

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. 24.]

JUNE 17, 1883.

[PRICE ONE PENNY.]

MR. HOLYOAKE AND FREETHOUGHT.

THE best way to start a literary venture is to float it by means of many advertisements, either in the form of preliminary puffs in other journals or by inducing people to advertise in the columns of the new periodical. Another excellent plan is to attack some paper or person in the hope that retaliation may lead to notoriety for the attacker. Mr. Holyoake, in his *Present Day*, has elected in favor of this latter plan. He has devoted almost the whole of his first number that is not occupied by articles lifted bodily from other publications, to an attack upon the *Freethinker*, upon its editor now in prison, and upon its present editor. Three out of four original articles deal wholly or partially with these interesting subjects. The object of the editor of our young contemporary is evident, and we give him the gratuitous advertisement of a notice in this journal.

Mr. Holyoake's chief point is the calling ridicule "outrage." One would gather from his writing that ridicule is an immoral weapon, and in this connexion his opinion of Voltaire would be interesting. In an article on the right of outrage he writes: "We are for individuality of thought within the limits of unity, respectfulness and deference to others." If this means anything at all it means (1) that individual conviction is to be sacrificed for the sake of a party, (2) that we are to be respectful to doctrines that we hold to be pernicious, (3) that we are to show deference to men whose teaching we believe to be injurious to human happiness. In the same article Mr. Holyoake develops an idea the germ of which was contained in a letter to the *Daily News*. At the time we doubted that we had read Mr. Holyoake aright. He sets our mind at rest upon that score, whilst he makes it uneasy upon another. Christianity is not to prosecute outrage (*i.e.*, ridicule) because this serves the cause of Christianity "by causing persons to go upon its side to protect it from wanton insult." No lofty principle is to move men; no desire to allow freedom of expression because of a wholesome doubt whether their own particular view is accurate. Men are not to prosecute outrage (persecute ridicule), because that outrage serves their own cause. We are certain that no such low motive has moved one of the many Christians who have set Mr. Holyoake a noble example by signing our memorial, and when that gentleman writes:—

"we can understand why Christian ministers should eagerly sign a petition in favor of legalising outrage, because its effect is to strengthen the cause they have at heart, by making even error respectable and winning sympathisers to it"—

the attack upon Christian ministers, the attribution to them of ignoble motives, are even more ungenerous than Mr. Holyoake's attack upon an imprisoned Freethinker.

The second point is the use of the word "mercy" in the memorial. Everybody knows, and Mr. Holyoake best of all, that the word is a conventional one in petitions of this kind. We would prefer asking for justice in the abstract—that is what we want. But strict legal justice, without a doubt, means that our friends remain in prison, and that all

who assail religion go to keep them company. We aim at an alteration of the law. Whilst it is law we petition against its unmerciful incidence upon individuals. There is no assumption that any Freethinker is a coward, unless it be in the diseased imaginations of those resolved to twist a use of conventional terms into a confession of pusillanimity.

In the half-dozen short paragraphs at the end of the *Present Day*, we find that five are devoted to us. The clergymen and philosophers who signed, are by implication accused of wishing outrage to be legalised. Surely such an accusation comes perilously near outrage itself. This extraordinary sentence follows:—

"If Lord Coleridge did say that these caricatures were not indecent, he was bound at once to order the prisoners liberated (*sic*), as there was no case against them."

How could Lord Coleridge "order the prisoners [to be] liberated?" He had no such power. And even if Mr. Holyoake pleads that he means that Lord Coleridge might have dismissed the case that came before him, he would be wrong. The prosecution was for blasphemous libel, not for obscenity. Only by a side-wind was this last word brought in at all, and Lord Coleridge very emphatically declared that the defendants could not by any stretch of ingenuity—not even that of Mr. Holyoake—be accused of writing indecently. We quote once more the words of the Lord Chief Justice:—

"Mr. Foote is anxious to have it impressed on you that he is not a licentious writer, and that this word does not fairly apply to his publications. I should say that he is right. He may be blasphemous, but he certainly is not licentious in the ordinary sense of the word; and you do not find him pandering to the bad passions of mankind."

"Questions like these try men;" and in a crucial test, where all secondary issues should be placed on one side, and the one great principle underlying, overlying, and running through all these grasped by the man who would benefit his fellows and his successors, Mr. Holyoake has been found wanting.

EDWARD B. AVELING, D.Sc.

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.

AN INTERVIEW WITH MOSES.

THE last chapter of Deuteronomy relates the death and burial of Moses; but the whole story is a *canard*. Moses never died; he is living and brisk as ever to the present day. He keeps a pawnshop in the valley of Moab, where the above-mentioned story says he was buried. Resolved to know the truth about the matter, it is not long ago a Christian traveller in that region, having occasion to wait upon Mr. Moses in the way of business, desired the aged Jew to permit him to put a few questions to him respecting the stories of the Pentateuch; but before doing so he demanded, "Are you really the original Moses?"

"I do not know what you mean by the original Moses. But I am the oldest of all Moseses, and am not aware that there ever was a man of that name before me."

"Were you born in Egypt?"

"Not at all. I was born just where I am. Never was in Egypt."

"Never in Egypt!" exclaimed the pious traveller. "Then you are not the Moses I seek. The gentleman I want to find is he who was left by his mother Jochabed by the bank of the Nile, in an ark of bulrushes; who was taken up by Pharaoh's daughter—"

"Stop! stop, sir," cried Mr. Moses. "I know the story. I am the man you are seeking; but the whole of that story you find in the Pentateuch, about the Israelites and my leading them out of Egypt, is purely fabulous—a narrative to laugh at, nothing more."

"Thou art a blasphemer!" roared the Frank* in a fury. "Is there no law in this country to punish that awful crime?"

"Pooh! pooh! my dear sir; is it blasphemy for an old man like me to repudiate a book I never wrote—to deny with scorn that I ever did the deeds set down to my account in the early portions of the Bible? Why, sir, his is the blasphemy who wrote the stories and fathered them upon the god of Israel and me."

"But, Mr. Moses, the book you speak of is the word of almighty god, and we shall all be damned if we do not believe it."

"Is that the creed of you Franks? I thought from your ships and railroads you were civilised in the West; your books and newspapers are exceedingly plentiful, and your sciences and arts abound, thanks to the legacy of Greece and Rome. But you seem still to be bound by superstition. I can tell you all about this word of god, if you can spare time and keep your temper."

"Well, well," replied the Christian, "I will listen to you, provided you treat the Bible with becoming reverence, and do not blaspheme."

"Sir," retorted Mr. Moses, "must I then be compelled to reverence my own book? Surely you don't go so far as that, do you?"

"But, Mr. Moses, you just now repudiated the Pentateuch, if I rightly understood you. Now you seem to claim its authorship."

"Exactly so, my dear friend from the West; and you will soon see that I am right in both. You see, sir, I went to Babylon in the great captivity of the Jews, being then a young man—"

"You must at that time have been 900 or 1000 years old, Mr. Moses, if you are the Moses I am looking for."

"I was five and twenty at the time of the captivity; and if you listen to my story I will make it all plain to you. Being of a studious turn, and having scarcely any books in our own country, I found when I reached the cities of the East that our captivity was not all an evil, since it brought me within reach of the most magnificent libraries I had ever seen. In a few years I could read and speak the Assyrian, Persian, and Babylonian languages, and even the ancient Accadian, as well as my native tongue; and after a regular course of study, I wrote a romance in five books, respecting the origin of the world, the founding of empires, and the history of the Israelites—my own people. Here and there I embodied a scrap of history, though not often; but I wrote the whole as if it were genuine history, being fully persuaded that every intelligent reader would understand at once that my work was but a romance."

"Well, my book was circulated amongst my friends and acquaintances, but it attracted no notice from the learned

* The Syrians and others call all Westerns Franks, from the French.

Chaldeans, who were far too egotistical to read what a captive Jew had written. Not a hundred persons, I dare say, read it for many years. I felt quite repaid, for it had been a labor of love."

"And am I to understand, sir," demanded the traveller, in half-smothered rage, "that you wrote the Pentateuch, and wrote it merely as a romance?"

"Not too fast, my dear sir, not too fast. Besides, truth will be the more easily appreciated if you can keep your temper."

"How can I be expected to keep my temper when my divine revelation, that unspeakable gift of god, is being so grossly insulted?"

"Ah! you are not so old as I am. I had prejudices of my own at one time, and must not be too hard upon you. Suppose I keep the rest of my story for a fortnight, until you are able to bear it with equanimity?"

"By no means, sir! I must have it now, if you please, whatever it may cost my feelings. So, pray, proceed; and I will keep as cool as I can."

"Very well, then," resumed Mr. Moses; "when our nation returned from captivity, an ambitious scribe of ours, Ezra by name, took my romance, and worked it up pretty much as you find it now in the Pentateuch. In doing this, he worked up other materials with it, and cut out about one half of the original work. Our old unwritten laws, religious ceremonies, scraps of ballads, and what not, were now dished up all together with about half of my romance, besides many religious ceremonies he had borrowed from Egypt and the nations where we had been captives. This Ezra was a bad, unscrupulous man, who made the people believe that my romance was a divine revelation, or rather, that the hotch-potch he made of it was such. He stained almost every page with blood, and represented the god of Israel as a monster of passion and brutality. You can easily judge what Ezra and Nehemiah were, from the fact that when they got the upperhand amongst the Jews in Palestine, they compelled all who had married foreign wives to divorce them, and to repudiate their children as well."

"But when you knew of Ezra's roguery, why did you not," demanded the Christian, "expose him, and so save the people from being imposed upon in so fraudulent a manner, and on so important a subject?"

"That is just what I did do, sir," replied Moses, "and got myself into trouble by so doing. I exposed the fraud, and a few of the people believed me; but Ezra and Nehemiah sent me to prison with my mouth gagged, and released me at the end of six months only on condition that I would pass over the border and not re-enter Palestine for twenty-five years. Even [after that I was not to mention the fraud on pain of death. So I kept my secret; and I suppose the world has believed this stupid imposition. That, in itself, were laughable; but I am deeply sorry for all the misery that fraud has inflicted upon my own race and the Gentiles, and the blood that has been spilt to prove that my poor romance was a revelation from the creator of the universe."

The Christian, in no good mood, thanked Mr. Moses for his courtesy, and retired, "a sadder and a wiser man."

JOS. SYMES

INFIDELITY, HERESY, BLASPHEMY.

It has often struck me as remarkable that these words are used now-a-days with so little of the sense of their original meaning. Yet it is not hard to discover the cause. When our language was forming, the Church of Rome had power in this land, and when that power ceased the words could no longer be used in their old significance. From that time they have been twisted and distorted to almost any meaning, according to the fancy of the speaker.

They are words belonging to the Church of Rome, and in that Church their meaning is clearly defined. They are, according to orthodox Christianity the opposites of the theological virtues, faith, hope and charity. A theological virtue is that which has reference to god, either directly or indirectly through some object supposed to be connected with him.

Faith is belief in god (the Christian god, of course) and in the dogmas said to be revealed by him through the councils of the Church.

Hope is trust in god and his grace, thought to be communicated through the sacraments of the Church.

Charity is love of god and our neighbor for god's sake only. Any other love of our fellow-being is defined to be at best only benevolence, a human and not a theological virtue, and therefore incapable of entailing eternal reward on its possessor.

St. Paul says "There are these three, faith, hope and charity, but the greatest of these is charity." Exactly opposed to these we may say, "There are these three: infidelity, heresy and blasphemy, and the greatest of these is blasphemy." If the first are three theological virtues, their opposites must be three theological vices. I accept the orthodox definitions. The point of difference between the Church and myself is as to which are the virtues and which are the vices.

Infidelity is opposed to faith. The infidel is outside the Christian's fold either by never having been admitted into it through baptism, or by having after acceptance renounced the Christian faith. I am an infidel of the second class.

Heresy is opposed to hope. It consists in doubting or disbelieving some article or articles of faith whilst professing adherence to Christianity. The virtue of hope is, according to the teaching of Rome, the expectation of going to heaven through the means appointed for that purpose. The heretic thinks he can get there without those means or without some of them. This is called presumption, and presumption is said to be fatal to the virtue of hope. I never expect to go to heaven at all, and I do not want to go to heaven. A heretic professes and partly believes in Christianity. I am not a heretic. Some people call me by that name, but they are guilty of blasphemous libel against me, and clearly deserve twelve months'.

Blasphemy is opposed to charity. It is speaking ill of god or his saints. We don't speak ill of those we love. I am a blasphemer. When I read the Bible and I am told it is a correct history of god's doings, I don't feel like loving him. And when I study the lives of some of his saints I am not particularly desirous to be on more familiar terms with those ladies and gentlemen. Further, I say what I think of them. Decidedly I am a blasphemer, and I glory in it.

We hear something of Christianity being part and parcel of the law of the land, and therefore heresy and blasphemy are said to be criminal. What sort of Christianity? Certainly not that of the Roman Catholic Church. Yet that is the only Church that uses these words with any definite meaning, and no other religious body can without gross inconsistency use them at all. For this Church alone claims to be infallible. The Church of England admits her own fallibility. She declares that all churches may fall and have fallen into error. All the other sects agree with her in this, the only thing in which they do agree.

Would any judge accept the evidence of a witness who admitted that he might be mistaken? Yet that is done whenever in this country a man is accused of these things.

Away then with such law. From the day that an infallible church was no longer a recognised legal institution, it became as monstrously absurd as it was always grossly unjust to punish a man for a theological offence, for the only witness who professed to know with certainty anything of the matter has been declared by the voice of history to be herself guilty and unworthy of belief.

E. J. BOWTELL.

LETTER FROM H. A. KEMP.

15 Bourne Street, Hastings, June 11, 1883.

DEAR DOCTOR,—I am still confined to my bed, but am very much better than I was this time last week. The doctor says I am going on very favorably; but the process of mending seems a very slow one, and according to present indications it seems likely that I shall have to keep my bed for a long time. I am getting quite gloomy again; all this splendid weather and I not able to enjoy it.

The diet list in last week's *Freethinker* was very kind to me, much kinder than the prison authorities. It gave me three ounces of bacon instead of three quarters of an ounce. Kindly correct.

Visitors pouring in from all quarters. Mr. Montague Collins brought some splendid flowers.—Yours respectfully,

H. A. KEMP.

To E. B. Aveling, Esq.

THE SOUL THEORY.

It is a strange thing that in the nineteenth century—an era so distinguished for scientific advance—anyone having any knowledge of scientific facts and their bearings should believe that man has an immortal principle. It is the continuance of this belief, however, that gives the clerical party their present, though rapidly-declining power. The soul-theory and the god-belief are intimately connected. In fact the destruction of the one belief of necessity involves the annihilation of the other. Some, even Atheists, may contend that this is not so; but a little consideration will show that the moment the immortality of the alleged human soul is given up, or rather its existence, the idea of god falls to the ground.

Max Müller has shown the importance of definitions. His evidence, emanating as it does from so high an authority, must be regarded. The question really is not, has man an immortal soul? It is, has man a soul at all? What does the word "soul" mean? If a clerical gentleman, of outwardly learned and austere aspect, were asked what a soul was, he would probably reply that it was the "spiritual" part of man's economy. "Spirit" and "soul" are used synonymously. This is simply using one unintelligible term to explain another.

Is soul another word for life? If so, life being the resultant of organisation, the soul must terminate its existence when the organisation is broken up. Is soul another word for "mind"? Mind has never been found except in combination with nervous matter. Destroy the latter and you put an end to all mental manifestation. Before it can be proved that man has a soul, an instance must be given of the power of thought independent of nerve-matter.

If the clerical gentleman is asked how he knows man has a soul, he replies that if man had no soul he could not think. Is the power of thought, then, the proof (so much required) that man has an immortal principle? Will this test be accepted? If the power of thought in man proves that he has a "spiritual principle," it applies to members of the animal creation, for it will hardly be disputed that some of these are capable of reasoning.

If it be admitted, for the sake of argument, that man is the happy or unhappy possessor of a "spirit," the next question is, what does the term *really* mean? If the spiritual be the exact opposite of the material, then "spirit" must be the negation of "something." If this is any satisfaction to the clerical gentlemen who talk so glibly of another world, they are welcome to it.

It is a remarkable fact, not generally known among pious people whose piety is in proportion to their ignorance, that the Bible denies the theory of the immortality of man. The theory of a posthumous existence is not broached in the Pentateuch. Punishments and rewards are there temporal. That texts could be quoted to the opposite from the Bible is not denied. That the Bible is a *mélange* of contradictions, explains this.

Christians say that if the Atheist does not believe in the existence of an immortal principle in man, he may be entitled to hold his own opinion upon the matter. But why try to undeceive his neighbors? The reason is plain to those who think and have eyes to perceive. The god-belief and the soul-belief are both shadows. They are both transparent shams. All the evidence is the other way, and as education becomes more generally diffused, and scientific facts better appreciated, the soul-theory will be relegated to oblivion as a relic of the barbarous past. But the reason why the Atheist has constantly—and considers it his duty—to expose these theological impositions, is because they, in past ages, have been the cause of intense misery, are bound up with other unreasonable beliefs, and mainly because their perpetuation allows a certain class to prey and flourish upon popular ignorance.

W. IRVING.

SUPERNATURAL REVELATION.—By what authority say we, do you, chiefs, priests, and elders of the people, teach your dogmas of atonement, of miracle, of judgment, and of hell? And if you reply, "by an absolute, a supernatural authority;" we deny that, regard being had to our new knowledge, there is the slightest evidence for such a pretension; and we affirm that nature and man, in the whole breadth and scope of their manifestations, are the only true, because the most complete, revelation of what is to be believed with respect to the mystery of existence, and the future of humanity.—*J. S. Stuart Glenzie, M.A., "Pilgrim Memories,"* p. 299; 1876.

ACID DROPS.

A CAPTAIN FIELD intends standing for Brighton, and shows his capacity to govern in a country that is by courtesy called free, by hoping "that the town authorities would refuse to grant to so infamous a person as Charles Bradlaugh the use of one of the public buildings of the town."

THE Council of University College, London, ought to be ashamed of themselves by this time. An extraordinary general meeting will have to be summoned by them to consider their recent action in regard to two women whom they thought defenceless. The Senate—a body of professors at the College—met recently, and nine out of thirty were brave enough to protest against the behavior of the Council. Professor Henry Morley spoke for an hour, raking up all the false calumnies that prurient minds have invented and that prurient minds repeat against Mrs. Besant, knowing full well that no defender of that lady could be present. The whole force of the time-serving medical men was brought to bear on Professor Morley's side. Meanwhile a memorial is being extensively signed by old and present students of the College in protest against the irrational decision (irrational, as it is without reason), and a meeting of the members of the College will be held shortly.

THE well-worn subject of the morality of the drama comes up for discussion in this month's *North American Review*, the Rev. M. A. Buckley boldly challenging the theatre for its coarseness and incitements to immorality. We wonder what plays are more libidinous than the "Song of Songs," which isn't Solomon's. Even the French playwrights would not venture to put the stories of Judah, Lot or Absalom upon the stage, and the least fastidious frequenter of burlesques would rise and quit the house if he heard the language found attributed to Isaiah and Ezekiel.

A THEATRICAL mission is neither more nor less than a gross impertinence to the members of an honorable profession. Naturally Lord Shaftesbury is the leader of this organised insult to an artistic calling. Somebody ought to start a mission for professional philanthropists and amateur parsons.

LIVES of bigots all remind us
We may make our lives sublime,
And departing, leave behind us,
Blood-prints in the sands of crime.

"WHEN the Children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera. . . and by him the children sent a present unto Eglon, the king of Moab. And Ehud said, I have a message from God unto thee. And Ehud took the dagger from his right thigh and thrust it into his belly." "The Lord discomfited Sisera. Howbeit Sisera fled away on his feet to the tent of Jael. And Jael, Heber's wife, took a nail of the tent and took a hammer in her hand and went softly unto him and smote the nail into his temple. So he died. So God subdued the king of Canaan." This is something like encouraging assassination.

MR. BARSTOW has in the Clerkenwell Court declared a reference to belief in the gospel of the Lord Jesus Christ to be cant. The magistracy are looking up and looking down on the Salvation Army farce.

THE Home Secretary, who is still keeping our friends in prison, received a deputation the other day anent Prison Administration. Quoth he: "The suggestion of the conference that substitutes should be provided at the public expense during the annual leave of absence allowed to surgeons and chaplains resident in the prisons and exclusively serving the prisons, deserved consideration." We would suggest that the annual leave of absence to the chaplain become perennial. There would be more chance of prisons closing then.

THE growth of irreligion can be read in the daily papers; even in sporting papers that, as a rule, affect Conservatism and the proper. The *Sportsman* has in one issue two successive leaderettes, that are sneers at or denunciations of religion. One treats of the disgraceful, but thoroughly religious conduct of the Scotch mob, who spoil the fish dinner of many a base Southron, by preventing the steamer laden with fish from discharging its cargo on the Sawbath. In the second article we read:—"In these degenerate days a stentorian voice and a capacity for doing the cello-flap breakdown in a superior style, seem to be considered the clearest evidences of religious fervor. Still, the system pays, and employs those who do not care to work, and so there is much virtue in a well-intoned 'Ebenezer' or a full-flavored 'Amen.'"

At the anniversary service of the Sunday-school Union at Tunbridge Wells on Sunday, May 25th, the Rev. W. Guest had the undaunted courage to break a lance with one of our

Freethought friends while the latter was safe in Holloway Gaol. "Last autumn," said he, "there was a sceptical lecturer on our common. I believe this gentleman is now undergoing a term of imprisonment for blasphemy. . . . I was exceedingly astonished that he was speaking of the Scriptures with what I cannot but term an absolute lack of knowledge of the matters with which he dealt. . . . He tried to make a strong point of the discrepancy between Matthew's and Luke's gospels, and that of John. He said: 'John says that three days elapsed between the baptism of Jesus and his entrance into his public ministry. But Matthew and Luke say that there were forty days.' He held it up before the people as a gross and palpable inconsistency. I challenged him, and asked him to look and tell us where John said that there were three days between the baptism and the public ministry. Then he began fumbling about, and got a book which he said was Dr. Robinson's. But he must have mistaken the reading of it, and I don't hesitate to say that he was absolutely speechless." Mr. Ramsey neither "fumbled" nor became "speechless" at the interrogation of the Rev. W. Guest, but calmly and deliberately referred him to the 1st and 2nd chapters of John for comparison with Matthew and Luke. In spite of the vain endeavors of the Rev. W. Guest to demonstrate the contrary, the contradiction still exists, with innumerable others. Therefore the charge of "ignorant scepticism" should most certainly have been made against himself. In Matthew iii., the baptism is recorded. In iv. 1, 2, there is written: "Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. And when he had fasted forty days and forty nights, he was afterward an hungred." But John i. 35, 43; ii., 1, show that only three days elapsed between the baptism and the commencement of the public life of Jesus.

WELL done, Mrs. Chapman! This lady was, and apparently is, the organist of a country church, St. James's, Taunton. On a certain Wednesday evening Mrs. Chapman was to be seen, like god, fixed in her everlasting seat. The vicar requested Mrs. Chapman to get off the stool and make room for the vicar's man (not the Chapman) of his choice, one Dudeney. Mrs. C. declined. Exit vicar to the vestry and Dudeney to the churchyard, where he held gentle converse with the sexton, who is also Mrs. Chapman's husband. There was a long pause, during which Mrs. Chapman retained her seat at the organ. At 7 p.m. the vicar called upon the sexton to help him. But the husband was stronger than the official, and Mr. C., remembering past years, said he had nothing to do with the organist, and the vicar had better deal with her himself. At the end of another half-hour the organ-blower was sent for, and received instructions not to supply any wind for Mrs. Chapman should she wish to play. This looks as if the organ-blower were a sort of deity who supplied Mrs. Chapman with breath. The blower bowed, but he bowed not. He returned in silence to his seat behind the organ. Then an hour and a half after the time at which the service should have commenced the vicar and Dudeney raised the seige, and, for aught we know, Mrs. Chapman may be glued to the organ seat at this hour.

THE *Lady's Pictorial* makes a classification of some Salvation Army women, giving a head and neck illustration of each. "The 'Ecstatic' woman, who would go into raptures at a penny gaff just as much as she would over psalm-singing; the 'Complacent,' who thanks her maker that she is not as other women; the 'Intense'; the 'Stupid' a poor thing who gazes open-mouthed at the passing show, whatever it may be—wild horses, Jumbo, or flame-colored banners; the 'Stolid' a strong-minded personage, absolutely brutal in her strong faith; the 'Disdainful' and the 'Sympathetic.'"

THE English Church Union has made us very happy. Its president tells us that the great tendency of the age points towards democracy. The present system of School Board education is eating up all denominational schools, and we are now running the risk of seeing introduced, not only an unsectarian system of education, but a godless education. If only the voice of the Church were not so habitually untruthful, we should be made quite joyous by these few remarks.

J. HUNTER, of 50 Sandycote, Burnley, tells us that the sale of the *Freethinker* is increasing. This is the brave Freethinker who has been persecuted by a Burnley parson. Everyone in Burnley should buy his namesake, our paper, of Hunter.

A MUTUAL Improvement Class has been formed in connexion with the Pendleton Branch N. S. S. It meets at 8 o'clock every Thursday. Friends are cordially invited. Every Sunday evening, at 6.30, lectures on theological, political, and social questions. Discussion invited. Admission free. Next Sunday, Mr. Chas. Conway will lecture on "Elocution," with examples. The Club Room is at 17 Sligo Street.

SPECIAL NOTICES.

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

A Mass Meeting will be held in St. James's Hall, Piccadilly, on Wednesday, July 11th, to protest against the imprisonment of Messrs. Foote and Ramsey.

DR. AVELING'S LECTURES.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture at Middlesbro', on Saturday, June 16th. Subject: "The Pedigree of Man." On Sunday, June 17th, at the Alhambra Theatre, Stockton. Subjects:—11, "Freedom in England;" 3, "The Pedigree of Man;" 7, "The Right to Blaspheme."

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor 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.—J. Oliver, Macropus, C. Deane, T. Bride, B. Briggs, Bloomfield Steven.

FORWARDED memorial with thirty-one signatures from J. H. M. Hannah.

STUDENT.—The John Morley who will sign neither the memorial on behalf of our imprisoned friends nor that to University College is, as far as we know, no relation to the Henry Morley who grossly calumniated a woman in her absence, on the occasion of the recent meeting of the Senate of University College, London.

M. HONORE offers, for the benefit of the Prisoners' Aid Fund, fifty copies of the Song, "Little Bird," for soprano or tenor, in F and G; also fifty copies of the Cock-Crow Polka; each copy to sell at one shilling. Apply at 28 Stonecutter Street.

F. T.—You can obtain tickets for some of the seats at the St. James's Hall meeting at the office of this paper. A few are on sale at 2s. 6d. each, for friends who wish to avoid the crush that is sure to take place.

ANTI-CLERICUS.—You are unfortunately correct. Of fifty-three members of the London School Board, no less than ten are clergymen. This terrible profession having prevented education as long as it could, now does all it can to hamper the progress of education.

BLASPHEMER.—We think that for the benefit of our poorer friends, the yearly subscription that constitutes membership of the Association for the Repeal of the Blasphemy Laws should be less than 1s. No doubt our excellent friend, Mr. Sharman, will note this, which is not our thought only, but that of many.

EDWARD BAXTER.—Good enough to give room for the hope that with practice you will be able to do some work.

ADDITIONAL AGENT.—G. Robinson, Acacia Road, Wood Green, and in open-air near H. Brunton's, on Sunday morning.

THE Walthamstow Branch N. S. S. asks if London friends will come to their open-air station, back of "Rising Sun," Epping Forest, next Sunday at 3 p.m., to maintain order. Freethinkers might combine a pleasant day's outing with a good work.

A CANDID FRIEND.—Your letter, as it was anonymous, was destroyed ere it was read. If it was eulogistic, do not re-write it. If it contained any hints of value, we shall be glad if you will re-write and sign it.

SUGAR PLUMS.

THE *New York World* says: "Orthodox England has received a box on the ear from which what it regards as its brain will ring for many a day. Already a sad blow had been delivered by the repeated triumphs of Mr. Bradlaugh—a blow which had gone far to atone for the successful prosecution of Messrs. Foote and Ramsey, of the *Freethinker*. Upon the second trial all the honors have rested with the defendants, and no less eminent an authority than the Lord Chief Justice, has rendered a decision even more momentous than that whereby a late Lord Chancellor dismissed hell with costs, and deprived the members of the church of England of their comfortable hopes of eternal damnation. The chief honors of the last *Freethinker* trial have been borne off by Mr. Foote. He and Ramsey had already been convicted, and were undergoing a sentence which to the mass of men seemed severe, when Sir H. Tyler, a member of Parliament,

best known on our side of the Atlantic through his connexions with the Grand Trunk and other American railways, swooped down upon them and Mr. Bradlaugh with another indictment. The member for Northampton broke through the net, and the other defendants proved quite competent to defend themselves. Mr. Foote, in particular, delivered a speech which, for closeness of argument and vividness of presentation, has not often been equalled."

In Macaulay's "History of England" (vol. i., chap. ii., p. 161) appears the following: "The Puritans had undoubtedly in the day of their power given great provocation. They ought to have learned, if from nothing else, yet from their own discontents, from their own struggles, from their own victory, from the fall of that proud hierarchy by which they had been so heavily oppressed, that in England and in the seventeenth century, it was not in the power of the civil magistrate to chill the minds of men into conformity with his own system of theology." For Puritans read religionists of to-day; for seventeenth read nineteenth.

THE following additional signatures to the memorial for Messrs. Foote and Ramsey have been obtained:—Alexander Bain (Professor of Moral Philosophy, Aberdeen), G. J. Romanes, Frederick Guthrie, F.R.S. (Professor of Physics, South Kensington), Charlton Bastian, M.D., F.R.S., Edward Clodd, R. Hope Moncrieff, G. H. Darwin (Cambridge), Sidney H. Vines (Examiner in Botany, London University), Edward B. Tylor.

FORTY-EIGHT Fellows and Students of Cambridge University have signed a petition in favor of Messrs. Foote and Ramsey, in addition to the men just named:—E. W. Hobson, M.A., Fellow and Assistant Tutor, Christ's College; E. S. Thompson, M.A., Fellow and Assistant Tutor, Christ's College; John Jeaves, M.A., Fellow and Assistant Tutor, Christ's College; Henry R. Read, M.A., St. John's College, James Ward, M.A., Fellow and Lecturer, Trinity College; Edward V. Arnold, M.A., Fellow and Lecture, Trinity College; Isaac Spencer Cox, B.A., Downing College, L.L.B., London, and of Lincoln's Inn, Barrister-at-law; William Bateson, B.A., St. John's College; Ernest A. Bridge, B.A., Scholar, Christ's College, Tyrwhitt Hebrew Scholar, 1882; Arthur H. Tompson, B.A., Trinity College Whowell Scholar, 1880; Theodore Beilk, B.A. Scholar, Trinity College; Herbert H. Turner, B.A., B.Sc., Scholar, Trinity College; Lewis H. Edmunds, B.A., B.Sc., Scholar, St. John's College; Roland D. Brunton, B. A., Downing College; H. J. Gour, M.A., M.B., M.R.C.S., L.S.A., Trinity Hall; J. S. Mills, St. John's College; R. J. Griffiths, Trinity Hall; G. C. Barker, Downing College; J. W. Sewell, Downing College; J. W. Wessels, Downing College; E. Cutler, Downing College; J. N. W. Wanliss, Trinity College; A. Chanchier, St. John's College; W. Easterly, St. John's College; M. Rafique, St. John's College; A. M. Deely, Trinity College; A. J. David, St. John's College; H. T. Wills, St. John's College; H. D. Hamilton, Trinity College; F. Arnold, Trinity College; Harbhamji, Trinity College; G. de Reuter, Trinity College; H. Head, Trinity College; J. S. Clarke, St. John's College; H. T. Gilling, E. T. Woodhead, P. E. Tooth, J. D. Scott, William Blain, E. C. Andrews, F. Mellor, S. Greenidge, A. L. Morris, G. A. Stretton, J. Fearnley, T. H. Kirby, C. E. Hartley, all of St. John's College; E. J. Griffith, B.A., Downing College.

THE Rev. W. Sharman, F.G.S., Unitarian Minister, hon. sec. of the National Association for the Repeal of the Blasphemy Laws, Radical lecturer, etc., is prepared to make engagements to deliver addresses in any pulpit, or from any free platform, on the following topics:—Blasphemy; The New Reformation; Radical Duties; Liberty; Man, Past, Present and Future; American Experiences; A Darwinian Sermon.—All inquiries as to terms and dates should be addressed to Rev. W. Sharman, 20 Headland Park, Plymouth.

THE *Republican* of June contains a notice of H. A. Kemp, the youngest of the three men imprisoned for blasphemy. Unfortunately he is the only one of whom we can as yet use the adverb "recently." The portrait accompanying the notice is a more than usually excellent one. In our recognition of the bravery of his two companions, and the great service that they have done to Freethought, we must not forget Henry Kemp.

W. IRVING (of Hanley) sends us a pamphlet on Mrs. Annie Besant on the same lines as that on Mr. Bradlaugh. He omits one very essential part in any estimate of that lady when he says nothing of her capacity for scientific work and of her accurate and deep knowledge of the biological sciences. George "Elliott" has only one *l*, and one *t* in her name, Mr Irving. The enemy might condemn the great novelist to an extra cell, but a Freethinker ought to suit her to a *t*.

A PARLIAMENTARY return ament Vivisection has been issued, showing the number of experiments performed on living animals in 1882. Fifty-two persons held licenses to experiment, but sixteen did not use their licenses. Four hundred

and six experiments were performed, of which 118 were carried out under the restrictions of the license alone, and 288 under certificates with special restrictions. The animals made use of were chiefly frogs. This serves to show how extremely careful are our benefactors, the scientific men, in pursuing their necessary, their painful, their invaluable work for the alleviation of the suffering of all animals.

THE Finsbury Park Sunday Band will commence on Sunday, June 17, at 5.30, in the Cricket Ground. The band is supported by the sale of programmes *outside the park* (the Board of Works having prohibited the sale of programmes and letting of chairs *inside the park*) and by subscriptions, which will be gratefully received by the manager, or by the secretary, Henry Saveraux, at the office, 15 Bloomsbury Street, W.C.

THE MEETING IN ST. JAMES'S HALL.

THE meeting to protest against the continued imprisonment of our two friends should be a grand affair. There will be no lack of clergymen present. The Reverends S. D. Headlam, E. Geldart, W. Sharman are coming. Admiral Maxse, Charles Bradlaugh, and Annie Besant will be there. It only remains for every London reader of this paper to come on the 11th of July, and as many provincial friends as possible.

SKELETON SERMONS.

XI.

"If a woman has long hair, it is a glory to her; for her hair is given her for a covering."—1 Cor., xi. 15.

1.—Justifiable pride in beauty, strength, etc. . . . Long hair no merit of its possessor, yet a "glory" to a woman. . . Long hair does not beautify a man, therefore not a "glory."

2.—Temptations of christian hair-dressers. . . . May be tempted to cut a woman's hair, and take away her "covering."

3.—Sin of chignons and most other methods of arranging hair, because they conceal its length. . . . Artificial pig-tails are good, as showing desire for woman's "glory."

Application.—Baldness in woman a sign of sin, but in man perhaps the reverse. . . . This is why the "hairs of your head are all numbered."

XII.

"David took a harp and played with his hand: so Saul was refreshed."—1 Sam. xvi., 23.

"David played with his hand . . . and Saul cast the javelin; for he said, I will smite David even to the wall with it."—1 Sam. xviii., 10, 11.

1.—Saul a good subject for experiment, whether music has charms to soothe the *savage*. . . . But music sometimes very provoking. . . . Mr. Babbage would have been glad to hurl a javelin at an organ-grinder.

2.—God's mysterious ways. . . . Saul's rage due to "an evil spirit from the lord." . . . Next, god had to interpose to save David's life.

3.—Real personality of the devil. . . . Real devil necessary to overcome dignity of god's anointed king, and wisdom of one who had been "among the prophets."

XIII.

"He that winketh with the eye causeth sorrow."—Prov. x., 10.

INTRODUCTION.—Hard sayings are for trial of our faith. . . Reasonable interpretation of text doubtless possible. . . Be it ours prayerfully to seek it and in any case to believe.

1.—Laws should be exact and definite. . . . Express mention of "the eye" prevents discussion about winking with ear or foot.

2.—Text is a reason against winking. . . . It causeth sorrow. . . . Results are the criterion of morals.

3.—Text not absolute. . . . Policeman's wink does not offend cook, but *may* cause sorrow to another.

Application.—Keep on the safe side. . . . Never wink.

THE age of transition is assuredly near its close, which has permitted even eminent *savants* to picture the "natural" governance of the universe as a bond to be occasionally snapped by some power which itself, presumably, has no "nature."—*Proc. Soc. Psychical Research*, p. 150; 1883.

JEHOVAH'S GONE TO SLEEP.

COME all you Christians, cry aloud,
For you have cause to weep—
The god you loved and served so well
Jehovah's gone to sleep.

Come one and all, and fill the earth
With wailings loud and deep;
For you have bitter cause to mourn—
Your god has gone to sleep.

Come bring your prayer-books every one,
And pile them in a heap;
And burn them for their uselessness—
Your god has gone to sleep.

For once he answered all your prayers,
And watchful eye did keep
On you his flock. 'Twas well! but now
Your god has gone to sleep.

In days of yore, the god you love,
The earth in blood did steep;
He's harmless now and cannot hurt,
Ha! ha! he's gone to sleep.

With thunder, lightning, and with fire,
He spoke; all flesh did creep;
But science uttering her voice—
Of course he's gone to sleep.

He never more will wake again,
So sell your Bibles cheap;
Your parsons sack, your churches raze—
For god has gone to sleep.

S. J. BELLCHAMBERS.

FREETHOUGHT FABLES.

VII.—THE PAINTING ON THE WINDOW.

ONCE upon a time a number of men lived in a large room. Opposite the door was a window. When first the men came into the room all was dark, but after a while light began to pass through the window. Then one man called priest, holding a poor little candle, held it up before the window on one side of the room, and said to the men, "Look, see what is beyond." And as they gazed, they beheld a place of bliss, and angels. They were charmed. And the priest told them to obey, to believe him, and they should reach that home. But side by side with this picture of joy was a fiery pit, with flames leaping from its mouth, devils fantastically moving, tortured beings begging piteously, madly, for mercy, for release from eternal pain. And the priest told them they would be sent there if they doubted or disbelieved him.

Years went on. One day a brave man found a light, and with it ran towards the window that he might examine it himself. And the priest in terror cried, "Stop him! kill him!" Too late! for he reached the window, and, blowing off the dust of ages that lay on it, he rubbed it with his hand, held the light close to it, and felt and saw the paint thereon. Then with a glorious voice he cried aloud, "Brothers, the priest is a liar! This hell, this heaven, are but painted by him on this window that separates us from the unknown. How have we been deluded? I look out through the window; there is nothing on the other side but darkness and mystery. None can say what exists therein. Let us clear away this painted lie, that our children may not be deceived as we have been. Let us give them truth. Come and behold with me!"

Some drew near with anxious eyes. But the priest, angry and perplexed, screamed out: "Keep back! heed not that son of the devil! Back! shut your eyes; that light will mislead you; mine never. Back or be for ever damned!" And the superstitious trembling, shrank back again to slavery of soul.

But still his last words, haunting the minds of men, echoed and re-echoed by ever growing numbers, drew all men at last. Let us not fear the truth. Let us be rid of this foolish invention of an excited or depraved fancy, and then we shall see better what is beyond the window. If there is nothing but darkness and mystery, truth is grander than lies made to please or scare us. Beyond the window of death through which we peer out of life, is the unknown, where rest awaits us.

WITTWON.

THE DISCOVERY OF NOAH'S ARK

WHEN Dr. Schliemann digs for any particular thing, whether it is a city, a tomb, or a set of jewellery, he is morally certain to find it. He dug for Noah's Ark in the Hill of Hissarlik, and found it on the second day, not 70ft. below the surface. Later excavations have laid bare the whole ark, though, thanks to the great discoverer's precaution in putting a

board fence around it, and compelling his workmen to dig with their eyes blindfolded, no one except Dr. Schliemann and his wife has yet seen the ark.

In a recent and strictly private letter, Dr. Schliemann has given a full account of his last great discovery. He found that the ark, although some 20ft. of her bow had been carried away, was of the precise dimensions given by the writer of Genesis, but that instead of having an immense three-storey house on deck, with a big trap-door in the roof, through which the animals and Noah and his family were dropped, it had only the usual wheel-house, chart-room, and smoking-saloon on the spar deck, and access was had to the interior by the usual companion-way and hatches. The wheel-house was on the bridge, and there were what Dr. Schliemann regards as indications that steam steering-gear was used, but in this matter it is probable that the Doctor's enthusiastic disposition has led him into error, since, in spite of the fact that bridges are never found nowadays except on board steamers, there is no reason to believe that the ark was ever propelled by steam, or that Noah was even acquainted with steam, except in connexion with the tea-kettle.

The saloon was placed amidships on the main deck, where there is the least noise and motion, and was beautifully fitted with revolving-chairs, swinging-lamps, and all ancient improvements. The staterooms, as well as the saloon, were empty, only such trifles being left in them as travellers usually discard and stewards look upon with contempt. In one of the lockers of the steward's pantry was found, however, a complete set of ivory chips and several packs of cards of the well-known Mosaic pattern, and on the floor of a stateroom was picked up a memorandum signed "Ham," and setting forth that the signor owed some person whose name was not mentioned "33 shekels, to be paid before taking a hand in the next game."

There were stalls for the animals on the main deck forward, and the lower decks had evidently been devoted exclusively to animals. Notices—in the Hebrew language, of course—were still posted in various places, requesting persons not to disturb the animals while sleeping, or to annoy them with canes or umbrellas. In the hold were scores of bins labelled "corn," "oats," "compressed hay," "Thorley's Food for Cattle," etc., which were evidently used to hold the food intended for the animals.

Of the identity of the vessel discovered by Dr. Schliemann with the original ark there can be no doubt, inasmuch as the name Ark is still on her stern in raised gilt letters. There was also found entangled with a ringbolt on her starboard side, close to her "Plimsole's mark," a rubber watch-coat, with Noah's name on the inside of the collar. Dr. Schliemann is naturally very proud of his discovery, and he is seriously thinking of discovering the garden with the remains of the original serpent, together with Adam's lawn-mower and other garden tools, in the inexhaustible Hill of Hissarlik.—*New York Times*.

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.

J. Davies (sale of two Christmas Numbers), 1s. 6d. Per — Coulton: N. S. W. (7th donation), 3s. Per R. Manecorn (Plymouth), T. Towden, 5s. 4d.; W. Hawkins, 7s. 1d.; F. Alpin, 18s.; R. Carel, 5s. 7d.; E. Barnes, 5s. 6d.; Mrs. Adams, 2s. 7d.; Mrs. Webb, 1s.; F. Trude, 3s.; G. McCluskey, 5s. 4d.; — Thapter, 4s. 10d.; T. Murray, 5s.; J. Rogers, 3s. 4d.; — Pascoe, 5s.; Mrs. Pascoe, 5s.; "Throop," 5s. Per — Liversedge: A Few Working Men, 3s. 1d.; J. Ireland, 6d.; D. Mawdesley (4th donation), 5s.; A. J. Slaney (4th donation), 5s. Per N. Mills: N. Mills, 4s.; W. Smith, 2s.; H. Smith, 2s.; E. R. Gorton, 1s.; H. C., 1s.; A. Myerson, 2s.; H. C. Feskett, 6d.; G. Barratt, 6d.; A few Freethinkers who meet at the Forge Inn, Kirkstall Road, Leeds (2nd and 3rd monthly subscriptions), 11s.; S. F. Finn (Canterbury), 5s.; C. Balmforth (1st donation), 1s. Per J. Brumage: Portsmouth Branch N. S. S., 2s. 1d.; G. Ward, 2s. 6d.; T. Mills, 1s.; — Gosport, 6d. Per J. Partridge: B'ham Joe (two weeks, 10th donation), 2s. Per D. Baker: T. Wild (2nd subscription), 1s.; H. Clews (2nd subscription), 1s.; — Henoc (6th subscription), 2s. 9d.; N. H. Wood (14th subscription of 3d. per week), 2s.; — Wood (5th subscription of 6d. per week), 2s. 6d.; — Clews, junior (2nd subscription), 1s. 3d.; C. W. Gough (2nd subscription), 1s.; W. Nisher, 3d.; — Lines, 6d.; — Bowden, 6d.; — Jakeman, 3d.; E. Burns, 1s.; — Smith, 3d.; T. Evans, 6d.; — Davies, 6d.; — Boden, 6d.; G. B., 2s.; — Colley, 1s.; collection, 2s. 2d. Per W. Nuttall: T. Shackleton, 2s.; J. Baldam, 2s.; S. Shackleton, 1s.; W. Nuttall, 1s.; W. Greenwood, 1s.; W. Wilson, 1s.; J. Travis, 1s.; T. Crossley, 1s.; J. Stansfield, 1s.; J. Akroyd, 1s.; F. Davis, 1s.; a Friend, 1s.; Abraham Pewell, 1s.; Frederick Barker, 6d.; Joseph Marshall, 6d.; James Nuttall, 6d.; James Greenwood, 6d.; a Friend, 6d. — Cherie, 2s. 6d.; E. Ellsmore, 9d.; Invicta Club, Woolwich:

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C. HERBERT, *Treasurer*, 60 Goswell Road, London, E.C., to whom all remittances should be sent. Collecting sheets will be sent to any Freethinker on application to 28 Stonecutter Street.

CORRESPONDENCE.

MORE HELP AND SYMPATHY FROM AMERICA. TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—The enclosed cheque is for the Prisoners' Aid Fund, contributed by a few friends who feel a little indignant at the stupidity of the judge in charging the jury in the partisan way he did.

You will have a large correspondence, no doubt, to attend to, and it would be folly in me to make your labors more arduous than they are by writing a long letter.

Sincerely do I wish that your health may hold to carry on the *Freethinker*, and your other work at the same time, without impairing your vital energy to any appreciable extent.— I am yours sincerely,

HENRY CHARLESWORTH. Lonsdale, Rhode Island, U.S.A., May 16th, 1883.

PROFANE JOKES.

"It is a solemn thought, friends," cried the open-air holder-forth, "that some of our beloved ones who have gone hence may be looking down upon us now." "Looking up, you mean," shouted an irreverent listener.

WE suppose the reason so many clergymen take an interest in cricket is that its headquarters are Lord's.

THE BIBLE AS A SCIENTIFIC TEACHER.—The doctrine that the earth moves round the sun was first enunciated by Christ, the Galileo-an.

PRIEST (to sceptical visitor looking at relics): "This is a piece of Jacob's ladder." S. V.: "But Jacob only dreamed that he saw a ladder." P.: "Just so. This is the ladder he dreamed about."

"DEEP calleth unto deep," Psalm xlii., 7. Another instance of the deep-raving influence of the Bible.

THE difference between Old Nick and an Atheist, is that one believes and trembles—the other does neither.

"*Thomas Paine Glorified*" (Progressive Publishing Company), is a cheap edition of Colonel Ingersoll's famous oration. It is a marvel of cheapness, the price of thirty-two pages being but one penny. It is neatly printed from the stereotype plates of the original edition published in New York. As to the literary quality of the oration, it is only necessary to say that it is in Colonel Ingersoll's best style.

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A Monthly

Magazine.

"PROGRESS."

Edited by

G. W. Foote.

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

The JUNE Number 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 auintient 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.

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"The June number of this magazine comes out under the editorship of Dr. E. B. Aveling, who fills the office during the incarceration of Mr. Foote. Dr. Aveling has fulfilled his duties very successfully, and presents a bill of fare, which, while suited to the character and object of the publication, is yet diverse in interest and excellent in character. The articles are numerous, but short and pithy. . . . Dr. Aveling himself contributes a second paper on 'Evolution and Definition,' and also an imaginative and rather striking little poem entitled 'He and I.'"—*Newcastle Weekly Chronicle*.

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