

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.

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JANUARY 20, 1884.

[PRICE ONE PENNY.]

WHO PROSECUTED US?

A CURIOUS incident occurred in connexion with our trial at the Old Bailey, which deserves more attention than it has received. Among the witnesses for the prosecution was one Thos. Jas. Alford, a letter-carrier, who gave evidence as to letters, etc., delivered to Mr. G. W. Foote. In cross-examination it came out that a city detective had called upon the postmaster of the West Central District at the office, that the letter-carrier was called into the room whilst the detective was there, and received his instructions to watch Mr. Foote's house. The cross-examination was by Mr. Foote, and was as follows:—

"Who served you with your subpoena?—The police-officer, Okehamptead.

"Had you seen him before he served you with the subpoena?—Yes.

"Had you any conversation with him about this prosecution?—No.

"Will you swear you have had no conversation with him upon this prosecution?—He called at the office.

"What office?—Our district office.

"The post-office?—Yes. I was called upstairs to see the district postmaster.

"Was this gentleman who served you with the subpoena there then?—Yes.

"Will you tell us what took place in your presence?—The postmaster asked me several questions. He asked me if I knew Mr. Foote; I said I did. He also asked me if I had delivered any letters addressed 9 South Crescent.

"Did he ask you if you had delivered any letters addressed to the Editor of the *Freethinker*?—No.

"When did this interview take place?—I cannot say.

"The Learned Judge: How long since, about? How many weeks since?—It is about a month back.

"Mr. Foote: Had you any conversation with anyone about this prosecution before the interview?—No.

"What induced you, then, to make a memorandum of the delivery of letters as far back as Christmas?—If I am instructed by my superior officer I must do it.

"You were instructed to do this by your superior officers?—Yes."

Friends will remember that although our prosecutors were in reality the Corporation of the City, yet it was a private prosecution brought in the name of Henry Underwood; and I am curious to know from whom the district postmaster received his instructions to help in furthering the prosecution. It is quite beyond his power to take any such responsibility upon himself. If I wanted to prosecute a man, no postmaster would help me to do so. The official in question must have received instructions from some one who is in a high official position. Who was it?

We must not forget that it was under the present Government, including the Radical Post-master General, Professor Fawcett, that the disgraceful admission was made in the House of Commons that by the sanction of the latter and by the orders of the Home Secretary, private letters were opened in the post-office. Also that it was the same "Liberal" Government which, through that same Home Secretary, revived press prosecutions for political purposes, and sent Herr Most to prison to please despotic Russia.

No one doubts that the first prosecution was instituted to catch Mr. Bradlaugh and effect his political ruin; and certainly it is outside the bounds of all reason to suppose that Sir Henry Tyler spent out of his own pocket the large

sum of money which the prosecution must have cost. No doubt the prosecution was a labor of love to him, but he is very much the wrong man to furnish the money as well as the labor. He was too busily engaged in manipulating public companies.

I am strongly of opinion that if we could see a balance-sheet of the Secret Service money, we should find items paid to several persons for the purposes of our prosecution. The motives are palpable enough. The Government would be very glad of anything which would relieve them of Mr. Bradlaugh, and the Home Secretary is mean enough for any underhand business of that kind.

Perhaps Tyler was only the tool of William Harcourt. The character of the "notorious guinea pig," as Mr. Labouchere called him, had suffered rather severely over the Brush Light Company business, so he would be glad to earn a cheap reputation for piety among the babes and sucklings who buy shares. The City Corporation would be eager to oblige the Home Secretary so as to buy for themselves easier terms in the Municipality Bill, or a delay of it.

Again, it is highly improbable that the Public Prosecutor would have granted his fiat for a blasphemy prosecution without instructions from the Home Office. It was the first application of the kind, and, besides, there had been no prosecutions in London for forty years. Now, will someone who knows, kindly tell me *who prosecuted us?*

W. J. RAMSEY.

DR. HUNTER ON THE BLASPHEMY LAWS.*

THE Association for the Repeal of Blasphemy Laws might have sought far and wide before finding a better man to write in favor of the abolition of these barbarous survivals of a priest-ridden age than Dr. Hunter. Renowned among the profession by his standard work on "Roman Law," he brings to the consideration of the question a wide historic reading, and, together with a philosophic view of the evolution of law and a legal impartiality, a love of freedom. Dr. Hunter, as well as Mr. Bradlaugh, had written on the necessity of abolishing these laws at a time when everyone considered them obsolete, and his high legal reputation fortunately shelters him from that *odium theologicum* which is so plentifully bespattered on known Freethought advocates.

Noticing the nature of the persecuting spirit, and the favorable conditions afforded by religion to extreme intolerance, Dr. Hunter gives a slight review of the persecuting nature of the Christian Church since its establishment under Constantine. Coming to the still existing infamous statute of William III., c. 32, he observes that this statute is based on the naked doctrine of persecution. The mere denial of the Christian religion, however honest the opponent and however respectful his mode of address, is in itself a crime. By an accident this unrepealed statute has remained inoperative. With the intention of saving the Jews, the statute applies only to those who have been educated in the Christian religion; and the difficulty of

* "The Blasphemy Laws: Should they be Abolished?" By W. A. Hunter, L.L.D., M.A., barrister-at-law. Published for the Association for the Repeal of the Blasphemy Laws by the Rev. W. Sharman, 20 Headland Park, Plymouth, and of the Progressive Publishing Company; 1884.

proving this has thrown prisoners back on the common, that is, the judge-made law of blasphemy.

Dr. Hunter then deals with Lord Coleridge's charge, and, as his lordship adopted and lent his high judicial authority to the definition of blasphemy contained in "Starkie on Libel," he gives the passage at length from Starkie with the following remarks:—

"According to Mr. Starkie, 'honest error' is no crime; a 'wilful intention to mislead and pervert' is alone criminal. Mr. Starkie would seem to have overlooked the fact, that if this be blasphemy, it is a crime that no one but a lunatic could possibly commit. A dishonest Freethinker in a Christian country such as ours is what metaphysicians would call an unthinkable proposition. If Christians were to-day, as they were in the second century, a small, a poor and a despised sect, we could understand dishonest attacks upon their doctrines. If the preachers of Secularism were rewarded with large incomes, with princely palaces, and with seats in the House of Lords, we may well believe that a dishonest Secularist would be within the bounds of possibility. But that any man, not being honest, should publicly embrace the tenets of Secularism, and expose himself to the worldly losses and social persecution that is the lot of Secularists, is a wild absurdity.

"But when Mr. Starkie puts forward 'honesty' as the test of innocence, he does not in the least mean it. What he does mean is this. Whether a man is honest or not does not matter; the jury or the law must make him a criminal in two cases. The first is when 'wilful misrepresentation or artful sophistry calculated to mislead the ignorant and unwary' is employed. A greater piece of nonsense never was written. If a Secularist lecturer is to be sent to prison because twelve jurymen, all Christians, and all ignorant of the elements of Christian evidences, think that his arguments are sophistical and his statements misrepresentations, it would be more honest and decent to say that Secularism is a crime, and to proceed under the infamous statute of William III. To say that 'honest error' is no crime, but it is a crime if a jury don't agree with your arguments, is to give justice with one hand and to take it away with the other.

"The second case where 'honest error' is to be turned into a crime is where contumelious abuse is applied to sacred subjects. At length we touch something like solid ground. All that Mr. Starkie writes about 'honest error,' 'malicious intention,' is mere rhetorical bombast. What he means apparently, is that blasphemy does not consist in the mere denial of Christianity, so long, as Lord Coleridge puts it, as the decencies of controversy are observed. The crime of blasphemy, if we may invoke the shade of Aristotle to elucidate the mystery, consists, not in the *matter*, but in the *form*; not in the mere denial of Christianity, but in the way of doing it. The question is whether the law of blasphemy thus understood is consistent with free discussion of religion, or whether it is not in the nature of a clever trap, warranted as good as the statute of William, to catch heretics.

"Let us see how such a law works in practice. Mr. Foote was convicted, let us suppose for the sake of argument, not for being a Freethinker but for violating the decencies of controversy. But what is or is not consistent with the decencies of controversy is a matter upon which perfectly fair and competent men will hold different opinions. Mr. Foote was tried before three juries. Two of them (one of these being a special jury) refused to convict. If there was this difference of opinion among the jurors, it requires but little charity to suppose that Mr. Foote himself may have been of opinion that he carefully observed the decencies of controversy. For this error of judgment, if it be an error, Mr. Foote receives a severer punishment than if he had been a captain of a ship and by an error of judgment had caused the death of hundreds of passengers. Many a man has beaten his wife to death and escaped with much lighter punishment. Whence then a sentence of one year's imprisonment? The judge did not conceal the motive, and told the prisoner plainly, if not politely, that it was because he dedicated his talents to the service of the Devil. In plain English, Mr. Foote was punished for delivering Freethought lectures."

Freethinkers know full well this is Mr. Foote's real offence, and what justice can a Freethinker expect from twelve ignorant and exasperated opponents? How would a Protestant lecturer like to be tried by a jury of twelve Irish Catholics, or a Catholic lecturer by a jury of Orange men? No one who saw the kind of men who convicted Messrs. Foote, Ransey and Kemp, could say they were tried by their peers. Twice juries refused to convict, and it is manifest that if but one liberty-loving person were among the jury, it would be impossible to get a conviction. But while the odious laws remain, it is always possible at any moment for any bigot or malicious fool to set the law in motion, and the prosecutor can always try another jury till he gets twelve unanimous Christians, for it must be remembered that it needs a unanimous jury to acquit as well as unanimity to convict.

Dr. Hunter points out that the offence of blasphemy is complete without any proof that any persons' feelings were, or ever were, intended to be hurt. If a man jokes in a letter to a friend about the devils entering the pigs, that is a blasphemous publication in the eye of the law, though the letter should never be seen by Christian eyes. Few Christians bought the Christmas Number of the *Freethinker*, but they object to it, not because it gave them pain, but because it gave their antagonists pleasure. As Macaulay says of the Puritans, they objected to bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.

Dr. Hunter fully endorses Mr. Foote's remarks in reply to Sir Hardinge Giffard—that in India he could edit and publish his *Freethinker* without molestation, no man daring to make him afraid. In an appendix Dr. Hunter gives the following bill, which has been drafted by Mr. Justice Stephen, and which we hope will soon be brought before the House of Commons:—

"Whereas certain laws now in force and intended for the promotion of religion are no longer suitable for that purpose, and it is expedient to repeal them,

"Be it enacted as follows:—

"1. After the passing of this Act no criminal proceedings shall be instituted in any Court whatever, against any person whatever, for Atheism, blasphemy at common law, blasphemous libel, heresy, or schism, except only criminal proceedings instituted in Ecclesiastical Courts against clergymen of the Church of England.

"2. An Act passed in the first year of his late Majesty King Edward VI., c. 1, intituled 'An Act against such as shall unreverently speak against the sacrament of the body and blood of Christ, commonly called the sacrament of the altar, and for the receiving thereof in both kinds,' and an Act passed in the 9th and 10th year of his late Majesty King William III., c. 35, intituled 'An Act for the more effectual suppressing of blasphemy and profaneness,' are hereby repealed.

"3. Provided that nothing herein contained shall be deemed to affect the provisions of an Act passed in the nineteenth year of his late Majesty King George II., c. 21, intituled 'An Act more effectually to prevent profane cursing and swearing,' or any other provision of any other Act of Parliament not hereby expressly repealed."

It only remains for us to warmly congratulate the Association for the Repeal of the Blasphemy Laws upon the excellent pamphlet they have put out, and to recommend one and all of our readers to secure the little work, which they can do for twopence, and make it known as widely as possible.

J. M. WHEELER.

NOVEL PROOF OF CHRISTIAN TRUTH.

For many years past the Rev. C. J. Whitmore has boasted of the number of intellectual encounters he has had with Freethinkers and of the ignominious fashion in which he has defeated them all. Last Thursday week the rev. gentleman had another opportunity of doing a little boasting on his own account, and did it with amazing gusto.

He delivered in his church at Kentish Town a lecture on "Christianity: an Exposition and a Defence," before a large audience, composed mainly of his own followers and a hundred or so of Freethinkers. A lecture of more extraordinary character, given either as an exposition or defence of Christianity it has not, in recent years, been my misfortune to hear. It abounded in silly assertions, absurd illustrations, and was destitute of even the shadow of an argument. Before the lecture began the rev. gentleman had a printed list of so-called principal witnesses to Christianity hung over the pulpit, and I thought that the lecturer was about to establish once and for ever the genuineness of the four gospels by reference to the writings of the early fathers or from profane history. But there I was egregiously mistaken. Mr. Whitmore was going to attempt no such hopeless task.

To give a full description of how Mr. Whitmore proved the truth of Christianity would require more than one short article. I will now only briefly indicate his method of treating the subject, and take a further opportunity of answering what, from the arrogant style in which he gave utterance to them, he evidently regarded as the most powerful arguments ever uttered in favor of Christianity.

After having confidentially told his hearers that he had disobeyed the doctor's orders in being there at all that

evening, he proceeded to tell us that "he was not ashamed of the gospel of Jesus." He was in truth a Christian, and a Christian he defined to be one who believed in god as father, Jesus as savior or king, and the holy ghost as spirit, which belief was founded on the bible. The rev. gentleman did not say whether Jesus was a god or only a man, but, much as people might laugh at him, he believed that the Nazarene was born of a virgin.

And he was a Christian because Christianity supplied the most satisfactory answers to the following questions:—What am I? Where am I? Where am I going? Why am I? If Christianity did not satisfactorily reply to these questions, could Secularists furnish him with better answers? He would take care all who opposed him answered these questions. Moreover, he was a Christian because opposition did not destroy Christianity nor unbelief displace it.

By way of varying the proceedings a little, Mr. Whitmore then read an extract from the debate between Mr. Holyoake and Mr. Bradlaugh, in which the former gentleman said that Secularism was not increasing much, and that Secularists could still be found—as he found them years before—in a small hall in Old Street, opposite the lunatic asylum. This provoked great laughter from his flock. But where did the rev. gentleman expect to find these Secularists? On the same side as the asylum? No! that's where the Christians are, and a goodly number inside too.

Mr. Whitmore then referred to his list, which he described as a chain of Christian testimony. In the British Museum, he informed us, he had himself seen the Sinaitic, Vatican and the Alexandrian MSS., and what could anybody want more than that? Of course Mr. Whitmore did not tell his hearers the date of these MSS., but he left them to imagine that they were the original gospel MSS. written by Matthew, Mark, Luke and John.

Naturally, the rev. gentleman must say a few kind words on behalf of the *Freethinker* and the *Interim-Editor's* reply to his tract on "What becomes of the Infidel Leaders?"

Dr. Aveling had said that Mr. J. K. Frazer was a political writer and not a Freethinker. But Mr. Whitmore knew better, for he held in his hand the MS. of Mr. Frazer's lecture on his "Renunciation of Atheism."

Then Joseph Barker's testimony as to the goodness of Christianity was read, and the names of some philosophers and scientific men given to show that science was not opposed to Christianity, Bacon and Locke being mentioned in the list. Mr. Henry G. Atkinson's hair, I imagine, would have stood on end at the declaration that the learned author of "Novum Organum" was a Christian.

Moreover, Mr. Whitmore—and this was considered a very strong point, and the rev. gentleman looked around vainly upon his followers for applause—was a Christian because he was a man. Of course the Jew is not a Jew because he is a man, nor the Mohammedan, nor the Buddhist. These would be Jews, or Mohammedans, or Buddhists if they were only dogs or rats. Not so with Mr. Whitmore. He is a man, and therefore he requires something better than Judaism or Mohammedanism. Christianity is what he requires, and Christianity, and nothing short of it, he will have.

Then think what a comfort Christianity was in the time of death!—[especially to the thousands who are to be burned in hell-fire everlastingly]. Christians always died comfortably.

After touching on the questions of the existence of god, the first man, the theory of evolution, life, death and the resurrection; after referring to the many persons who were willing to suffer for Christianity; after having given John Stuart Mill's estimate of the character of Jesus; after having spoken on the fruits of Christianity; after having treated a few dozen other topics in characteristic style, and told a few interesting stories as to how he had assisted the sisters, wives and children of Freethinkers, the lecturer resumed his seat amid a burst of applause, apparently well-satisfied with the consummate skill he had displayed in giving his "exposition of Christianity," and the masterly manner in which he had dealt the death-blow to Secularism and all other absurd theories.

I was allowed ten minutes in which to demolish all the arguments of my rev. antagonist, or be called to book for not answering a score or so of questions. It certainly seemed to me the shortest ten minutes on record. I should like to have had the whole of the time allotted for discussion with the rev. gentleman, but the chairman was apparently anxious that unknown Freethinkers should be

Mr. Whitmore's opponents, and he therefore, against the express wish of the meeting, called upon these gentlemen to take up the cudgels.

As on this occasion I had insufficient time to answer Mr. Whitmore, I now take the opportunity of challenging him to public debate, either on Christianity or Secularism. In a fair field and no favor our audience may safely be left to judge on whose side lies the balance of truth.

ARTEUR B. MOSS.

UNFAITH.

DOUBT, like a serpent, rears its slender head,
 And with its beady eyes sees every rift
 In the spun garment of belief. Each thread
 Worn thinner than its fellows it will lift,
 And let the light of rude inquiry in.
 It stings the sweetest blossoms of the earth,
 And blights the clinging vine which sentiment
 Has twined around the lives of men. Its birth
 Is heralded by thought, and discontent
 Is said to be its brother, while it leagues
 With science and the changeless laws of force
 To murder superstition. Let it grow,
 And may it leave no error in its course,
 But strike at bigotry a telling blow.

MEDORA CLARKE (U.S.A.)

CHRISTIAN CANNIBALISM.

"Any system of religion that has anything in it that shocks the mind of a child cannot be a true system."—THOMAS PAINE.

CHRISTIANS, as a rule, believe, without the least inquiry, all the tenets of the church to which they belong. They do not investigate the doctrines which are so dear and precious in their eyes. Truly theirs is a blind unreasoning faith. "Believe or be damned" was the old method of teaching, but that has been given up, except by the arrogant priest of Roman Catholicism and the blind zealot of Scotch Presbyterianism.

Foremost among these dogmas is that of the Holy Communion. The belief in this tenet is very important, and that is the more reason it should be investigated. Where the risk of damnation is momentous the right to inquire is incontestable.

Every reader of "Robinson Crusoe" has shuddered at the thought of savages eating a member of another tribe (who has been taken in battle) after having roasted him over a large fire. It will make their blood run cold when they read histories and other authentic accounts of savages, who when they have obtained a fine, young healthy prisoner of war, stab him, and while the warm blood is flowing from the deep gash in his side, will hold the cap to the wound and, when full, drink the contents to the honor of the gods. Humanity shudders at such accounts. But what have Christians to say in defence of their cannibalism? In the celebration of the holy communion they are told that it is the body and blood of Christ which they are about to eat and drink. I read once of a father who took his two children to witness the ceremony, and they were so affected with nausea at the thought of these people eating flesh and drinking blood that they could not eat any dinner.

It is immaterial which side the Christian takes. If he is a Roman Catholic or Ritualist he believes he eats the very body and blood of Christ. Or if he be Protestant or Dissenter he is playing at cannibalism with all solemnity, and thus shocks the minds of innocent children. The Roman Catholic view is absurd because the body and blood of Jesus must have all been consumed ages before this century, considering the millions who have partaken of it; unless a little miracle is performed similar to the loaves and fishes business. The Protestant view is puerile and ridiculous, for while condemning the Roman Catholic and thinking him absurd, he makes a farce of it and says he partakes of it spiritually.

The Christian believes he is right; the savage does not think he is wrong—and why? Because they each have been brought up from infancy to their respective degrading religions. And yet the Christian will say, "Poor benighted heathen!" and try to convert him to his—a worse—religion. Worse because a savage eats his enemies and reveres his gods, while the Christian eats his god and (says he) reveres his enemies.

PERCY H. SNELLING.

ACID DROPS.

A NEW publication styling itself *Great Thoughts*, which pretends to give choice extracts from the best authors, inserts in its second number, "A Reply to the Atheist," and another piece signed T. M. Clark—we presume the little-known Protestant Bishop of Rhode Island. This T. M. Clark, whoever he may be, says: "There are two elements inherent in our nature which indicate the existence of a supreme being just as distinctly as the instinct of hunger proves the necessity of food. These elements are the sense of *dependence* and the sentiment of *reverence*." It requires but little reflexion to observe that both these sentiments must have been developed in man out of his relationship in society. The sense of dependence and the sentiment of reverence are early impressed on the minds of children, and equally so in the infancy of the race. Herbert Spencer supplies abundant instances in his book on "Ceremonial Institutions."

THE *Christian World* says: "At St. Patrick's Cathedral, Dublin, on Christmas-Day, 4,100 persons contributed the noble sum of £33 0s. 3d., in response to a special appeal for liberal offerings towards a debt of £4,000."

The current number of the *Contemporary Review* contains a curious dispute between two theologians as to whether or not women should preach. Dr. Plumtre, Dean of Wells, is liberal enough to advocate the advantages of the more emotional sex in appealing to the feelings. Professor Godet takes his stand on the bible, and here his position we esteem impregnable. Paul (1 Cor. xiv. 34) distinctly says: "Let your women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." Further, in his first epistle to Timothy (ii. 11-13) the Tarsus tent-maker with the thorn in his flesh issues his so-called divine commands: "Let the woman learn in silence with all subjection. I suffer not a woman to teach nor usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety." It is to be noticed that Paul holds out no salvation for old or young maids or even for sterile married women.

MR. RITCHIE (Christopher Crayon) writing in the *Christian World* on the Dutch Boers, says: "No people are more strict in the observance of religious ordinances." Yet these are the persons who are doing their best to keep the natives as slaves. The bible institution of slavery, whether in South Africa or in America, has always found its supporters among bible believers. Does not the holy word of god say: "If a man smite his servant (or more properly, slave) with a rod and he die under his hand, he shall be surely punished. Notwithstanding if he continue a day or two he shall not be punished, for he is his money" (Exodus xx. 20, 21).

THE *Christian World* asks how Dr. Kinns knows the book of Genesis to have been written by Moses; and is bold enough to say: "The information, we believe, is not in the possession of anybody else." Why, Dr. Kinns would find sufficient proof of the Mosaic authorship of Genesis in the fact that the thirty-sixth chapter refers to the kings of Israel.

THE Prince of Wales is soliciting funds to build an English church at Copenhagen. Meantime thousands in London are passing through the winter with insufficient food and fuel. We are a Christian people!

The chorus of praise that has gone up from most Christian reviewers in reference to Professor Drummond's "Natural Law in the Spiritual World," has met with a discordant note in the *Contemporary Review*. Prebendary Row there denounces the work as essentially Pantheistic. He describes its contents as Christianised Pantheism, or rather as "Pantheised Christianity." As according to Professor Drummond the elect will be a very little flock, in which he can find no place for the great luminaries of the heathen world, we should think such teaching more nearly deserved the epithet of Pandiabolism.

THE *Rock* inserts for the discomfort of its readers an account of the progress of popery in Great Britain since 1851, compiled by Mr. A. H. Guinness from Roman Catholic sources. It appears that while in 1851 there were but 958 Romanist priests in Great Britain, there are now 2,514. Places of worship have increased from 683 to 1,524, and colleges from 11 to 19. The increase of monks and nuns is, however, far greater. "Religious houses" for men have grown from 17 to 175! Convents for women have increased from 53 to 330." As the *Rock* points out, these figures only represent a part of the growth of popery in the last thirty years. There are monks as well as nuns, and other sisterhoods professing allegiance to the Anglican Church. "Of a considerable

section of our clergy it may be truthfully said—and they are the first to glory in the fact—that they differ from Rome in no essential point; while scores, if not hundreds, of our churches are hardly distinguishable from mass-houses." We have always contended that the ultimate war will be between Romanism and Rationalism. Protestantism is but an inconsistent half-way house built upon a sloping precipice.

THE following is a specimen of a Christian bill sent into our office:—

D A M N A T I O N .

"Except ye Repent, Ye shall all likewise Perish."

YOU

A theists, Sceptics, Freethinkers, Infidels, Blasphemers,
B lackguards and Bullies,
C onvicted sinners; but not converted
D runkards and Demo(n)crats,
E nemies of Christ and God.
F ornicators or unclean persons.
G amblers on Race-courses, Tap or Drawing Rooms.
H ypocrites that pretend to be what they are not.
I mpostors at Churches, Chapels, Mission Rooms, etc.
J anglers of Clerkenwell Green.
L iars of course shall and will have their part in the Lake.
M urderers of Women and Children, by neglect as well as violence.
P harisees should read the ten woes of Matthew xxiii.
R itualists should read Col. ii., 8—23.
S wearers delighting in filthy talk.
T hieves that rob employers of their time—beer-drinking lazy sneaks.
U nbelievers that make my God a Liar.
V illians (?) of the deepest dye that are among us.
W hosever is not found in the Book of Life,
I TELL YOU, WILL BE CAST INTO
T H E L A K E O F F I R E .
You Cannot say you have not been WARNED.

Witness my Signature } WM. CATLIN, S.S.
Year of Grace, 1884 }

A CORRESPONDENT informs us that the Rev. T. Cushing, (Congregational minister) Sandwich, eloped on Friday last with Miss Fanny Bradley, a member of his chapel. The rev. gentleman leaves a wife and two children, also a few tradesmen's bills unprovided for. About two months back Cushing advertised his household effects for sale by auction, as he intended going to Tasmania. His congregation, grieved at losing such a good man, raised his salary £50 per annum, and this induced him to remain to minister to his flock. The couple have not been seen or heard of since Friday.

It is not always the best thing in the world for a man to stand up in a prayer-meeting and tell what a wicked cuss he has been. A Lowell, Mass., man recently accused himself of once having committed larceny. The sexton had him arrested as he was leaving the meeting. This will rather damp the ardor of some of the regenerated who delight to tell in prayer-meetings how much deviltry they have committed.

SPEAKING of Mr. Herbert Spencer's article on "Religion," in the current number of the *Nineteenth Century*, the *Non-conformist and Independent* says: "If such a paper could have been written a few centuries ago, when the plan of suppressing Atheism by force was in full vogue, its author would have stood a good chance of being burned."

AN old story turns up again. Saphir was a remarkably ugly Jew, who was deformed in person, who lived several centuries ago in Germany, and who was a marvel of satirical wit. Nobody was ever known to have had the better of him in repartee. Many of his retorts have been handed down to the present time. The following was his style of talking back to people. He was travelling in a stage coach in company with two Jesuits, who made allusions to the personal appearance of Saphir, and were disposed to make fun of him generally. He put up with it for some time, but finally asked, "Who are you two fellows, anyhow?" "We belong to the Society of Jesus." "Which society of Jesus—his first or his last?" "What do you mean?" "Well, his first society were donkeys in the manger, and his last were thieves on Mount Calvary. Now I want to know to which of these societies you belong?"

PERSECUTION.—Persecution is the right arm of priestcraft. The black militia of theology are the sworn foes of Free-thought. They represent it as the sin against the holy ghost, for which there is no forgiveness in this world or the next. When they speak of the holy ghost they mean themselves. Free-thought is a crime against them. It strips off the mystery that invests their craft, and shows them as they really are, a horde of bandits who levy black mail on honest industry.—G. W. Foots, "Arrows of Free-thought," p. 21; 1882.

SPECIAL NOTICES.

MR. FOOTE'S ENGAGEMENTS.

February 27, Hall of Science. March 2, Claremont Hall; 5, Hackney; 9, Milton Hall; 12, Hall of Science; 16, Manchester; 23, Plymouth. April 3, 6, 10, 13, 17, 24, Hall of Science.

DR. E. B. AVELING'S LECTURES.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture on all Sundays in January at Milton Hall, Hawley Crescent, Kentish Town Road. Jan. 20 (at 11.30), "The Darwinian Theory: its evidence;" at 7.30, "Origin of Life."

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.

MR. W. J. RAMSEY'S ENGAGEMENTS.—January 20, Bradford; 27, Claremont Hall.—Applications to J. T. Ramsey, 18 Pearson Street, Kingsland Road, E.

RECEIVED.—W. Lenord, E. Bussy, W. Leekey, C. Haider, William Heaford, H. Davis.

- A. POMEROY.—Thanks for suggestion. Will probably adopt it.
 H. E. FERREN.—Dr. Aveling will not be able to lecture for you before May. He will give you some Tuesday in that month.
 A GERMAN FREIDENKER.—We should like authentic particulars, giving the name and regiment of the soldier who is said to have been struck blind.
 H. BOXALL.—Get Mr. Bradlaugh's "Perpetual Pensions" and "Revelations of the Pension List." Both can be supplied from our office.
 A. B. MOSS.—The Sinaitic MS. is at St. Petersburg and the Vatican at Rome. Is this Whitmore's misstatement or a mistake in your report?
 R. O. SMITH.—We are sorry for the mistake. Dr. Aveling has had no part in the arrangements. Since March 12 is fixed for the supper and Testimonial, the Hackney friends will doubtless take the 6th, as previously arranged.
 YOUNGSTER.—It must be poor consolation to anyone who is being swallowed up by an earthquake to know the heavens are calm.
 S. GREEN.—Paine's anniversary is Jan. 29. All societies will do well to honor the memory of the great apostle of liberty.
 It is particularly requested that all orders for literature should be sent to Mr. W. J. Ramsey, 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.

FACILE-LOVING Freethinkers will ensure themselves some hearty laughs by investing a penny in No. 2 of "Profane Jokes," selected from the *Freethinker*.

A NEW Secular Society has been started at Camberwell. Lectures will be delivered at the Castle Hall, Camberwell Road, on and after Jan. 20th. Tuesday evening lectures will also be given, and French and Drawing classes held on Friday.

At Claremont Hall Mr. Moss lectures on Sunday. Subject, morning, "Radical Reforms and How to Achieve Them;" evening, "Brain and Soul." Music at 6.30.

FREETHINKERS residing in the W. and W.C. districts of London are requested to communicate with C. F. Haider, care of Wedde's Hotel, Greek Street, Soho, W., with a view of forming a branch of the National Secular Society. Premises (superior and convenient) are secured, and there is already a nucleus of members.

We noticed that the ship "Lusitania," in which friend Symes is bound for Australia, was on Jan. 13 in the Red Sea. We should like to learn if Mr. Symes saw anything of the dredging operations which it was stated would be undertaken in order to recover the chariots, arms, armor and precious

stones engulfed with the Egyptians in the time of Moses. Our readers will remember that a society for this purpose was started some time ago in Paris by the Abbé Moigno and that a sum of 750,000 francs had been subscribed for the expenses. No word has yet come to hand as to what has been done with the money. The Abbé Moigno has not as much as sent home one of the chariot wheels.

THE centenary of Denis Diderot, the great French Atheist, is to be celebrated in Paris on July 31. Among the prominent promoters of the movement are MM. Ranc, Spuller and Roche.

A COURSE of six lectures on "Primitive Man" will be delivered at South Place Institute by S. B. Skeritchly, F.G.S., on Tuesday evenings, from January 23 to February 26.

THE *Church Reformer* in its number for January 15 gives the first instalment of a series of papers on "The Blasphemy Laws," which shall receive our attention when complete.

THE campaign at Milton Hall is a great success. The audiences are large, the science classes promise well, and the music which precedes all the lectures of a very superior description. The library, which has recently received donations from Miss Howell and Dr. Fleury, and a second from Mr. Bradlaugh, promises to be of great benefit; and donations of books will be gratefully received. The address of the secretary is Mr. Thomlinson, 16 King Street, Camden Town.

THE supper and presentation of Testimonial to Messrs. Foote and Ramsey is arranged to take place at the Hall of Science on Wednesday, March 12. There will also be a breakfast on Monday, February 25, the day of Mr. Foote's liberation.

In the *Modern Review* Prof. J. Estlin Carpenter contributes a paper entitled, "Through the Prophets to the Law," in which he fully takes up the modern position that the whole of the Levitical law dates after the captivity, and was invented by Ezra and his colleagues as a preservative against that polytheistic idolatry which neither the older code of Deuteronomy nor the prophets had been able to ward off.

In his latest work, "Free Light from the Ancient Monuments," Professor A. H. Sayce deals with the startling information given to us about Cyrus and his empire by the clay documents recently discovered in Babylonia. In inscriptions professing to be those of Cyrus himself that king, who has hitherto supposed to have been a Persian and a Zoroastrian Monotheist, appears as an Elamite and a Polytheist. Yet this is the same individual described as the Messiah in Isaiah xlv., which begins, "Thus saith the lord to his anointed, to Cyrus." Another wondrous corroboration of holy writ by ancient monuments.

DR. HUNTER, in his pamphlet on the Blasphemy Laws, rightly states that Mr. Foote will soon come out of prison more popular than ever, and that his character will only stand higher with those for whose opinion he can have any respect. But this cannot alter the fact that a whole year will have been cut out of his active life. Who can make amends to him for this, or to Mr. Ramsey for the nine months during which he was kept from his wife and child? Let all who value freedom of speech show their appreciation of those who have suffered in the cause by subscribing a sum, however small, to the Foote and Ramsey Testimonial. Beyond the compensation this will afford them, and the means it will ensure them of carrying on the battle yet more vigorously, a substantial testimonial will show the Christian world that Freethinkers know how to esteem their martyrs.

ANY person willing to collect subscriptions for the Testimonial can have a neat bill, announcing the same, sent them from our office upon receipt of a stamped and directed envelope. Subscriptions to be forwarded to Mrs. Besant, 19 Avenue Road, St. John Wood, N.W.

OLD TESTAMENT POLYTHEISM.

"The god of Abraham, and the god of Nahor, the god of their father, judges between us."—Genesis xxxi., 53.

THE majority of bible readers imagine that the gods alluded to in the above passage are one and the same divinity. A little examination, however, will show that this is not its meaning.

"Thus saith the lord god of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods" (Joshua xxiv., 12). "And Abram took Sarai his wife, and Lot his brother, and all the substance that they had gathered, and the souls that they had

gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came" (Gen. xii., 5). It appears, however, that they did not take the other gods with them, for in the 7th verse we are told of Abram, "And there builded he an altar unto the lord." Noah had done the same thing immediately after the flood. "And god spake unto Noah, and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you" (vii., 20). Yet, although Abraham was born 128 years before Noah died, his ancestors had for some time been worshippers of other gods. Jahveh appears to have forgotten the contract he had made, and Noah, on his part, thought it of so little consequence that we nowhere read of his rebuking his descendants for breaking it.

Abraham having gone into a new country, and chosen the god of Noah to be his own particular deity, his son Isaac and his grandson Jacob, who were born in the land of his adoption, professed the same religion. But it was otherwise with his brother. Nahor staid at home and had eight sons. They were "Huz his firstborn, and Buz his brother, and Kemuel, the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah" (Gen. xxii., 21-23). "And Rebekah had a brother, and his name was Laban" (xxiv., 29). Rebekah became the wife of Isaac, and of this marriage Jacob was born. In course of time Jacob visited his uncle, and here we have positive proof that Laban adhered to the polytheism of his grandfather, Nahor. More than this, we have proof that the divinity of other gods besides Jahveh was recognised by the author of Genesis. It is worthy of notice that on his journey Jacob had dreamed a dream, and on awakening had exclaimed, "Surely the lord is in this place and I knew it not" (xxviii., 16). He was evidently surprised to meet Jahveh on the road. He thought he had left him behind at Beer-sheba. Then he concluded that if his god could accompany him in his travel, it might save him the trouble of paying court to a fresh god in every place, and therefore "he vowed a vow, saying, If god will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the lord be my god" (verses 20 and 21). Arrived at the habitation of Laban, Jacob became his shepherd in payment for his two daughters, Leah and Rachel. By dishonest practices he obtained the best of Laban's flocks. Then taking advantage of the old man's absence, "Jacob rose up and set his sons and wives upon camels. And he carried away all his cattle and all his goods which he had gotten" (xxxii., 17, 18). "Rachel had stolen the images which were her father's" (verse 19). Laban pursued and overtook the fugitives and said, "Though thou wouldest needs be gone, because thou longest after thy father's house, yet wherefore hast thou stolen my gods?" (xxxii., 30). Had he been a worshipper of Jahveh he would probably have annihilated them, visiting the sins of the father upon the children; but as it was, he seems to have regarded them more in sorrow than in anger. He said, "What can I do this day unto my daughters or unto the children which they have borne? Now therefore come thou, let us make a covenant" (verses 43, 44). This covenant they ratified by oath in the words at the head of this article, a passage in which capital G's have produced misunderstanding in the uncritical Christian mind. It is evident that each confirmed the covenant by appealing to his own god or gods. "Jacob swore by the fear of his father Isaac" (verse 53). That is by Jahveh, the object of his superstitious terror. By what deity did Laban swear? The words of the text and probability would alike But if us in saying, "By fear of his grandfather Nahor." justify the Christian insists that for the sake of an ancestry common to both he went back to his great-great-grandfather of the same name he can gain nothing by it, as he also, according to Joshua, "dwelt on the other side of the flood" and "served other gods." E. J. BOWTELL.

(To be concluded.)

CHRISTIANITY AND SCIENCE.—The Christian conception of the relations of things is thus seen to be fundamentally the negation of all science; yet its theory of a creating trinity, though but a dream, is also a prophetic dream; a dream of miracles and a prophecy of the most disastrous superstition, intolerant bigotry and intolerant cruelty.—*J. S. Stuart Glennie*, "In the Morning Land," p. 269; 1873.

KINNS, THE IMPOSTOR.

In justice to the charlatan Samuel Kinns we publish *in extenso* his reply to the scathing attacks upon him made by Dr. Woodward and Mr. Carruthers, whose letters we gave last week.

"Sir,—Being out of town, I did not see till this morning the letters of Dr. Woodward and Mr. Carruthers which appeared in the *Times* of Saturday.

"Permit me to say in reply that I regret that the names given by me were omitted in the reports of my lecture at Canterbury, I suppose from want of space.

"I stated that Mr. Edwin Dunkin, F.R.S., senior assistant at the Royal Observatory, and Mr. William Thynne Lynn, B.A., for some years superintendent of the calculating department, had examined all my astronomical facts and figures, and that they had in letters written to me allowed me to insert their names in my recent work, entitled 'Moses and Geology,' as approving of all the astronomical facts and figures; also that Mr. H. W. Bristowe, F.B.S., senior director of the Geological Survey, had gone equally carefully through the geological chapters and had given me permission to attach his name to my work; and further, that Dr. Samuel Birch, F.R.S., and Mr. Theophilus Pinches, of the Oriental department of the British Museum, examined the proof-sheets of the chapters upon Assyrian antiquities, both of these gentlemen having permitted me also to make use of their names in my work. The only explanation, therefore, that can be given of Dr. Woodward's and Mr. Carruthers' incorrect statements must be that those institutions are so large that the members of the various staffs are not cognisant of all that is done and said by their colleagues. I feel it, however, particularly hard that gentlemen in such positions should make statements so intensely damaging to me without careful inquiry, and it is the more to be regretted as all these names have appeared in the sixteenth page in every edition of my work now in the sixth thousand.

"With regard to the Geological Society, when I applied to be permitted a fellow some three or four years ago, Mr. Carruthers had countersigned my application. Hearing, however, that some one had intended to oppose me, I wrote to him previous to the meeting of the council asking him to withdraw my name if such opposition occurred.

"Mr. Carruthers afterwards told me that none of the council at that time knew me personally, and that, therefore, the course I had desired him to adopt was the best one, for it gave me a very strong position. I might add also that my work was not then published. Of these facts I can produce written evidence, and, therefore, it will be clearly seen that Mr. Carruthers has forgotten all the circumstances.

"Mr. Carruthers and Dr. Woodward may differ from me upon many religious points, but I thoroughly believe in and am ready to defend my own opinions.

"As to the miracle of the sun standing still, all who read my book will find that Mr. Carruthers has quite misunderstood my suggested explanation.

"I would, in conclusion, say that I am not in the least daunted by this unlooked for attack, and am sure that your readers will feel that these two gentlemen have done me a great injustice.—Believe me to be, yours truly,

"SAMUEL KINNS.

"The College, Highbury New Park, Jan. 7."

To this Mr. Carruthers replies as follows:

"Sir,—I am unwilling to enter into controversy with Dr. Kinns, but his letter in the *Times* of to-day calls for a word in reply. It is in itself evidence of his incapacity to understand or deal with the points at issue.

"Dr. Woodward and myself said nothing of the persons he parades, but only pointed out that no one connected with the Departments of Geology or Botany had verified the facts used in his lecture on geology at Canterbury. Dr. Kinns says that our statements are incorrect; but they are absolutely true. Dr. Kinns is unable to see that his interpretation of the sun standing still implies the refracted image of the setting sun and the actual image of the rising sun appearing in the heavens at the same time.

"The facts with reference to his candidature for the Geological Society are these. Mr. Jabez Hogg, with whom I was but slightly acquainted, and who is now secretary to Dr. Kinns's scheme, introduced him to me, and at the same time asked me to sign his certificate, which he handed to me, bearing Professor Owen's name. Under these circumstances I signed it, but it was with great satisfaction that I was able to withdraw the application, for the information about Dr. Kinns and his 'scientific' views which came to the knowledge of myself and other fellows of the Society would certainly and deservedly have led to his being black-balled. Professor Owen has expressed his gratitude to me for exposing Dr. Kinns's pretensions in your columns.

"I should regret to do Dr. Kinns any injustice, but I cannot be silent in the face of the odium which his action is bringing on theology and science.—I am, sir, yours, etc.,

"WILLIAM CARRUTHERS.

"British Museum, January 8."

In the same issue of the *Times* Mr. Lynn states that he went through the proofs of the impostor's book and by his feeble vaporing about as to "questions for Biblical students rather than astronomers," must have made Samuel cry "Save me from my friends."

Mr. Dunkin, referred to by the impostor, writes that—

"the book was printed and distributed to the subscribers before I saw even a line or word of the work. To examine the book critically and to verify 'all the facts and figures' I never pretended, nor at the time did I consider for one moment that I was making myself responsible for Dr. Kinns's interpretations, which in many points are totally opposed to my own ideas. As I feel that I have been placed in a false position in the matter, I have requested Dr. Kinns and the secretary of his committee to withdraw my name from all prospectuses and reports relating to Dr. Kinns's lectures."

HOLY BIBLE.

"All scripture is given by instruction of god, and is profitable . . . for instruction in righteousness."—2 Timothy iii., 16.

HOLY bible! Book sublime!
Precious nonsense! What a time
I have wasted o'er thy leaves,
Reading of god's chosen thieves.

Israel's thieves sent by the lord,
Smiting Canaan with the sword,
With murder, rape, and plunder, came;
Praise and bless his holy name!

And the record we have here
Of holy people, who by fear
Of the lord salvation knew.
They form indeed a motley crew.

Abram, who for gold and life,
Sold to sin and shame, his wife;
Turned adrift his eldest son,
Nearly killed the other one.

Jacob, cheater, full of craft,
Sarah, who at angels laughed
(Virtuous party, was she not?)
Noah, too, a drunken sot.

Moses, who the Egyptians spoiled,
Aaron, who magicians foiled,
Joshua, aye athirst for blood,
Worked out god's design of good.

Samson with the mighty arm,
David full of passion warm,
Solomon with three hundred wives,
All led godly, virtuous lives.

If such gain god's love divine,
Such a fate I hope's not mine.
I would rather go to hell
Than with such a rabble dwell.—Amen.

C. J.

CHRISTIAN CALUMNIES ON PAINE.

In connexion with the constant calumnies on Thomas Paine, Thomas Curtis writes as under to the *Boston Investigator* of December 26, 1883.

"In the year 1858, the Rev. John Chambers, pastor of the Broad Street Independent Church of Philadelphia, announced in a sermon on Paine that one member of his congregation knew him, and would testify to his great wickedness, etc.

"The gentleman referred to proved to be a Mr. Bruen, a retired wholesale merchant of New York, but at that time resided in Walnut Street, Philadelphia.

"In company with Mr. Thomas Illman, engraver, and Mr. James West, shoe dealer, I visited Mr. Bruen at his residence the day after the announcement was made by Mr. Chambers. Mr. Bruen stated that he had lived nearly opposite the house where Mr. Paine had lived and died, and that he had often seen him. The following questions were then put to Mr. Bruen in writing:—

"1. Did you ever see Thomas Paine drunk or intoxicated?"

"Answer.—No.

"2. Did you ever hear of Thomas Paine being a drunkard?"

"Answer.—No.

"3. Do you suppose if Thomas Paine had been a drunkard, or given to intoxication, you would have heard of it?"

"Answer.—Most certainly, because the man was so prominent that anything about himself and life was matter of public comment.

"What do you know of the condition of Paine previous to his death?"

"Answer.—I was told at the time by a neighbor who visited him in his last hours, that Thomas Paine died as he lived, an apostate to Christianity.

"The facts as here stated were published the following day as an advertisement in the *Philadelphia Ledger*, and no attempt at contradiction was ever made by Rev. John Chambers or by Mr. Bruen, to both of whom copies of the paper were sent.

"Although this emphatic denial was thus publicly made, yet the following year the clerical gentlemen still continued their slanders, as they do at the present day.

FREETHOUGHT GLEANINGS.

WHOM TO LOVE.—It is far better to love your wife than to love god. You cannot help him, but you can help her. You can fill her life with the perfume of perpetual joy. It is better to love your child than to love Jesus Christ. If he is god you cannot assist him, but you can plant a flower in every foot-step of a babe. The most sacred temple is a home, the holiest altar the fireside.—Robert G. Ingersoll.

THE NEW TESTAMENT CANON.—The first Christians relied on the Old Testament as their chief religious book. To them it was of divine origin and authority. The New Testament writings came into gradual use, by the side of the older Jewish documents, according to the times in which they appeared and the reputed names of their authors. After the first and third gospels, especially the former, had undergone processes of rewriting and redaction, they appeared in their present form early in the second century. The second gospel, not long after, was followed by the fourth. The last of the New Testament documents was Peter's second epistle.—Dr. Samuel Davidson, "The Canon of the Bible," chap. vi., p. 85; first edition.

PROFANE JOKES.

DID Elijah take kindly to the food brought by the ravens because he was to the manna born?

"How shall we stop the great evil of lying?" asks a religious weekly. "Give it up, friend, give it up. It's a habit you ought never to have fallen into."

A YOUNG divine, being called upon to preach before the Bishop of —, chose for his subject Peter's denial of Christ, and concluded a rather nervous peroration with—"But repentance followed hard upon sin, for no sooner had the denial taken place, than immediately the cock wept, and Peter went out and crew bitterly."

"FATHER," asked the young son of Deacon Squibbs, "what is the difference between a man that dyes wool on lambs and a religious editor?" "Well, now, really, my son," beaming benignly on his offspring, "I'm not prepared to state. What is the difference?" "Why, pa, one is a lamb dyer, and the other is a—" "What? what, my son?" "Religious editor," continued the youth, rolling his tongue around in his cheek.

Two dustmen were outside a church. "Wot's that, Bill?" asked Jack. "Oh, that's a church; ain't yer never bin inside one on 'em?" "Noh, that I ain't." "Well, go in, an' I'll wait." Jack entered the house of god, and presently returned with a broad grin on his dirty face. "Well, Jack, wot did yer see?" "Oh, it was prawper. I went in and I sees three walks, an' I goes up the middle one, an' I sees a feller in his nite shirt at the end. When I gits up to him, he looks at me, an' he says, kinder sing-song, 'Good lord, deliver us!' So I turns roun' to the people, and they all says, 'Good lord, deliver us!' 'Well,' I says, 'you're a pritty lot; air't yer never seen a dust-man afore?' And out I walks."

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Edited by

G. W. Foote.

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

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 Life and Death (a Poem), by Edward B. Aveling.
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 Henry Irving and his Critics, by Edward B. Aveling.
 South Australia, by Gertrude Layard.
 Women and Marriage, by Charles A. Every.
 Kipland Again—(concluded), by Norman Britton.
 A Night Watch (a Poem), by J. L. Nicolson.
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