

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. 29.]

JULY 22, 1883.

[PRICE ONE PENNY.

MASS MEETING FOR THE RELEASE OF G. W. FOOTE AND W. J. RAMSEY, AND FOR THE REPEAL OF THE BLASPHEMY LAWS.

LONG before the hour advertised for the commencement of the meeting summoned to protest against the imprisonment of our two friends, St. James's Hall was crammed. Hundreds, I think I may say thousands, were turned away from the doors. Nor was the crowd remarkable alone for its numbers. The quality of it was scarcely less noticeable than its quantity. The great mass of the people were of the upper classes, that is, they were people, men and women, who worked for their living. It was no gathering of idlers. Yet there were not wanting a considerable number of what are commonly called "well-to-do" folk. Apparently they get their name from their not thinking it well to do anything. A very large number of women were present—a helpful and hopeful sign. The more thinking women, the more likelihood that the children of the future will be free.

The faces of the vast crowd were a wonderful study. It seemed as if a bad one were not amongst them. The sight from the platform of the thousands of upturned faces all alive with indignation at the wicked wrong done and enthusiasm for the wronged, was for ever memorable.

The speaking was of a very high order. The Rev. W. Sharman was as vigorous and as brave as ever. The two other clergymen, Messrs. Geldart and Headlam, also spoke splendidly, the former moving the huge audience to hearty laughter as well as just anger. Mr. Moncure D. Conway gave us a very finished, thoughtful speech, and Mrs. Besant moved her auditors as no other woman in England could. Mr. Symes delighted everyone by his outspokenness, and Mr. Burrows also spoke.

The reception of Mr. Bradlaugh was as usual a tremendous burst of enthusiasm. In truth, how the audience on that midsummer evening kept up at the fever heat at which they started is a marvel. But speakers and resolutions alike were cheered to the echo. So loud were the voices of the gigantic mass of living beings that one might have hoped their sound had pierced through the prison walls and reached the ears of the two solitary men who were to every one of us the most real presences in that hall, despite their absence from us.

The voting was very solid. Both resolutions were carried by the whole assembly minus two gentlemen who had the courage to hold up their hands against each. In a word, the meeting was a grand one in all senses. If only Sir William Harcourt would have a share in the grandeur of it and answer its cry!

EDWARD B. AVELING.

SPECIAL REPORT OF THE MEETING.

On Wednesday St. James's Hall was crowded in every part by a meeting which was held to protest against the Blasphemy Laws and to agitate for the release of Messrs. Foote and Ramsey. The Rev. William Sharman (of Plymouth) occupied the chair, and there were present the Rev. E. M. Geldart, the Rev. Stewart D. Headlam, Mr. Bradlaugh, Dr.

Edward Aveling, Mrs. Besant, Mr. Moncure D. Conway, Mr. Joseph Symes, and Mr. H. Burrows.

The CHAIRMAN, in opening the proceedings, said they were met for the twofold purpose of protesting against laws which were a sad revival of the bloody and cruel past, and to ask for the release of the latest and, he trusted, their last victims. It was with a feeling of shame as an Englishman, and still more as a Christian, that that protest was felt by him to be necessary; but as it was necessary, it was a duty to make it. It was a duty to him as an Englishman, because it violated those principles which made the nation great and free, and as a Christian, because it violated the genius of Christianity, and was a vile offence against the teachings of the hero of Nazareth. He was not singular in that feeling, for clergymen of all denominations also held it. He had received, as secretary of the Association for the Repeal of the Blasphemy Laws, petitions from nearly every part of Devonshire and Cornwall, from earnest men of all Christian creeds, asking for that repeal. There could be no doubt that had it not been to keep Mr. Bradlaugh out of Parliament, the prosecution against the prisoners in connexion with the *Freethinker* would never have been attempted. So what should they say of the hypocrisy and cowardice of those by whom the prosecution had been put into motion?

Dr. AVELING then read letters of sympathy with the objects of the meeting from Canon Shuttleworth, the Rev. Mr. Moll, Admiral Maxse, and Mr. P. Taylor, M.P.

Canon Shuttleworth wrote:—"I have already expressed my feeling with regard to the Blasphemy Laws in general, and the *Freethinker* sentence in particular, from pulpit and platform, as well as through the press. I will not now repeat what has been already said, further than this, that blasphemy, as I understand it, is an offence which human law can no more punish than it can punish covetousness. . . . Christians will never exorcise the spirit of atheism and blasphemy by appealing to the demons of intolerance and injustice."

Mr. P. A. Taylor, M.P., wrote:—"I am compelled to give up public meetings; but none the less do I wish to join in your 'protest' and to endorse your demand. Englishmen must feel shame and indignation that those stupid and obsolete Blasphemy Laws should be brought to the front once more in order to enable bigots to prosecute freethought."

The Rev. Mr. GELDART, who was received with cheers, said the prisoners had been convicted on account of alleged gross caricatures of the religion which it was the fashion of the time to uphold; but it appeared to him that fashion was a very capricious thing, as it could regard with equanimity such vile insults as were contained in a recent caricature representing Mr. Gladstone and Mr. Bradlaugh. It was absurd to think that the prisoners would be converted by their imprisonment; on the contrary, they would probably come out with a deeper and deadlier hatred of that religion for ridiculing which they had suffered. He would ask the meeting to go on until these blasphemy laws were buried amid the relics of an ignorant, a sanguinary, and a savage past. He then moved, "That this meeting demands the repeal of the Blasphemy Laws, as contrary to the spirit of the age, and as endangering that freedom of speech which is a condition of all progress."

Mr. MONCURE D. CONWAY, in seconding the motion, said that Professor Huxley, who had done more than any man to upset the orthodoxy of this country, had had honors bestowed upon him, while men of less influence and position were selected to be the scapegoats of heresy. Under such circumstances, what men could help using hard words or sportive ridicule in defence of their opinions? There was one question

which, he thought, needed inquiry into, and that was, why there had not been a single question asked by Liberal members in the House of Commons as to the sentence, when a single word from Mr. Gladstone to the Home Secretary would have set the men free.

The Rev. S. HEADLAM, in supporting the motion, said he protested against the imprisonment of Messrs. Ramsey and Foote as a citizen and a minister of Jesus Christ. He could not help thinking that the men had been to a great extent ignorant of the faith they ridiculed; but he hoped there was a good time coming when the Christian religion would appear in its true light. But it would be perfectly impossible to meet men like Freethinkers in argument on a proper ground if, when they spoke their mind, they were to be liable to imprisonment for doing so. He did not believe that ridicule was the best weapon with which to combat religion; but if other people thought so they ought to be at perfect liberty to try it.

Mrs. BESANT, in further supporting the motion, said: Friends,—It is scarcely necessary to say that a resolution supported by those whose views are so different from my own, must be a resolution lying deep in their hearts. When we find clergymen like Mr. Geldart of the Unitarian Church, Mr. Conway of the Rational Church, and Mr. Steward Headlam of the Church of England—each one differing from the other—standing on the same platform, we know that they have some common cause of human sympathy to advocate. We come to ask for the repeal of the Blasphemy Laws, which are dangerous to the freedom of speech and to the freedom of thought. Men should be allowed to speak honestly what they think. John Milton said, Let truth have an open field. I say it is not those who have the truth who desire to persecute. They would have no need to use the weapon of the gaol against us. Truth needs no defence. She is able to stand without. Persecution has never yet helped the persecutor. It is not by persecution that they will convert the Freethinker. Why there is now a released prisoner who we dare not allow on the platform for fear the heat of this hall will rekindle the agony of his illness. Will he accept their Christianity? Will Messrs. Foote and Ramsey, when they come out, have the heart to accept it. No! They will reject it. We ask you to say that these laws—through which our friends have been imprisoned—shall no longer remain on the statute book.

The resolution was then put and carried with great applause, there being only two dissentients.

Mr. J. SYMES then moved a resolution earnestly requesting the Home Secretary to advise the Crown to remit the remainder of the excessive sentences passed on the men in question, under laws which had been treated as obsolete for many years. He said: Friends, when I speak on this subject you must excuse me if at times I use the word "we." Some of you know perfectly well that I am as guilty as the men imprisoned. They are in prison partly for what I wrote. Now is blasphemy a thing that ought to be punished? I wish they'd prosecute me for blasphemy. I'll break every blasphemy law in England, if they will undertake to prosecute me for it. If they want fighting I'm prepared. Are we guilty of blasphemy? (Cries of "No, no.") I think we are. (Laughter.) We are guilty of thinking. We make no boast of our thoughts. We are guilty of publishing our thoughts. That seems to be the crime for which we are punished. If we sold our thoughts in 10s. 6d. books it would have been all right—especially if we had written them in language no one could understand. We put our thoughts in plain language. We are punished for being honest. If the bigots are so thin-skinned let them emigrate to the New Jerusalem or elsewhere. (Laughter.) Freethinkers are the last people in the world that should be prosecuted, for they circulate the blood, the thought, of the nation. What would society be without the circulation of thought? Our thoughts may not be the best, but let those who differ circulate better ones. We don't mind hearing other's thoughts; we never speak without inviting discussion. We want to see which is truth and which is falsehood. And who are those that prosecute? They are the same party who crucified Jesus, burnt Giordano Bruno and Michael Servetus; the same party that dragonaded the Huguenots and destroyed the Covenanters; the same party that prosecuted Puritans, Dissenters and Quakers; who have always resisted every kind of reform and progress. But they will not succeed. They say we have gone astray from what they consider the truth, and they imprison us to get us back to the fold. I protest against the sentences as excessive. Our men deserve no punishment. Like Socrates they deserve a pension. I beg to move the resolution, and I sincerely hope that Sir William Harcourt will see his way clear to remit the remainder of these unjust sentences.

Dr. AVELING, in seconding the resolution, said: Friends, the indignation that I feel when I approach this subject is intensified by the fact that within these few hours I have seen our friends in prison. My visit to them has been to them like the drop of water Dives never got. The interview was of a painful character. Beyond the matter of books, some modification in the diet, and one hour's extra exercise, no relaxation has

taken place, in spite of all to the contrary that has gone abroad. Their punishment is dreadful. In no other country could such a thing be possible. A great politician of France said the other day that such a sentence could never be administered in his country. The bigots say we have gone beyond fair bounds. They say we have taken too great a liberty, and that we have been guilty of license. Could we get these clergymen to come on this platform if that be true? Could we gather a grand meeting like this to defend licentiousness? Lord Coleridge said that that crime could not be brought against our imprisoned friends. The fact is, our men are the victims of a political strife. It is a sop thrown to the Tories. The London Municipal Bill has something to do with this prosecution. The Home Secretary must be aware of this. Our imprisoned friends have suffered to please the turtle-loving City fathers. It is within Sir William Harcourt's power to set our men free. If he does not we shall have to make it a hustings question. (Hear, hear.) Numerous and most influential memorials asking for their release have been presented to him. What more does he want? Look at this great meeting. I say, what more does he require? We want the freedom of our men. We claim our rights—nothing more. We ask for no privileges. We ask of our fellows fair treatment, of the Government the repeal of the Blasphemy Laws, of Sir William Harcourt the liberation of our friends.

Mr. BURROWS, in supporting the resolution, said the present Prime Minister some time ago remarked that if you only knock loud enough you are sure to get what you want. We mean to follow that advice. I must object to one word in the resolution—the word "excessive." It is like admitting that they deserve some punishment. My opinion is they don't deserve any. Dr. Aveling struck the key to the cause of the imprisonment of Messrs. Foote and Ramsey. It was a political one. [Turning to Mr. Bradlaugh.] There sits the man around whom this prosecution centres.

Mr. BRADLAUGH, in further supporting the resolution, said: Allow me first to call your attention to the resolution. In an appeal to the Crown to exercise its mercy you are bound not to dispute the law but to deal with it only on its own basis. Frankly I would sooner speak against the blasphemy laws altogether. I submit that under the law the sentences are excessive. To confine men as they were confined for 23 hours out of 24 in one cell, and in the hour in which they are allowed out, to restrain them from speaking to any human being—is monstrous. If they had committed the most abominable crime their punishment could scarcely be more severe. For nearly five months to clothe them in prison garb; for nearly five months to make them exist on convict food; for nearly five months to herd them with the lowest criminals, and shut them out from the world as though they were dead! I say the sentences are monstrous. In no other land could such a thing occur without causing great agitation. Why, Prince Kraptokine—(cheers)—imprisoned in France, is allowed even to write a history. How differently are our men treated. The Lord Chief Justice of England said in my hearing that he knew what such imprisonment as theirs meant and how severe it is. Surely they have suffered enough, especially as the charge of indecency has been overruled by his lordship. We go to the Crown for mercy—to the responsible Minister who represents the Crown. Let us hope he will no longer be swayed by Tory prejudice. The blasphemy laws would have remained undisturbed had it not been that my enemies, whose knuckles I have bruised, have flung out the blasphemy laws to catch me, and instead caught these three men. As it is I fear that the very prejudice that clings round my name has helped to make it harder for them.

The resolution was then carried, and the meeting, which had been of the most enthusiastic character throughout—each speaker being received with vociferous cheering—soon afterwards terminated.

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.

EVILS OF CHRISTIANITY.

THE merits of Christianity are blared every week from a thousand pulpits with a more than forty thousand parson power. It has at its back not only the richest establishment in the world, with the well-paid services of the most distinguished advocates; but also the policeman and the dungeon for those who venture to differ. Yet Christians are ever complaining of the indifference of the world to their divine creed. Why is this? It has had every chance. After an innings of over 1800 years, with, for the most part of the time, the sword and the faggot not only at its command, but freely employed in its service, it still finds not only the larger part of the world un-Christian, but those lands which are reputed Christian falling away from Christianity in their laws and in their lives.

What explanation of the fact is possible, on the supposition that Christianity is a gift from heaven supernatural in its origin and results? None whatever. The only explanation possible lies in the fact that Christianity, like all other religions, is very mixed in its elements; comprising much that is good with much that is evil, much that humanity may be elevated by assimilating, and much that it will certainly outgrow and discard. The churches now-a-days lay stress on the moral character of their religion, well knowing that that is the most vital because most human element.

They cover up the dogmatic and supernatural features which alone differentiate Christianity from other religions, and preach the righteousness and goodwill which is a common ground with persons of all religion and no religion.

When we look into the dogmatic basis of Christian morals, we see how unsatisfactory are its fine pretensions. It says we must be good because it is the will of god, a being of whom we know nothing, but whom we see in nature permitting evil to go unredressed, who is alleged in revelation to have commanded burnt-offerings and the slaughter of innocent people, to have favored murderers, cheats, and adulterers, and who is even alleged to have slain his own innocent son. The inducements offered for our compliance are essentially base. It is said that for every joy we resign here we shall have a hundredfold hereafter, while if we fail we shall burn for ever. The selfishness and brutal fear of man are appealed to instead of his nobility. How little then can we wonder at the imperfect results of Christian teaching! By referring morals to an extra-human source and placing motives to good conduct in other worlds, it succeeds only in turning them upside down. No doctrine could better play into the hands of priests ready to gain the best of this world by specious promises of good in an after life to their credulous devotees. And Christianity has been a fine religion for priests. From the time of Constantine these caterpillars of the commonwealth have lived on the fat of the lands wherein they have left their slime. Pretending to hold the keys of heaven, these holy mediators between god and man took care thereby to assure themselves of a good position on earth. Heretics they sought to exterminate. Excommunications and anathemas were hurled at all who opposed them. The pages of ecclesiastical history teem with their discords, their religious wars, massacres, and persecutions. By weeding out the freest minds, they kept back criticism as long as possible; and by their opposition to science they hindered the progress of civilisation. Astronomy was opposed because showing the absurdity of Joshua's story or of god taking up his abode on so infinitesimal a planet. Geology was opposed because discrediting Moses. Medicine and sanitation were retarded because men were instructed to look on disease and its epidemics as divine judgments.

Some part of the Christian system has stood in the way of every political, social, or moral improvement. It slew thousands of old women because the Bible had said, "Thou shalt not suffer a witch to live." It has not to this day ceased persecuting the Jews because they followed their own divine law in putting Jesus to death. It opposed education because god confounds the wisdom of this world. It supported slavery because it was instituted by Jahveh. It countenanced flogging because Solomon said, "Spare the rod and spoil the child." It has stood in the way of divorce because Jesus said, "Whom god hath joined let no man put asunder." It has kept women in subjection because of Eve and Paul. It makes as far as it can the working man's one day of leisure a day of gloom instead of a day of glad-

ness, and debars him from seeing the museums and galleries he pays for because, "In six days the lord created the heavens and the earth, and rested on the seventh day and hallowed it."

But in its less traceable effects on individual lives lies the worst indictment against Christianity. Who can tell of the blight which has fallen on children and on women from its doctrines of a personal devil going about seeking whom he may devour, of a dreadful day of judgment, and an eternal hell-fire? Who can tell of the anguish of lovers parted because of different faiths; of the misery of households where wives believe their unconverted husbands are doomed to eternal torture; or where parents think they have produced children doomed to perdition? It is in the harrassed nerves, the tears, and the crippled lives of the religious, that the condemnation of Christianity is seen. Happily, its worst dogmas are rarely really believed. Human nature asserts itself; and the Christian, who is ready to confess with his lips that he is a miserable sinner, deserving the damnation of hell, feels in his heart that he is a tolerably good fellow, and that this vale of tears may be made a pretty comfortable valley after all.

J. M. WHEELER.

JESUS v. THE PARSONS.

JESUS or the Christ is the boast and idol of the churches—as far as profession goes. He is the great and infallible teacher of the parsons, and their one great exemplar. This is their almost unanimous profession, in ancient and modern times. Is the profession honest? Is it according to the general and almost universal practice of those who make it? No!

I. The orthodox parsons preach doctrines Jesus never preached. II. They rarely or never follow his example, except in persecuting, nor do they perform the duties he is said to have imposed upon them.

I. He never taught, as far as the gospels report, the fundamental dogmas of Christianity.

1. Christians teach that Jesus was miraculously born: that his mother was Mary, a perpetual virgin, his father the holy ghost. Now, you may search the reported speeches and conversations and discussions of Jesus in vain for the barest hint of this doctrine. How was it he never mentioned it in any of his discourses or his disputes with the Jews? The miracle was surely as good for his own countrymen and contemporaries as for later generations of Jews and foreigners of any age whatsoever. Jesus was ignorant of his own divine origin and his miraculous birth, and knew no more of the honor that was his birthright than Apis of Egypt. But what becomes of the fiction of the infallible teacher, if he taught not this fundamental doctrine of his own religion? Is this fiction fundamental, my Christian enemy? If so, why did Jesus never mention it? or why did his biographers never report his utterance thereupon?" "Someone has blundered," sir, in this matter. You had better see to it. To believe too much is as bad, I understand, as to believe too little. If you value your soul's salvation you had better get this matter cleared up. In the meantime don't forget that the doctrine of the miraculous birth of Jesus rests on no better foundation than the same story about Apis, the ox-god of Egypt, who also had a ghostly father.

2. Original Sin is another fundamental doctrine of Christianity, and one which all must believe, or they will never repent; and if they do not repent they cannot be pardoned; and if not pardoned, they can never be renewed or born again; and without this no son or daughter of fallen Adam can enter the kingdom of heaven. Now Jesus never taught this dogma or ever let fall the remotest hint of it. He always implied, according to his speeches, etc., that people could do right if they would, and that it was their own fault if they did not. Original sin, however, is perfect moral paralysis. A poor fellow blind, and dumb, and suffering from *locomotor ataxy*, would not be more helpless than a subject of original sin. The orthodox, by preaching this absurdity, cut away all ground of duty; but Jesus was not, upon that subject, so far gone as they are. And yet, if he had only contrived to have made the discovery of original sin, and the Church of England cure for it, he might have minted money, instead of spending his days in beggary. Had he become rich by such a process (or any

other) he would have escaped the cross. His followers are infinitely wiser than their master.

3. The Trinity in Unity is an indispensable dogma of orthodox parsons; but Jesus knew nothing of it. The ignorance of this great teacher seems to have been profound. He could not have passed the simplest theological examination; and the bishops would not to-day admit him to "holy communion," for not knowing his catechism. He would be held up as an awful example of spiritual destitution at meetings held to raise money for the extension of Christian knowledge. Perhaps Jesus never heard of the trinity in unity, poor man! He lived too early. Had he but contrived to be born three hundred years later, he might have been as familiar with the conundrum as any Sunday-school scholar. Here is the doctrine as far as I have been able to work it out: $A + B + C = \text{god}$. But $A - B + C = \text{god}$; $B - A + C = \text{god}$; $C - A + B = \text{god}$. B receives his godhead from A, though A retains the whole godhead to himself. C receives his godhead and himself also from $A + B$, yet both A and B retain it entire. B is the son of A, and yet both are of the same age, size and weight, and never did B measure or weigh less than A. C is in some way related to A and B, and is the same age, size and weight as either of them; but what the relationship is no one has yet discovered.

Such is the conundrum which Jesus never taught, but which parsons preach as one of the essentials of his religion, and which they defend by sending honest men to prison.

4. Jesus never taught the doctrine of the atonement by means of his own sufferings and blood. This is more astounding than all the rest. He who was incarnated for this very purpose never mentioned the special object of his mission; he who died to redeem man and atone for all human guilt, who voluntarily yielded up himself as a victim to god for the sins of the whole world, *did not know why he was dying!*

No one will deny that the four doctrines above named are the four pillars of orthodoxy, without which evangelical Christianity could not exist. As Jesus never taught any one of them he could not have known them, unless he knew and rejected them. Jesus was not orthodox, therefore. And he who died to save the world will be damned for heterodoxy, if the evangelical creeds are correct! I am sure the bigots will send him to the endless fire, unless he will swallow all their dogmas. J. SYMES.

(To be continued.)

ACID DROPS.

THE *Church Review*, speaking of missionaries in Egypt says: "It seems as if god had opened up a way for us in that country at present." It seems that god's usual way in opening up a country for Christian missions is to commence with powder and shot.

A PASSION play is now being performed in Brixlegg, in the Unter Inn Thal. We look forward to the time when the Christian legends will be mainly utilised for stage purposes.

It is rather a joke for the *Christian Standard* to gravely reprove the followers of Islam for their appeals to heaven in a bad cause. It declares that their phrase, "In the name of god the merciful," has no more meaning than our "dear sir" or "yours faithfully;" or, it might have added, than our "Victoria dei gratia," or the invocation of the trinity in all treaties in which Christian nations try to "best" each other. Both Moslem and Christian rogues find the name of god a capital word to conjure with.

THE two dissentients who appeared at the St. James's Hall meeting, may be accounted for by the following letter which appeared in the *Evening News* on Wednesday:—

"THE BRADLAUGH MEETING.

"Sir,—At a late hour last night it was determined to move an amendment at St. James's Hall meeting to-night in favor of the Blasphemy Laws and against the atheistic idea. The time to notify our friends is so short, that I ask the publicity of your columns so as to give the constitutional cause a fair chance of mustering their adherents.

"Newcastle Street, Strand.

MERLIN."

It seems that "Merlin" mustered up one adherent, but this did not give him courage to carry out what he had resolved at a late hour on the previous evening.

A PERSON who dares not sign his name, writes to the *Evening News* a letter that would be comic if it were not wicked. No

representative of the press was treated with anything but respect and courtesy. This person is, probably, the impostor who tried to obtain a seat at the press table under false pretences, and was promptly shown up and shown out. "Providentially" he "had a stick." Is not that comic? Imagine god providing this anonymous pretender with a cudgel. Not content with lying at the meeting, this person lies in his letter. He is "given to understand that an amendment to the resolution would have been proposed and probably carried, but," etc. As in a hall crammed to the topmost point only two men voted against our resolution, the truthfulness of this detected impostor can be easily estimated.

THE detected impostor asks the readers of the *Evening News* to write to him "so as to enable another meeting to be held," and with great care omits to give his name or address.

WHAT a charming governess must be the one who advertises in the *Manchester Guardian*. "Only those persons need apply who are true Christians, and can give her a minister's reference as regards their private character. *Hers, thank God, can bear thorough investigation*, and first class references can be given. Address—A 3 at the printers." This is just the sort of lady into whose charge we would not place our children.

THE parsons have been palavering in Convocation chiefly about the Marriage Laws. Despite the fact that in the early days of Christianity marriages were always performed by the civil courts, the High and Dry Church party show their strong objection against marriage coming within the sphere of the secular power at all. Their views are reflected in the *Church Review*, which has an article entitled "Civil Marriage, not Holy Matrimony." There is nothing these priests dislike so much as that the business of life should go on without their having a finger in the pie.

If every book put forward on the Christian evidences only converted one infidel, Freethought would soon be at a standstill. The Rev. J. J. Lias, who is to be the Hulsean lecturer for 1884, is one of the latest of the miracle-mongering school. His book entitled, "Are Miracles Credible?" is as little satisfactory as any of his predecessors. He defines a miracle as "an exception to the observed order of nature, brought about by god in order to reveal his will or purpose." This is liable to all the old objections. To the inhabitant of the equator, the freezing of water is an exception to the observed order of nature. How can it be known that such exceptions are brought about by god? If we admit supernaturalism, it seems more reasonable to attribute interference with natural laws to a malignant than to a good being; or if it be said the effects of the miracle is beneficial, why may it not be attributed to saints as much as to deity?

THE late king M'tessa (of Uganda) is said to have shown an inclination towards Christianity. This in no way interfered with his having more than Solomon's proportion of wives, on whom he occasionally tried the efficacy of his weapons.

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.

Per R. Smith: T. Collinson, 10s.; Ilkeston Branch N. S. S., 5s. Per — Coulton: N. S. W., 2s. 6d.; Five Padstow, 12s. 6d.; Mrs. McAllen, 2s. 6d.; H. Green, 2s. 6d. Per — Bunton: Miss Cobby, 5s.; W. Abel (2nd donation), 2s.; — E wards, 1s.; — Cook, 1s.; J. Ireland, 6d.; N. W., Plymouth, £1.; A. Glasgow, 1s. 6d.; W. Ade (May to Aug.), 10s.; W. Jackson, 1s.; J. Aaron, 1s.; A. Anderson, 5s.; G. Nash, 5s. A trifle from Bolton: W. Nibbs, 2s. 6d.; J. Kerstrain, 2s.; Miss Kerstrain, 1s.; W. T. Winnard, 2s. 6d.; M. Jackson, 1s.; S. Hibbs, 1s.; R. B. Larrew, 1s.; R. Clough, 2s.; — Halliwell, 1s. Miss McKay, 2s. 6d.; — Laurie, 1s.; P. Chamberlain, 2s.; Three And Reekies, 1s. 6d. Per J. Kitchin: M. Wilson, 10s.; A. Wilson, 5s.; Amelia Wilson, 2s. 6d.; W. Wilson, 1s. 3d.; R. Wilson, 1s. 3d.; J. Long, 5s.; A. W. Kye, 1s. 6d.; J. Heline, 10s.; J. Hungary, £1.; J. Ralph, 2s. 6d.; D. Kitchin, 1s.; J. Hoyle, 2s. 6d.; M. Hoyle, 2s. 6d.; J. Edmondson, 1s.; J. Albright, 1s.; J. Bortum, 2s. 6d.; J. P., 6d. Per W. R. B.: The Lamb, 1s.; Devil's own, 1s.; Polypitanin, 1s.; Moses, 1s.; Beelzebub, 6d.; Seventh Candlestick, 6d. Per T. Monk: G. Bowerman, 4s.; T. Ford, 2s.; T. Terry, 2s.; J. Ashford (junior), 3s. 3d. From Leicester: G. J. L., 12s.; M. H. Bunton, 2s. 1d.; collected at Secular Hall, 3s. 5d.

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.

SPECIAL NOTICE.

The account of the interview between the two prisoners, G. W. Foote, W. J. Ramsey, and Dr. Edward Aveling, will appear in our next issue.

DR. AVELING'S LECTURES.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture on June 29th, at Portsmouth. Subjects:—3, "Freedom in England;" 7, "The Origin of Man's Mind and Morals."

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.

In remitting stamps to the publishers halfpenny ones are preferred.

RECEIVED.—B. B., D. Evans, W. Knowles, C. Whittard, M. Heiniemann, Sans Barbe.

J. W. HILL.—The *Champion of the Faith* is defunct. The constitution of the bantling was weakly, and despite careful nursing, it, after a lingering illness, expired in convulsions about four months ago, because insufficiently noticed by the Freethought party.

SOCIALIST.—Robert Owen was born May 14th, 1771, at Newtown, N. Wales. He died November 17th, 1858. His autobiography was published in two volumes by E. Wilson. There is also a life of Owen by W. L. Sargent.

H. B. WINGETT, Normandy Street, Alton, Hants, sells the *Freethinker* and all Freethought literature.

T. HALE.—Mr. Wheeler has recovered and resumed his duties. He thanks you for good wishes.

W. SWAINTON, 29 Millgrove Street, Battersea, will sell the Christmas Number of the *Freethinker* to highest bidder, in aid of the Prisoners' Aid Fund.

T. R. ALMOND (Rochford, Essex) offers some back numbers to the highest bidder, for the Prisoner's Aid Fund. They are: Vol. I., Nos. 1, 3, 4, 5, 7, 8, 9, 13, 14, 15, 16, 17, 18, 20, 21; Vol. II., Nos. 2, 3, 4, 5, 14, 17, 30 and 32.

W. R. B.—It is true that Mr. Justice North has been removed from the trial of criminal offences, but of course we can only surmise the reason.

F. SCOTT, 8 St. Nicholas Street, Scarboro', offers to sell to the highest bidder the *National Reformer* from August 1879 to date, with the exception of two or three numbers; and a complete set of the *Freethinker* from May 1881 to date, including two Christmas Numbers, the proceeds to be given wholly to the Prisoners' Aid Fund. Who bids?

READER OF THE *Referee* AND OF THE *Freethinker*.—By a blunder on the part of a printer, Mr. Symes' name was printed as that of Mr. Sims. The latter behaved in the most considerate manner under the trying circumstances of the case.

AGENTS wanted in town and country to sell this paper and other Freethought literature.

SUGAR PLUMS.

THE Rev. F. Haydn Williams, Unitarian minister at Blackpool, at the close of a discourse on Sunday evening last, entitled, "Socrates, the Murdered Freethinker," commented on the wickedly severe punishment of Messrs Foote and Ramsey, and the iniquity of a so-called "Liberal" government persisting in their refusal of the many memorials that have been sent to them, praying for the release of the prisoners. Considering the change in the spirit of the age, the sentence on Messrs. Foote and Ramsey is as severe as the death penalty was in the case of Socrates, 399 years before Christ. Liberals in office are very different men from Liberals seeking office.

A MEETING of the Executive of the National Association for the Repeal of the Blasphemy Laws was held last week. The suggestion made by Mr. Forder to affiliate societies on payment of a small fee was carefully considered, and it was resolved to make no charge for affiliation. Steps were taken to obtain the drafting of a Bill for the repeal of the Blasphemy Laws, and to secure its introduction in Parliament. The following were added to the list of vice-presidents:—Rev. Charles R. Chase, M.A., All Saints', Plymouth; Rev. J. Ellis, Southsea; H. George Fordham, Esq., Odsey Grang, Cambridgeshire; Captain T. B. Hanham, J.P., Dorset, and W. S. Shirley, Esq., M.A., The Temple.

"A MANCHESTER RADICAL" does excellent service by sending a well-written letter on "The Prisoners for Blasphemy" to

the *Manchester Examiner and Times*. In any district where there is a paper liberal enough to insert communications upon the subject of the Blasphemy Laws, our friends would do well to take up their pens and point out the persecuting spirit of these laws, and the injustice of their application to poor Freethinkers while high-priced blasphemy goes scot-free.

MR. WATER LEWIN (of Bebbington, Cheshire) has added to his list of Freethought pamphlets one entitled "Evolution and Religion," being the speech of Professor J. Fiske (of Harvard) at the banquet given to Herbert Spencer at New York in the November of last year. He gives also, in a preface, some recent letters on the subject of Evolution by Mr. Spencer himself.

At the Caistor Board of Guardians a clerical chairman, one Rev. J. E. Wallis Soft, fell to quoting. Among his quotations came the remark that "poverty was a visitation of god." A sensible guardian, called Nettleship, said it was nonsense; and added forcibly, if not elegantly, that it was rot. As a third reading he suggested later "bosh." A Mr. Dixon began with great solemnity: "When we consider that even the hairs of our head are numbered, and that not a sparrow falleth to the ground unnoticed, we see we have a power amongst us"——when an excellently-named gentleman, called Good, asked that there might be no preaching; adding pathetically, that they would have plenty of that to-morrow. The Board met on a Saturday. Whatever may be thought as to the nouns used by Mr. Nettleship, his "nous" is indisputable. It is high time that everyone who hears this talk of god intruding itself upon our business concerns, should protest as energetically as did Mr. Nettleship, even if his particular form of words does not seem desirable.

CHILDREN'S SUMMER EXCURSION.—The committee again met in the Minor Hall on Sunday evening; Mr. Henderson in the chair. Refreshment, amusement, and managing committees were appointed to carry out the necessary arrangements. Parents wishing for tickets are requested to write to the secretary; but it is to be distinctly understood that the children whose parents belong to the society will have the preference; therefore it is necessary that they will state what branch they belong to; the ages of the children are from 6 to 13. We gratefully acknowledge the following sums: Per A. Hilditch:—Swintonian, 2s. 6d.; H. E. S., 1s.; M. Bruce, 3s.;—Williamson, 2s.; F. G. Partridge, 2s. 6d.; F. W. Mansel, 2s.; Mrs. Coxsedg, 1s.; Miss A. Hilditch, 1s.; A. Edwards, 1s.; R. Coxsedg, 1s. Per C. Webber: W. Webber, 1s.; T. Huhert, 6d.; O. Webber, 2s. Per H. Smith: E. Huebble, 1s.; W. Trevillion, 1s.;—Lesley, 1s.;—Dean, 2s. 6d.; Mrs. Rotchwell, 1s.; T. Bruce, 6d.;—White, 2d.;—Neati, 6d.; J. D., 6d.;—Blackett, 1d.; J. Maskell, 1s.; J. Wasten, 1s.;—Gilman, 1s.; H. Bland, 1s. Per J. When: J. When, 2s. 6d.; Mrs. Christy, 3d.; Mrs. Highmore, 6d. Per W. Gill: G. Booth, 3d.;—Trevillion, 3d.;—Granger, 2d.;—Mucklenburg, 3d.; A. Newell, 3d.; F. Price, 3d.; C. E. N., 3d.;—Serpole, 3d.;—Sugton, 6d.;—Pond, 1d.; a Friend, 2d.; a Friend, 3d.; W. Hornbridge, 1s.—Subscriptions (which will be duly acknowledged) may be sent to secretary at 24 Morpeth Road, Victoria Park, E. P.O.O. made payable at Bishop's Road Post-office, Victoria Park.—J. G. Dumville, hon. sec.

BIBLE ARITHMETIC.

IN these days of School Boards, when people write books they are bound to be careful of their arithmetic, because the community are readily alive to the force of figures and their natural relation. Of course a book written now-a-days that contained a large number of simple arithmetical errors would be laid aside as untrustworthy; because the natural inference would be, that if the author did not know the rudiments of so necessary an acquisition, governing the most common concerns of our life, he is not worth listening to on any other matter.

Few people who read their Bible know how enormously their old book blunders in this respect. I know there will be ready the answer that the Bible was not written to teach arithmetic. Of course it was not; the most uninformed might have arrived at that conclusion, and having arrived thereat, quietly observed "more's the pity." If it had been promulgated for that purpose *only*, it would have done more good in one year than it has done during the centuries of its existence.

But to turn more particularly to the end we have in view—namely, the exposure of the Bible on the count of its fallacious figures. Most people have heard of Cain and Abel. I have no intention of again proposing an unanswerable conundrum in connexion with either of these highly-respected members of society; but what age were these individuals when their little tragedy caused the newspapers

the receipt of so much "copy"? Turn over your Bible to Genesis v., iii.: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Now we have it on the authority of the Jewish traditions of to-day that Seth was born 130 years after the death of Abel; so that neither of these early actors would be two years old.

Then comes the ark business. This excellently-ventilated menagerie was about 550 feet long, 92 feet broad, and 55 feet high, with one window 22 inches square. Into this capacious receptacle there would be a male and female of about 100,000 insects, 40,000 mammalia, 1,600 reptilla. The mammalia including the mastodon and other enormous four-footed animals. Now as there were only eight people in the ark it would be necessary for each person to look after the wants of about 18,000 animals in one day. How is that for high. In verse 20 we come to the accurate account of the rainfall which necessitated the ark. The rain rose 29 feet above the highest peak, or about $5\frac{1}{2}$ miles in all. All this drop of water was deposited in the short space of 40 days, at a rate of about 800 feet a day. Of course this is nothing when you are used to it; but it is getting used to it that does the mischief.

In Genesis xi., 13, we have: "And Arphaxad lived 35 years and begat Salah." If you turn to Luke iii., 35 and 36: "which was the son of Salah, which was the son of Cainan, which was the son of Arphaxad," seems to indicate that Salah was the grandson and not the son of Arphaxad. Then comes the question, is a man capable of "begetting" his grandchildren at the age of 35—or any other age.

Abram was born B.C. 2056 according to the chronology of the authorised version (Gen. xi., 26), and he died B.C. 1822 (Gen. xxv., 7) at the age of 175. Any school-boy asked to subtract 1822 from 2056 would certainly get nearer the answer than 175, seeing that it should be 234. But let us be thankful for small mercies, for Abram lived 175 years, when god distinctly says (Gen. vi., 3) that man should not live more than 120 years. Here's a pretty go—120, 175, and 234?

It may also be mentioned in passing that Shem died 1846; Arphaxad, his son, 1908; Salah, 1878; Eber, 1817; Peleg, 2008; Rew, 1978; Serug, 1955; Nahon, 2008—outliving or living during the life of Abraham, and yet we have no mention of them in the history of Abram. This batch were evidently only ten cents a dozen.

In Genesis xi., 26, we find that our good friend Abram was born when his father (Terah) was 70 years old; and in verse 32 that Terah died in Haran at the age of 205. Further, in Gen. xii., 4, we are told that Abraham was 75 years old when he went out of Haran—that is, 60 years before the death of Terah. Stephen says, Act vii., 4, that Abram left Haran (Charran) after his father was dead. Now this is a peculiarly complicated affair, and evidently shows that someone had forgotten simple addition and subtraction, except perhaps when those arithmetical problems were required in money matters, and then no doubt they were brought full to the front. According to Stephen, Abraham grew so tremendously slow that when he ought to have been 135 he was only 75. But of course they had no registrar of births and deaths in those days.

If you reckon from Joseph's age when governor of Egypt, back to the time when Jacob went to Laban, you will find that Jacob at that time must have been 77 years old. You will see this at a glance from the following:—Gen. xli., 46, says Joseph was 30 years old when made governor of Egypt; Gen. xvii., 28, tells us Jacob lived in Egypt 17 years, and died at the age of 147; according to Gen. xli., 1, Joseph was in his tenth year of governorship when Jacob went out to him; and last, Jacob served 14 years with Laban before Joseph was born (Gen. xxxi., 38 to 41). That is, 147 — (14 + 9 + 17 + 30) = 77. That being the case, though Isaac and Esau married at 40; Jacob goes at 77 to find a wife, and agrees to marry her seven years after. Issacher is born after the affair of the mandrakes, which Reuben finds and brings home, when he (Reuben) was about four years old—that is, if Issacher was born before Joseph, agreeably to Gen. xxx., 18, 25. Judah begets Er at 13. Er marries at 9, and is destroyed for profligacy. Onan marries at 8. Shelah being grown at 10, ought to be married (Gen. xxxiii., 14). Pharez kept from marrying whilst young, has a son at 13. Esau goes to Ishmael and marries his daughter after Jacob went to Laban at 77; though Ishmael died when Jacob was 63

(Gen. xvi., 16); xxv., 17, 26); xxviii., 9). If Jacob had no son till he was 85, and if Joseph, the youngest except Benjamin, was born when his father was 90, then 11 sons and a daughter were born in five years. Lastly, if Jacob had no son till 85, and he went to Egypt at 130, with 66 persons, only 45 years are allowed for his family. This is one of the finest specimens of absurdity to be had, without money or price, outside any monstrosity show in the kingdom. But—making the usual allowance for lies—this is strictly true.

MOSARK LAG.

(To be continued.)

OUR ANSWER!

Thou say'st it will never be,
This unity and love;
This peace, this joy without alloy,
Till one comes from above.
Thou say'st alack! and then, alas!
You weep, and groan, and pray;
But we begin to sow the grass,
And later comes the hay.

Thou say'st, ah! we remember, lord,
Thy mercy and thy love;
We worship thee and trust to see
Thy Regent from above.
O lord his coming hasten—speed—
O haste his advent. Pray!
But we will work till darkness lead
To dawning of the day.

Thou say'st, "Poor sinner fear not thee,
Thy faith will bear thee through;
Thy murders, thefts, forgiven be,
A crown, a throne for you.
Thou say'st that we may join them there,
For 'god' is good and just;"
But we will stay, contented, where
Those are we love and trust.

Thou say'st our work is work in vain,
Our hope, our trust in man;
That sin and strife, and grief and pain,
Are borne till heaven's ban
Is lifted, and his majesty
May move the upas root;
But we will watch and trim the tree
Until the time for fruit.

Thou say'st, "Poor sinner see the fold
And enter it in peace;
And wear a crown of gems and gold,
Eternity thy lease.
And those who trust in 'god' may play
On harps with golden strings"—
But we have love and joy to-day,
We want no crown—no wings.

We'll work and watch, and onward go,
No fear, no dread can stay
Our loving hearts and hands, although
We may not win to-day.
The morn is nigh; we see afar
The daybreak glimmer bright;
Ah, see! behold! that morning star
Foretells the coming light.

EDGAR T. BENTON.

WHAT IS JESUS DOING?

MOST pious people believe that nearly 1900 years ago a child was born who was named Jesus; that at twelve years of age he was a prodigy, able to defeat any number of learned doctors in debate on any subject they cared to choose; that at thirty he turned out a capital preacher and a successful wonder-worker; that he got himself disliked by the Jews, who had him arrested and put to death.

That when he had been in the grave for two nights and one day, he got tired of his rest, and leaving his clothes behind him, flew away into the heavens above, where he has remained in glory ever since.

Some Christians have been a little concerned in mind as to the calling that Jesus follows in the world above; but the curiosity of these persons has generally been satisfied by the assurance that in heaven Jesus sitteth on the right hand of his father, waiting for the Judgment Day, when it is supposed that he will do some special pleading on behalf of some very "miserable sinners," who will try and

sneak into heaven through the merits of somebody else. Trinitarians, however, are often puzzled in endeavoring to understand how Jesus can be sitting on his father's right hand when he is his own father and hasn't a hand to sit on; but slight mental difficulties like this they know may easily be removed if they will only remember that they are sinners, and that "there is more joy in heaven over the return of one sinner that repenteth, than over ninety-nine just persons who need no repentance."

But sometimes Freethinkers are wishful to learn what Jesus is doing all these years in heaven, and why it is he does not pay us an occasional visit, if only to condemn the hypocritical Pharisees of our day. I have sometimes thought that as the saints will all be harpists he has gone into the manufacturing line, lest on General Booth's arrival he may find himself unable to complete the supply of musical instruments for the 'cute Salvationist.

Another theory has occasionally struck me as having some force. I have sometimes thought that the business of general recorder of all the lies and other small crimes of Christians, would be heavy enough to occupy quite twelve out of every twenty-four hours per day.

It seems that both my theories are wrong. Jesus does the same work each day. From one year's end to another he devotes himself to the same task.

How do I know, do you ask? Well I confess that I don't know. But I know a man who does—or what is much the same thing—says he does.

His name is Chas. Spurgeon. He speaks with authority on these matters. That is why I went to hear him. He knows more about god than about gout—and he is pretty familiar with that subject. Three weeks ago he told his "dearly beloved brethren" what Jesus was employed at from morning to night, and they seemed quite delighted.

"Jesus," said the tabernacle oracle, "is engaged night and day counting the stars, and at the same time healing the sick and the distressed in mind and body."

If Jesus carries on both these businesses at the same time, it is reasonable, I think, to suppose that he makes a failure of them both. He might as well attempt to count the number of ticks made by all the clocks in London each day, as number the stars. Perhaps he makes some blunders and has to go over the whole lot again. If Colenso has made his appearance at the heavenly gate yet, Jesus had better get his assistance. The heretical Bishop would work the result out by algebra.

As to Jesus's attempt to heal the sick, like all his performances, it is a miserable failure; and now unbelieving doctors are trying their hand at the task, and experience proves that already they have been more successful than all the theological quacks the world has ever known.

ARTHUR B. MOSS.

WANTED—A GOD!

WANTED—a god who is good and almighty,
And able to hear us, and answer our prayers;
One who is changeless, not fickle and flighty,
Who'll sooth all our sorrows, and troubles, and cares.

Gods who are wicked, bloodthirsty, and jealous,
For this situation they need not apply;
We want one who will for our welfare be zealous,
Who'll guard us, and help us when danger is nigh.

Wanted—a god who'll abolish all evil,
And wickedness, misery, sorrow, and pain;
One who will vanquish that serpent, the devil,
And never allow him to tempt us again.

None need apply who are partial to fasting,
Who faith that is blind—not good works, will require;
Nor gods who will threaten to damn everlasting,
All sceptics and doubters in brimstone and fire.

Wanted—a god who is just and impartial,
Who tyranny hates and injustice abhors;
One who is peaceful—not warlike and martial—
Who'll save us from bloody, tyrannical wars.

Wanted—a god who will clothe us and feed us,
And always be ready our wants to appease;
Who'll get rid of princes, and all those who bleed us,
And keep us from pestilence, plague, and disease.

S. J. BELLCHAMBERS.

PROFANE JOKES.

"Who was the first man?" inquired a young lady of one of her Sunday-school scholars. "My pa," answered the youth. "Oh, no; your pa was not the first man." "Well, he was the first man I ever saw."

A CLERGYMAN who was preaching from the text, "He giveth his beloved sleep," paused in his discourse, and gazing on his slumbering congregation, said: "Brethren, it is hard to realise the unbounded love which the lord appears to have for a large portion of my auditory.

A YOUNG wife, remonstrating with her good-for-nothing husband on his dissipated habits, was answered, "I am like the Prodigal Son, my dear—I will reform by-and-by." "I will be like him too," she said; "I will arise and go to my father."

A CLERGYMAN in the country had a stranger preaching for him one day; and meeting his beadle, said to him, "Well, Saunders, how did you like the sermon, to-day?" "Not much, sir; it was rather o'er plain and simple for mo. I like thae sermons best that jumbles the joodgement and confounds the sense; od, sir, I never saw ane that could come up to yoursel' at that."

A VERY thin woman had felt the power of the spirit and had been converted, and she appeared before the sessions to pass the preliminary examination. "Have you experienced a change of heart?" asked the elder, gently. "Yes, sir, I believe I have." "And you want to live a new life?" "Yes, sir, I hope I do." "Are you willing to renounce the world, the flesh, and the devil?" "Do I have to do that?" "Certainly, if you would be a consistent Christian." "Can't I give up two of them and still go into the church?" "No, the renunciation must be complete." "Well, then, you must excuse me. I want to be a Christian, I want to give up the world and the devil; but if a woman, as thin already as I am, has to give up any more flesh, she might as well give up wanting to be a Christian, and go and join a side show as the great American only living skeleton. Gentlemen, you will have to excuse me. I want to join the church, but I'm not prepared to join a side show this summer."—*The Drummer.*

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 The Gospel of St. Matthew Arnold—(concluded), by Norman Britton.
 Your Good Old Times (a poem), by Renegade.
 Agnostic Morality, by Joseph Mazzini Wheeler.
 The "Spectre Rouge" Trick—its use in French Politics, by Paul Lafargue.
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"MILL ON BLASPHEMY."

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