

# 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. 39.]

SEPTEMBER 30, 1883.

[PRICE ONE PENNY.]

## COMIC SKETCH.—3.



## THE REV. C. J. WHITMORE—COWARD.

THE fraudulent character of the Rev. C. J. Whitmore's leaflet, "What becomes of the Infidel Leaders?" will now be shown. The fraud is twofold. The initials that he gives are those of men, who in the majority of cases, never were leaders in the Atheistic movement at all. Of the real leaders he says nothing.

I take his instances seriatim. (1) T. C.—*Thomas Cooper*. A fair case—I mean for Mr. Whitmore, not for Mr. Cooper. The latter was once an unbeliever in Christianity. He now poses as a believer. Here, perhaps more fitly than anywhere else, I may remind my readers that the calling of a converted infidel is a very lucrative one. If the editor of this paper, or if the present writer were to become a Christian, a fortune could be made by either of them. It is a matter for wonder that a larger number of unprincipled men have not acted the parts first of atheistic lecturer and then of Christian penitent. There's money in it. The capacity of Mr. Cooper and, perhaps, his honesty, may be estimated by the fact that he, a man with no scientific qualifications whatever, sees fit to attack the great teachings of Charles Darwin with buffoonery.

(2) J. B.—*Joseph Barker*. Was co-editor of the *National Reformer* with Charles Bradlaugh. He left the paper because he was dismissed by the shareholders.

(3) C. S.—*Charles Southwell*. This man whilst in Australia edited a Wesleyan paper for the livelihood that Christian persecution tried to take from him. He called this "spoiling the Egyptians." The act was not an honest one. Southwell, however, died a Freethinker. I have recently met with one who was with him to the end and who declares in the most positive fashion that his death was that of an atheist.

[No. 112.]

(4) J. H. G.—*J. H. Gordon*. A lecturer at Leeds, who recanted.

(5) J. B. B.—*J. B. Babbington*. A Secularist, but quite obscure. Neither a lecturer nor a writer. In no sense a leader.

(6) G. S.—*G. Sexton*. Was for a time a Secular lecturer, and is now a Christian. *Vide* notes on (1.) His past career has been, however, so doubtful that, though he earns a competence that is the only thing modest about him, he has not amassed the wealth that he had calculated as the price of his treachery. He is an impostor, who tries to obtain credit under false pretences. He signs himself M.A. and calls himself Dr. Sexton. He has no claim to either title. No university is disgraced by the presence of his name on its books.

(7) H. F.—*Henry Fulton*. As 4 and 5.

(8) D. K. F.—*D. K. Fraser*. A political writer in the *National Reformer* and possibly Mr. Holyoake's secretary; but not an infidel. One of the many writers on politics and other subjects in the *National Reformer* who are not atheists. Kindred cases are those of Dr. Carter-Blake and the Rev. Stewart Headlam.

(9) E. E.—*E. Earwaker*. Never wrote for the *N. R.* Never lectured at the Hall of Science. There never has been a Sunday-school at the Hall of Science for teaching Atheism to children. There was one for teaching reading, writing, arithmetic.

(10) G. B.—*George Bishop*. Professed to be a Freethinker, but was never a leader. We should be equally justified in calling him a Christian leader to-day because he, following the example of Sexton, dubs himself Reverend.

(11) R. C.—*R. Couch*. Secretary of a branch of the N. S. S., but not a leader. Every secretary of the 80 branches of the atheistic society would smile at the idea of being styled an infidel leader. Couch was dismissed for dishonesty and naturally turned to Christianity as a more congenial sphere.

(12) F. M. E.—*F. M. Ennis*. (13) J. S.—*J. Start*. As 4 and 5.

(14) W. B.—*W. Bendall*. Leaseholder of the Hall of Science, but no more an infidel leader than the Jews from whom the lease is now held. The actual owners of the land are the Ecclesiastical Commissioners. We shall have Mr. Whitmore calling them infidel leaders anon.

(15) J. H.—*J. Horn*. Never a lecturer; never a writer in the *N. R.*

(16) J. K.—*J. King*. As 4 and 5.

Four cases of the sixteen (1, 2, 4, 6) may by a very generous reading of facts be granted to Mr. Whitmore. One (3) is that of a known man who never was a Christian. Two (8, 14) never were atheists. Five (5, 9, 10, 11, 15) were not leaders, but only obscure members of the rank and file, and may now be amongst the Christians, rank and vile. Four (7, 12, 13, 16) are persons unknown to any of our Secular leaders or organisations.

It is impossible to acquit Mr. Whitmore of the most flagrant dishonesty.

On the other hand, the real leaders in Freethought he does not mention. I will give him a few names. John Watts, Austin Holyoake, James Watson, Ellen B. Watson, John Stuart Mill, Percy Shelley, Charles Darwin, Charles

Bradlaugh, Annie Besant, Harriet Law, Charles Watts, Stewart Ross, C. C. Cattell, G. J. Holyoake, A. B. Moss, George Standing, Thomas Huxley, Algernon C. Swinburne, G. W. Foote. These are some of the names that leap to the lips of men who speak of Freethought leaders. If we compare them with those that figure in the list of Mr. Whitmore, can we hesitate to proclaim him to the world as false?

I answer his question, What becomes of the infidel leaders? by pointing to the list of names just given. What becomes of them? Some are dead, and one of these lies in Westminster Abbey. Of the living you will find them chosen as members of Parliament or of School Boards, Presidents of the Royal Society, editors of papers and magazines, authors of books and poems, on lecture platforms, at the head of science classes, passing through universities, and in prison for conscience' sake. But diverse as are their positions their hearts are as one in their longing for the truth to be known to men, and for the wider reign of Freedom.

EDWARD B. AVELING.

### JUMPING COMMENTS UPON THE BIBLE.

(Continued from page 291.)

LAST week we left Jehovah entering into a covenant with Noah and all the beasts of the earth, pledging himself never to drown the whole earth again for the term of his natural life. What better evidence could we have that the writer was demented? The flood seems to have affected what little brain he had; and so he invents a treaty between the animals! And the extraordinary deity who first makes, then destroys, and then makes a covenant with the animals! I wonder if he took them in the lump, or canvassed them one by one! And what could the animals think of him? He who had gone to such pains to destroy their fathers, mothers, brothers, sisters and playfellows—with what delight they must have welcomed his advances! How readily they must have fallen in with his proposals! No prudent animal or man could enter into covenant with such a god as Jehovah, so soon after his general massacre. They may not have uttered all they felt when he was canvassing them; but we can realise it all notwithstanding their silence. Enter into covenant with the universal destroyer! The Bible writers had no conception of a joke—unless the whole book is to be regarded as a grim and ghastly jest at the expense of the Jewish-Christian religion. Certainly, whether the writer meant it or not, few jokes ever equalled this story of the covenant; and the few stories that do rival it are found in the Bible.

He would not drown the whole world again, so he would not! How kind of him! Does he think we can't see through it? The fact is, all the water was gone, and he had no means of drowning the world any more. At least, it would take him several millions of years to do it, and he was not prepared to undertake the task a second time. So he made a virtue of necessity; pretended to Noah and the beasts that he could if he would drown the world just as often as he pleased, but he would not do so because the smoke of the sacrifice had so delighted him.

And then he proceeds to indicate the sign, token, or proof of the covenant. No deed was drawn up; neither god nor Noah could write his name, and the rest of the animals could only make their marks. The rainbow, therefore, is made the sign, the signature of the covenant; but only one of the parties signifies adhesion to it, viz., god. And his signature turns out to be a sham. The rainbow is as old as rain and sunshine in unison—ever since rain fell and sunbeams flashed upon the falling drops, there the rainbow has lighted up and beautified the scene. It not only skirts the rain cloud; it dances (or its sister does) upon the spray of fountains and of dashing breakers. And how could Noah be so hoodwinked? He had lived 600 years and more: could you persuade him that he had never seen a rainbow before the flood? Well, the bow was no guarantee that god would behave himself before the flood, and how could it be after? For well nigh 600 years he had seen the bow crossing the cloud when he happened to be between the sun and the shower; and yet in his 601st year there was the universal deluge! How, then, was it possible for Noah, or his sons, or his daughters, or his wife, or his cattle, or anything that was with him in the ark, to put any dependence

on this covenant, ratified by a well-known natural phenomenon as old as the nature which produced it?

And I will remember my covenant (Gen. ix., 15.) Yes, god will remember! He will look upon the bow to refresh his memory, as he adds in the following verse. He who remembers and refreshes his memory with a sign, may and does forget. Other texts of scripture show this beyond doubt. "Forget not the humble" (Psalm x., 12)—the very parties most likely to be forgotten. "How long wilt thou forget me, O lord?" (Psalm xiii., 1.) "Forget not the congregation of thy poor for ever" (Psalm lxxiv., 19.) "Forget not the voice of thine enemies" (lxxiv., 23.) Manifestly the Bible maligns god, or he is liable to forget. I prefer the latter alternative. Of course, he can't remember everything—the strongest minded man needs to keep a diary; how much more a god!

And Noah . . . drank of the wine and was drunken (Gen. ix., 20-21. (1) Teetotallers pretend that Bible wines were not intoxicating; but they were, or people might have drunk them with impunity. The Bible was not written by abstainers, nor was total abstinence ever contemplated by god, except for a few peculiar people. (2) Noah was a saint, and so it was no disgrace for him to get drunk and expose himself as he did. (3) The verses of this chapter numbered 22-27 are a curiosity. Ham, Noah's youngest son, saw the beastly conduct of the old man; and Noah, when he found it out, vented his curses upon Canaan, Ham's son! This was written by some unscrupulous Israelite to justify his countrymen in exterminating the Canaanites. The roguery is too transparent to be misunderstood—it is the assassin endeavoring to stand well before those who know of his crime. Suppose Noah had cursed Canaan for what Ham did! That would stamp him an idiot. Besides, when did this happen? There were only eight human beings in the ark (1 Peter iii., 20.) Canaan was Ham's fourth son, and could not have been old enough to have mocked or insulted his grandfather till many years after the flood, though the story implies that it was not long after that event. What an ill-tempered old grandfather Noah must have been to vent his spleen upon his grandson, if he really did thus; and how much more ill-tempered and diabolical god must have been to execute Noah's curse upon Canaan's innocent posterity so many hundreds of years after the death of Noah! No gods were ever much to boast of; but the Jewish-Christian idol is worse than all the others rolled into one. Besides, how stupid of him to save such a paltry lot as Noah and his family when drowning the world! Any sensible god would have made a clean sweep both of animals and men, if he had proceeded as far as Genesis describes, and then have started *de novo*, with better races fashioned on an improved plan and made of better materials. But this god is *par excellence* the god of blunders and blunderers. Still, the Bible is anything but "a comedy of errors;" it is a tragedy in which few but mad gods, mad prophets, mad angels, fools, and helpless wretches bear their parts. Homer's Iliad turns upon the wrath of Achilles, and the Bible upon the fury, the very fermented wine or expressed juice of the wrath of god.

Genesis x. and its pretended pedigrees of the nations may be jumped over, for no doubt the writer, some very late scribe, invented the names. Anybody could invent pedigrees, I presume. Noah, I just this moment learn by inspiration, had other sons in the ark with him. One of them eat a man for his dinner, and they called him Man Chew. Was he not the father of all those who dwell in Manchuria unto this day?

And the whole earth was of one language and of one speech (Gen. xi., 1). Just so. This is a precious fragment of the word of god. "Read, mark, learn," my reader, "and digest." Men would build a tower—(why not?)—whose top should reach to heaven—(well, Jacob's ladder did)—so that should there be another flood, they might climb the tower and escape drowning! Very sensible project I should say; but god viewed it in a totally different light. What! not allow him to drown them when he felt disposed to have a little sport that way! Imagine, my reader, the feelings of an angler, if all fishes united to wear wire respirator-things or mouth-screens, to defend them against hooks! Fancy the feelings of butchers, were sheep and oxen to adopt invulnerable armor that no weapon could pierce! Conceive the chagrin of fowlers and sportsmen, were all birds to use shot-proof dresses! Then you may comprehend in some faint degree the chagrin, the fury of god when his creature man, whom he had made for his

own private and exclusive sport, proved daring enough to unite to defeat his ends by building a tower whose top should reach to heaven! If the earth had exploded like a modern bombshell, it would not have startled and amazed him half as much!

JOS. SYMES.

(To be continued.)

#### CANTICLE XIV. BY BALAAM'S ASS.

WE cannot love a god such as  
The god whom Christians fear;  
He is corrupt, his works are vile,  
No man can him revere.  
Upon men's sons the lord from heaven  
Did cast his eyes abroad,  
To see if he could understand  
What men were calling god.  
They altogether filthy were  
According to his view;  
Their prattling priests made men to err,  
Except the thoughtful few.  
Quoth god, I see their evil aim  
In keeping folks in dread;  
But I will fire of hell proclaim  
On their defenceless head.  
They do not fear a god so much  
As they'd make men believe;  
With reason's magic wand I'll touch  
All whom they would deceive.  
Let each man's help from labor come  
This worship I adore;  
But preachers of the mythical  
I heartily abhor.

#### REVEREND DEBATERS.

ONE of the products of this enlightened nineteenth century is a body of reverend lunatics, calling themselves by the grandiloquent and long-winded title of: "The British and Foreign Conditional Immortality Association"—whatever that may mean! This sapient body has recently been holding a series of sittings at Eastbourne. They apparently seem to have become rather ashamed of the orthodox Church doctrine of hell-fire, and to be anxious to substitute something a little milder and more civilised in its place. You are to become "immortal" if you are fit for it, but not otherwise. This, we believe, is the idea, and it is at any rate a great improvement on the old and orthodox teaching, as it apparently does away with hell-fire altogether. It is a hopeful sign of the times when we see Freethought thus making progress even amongst the clergy themselves. It is encouraging when the pigs—we mean no comparison—themselves set about cleaning their sty! But like the timid bathers "standing shivering on the brink," our debaters lack the requisite moral courage to repudiate the silly superstition *in toto*; and prefer to pretend to the world that they believe in a sort of a kind of immortality after all!

With this object they have recently met together in solemn conclave to discuss—what does the reader suppose? Anything useful to the human race? Anything beneficial to their fellow men? By no means. Social or political reform is apparently quite beneath their reverences' notice—much less interest! They met together to hear the Rev. W. Griffith (of Croydon) lecture upon the stupendously wise and useful question: "The Dead: where are they?" One can imagine the amazed astonishment with which the historians of a couple of centuries hence will record that in this nineteenth century, reverend gentlemen, presumably sane, presumably educated, met together solemnly for the discussion of such questions! It affords an excellent illustration of the kind of minds possessed by these men, that they should expect to find profit or advantage from such discussions. If there is one fact, of which all educated men—not blinded by religious humbug—are certain, it is that with death all individual and conscious being ceases! The various elements of the body indeed—by no means lost—are resolved back into nature's system; but the belief that consciousness can still continue, after the vital principle has fled, is one worthy only of children, of hysterical women, and—fools! The men and women who believe it may be ever so good and estimable, but intellectually they are unworthy. That death ends all is as certain as anything can be. There is absolutely no real evidence to the contrary. The analogies cited by Christians, drawn from the butterfly, the seed in the ground, etc. are all

wholly false. Neither the caterpillar nor the seed ever really dies. Nature and science alike tell us that as we are born from an absolute unconsciousness into life and being, so at death we return into absolute unconsciousness again. Theology alone prates of its monstrous invention of a heaven and hell. Yet, sad to say, the majority of mankind still retain some belief in these childish absurdities, for

"Faith, fanatic faith, once wedded fast  
To some pet falsehood, hugs it to the last."

Pope declared the true origin of these inventions when he wrote that "Heaven was built on human pride, and hell on human spite."

What we have to do is to war against these miserable delusions; to educate the "priest and Bible-ridden masses" into a revolt against these wretched superstitions; for when men once realise the great truth that this life alone is all in all, they will set to work with a will to remedy its evils; to put an end to the countless wrongs and abuses that exist everywhere; and to ensure a share in the good things of life to every worker and toiler!

CARINGTON J. FORSTER.

#### DR. EDWARD AVELING AT MILTON HALL.

THE North-Western Branch of the National Secular Society have elected Dr. Edward Aveling their president. He takes the chair for the Branch at its first annual meeting on Wednesday, October 3, at Milton Hall, Hawley Crescent, Kentish Town Road. During the year 1884 Dr. Edward Aveling will spend most of his Sundays in London and at Milton Hall. Arrangements are under consideration by which he will, in all probability, make Milton Hall his head-quarters for Sunday work.

Edward Thomlinson, 18 King Street, Camden Town, is the secretary. He is most anxious to receive the names of Freethinkers in the locality who will join this rapidly growing branch.

#### OUR VIRTUOUS HOME SECRETARY.

THE rioters of Strome Ferry, whose wrath at other men breaking the Sabbath took the form of breaking heads and the law, are released after the expiration of eight weeks of the term of imprisonment (four months) to which they were sentenced. So that in this delightful land men receive a punishment three times as severe for making fun of a superstition as for assaulting men doing honest work and for destroying property; while the assaulters and destroyers are liberated by Sir William Harcourt when half the sentence has been worked out.

#### THE REV. W. SHARMAN.

THE Rev. W. Sharman preached his farewell sermons at Plymouth to large congregations. In the morning he chose his text from the 16th verse of the 1st chapter of Romans—"I am not ashamed of the gospel of Christ." In the course of his talk he took occasion to reaffirm and re-enforce his views concerning the Christian faith. With regard to his resignation of the pulpit, and its causes and consequences, he remarked: The men whose imprisonment aroused my indignation and put on me the duty of agitating for the repeal of laws alien to the spirit of Christ and disgraceful to his name, are still in prison. Numerous petitions for the release of the prisoners, signed by men of high repute in the worlds of science and religion, have been disregarded by a Home Secretary whose latest utterances on the subject prove that he does not understand even the nature of the charge tried before the jury. The laws that have caused us to see the shameful spectacle of the transfer of the martyr's crown from the defenders of Christianity to its assailants have received the condemnation of the Lord Chief Justice of England, but they are still in force. They can only be repealed in one way—the way I am taking. Your kindness during the past few months has made it abundantly clear that if I chose I might remain with you. To do so would hamper me in my work, and would not serve your interests. There is one misrepresentation sure to recur again and again in near coming time against which I wish this morning specially to protest. It is the allegation that my resignation is an evidence of a change of faith. That is not so. Although I cease to be your minister, I remain a Unitarian and a Christian, and my name will continue to occupy a place in the list of Unitarian ministers. To-day I repeat the saying with which I began my ministry among you—"I am not ashamed of the gospel."

## ACID DROPS.

MR. JUSTICE DAY, sentencing to death the unhappy man William Gouldstone, murderer of his children, bade the poor maniac "seek mercy where mercy alone is certain to be found, at the feet of your redeemer." The infamous mockery of it! The god who had foreordained the murder, had made the murderer mad, had prompted or, at best, had allowed the prompting of Gouldstone to the awful deed, he is to be the dispenser of mercy! Oh Justice Day, when will a better and a brighter mamesake of yours dawn upon men?

"A GRAVE scandal has been caused to the Roman Catholic community in Liverpool by a report that a well-known priest had been guilty of a serious fraud and had gone away accompanied by a young woman. From inquiries made it has been found that the statement is, unfortunately, true. It is alleged that the priest obtained from Bishop O'Reilly a cheque upon a bank for £900, that he presented the cheque, got it cashed, and instead of applying the money to the church uses for which it was intended, absconded. The young woman, who is said to have left in his company, is only 18 years of age, her companion being over 45."

THERE exists a singular tradition that Judas Iscariot had red hair; and this tradition was once the cause of a funny little scene. At a party, a Jesuit, observing the entrance of a young man whose hair and beard were both of a fiery red, observed in an audible whisper to a lady that sat beside him: "He is as red as Judas." "I know not," said the youth, without wincing, "whether Judas was red, but one thing is certain, and that is, that he belonged to the company of Jesus."

ADVERTISEMENT in the *Times Summary* of Wednesday, September 12, 1883.

YOUNG Christians earnestly requested to accept on nominal terms three months' training as superior and much-needed nursery governesses on Scriptural and improved methods. Trained girls guaranteed situations at once.—Directress, 81 Mildmay Grove, N.

What on earth, or in the waters under the earth, is meant by nursery governesses on Scriptural methods? Do they intend to give the child boiled Bible in place of arrowroot, and stewed prayer-book for milk?

The following letter from a Comical Religious Coward appeared in a provincial paper:—

"GREAT PHYSICAL CHANGES ON THE EARTH.

(To the Editor of the *Herts and Essex Observer*.)

"Sir,—The minds of all thinking men must be aroused by the recent terrible calamities at Ischia and Java, and to ask in all sober seriousness, What next is coming? The answer is plain and simple and concerns every man, woman, and child now living. The time is at hand when the world will be turned upside down and stagger like a drunken man, when the stars will fall from heaven, the mountains melt, the Nile be dried up, a glorious river flow from Jerusalem through the Dead Sea, healing its abominable waters, through the desert, which will blossom as the rose, into the Red Sea, and many other such things which I have written on and hope may some day see the light, but which would occupy far too much space in your columns. Possibly, I may lecture on them in your town during the winter. Abundant warning has been given; men are without excuse; look at the efforts that have been and are being made in preaching the gospel—preachers without end—Moody and Sankey, and now the Salvation Army. And why? Because god has appointed a day in which he will judge the world, as it now is, not its end—and because that day is near at hand.—Yours, etc.,  
"Starlings' Green, Clavering. J. DAVIS BURTON."

OUR friend, William de Carle, writes us as follows:—"Dear Sir,—Under the heading of 'A Clerk's Difficulties,' the *Daily News* is publishing a number of letters from City clerks, complaining of the impossibility of obtaining a clean and wholesome dinner at anything approaching a reasonable sum. Their grievance is far from groundless, but it is very difficult to point to a remedy, at once possible and practical, with one exception which with your kind permission I will lay before them. Science having completely upset the delusive dogmas of Christianity, the necessity for churches, as such, has ceased; and I would propose that the Bishop of London and the Dean and Chapter of St. Paul's adopt a bold and honest course, i.e., cease from the promulgation of farcical fables and open their cathedral as a City Clerks' Restaurant. Their united salaries would form an ample capital to start with, and having been so long in the habit of dealing with the loaves and fishes, they would be enabled to serve out bloaters and bread-and-butter, or a plate of respectable meat for a fifth of the money charged by professional cook-shop keepers. The Bishop and high officials might act as cooks

and carvers, while the smaller fry of the cathedral could perform the laudable duty of waiters. Should these pious philanthropists honor me by deciding to give my suggestion a fair trial, I am confident they will never regret it. The knowledge that they are laboring to lighten the burden under which the millions groan in place of adding thereto the enervating, exploded rubbish of the dark ages, will give to their hearts feelings of great joy, and cause them to discover that at length they have become men!"

CANON WILBERFORCE is, perhaps, the most reckless member of that reckless profession, the clerical. He has uttered almost as many slanders as the Rev. C. J. Whitmore, and his style is almost as coarse as that of the Kentish Town minister. Canon Wilberforce accuses all and sundry who do not agree with him on the question of total abstinence, of "a sheer lack of capacity." He is sufficiently well acquainted with the Devil to give accurate definitions of his work. He cheerfully assures people that there is a hell. He praises god that the liquor-trade is looking black. Alcoholic drink in private houses he calls "all this filth about the place." Of course he "has not an unkind thought against anybody." Equally of course "he is not going to defend the tenets of his own faith" in god, probably because they are indefensible. Canon Wilberforce and his brethren of the black cloth should remember that there is one trade far worse than that of publican. It is the trade of the clergyman. All the alcohol consumed in England, harmful as it is, does not poison so many minds, does not make shipwreck of so many lives as the accursed religion of this country.

PUBLICAN BOOTH's example is already affecting his followers. On Sunday last a Salvationist in Reading was led through the streets helplessly drunk. Arrived at home, he fell down on his dung-hill singing, "Safe in the arms of Jesus." If the leader takes out a spirit license, why should not the followers become intoxicated on the lord's day?

THOMAS MORRIS HUGHES, clergyman, is a drunkard, seducer of his step-daughter, a convict, a bigamist, an eloquent preacher, and of such is the kingdom of heaven!

## THE NECESSITY OF CONFORMITY.

(WITH FURTHER APOLOGIES TO MR. GILBERT.)

SHOULD you exercise your reason  
Any subject that you please on;  
If, for instance, you should say  
That the story of the apple  
Is too much for you to grapple  
And would set your wits astray,  
You'll be looked on with disfavor  
By the folks of good behavior  
Who will shake their heads and sigh;  
"Ah! your ways are very pleasant  
And well suited to the present,  
But you'll find out when you die."

Chorus—

And the orthodox will say  
As you go your useful way,  
"If the creed's not good enough for him  
That is good enough for me;  
Why what a very infidel and bad young man  
That bad young man must be!"

Should you find yourself unable  
To digest the childish fable  
Of the prophet and the whale;  
Should you feel a rising "monkey"  
When you hear of Balaam's donkey  
And your faith begin to fail,  
You must solemnly receive it,  
And pretend that you believe it,  
Tho' you're quite convinced it's stuff;  
Or, with little hesitation,  
You'll be threatened with damnation;  
Surely that should be enough!

Chorus—

And the faithful ones will say  
As you go your prayerless way,  
"If that's not common sense to him  
Which is gospel truth to me,  
Why what a very Atheistic Bradlaugh man  
That Bradlaugh man must be!"

WILLIAM MACINTOSH.

JUDGE: "Prisoner, how old are you?" Prisoner: "Twenty-two, your honor." Judge: "Your papers make out that you were born twenty-three years ago." Prisoner: "So I was; but I have been converted, and for a whole twelvemonth after conversion somehow I was not myself at all. So that twelvemonth I don't count; it was lost time."

## SPECIAL NOTICE.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture in the Camden Hall, Camden Street, Liverpool, on Sunday, September 30. Subjects:—11, "Free Education;" 3, "Origin of Life;" 7, "Blasphemers of the Past: Jesus Christ and Socrates."

## CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.O. 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.—James Gould, Phono, A. Lewis, W. Robertson, William Wallis, J. E., T. E. Cornell, James Worster.

KENTISH TOWN.—The correspondence between the Rev. C. J. Whitmore and Dr. Edward Aveling will probably be issued in pamphlet form. Your kind offer to distribute one hundred copies among the reverend's congregation will be gratefully accepted.

A. LEWIS.—They are too personal.

C. LOXSTONE.—Darwin's works are rather expensive. Most of them are published by Murray—sixteen or seventeen in number. Prices, 5s. to 12s. 6d. each. Why do you not buy Dr. Edward Aveling's "Student's Darwin," price 5s. (published at 28 Stonecutter Street), which is an epitome of them all, and is quite enough to enable you to confute any clergyman?

W. M. HUME.—We do not know whether Professor Huxley goes to church or not. He has done more than any man living to make the churches empty.

WILL ARTHUR HUNT, of Nottingham, communicate with his friend Mark Melford, Gaiety Theatre, Glasgow?

WELDE.—Thanks for kind offer of help.

W. H. CARTER, jun., 166 Portsdown Road, Maida Vale, has the following numbers of the *Freethinker* for disposal:—Vol. I., No. 20; Vol. II., 21 to 27, 32, 39 and 45 to 53; Vol. III., 1 to 37. He will take half price for them, and give half the proceeds to the Testimonial Fund.

T. ALLISON.—Glad to hear from you upon the subject you mention. The verses are good but not quite good enough.

AN order for literature with P.O. for 3s. 1d. has been received from Mr. George Moore, of Sunderland, but no address is given.

T. J. WALLER.—It is good work for a young Atheist to get us five subscribers in so short a time.

C. H. PRING.—We have no old numbers bound. You might get some by asking through the columns of this paper. The photo was taken a little more than a year ago.

ELECTOR.—We cannot tell when the general election will take place. It is not likely to be until after our Editor's release. The possibility of his antagonising the virtuous Home Secretary at Derby or elsewhere depends upon the help forthcoming from men like yourself who are anxious to see Sir William Harcourt's lie crammed down his throat by his political foe for life, G. W. Foot.

FIGHTER.—We are glad you like our new name of Publican Booth for the late "General." As he hates the Devil, he will not like his Nick-name.

J. MAY.—Read the "Religious Views of Charles Darwin," by Dr. Edward Aveling. 1d.

JUAN C. DRENON.—Charles Blair, 15 Woodbino Street, Grunkeys, near Chester, has Nos. 32 and 33 of the *Freethinker*, Vol. II., and will accept your offer. Please communicate with him.

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.

## SUGAR PLUMS.

AN anonymous Christian, who uses the pseudonym "A very Free Thinker," sends us a defence of the Rev. C. J. Whitmore, so puerile that, were it not for the fact that the defence is couched in tolerably decent language, we should have thought it dictated by Mr. Whitmore himself. As the letter is anonymous we ought not really to give it even this amount of notice.

THE Radical Association of Maidstone made application for the use of the Corn Exchange for a political lecture by Mr. Bradlaugh, M.P., but the Markets Committee have refused to let the room for that purpose. The committee have also refused to let the room to the Secularist Society for a lecture by Mrs. Besant.

AN extraordinary application has been made by two of

Publican Booth's "officers" at Mold to the Ruthin Town Council, for the use of the Assembly Room. The letter was addressed to the town clerk as follows: "Be so kind as to ascertain from your board of members of the corporation at your sitting to-morrow what they will charge least for the use of the Assembly Room on Monday evening by Captain Harriet Cheek and Lieutenant Castle of the Salvation Army. You can do no better than entertain them hospitably. They are the lord's people, and I know the Ruthin people love the lord, who was a gentlemen without comparison." The hall was let to them at half price. Who can say that our town councils are not advancing in thought and marching with the times?

THE *Echo* says: "It is remarkable that now, when the political organisations have wrung a concession from the Metropolitan Board of Works as to the liberty of public speaking on Peckham Rye, almost all the ground set aside for the purpose of meetings has been appropriated by Evangelists and preachers, who, whilst the battle had to be fought, maintained a careful silence. This avidity to seize upon advantages which have been won by others was made the subject of very strong remarks at the meetings."

THE cultured blasphemer, Matthew Arnold, not content with the pension of £250 a year recently granted to him, has asked for six months' leave of absence from his work as Inspector of Schools, while his salary, £450 for the six months, is still to be paid. He has had his request granted. To blaspheme in the *Freethinker* means a year's imprisonment. To blaspheme in "Literature and Dogma" means half a year's salary for doing nothing.

HERE is an *Our Corner* paragraph re-quoted in the *City Press*, Sept. 15:—"A propos of the difficulty as to the swearing of foreigners, the following is communicated as having happened in a court at Queensland: 'A Chinaman had to give his evidence and was asked how he would be sworn. His reply was: "Me no care; clack 'im saucer; kill 'im cock; blow out 'im matchee; smell 'im book—altee same." He was allowed to "smell 'im book."'"

THE conduct of the Liberals of Manchester is little short of disgraceful. The Liberal Nine Hundred decided the other week not to run a candidate themselves, and with a true dog-in-the-manger spirit, not to support Dr. Pankhurst. Let every Radical keep this in mind, and when next we hear of the duty of Radicals to the party generally, recall the case of Manchester to the Liberal sermonisers.

A CORRESPONDENT from Stockton writes to explain that Mr. Foster (of Long Eaton), who informed the world through the happy medium of our columns that Christians die horrible deaths, declares that he said "Professing Christians." Thanks much! Our correspondent and Mr. Foster strengthen the indictment against the sect to which they belong. They show the humbug of professions of Christianity in a country and at a time that are practically, though not theoretically, Atheistic.

No. 1 of "Freethought Lyrics" has reached us. It is to the tune (apparently) of one of the blasphemous and vulgar hymns of the army presided over by Publican Booth, and is a good skit upon the style of the blood-and-thunder and alcoholic person. A little more proof-reading would have made the lyric a little more complete.

THE Guild of St. Matthew's sixth annual report of Council is interesting. The objects of the Guild are:—

"1. To get rid, by every possible means, of the existing prejudices, especially on the part of 'Secularists,' against the Church—her sacraments and doctrines: and to endeavor 'to justify god to the people.'

"2. To promote frequent and reverent worship in the holy communion and a better observance of the teaching of the Church of England as set forth in the Book of Common Prayer.

"3. To promote the study of social and political questions in the light of the incarnation."

Of these we may remark on No. 1 that the best means of getting rid of our prejudices against the Church would be to get rid of the Church; on No. 2., that to us this object is one to which we should object; on No. 3, that the omission of the last six words would better it. The Guild has been so generous to Freethinkers in their struggles and persecutions that we are sure its members will not mind us saying how heartily we sympathise with the practical work they do, how deeply we regret that they mix up that good work with the inconceivables, god and incarnation.

THE South London Branch of the N. S. S., experiencing great difficulty in obtaining a suitable room for Freethought lectures, has appointed a committee to devise a scheme for building a hall for a Secular and Radical Club. A meeting of members, and all friends interested in such a scheme will, we are informed, be held at the "Angel," Lambeth Walk, this

(Sunday) evening, at eight o'clock, when the committee will lay a proposal before those attending. Such a club is much needed in the neighborhood of Kennington.

C. H. PRING's name is to be added to the list of those "damned good-natured friends" who amiably point out our short-comings and have never a word of sympathy with us in our difficulties. Mr. Pring and many others forget that our friend G. W. Foote in his letter of March 11, distinctly declared that he did not wish the Bible illustrations resumed until his release. They forget that no illustration can appear in the *Freethinker* without the consent of the Committee working on behalf of Messrs. Foote and Ramsey. Mr. Pring also asks where is the profanity in our joke No. 1 in the last issue. To make fun of Shakspeare is in our opinion more profane than any jest on the Bible.

#### IMPORTANT NOTICE.

In our next issue we shall publish an involuntary contribution from the Rev. C. J. Whitmore. The gentleman in question (or questionable gentleman) objected to writing for the *Freethinker*. Nevertheless he has unconsciously done so. The paper that we shall publish is a most interesting tribute to the value and the energy of Atheism. The good Christian, as we all know, often does his noblest work unwittingly. Even thus it is with Mr. Whitmore.

#### NATURAL MAN.

[Continued from p. 299.]

FOR centuries man groped about in the dark. Nature was deaf to his appeals and blind to his sufferings, and her daily performances frightened and bewildered him. And yet he did his best to ascertain the causes of the phenomena of the universe. But his best guesses were wide of the mark. Outside of nature he sought for explanation. He thought he had scaled nature's heights and fathomed her depth when he had merely gazed a few miles into the vast expanse of space above; and when the most learned among them declared that "god" was the author of the universe a great theological enterprise commenced. Every nation started a god on its own account, and if one proved to be insufficient, a few more were easily drafted in with a devil to keep them company.

These gods and devils, which were material or spiritual, according as occasion required, were hereafter put forward as explanations of nature's workings. And the people believed in them. How could they do otherwise? Their credulity was perfectly natural. They could not investigate; all their faculties were untrained. Even the most learned among them were superlatively ignorant; incapable by virtue of an untrained mind of accurately perceiving, recording, remembering, or judging of nature's manifold manifestations.

And so the theologian had a good time of it. He believed thoroughly in his own pretensions; believed that he possessed the key which opened the door of all mysteries; that he was a god-appointed teacher of men; and in all the countries of the world he was looked upon as second only in importance to the gods themselves.

But all this time the people were anxious to know not only what sort of deity it was they worshipped, but what kind of action would be likely to win his favor. They were told that god was a jealous being and that their first duty was obedience to his will. They believed it.

When, therefore, they were instructed to slaughter their neighbors who worshipped a different deity, they went to the task with all the ardor of their nature, imagining in their ignorance that the more brutally they executed the deity's will, the more pleasantly would he smile upon them. The Jews killed the Midianites, the Amalakites, the Baalites, and all other peoples they were capable of mastering who despised their god. Later, the Mahomedans with equal mercilessness followed the example of their Jewish brethren. Later still, the Christians persecuted and murdered many who stubbornly refused to acknowledge that Jesus was the Christ; and each nation could not only refer the deed back to the priest from whom the wicked instructions came, but the priest in his turn could point to the passage in his sacred book distinctly commanding or sanctioning such barbarities. The Bible contained instructions for the Jews not only to kill unbelieving people of other nations, but minute details

were given as to how unbelievers of their own kith and kin should be put to death (Leviticus xxiv., 16.)

The Koran was equally explicit in its directions to murder the infidels (chapter on the "Bow," p. 23); and the New Testament, which the Christians accepted as a guide, not only bade the believer have "no fellowship with unbelievers," but into whatever city they went and the people were indisposed to give heed to their preachings, they were to "shake off the dust of their feet," and god would make it warmer for such people in the next world than for ordinary sinners. Nay more: the Christians could point to the strong declaration of Jesus: "But those mine enemies who would not that I should reign over them, bring hither and slay before me" (Luke xix., 27.)

The people were told that angels existed. They believed it.

They were told that witches were displeasing to the sight of god; that he had given instructions that they were not to be "snffered" to live. They believed it; and did their best to remove the witches from the face of the earth.

They were told that their god liked nothing so much as roast lamb. They believed it. And when they couldn't spare a lamb, they thought it would be pleasant at least for their deity to smell the flavor of it.

They were told that god was the father of all men; that he was just and good; but that he liked some nations better than others; and considered some men fit only to be the slaves of others. They believed it.

They were told that god made man. They believed it.

They were told that he made all other animals for man's pleasure and assistance. They believed it.

They were told that he made the sun and the stars to give light to the earth. They believed it.

They were told that he made the earth. They believed it. That it was flat, and they were flats enough to believe that also.

But they were not told who made god; what intelligent mind designed him before he was made; who made the intelligent mind that designed the god that made the world out of nothing. These matters were allowed to remain impenetrable mysteries.

In course of time morality improved. The would-be murderer found that there were men in the nation who could defend themselves against all assaults of the enemy; and that the only way to be secure from attack was to promise not to be the aggressive party.

And the thief found that if he stole, others would steal from him; that only by being honest could he hope to have his own property protected.

Though very early in the progress of man laws had been made against murder and theft, it was not until men saw that their own life and property were at stake, and that unless they were peaceful and honest themselves they ran a risk of losing all they had, that anything approaching harmony existed among the people of the nations that were on the road to civilisation.

Among savage races, murder, theft and other crimes are almost as rife as ever; and it is only when barbarous races come in contact with races higher up the scale of life that their morality manifests rapid improvement.

ARTHUR B. MOSS.

#### "THE RAILWAY SIGNAL."

THIS is a monthly journal advocating Christian life and work among railway men. It is far better "got up," and more temperate, and less illiterate, in tone than the periodicals that are issued to sailors by misguided and misguiding Christians. A good deal of professional color is thrown into the magazine. The "Right Ticket," and "On the Broad Gauge Railway" are instances, though in the latter the writer seems to have some of the old leaven still working in him when he represents the manager of the line as the Devil. One or two of the articles are useful and instructive. Of course these have no religion in them, but give purely secular information. The *Railway Signal's* verse is not of a high order. An acrostic on the London Brighton and South Coast Railway contains the following soul-stirring lines:

"Now, friends, your meeting is a beautiful sight,  
And all are so happy with good Mrs. Knight,  
Nor must we omit Mrs. Gates, whom we know  
Does her utmost the way of salvation to show."

The Bible-class can hardly be called thriving! Only

eight men contributed to the August discussion out of the thousands of railway employes in the United Kingdom, and one of these has the same initials as one of the regular writers in the *Signal*, C. Fowler. This writer is the only one who is out of the dead level of mediocrity attained by most of the contributors to this very ordinary periodical. Of course we are grieved to think that such a commonplace magazine, advocating the fatal creed, should reach the hands of any railway men. But its contents are, on the whole, such poor stuff that we need not fear that much harm will result. C. Fowler, however, gives us the Christian creed in its unadulterated and repulsive coarseness. We quote a few lines from his "Notes on the First Epistle of St. John"—

"It is the efficacy of the blood that St. John declares. It is its intrinsic value or virtue, if one may use reverently such a term concerning the most precious thing in god's sight. Just as one would say poison kills. The soul brought under its shelter is cleansed. Not simply when the soul is walking in the light; no, such a thought is putting a low value upon that precious blood. The blood is that bath to which our lord refers in John xiii. 10, in which the soul once bathed (see the R.V.) is clean every whit, and needeth not save to wash the feet, or, as the words signify, keep the walk clean, and this cleansing is by the water of the word. The blood of Jesus Christ cleanseth as an actual fact from all sin, and it is in the full value of that blood that the saved soul rests in the presence of god.

## CORRESPONDENCE.

### OUR VIRTUOUS HOME SECRETARY AND G. W. FOOTE.

TO THE EDITOR OF THE "FREETHINKER."

DEAR SIR,—Some little time since your correspondent, "Derby," suggested it would be inconvenient to Sir W. Harcourt if Mr. Foote were to be put up to oppose him.

I have long thought of suggesting that a fund should be raised to enable Mr. Foote to contest any election where our virtuous Home Secretary seeks election. If he did not succeed he would considerably annoy the slanderer. We might learn a lesson from the Irish in this matter. I wish his friends would think about this. I, for one, will give 10s. towards the fund. I am one of those who think we don't show the war-paint enough.

NORTHAMPTON.

### FUND FOR TESTIMONIAL TO MESSRS. G. W. FOOTE AND W. J. RAMSEY.

PER J. C. Goodfellow: J. Dewaro, 1s.; W. Smith, 1s.; G. Montgomery, 1s.; R. Hamilton, 6d. Plymouth and Devonport Branch N. S. S., per A. Webb: W. H. Hawkins, 6s. 1d.; Mrs. Adams, 7s. 6d.; J. Trude, 1s. 8d.; J. Rogers, 2s. 6d.; — Sowden, 4s. 10d.; — Barnes, 7s.; N. S. W., 2s. 7d.; H. L. Jacobs, 1s.; S. Kaufmann (5 weeks), 2s. 6d.; A. J. Slaney and D. Mawdesley (5th month), 10s. Ramsbottom Branch N. S. S., 11s.; a Friend, 1s.; A. Whittaker, 6d.; — Parry, 5s.; G. Lee and N. P. (one halfpenny per day), 5s. 3d.; — Makepeace, 1s.; B. L. Coleman, £1; — Garbutt (sale of two *Freethinkers*), 6d.; J. Ladle, 1s. 6d.; — Swanton, 6d.: G. Ricketts, 5s.; Tunbridge Wells Branch N. S. S.; 5s. 6d.; E. Ellmore, 1s. 6d.; J. Fitzgerald, 1s.; E. Williams, 5d.; G. O., 1s.; F. Cima, 2s. 6d.; — Goff, 4½d.; — Ellmore, 9d.; J. Bull; 2s. 6d.; M. Melford, 2s. 6d.; Chatham Branch N. S. S., 5s.; A. P., 2s. 6d.; J. Wignall and Friends, 2s. 6d.; Members of Portsmouth Branch N. S. S., 1s. 6d. Per G. Davis: G. Davis, 2s. 6d.; W. Jones, 1s.; D. Haynes, 1s.; L. Rooke, 1s.; R. Key, 1s.; Robert, 1s.; E. Dean, 1s.; J. McCulloch, 1s.; — Callaghan, 1s.; T. Jellyby, 6d.; J. Marsh, 6d.; A. Hunt, 6d.; A. Davis, 6d.; H. Gibbons, 6d.; D. Wilson, 1s.; H. Marchmont, 6d.; F. Chapman, 6d.; J. Perkins, 6d. Per D. Baker, Birmingham Secular Institute: — Hinde, 2s. 6d.; H. Clews, 1s.; C. H. Gough, 2s.; R. B. Lovel, 5s.; — Needham, 6d.; — Trannick, 4d.; — Kuphal, 1s., — Smith, 3d.; T. Wild, 1s.; — Davis, 6d.; — Terry, 1s.; — Bowden, 1s.; D. Baker, 2s. 2d.; J. Clews, 9d.; Scarles and Claringbull, 1s. 6d.

The above sums have been received by Mr. Herbert. It is requested that all subscriptions may be now sent to ANNIE BRISANT, *Treasurer*, 19 Avenue Road, St. John's Wood, London, N.W. Collecting sheets will be sent to any Freethinker on application to 28 Stonecutter Street.

"I CAN'T think that all sinners will be lost," said Mrs. Numbletug. "There's my husband; now he's a bad man, a very bad man, but I trust he'll be saved at last. I believe he has suffered his share in this life." "The lord increase your faith! Amen," shouted Numbletug from a back seat.

## REVIEWS.

*The Clergy and Common Sense.* By COLONEL R. G. INGERSOLL.—The collocation of the clergy with common sense by an Atheist seems strange. But the "and" in the title of Colonel Ingersoll's pamphlet has a disjunctive and antagonising sense. The ubiquitous and usually objectionable reporter has interviewed the American Freethinker. The former appears to have supplied the questions as to the first part of the title of the pamphlet, and the latter the second part. It is in every sense good reading, and may be obtained at our publishing office.

*Miracle-Workers.* By ARTHUR B. MOSS. (Watts and Co., 17 Johnson's Court, Fleet Street.)—Another of the useful and thoughtful pamphlets with which Mr. Moss keeps the world of Freethought well supplied. The "argument" from miracles is to-day exploded. But works such as this are of value, as they help to clear away the debris of the explosion.

*Mr. Bradlaugh and the Oath Question.*—A letter addressed to and rejected by certain "liberal" papers. Once again—we wish we could add "and for the last time"—are the foolish wickedness of the Tories and the foolish weakness of the Government exposed in this trenchant letter. Until right is done or seized such publications are necessary, and should be placed in the hands of the waverers on this great question.

## PROFANE JOKES.

OUR irreverent young man sees on the advertisement boardings announcements of the Tinworth Exhibition of Illustrations from the Bible. He says it ought to be Tinpot.

A SINGER announced that he was about to sing a song of Solomons. The manager interposed and said no indecencies were permitted. The singer explained it wasn't the Solomon of the Bible, but Solomons the composer.

"Do the subjects of the King of Dahomey keep Sunday?" was asked of a missionary. "Yes," he replied, "and everything else they can lay their hands on."

STREET PREACHER: "Now there are three gods—god the father, god the son, and god the holy ghost. *Costermonger* (selling crockery): "All the lot a shilling."

"MAMMA," asked a little Episcopalian, "if the big catechism is a catechism, ain't the smaller catechism a kittenchism?—*The Drummer*.

SUNDAY-SCHOOL ADDRESS:—"You boys ought to be kind to your little sisters. I once knew a bad boy who struck his little sister a blow over the eye, and—No she didn't fade away and die in the early summer time when the June roses were blowing, with sweet words of forgiveness on her pallid lips. Not she. She rose up and hit him over the head with a rolling-pin, and he could not go to Sunday-school for a month because he could not get his best hat on."

### 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, Bilioussness, 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. 5a. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

### SECULAR EDUCATION in NORTH LONDON.

Staff of Experienced Masters. Close to 'bus, tram, and rail. Day-scholars from £3 3s. per annum. Boarders from £3 per month—B., 49 Aubert Park, Highbury.

### FREETHOUGHT LITERATURE ON SALE

And Posted to any Address.

ALEXANDER ORR, Freethought Book Depot,  
332 LAWNMARKET, opposite the Assembly Hall, EDINBURGH.

Catalogues and Tracts Free on Application.

"Who are the Infidels, and what is Infidelity?" A Discourse delivered by the REVEREND H. V. MILLS. Contains a noble vindication of Thomas Paine, and should be widely diffused. Price 1d., post free, 1½d.; or six copies free for 7d. Trade supplied by Morrish, Bookseller, 18 Narrow Wine Street, Bristol.

A Monthly

Magazine.

# "PROGRESS."

Edited by

G. W. Foote.

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

THE OCTOBER NUMBER,  
NOW READY.

The Modern Revolution—(concluded), by E. Belfort Bax.  
Rabelais, by Athanase.  
Importance of Principles—(concluded), by C. Mismar.  
Love, the Alchemist (a Poem), by E. V. W.  
The Ape-Men, by Edward B. Aveling.  
Free Will and Necessity, by Joseph Symes.  
The Force "I," by B. B. Holt.  
The Propaganda of the Church—(concluded), by Maxwell Nicholson.  
Into the Jaws of Death.  
Two Great Men, by J. F. T.  
The Starlight has Gladdened the River (a Poem), by C. M. Gossip, Etc.

Sixty-Four Pages, Price SIXPENCE.

## MR. FOOTE'S WORKS.

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 8  
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.

## "MILL ON BLASPHEMY."

Thirty-two pages, price Twopence.

## FRAUDS & FOLLIES OF THE FATHERS.

By J. M. Wheeler.

The Six Numbers bound in Handsome Wrapper, price Sixpence.

## PROFANE JOKES.

One Penny.

Reprinted from the FREETHINKER.

## FREETHOUGHT GLEANINGS.

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

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

## "DO I BLASPHEME?"

By COL. R. G. INGERSOLL (with portrait).  
Sixteen large Pages for One Penny.

PRICE ONE PENNY.

## THE RELIGIOUS VIEWS OF CHAS. DARWIN.

By Edward B. Aveling.

An account of a visit to Darwin and of a talk with him about  
religion. The only work giving a true idea of the views of Charles  
Darwin on Christianity and Atheism.

Progressive Publishing Company, 28 Stonecutter Street.

ORIGINAL AND VERBATIM.

# THE NEWGATE CALENDAR.

The only Genuine Edition.

By ANDREW KNAPP AND WILLIAM BALDWIN.  
Barristers-at-Law.Portraits and other Illustrations by the late  
GEORGE and ROBERT CRUIKSHANK.

Parts I. to V. Now Ready.

PRICE SIXPENCE.

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

H. HAMPTON,  
SCIENTIFIC & PRACTICAL N. S. S. TAILOR,  
22 GOUDGE STREET (few doors from Tottenham Court Road).  
Late with J. Dege, Conduit Street, W.; formerly with W. F. Knight,  
Eastcheap, City. Best possible value given for cash, with best  
style and fit.

Just Published.

"THE DREAM HEAVEN OF OUR FATHERS, AND THE  
HEAVEN THAT IS TO BE."

A Lecture by John Tamlyn. Original and Interesting. Price  
Twopence. To be had at the Freethought depôts, or post free 2½d.  
from W. H. Morrish, Bookseller, 18 Narrow Wine Street, Bristol.

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

## "SWEET BYE AND BYE."

(New Version).

Second Edition Now Ready, One Halfpenny; Fourpence per Dozen

## PAMPHLETS by ARTHUR B. MOSS.

ONE PENNY EACH.

Socrates, Buddha, and Jesus (16 pages)—Miracle Workers—The  
Bible God and his Favorites—The Secular Faith—Health, Wealth  
and Happiness—The Old Faith and the New—Bible Horrors;  
or, True Blasphemy—Fictitious Gods.  
Is Religion Necessary or Useful? ... .. 2d.

## 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.

## FREETHINKER TRACTS.

For General Distribution. New Edition.

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

Sixpence per Hundred; post free Eightpence.

Now Ready.

A New Discourse by Colonel Ingersoll.

## THE CLERGY AND COMMON SENSE.

Verbatim from the "Brooklyn Union."

Sixteen Large Pages. Price One Penny.

Progressive Publishing Company, 28 Stonecutter Street.

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