovah appears as an almighty, merciful, just and omniscient deity. For those who believe this I pen the following lines. My endeavors may be weak, my powers limited, but deep in my heart lies the love of those brave ones who have hitherto faced the storms and braved the rage of bigotry and persecution. So long as their tongues are tied, and their thoughts buried in the prison grave, it shall be my endeavor to assist in holding aloft the glorious flag of Freethought.

Further, as I quote from the book which, according to the priests, is of Jehovah's own dictation, I beg to advise any chivalrous Christian who may be desirous of emulating the brave Tyler that he had better go to the root of the matter, and prosecute the author of the Bible (when he finds him) for any blasphemy which may be written.

1.—HIS ALMIGHTY POWER.

The existence of the universe is often put forward by the orthodox as a proof that a divine and almighty power existed prior to its formation. Formation from what? Allowing that he created the universe, as we are imperfectly acquainted with it, whence the matter from which it was formed? I assume for the sake of argument that, given the matter, he created the universe; but if I am told that from nothing he created the matter, I say, the Bible to the contrary notwithstanding, that it was impossible; that the beginning of matter is unthinkable to me or anyone else who *does* think, and that the person who writes of god forming the world from nothing is ignorant of the mere rudiments of natural philosophy.

Even if the material were to hand, and he "made it up," it must be confessed he made a miserably bad job of it. It may be urged in extenuation of his bad workmanship that this was his first essay at creation, that he was young, and inexperienced in the choice of material, and that the result was not what he anticipated, for "it repented god that he had made man." It is to be hoped, in the interest of the "great un-created" that his next attempt will be better, or that he will not take a creative turn of mind again.

Why, if he were almighty, he did not create Adam and Eve strong-minded enough to withstand the temptations of the "serpent" and so keep sin and suffering out of the world, is a question which has been asked so many times, that it seems absurd to repeat it. Why, rather, did he—knowing what misery the serpent would bring into the world—make that reptile at all? And, if he be almighty and all-good, whence Satan, Beelzebub, the Devil, or whatever the name of Jehovah's successful rival for power in this world may be? How comes it that Jehovah, all-pervading space, omniscient and omnipotent, knew not of the existence of such a beast? And I contend that either he did not know or was wickedly negligent in not apprising his pet couple of animals, man and woman, of the existence of this disturber of earthly happiness and paradisaal simplicity.

See around us the suffering thousands! How our hearts

bleed for poor humanity struggling for existence! See the mighty efforts made by philanthropists to alleviate the suffering and ameliorate the condition of their fellow men, and say what must be the feelings of this Jehovah on beholding that which is due to criminal negligence happening, that which his foresight might have averted."

Had you the power, dear reader, to close the great account of suffering in the world, would you not do it? Certainly you would. God allows it to continue. He is worse than you. Aye, a thousand times! He is the creation of a barbarous and debased mind; a deity fit, perhaps, to be worshipped by a liberated tribe of slaves who had become tyrants, and whose only schooling in morality had been the tyrannies of Egypt, but surely a myth beneath the notice of civilised beings of the nineteenth century.

"These be thy gods, oh Christians!" He that believeth shall be saved, but he that believeth not shall have his portion in Newgate and Holloway. Oh, blessed creed!—oh, merciful believers.

The sin is committed; the punishment meted out. "In sorrow thou shalt bring forth children." No thought for the millions who suffer for the sin (?) of two persons. A portion, however, shall be saved. How? God's son shall take man's form, come to earth and die. Follow him to earth, "the man of sorrows and acquainted with grief." See his persecutions, his weary journeyings, his hunger, thirst, and poverty. Then the last act in the dismal tragedy, the Garden of Gethsemane—his prayer, "If it be possible let this cup pass from me." But no; Jehovah is inexorable. "An eye for an eye and a tooth for a tooth." Shall he not have his revenge? Either he could save the world and spare the life of his own son or he could not. If he could why suffer Christ to die? If he could not why suffer Christ to die? One conclusion or the other must be drawn. Assuming the former he has no claim to be considered merciful; assuming the latter, he is not almighty.

Then the final scene; the grim Mount of Calvary, the three crosses around which cluster the curious crowd. And the deserted one! An omnipotent deity sees himself die and cries out that he has deserted himself. What an anticlimax. Can superstition go farther? What are the fetishes of the savage when compared with the mummeries of Christianity which have centred round this supposed deity. Mummeries? Aye, and worse than mummeries. The priestcraft born of this myth; the persecuting spirit which, even in our time, only lies dormant, ready, if its foul slumber be disturbed, to attack, savagely and remorselessly, all who are too true to be hypocrites; these are its outcome.

C. J.

(To be concluded.)

SABBATH-BREAKING.

A PRINTER'S devil engaged at the "Paine Press" recently purchased a penny saveloy. The succulent but mysterious dainty was wrapped by the thoughtful vendor in a small piece of paper, with a decidedly pious appearance. The words "30th thousand" prominently printed on the top of the leaflet caught my eye as the discarded paper lay on the floor, after it had fulfilled its humble duty of protecting the savory compound. I rescued the sheet from its impending fate, and found that upon it was printed a tract entitled "Sabbath-breaking," issued by that extraordinary organisation, the "Working Men's Lord's Day Rest Association." The writer is anonymous, but his principles as regards the "sanctity of the Sabbath" are evidently of the strictest kind. He narrates that many years ago, whilst travelling in Scotland, he was delighted to note the "marked observance" of the lord's day in that paradise of Puritanism. But alas! a second visit in 1854, showed him that even Caledonia stern and wild was falling away from Sabbatarian purity. I "lamented to observe placards announcing 'Sunday Pleasure Trips.'" As the vessel (filled with Sabbath-breakers) glided past Dumbarton Castle on the hallowed day, I was told that she bore the name of "The Emperor." The following affecting fact, which transpired in California, was immediately brought to my mind.

Then comes the "fact." It appears that a man "of some wealth and independent manners," residing in a quiet village on the shores of a beautiful lake, commenced building a boat, principally designed for pleasure excursions on the lake aforesaid. This desperado utterly disregarded the holy day, and pursued his business and pleasure as best

sued his convenience. It became understood in the neighborhood that this depraved being intended to use the boat for *Sunday-sailing*. (The reader is requested to shudder at this point). The miscreant was called upon by a minister, who "inquired about the matter, and expostulated with him." "I am afraid," urged the servant of god, "your boat will prove a Sabbath-breaker."

The boat-building assassin looked the parson in the face, and "with much assurance" answered—"Yes, it will—that's just what I will name my boat: I've been thinking some time what to call her and you have just hit it. I thank you for the suggestion. The boat shall be called '*The Sabbath-breaker*.'"

Sarcastically smiling at the "evident distress" of the meddling minister, the ruffian bade him good day. The work of boat-building went on apace, and "especially on Sunday." She was soon ready to launch; and was introduced to the water on Sunday, amid the cheers of some twenty or thirty half-intoxicated men. It is difficult to see why the men should not have been represented as in a state of consistent and complete drunkenness; but doubtless a strict regard for truth prevented the anonymous writer from exaggeration.

The experienced student of religious tracts will already have anticipated the catastrophe. The dramatic description of the terrible retribution that fell upon the Sabbath-breakers must be given in the author's own words:—

"An old sailor or two shook their heads at the way in which she struck the water. She was rigged and fitted for an excursion. She must go out on a Sunday. A general invitation was given, and numbers crowded on board. On the steamer was the name in large letters '*The Sabbath-breaker*.' She put out. Several, seized by an indefinite dread as they read the name of the boat, sprang on shore; others would have done so, but she was off. She sailed well enough for a while. The timid felt reassured, and music and mirth began; but scarcely four hours had elapsed when the boat was struck by a flaw of wind, which came very suddenly upon her. Confusion reigned on board; scarcely an effort was made.

"She skinned (*sic*) almost instantly over, and went to the bottom. Now what an outcry! But soon all was over. Forty souls, mostly youths, had found a watery grave, and just above the surface of the lake floated the steamer, bearing the inscription '*The Sabbath-breaker*,' proclaiming to all who beheld the sad scene, 'verily, there is a god that judgeth the earth.'"

Now, it is pretty obvious that the whole tale is a lie from beginning to end. We are familiar to the extent of tedium with the terrible retributions in the pages of religious tracts, but where do we find any judgment of that kind in real life? We read of floors giving way at Salvation Army meetings, and of many killed and injured; but we have never heard of any of the National Sunday League excursions being visited by horrible railway accidents! The Sabbath trips of that excellent society have carried hundreds of thousands of people for an enjoyable day into the country: but, singular to relate, no evil whatever has befallen the abandoned participators in those Sabbath-breaking jaunts!

We have referred to this stupid story only for the sake of showing the depths of folly to which the bigoted mind can sink. These "awful judgment" fables passed current many years ago amongst ignorant and priest-ridden people, but the "Working Men's Lord's Day Rest Association" only exposes itself to merited ridicule and contempt, by circulating such childish rubbish in the latter part of the nineteenth century.

G. STANDRING.

JEHOVAH'S REPRESENTATIVES.

WHEN I was a youngster and went regularly to Sunday-school and church, I was taught to believe as a "pious truth" that god's representatives on earth were models of truth and virtue, and that to doubt their veracity or honor was a crime almost equivalent in heinousness to that of the unmentionable sin against the holy ghost; for which there is no forgiveness either in this world or any other.

After some years of rough experience in the world I have been undeceived; I see now that what at one time appeared a profound truth, was after all only a "pious opinion."

Priests and parsons I now view in a very different light. Of course there are some splendid fellows among them, men infinitely better than the creed they preach; but taken generally, they may be fairly regarded as a crowd of

electioneering agents, ever anxious to bribe the poor and credulous into voting in favor of Jehovah. And these parsons know very well that a vote in favor of the old Hebrew deity means a vote in favor of themselves; for the senile old god never conducts his own affairs in person, but always sends the black-coated gentlemen as delegates to the various meetings held under his auspices.

John Mill declared that his father looked upon priests generally with marked suspicion; he considered that they were chiefly occupied in throwing "theological dust" in the eyes of the general public, that they might not see clearly any great subject that was brought under their consideration.

And despite the great intellectual strides that the people have made in recent years, the priests are still employed in their old way.

Theological dust is a cheap commodity. It is an article the clergy can get "without money and without price;" but I think, everything considered, that the English public would pay dearly for it if they got it on the same terms, though to-day they seem satisfied to pay much more liberally than that.

In my boyhood, all theological discourses were highly flavored with brimstone and fire; an overdose of brimstone, however, has put the fire out, and the priests now have taken the "blood of the lamb" as a substitute for the former fear-inspiring samples of their trade. What effect the recent command of her Majesty the Queen in respect to the non-consumption of lamb may have had on the supply in which parsons as well as butchers deal, I cannot say; but I believe that General Booth and Henry Varley have a plentiful supply at their command if the more intelligent priests should run short.

In 1870, Mr. Forster brought forward his Education Act, and the parsons with one accord declared that it was in the highest degree absurd to teach children the "rule of three" without first imparting to them the blessed truth concerning the trinity. Arithmetical rules might teach boys how to "save their bacon," but would it teach them how to save their souls? It was at all events necessary, the pious said, for boys at least to read the Bible—read the story of Balaam's donkey, though some dissenting parsons thought that it would not be right to explain to the youthful mind what induced the ass to admonish the prophet. Then again, why should boys be taught physiology if they are not allowed to ponder the divine lessons to be deduced from the life of Samson?

Why should not boys grow enough hair to enable them to put St Paul's Cathedral on their backs and fling it into the Thames, when the day should arrive for the disestablishment of the State Church?

Overwhelmed, crushed, pulverised, and thrown into a theological heap by such arguments as these, the religious world agreed to allow the reading of god's holy book in the National schools, with the distinct understanding that no secular teacher should be allowed to encroach upon the priest's preserves.

In good time a Radical advocate, understanding the wants of the people, stood up in the House of Commons and urged that a law be passed, enabling the working classes to visit the National Museums and Picture Galleries on Sunday.

Out rushed god's representatives again and scattered a pile of their dust. What possible allurements could there be in a museum or art gallery, whilst an open church was the counter attraction? Could a working man get any good out of looking at a picture, compared with the beautiful mental images that were supplied by the narratives of Jesus turning the devils out of a man into a herd of swine, or by the equally instructive picture of him riding upon an ass through the streets of Jerusalem?

Besides, works of art were not the proper things for working men to study on Sunday, the only day upon which they have leisure—for that day was to be set apart entirely for rest; or if the poor toilers must have some diversion, let them attend a prayer meeting, and humbly elevate themselves by spiritual exercise.

Unfortunately, the black-coated gentlemen are not the only priests who thwart the intellectual social and moral advancement of the people.

God's representatives in the House of Commons are just as much priests as the white-collared, long-faced gentlemen, who attend all the mother's meetings at

Exeter Hall. They are all in the same business; some find the cash and the others do the work.

Sir Henry Tyler could not have successfully prosecuted Mr. Foote and his brave colleagues, if he had not been backed by the dust-distributing parsons. How anxious these gentlemen always are to show by their example how we ought to "love our enemies!" What splendid "meekness" they display! How diligently they study to imitate their master!

As William Maccall in one of his fiercest moments said:—

"They make high god a chapel fixture,
Piety a bloody mixture;
They pray and pray and pray on Sunday,
And prey and prey and prey on Monday."

And they will go on praying and praying until the people resolve to do their own thinking, and seek salvation in their own way—salvation not from the wrath to come, but from ignorance and misery, the two greatest evils that curse the world.

ARTHUR B. MOSS.

ACID DROPS.

THE Council of University College, London, have disgraced themselves, and what is of far more importance, have disgraced the college. For the first time, we are ashamed of being a Fellow of University College, London. Without one word of explanation, the council have refused entry to a Botany class to two women, on the ground that "there is a prejudice against them." And one of the women has literally done nothing in public, save lecture on science and receive official commendation for her method of teaching! Not a few old and young students of University College read this paper. We ask them to let this degenerate council know how painful is their cowardly and disreputable conduct to all University College men.

FROM the *Boston Guardian* we learn that the race of clerical slanderers is not dead. The Rev. W. Mitchinson not only slanders grown-up people. He is base enough to stab an unoffending child through her mother. This person preached slander against Mr. Bradlaugh and Mrs. Besant, in a church in which he knew that Mrs. Besant's child was at ending service. We have no words for the horror and disgust with which such wickedness fills us.

In a paper on Madagascar, contributed to the May number of *Mission Life: Home and Foreign Church Work* (Wells Gardner and Co.), Mr. R. Needham Cutt puts forth some astounding, but apparently well-authenticated statements regarding the countenance openly given to slavery in Madagascar by Christian missionaries. The married native students in the Church of England College are in each case provided, we are told, with an upstairs' room for their slaves, and the domestics of the missionary and the mission are also slaves. It is also alleged that "the stoutest champions of slavery in the island" are the native pastors of the Nonconformist churches; that some of these pastors are even slaves themselves, and hence that a portion of their stipend collected under the influence of prayer in their churches and chapels, finds its way to the stores of the slave-owner. The Roman Catholic missionary is stated to go a step further and to purchase slave boys and girls who are kidnapped from their parents, with a view to forming so-called "orphanages" all over Africa. Mr. Cutt records the almost incredible fact that a Quaker missionary having ventured to denounce the practice of slavery in an assembly of the different native churches, a vote of censure was passed upon him by the other missionaries.

A CLERGYMAN speaking of the Salvation Army, says: "In many respects the uproar and tumultuous services were mischievous in an extreme degree. He felt such a strong conviction on the matter that he must speak his mind. He believed the Salvation Army were creating profanity to a terrible degree, and leading the working classes to still worse infidelity and utter carelessness as regarded divine things. He was convinced that they, as ministers, had to witness against the excitement that was so dangerous in the Salvation Army. What the churches wanted was burning zeal for the Lord Jesus Christ." The churches used to be content with burning heretics in bygone times. Some now satisfy themselves by burning incense, but they must now all go in for "burning zeal."

ADDITIONAL "FREETHINKER" AGENTS.—R. Cucrel, 435 Edgware Road; W. Perrin, 18 Sefton Street, Putney; G. Lambert, 6 Rathbone Street, Canning Town; S. Watt, 43 Charles Street, Oxford Road, Manchester; E. Wilkin, "Vulcan Inn," Adam Street, Newtown, Cardiff.

SPECIAL NOTICES.

In an early issue we hope to publish a Portrait of G. W. Foote, with a short notice of his life.

Our readers will be glad to hear that Henry Kemp, the Freethinker whose term of imprisonment was three months, will be set free on Friday, May 25th. All Freethinkers ought to unite in giving him a hearty greeting.

DR. AVELING'S LECTURE.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture in the Claremont Hall, Penton Street, Pentonville Hill, on Sunday, May 27th, at 7.30 o'clock. Subject:—"Freedom in England."

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor of the *Freethinker*, 13 Newman Street, Oxford Street, London, W.

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.—R. St. O., J. N. Moss, S. J. Bellchambers, Charles Baker, U. Seymour, R. Petrie, J. Scott, C. M., Dr. Hitchman, R. Brooke, G. C. Carter, S. Wilkinson, Arthur Acnill, R. P. (Canning Town).

MEMORIAL received from E. A. Parkin with fifty-two signatures; ditto from H. M. Ridgway with twenty-six signatures.

C. H. PRING.—We are unable to comply with your request, though strongly tempted to do so by your generosity in taking twelve copies of the *Freethinker* weekly.

WM. SLATT.—Thanks. Shall use idea for next number.

J. LEES.—Received two memorials with thirty-two signatures. Thanks.

E. FARRINGTON.—Your article was, not unnaturally for a beginner, an indefinite one. It has promise, that it rests with you to keep.

OLD BASHFORD.—You will see we utilised your "Esau, Ishmael, and Satan," in a recent number.

E. P.—"Profane Jokes" column still open, and we are open to receive contributions to it.

WE have received memorial with twenty-four signatures from J. H. Whigham.

J. C. DRENON, 155 Stanhope Street, Regent's Street, wishes to communicate with J. Brotherton, in reference to buying back numbers of *Freethinker*.

WILLIAM DE CARLE sends a memorial with twenty-four signatures, whose speciality is that, with the exception of his own name, all the names are those of Roman Catholics or Protestant religionists.

DIGENES.—D. M. Bennett, of New York, was imprisoned for publishing a physiological work of which the authorities disapproved. The Christmas Number of the *Freethinker* would, we imagine, run a risk in even "free" America, which has its Comstock as England has its Tyler. We are not attempting to avoid the publication of blasphemy. The paper is, designedly, as blasphemous as we can make it. The cartoons were discontinued at Mr. Foote's request. We hope, however, to make the *Freethinker*, ere long, again an illustrated paper.

H. SEYMOUR has forwarded second memorial with eighty signatures.

PAPERS RECEIVED.—Truthseeker—Thinker (Madras)—Truth (Pittsburgh)—Christian Socialist—Agnostic—Jewish World—Northampton Guardian.

MR. JOSEPH MAZZINI WHEELER.

ALL Freethinkers will be pained to hear that J. M. Wheeler has again fallen ill. A sea-journey to Scotland seems to have set his brain over-working again, and he disappeared suddenly. Fortunately, by aid of the police he was tracked, and is now in an asylum in Scotland. The gravest fears are entertained as to his ever being a free, sound minded man again. Let us hope that Sir Henry Tyler is satisfied at last.

SUGAR PLUMS.

MR. T. E. WING has been elected as member for the Hull School Board on the same Radical platform on which we stood for Westminster: free, secular, compulsory education. We believe we are accurate in stating that Mr. Wing is a Secularist.

GOOD news from India. Agnosticism and Atheism are the products of English education. Thus Dr. Murdoch of one of the missionary societies. He might have omitted the word English and been more near the beautiful truth. "There was an anti-Christian *Thinker*, there were Freethought publications."

MR. CATTELL has sent us the first few pages of his book on "The Search for the First Man." They are full of promise and should be the commencement of an interesting book. Subscribers' names (the book is to be one shilling a copy) may be sent to W. Adams, Spon House, West Bromwich. Mr. Cattell has an eye to the fitness of things in connecting the First Man with one of the Adams.

THE Conference of the National Secular Society was a brilliant and solid success. The annual report, election of officers, motion of thanks to the imprisoned men, discussion as to the proposed Secular Hall Building Company, the election of earnest J. Bilcliff as one of the vice-presidents and the presentation to him of an address, a motion that it is advisable to require some proof of educational qualification from every future applicant for the diploma of special lecturer, and addresses by the President, Mrs. Besant, Miss Bradlaugh, Miss Hypatia Bradlaugh, Messrs. Slater, Symes, Forder and Lees were the chief items in a remarkable day's work.

THE Congress of the International Federation of Freethinkers meets at Amsterdam, August 3rd. Freethinkers who can manage it should be present. The trip to Holland is cheap and is very delightful. Difficulties of language need not deter English friends. Every other Dutchman speaks English.

THE League for the Defence of Constitutional Rights has convened a meeting of delegates from the London clubs, to be held in the large Hall of Science on Friday, June 1st, to consider what action shall be taken in reference to the recent action of the House of Commons as regards Mr. Bradlaugh and his right to sit for the borough of Northampton. We shall be glad if our friends will make this meeting as widely known as possible.

BARON DE WORMS has been justifying his opposition to the Affirmation Bill before his constituents, which is a much easier task than justifying it before a jury of orthodox theologians like Cardinal Newman and Mr. Malcolm MacColl, or even before a representative body of his own co-religionists. The member for Greenwich affirms that the profession of Atheism is associated with revolution, as in the French Revolution. It would be equally true to say the profession of belief in a supreme being is associated with revolution because Robespierre on a memorable occasion officiated as a kind of Theistic High Priest. Atheism certainly had nothing to do with our own Revolution of 1688, or with the Declaration of American Independence. Baron de Worms seems to be under the impression that Democracy and Atheism naturally go together. Has he never heard of Hobbes, the sceptical defender of despotism in the days of the Stuarts; of Bolingbroke, the Freethinking Tory leader, for whom Lord Beaconsfield had such a profound admiration; of that staunch Conservative, David Hume, whose Deism would hardly be distinguished from the most pronounced Agnosticism?—*Echo*.

A STORMY, but on the whole successful, meeting of the Unitarians was held in Whit week. It was stormy because the vexed question of the *Freethinker* prosecution came up. Many Unitarians, unfortunately, fail to quite grasp the principle at stake. But the majority are firm and clear-headed, if we may judge from the reports of the recent meeting. An overwhelming majority carried a motion couched in the following terms:—"That this meeting, while disapproving of all profanity, regards with regret the recent revivals of prosecutions of blasphemy, and believing that true religion does not need the aid or protection of penal laws, and that any attempt to prohibit the free expression of opinion on religious subjects is alike unjustifiable and futile, desires to see the Common and Statute law of England so reformed that, while due provision is made for the protection of morality and the public peace, and against the public exhibition of gross and offensive caricatures of religion, no person may hereafter be prosecuted for publishing any opinions about religious matters." This is the more satisfactory, as we are told that the President, David Ainsworth, M.P., was among the backsliders.

THE fifty-eighth anniversary of the British and Foreign Unitarian Association was celebrated last week. Rev. J. Page Hopps preached in the morning. Mr. David Ainsworth, M.P., took the chair at the business meeting. On the Affirmation Bill and Blasphemy Prosecutions the following resolutions were passed. Moved by the Rev. R. Spears, of London, and seconded by Mr. M. Hunter, of Sheffield:—"That this meeting, while expressing its gratitude to the Government for introducing the Bill which would have given to members of both Houses of Parliament the alternative of solemnly affirming allegiance, if they thought fit, instead of taking the present compulsory oath, deeply regrets that it should have been thrown out in the House of Commons, but would the more earnestly at the present juncture assert its adherence to the principle that no religious test whatever should be allowed to deprive any man of his full civil and political rights and privileges." Moved by Dr. W. B. Odgers, and seconded by the Rev. Alex. Gordon, of Belfast:—"That this meeting regards with regret the recent revival of prosecutions for blasphemy, and desires to see the common and statute law of England so reformed that no person may hereafter be prosecuted for blasphemy or for publishing any opinions about religious matters." Moved by the Rev. E. M. Geldart, of Croydon, and seconded by Mr. R. Bartram:—"That however much the conduct of Messrs. Foote, Ramsey, and Kemp, in respect of the incriminated articles published in the *Freethinker*, may deserve the reprobation of all right-minded persons, yet this meeting, recognising in their imprisonment a violation under legal forms of the principles already set forth, and as an earnest of legislative reform, desires their release; and that a memorial to this effect, signed by the secretary, be forwarded to the Home Secretary." In the evening a *soirée* took place at the Cannon Street Hotel, the large hall being filled, and the speeches being preceded by and interspersed with a selection of vocal and instrumental music. Mr. David Ainsworth, M.P., Rev. J. C. Street, Rev. Charles Beard, Rev. A. Gordon, Dr. Putnam, Mr. Mozoomdar, Dr. Laird Collier, and the Mayor of Sheffield were the speakers.

DR. PARKER bids us as Atheists rejoice over the falling away of the fresh, young, vigorous life of England from the dreariness of orthodoxy. From his *Christian Chronicle* we quote:—"There has been a remarkable dearth of new speakers on the Exeter Hall and May Meeting platform this year. Religious *impressarios* have once again been obliged to fall back upon old favorites, who won a reputation for eloquence before Agnosticism and the Confessional began to be the fashion. It has been very pleasant to see the old faces reappear, and to note how kindly Time deals with elderly and pious Evangelicals. But we wish the young men had been there too. To find *them* we must go to the retreats of the E.C.U. and the C.B.S., or must raise the veil of anonymity behind which toil the Agnostic leader-writers of the Press."

At the distribution of prizes, University College, London, Lord Kimberley spoke with appropriate irony of the far-reaching character of the college. As Lord Kimberley is President of the Council mentioned above, he must have "spoke sarcastic." Clearly, University College does not reach as far as avowed atheists. Like the House of Commons it only receives those who conceal their opinions. The character of our old college is far-reaching. Not a civilised land but know its name. And how will that character suffer under this act of snare! The stain will not only be deep. It will be wide.

A CHRISTIAN IN HEAVEN, AND A FREETHINKER IN HELL.

SIXTY years long had I trodden this earth. I was called by people a sincere holy man. Death summoned me to god's presence, and I shrank back afraid. But I remembered the name and the blood of Christ, and at once felt myself safe from the never-ending tortures of hell and its infernal governor. I was carried into the presence of god and his angels, far from the whirl and din of earth and its troubles. I was in heaven. Above, around, on every side were angels, prophets, saints of the holy creed. The splendor was beyond description; the sights incomparable. On the throne of power sat the lamb of god. On the right were the blessed among the laity. On the left the prelates and priests. Behind the throne were the mansions of rest and the halls of peace; and in front, souls from the earth came to receive their reward from the judge of judges. Among the crowd of approaching spirits I distinguish my loved son. I advance and embrace him. His heart beats fondly; he is overjoyed in the presence of his father (his two fathers.) I am delighted in the presence of my son; we joyfully advance to the throne. The judge enquires his name—

"Edward Standfast." Address—"No. 1 Honest Street, Gladtown."

A glance at the book and the judge declares:—"Unworthy soul, thy path lies yonder behind those clouds, past the array of popes, prelates, and priests. Thou art doomed to fall into the hands of Satan and suffer the horrors of his den for ever. On the earth thou didst not listen to the voice of priests, thou didst choose to follow reason in preference to revelation. Haste to thy doom! For ever into misery and pain!"

"Oh, stay!" I cried. "You shall not go! Cannot this dread sentence be withdrawn?"

The judge replied, "He followed reason instead of the Bible. Newton, Darwin, and Spencer were his guides instead of Christ. He believed not in everlasting fire, and he must, therefore, have practical experience of it."

I cried aloud: "On earth he loved his wife and children, earned bread for them, sought to make them happy. He lived an honest, upright, noble life; his care was to do good; he strove to leave the world better than he found it, and he succeeded. He robbed none, injured none, hated none, but always considered the happiness of others before he considered himself."

"All useless," replied the judge. "He did not believe the mysteries shown him by my priests, and without that nothing can be considered. He has done his all, and must perish with the bad."

Then I cried: "I perish with him. I would rather suffer with my boy than be eternally happy with such a fiend as thou art, oh god. To hell with thy heaven!" And I awoke in tears.

LUCIFER.

THINKING MEN.

GIVE us thinking men to battle for our interests and our weal;
Give us thinking men to lead us when we err;

For we know that men who ever think are men who ever feel,
And to thinking men alone we will defer:
Not the shackled thought shall lead us that by proxy works
its way

To a fallacy of ages past and gone;
But the thought that moves triumphant to a brighter, better
day,
In the cheering light of liberty's bright sun.

GIVE us thinking men to rule us;—thinking men to make
our laws;

Not the drones, but they who work to fill the hive;
Give us men of sterling metal who will battle in our cause;—
Thinking men to keep our energies alive:

Not the fame and fortune-hunters of the world shall lead
us on,

But the men who daily toil with heart and brain,
Poring o'er the many pathways whence the glorious dead
have gone;
Striking yet a better path across the plain.

GIVE us thinking men to teach us what their thinkings taught
to them,

That in turn we may be thoughtful, brave and true;
Then the tawdry glare and tinsel of vain pomp we will condemn,
And our energies and hopes will rise anew.
What though dark distrust shall baffle all our struggles for
the right?

Growing light will show the fetters only frail;
We will battle through obstruction and triumphant in our
might,
Rise to tell the world a fair and glorious tale.

Thinking men be up and active, there's a world ye must
redeem;

Set your eyes upon the beacon "Truth Ahead;"
Work to rouse the cold and thoughtless from their sordid
lifeless dream;

Lift the living from among the heaps of dead.
With your faces to the sunrise, onward, upward, men of
thought,

'Tis to you we look for freedom and for light;
Tongue and pen be ever active, coolly be the battle fought,
And dark wrong shall die defeated in the fight.

JOHN ROWELL WALLER.

THE MATRIMONIAL CREED.

WHOSOEVER will be married, before all things it is necessary
that he hold the conjugal faith, which is this, that there
were two rational beings created, both equal, and yet one
superior to the other; and the inferior shall bear rule over

the superior; which faith except everyone do keep whole and undefiled, without doubt he shall be scolded at everlastingly.

The man is superior to the woman, and the woman is inferior to the man; yet both are equal, and the woman shall govern the man.

The woman is commanded to obey the man, and the man ought to obey the woman.

And yet they are not two obedients, but one obedient.

For there is one dominion nominal of the husband, and another dominion real of the wife.

And yet there are not two dominions, but one dominion. For like as we are compelled by the Christian verity to acknowledge that wives must submit themselves to their husbands, and be subject to them in all things; so are we forbidden by the conjugal faith, to say that they should be at all influenced by their wills, or pay any regard to their commands.

The man was not created for the woman; but the woman for the man.

Yet the man shall be the slave of the woman, and the woman the tyrant of the man.

So that in all things as is aforesaid, the subjection of the superior to the inferior is to be believed.

He therefore that will be married, must thus think of the woman and the man.

Furthermore, it is necessary to submissive matrimony, that he also believe rightly the infallibility of the wife.

For the right faith is that we believe and confess, that the wife is fallible and infallible.

Perfectly fallible and perfectly infallible; of an erring soul and unerring mind subsisting; fallible as touching her human nature, and infallible as touching her female sex.

Who although she be fallible and infallible, yet she is not two, but one woman; who submitted to lawful marriage, to acquire unlawful dominion and promised religiously to obey, that she might rule in justice and folly.

This is the conjugal faith which except a man believe faithfully, he cannot enter into the comfortable state of matrimony.

JUDAS ISCARIOT.

(A Hymn for Junior Sunday Scholars.)

Come let us praise the lord above
And bless his goodness still,
God is to us a god of love;
And never works us ill.

For when we all were doomed to die
For crimes that we had done,
God sent us from his throne on high
His well-beloved son.

'Twas Judas led that son to death,
To death upon the tree;
And now as holy scripture saith,
We all may saved be.

Had Jesus died of fever's heat,
Had small-pox laid him low,
Down to the hottest hell 'twere meet
That all mankind should go.

The name of Judas then we'll laud,
Who gave him to his foes;
And with a kiss (O blessed fraud),
Relieved us from our woes.

Sweet Mary we will ever love
Who gave the savior birth,
And her dear husband who was styled
His father on the earth.

But most we honor Judas' name,
Who brought salvation nigh;
Undying is his worthy fame,
Wide-spreading as the sky.

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.

A Well-wisher, 2s. 6d.; G. Adams (4th donation), 2s.; Three B.'s (1st, 2nd, 3rd, and 4th subscription of 1s. 6d. weekly), 6s.; E. Calvert, 2s. 6d.; T. Adams, 1s.; E. Ellsmore, 9d.; Ramsbottom Branch of the N. S. S., 13s. 9d.; Miss S. Shaw, 1s. 6d. Hull:—G. Robinson, 2s.; N. Billany, 2s.; P. R., 2s. 6d.; W. Randall (Bath), 2s. 6d.; J. Bull, 2s. 6d.; H. Taylor, 1s.; Claringbull and Scarles, 6d.; G. Meredith, 1s. South Shields: T. Lumley, 3s.; M. Blythe, 1s.; T. Chapman, 1s.; J. Laut, 1s.; R. Taylor, 1s.; J. Sanderson, 1s. Worthing:

T. Elliott, 12s. 6d.; T. A. B., 2s. 6d.; T. E., 2s. 6d.; M., 2s. 6d.; J. H. Witham, 2s. 6d. Per E. Oliver: A. S., 5s.; D. McKay, 6d.; I. Ireland, 6d. Per—Partridge:—Fulton, 6d.; Birmingham Joe, 1s.—C. HERBERT, *Treasurer*, 60 Goswell Road, London, to whom all remittances should be sent.

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

CORRESPONDENCE.

MEMORIALS.

DEAR SIR,—It gives me much pleasure to be able to forward a petition full of names for the release of the three prisoners. The names I have bracketed, were obtained at a committee meeting of the Dorset district of the National Agricultural Laborers' Union, held at Blandford, on May 6th. Seven out of the ten signed, and the whole committee represent a body of over a thousand men.—I am, sir, yours truly,

CHAS. KING.

Dorset Street, Blandford.

May 14th, 1883.

REVIEW.

The Christian Socialist. William Reeves, 185 Fleet Street. WE find a difficulty in dealing with this journal. Our opposition to Christianity is so strong, that the very word Christian is the verbal red rag to us as individuals of the genus Bull, species John. But on looking through the paper with some care, we find it to be nearly destitute of Christianity in the sense that we attack. It is the man Christ Jesus, not the son of god, that appears to inspire the editorship of the *Christian Socialist*. One good sign is the paper's frank, manly discussion of all sorts of subjects. Things dramatic are dealt with under the semi-blasphemous title, "A voice from the pit." The Royal Academy receives due and really artistic notice. The bigotry of Christians who are not Socialists is bravely combated, and altogether, if only there were not visible traces of the white-choker, the *Christian Socialist* might be unreservedly recommended to the perusal of thoughtful men.

PROFANE JOKES.

WHY is a church bell more affable than a church organ?—Because one will go when its toll'd, but the other will be "blowed" first.

A TEXT for a parson who takes snuff: "My soul cleaveth unto the dust."

OLD NEGRO (after taking a good swig at the sacramental wine-cup): "I do love my savior; fill him up again."

BIBLE BANGER: "What shall I do to move you, my brethren?" Small boy: "Chuck out some coppers, gov'nor."

THE Queen having behaved very foolishly in the matter of lamb, a number of toadies actually left off devouring the companion of mint-sauce. Her Majesty has withdrawn her ukase and the toadies are munching lamb again. We commend to the notice of Queen and toadies alike, Revelation v., 12: "Worthy is the lamb that was slain." Clearly the lamb was no good until he was slain. Equally clearly, when once slain, he may as well be cooked and eaten. Another text especially recommended to her Majesty, is Revelation vii., 17: "The lamb in the midst of the throne." Must be very awkward there. Better have him killed, your Majesty.

Carte de Visites.

FREETHOUGHT WORTHIES.—Mrs. Besant; Messrs. Foote, Ingersoll, Bradlaugh, Symes, Dr. Aveling, Paine, Voltaira. Threepence each. Trinity of Freethought Martyrs—Foote, Ramsey and Kemp—on one card. Cartes, 3d.; cabinets, 6d. 28 Stonecutter Street.

One Penny Monthly [by post 1½d.]; 1s. 6d. a year, post free.

CHRISTIAN SOCIALIST, a Journal for Thoughtful Men, which while maintaining the Christian spirit upon which the teachings of Maurice and Kingsley were based, will not hesitate to advance the principles of socialism with all the significance which has been added to that term by the patient economic investigations of such men as Lassalle, Karl Marx, and Henry George.—William Reeves, 185 Fleet Street, London, E.C.

The June Number of the **REPUBLICAN** (ready on Thursday next), will contain a Portrait and Biographical sketch of H. A. KEMP, publisher of the *Freethinker*. The issue will also contain "The People's History of the Aristocracy," by the editor; "Local Option," and other interesting articles. Price One Penny.—28 Stonecutter Street.

A Monthly

Magazine.

"PROGRESS."

Edited by

G. W. Foote.

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

The *JUNE* Number (Now Ready) contains—
 Evolution and Definition.—II., by the Interim Editor.
 The Gospel of St. Matthew Arnold, by Norman Britton.
 To-Night (a Poem), by Caroline Maitland.
 Desirable Mansions (A Tract), by Edward Carpenter.
 Personal Identity, by Joseph Symes.
 The De'il an' the Guid Abbot Peter (ane anntient Scots ballant), by E. V. W.
 The Tree-Traversers, by C. T. Bingham.
 Karl Marx.—II., by Eleanor Marx.
 He and I (a poem), by Edward B. Aveling, D.Sc.
 Religion and Laughter, by Richard Mortimer.
 Vengeance (a Poem), by R. B. Holt.
 Carlyle: Smirching the Idol, by A. J. Robertson.
 Land Nationalisation, by H. W. L.
 George Eliot, by J. Robertson.

Sixty-Four Pages, Price SIXPENCE.

"Started in January last by the unfortunate Mr. Foote, *Progress*, under the able editorship of Dr. Edward B. Aveling, D.Sc., bids fair to achieve considerable success in its own particular sphere. Its articles are conceived in a liberal and comprehensive spirit, and putting aside all debatable matter, are far above the average in point of general merit. *Progress* contains much intelligent writing, and deserves intelligent reading."—*Shropshire Guardian*

Progressive Publishing Company, 28 Stonecutter Street, E.C.

SHELLEY ON BLASPHEMY.

SIXTEEN PAGES for ONE PENNY.

NOW READY.

"MILL ON BLASPHEMY."

BEING A

Reprint of an Article contributed to *Westminster Review* for July, 1824, occasioned by the prosecution of Richard Carlile.

Thirty-two pages, price Twopence.

Progressive Publishing Company, 28 Stonecutter Street, E.C.

WATCHES, CLOCKS, JEWELLERY.

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

FREETHINKER TRACTS.

For General Distribution. New Edition.

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

Sixpence per Hundred; post free Eightpence.

Progressive Publishing Company, 28 Stonecutter Street, E.C.

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

MR. FOOTE'S PUBLICATIONS.

ARROWS OF FREETHOUGHT. 112 pp., in elegant wrapper. 1 0

BLASPHEMY NO CRIME. The whole question fully treated, with special reference to the Prosecution of the *Freethinker* 0 3

"An alarm-like warning to the people of the terrible danger which threatens their religious liberties."—*Ulverston Mirror*.

SECULARISM THE TRUE PHILOSOPHY OF LIFE. An Exposition and a Defence 0 4

THE FUTILITY OF PRAYER 0 2

DEATH'S TEST, OR CHRISTIAN LIES ABOUT DYING INFIDELS 0 2

ATHEISM AND SUICIDE 0 1

THE GOD CHRISTIANS SWEAR BY 0 2

WAS JESUS INSANE? 0 1

BIBLE ROMANCES (One Penny Each).

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

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

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

Progressive Publishing Company, 28 Stonecutter Street, E.C.

Works by Edward B. Aveling, D.Sc.

(Fellow of University College, London).

"The Pedigree of Man" (translation of ten popular lectures by Ernst Haeckel), 6s.—"The Student's Darwin" (an analysis of the whole of Darwin's works), 5s.—"Natural Philosophy for London University Matriculation," 4s.—"General Biology" (for South Kensington Examination and 1st B.Sc. London), 2s.—"The Bookworm and other sketches," 1s.—"The Value of this Earthly Life" (a reply to W. H. Mallock's "Is Life Worth Living?"), 1s.—"Biological Discoveries and Problems" (dealing with the most recent terms and ideas in biological science), 1s.—"Pamphlets" (anti-religious), 1s.—"Physiological Tables," 2s.; "Botanical Tables" (fifth edition), 1s. These two works are condensed note-books on the two sciences.

Freethought Publishing Company, 63 Fleet Street, E.C.

W. J. PARRY, FROM ROSKELL'S,

Watch & Clock Manufacturer, Jeweller, Optician &c.

All Watches Sold or Repaired are Guaranteed to go Accurately.

All Repairs of Watches, Clocks, or Jewellery, are done, by Experienced Workmen, at Reasonable Charges.

WEEKLY PAYMENTS TAKEN

LUCKY WEDDING-RING DEPOT.

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

8 BRUNSWICK ROAD, LIVERPOOL.

NOW READY.

The Two Trials of G. W. Foote, W. J. Ramsey, and H. A. Kemp, before Mr. Justice North. 1s.

Trial of G. W. Foote and W. J. Ramsey, before the Lord Chief Justice of England, for Blasphemous Libel. 6d.

The Two Bound in Cloth, Two Shillings.

Progressive Publishing Company, 28 Stonecutter Street, E.C.

J. WORSTER,

Wine and Spirit Merchant,

"DUKE OF ORMAND,"

PRINCES STREET, WESTMINSTER.

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

GODFREE'S (Knightsbridge) RESTAURANT, 4,

Brompton Road.—2nd and 3rd Class Dining and Snapper 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. Near Tattersall's

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.

Printed and Published by Edward B. Aveling, D.Sc., for the Progressive Publishing Company, at 28 Stonecutter Street, Farringdon Street, London, E.C.