

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. IV.—No. 7.]

FEBRUARY 17, 1884.

[PRICE ONE PENNY.]

THE LAST OF THE MARTYRS.

FREETHOUGHT can boast a glorious army of martyrs, from the time of Hypatia downwards. The course of freedom's march has been indeed strewn with the bodies of those who, by placing themselves in the vanguard of the assault upon superstition and fraud, have formed a pathway over which others could climb to further victories. George William Foote, the last of the martyrs, is a worthy successor to those who have suffered in the cause of emancipation in the past. Of an undaunted intrepidity, he unites the graces of culture with a keen sympathy for the people. His opposition to clericalism and superstition flows from his knowledge that while the masses are priest-led and slaves to superstitious fears they can never achieve their earthly salvation. He has never exhibited the slightest symptom of that trimming policy to which considerations of worldly position might tempt the Freethinker. Threats of a prosecution rather increased than diminished the vigor of his attacks on the prevailing superstition; and when the Mansion House proceedings induced the printer of the *Freethinker* to suddenly give up the paper, he was unremitting in his efforts to keep the flag flying. His three splendid and varied defences upon his three trials were of the greatest service to the Freethought cause. They displayed a logic and nobility of sentiment of which we may all be proud. The many references to the heterodoxy of our best literature showed his wide reading, and the full reports in the *Times* and other papers of his eloquent defence before the Lord Chief Justice exhibited to thousands, who had hitherto been taught that infidelity was confined to the vulgar and ignorant, the fact that it is supported by the best intellect of the age, and conclusively showed that Mr. Foote's real offence lay in his having placed heterodox views in a cheap and telling form before the masses of the people. For this real service to humanity he has endured a severer punishment than is accorded to brutal wife-beaters and defrauders of the poor. Obsolete and inhuman laws, in opposition to the spirit of the age, have been used in the vain effort to suppress the honest exposition of opinions, with the effect of making those opinions more widely spread than before. Mr. Foote has the consolation of knowing that his sufferings have aided the cause of Freethought. The old saying, that the blood of the martyrs is the seed of the Church, is as true of the ideas that are supplanting it as of the Church that, itself founded on martyrs, has martyred so many. As with Mr. Ramsey, Mr. Foote will come out to find increased friends and enhanced popularity. These can scarcely compensate him for the deprivation of a complete year of his active life. His keen interest in his work, and his strongly sympathetic nature, must have rendered his year's severance from his friends and loved ones a far harder torture than it can possibly be to the usual criminal. Let us rejoice that Christian persecution has not entirely deprived him of health and strength, and that readers of the *Freethinker* will soon again witness the wit and verve with which he carried on the war against superstition, and which made this little paper so dreaded and detested by the enemy. As one of the writers in the paper, I feel strongly that he has borne our griefs and that the judge hath laid on him the iniquity of us all. This sentiment all Freethinkers should to some extent share. The cultured heretics who only vent their

scepticism in high-priced works should know that their own immunity from persecution depends upon the other and bolder spirits who have placed themselves in the fore-front of the battle. Freethinkers are not slow in recognising those who have served them, and the restoration of Mr. Foote to our ranks will be welcomed not only by Freethinkers in Great Britain, but throughout the world. It should likewise be made the occasion of an earnest effort for the abolition of the odious Blasphemy Laws, that in the long list of religious persecution the name of George William Foote may remain as last of the martyrs.

J. M. WHEELER.

WAR WITH CHRISTIANITY.

WE war with Christianity, for its fruits past and present show it to be the upas-tree of evil. Look upon Christianity—see the barnacles of blood, human blood, that encrust and adorn it, and have smeared it for ages. To us it is hellish and vile; yet its votaries maintain that it is pure, holy, benevolent, abounding in tender mercy, forgiveness, and long-suffering. They say it returns good for evil; that, smitten on the one cheek it turns to the smiter the other. Moreover, they assert it has a mission to fulfil—to wit, the reformation of the whole world and the rendering happy here and hereafter much-suffering humanity. Fools and blind, they lie, some of them wilfully, some of them unwittingly. Christianity is pure? They are its emblems. Then why do they lie against and slander the infidel, treating him with meanness and the foulest dishonor? Christianity is holy? They are its personators. Then why have they defiled themselves with murder most horrible, with cruelty ferocious and brutal, with persecution revolting and inhuman? Christianity is benevolent! They of its benevolence are the Alpha and the Omega. Then why do they give us poverty dire and wholesale? It is they who permit mouths to come into the world and no food to put in them, mouths to snatch like beasts from other mouths the bread they can spare not. If we protest, if we raise a warning voice, if we endeavor to stave off the evil, these endeavors they thwart, stigmatise, and mar. We are rewarded for such by imprisonment through fines, or by degradation through residence in gaol.

Christianity abounds in tender mercy, forgiveness and long-suffering. Its votaries are richly embellished with these virtues. Bruno, Galileo, Spinoza, Voltaire, Locke, Paine, and innumerable others, have unanimously endorsed this. Foote, Ramsey and Kemp sinned and obtained their forgiveness.

Christianity has a mission to fulfil—the reforming of the world and the rendering happy here and hereafter of suffering humanity. Its votaries are the instruments by which the work must be done. Two thousand years have nearly elapsed, and the world is yet a hell of misery, ignorance, poverty and crime. Its inhabitants are yet struggling helplessly, despairingly, for the necessaries of life. Doomed as slaves to work for the most wretched pittance; doomed to be constantly tempted to make of necessity a virtue; doomed to crawl slowly in weariness and pain to an eternal damnation. Christianity's mission, forsooth! Its mission is for its votaries to spawn, breed, and overflow labor-markets; its mission is to make poverty,

drunkenness, brutality and barlotry, raging and rampant. Its mission is to preach contentment to a thinly-clad back and virtue to a hunger-pinched stomach. Its mission is to be a stumbling-block and rock of offence in the path of humanity; to utter comforting words of hell and eternal hell-fire. Two thousand years, and not succeeded yet! Oh, votaries of Christianity, will you reply that the horrors of the past, and the evil deeds of the present, are foreign to the spirit and teaching of your creed? Your creed is pernicious; its doctrines and dogmas have filled the world with misery, with horror. Take these from it, and it is no longer Christianity—its divinity is gone. Retain them, and in order to be logical, in order to be truthful, in order to be zealous for the welfare of souls, eager to save them from the influence of so-called evil, you must again return to your wallowing in blood. You must again, as of yore, cry at the infidel, "Kill him, kill him, kill him!" Whether you do so or not, in your ear he cries "War, war, war!" Truth shows Error no mercy. Sceptics laugh at your slander, your persecution, your dungeons, and yet incessantly tell you that Christianity has failed, and in failing has proved itself falsehood. Appeals to history shall confound it; mocking gibes, scornful laughter and ridicule shall torment it; and fearless criticism shall kill it. Our pens shall be as the oyster-shells of the execrable St. Cyril, scraping its carcase even as he and his rabble scraped from the bones the sainted flesh of the gentle and learned Hypatia. Our turn is come, our work shall be faithful, our victory certain. The world shall yet be free, shall yet be unprejudiced, shall yet be made an abode in which man can live, and no longer remain a veritable hell under Christian guidance.

Vengeance, also, must we have for the blood of our martyrs and for the wrongs of the present. Our leaflets, like arrows barbed and well-feathered, shall be shot without ceasing. In tens of thousands will we launch them. Amongst the maidens and youths that frequent each Sunday the school, the church and the chapel, will we send them. They shall convince; they shall gain us fresh allies, swelling our ranks, helping on the grand cause. Thousands of others shall yet take up our war-cry, "Erasez l'infâme!" formidable and terrible in its unspeakable determination. We are increasing in numbers; our enemies are despairing. Soon shall they have reason to assail their god with loud supplication, with prayers the most pitiful, accompanied with groanings that cannot be uttered.

A. T. E.

THE DYING CREED.

FREETHINKERS, be joyous and gay, for the creed
Of Christ on its deathbed is lying,
And soon from its presence mankind will be freed.
Good news—Christianity's dying!

Dismayed are the parsons and filled with despair,
And loud is their wailing and crying;
They know that its health they can never repair—
They know Christianity's dying.

Around its bedside they are standing, aghast
At the thought that its moments are flying,
They weep at the thought that its time's nearly past—
At the thought that their doctrine is dying.

They fear that their fat, lazy livings they'll lose,
And that is the cause of their sighing.
The thought of their fate makes them shake in their shoes.
They know Christianity's dying.

Too long has mankind been bamboozled and bled
By parsons both crafty and lying.
Henceforth we'll have science to reign in their stead.
Ha, ha! Christianity's dying.

Then cease not, Freethinkers, the wrong to assail—
The bigots continue defying.
Fear not though they threaten to thrust you in gaol.
Fight on! Christianity's dying.

S. J. BELLCHAMBERS.

A PREACHER being annoyed by people leaving the chapel as he was preaching, called out to a young man who was on his way to the door—"Young man, if you would rather go to hell than hear me preach, you can go out." The young man looked up, and after seeming to consider the thing over, replied, "Well, I think I would," and quietly walked out.

SAINTS AND SINNERS.—III.

FATHER ABRAHAM.

THOUGH the Rev. Robert Taylor, Sir William Drummond, and other eminent writers of their school, have contended, with a good show of reason, that Abraham was not an historical personage at all, but merely a myth founded upon Chaldean astrology; I, who have to deal with Christians who believe in the real existence of "Father Abraham," and count him as foremost among a long line of saints since the Flood, see no utility in arguing with them the question of whether the Hebrew word representing Abram simply means the "father of nations," not in a literal but an astronomical sense; but consider it more wise to take it for granted that "once upon a time" a man named Abraham did live, and ascertain how far the records relating to his career warrant the belief that he was a good man, rather than waste time in putting forth a theory that few could understand, and fewer accept, even if they did.

In common with other biblical characters, there is surrounding Abraham's—or rather Abram's—birthplace considerable uncertainty. He was, however, born somewhere, for his father, Terah, "came forth from Ur of the Chaldees," and ultimately settled at a place called Haran.

Abraham, it seems, was a long time reaching manhood; and when his father died at the ripe age of two hundred and five years, Abraham had only then attained his seventy-fifth year, though in the ordinary course of things he ought to have been at least one hundred and thirty years old. But in those days, when it was not a very extraordinary occurrence for the sun—which, so far as this earth is concerned, never moves—to stand still, it could surely be no difficult matter to put a man's age back a few years, just as modern spinsters out of their teens do when it suits their purpose.

After the death of Terah the lord had a consultation with Abraham, at which, like the leaders of great political parties, he made a good many promises which he never intended to fulfil. He told him that he would make of him a "great nation" (Exodus xii., 2); "that he would bless him, and curse those who cursed him; and that through him all the nations of the earth should be blessed."

Not a single particle of this promise has been fulfilled, and yet the Jews, who in most things, are a most sagacious people, cling ardently to Jehovah, who, so far from making them a great nation, has allowed them to be scattered broadcast over the face of the earth, maltreated, robbed, and bitterly persecuted in whatsoever country they have for a brief period located themselves. Taking his brother's son, Lot, with him, Abraham departed from Haran and went thence into Canaan, settling with his family upon the plain of Horeb, where the lord reappeared to him, and being the only landowner in those days, promised to make a deed of gift of this portion of the land to Abraham's seed; whereupon Abraham, feeling much flattered, built an altar unto the lord in consideration of his great kindness.

But neither Abraham nor his children stayed in the land for long, but being of a roving disposition, journeyed from place to place, and as shortly after taking possession the lord was cruel enough to send a grievous famine in the land, Abraham speedily made his way to Egypt for a brief holiday.

Getting fairly into Egypt, Abraham began to entertain strong fears lest his beautiful young wife, who at this time was doubtless in the bloom of womanhood, being only slightly over sixty years of age, should present such charms to the ordinary Egyptian minds as to compel them to be irresistibly smitten by her. Overpowered by these thoughts, and fearing lest the ardent youth who should fall in love with Sarah would not stop short of killing him to effect his purpose, Abraham, with saintly ingenuity, persuaded his wife to say that "she was his sister," and thus, by a white lie, save his head.

No sooner, however, did the Egyptians set eyes upon Sarah than they were with one accord profoundly impressed by her grace and beauty; and introducing the young lady first to some "masher princes," the Egyptians ultimately brought her to the court of the ruling Pharaoh, who beholding that she was fair, "entreated Abraham well for her sake" and took her into his fond embrace.

In our days this conduct of Father Abraham's would be described as "letting a wife out for improper purposes," but as this Jewish saint, after the transaction, was "very rich

in cattle, in silver, and in gold" (Genesis xiii., 2), he was not in the least hurt, but rather pleased with the result. As for poor Pharaoh, who thought he had honestly purchased Abraham's sister, if only temporarily, he was plagued with great plagues, he and the whole of his household, as a punishment for entering into the disreputable bargain.

So Abraham and his wife and Lot and his family left Egypt and journeyed to a spot between Beth-el and Hai. Here the two families divided the land between them, but as it seemed insufficient to accommodate all their cattle, their herdsmen squabbled and Abraham and Lot exchanged a few angry words and religiously parted.

Years after, when Lot had got into difficulties and was taken prisoner by four powerful kings, who apparently did not believe in the principle of allowing common people to possess the land, Abraham, who had showed himself to be such a contemptible coward in his dealings with Pharaoh, such a contemptible coward in his dealings with Pharaoh, armed his servants, and acting himself in the capacity of commander, led his army on to victory, not only defeating his opponents ignominiously, and regaining possession of all the goods, but getting even the warm congratulations of the king of Sodom, who had fallen previously in the battle, but who, disdaining to die like a common soldier, fled, and on meeting Abraham greeted him with a blessing (Genesis xiv., 10 to 20).

On several occasions the lord appeared to Abraham and renewed his promise to make of him "a great nation," so often indeed, that the hoary-headed old gentleman who was yet childless, began to have grave doubts as to whether after all Jehovah was only poking fun at him. Now, though Abraham's wife, Sarah, had no children, this Hebrew saint had in his house an Egyptian handmaid named Hagar, who seemed likely to bear him a child, which caused Sarah no small amount of displeasure.

When Abraham was ninety-nine years old the lord appeared again to him and made a few more promises, instituting the rite of circumcision, and winding up with the declaration that Abraham's wife should yet bear him a son, at which statement Abraham, being extremely tickled, laughed outright. Sarah, too, who was only ninety-nine years of age when she heard the news, "laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?" (Genesis xviii., 11, 12).

In the process of time we are informed that Sarah conceived and bare Abraham a son, whose name was called Isaac. Hagar also bore him a son, Ishmael, and when this latter interesting event was fully accomplished, Sarah's displeasure had developed into a pronounced form of hatred against Hagar. The green-eyed monster jealousy having taken strong possession of Sarah's bosom, she maliciously induced her husband to turn the hand-maiden with her babe adrift—turn her into the cold, heartless world, that she and her offspring might perish. To this advice Abraham readily listened, and allowed it to be put into effect with the concurrence of the lord, and there is not one word throughout the whole of the bible in condemnation of this cruel conduct.

Before the birth of Isaac the lord had heard that Sodom and Gomorrah were in a very bad way, and being omniscient he came down from heaven to see if the report that had been communicated to him was true.

In every particular he found it correct, and determined therefore to destroy these cities. Abraham stood before him and tried to strike a bargain with him, and in true Jewish fashion continued to reduce his terms until he persuaded the lord, who is immutable, to change his mind rather frequently; until indeed, he consented not to destroy these cities if ten righteous persons could be found in them. But the lord being all-wise knew that the ten would not be forthcoming. So after the "baiting" was over, he solemnly took his departure. Immediately following this event two angels paid a visit to Lot, and while at his house some vile scoundrels came outside and implored Lot to let the angels or men come out, that they might commit an unnameable crime against them. Lot though not a very moral man himself, he protested against such wickedness; and soon Sodom and Gomorrah were destroyed by the Lord, who rained from heaven a heavy supply of brimstone and fire. Lot however, escaped, but his wife, who imprudently and against special instructions, turned back to see how the conflagration was raging, was turned into a pillar of salt.

When Isaac had grown into a promising youth the lord determined to put Abraham's faith to a critical test. Of

course he knew that "father Abraham" was faithful above all things, but he resolved to have his faith tried by experiment. He therefore directed Abraham to take his only son, whose seed he had promised to make a great nation, and sacrifice him upon an altar. Abraham unhesitatingly consented, and saddling an ass, proceeded on the following day to a mountain in the land of Moriah, which was the place appointed by the lord for the perpetration of the deed.

And now Isaac is stretched upon the altar; the faggots are piled about him; the knife is outstretched, and a father's hand descending to destroy his innocent son, when lo! a voice is heard from the clouds. The lord is satisfied, and a ram is sacrificed in place of Isaac. To the ordinary mind this reads very like the plot of an East-end drama; but we are assured that it is all gospel, and woe be unto him who insinuates that it is not true, for he shall be numbered among the lord's enemies, and verily in the next world he shall receive his reward.

ARTHUR B. MOSS.

WHY SHOULD I BE DAMNED?

WHAT right has god to thrust me into hell? Can there be mercy or justice in raising me from the dead for the fiendish purpose of wreaking eternal vengeance on the dead and forgotten misdeeds of my short earthly life? Shall god's omnipotence and my frail weakness be the justification of the brutal wickedness of such an act, or are the ineffable joys of the "divine" being contingent upon, or intensified by, the endless tortures of the damned, as they writhe amidst the unquenchable flames of hell? Shall brute force, when manifested by a good and gracious god, making me miserable for ever, be regarded as the perfection of gentleness and kindness rather than denounced for its unparalleled barbarity? In a word, why should I be damned?

In order to elucidate this "infernal" mystery by the sunlight of reason and common sense, let me ask a few Free-thought questions, and jot down the appropriate orthodox answers.

Who endowed me with a nature full of sin and shapen in iniquity? Who surrounded my path, from the cradle to the grave, with soul-damning temptations, and gave me a disposition less ready to serve god than mammon?—God!

Who permitted the devil to insinuate the poison into my guileless mind, and left me, weak and simple, to fight a losing battle with my strong and wily adversary?—God!

Who made the devil, with his mighty capacity to subdue mankind to the dominion of sin, with all his cunning and cruelty, his love of evil, and his zeal to propagate it?—God!

God is thus my maker, and the maker of the devil, my tempter; what sin I have I owe to the devil, who again is debtor to god for my share and his own. Consequently, for all my wrong-doing I throw the responsibility upon the devil, who can if he please, ease his burden by casting it on the shoulders of god. Whoever deserves damnation, I don't; for it is repugnant to justice that I should be damned for doing those things which I could not leave undone, or for not doing those things which could not be done. If anyone deserves the monstrous penalty of damnation on account of sin, it is god, and not man; but humanity forbid that even the worst of bad gods should have meted out to him the measure of misery which he is said to have lavished upon the millions of mankind.

But before we further proceed, let me ask a few more questions. Who gave me a reasoning mind in order that I might know the good from the evil, the true from the false, the right from the wrong?—God!

Who told me he was the paragon of goodness, wisdom and love, but falsified that statement in a book which he wrote for the salvation of my soul, and in the pages of which he paints his own character in the most hideous colors, and brands his name with every mark of moral infamy?—God!

Who, after damning me for sins of his own causing, magnanimously resolved to save my soul on condition of my believing in the moral and intellectual infallibility of a book replete with wickedness and absurdity?—God!

Having regard to the damning evidence elicited by the foregoing questions, it is monstrous injustice that I should be eternally tortured for rejecting a god whom neither reason nor morality will permit me to accept. Such a being

is abhorrent to all the dictates of the law of righteousness, and repugnant in his character to every rule of reason and common sense. I cannot worship a god who damns mankind because Adam and Eve partook of apples one afternoon for dessert; who drowned the people of the whole world, like so many blind kittens, because they were unfortunately as bad as he had made them; who chose as his bosom friends the dirtiest blackguards in old Jewry; who appointed a pious horde of bloodthirsty banditti to be his butchers in ordinary, and sent them on a holy errand of stealing and slaughter into the land of Canaan; whose idea of justice and morality consists in visiting the sins of the fathers upon the children, in punishing the innocent for the crimes of the guilty, in sending strong delusions that men should believe a lie; in hardening people's hearts lest they should soften under the influences of good persuasion; in speaking to the multitude in parables so that they should not understand his glad tidings and be saved; in encouraging murder, theft, lying, fornication, and other moral monstrosities. If my unwillingness, or rather my inability, to fall down and worship the image which the Nebuchadnezzars of orthodoxy have set up for my adoration, shall merit for my posthumous soul a warm reception in the infernal regions, I shall at least be able to assuage the fiery torrents of hell by the solacing reflexion that I am less worthy of the cruel situation than the malignant fiend who makes it his grim delight to heap eternal coals of fire upon my head.

WILLIAM HEAFORD.

(To be concluded.)

ACID DROPS.

THE corrupt Corporation of the City of London are going to be unusually lavish this year in their entertainment of members of Parliament, the object being to promote opposition to London Municipal Reform. Public opinion, however, is not to be influenced by turtle, and a day of retribution will, we hope, soon overtake alike corrupt corporations and corrupted members of Parliament.

WE wonder what the poor benighted heathens, to whom we send such expensive missions, would think, could they read the police-records of Christian England. Last week a stoker named George Glayne was charged at Clerkenwell with cruelty to a cat. He was proved to have taken up the poor animal by its hind legs and dashed its head and body against an iron door, and then while the cat lay moaning, the brute lifted her by the tail, and, opening the door of a furnace, swung the animal inside on the red hot coals, and it was burnt to death. The magistrate said it was a brutal case of cruelty, and showed his sense of this by giving Glayne twenty-one days.

STILL lighter was the punishment of a clerical brute, the Rev. Thomas Yarde, of Chudleigh, Devonshire, who was fined £5 for starving his horse to death. No Mohammedan, Hindu or Buddhist would be capable of a particle of the atrocity which Christians every day perpetrate upon animals. Such heathens would have a good idea of Christianity by comparing the sentences passed in these cases with the punishment inflicted on Freethinkers for expressing their honest opinions.

DR. BARRY, the new Bishop of Sydney, having lost his books by the foundering of the ill-fated "Simla," the Dean of Westminster appeals for parcels of books or money to send out to the poor father in god. We propose to send him a parcel containing copies of the "Trials for Blasphemy" and Mr. Foote's "Bible Romances."

CARDINAL NEWMAN's article on Inspiration, in the *Nineteenth Century*, though written with all his old care, grace and lucidity, contains little that is new. That "the gift of inspiration requires as its complement the gift of infallibility" is a very safe position, but it is a difficult thing to prove either the inspiration or the infallibility. For instance, the whole question of the authenticity and credibility of the New Testament writers rests upon the very fallible ancient gentlemen known as the fathers.

CARDINAL NEWMAN himself shows the little utility of the infallible interpreters. M. Renan having declared the book of Judith historically incredible, the Cardinal replies: "When Assyrian investigations have made more progress it will be seen whether he is right; then the Church will pronounce with authority." That is to say, it is able to prophecy after the event.

THE REV. F. B. WHITMORE, son to the notorious C. J. W.,

has put out a book with the clap-trap title, "Infidel objections to the Scriptures considered and refuted." Its worth may be judged by the fact that there is no statement of infidel objections; indeed, the wary author states in his preface that he has avoided giving the "objections" for sufficient reasons. These reasons may be understood when we add that F. B. Whitmore backs up Moses by Dr. Kinns, and that he proves the truth of the story of Jonah by a fishy yarn that a sailor in 1758 was taken into the jaws of a Mediterranean sea-dog, which vomited him again when struck by a cannon-ball from a frigate. Of course the book is bulked out by reprinting his father's equally veracious narratives of "infidel leaders."

ADVERTING to the cases of the Revs. Fitzroy, Aldon and Limpus, who have been recently charged with drunkenness, and the Congregational minister of Sandwich, who eloped with a young woman worth £3,000, leaving a wife and two children destitute (whose name, by the bye—the Rev. W. Cushing—the *Freethinker* was the first paper to publish), the *Christian Commonwealth* says: "Other cases worse than any we have mentioned come to our ears, though no mention of them is made in the newspapers." Mr. Billings, the American investigator of the "Crimes of Preachers," computes that not one clerical scandal in eight is permitted the light of publicity.

A CORRESPONDENT at West Cowes, who gives his name and address, sends us particulars of the conduct of the Rev. J. D. Middleton, of Trinity Church, West Cowes, Isle of Wight, from which, if true, it would appear that this person has been guilty of offences only spoken of plainly in the Jew-books, and which might ensure his imprisonment for at least ten years, under laws which are fortunately little needed. Being a clergyman, it is, of course, sought to quiet the matter.

THE American Evangelists, who are over here fortune hunting, are doing a "roaring" trade. And so are the hawkers of their hymn-books, who may be seen swarming outside and near their gospel-shops all day on Sundays. Coachmen and footmen with the carriages, policemen to keep order, cabmen, 'bus-men, tram-men, and others, are obliged to "desecrate" the sabbath to keep this game alive. But glorious work is being done. They are converting Atheists at the rate of one thousand a day. "Vat a larks."

BOGUS WARE.

THE priests of a thousand creeds
Proclaim our father's will.
And the credulous soul that heeds
Is saved from future ill.

Nine hundred and ninety-nine
Of the thousand priests will swear
That nine hundred and ninety-nine
Of the creeds are "bogus ware."

For every ten, there are nine
Who say that each of them lies;
Yet the soul that deems them divine
Is the soul that never dies

Each claims the power to save
Your soul from every ill;
Each proves that the others pave
A broad highway to hell.

How beautiful are the feet
Of these heralds on the hill!
Behold how their tidings sweet
All hearts with goodness fill!

How sure the ground each lays
For our hopes of a heaven and rest!
How bright are the thousand ways,
How plain is the lord's behest!

If one of those creeds is true
(Which chance is exceeding small),
The only way to get through
Is to believe them all.

(Ironclad Age.)

B. F. BOYD.

A SKY-PILOT was recently asked somewhat suddenly to conduct a funeral service. When he came to the portion referring to the soul of the deceased—"Brother," he was about to say, but stopped, for he did not know whether the body was that of a male or a female. He leaned over and whispered to the Irishman who was in charge of the interment, "Shall I say 'brother' or 'sister'?" The man thought the question was personal to himself, and replied, "It's nather, yer riverence; it's only an acquaintance."

SPECIAL NOTICES.

Our next number will contain an address from Dr. E. B. Aveling to the readers of the "Freethinker" upon resigning the editorship to G. W. Foote.

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. May 4 and 11, Hall of Science.

[No further engagements can be made until Mr. Foote's release, as he is doubtful of his strength after so long a confinement. Mr. Foote will give further notice himself in the *Freethinker* of March 2.]

DR. E. B. AVELING'S LECTURES.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) lectures on Sunday, Feb. 17, at Milton Hall, Hawley Crescent, Kentish Town Road. Morning (11.30), "Origin of Man: his functions." Evening (7) at Claremont Hall, "Darwinism and Religion." On Thursdays, Feb. 21, 28, Hall of Science, at 8.30; "Tennyson's Poetry."

CORRESPONDENTS.

ALL business communications to be addressed to the Manager, 28 Stonecutter Street, Farringdon Street, E.C. Literary communications to the Editor of the *Freethinker*, 13 Newman Street, Oxford Street, London, W.

THE *Freethinker* will be forwarded, directly from the office, post-free to any part of Europe, America, Canada, and Egypt, at the following rates, prepaid:—One year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

RECEIVED.—J. Saunders, G. Over, B. Ellis, J. Tate, *Sunday Laws, Woman's Suffrage*, Washington, U. S., Gordon Scott, W. Heaford, "The Life of Adam Elsheimer."

R. COWES—Brakes start on Monday, the 25th, from the Hall of Science at 7.30 a.m.

A. B.—The Buddhist reformer, Tsong Kopa, who lived in the fourteenth century of our era, is believed to have been an incarnation of Amitaôha Buddha, and to have ascended to heaven in the presence of a great multitude of eye-witnesses from all parts of Thibet.

W. BROWN.—Certainly the author of "The Trial of Theism" should be a Freethinker. Why do you ask?

A. B. WAKEFIELD.—The name Tory was formerly used of Irish highwaymen. Torea is said to mean "Give me" their money or their life. 2. The phrase was used by Lord Salisbury at Manchester last year. It was to the following purport—"We have not spared our blood and money in support of a bad Government, if by so doing we could advance British interests." 3. See "Five Years of Tory Rule," by Nemesis.

ACTUATOR.—Shall appear.

J. BEAL.—February 16 is the anniversary of the burning of Bruno at the stake.

YOUNG FREETHINKER.—Every individual should be present on Monday morning, Feb. 25, outside Holloway Gaol, not later than 7.45.

W. ROBERTSON, Edinburgh.—Separate numbers of the *Liberal* can be obtained. "Low Life in Edinburgh," received.

A FATALIST points out that Mr. Moss is in error in saying Adam and Eve believed in a god without ever seeing him, since Genesis makes them converse with him.

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.

MR. FOOTE'S RELEASE.

ACCORDING to the prison arrangements, Mr. Foote will be liberated soon after 8 a.m. on the morning of Monday, February 25. Brakes will start from all the London Secular and Radical Societies to Holloway. Mr. Foote will proceed to the Hall of Science, where a breakfast will be provided. Tickets, price 2s. each, can be had from R. O. Smith at the Hall of Science. A banquet will be

held, and the testimonial presented to Messrs. Foote and Ramsey on Wednesday, March 12, Mr. Bradlaugh in the chair. Intending subscribers should send their contributions to Mrs. A. Besant, 19 Avenue Road, St. John's Wood, London, N.W., before Feb. 20.

SUGAR PLUMS.

BRACKES will start from the Hall of Science at 7.30 on the morning of the 25th for Holloway. Fare, 1s. All wishing to go will communicate at once with J. T. Ramsey, 18 Pearson Street, Kingsland Road, E.

SOUTH LONDON friends wishing to welcome Mr. Foote on his release from Holloway Gaol on Monday, February 25, can obtain seats (1s. each) in brakes which will start from opposite the Surrey Lodge Coffee Tavern, Kennington Road, at 7.15 a.m., calling at Waterloo Station, Waterloo Road, and at the "Old Hatch House," Roupell Street, Blackfriars Road. Seats can be booked at the last-named place; also of Mr. V. Roger, 25 Tracey Street, Kennington Friends coming by the South Western Railway will find these brakes very convenient. From Holloway Gaol the brakes will proceed (in procession with others) to the Hall of Science, returning to Roupell Street, Blackfriars Road.

THE Finsbury Branch brakes start from the corner of Swinton Street, Gray's Inn Road, for Holloway Gaol. Seats can still be booked (1s. each) at Mr. Hilditch's, 7 Cromer Street, King's Cross.

WE notice the safe arrival at Adelaide of the "Lisitania," the ship which conveyed Mr. Joseph Symes to his Australasian labors.

THE first volume of a pronounced Freethought work has just been published by Trübner and Co. at one guinea. It is by Henry Coke, and entitled "The Creed of the Day; or, collated opinions of reputable thinkers." Among reputable thinkers, Hume, Huxley, Darwin, Spencer, Lyell and Lubbock are included. The supposed revelations of the Old and New Testaments are considered only to be dismissed as devoid of evidence of originality, still less of divinity, and the theory of evolution is stated and endorsed.

MR. COKE considers Christianity indebted to Buddhism for its ethics. Mr. Wheeler is engaged on a contribution to *Progress* which will fully investigate the influence of the one religion upon the other.

MR. LEATHAM'S Church Patronage Bill will be introduced in the House of Commons on an early Wednesday. Notice will shortly be given in the Commons of Disestablishment motions in England, Wales and Scotland respectively.

DURING the hearing of a case at the Derby County Court, the judge, Mr. F. Woodforde, said he regretted to say that in the multiplicity of oaths now taken, people had come to regard the oath with absolute irreverence, and he hoped the time would shortly come when it would be abolished in courts of justice altogether.

ANOTHER "new departure," and yet another. The North West London Branch of the N. S. S., meeting at Milton Hall, Kentish Town Road, has struck a new key-note in Secularism, at any rate so far as London is concerned, by embodying the artistic with the militant. Last Sunday morning its president (Dr. E. B. Aveling) commenced a course of lectures on "The Origin of Man," and took for the first of the course "His Structure." The evening programme was entirely devoted to readings and music of a high-class character. A. and W. Laubach contributed some pianoforte and violin duets in their usual efficient style; Miss Evelyn Ellice gave two songs—"The Three Fishers" and "Here's to the Year that's Awa'"—in a perfect style, and with an artistic rendering that won the applause of all present. The readings were given by Mr. Alfred Gatch, Mrs. Theodore Wright (upon whose ability comment is superfluous) and Dr. Aveling, who gave Bret Harte's "Tennessee's Partner," a scene from "Hamlet," "The Bridge of Sighs," and closed the programme with "The Charity Dinner." The crowded audience expressed their delight at the success of the first artistic evening of the branch.

ON Sunday morning Dr. Edward Aveling will lecture on the "Origin of Man" and deal with "His Functions." In the evening Dr. Lillioa Forbes will lecture on "Tobacco and Alcohol," giving both sides of the question, illustrating his lectures by diagrams and experiments. Prior to the lecture Miss Minnie Evelyn will give some pianoforte selections.

MR. BRADLAUGH AND THE HOUSE.

THE law-makers have once again overridden the law by vetoing the choice of a free constituency. No scenes could be more calculated to bring the national house of so-called representatives into contempt than those enacted whenever Mr. Bradlaugh seeks to fulfil his duties to his constituents in the manner prescribed by law. That on Monday was only distinguished by additional yelping on the part of Lord Randolph Churchill and his Irish allies. The posing of the party who calls himself Mr. O'Donnell—whose known public character cannot be more than hinted at in the pages of a respectable paper—as the champion of religion and decency, is scarcely more ridiculous than the objection to the profanation of the oath by the Tories and sham Liberals who threw out the Affirmation Bill. The oath was, however, “profaned,” and Mr. Bradlaugh, who throughout has been scrupulously law-observing and only too forbearing, again “swore himself in” with all the formalities enjoined by law, and having voted three times, has subjected himself to penalties to the amount of £1,500 should the courts decide that he has acted illegally. It is to be hoped her Majesty's Attorney-General will at once seek to enforce the penalties, that the illegality of the proceedings of Sir Stafford Northcote and his following may be more explicitly declared than in the recent decision of the Court of Queen's Bench; though we confess we have little hope in any settlement of the question save by an appeal to the constituencies.

The noisy opposition of such curs as Healy, Churchill, and O'Donnell must have vastly amused Mr. Bradlaugh after he had legally secured his position by taking the oath. We wonder they did not seek to exclude Mr. Labouchere from his seat when he declared that to him the oath was merely “superstitious trash, as bad as that of any mumbo-jumbo among African savages.” This was going farther than Mr. Bradlaugh, who only declared that to use the name of god was to him unmeaning. To be consistent the bigots should proceed to disqualify Mr. Bradlaugh's bold colleague as well as himself, and disfranchise Northampton altogether. Of course, such members of “the best club in London” as the scion of the well-pensioned house of Marlborough would much like to blackball any member they find objectionable, but they can only venture upon this in the case of one against whom are arrayed all the forces of bigotry and misrepresentation. They know that in excluding a duly-elected member they are in opposition to the very first principle of the constitution, which is that the possessors of the franchise shall elect whomsoever they please to serve them in the people's House of Commons. It is because this principle of supreme importance has been flagrantly violated in the person of Mr. Bradlaugh that every elector in the kingdom should make it a test question. Will the next Parliament accord Northampton her rights, or like the present, by overriding the choice of a constituency, merit no better designation than that of a rump Parliament?

J. M. W.

BIBLE DREAMERS.

“A dream cometh through the multitude of business, and a fool's voice is known by multitude of words” (Ecclesiastes, v., 3). “In the multitude of dreams and many words there are also divers vanities” (verse 7).

It is a rare pleasure to meet with a text of scripture which contains an undoubted truth. Christians and Atheists may well agree in admitting that there is some sound common-sense in the above passages. Let us apply them to biblical accounts of god's revelations to man.

In the twenty-eighth chapter of Genesis we read that Jacob, travelling from Beersheba towards Haran, “lighted upon a certain place and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep” (verse 11). In his sleep he dreamed, and in consequence of that dream he vowed that on certain conditions the lord should be his god. The whole of the Jewish and Christian systems of theology have sprung from the worship of Jahveh by Jacob, and this we see traced to a dream. Had Jacob been possessed of Solomon's wisdom and knowledge he would have attributed his dream to the business of

parting from his father and his father's god, which had occupied his mind during the day. Then we might have been spared the deification of the worst passions of a barbarous race.

The fortieth and forty-first chapters of the same book are filled with dream stories. They contain those of Pharaoh's chief butler and baker, and of Pharaoh himself. Applying to these stories the wise maxims of Solomon, we should explain them by preceding business; but Joseph preferred supposing that the cause followed the effect, and interpreted them with reference to the future instead of the past. That two imprisoned men should dream that they were free, and engaged in their former avocations, seems so probable an occurrence that the coincidence of both taking place on the same night is nothing very remarkable. Joseph, however, volunteered to interpret their dreams, and being in the confidence of “the keeper of the prison” (xxxix., 21, 22, 23) was very possibly possessed of sufficient information to foretell what was about shortly to happen. Jahveh, in common with all the gods of all times and places, preferred to speak in unknown tongues that required a human interpreter. The butler did not dream that he would be pardoned, or the baker that he would be hanged, yet, according to the interpretation, their dreams were intended to convey this information. By his skill as an interpreter of the lord, Joseph procured, although not immediately, his own release, and subsequently his advancement to a high position in the state. Had he died in gaol, or lived in obscurity, his brethren would not have taken up their residence in Egypt, there would have been no Hebrews in bondage for Moses to deliver, and the law, the precursor of the gospel, would not have been promulgated. Truly Solomon was right: “In the multitude of dreams are also divers vanities.”

We will pass over a host of dreams related in the pages of the Old Testament, and come to the foundation of Christianity itself. Christians believe that the child of Mary of Nazareth was conceived of the holy ghost because they read in Matthew i., 20, that in a dream an angel told Joseph this story. In the following chapter there are no less than four dreams narrated. On account of one, the Magi, instead of returning to Herod “departed into their own country another way.” Then Joseph had three dreams. The first occasioned him to fly into Egypt, the second brought him back, and the third sent him to Galilee. Each of these dreams might be accounted for upon Solomon's principle, for it was connected with the business on which the mind of the dreamer had been engaged; but they all considered them warnings from god. Had the wise men not been so foolish as to proclaim, in the hearing of a reigning tyrant, that they came to pay adoration to a new-born king, these warnings would have been needless, the slaughter of the innocents would never have taken place, and even if little Jesus had suffered alone we should at least have been spared “divers vanities” founded upon “many words” which in later life he is reported to have uttered.

Now come to the daily life of our Christian friends. How many among them would refuse an oyster supper because god “in the multitude of words” by which we are taught “a fool's voice may be known,” has said, “All that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you” (Leviticus, xi. 10, 11, 12). That is a long passage, but it just means, “Don't touch shell-fish or crabs.” Where is the Christian to be found who objects to dine on hare, because “he divideth not the hoof” (verse 6), or on pork, because the pig “cheweth not the cud” (verse 7). Only imagine the effect of inviting your pious friends to partake of your hospitality, and telling them that, out of respect to their feelings, none of these forbidden articles of food should appear upon your table, but that you had provided an abundance of beetles and grasshoppers, which verse 22 says they “may eat.” Yet neither Jesus nor his disciples suggested any change in the Levitical law until Peter had a dream in which he heard a voice say, “Arise, Peter, kill and eat” (Acts x., 13). If the old laws were no longer to be observed, Jesus might have told his apostles so in his lifetime; but it was not until he had been dead some years that the change was

made, and then it was brought about through a dream. Peter "became very hungry, and would have eaten; but while they made ready, he fell into a trance" (verse 10). And because a hungry man dreamed of food, Christians abolish laws which they believe their god made, and which had been in force for fifteen centuries.

Much more might be written on this subject, but enough has been said at present for the purpose, and I believe with Solomon, or whoever it was that wrote the book of Ecclesiastes, that in "many words," as well as in "the multitude of dreams," there are "divers vanities."

E. J. BOWTELL.

THE REV. W. W. HOWARD, OF STOCKTON, CAVES IN.

The following correspondence will explain itself:—

"29 Craister Street, Stockton, Jan. 29.

"Dear Sir,—I have to inform you that our committee had an interview with Mr. Howard and his committee last night. We told them of your offer, and they said the thing was impracticable and would not accept it. I informed Mr. Howard that you would expect an answer from him by Wednesday morning, and was politely told by that gentleman that you should never get an answer from him, as he had instructed his committee to make all arrangements. He then withdrew. After some discussion with his committee, they came to the conclusion to offer you the sum of £1 per night and railway fare if you will come to Stockton. These, we are told, are the only terms they will offer.—Yours truly,

"J. R. ADDISON."

13 Newman Street, W., Feb. 27.

"Dear Sir,—I am in receipt of your letter. Mr. Howard's committee follow well the instructions that have probably been given to them to get Mr. Howard at all costs, even of ordinary fairness and courtesy, out of the debate. My offer is not impracticable. It is as easy to carry out as it is reasonable. The offer of the committee of £1 a night and my railway fare I reject, but I make Mr. Howard the offer of £2 a night and his railway fare, if he will come to London. That matters may be quite plain, I repeat that I am willing and anxious to debate with Mr. Howard, who was the challenger; that I will meet him in debate on condition that all receipts, after expenses have been paid, are divided between us, as was the case in the Bradlaugh and McCann debate, the Besant and Hatchard debates. If he does not accept one of these offers he writes himself down coward.—Yours faithfully,

EDWARD B. AVELING."

"29 Craister Street, Stockton, Feb. 8.

"Dear Sir,—I have to inform you that we have had another interview with Mr. Howard's committee. We told them that you rejected their offer of £1 a night and railway fare, and that you offered Mr. Howard £2 a night and railway fare if he will come to London. They would not accept it. Therefore as the committees cannot come to terms the debate cannot take place.

"I forgot to mention in my last letter to you that Mr. Howard told me at our second meeting that he never threw a challenge out, but what he said was "that he would accept a challenge." I told him that it was very strange that Mr. Crosby, one of his own committee, should correct me for saying that Mr. Howard "challenged any Secularist," when he knew for certain that the words used were, "I challenge any man in the world." For my part I accept the statement of Mr. Crosby to be nearer the mark, as one of our committee was present when Mr. Howard made the challenge, and he confirms what Mr. Crosby says.

"Mr. Howard said that if the debate did not take place the public of Stockton should know the reason why. It is that the public generally may know the reason that I write you so lengthy a letter.—Yours truly,

"J. R. ADDISON.

THE FATE OF THE PRIESTS.—What will the priests do when the kings recognise that a little consecrated oil insures no human head from the guillotine, just as the people see daily more and more clearly that they cannot live on wafers? Why then the aristocracy and the clericals will be forced to form an alliance, and to cabal and conspire against the new order of the world. Vain effort! Like a flaming giantess, Time strides forward, indifferent to the clamorous yelping of those quarrelsome little priests and squires beneath her. How they now each time when they have burnt their snouts at one of that giantess' feet, or when the latter has accidentally trodden upon their heads, so that the hidden poison squirted forth! Their rage turns all the more spitefully against some single children of the time, and, powerless against the mass of such, they seek to wreak their anger on individuals.—H. Heine.

PROFANE JOKES.

ONE OF THE ARTICLES OF FAITH.—A child's caul.

A CITY parson had a vacation. Upon reaching the country where he could feel himself truly at leisure in the hot weather, he exclaimed: "Thank goodness, I do not have to preach or pray for the next six weeks!"

A SCOTCH preacher on his way to the chapel sent his man to a butcher whose name was David to order a leg of mutton. He then went on to the chapel, and was preaching as his man entered. The preacher had taken his text in Psalms, and was just saying, "But let us hear what David says." His man, thinking he was addressed, replied, "Why, he says he'll see you hanged before trusting you any more mutton."

ANOTHER Scotch divine was holding forth on the fall of man, and just as the wife of Adam Stewart, the blacksmith, came in, called out in tones of thunder, "Adam, where art thou?" The old woman, dropping a curtsy, instantly replied, "Please, sir, he got drunk last night and can't come."

A SAILOR, going to church for the first time, was told by his skipper that he was to sit still and not speak. He was sitting near the clerk. After sitting some time the clerk responded, "Amen." So Jack says, "Shut up; nobody's to speak but the parson." After a time the clerk again says, "Amen." Up jumps Jack, saying, "Shut up, or you will be turned out." After a little time, "Amen," again says the clerk. Up jumps Jack, saying, "Shut up, you lubber." The parson says, "Turn that man out." Jack collars the clerk and runs him out. "There," he says, "you lubber, I told you you would get turned out."

As a minister and a lawyer were riding together, the former said to the latter, "Sir, do you ever make mistakes in pleading?" "I do," said the lawyer. "And what do you do then?" inquired the parson. "Why, sir, if large ones, I mend them; if small, I let them go. And, pray, do you ever make mistakes in preaching?" said the lawyer. "Yes, I do." "And what do you do with them," retorted the other. "Why, the same as you do. I rectify the large ones and pass the small ones over. Not long since, as I was preaching, I meant to observe that the evil one was the father of liars, but made a mistake, and said the father of lawyers. The mistake was so small I let it go."

THWAITES' LIVER PILLS

Are acknowledged to be the best Family Medicine in the World by the many thousands that are using them in preference to all others. It is almost impossible to enumerate in an advertisement what they are good for; it would take up too much of your time to read it, and after you had read it you might say it was only advertising puff; but I ask ONE TRIAL of the LIVER PILLS; if not better than any you have tried before, I cannot expect a continuance of your custom. I recommend them for Indigestion, Loss of Appetite, Dizziness, Biliousness, Costiveness, Nervousness, Palpitation of the Heart, Piles, etc., all of which are, in many cases, caused by the Liver being inactive, or what we call a sluggish Liver. Try some of the LIVER PILLS as soon as you can, as they are pure Herb Pills, and may be used at any time by anyone without any change of diet or danger of taking cold. Prepared only by GEORGE THWAITES, 2 Church Row, Stockton-on-Tees. Sold at 1s. 1jd. and 2s. 9d. per box, or by post for 15 or 36 Penny Stamps. A Price List of Herbs free.

TEETH, 2s. 6d. each, on vulcanite; upper or lower set, £1. Best quality, on vulcanite, 4s. a tooth; upper or lower set, £2. No extras. Completed in four hours when required. Best teeth on platinum, 7s. 6d. each; on 18-carat gold, 15s. Painless extraction daily, with gas, 6s.; without, 1s.; stopping, 2s. 6d.—MR. STANTON, B.D., 128 Strand, London. Hours nine to eight.

A SCHOOLMASTER receives a few BOARDERS Book-keeping and French (Prendergast's system) are included in daily school work. Shorthand extra. No religious instruction. Comfortable home. Low fees.—Headmaster, 51 Aubert Park, Highbury.

KILBURN BRANCH N. S. S., Kilburn Baths, Goldsmith Place: A Debate will take place on February 24. between Mr. Cuerel and Mr. Bowman. Subject—"The Antiquity of Man." Commence at 7.30. Admission, 2d. and 4d.

ENCYCLOPÆDIA BRITANNICA, third Edition; Demy quarto; strongly and well bound in half calf. This work is complete in 20 volumes, with an extra volume of plates. Volume XVII. is wanting, but all the rest are perfect and in the best condition. The volumes of plates contain many thousands of beautifully executed engravings, relating to every branch of science and art. The lot for £1 10s. Also the supplement volumes to the 4th, 5th, and 6th editions, in uniform size and binding with the above; in 6 volumes for 12s.; or the whole 26 volumes for £1 16s.—Progressive Publishing Company, 28 Stonecutter Street, E.C.

"MILL ON BLASPHEMY."

Thirty-two pages, price Twopence.

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

A Monthly

Magazine.

“PROGRESS.”

Edited by

G. W. Foote.

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

The FEBRUARY (1884) NUMBER
CONTAINS :

- The God-Idea,—II., by J. H.
- Importance of Principles—(continued), by C. Mismar.
- Zola and the French Stage, by Norman Britton.
- How Great is Your Calling! by John M. Harvey.
- Alone with my Ale—Can (a Poem), by E. B. A.
- Henry Irving and his Critics—(concluded), by E. B. Aveling.
- A Nocturne (a Poem).
- Zaleen, by C. T. Bingham.
- Two Superstitions, by C. J.
- A Note on Shelley, by the late James Thomson (B.V.)
- Originality, by Il Passero,
- In Articulo Mortis (a Poem).
- The Bhagavad Gita, by J. M. Wheeler.
- Gossip.

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 Judge. (15) St. John's Nightmare. (16) A Virgin Mother. (17) God in a Box. (18) Bully Samson.

No. 2 NOW READY.

PROFANE JOKES.

One Penny.

Reprinted from the FREETHINKER

“THE MIRROR OF FREETHOUGHT.”

By ARTHUR B. MOSS. Price 1s.

- Also “BRUNO AND SPINOZA,” 1d., and “SOCRATES, BUDDHA AND JESUS,” 1d.
- Favorably noticed by all Freethought journals.

Watts and Company, 84 Fleet Street, London, and Progressive Publishing Company, 28 Stonecutter Street, E.C.

THE DARWINIAN THEORY.

Its Meaning, Difficulties, Evidence, History.

By EDWARD B. AVELING, D.Sc.
PRICE SIXPENCE.

Progressive Publishing Company, 28 Stonecutter Street, E.C., and Freethought Publishing Company, 63 Fleet Street.

SCARCE WORKS BY MR. FOOTE.

- The Futility of Prayer 2d.
- Atheism and Morality 2d.
- Secularism the True Philosophy of Life—An Exposition and a Defence. In wrapper ... 4d

Second Edition. 15th Thousand.

“DO I BLASPHEME?”

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

Sixteen large Pages for One Penny.

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

G. W. FOOTE

WILL

LECTURE

AT THE

HALL OF SCIENCE, Old Street, London, E.C.,

On WEDNESDAY EVENING, FEBRUARY 27,

TWO DAYS AFTER HIS RELEASE FROM HOLLOWAY GAOL.

SUBJECT—

Modern Martyrdom;

OR,

TWELVE MONTHS IN A CHRISTIAN GAOL.

The Chair will be taken by

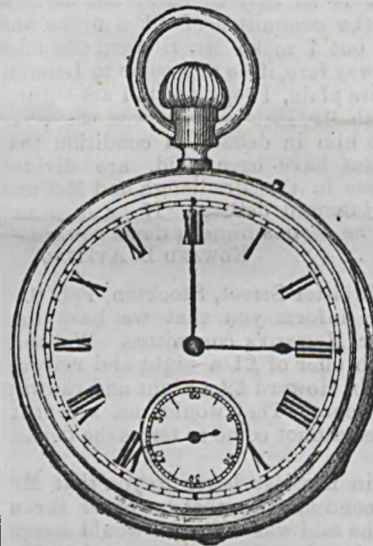
MR. CHARLES BRADLAUGH.

Admission, 3d.; Body of Hall, 6d.; Reserved Seats, 1s.

Doors open at 7.30. Commence at 8.

KEYLESS WATCHES.

No more Watch-Keys Required.



DIMMICK'S
KEYLESS
LEVER WATCH
in SILVER.
Hall-Marked Case.
White Enamel Dial.
Crystal-Glass Front.
Jewelled in Ten Holes.
Compensation Balance.
With all the Latest Improvements.

£2 12s. 6d.

The above Watch is Warranted for Two Years and sent Free and Safe by post (registered) to any part of the World on receipt of Cheque or P.O.O.

Marine Chronometers ready for Sea at a moment's notice.

J. DIMMICK, WATCH & CHRONOMETER MAKER, CIO WES.

YOUR MONOGRAM

In Indiarubber, 1s. Your Name in full, 1s. 4d. Box, Pad, and Marking Ink included. Send for catalogue. Agents wanted.



G. F. IRETON & Co.,
92 Gracechurch Street, London, E.C.

H. HAMPTON, M.N.S.S.

SCIENTIFIC AND PRACTICAL TAILOR,
22 GOUDGE STREET (close to Tottenham Court Road).

Late with J. Dege, Conduit Street, W.; formerly with W. F. Knight, Eastcheap, City. Best possible value given for cash, with first-class style and fit.

J. WORSTER,

Wine and Spirit Merchant,

“DUKE OF ORMAND,”

PRINCES STREET, WESTMINSTER.

The “National Reformer,” “Freethinker,” and other Freethought Journals at the bar.

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