

# 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. 34.]

AUGUST 26, 1883.

[PRICE ONE PENNY.]

## THE IMPRISONED FREETHINKERS.

THE memorial that we printed last week, and subjoin in our present issue has been drawn up by a Liberal Christian. Some of its phrases are, not unnaturally, such as we cannot endorse personally. But the memorial might be submitted for signature to those who, as Christians, yet think that a great iniquity has been perpetrated. Freethinkers should still sign and forward the petition to the Home Secretary. Our friends have been in prison twenty-five weeks.

TO THE RIGHT HON. WILLIAM EWART GLADSTONE.

"Your memorialists submit that on grounds both of justice and of policy, it is desirable to put an end to the imprisonment of Messrs. Foote and Ramsey.

"On grounds of justice, inasmuch as where all religions are tolerated, and where freedom of speech is held to be of the greatest value, it is manifestly unjust to visit the offence of these men with punishment which, in its severity, goes far beyond anything required to vindicate the law and to prevent repetition of the offence.

"On grounds of policy, because the infliction of such punishment is obviously calculated to defeat its own object, to enlist sympathy with the offender where none would otherwise be felt, to create hatred against a religion requiring such severity, and to discredit the Liberal Government.

"Your memorialists therefore submit that they and the large number who think with them in this matter, have a clear right not only to appeal to you, but to expect either redress at your hands, or a distinct intimation that you consider justifiable, action which they cannot but regard as cruel and tyrannical."

## DR. WAINWRIGHT AND ATHEISM.

[Continued from p. 257.]

I CONTINUE my comments upon the lecture on "Bible Triumphs, Scientifically Based." In the first place, as I am drawing near the point whereat the Doctor, after digressing in the Bradlaugh direction, begins to deal with the subject of his lecture, let me enter my protest against Dr. Wainwright's presumption in dealing with scientific questions at all. His is but one of the countless cases of the clerical presumption that assumes the capacity to decide every question, great or small, for the lower lay mind. It is high time that all intelligent men, whether they are Freethinkers or not, rise in indignation against the impertinence of the clergy. What right have these men to pretend that they can give us any information as to the origin of man? They have had no scientific training whatever, as a rule. They are, in fact, grossly ignorant of the merest rudiments of science. Dr. Wainwright, I am sorry to say, appears to be an instance of this gross ignorance; and yet these men, without any qualification at all except unbounded impudence, dare to arrogate to themselves the privilege of instructing the multitude on subjects of which they know nothing.

The clergyman, as clergyman, has no voice whatever in the great question of man's origin. He has no qualification whatever to speak upon the matter. If he has taken any

degree in science, or has taught science, or has even had lessons in science, he may, as a scientific graduate or teacher or student, speak. But as a religious person his opinions are worthless.

Dr. Wainwright is one of these scientific Lambert Simmels. As far as I know, he has taken no degree in science—his doctorship is certainly not one in science; he has not taught science and, if I may judge from his public utterances, he has had no tuition in science. In a case such as his, a man has the right to speak of the Bible as a book appealing to him as an ordinary reader. Dr. Wainwright has the right to criticise the Bible as a theological or as a religious student. But he has no right to give his opinions on it as a scientific man. To deal with the Bible in the capacity of an ordinary reader only needs the capacity to read; in that of a religious critic, only needs the abnegation of all reason and the power of blind faith. Neither of these qualifications is difficult of attainment. But to treat the Bible on the grounds of science needs years of preliminary training, not in one branch of science, but in all.

When therefore men like Dr. Wainwright, or the average clergyman, begin to speak or to write on questions of science, I feel as indignant as if I heard a captain in the Salvation Army orating on the Integral Calculus or a crossing-sweeper discussing Avogadro's hypothesis.

I turn from generals to particulars. Reference was made by the lecturer to La Marck and Humboldt and approval given to the phrase of the latter as to the "scientific levity" involved in the belief in the probable origin of the organic from the inorganic. Here Dr. Wainwright, after the manner of his kind, borrows a phrase from a writer whom in the majority of his utterances he would condemn. Nothing is, unfortunately, more common than this method of action on the part of Christian apologists. They reject the teaching of great scientific men as a whole with scorn, but hail with delight any isolated phrase of these very men that seems to tell in favor of the old and time-dishonored views. Thus men who antagonise Evolution and the teachings of its apostle, Charles Darwin, yet quote gleefully his solitary sentence as to the creator breathing into some one or more primordial forms the breath of life. And in like manner Dr. Wainwright, who would dissent from the main teachings of the author of the *Cosmos*, quotes the "scientific levity" phrase.

There is a worse form of levity than the scientific. That is the religious. That is the levity which opposes to close reasoning a sneer, to accurate generalisation a jest as to monkeys and men, to the Origin of species the earlier chapters of Genesis. One of the sentences that follows hard upon that containing the reference to Humboldt is an example of religious levity. Dr. Wainwright speaks of Darwinism being "allowed to go so far as to be gradually deleting and rubbing out the unseen god as seen (*sic*) in nature;" while a moment later Dr. Wainwright claims to have shown that Darwinism is not tenable. "Allowed to go so far" is excellent. One might imagine the brave but foolish elephant who charged an advancing railway train, making the same remark as to the train after it had swept him out of the track. And what a religious levity, amounting, I fear, to a religious contempt for the opinion of the majority of scientific men is involved in the idea that the teachings of Darwin, accepted now-a-days by all German, French, Russian and English scientific men of repute, can be shown to be untenable by a clergyman lecturing to a Protestant Institute.

"There is a secret power and mystery of force in the world, which is as mysterious and insoluble as ever." That is partly, and only partly, true. The secret powers and mysteries of nature are hourly, piece by piece, wrested from her. And this is not done by men like Dr. Wainwright, but by the Darwins whom he despises. Still much remains unknown, and it may be that the ultimate mystery of being will never be solved. But assuredly there is no explanation in Dr. Wainwright's words, even though they are the echo of the Psalmist's "the power belongeth unto god." Again and again, we cry "there is no explanation, no meaning in those three letters." When the mystery, drive it back as far as science may, is encountered, we are content to say that it is a mystery, and to work on patiently in the hope and certainty of its further solution. But the explanation of the one mystery by the invention of another we reject.

Truly, we do not say "whence come these natural results." Nor does Dr. Wainwright say whence they come when he moans "god." He has added nothing to our knowledge. He has only added to our mystification.

And now to descend to those details which Dr. Wainwright showed a not unnatural disinclination to approach. Out of the 219 lines of the *Islington Gazette* devoted to the report of his lecture on "Bible Triumphs, Scientifically Based," only ninety-three are really on the particulars of the science of the Bible, and to many of these I give the benefit of a doubt. And what are the great scientific discoveries or generalisations that have been anticipated in the Bible and, therefore, add to the list of Biblical triumphs? They are the trade winds, the circulation of the blood, the dew, the weight of the air, the shape of the earth. Not one word as to the discoveries in geology, in electricity, as to the evolution of man, as to a score of other magnificent efforts of science unaided by god, and impeded by god's ministers.

In magazines they sometimes give puzzles for solution. I offer this as a problem to the readers of the *Freethinker*; to discover the texts upon which Dr. Wainwright founds his theory that the Bible anticipated science upon the five points mentioned above. EDWARD B. AVELING.

## JUMPING COMMENTS UPON THE BIBLE.

(Continued from page 250.)

GENESIS IV.—This chapter gives an account of Cain and Abel. The former seems to have been a vegetarian and a sort of Buddhist, who refused to kill animals. Hence he offered the lord the fruits of the ground, which were scornfully refused. Abel offered him some fine fat rams, which delighted him. I presume the story was invented to throw discredit upon agriculture, inasmuch as ploughing or digging the soil disarranges the order of divine providence; while the mere cattle-breeder was supposed to be living in a state of friendship with the deities, only because he lived in a state of nature. The writer or inventor of the story was in favor of the nomad life of the desert, and so represented his god to be of the same sentiments. Cain, the farmer, should have had nothing to do with the shepherd's god; he should have invented an agricultural god for his own particular benefit. And so to-day, atheists and heretics can never please the gods that now exist; if they ever please any at all, they must make gods for themselves, as others have done. By the way, it is easier to invent a whole pantheon of gods than even one priest. A priest must be a man of some kind; a mere name or epithet will do for a god.

The writer of Hebrews (xi., 2) says that faith was the element that made Abel's sacrifice acceptable to the lord; while the want of it led to the rejection of Cain's. That is sheer nonsense. The lord wanted his breakfast, and a few good fat lambs were just what his appetite required. Besides, the way this writer puts it would lead to the conclusion that Cain, the man of no faith, persecuted to the death Abel, who had plenty of it! That is absurd. If Cain really did kill Abel in this religious quarrel, he must have been the more fanatical—that is, the better believer; and Abel the worse. It never has been otherwise; the man of no faith could not persecute a believer. He might punish any other fault, but not his religion, unless the religion led to open or secret acts of violence, and then not the religion, but the acts of violence.

Beloved reader, the lesson we learn from the story of those ancient brothers is one of deep significance. It will

be observed that they quarrelled merely about religion, a thing neither of them understood. Before this we may suppose they had lived as became brothers. Now in their full manhood they fell out. Up to this time they seem to have had no religion; consequently all went merry as a marriage-bell with them. No sooner did they betake themselves to religion than they differed; grew warm, because the thing intoxicated them. They fought, and the stronger killed the weaker! It is a significant fact that the first time religion is introduced in the Bible it leads to fratricide. From that day till now the history of the Jewish-Christian religion is a history of quarrels, lies and blood. Therefore, have nothing to with it.

And the lord said unto Cain, Where is Abel, thy brother?—iv., 9. Ah! If the lord had only been present at the quarrel, he might have prevented the murder! But providence and policemen are generally out of the way when most needed. They are always at hand when sacrifices, offerings, and rewards are to be presented.

The sentence pronounced upon Cain is full of nonsense. *The earth was cursing him* (verse 11); *would refuse to yield him her strength when tilled!* Why, land saturated with blood, animal or human, is enriched thereby, and produces better crops for being so manured! Nor does it know the difference between a brother's blood and that of a dog. Scarcely can you take a step in the Bible without stumbling upon some gross superstition.

In verse 14, Cain is made to complain that he is *driven from the face of the lord!* Where did he wander? And *from thy face*, says he, *I shall be hid!* And the lord does not correct him; therefore he must, I suppose, have been right. The lord was confined to some spot in those days; to-day he is nowhere.

Cain also feared he should be murdered; and the lord set a mark upon him to prevent that, and threatened *seven-fold* vengeance on whoever should slay him! This is curious. The writer of this was evidently an Arab, a son of the desert, where the kinsmen of a murdered man were bound to slay the murderer. He has, in this romantic tale, supposed that this method of punishing murder was in vogue in the first family. If the holy ghost inspired this, he too fell into the same innocent blunder.

But of whom was Cain afraid? This question had better not be pressed, if you wish to believe that Adam and Eve were the first of living men and women. The story of Cain implies that the earth was pretty well stocked with people; and that shows how fabulous is the tale of Adam and Eve. The fact is, we are here dealing with nursery tales, which the orthodox blasphemously ascribe to the inspiration of an almighty and all wise god. And the tales are so miserably edited or compiled that all the learning of 1600 years has been expended upon them in vain—they are as confused and irrational as ever.

It may not be amiss to put the question here: How could the murderer of Cain be punished *seven-fold*? Was it intended to kill him seven times over, or what? Besides, how was this first royal proclamation published, and what was the *mark* set upon Cain? Ah! I have just received by inspiration an authentic copy of the Proclamation, which runs thus: "Whereas, my servant Cain hath just murdered his brother Abel in a religious quarrel, I have, as a punishment for his sin, sent him forth to wander through the world. Be it known, therefore, to all peoples, nations, and tongues, that whosoever findeth and slayeth this my servant, Cain, vengeance shall be taken on that man seven-fold—to-wit, he shall be hanged, stoned, thrust through with a dart, sawn asunder, drowned, and burned with fire! Given under my hand and seal this thirty second year of the world's creation, at my Palace of Hashawmayim, Jehovah-Elohim-El-Shadai-Adon."

This placard was published in all parts of the divine dominions; and as there was no man then living who was bold enough to risk so many deaths for the sake of killing Cain, he lived in peace, highly respected by all who knew him, and died lamented in about the 20,000th year of his age. The lesson we learn is, that without shedding of blood there is no protection from the lord; and that murderers are his especial favorites. "As it was in the beginning, so it is now, and ever shall be." The Australian colonies refuse to permit government informers to land. In paradise the vilest murderers are most warmly welcomed, for of such is the kingdom of heaven.

JOS. SYMES.

(To be continued.)

## WOMAN AND FREETHOUGHT.

IN the days that are for ever gone, when Freethought was unknown, when men accepted without question the dogmas of churchmen and founded their morality upon scriptural texts, the rights of woman were limited to the poor privilege of receiving such support as the slave claims from the owner. Had theology continued to guide the world, woman would never have advanced beyond that position. The Jewish law forbade her entrance within the inner court of the temple. She was not thought fit to come so near the immaculate Jahveh, but while more favored man approached his presence, she was compelled to worship without at humble distance.

Christianity commanded her to learn in silence and subjection, and not to give utterance to her ideas even if she dared to form any by the exercise of her own brain. But happily we have advanced beyond that state. The laws of Moses and the doctrines of the apostles are being ticketed and put aside as fossil remains of a former period. At times, indeed, they give some signs that the reptile life has not been altogether crushed out of them, by some spasmodic revival of obsolete laws against heresy and blasphemy. But one by one they are lopped off as dead members which only encumber the action of the living body. In their places secular principles are admitted as our guides. Hence we come to recognise the fact that woman has not only duties but rights.

This fact would never have been recognised had not secularism taken the place of theology as the active guiding principle in society. Church and Bible would still have kept woman in her abject position had they not been thrust from their thrones by the advance of reason. New laws are not made to please god but to benefit man, and when it is found that old laws do not serve this purpose, their repeal is a question only of time.

To secularism woman owes all the rights she now possesses, all hopes of future advancement. Religions of all kinds have done their worst to make her the mere creature of man's will, to crush her beneath the iron heel of a galling tyranny. If she would better her position she must do her best to advance the cause of Freethought.

Not only has she a special interest in the cause, but there is also a sphere of action, and a most important one, peculiarly her own. Most women are, or expect at some time to become, mothers; and in that case it devolves on them to preserve the minds of their little ones from the abominations of theism. Of few of us Freethinkers can it be said that thought was always free. In our early years most of us were held in mental bondage. We dared not use our own intellects to judge between right and wrong, between truth and falsehood. We bowed in slavish obedience to tyrants who forbade us to exercise our own reasons, who commanded us to believe the impossible, and who set up a fancy system of ethics in the place of a natural morality founded upon utility. Such as we once were millions now are. Slaves and tyrants have made up the sum total of the religious world, and the first lessons in slavery have been taught children by their theist mothers.

In the name of religion heretics have been burnt at the stake, infidels banished, and honest men who dared to speak the truth, sent to gaol as blasphemers. This monstrous injustice has been done because the minds of those in power have been distorted from their natural moral rectitude. And the first wrench was given when the women who gave them birth taught them to lift their little hands in prayer to an almighty miscreant, the mythical creature of a corrupt imagination. Born in original innocence that first act of worship was their baptism in guilt.

Let every man who looks forward to the time when freedom of thought shall be the recognised right of every human being, acknowledge the powerful assistance which may be derived from his woman co-workers. Let every woman claim her right to be man's equal, and educate herself with that end. The clouds of ignorance and superstition that formerly cursed the world are breaking, and the light of truth is bursting upon us. Shall the next generation receive the benefit of that light from their infancy, or remain blind till in advanced years a painful operation opens their eyes? Look to woman for the answer, and recognise her value as a fellow worker in the cause of truth.

E. J. BOWTELL.

## THE DELUSIONS OF THEOLOGY.—III.

NOTHING is more clear than that the attributes claimed by the theologian for his deity are all impossible qualities—and cannot coexist in one being. Infinity, omniscience, omnipresence, omnipotence, and infinite goodness and mercy—these are, in point of truth, but the attributes of man very much exaggerated. Man is finite; god is made infinite. Man has a small degree of power or might; god is said to be almighty. Man has a little wisdom; god is infinitely wise. Man displays a little goodness sometimes; for god it is claimed that he is infinitely good at all times. But how could it be possible for god to be infinite if he exists apart from the universe? How can god know anything if there is nothing outside of him to know? How can he be intelligent if he is not an organised being, with thinking faculties? And he who possesses thinking faculties can never be said to be omniscient, because every day's experience brings additional knowledge to the mind that perceives, reflects and judges.

And how can deity be said to be omnipotent or all-good while evil exists in the world and he is powerless to prevent it? The theologian accounts for the evil by saying that man is the cause of it. Does man produce the earthquakes, famines and diseases that devastate the earth? Is it man that causes the animals to prey upon each other, that he may make sport of their awful suffering? Is it man that produces the diseases by which he himself is slain? The theologian says that it is man's sin that has brought all this evil and suffering into the world; that if man had been sinless, pain and misery would have been impossible.

But why should the inoffensive animals suffer for man? And if man has sinned, against whom has he sinned? Not against god, surely? Can man hurt god? Can the finite successfully oppose the infinite? Can man do what an almighty god does not want him to do? If he cannot, then man cannot sin against god; and if he can, what becomes of god's omnipotence? Ever ready to wriggle out of the absurd position, in which he is placed by his adversary, the theologian endeavors to put himself right by explaining that man has a free will, and that therefore he can offend against god if he feels disposed.

But in what respect is man's will free? Is man master of his feelings and desires? Can a man will to love that which provokes in him a feeling of hatred and scorn? And is not a man's will determined in a large measure by his belief? If so, can a man believe what he likes? Can he believe that two and two make five? Or, if he cannot believe it, can he will to believe it? Can he believe that vinegar is sweet, that fire does not burn, or that white is black? If a man believes that an action is good, can he will to believe that it is bad?

In all physical phenomena it is admitted that each effect is preceded by a cause, without which it would not have happened and with which it was bound to happen. Does not the same hold good in the realm of mind? Most of men's actions are undoubtedly automatic; but those actions that follow from the exercise of the will, always result from the force of the strongest motive on the mind. How then can man be said to be free? Besides, is it not utterly inconsistent to talk of an infinite god, and man with a free will? If god has infinite power, how much power is left for man? And how can the theologian reconcile man's freedom of will with the other delusion of theology—the doctrine of predestination? Predestination and free will are altogether antagonistic. If man is free his actions cannot be predestined. You cannot have a free slave. Predestination I declare to be as great a delusion as free will.

It is absurd to suppose that god has mapped out from all eternity the actions of all the billions of creatures born into the world. If he did, he is the author of, or at least has sanctioned, all the crimes perpetrated in the world's history.

And fatalism is equally delusive. Man is a creature of circumstances, but he is one of the most potent circumstances. He is a wave in the mighty ocean; every ripple on the vast stream of life modifies him, but he also plays his part. He is an active, not a passive wave. And the accumulated actions of men, like the aggregate movement of waves in the mighty ocean, make up life's storms and calms—the pains and joys of our little life.

ARTHUR B. MOSS.

(To be concluded.)

## ACID DROPS.

RESIGNATION is a Christian virtue. It is a pity that this virtue is not practised by all bishops, archbishops, and the present Home Secretary.

The Knight of Harcourt, a Q.C.,  
Though learned in the law—  
Says Freethought is "indecenty,"  
Then laughs his loud guffaw!

To make such minister a judge  
Would be "indecenty"—  
When on the bench he mouths his fudge,  
May I be there to see!

SIR WILLIAM HARCOURT distributed the rewards for bravery to the police connected with the dynamite conspiracies. Nobody laughed.

It is reported that the Home Secretary was selected for this office on a principle akin to that upon which the Spartans were wont to exhibit to their children a drunken Helot.

OTHER kindred exhibitions are said to be under consideration.

Prizes for Department distributed by Mr. Warton.  
" " Geography " Mr. Ashmead Bartlett.  
" " Political Economy " Lord Salisbury.  
" " Attendance at mass " Dr. Wainwright.

It is also rumored that the cheques for this year's income on all perpetual pensions will be handed to the successful thieves by Mr. Bradlaugh, and that Cardinal Manning will give away the prizes at the Hall of Science Scientific School.

The religious fraternities of Aberdeen have been much exercised of late by the practice of Sunday bathing in the river Dee. Recently a committee of the Established Free and United Presbyterian Churches got up a memorial (which we noticed some weeks ago) to the Harbor Commissioners, asking them to co-operate in limiting the practice. The commissioners, however, declined, maintaining that it did not come properly within their cognisance. The only recreation permitted in Aberdeen on Sunday is walking to and from kirk, and even that must be conducted doubtless with a face and gait befitting the occasion.

ANOTHER case of Sabbath observance in Scotland occurred the other day at Crieff Town Council meeting. Council Macgregor moved the rejection of an application for the use of the town's water to blow the organ in St. Columbus Episcopal Church. He thought the granting of the town's water to drive engines on Sunday, even for church organs, was pushing Sabbath desecration too far. He did not believe in such Sunday engine work. On a division the council decided to grant the application. Surely if water cannot on the Sabbath be used for cleanliness and healthy exercise, it ought not to be used for church music. Blow the organ.

THE *Jewish Chronicle* prints a telegram from Jerusalem, dated the 29th of July, which says: "Yesterday fifty Russian refugees, workmen employed by the missionaries, invaded the synagogue buildings. Their object was said to have been the killing of Rabbi Salant, who was fortunately absent at the time. Many Jews were wounded; one, Meyer Apter, was killed. Eventually the military quelled the riot. Nineteen of the rioters were arrested." Commenting upon the news, the *Jewish Chronicle* says: "The effect of this terrible news is to show in a glaring light the mischief wrought by the agents of the London Society for the Propagation of Christianity amongst the Jews. Their first result in Jerusalem is, as everywhere else, to set Jew against Jew, to spread hatred and ill-will among all classes."

In Merida, as a Spanish paper reports, there is a corner of the churchyard which is reserved for the burial of non-Catholics. Turks, infidels, and heretics who chance to die in Merida, are thrust into a sort of forced brotherhood on the negative ground that they are all alike *extra ecclesiam*. As the death of an uncovenanted outcast is of rare occurrence, the corner is rarely used; but it was the ill-fortune of a Protestant lady—or perhaps we should rather say, of her kinsfolk—to die in Merida a fortnight ago. Her friends applied to the mayor for leave to have her body laid in the churchyard, and that functionary replied that it could only be permitted in the non-Catholic corner. The parish priest had no objection, but there was one point about the funeral which was the cause of much perplexity to his exceedingly scrupulous conscience. The churchyard has only one gate, and the priest said that it would be wrong to allow the corpse of a heretic to be carried through this gate, because every Catholic knew that the gate of the churchyard is a symbol of the gate of paradise, through which no Protestant, Jew, or Turk ever passes. The lady's kindred applied again to the

mayor, who said that the objection of the priest must be respected. So he gave orders for a portion of the wall of the churchyard to be broken down, so as to make a private entrance for the dead Protestant. The Spanish journal, which does not seem to have much respect for the Romish scruple, declared that if the bereaved foreigners had offered the pastor a bottle of wine, or had sent a smoked ham to the parsonage, all his scruples would have melted away, and he would have shown himself a model of tolerance.

THREE barbers have been fined 5s. each for shaving on Sunday. Now if they had been shaving on a customer's face, we could understand. But we never heard of a day wanting to be shaved before.

MUCH virtue (and vice) in "h." If only the accusers of the barbers had followed their probable custom and dropped an h in the phrase, "shaving on Sunday," it would have been fine instead of fines for the accused. Clearly these Sunday observance laws are a relic of barber-ism.

How heartless these Christians are! At Ventnor, last week, one of them was overheard talking to a sick man and threatening him after the usual cruel fashion. Nothing was of any avail but belief in Christ. That only could ensure him safety and happiness in the future. No matter how good his life had been, that all counted for nothing. And so on and so on until an atheist, trying to write books in the little room overlooking the garden of torture, could bear it no longer. He sallied forth and asked the amateur apostle to speak lower, at least, if he intended to continue talking this horrible talk. The atheist told him that it was terribly painful to hear anything so shocking; and later, when the amateur apostle had fled, took occasion to speak quietly, and let us hope not ineffectually, words of the true comfort to the sick stranger whom weakness made at once a familiar friend.

WE see no reason to withhold the name of the man who, doubtless with the best intentions in the world, could yet be so unintentionally cruel. It was Mr. Jackson, the post-master and coach-proprietor of Ventnor.

## PROTESTANTISM v. POPY.

MR. J. SIMMONDS, of Midhurst, objects to our article on Dr. Wainwright on account of the statement that Protestantism is the bastard child of Popery, and Atheism the logical outcome of scientific thought. He writes:—

"And now you simply assert these things, and bring forward not a single argument to prove your words. If you take upon yourself to make assertions, you must allow your opponents to do likewise, and when you have endeavored to prove your statement I will prove mine. I assert that Roman Catholicism is the unfortunate sister of Christianity who has gone a-whoring, and that Atheism is the bastard offspring of that now worn-out whore, but what you dignify with the title of 'Scientific thought,' but which I must term 'Blind unreasoning.'"

Apparently, Mr. Simmonds holds that Christianity has gone a-whoring. We agree with him in this, though we fear that his want of acquaintance with English grammar has led him to write what he did not mean. "Blind unreasoning," i.e., unquestioning faith, is, we admit, a worn-out and disreputable thing, for it is identical with Christianity. We can understand Mr. Simmonds using one inelegant word twice, as it is really applicable to the same thing. His chief error is in speaking of scientific thought as unreasoning. As proof of our assertion we refer Mr. Simmonds to the scientific writings of Huxley, Tyndall, Haeckel, Vogt, Ganot, Foster, Balfour, Sylvanus Thompson, Roscoe, Schorlemmer, Lubbock, Frey, and to the addresses at the British Association during the last few years. He will find that god is never mentioned now in scientific books. Science is without god—is atheistic.

## 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. Hannah, 5s.; Three Auld Reekies, 2s. 6d. Per — Malcolm: S. Bulwer, 2s. 6d.; J. Banton, 1s. Per M. H. Banton: M. H. Banton, 1s. 5d.; T. Wright, 3s.; J. Gimson, 12s.; A. Hackett, 6d.; J. Cartwright, 1s.; Collected at Secular Hall, 5s. 1d.; Devil, 6d.

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.

AN Irish priest recently, on the effect of a decision under the Land Act, took for his text the words, "The rest is made worse."

## SPECIAL NOTICE.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture on Sunday, August 26, at 7.30, in the Hall of Science, 142 Old Street, E.C. Subject—"God in Modern Literature."

## 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.—H. G. Swift, H. J. Barter, W. Graham, W. J. Ford, E. C. S.
- THE List of Agents is not yet complete, and all those desiring their names to appear must send them not later than Monday next to Mr. Forder, as the list will be published without fail next week.
- M. R.—Every copy of *Progress* taken helps our friend, G. W. Foote, and helps the good cause. The magazine is of especial value in showing to the prejudiced people that Freethought is largely synonymous with culture.
- REGINA.—Despite the anti-republican nature of your *nom de plume* we are grateful to you for your promise to take six copies of the *Freethinker* each week and to distribute them. We had many friends helping in this way when our men were first imprisoned, and we could put up with a great many more now.
- VENTNOR.—Glad to hear that even the Isle of Wight, given over as it is to the evil ones, Queen and clergy, has some Freethinkers upon it.
- ANOTHER IRREVERENT YOUNG MAN.—For 1d. you can obtain a selection of our "Profane Jokes"—warranted excellent.
- W. SMITH.—There is certainly room for a strong branch of the National Secular Society in Chelsea.
- S. K.—If Sir William Harcourt attempts to address a political meeting in London he will meet with a warm reception. It would be something like the Varley meeting in Exeter Hall two years ago.
- S. W.—We do not think there are any outdoor Secular lectures delivered in or near Battersea Park.
- PER CONTRARIO.—If they were signed "Benogade" you will find that we made use of them for the *Freethinker* and for *Progress*.
- FRIENDS desirous of aiding the circulation of this paper can obtain thirteen copies of back numbers for sixpence. By the new parcel post 3 lbs. can be sent for 6d.
- It is particularly requested that all orders for literature should be sent to Mr. R. Forder, 28 Stonecutter Street, London, to whom all Post-office Orders should be made payable. Considerable delay and annoyance are caused by the disregard of this rule. In remitting stamps halfpenny ones are preferred.
- AGENTS wanted in town and country to sell this paper and other Freethought literature.

## SPECIAL.

Our friends will be sorry to miss in this week's issue the able pen of J. M. Wheeler. He is unhappily again too ill to work with us. The strain of his labors as sub-editor and the ever-present memory of his friend and co-worker, G. W. Foote in prison, have brought on an attack of his old malady. Let his illness, as our friends' imprisonment, urge us to renewed assaults on the accursed creed.

## SUGAR PLUMS.

THE current number of *Progress* is, we venture to think, the best yet issued. For the politician there is a very remarkable article on "The Modern Revolution," from a new contributor to the magazine, Ernest Belfort Bax, a most earnest and useful paper on "The Political Duties of Freethinkers," by Joseph Symes, and one entitled "Rights and Liabilities of Property," by R. B. Holt. "Underground Russia" and "Principles," the former by Eleanor Marx, and the latter a translation from the French, deal with vast social questions. The lovers of art will find Norman Britton and Dr. Edward Aveling dealing with art, each after his own characteristic style. Four pieces of verse, and the discursive Gossip, with a slashing onslaught on the Church, by Maxwell Nicolson, make up the September number.

We remind our readers that *Progress* is as dear to the heart of our imprisoned friend, G. W. Foote, as is the *Freethinker* itself. We beg of them to push the magazine everywhere, that when our next visit is paid to him in gaol, we may be

able to tell him that the September number has shown a rise in circulation of hundreds. If only we might be able to say "thousands!"

FREETHOUGHT is spreading. Wherever the freethinking holiday-maker goes, he finds friends. On the tops of coaches, in barber's shops, at the purchasing of food, in the most unexpected places, at the most unexpected times, the growing creed and its living exponents are encountered. We will venture to say that the experience of every Freethinker who has managed a run out of town for a few days has been the welcome finding of men and women holding kindred views in all corners of the land.

AMONG the long list of names of men doomed to speak on October 2, and the following days, at the Church Congress, hardly a single one is that of a great thinker. A discussion is to take place on the relation between science and the Bible. The scientific men are at present represented only by Professors Flower, Pritchard, and Sandway, and Mr. F. Legros Clarke. Of these the first-named is the only one that can be spoken of as really representative.

It is pleasant to find that the *Weekly Dispatch* recognises that the mere possession of Freethought and Republican principles is evidence as to a man's humanity. "The anecdote printed in the French papers about M. Paul Bert's delicate efforts to make his skill as a chemist serviceable to the Comte de Chambord needs confirmation; but it ought to be true. It would, of course, be only common humanity, and no more than might be counted upon, for an avowed Freethinker and an out-and-out Republican to do his best, if the work came regularly in his way, to save the life of the Catholic and Legitimist 'monarch.' But the charm of the story is in its statement that M. Bert went quite out of his way, and by a process that few would have thought of, to help one with whom he could be in no popular or religious sympathy."

We have received the following letter from Mr. Henry Saveriaux, secretary of the National Sunday League:—

"Sir,—Thank you for note in this week's issue. We have sent in to the Fisheries Exhibition a memorial for the Sunday opening, signed by chairmen of meetings at large workmen's clubs in London, and signed by our own president, and working men, members of the council, on behalf of thousands of men and women in London who have no opportunity of visiting the exhibition on week days. Mr. Alex. McArthur is a fit colleague for Mr. P. A. Taylor. It was once remarked 'intelligent Leicester sent Mr. P. A. Taylor, stupid Leicester sent Mr. A. McArthur.' The League is preparing for another struggle with the army of cant, and will rely upon the real workmen of London for support—a support which has been given before, and I feel will be given again. In conclusion, let me say we have just concluded an agreement by which the Portland Hall, Langham Place, Regent Street, will be opened for 'Sunday Evenings for the People' during the coming winter. The first lecture will be on the first Sunday in October."

In her recent work on "Summer Seas," Mrs. Scott-Stevenson describes the following scene which she witnessed at Bari, on the occasion of a Russian pilgrimage to the shrine of St. Nicholas. "They (the pilgrims) were all dressed in a kind of uniform, the men in grey, bare-footed, with staffs slung over their shoulders, on which were tied bundles of clothes and a pair of boots; the women wore blue serge skirts, grey jackets, and red handkerchiefs round their heads, and like the men, carried bundles, with a water-bottle and tin mug, on their backs. They were all slowly crawling up the steps with bleeding knees and torn, travel-stained garments, muttering prayers and endless litanies as they toiled upwards. On entering the church we saw a shocking sight, so painful that I hesitate to describe it. Four pilgrims were on their knees, with their heads bent down to the ground in the most unnatural attitude, their eyes shut, and the swollen veins standing out like cords from their crimsoned foreheads. A man walked by the side of each holding one end of a handkerchief, while the wretched penitent held the other, and was thus guided along the pavement. For a few seconds we did not realise what was taking place, but as they crawled onwards we noticed four marks like a dark ribbon behind them, and it dawned on us they were actually licking the floor! And such a floor! Thousands of only half civilised human beings had been in the church since daybreak, as the tainted atmosphere but too plainly showed. For over eighty yards these wretched creatures kept their tongues on the rough pavement, over every pollution that came in their way. We were chained to our seats by horror and disgust, and in spite of ourselves stayed till they at last reached the altar steps and were permitted to rise. Their faces haunt me still; the small cunning eyes turning stealthily towards us, and as hastily turned away; the half shamefaced, half ferocious look; the coarse, dirt-smear'd features, the matted heads of hair, and the lolling, lacerated tongues bleeding over their chins. And these were fellow-creatures, these beuighted

wretches, looking like scared wild beasts! What religion can that be which permits such a frightful exhibition, such a loathsome scene of human degradation?"

THE dwellers in a certain commune of the Ardennes have been wont every Sunday, for some years past, to work in the fields instead of attending divine service. It was a bore the less, a benefit the more. But the curé of the commune was not of their way of thinking; and the other day he unburdened himself in the pulpit of the following prayer, with supplications to god the just that he would answer it. "May the axle-trees of all carts belonging to those who work on the Sunday break under their loads!" After service, the kindly churchman ascended a ladder to gather fruit for his own frugal meal. Providence thought it time to break something in answer to the curé's prayer. Therefore it broke (1) a branch (2) the fruit-gatherer's arm. Bravo, god!

### "GOD IS LOVE."

THERE is not the least doubt that god is love. Look at the surrounding misery existing in this world and you will have positive proof that this is true. Take for instance the terrible calamity that has recently happened at the island of Ischia, where 5,000 of god's creatures were destroyed for the purpose of showing that "god is love," notwithstanding that Hebrews x., 31, says, "It is a fearful thing to fall into the hands of the living god."

God has always been a god of love. When he made up his mind to create this world he knew that he would have to create a hell—because his foreknowledge told him that the majority of mankind would have to be doomed to eternal torture. What wretched sceptic would say that god should not have created the world unless he could do so without a hell-fire? If he had not made this hell-fire he could not so prominently have shown his love.

Some Christians say that hell could not have been in the original plan. They ask how the author of the following verses could have created a place of torment: "For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. . . . They shall be burnt with anger and devoured with burning heat and with bitter destruction. I will also send the teeth of beasts upon them with the poison of the serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of grey hairs" (Deut. xxxii., 22-5). Why a god who said this is too loving to intend any punishment whatever for his children. One hardly knows how to thank him for his munificence!

When he causes a plague, a famine, or a pestilence, he merely does so to show his love for his people. When he destroys thousands of his creature by floods it is only done to prove his love. The women and children, who strive hard to save themselves from the fierce waters that rise around them, know perfectly well that their heavenly father is but doing them an act of kindness.

When god causes a storm at sea to sink a ship full of brave and honest men he is only exhibiting his love. Or when he strikes dead with lightning a few of his children, it is only for their pleasure—not for his own. He knows perfectly well that they enjoy it. He does not require any recompense for his services, except the offering of a few prayers to himself, and the imprisonment of those who do not quite understand his loving ways. Oh! how terribly blind such individuals must be not to see that he is a god of love—and how wicked to write and speak against the fact. Remember St. John says in his fourth chapter, the eighth verse, that "god is love."

But there is abundant proof without reference to scripture. Does he not take the bread-winner from a family? Is not that love? What better action could god do than cause the dear little children and their mother to run the risk of starving? And this he kindly does in hundreds—nay thousands of cases, daily. Oh! that is a true and beautiful verse (Exodus xii., 24), saying: "My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless."

Who could help loving a god of this description? Is it not a wonder that there are sceptics living when they have the opportunity of adoring such a munificent being, who has the ability, if he chose, to slay them all at a breath?

A. WATKIN.

## CORRESPONDENCE.

### THE REV. F. HAYDN WILLIAMS'S NOTIONS OF OBSCENITY.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—Mr. Haydn Williams accuses the writers for the *Freethinker* of indulging in an "occasional obscenity (in the form of a witticism)," which, he says, "mars the influence for good of the publication." To admit the good influence is gratifying, but why not also admit the source of the alleged obscenity? The so-called obscenities are merely allusions, in decent, cleanly language to that which appears in the Christian Bible in language anything but decent and quite the reverse of cleanly.

Mr. Williams speaks of my "Divine Burlesque." What is there in its allusion? It merely gives a hint, in irreproachable words, as to the immorality, in earlier life, of "god the father," as he is termed. I think it must be admitted that it is not the notion of obscenity that is objectionable to our Christian friends. If this were the case why do they not object to these allusions and stories in the original book, where they are put in all their revolting and unclean plainness? Is it not rather to the irreverence, of which I admit the intention, that objection (if any is thought necessary) is to be made, and not to the purely imaginary and non-intentional obscenity? There is too much of this talk of indecency where not the slightest trace of it exists in Freethought writings. What is the passage upon which I founded those lines in the "Divine Burlesque," to which Mr. Williams objects? "Now the birth of Jesus Christ was on this wise: when his mother Mary had been betrothed to Joseph, before they came together she was found with child of the holy ghost." Plain language enough that. Is that obscene or is it not? Compare this passage (from the "Divine Burlesque" alluded to) with the foregoing.

"GOD THE FATHER:

When I was a rather young god  
My morals were not very steady;  
That fact though is not very odd,  
For youth is to sin often ready.  
Though now a respectable chap,  
Of heaven the superintendent,  
In those days I cared not a rap,  
O? virtue I was independent."

Irreverence, it is true, there is; but where is the obscenity? We may hear anon of a divine pantomime. There may be required some fooling of the sort with these most sacred subjects still in the pages of the *Freethinker*, and probably another Christmas Number may find space for more irreverence, though not for obscenity.—Yours truly,  
H. J. BECKWITH.

## FREETHOUGHT GLEANINGS.

THE ANCIENT JEWS.—The early history of the Hebrews after the Exodus is a record of deeds of violence, cruelty, and injustice, which justifies us in placing them morally on a level with the Afghans; and which, if perpetrated by any other people, would have been thought to evidence degradation rather than elevation of character. If the Hebrews were judged by the light of modern ideas, they would have to be termed a nation of robbers, who, under what we should now consider the flimsy pretext that it had been promised to them as the children of their ancestors, invaded a peaceful land inhabited by a people who had done them no injury, and whom they ruthlessly destroyed with fire and sword.—*C. Staniland Wake*, "Evolution of Morality," vol. ii, p. 62; 1878.

EARLY CHRISTIANITY.—In conclusion, as the result of this investigation, it may be repeated, that no evidence is found, of the existence in the first century, of either of the following doctrines: the immaculate conception—the miracles of Christ—his material resurrection. No one of these doctrines is to be found in the epistles of the New Testament, nor have we been able to find them in any of the writings of the first century.—*Judge C. B. Waite, A.M.*, "History of the Christian Religion to the Year 200," p. 433; Chicago; 1881.

DR. HENDERSON, of Galashiels, in the course of one of his pastoral calls, came to the house of a woman who had lost her husband a short time before, and had been left with a large and non-productive family. Naturally the minister inquired after the health of the household. "Weel," said the woman, "we're all richt, except pair Davie; he's sair troubled wi' a bad leg, and not fit for wark." The doctor could not recollect who Davie was, but, as in duty bound, he prayed that Davie's affliction might be blessed to him, and also that it might not be of long duration. But going home, and consulting his wife, he said, "Davie, Davie! which of the boys is Davie?" "Hoot, hoot! you ought to ken wha Davie is," she replied. "Davie is nae son, Davie is jist the cudly" (donkey).

THE CROSS OF CHRIST.

"THE cross of Christ! the cross of Christ!"  
 A mouthing priest in frenzy shrieks;  
 "Bestows a boon of joy unpriced  
 On him in faith who humbly seeks."  
 From Calvary upreared on high  
 It casts its shadows 'thwart the sky.

O'er Afric's parched and arid plains,  
 O'er stern Kamskatchka's silent snow;  
 In Buddha's sacred sweet domains,  
 Where holy Ganges gleaming flows;  
 This cross of Christ its gloom has shed  
 To fill the human heart with dread.

Then are we slaves or are we free,  
 That reason's force should blindly yield  
 To tales of priestly mystery,  
 The lore by long research revealed?  
 Should we relapse and sink again  
 Enwound by superstition's chain?

They bear the name of Christians yet;  
 The titles that its founders bore,  
 Adorn them now, but why forget  
 The simple lives they lived of yore;  
 Why make their whole existence cry,  
 "Behold one monstrous living lie?"

In cloth of finest texture clad;  
 By prancing steeds in chariot drawn;  
 The portly bishop seeming glad,  
 Heeds not of sterling men the scorn;  
 Luxuriant housed, and robed and fed,  
 He lives while thousands die for bread.

Unroll me now the scroll of time,  
 When priestly craft o'er-ruled the earth,  
 And branded thought as monstrous crime,  
 The spawn of hell that gave it birth;  
 And when the brave in torture bowed  
 To please a cursèd Christian crowd.

The cross of Christ! the rack and flame!  
 These words would suit such ghouls the best  
 Whose hearts are dead to sense of shame,  
 As by their deeds they stand confest;  
 High up their huge imposture rears,  
 Abortion sprung from human fears.

As then they taught, they now would teach  
 Had they the power; they have the will;  
 And Smithfield fires again would preach;  
 Again their swords our blood would spill;  
 But reason's strong defensive shield  
 Turns back the blade they try to wield.

Oh! heroes of the glorious past,  
 Whose work immortal lives for aye;  
 Who sought the truth and held it fast,  
 Whose names the world reveres to-day;  
 In darkest depths of god-made hell  
 Your souls are thrust—so Christians tell.

Lo! mark the names of those who sing  
 The heavenly lamb's eternal praise;  
 Whose gladsome shouts triumphant ring  
 While angel harps attune their lays.  
 What rapture dwells, what holy joy  
 With Williams, Palmer, Peace, Lefroy.

Oh! glorious sun whose rising beams  
 Are piercing through the clouds of gloom;  
 Whose light of life and gladdening gleams  
 Dispel the fear that haunts the tomb;  
 Haste on thy strong resistless course  
 Till creeds shall fade before thy force.

For me, I proudly make my choice;  
 If then a heaven and hell there be,  
 Then in my faith I'll still rejoice;  
 The cross of Christ is nought to me  
 Since all the best below are crammed,  
 I humbly hope I may be damned.

D. EVANS.

THE BURNING OF DR. BOYD'S ASYLUM.—It is known to those who are familiar with the delusions of the insane, that many of them cherish such perpetual forebodings of eternal punishment that when a fire occurs they fancy the end of the world has come, and that those who seek to rescue them are fiends intent on leading them to greater torments. This hideous delusion makes it tenfold more difficult to help the inmates of an asylum to escape, than to render like aid to sane persons similarly situated.—The *Lancet*, p. 288; Aug. 18, 1883.

PROFANE JOKES.

Two candidates for the pulpit of a church in Scotland, named respectively Low and Adam, preached their trial sermons on the same day. Low preached in the morning, and delivered an excellent discourse from the text, "Adam, where art thou?" In the afternoon his opponent selected for the subject of his sermon the words, "Lo, here am I!"

In giving geography lessons down East, a teacher asked a boy in what State he lived. Said the boy: A state of sin and misery."

A SCOTCHMAN, conducting family worship, was praying for daily bread when his son nudged him with his elbow and audibly exclaimed: "Ask for scones too, father—scones are better than bread, an' it'll be a' the same to him."

A MINISTER, while preaching on eternal torment, on a sudden cried "Fire! fire!" His congregation made an excited rush for the door. "Come back!" he shouted, "I only mean hell-fire."

A SCOTTISH clergyman, having occasion to preach in a church a few miles distant from his native place, an old woman, who had known him from infancy, went to hear him. The text was, "In my father's house there are many mansions," which he repeated very often in the course of his sermon. The old woman was quite indignant at what she considered the vain-glory of the young man, and at length rose up and said, "My troth, lad, ye're no modest to come here and tell the like o' that. D'ye think I dinna ken the Braehead House?—a butt and a ben, a storey and a half high, wi' a garret aboon. That's mony mansions for ye! I think ye've a guid stock of impudence!"

THWAITES' LIVER PILLS

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask ONE TRIAL of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for *Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc.*, all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2 Church Row, Stockton-on-Tees. Sold at 1s. 1½d. and 2s. 6d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

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

KILBURN BRANCH of the N. S. S.  
 MR. J. SYMES will Lecture for the above branch on Sunday, August 26, at 11.30, at Elgin Road, Maida Vale, on "The Broken Promises of the New Testament."

3s. 6d.] Beautifully Bound. [3s. 6d.]  
 "WOODLAND AND SHINGLE."  
 By JOHN ROWELL WALLER.  
 "A bold and original thinker."—*Daylight*. "A brave writer."—*Secular Review*.

From the Author, Wallsend, Northumberland, or Progressive Publishing Company, 28 Stonecutter Street, E.C.

Carte de Visites.

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

Works by Edward B. Aveling, D.Sc. (Fellow of University College, London).

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

Progressive Publishing Company, 28 Stonecutter Street.

A Monthly

Magazine.

**"PROGRESS."**

Edited by

G. W. Foote.

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

THE SEPTEMBER NUMBER,  
NOW READY, contains—

- The Modern Revolution, by Belfort Bax.  
 "Vernon Lee," by Norman Britton.  
 The Political Powers and Duties of Freethinkers, by Joseph Symes.  
 Evening (a Poem), by E. Percy P. Macloghlin.  
 Importance of Principles (translated from the French), by C. Mismar.  
 A Notable Book, by Edward B. Aveling.  
 Rights and Liabilities of Property, by B. B. Holt.  
 Over the Way (a Poem), by R. Mortimer.  
 The Propaganda of the Church, by Maxwell Nicholson.  
 A Protest, by Renegade.  
 Underground Russia—(concluded), by Eleanor Marx.  
 The True Halo (a Poem), by the Interim Editor.  
 Reviews, Gossip, Etc.

Sixty-Four Pages, Price SIXPENCE.

"Progress for August contains a varied selection of papers, which, without exception, are full of sterling worth and makes the number a strong one . . . Eleanor Marx writes of 'Underground Russia,' and places before the reader a more correct account of the state of Russia at the present time than is learned from the letters of special correspondents. The article by Mr. J. Symes on 'Ethics and Personal Identity' is worth careful perusal; and J. M. Wheeler, C. T. Bingham, Caroline Maitland and other contributors help to make the current issue of *Progress* one of the best we have noticed."—*Boston Guardian*.

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

**MR. FOOTE'S PUBLICATIONS.**

- ARROWS OF FREETHOUGHT. 112 pp., in elegant wrapper. 1 0  
 BLASPHEMY NO CRIME. The whole question fully treated, with special reference to the Prosecution of the *Freethinker* 0 3  
 "An alarm-like warning to the people of the terrible danger which threatens their religious liberties."—*Ulverston Mirror*.  
 DEATH'S TEST, OR CHRISTIAN LIES ABOUT DYING INFIDELS 0 2  
 ATHEISM AND SUICIDE . . . . . 0 1  
 THE GOD CHRISTIANS SWEAR BY . . . . . 0 2  
 WAS JESUS INSANE? . . . . . 0 1  
 BROWN'S STORY; OR, THE DYING INFIDEL. Reprinted from the prosecuted Christmas Number. 16pp. . . . . 0 1

**BIBLE ROMANCES (One Penny Each).**

- (1) The Creation Story. (2) Noah's Flood. (3) Eve and the Apple. (4) The Bible Devil. (5) The Ten Plagues. (6) Jonah and the Whale. (7) The Wandering Jews. (8) The Tower of Babel. (9) Balaam's Ass. (10) God's Thieves in Canaan. (11) Cain and Abel. (12) Lot's Wife.  
 The First Series, Bound in Elegant Wrapper, Price One Shilling.  
 Second Series—(13) Daniel and the Lions. (14) The Jew Judges. (15) St. John's Nightmare. (16) A Virgin Mother. (17) God in a Box. (18) Bully Samson.

**SHELLEY ON BLASPHEMY.**

SIXTEEN PAGES for ONE PENNY.

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

New Edition.

**"AN ESSAY ON MIRACLES."**

By DAVID HUME.

With an introduction commenting upon the views of Campbell, Paley, Mill, Powell, Greg, Mozley, Tyndall, Huxley, etc.  
 By Joseph Mazzini Wheeler.  
 In Wrapper, Threepence.

Progressive Publishing Company, 28 Stonecutter Street.

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

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

The Two Bound in Cloth, Two Shillings.

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

Price One Penny.

**GOSPEL CONTRADICTIONS.**By T. LUMSDEN STRANGE  
(Late a Judge of High Court, Madras.)

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

**FREETHOUGHT LYRICS.****No. 1.—"Sweet Bye and Bye."**

(New Version).

Now Ready, on card, One Halfpenny. Sixpence per Dozen, post free.

**SPECIMEN VERSE AND CHORUS—**

There's a land that is hotter than this  
 Where all these who on reason rely,  
 With Satan will revel in bliss,  
 In god's merciful sweet by and bye.

Chorus—Oh, the bliss where they hiss,  
 In the land that is hotter than this  
 (Bye and bye)  
 Where they roast and fry  
 In the beautiful sweet bye and bye.

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

**PAMPHLETS by ARTHUR B. MOSS.**

SOCRATES, BUDDHA AND JESUS . . . . . 1d.  
 BIBLE HORRORS . . . . . 1d.  
 FICTITIOUS GODS . . . . . 1d.

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

J. WORSTER,  
 Wine and Spirit Merchant,  
 "DUKE OF ORMAND,"  
 PRINCES STREET, WESTMINSTER.  
 The "National Reformer," "Freethinker," and other Freethought Journals at the bar.

**WATCHES, CLOCKS, JEWELLERY.**

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

**PROFANE JOKES.**

One Penny.

Reprinted from the FREETHINKER.

Progressive Publishing Company, 28 Stonecutter Street.

**FREETHOUGHT GLEANINGS.**

Being selections from the works of the most eminent writers English and Foreign.

No. I. (Sixteen Pages), price One Penny.

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

**"MILL ON BLASPHEMY."**

BEING A

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

Thirty-two pages, price Twopence.

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

**FRAUDS & FOLLIES OF THE FATHERS.**

By J. M. Wheeler.

The Six Numbers bound in Handsome Wrapper, price Sixpence.  
 28 STONECUTTER STREET, E.C.

**"DO I BLASPHEME?"**

By COL. R. G. INGERSOLL (with portrait).

Sixteen large Pages for One Penny.

Progressive Publishing Company, 28 Stonecutter Street.

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