

PROSECUTED FOR BLASPHEMY.

THE FREETHINKER.

EDITED BY G. W. FOOTE.

VOL. II.—No. 29.]

JULY 16, 1882.

[PRICE ONE PENNY.]

A T L A S T.

WE are in for it at last. Harcourt stood solid as Jumbo, and refused to move, although Freshfield and Redmond prodded him with sharp questions. The Bigots looked glum, and asked despairingly if no one would try to suppress that dreadful *Freethinker*. They prayed for help, but the Lord sent no legion of angels. Yet there are always certain persons ready to rush in where angels fear to tread, and at length Sir Henry Tyler came forward to do the deed. Messrs. Dodson and Fogg were set to work in the interest of the outraged Mrs. Bardell of piety, and the honest Mr. Pickwick of Freethought was treated like a designing criminal.

Sir Henry Tyler has tried in vain to put down the Science Classes conducted by Dr. Aveling, Mrs. Besant, and the Misses Bradlaugh; and he will be just as successful in his attempt to annihilate the *Freethinker*. He does not know "the insuppressive metal of our spirits." The party that fought and suffered years ago can fight and suffer again. You cannot frighten men who know no fear. If one goes to gaol, another will take his place, as soldiers step up to fill the breaches caused by the enemy's shot. Let the bigots do their worst. Let the law arm itself with all its terrors. We will tire out the malice of the one, and shame the brutality of the other.

This prosecution has been long impending. It was talked over in the Tea-room of the House of Commons, where the plot was laid and hatched. Mr. Bradlaugh's enemies are engaged in it, and they hope, in striking the *Freethinker*, to strike him too. A summons has already been issued against him for selling the paper. They have only to summon Mrs. Besant also, and drag in Dr. Aveling and Mr. Symes as contributors, and we shall then be engaged along the whole front line of our forces.

The case will certainly go before a jury, and we shall have to appeal to their conscience and common sense against the vile and absurd old Common Law. What the result of that appeal will be we cannot predict. Twenty-five years have elapsed since the last trial for blasphemy in England, and even then there was such an outcry that poor Thomas Pooley was released after serving five of his twenty-one months' sentence. Will a still stronger outcry show, if the worst happens, that this generation is in advance of the last? Will the press support the law of its own safety? Will great writers like Mill and Buckle boldly champion freedom of thought and speech? It is impossible to say. But this is certain, that our age will be tried as well as the editor, publisher and printer of the *Freethinker*.

But we are not in gaol yet, and we may never go there. The legal evidence is not very strong, and there are some nice points of law to be raised before the case is finished. Our friends should not be alarmed. Let them "possess their souls in patience."

Mr. Whittle is defended by counsel, Mr. Ramsey elects to defend himself, and my duty is clear. Mr. Bradlaugh's counsel is ever ready on points of law, and if his knowledge should fail, which is not very likely, other aid will not be neglected. I have to defend a principle as well as myself. The most skilful counsel might be half-hearted and over prudent. Every lawyer looks to himself as well as to his

client. When Erskine made his great speech at the end of last century in a famous trial for treason, Thomas Paine said it was a splendid speech for Mr. Erskine, but a very poor defence of the "Rights of Man." If Freethought is attacked it must be defended, and the charge of Blasphemy must be retorted on those who try to suppress liberty in the name of God. For my part, I would rather be convicted after my own defence than after another man's; and before I leave the court, for whatever destination, I will make the ears of bigotry tingle, and shame the hypocrites who profess and disbelieve.

G. W. FOOTE.

PROCEEDINGS AT THE MANSION HOUSE.

[FORMAL REPORT.]

THE Justice room of the Mansion House was well packed on Tuesday morning, and a considerable crowd in addition gathered outside. Mr. Bradlaugh took his seat among the counsel, which he left to shake hands and whisper a few words to Mr. Foote. He sat beside the representative of Mr. Lewis, and offered counsel in every emergency. Upon the Lord Mayor's entrance, Mr. William James Ramsey, Mr. George William Foote, and Mr. Edward William Whittle formally answered to the summons, charging them that they unlawfully did publish, or caused to be published, certain blasphemous libels in a newspaper called the *Freethinker*, dated the 28th day of May, 1882, and took their places in front of the dock. Mr. Maloney appeared for the prosecutor, Sir Henry Tyler; Mr. Lickfold (of Lewis and Lewis) being retained on behalf of Mr. Whittle; Messrs. Ramsey and Foote conducted their own defence.

MR. MALONEY said there could be no doubt of the blasphemous character of the paper under prosecution, and that the case was one which ought to be sent for trial. He had the fiat of the Public Prosecutor authorising the prosecution, and should give sufficient evidence of the complicity of the defendants. Mr. Maloney was about to hand in a number of copies of the *Freethinker*, when Mr. Lickfold objected to any document being handed in other than those contained in the summons. After some palaver

THE LORD MAYOR held it would be advisable to adhere to the one case for this morning, after which other summonses could be procured.

MR. MALONEY then proceeded to call attention to the blasphemous sketch of the Deity, and to certain words on p. 174. They were as follows: "As for the Freethinker, he will scorn to degrade himself by going through the farce of reconciling his soul to a God whom he justly regards as the embodiment of crime and ferocity." These words occurred in an article entitled "What shall I do to be damned?" the object of which was to represent damnation as a desirable object to be achieved, mainly by blaspheming against the Holy Ghost. It proceeded to say: "Surely, if we poke fun at the Holy Ghost we shall have blasphemed against him." There were numerous other blasphemous passages, which he would spare the ears of the Court. He would call

JOHN EDWARD KELLAND, a youthful clerk to J. B. Batten and Co., solicitors to Sir Henry Tyler, who deposed that on June 14th he attended at 28, Stonecutter Street, and purchased the copy of the *Freethinker* dated May 28th. He saw Mr. Ramsey in the shop, and the words "Freethought Publishing Company" outside.

MR. GEORGE JOHN LADELL, solicitor's clerk to the same firm, deposed that he had examined the registry of newspapers at Somerset House, and seen Mr. Ramsey's name as the registered proprietor. He had been there yesterday morning, and there was no alteration. Had been to 28, Stonecutter Street, and could not find out that any printing was done there. He then went to the defendant Whittle, at 170, St. John Street, Clerkenwell, and asked Mr. Whittle if he would print some circulars. He

[No. 50.]



said Yes. Witness then asked Whittle if he did blocks. He said Yes. Witness said, I think you do blocks for the *Freethinker*. Defendant said, Yes I do, and I print that paper, referring to a copy.

Cross-examined by Mr. LICKFOLD: I made notes of what took place in a public house outside immediately after. I do not know what number of the *Freethinker* was referred to. I asked for blocks for bicycles, but did not give any order.

Cross-examined by Mr. FOOTE: What steps did you take at Stonecutter Street to find out if any printing was done there?—I inquired in the neighborhood, inside and outside. You did not go up-stairs or down-stairs?—No, I asked promiscuously. I am quite sure Mr. Whittle said he or his man did the blocks for the *Freethinker*.

Cross-examined by Mr. RAMSEY: Did you want circulars?—I did not want them.—When you said you wanted them it was not true?—I asked him what he would charge.

SARAH CURLE, 9, South Crescent, W.C., deposed: I let lodgings, and Mr. Foote has resided in my house since I have lived there—above two-and-a-half years. Mr. Foote is a public lecturer. I have never read the *Freethinker* in my life. I have not seen packets coming and going, nor have I seen persons coming to Mr. Foote. My servant, Mary Finter, attends to the door. I have never named the *Freethinker* to Mr. Foote, nor he to me.

Mr. WILLIAM JOHN NORRISH, who affirmed, said: I reside at 28, Stonecutter Street. I am shopman to Mr. Charles Bradlaugh and Mrs. Besant. I have been there five years. I decline to answer whether I have sold copies of the *Freethinker*, on the ground that my answer may incriminate myself. I know Mr. Ramsey: he is manager of the business. I know Mr. Foote by sight. He calls occasionally at Stonecutter Street. I do not know his business. I presume he is editor of the *Freethinker*. Copies of the *Freethinker* are delivered to us by various persons. I cannot give their names. If I receive them I should sign for them. They are not usually delivered at night. If I wanted more copies of the *Freethinker* I should apply to the manager. Copies may be sent in together with the *National Reformer*.

Mr. Lickfold objected to questions about the *National Reformer*, and Mr. Bradlaugh stated he was ready to answer for anything in connexion with that paper.

Cross-examined by Mr. LICKFOLD: We sell a great number of other publications printed by different printers.

Cross-examined by Mr. FOOTE: When I said I presumed you were editor of the *Freethinker*, I had no other sources of information present to my mind but such as are accessible to the general public.

WILLIAM WHITTLE examined: I am a compositor, working at 170, St. John Street. The defendant is my son. I decline to answer where the *Freethinker* is printed, on the ground that it may incriminate myself. I have seen Mr. Foote at St. John Street, and believe he is the editor, because his name is printed on the paper. I do not send out the proofs. The defendant Whittle is his own clerk.

CHARLES ALBERT WATTS, printer of the *Secular Review*, deposed: I know Mr. G. W. Foote. To the best of my knowledge, he is editor of the *Freethinker*. It is a matter of general conversation with those with whom I mix.

Cross-examined by Mr. FOOTE: I have no knowledge beyond the fact that it is the general talk in the society in which I move.

Mr. Maloney here put in four other copies of the *Freethinker* of different dates, and Mr. Lickfold asked for a remand.

Mr. MALONEY said he was instructed to make application for a summons against Mr. Bradlaugh in the same matter, but the Lord Mayor said that that must be considered in private, when summonses would have to be issued for new numbers.

The further hearing of the present summonses was adjourned till Monday.

Mr. Bradlaugh said that on that day he should be obliged to be at the Maidstone Assizes.

The Lord Mayor said it was only the present summonses that had been adjourned, and the defendants would be allowed to leave on their own recognisances of £100 each.

PROSECUTIONS FOR BLASPHEMY.

BUCKLE, in his review of "Mill on Liberty" ("Miscellaneous Works," vol. i., p. 56), says of the man who after all the warnings of the past should attempt to revive religious persecution, "we should look upon him in the light in which we should regard some noxious animal, which, being suddenly let loose, went about working harm, and undoing all the good that had been previously done. We should hold him to be a nuisance, which it is our duty either to abate or to warn people of. To us he would be a sort of public enemy; a disturber of human happiness; a creature hostile to the human species. If he possessed authority we should loathe him the more, as one who, instead of employing for the benefit of his country the power with which his country had entrusted him, used it to gratify his own malignant prejudices, or may be to humor the spleen of

some wretched and intolerant faction with which he was connected." Sir Henry Tyler appears anxious to enter himself as a candidate for these honors. With a persistency which is rather the result of a contemptible craving for notoriety than of a true bigot's earnestness, he has repeatedly tried to suppress a science school because conducted by persons who, while never teaching their speculative opinions to the students, were honest enough to otherwise avow their Atheism. Foiled in this attempt, he has instituted a criminal prosecution against the *Freethinker*. What is its offence? Blasphemous libel, says the indictment. But blasphemy is only possible to the believer. It is, as regards the unbeliever, an imaginary and totally fictitious offence, invented for State and Church purposes in days when gross tyranny dominated over grosser superstition. To the infidel, Jahveh, the God of the Jews, has no more existence than Baal, regarding whom Elijah bantered his prophets, "he is on a journey, or peradventure he sleepeth, and must be awaked" (1 Kings xviii., 27). Every word reflecting on the character of the Bible God has been taken from the book itself. If he is the party libelled, it is those who put forward that book in his name, who supply the evidence of his bad character. Is society injured?—then Sir Henry Tyler is as unworthy a representative of decent society as of a decent god. It will be said that the aggressive policy of the *Freethinker*, and especially its woodcuts, are calculated to wound the feelings of Christians. If we are aggressive, it is because we feel the duty of striking blows at the shackles of superstition. If we strike hard, it is because we are in grim earnest. The comic cuts may be objected to on the score of taste, but hardly on that of right. They have been aimed at the supernatural element of the Bible, never at its morality. To us the Jewish and Christian legends are as effete as and even more ridiculous, than the Pagan mythology. Those who cry out against the *Freethinker* cuts will laugh at a burlesque of Jupiter, whether exhibited upon the stage or in print. A Brahmin friend of my own characterises the illustrations of Hindu offerings to idols and Juggernaut holocausts, so common in missionary magazines, as shameless caricatures and perversions of his religion. The Catholic says the same of the Protestant illustrations of the confessional and of Catholic miracles. Cæcillus the Pagan, in Minutius Felix, complained of the early Christians that they were Atheists, sniffing and spitting at the Roman gods, deriding their worship and scoffing their priests. It was for this the Christians were persecuted, while all other sects were tolerated. Their very god suffered death for blasphemy. Prosecutions for blasphemy brought the hemlock to Socrates, nailed Jesus to the cross, burnt Bruno at the stake, hunted Spinoza, raised the fires of Smithfield and the steel of Saint Bartholomew, and drenched with blood the valleys of Piedmont and the hill-sides of Scotland.

The boasted principle of Protestantism, "The right of private judgment," is worthless without the absolutely free expression of any form of opinion. If feelings are wounded that is the inevitable misfortune of allowing them to cluster and cling around falsity. But that any feeling deserving of respect is associated with the Bible miracles is mainly pretence. The sting lies elsewhere. The notorious Duke of Queensbury, when conversing upon the writings of Paine and other assailants of the powers that be, made answer to the sycophant, who said of these attacks, "And so false, too." "No," said his graceless grace, "not at all; they are true, and that is their danger and the reason I desire to see them put down by the law; were they false I should not mind them at all." What Evolutionist does other than laugh at the many caricatures that have been put forward of Darwinism—the representations of Mr. Darwin and Professor Huxley as monkeys, etc.? Those who talk so of wounded feelings seem to think all the feeling is on one side. Have Freethinkers, then, no feeling? Is it nothing to us that our children cannot grow up without hearing that their parents will be justly punished with eternal torments—nothing to us that to be an avowed infidel is to be as a moral leper, and that hands and eyes are raised in holy horror at those who dare to say what those think who dare think at all? Is it nothing that theology has stood and still stands in the way of the study of nature—nothing that the wealth and service which might enrich and elevate humanity are squandered upon vain phantasms—nothing that priestly doctrines embitter so many lives and that priests pour their venom on our dead? If our ridicule falls on their doctrines, their retribution falls on us. We treat their creeds with con-

tempt; they treat our characters with calumny. We but discard their dogmas. They repay us with social ostracism. How many a Freethinker has lost employ, custom, friends, brothers, father, mother, or lover, because of his unbelief! How many a home has been embittered by the wife believing that her sceptical husband must go to hell! Is there no righteous indignation against superstition, and must foolery be for ever treated with respect because arrayed in the garb that served our ancestors? Let not the bigots dream it. The battle for freedom of expression of 1842 can be fought over again, and with stronger and more disciplined forces on our side. Editor after editor may be fined and imprisoned. But the Freethought flag, borne under the heavy fire of Christian persecution by Carlile, Taylor, Hetherington, Southwell, and Holyoake, will continue to float aloft upheld triumphantly from hand to hand. If to challenge the Christian blasphemy of God having been born of a virgin be adjudged blasphemy, then there were never so many blasphemers in England as now. If the free expression of opinion upon the Christian religion and the church as by law established is to be again met by pains and penalties, it will become the duty of every Freethinker in the land, both in season and out of season, to earnestly, thoroughly and persistently blaspheme.

J. M. WHEELER.

GODLESS AND BLEST.

I AM an Atheist! Proudly I say it every day, the while I look my fellow-man in the face. I have no written creed, no network of contradictory doctrines, no bloody sacrifice, no dubious "sacred book," no cross, no savior, no priest, no prophet, no heaven, no hell, no angels, no devil, no saints, no martyrs, no miracles, no purgatory, no pitch, no brimstone, no harps, no trumpets, no palms, no Jehovah, no Jesus, no Ghost, and yet I am as happy as man may be, *for I live without a god.*

I CANNOT HELP IT.

I went with the crowd in my youthful days, and heard the paid preacher, who strutted in his broadcloth, draw thrilling pictures of humility and poverty from the life of the penniless god who suffered the inconvenience of having nowhere to lay his head when all the worlds were his. I saw in the gas-lit polished aisles, nay, in the pulpit, those whom I knew to be heartless, cruel, fraudulent, and false, triumphant, rich, pious, prosperous, looking over the heads of genius, nobleness and honesty in threadbare attire, and I wondered why was this. I saw the "good" and trusted man who wore the sombre garb, reel on the road on the Saturday and fall inebriated, and I heard him one Sunday talk of Christian sobriety from "the holy place," this same "good" and trusted man, and inexperienced youth as I was, I went on my way and strove to be upright, and *I lived without a god.*

I MADE A RESOLVE.

I struggled to think their teaching true; I strove awhile to teach it; I taught in their Sunday Schools from their "holy book;" I read and studied their subtle and curious books; I warmed to frenzy on their platforms, within their walls, in the street; I puzzled my brain over their three-one god, their combined and separate triple-single ghost-Jehovah-Jesus till I laughed in half-muddled, half-disgusted amusement. I read the Bible through carefully from beginning to end, not with clouded vision, but judging, thinking, investigating. I saw its childish and disgusting nature, and with utter loathing I threw from me the spells and charms with which I had woven for a time myself and it; I mourned with a deep regret for the three lost years of my best manhood spent in following a cruel and evil system under the name of an executed Jew. I saw with clearness its monstrous and injurious effect on a too-confiding world, and I made a deep and firm resolve to fight, come weal or woe, with a never-abating ardor, honestly and fairly, in broad daylight, with every available weapon, against every drawback and obstruction, so long as tongue and pen of mine may move, to damage this villainous and enslaving serpent of Christianity, and to live, to work, to think, to die when work I cannot, *without a god.*

I HAVE A RELIGION.

I am an Atheist, striving to live upright, truthful, noble, useful, so far as man may be, and my only creed is love. Love, the life-sweetener, the cloud-dispeller, the heart-opener. Love, the health-giver, the eye-brightener, the toil-easer,

the peace-maker. Love for all things good, pure, loveable, noble, true and brave—that is my religion, and *it knows no god.*

I AM HAPPY.

Christians have been wont to prate and lie of the darkness of the Atheist, assuming, forsooth, that they alone are enlightened, that they alone are blest with truth; they have descanted on the sullen gloom of the unbeliever, his doubt and distress, his agonised mind, his ferocious nature. Poor deluded and fanatical mortals! no tongue can adequately denounce the folly of their ignorant misrepresentations; no pen can tell the horror of their falsehoods, told for the glory of a cruel and abominable myth. When the sun with golden pencil piercing through the foliage of the trees, crayons a quivering patchwork on the emerald turf, I gaze in rapture, and my bosom swells with a pleasure purer than the Christian's, for my dreamings are unharrassed by the nightmare of a dubious and unworthy god. I hear the blended music of the brook and the birds, and the sighing of the south wind dreamy with the hum of the working bee, and my heart beats rhyme in unison.

Pious Christian! the roar of the mountain torrent and the whisper of the meadow rill are as dear to me as to you; the bleat of the lamb in the pasture and the song of the smith at the anvil are sweeter prayer and psalm to me than any stereotyped drone that ever sounded in cathedral aisles: yet, Christian, I am an Atheist, and I *live without a god.*

I DO BELIEVE.

I believe in Man, his grandeur, his nobility, his skill; I believe in woman, her beauty, her tenderness, her help. I believe in honesty, in temperance, in freedom, in justice. I believe in friendship, in bravery, in work for progress. I believe in education, in thought, in research. I believe in laughter, in cleanliness, in resistance of oppression. I believe in poetry, in music, in painting, in sculpture. I believe in exploration, in federation, in industry, in commerce. I believe in science, the providence of man; I believe in law, in order, in peace, in purity of living, in honor. I believe in carefulness, in gentleness, in firmness. I believe in truth, and, come weal or woe, I seek it.

I LOVE ARDENTLY.

I love everything in nature that stirs the heart to reverence, to hope, to action, to admiration. I love the birds, the bees, the sunlight, and the flowers. I love the hills, the meadows, the sea, the brook. I love every man who works for freedom and for progress. I love my friend who gives me his hand and trust, though he be poor and lowly. I love the toiler, who, while he works, remembers his own individuality. I love the children, whose presence, like spring flowers, make life happy and joyous. I love the partner who brightens my home, and oh! *I love my freedom.*

I HAVE A PLEASANT HOME.

I have a comfortable home where endless pleasure reigns. On my walls hang pictures giving glimpses of little woodland worlds, for I revel in landscape. I have busts of men who have battled in the world, with the world, for the world, bravely. My bookshelves creak with a load of good men's brain-and-heart work. My papers show a clear good reckoning. My neighbors nod and smile through my window, a friendship I never mean to lose for fault of mine. I have made no foe to-day who shall be a foe to-morrow if I can help it.

AND YET I AM AN ATHEIST.

Yes! that is so. Proudly I repeat it, and you cannot prove it crime. I have no inspired creed, no contradictory dogmas, no bloody sacrifices, no "sacred book," no cross, no savior, no priest, no prophet, no heaven, no hell, no angels, no devil, no saints, no martyrs, no miracles, no purgatory, no pitch, no brimstone, no harps, no trumpets, no palms, no Jehovah, no Jesus, no Ghost; and yet I am happy, happy every day, my brother man, believe me, *for I live without a god!*

JOHN ROWELL WALLER.

CHILDREN'S EXCURSION.—We are at work on our arrangements, and shall be able to give full particulars next week. The following additional donations are gratefully acknowledged:—Devonian (per Miss Bradlaugh), 10s.; F. H., 2s. 6d.; G. Anderson, £2 2s.; Mrs. Godfrey (per Mrs. Besant), 10s.; — Tuffield, 10s.; W. K., 1s.; D., 5s.; A. Anderson, 1s.; T. Parker, 1s.; J. Leach and friend, 2s.; A. R. R. E., 2s. 6d.; G. F. H., 2s. 6d.; J. Spencer, 3s.; J. M. Wheeler, 1s.; J. E. Garner, 1s.; G. W. Foote, 5s.—W. J. RAMSEY.

ACID DROPS.

GENTLE READER.—If our "Acid Drops" seem flavorless this week, remember that, as the chorus of captives sing, "our hearts are heavy and our souls are sad." We write with all the direful terrors of a rat-ridden dungeon looming before our unholy eyes. We have, we hear, been blaspheming the Trinity, and Sir Henry Tyler, and the former are going to burn us for ever, and the latter imprison us for as long as he can. Already our system is reduced by trying to live on carefully-boned oatmeal, and we have exhausted our strength by getting our legs in training for the treadmill. We do repent, and would blaspheme no more. Spare us, good Christians, that peradventure, instead of blaspheming, we may say with you that God was born of a Jewess, was put to death by his chosen people, and will damn the mass of his creatures for ever, after they are dead, for sins committed before they were born.

NEITHER God the Father, God the Son, nor God the Holy Ghost have done an atom for our conversion. They have reserved their powerful persuasive for a future occasion. To Sir Henry Tyler be all the glory! He has presented summary evidence of the truth of Christianity in the shape of a document signed by Sir Whittaker Ellis, Lord Mayor, and full proof is expected to be forthcoming at the Central Criminal Court. A year or two in Holloway Gaol will complete the conversion, and thoroughly fit us to join the Salvation Army.

THE *West Sussex Gazette* says never was there such a sanguine man as "General Booth." Not only is he going to make the reporters recruits for the Salvation Army, but he does not despair of seeing Mr. Bradlaugh on the "penitent form." It goes on to say that at any rate the mission of "General" Booth should act on the masses as an effective counter-irritant to Mr. Bradlaugh's gospel. The editor must be almost as sanguine a man as the General.

TALMAGE is making contributions to useful knowledge. His latest sermon was on horses. He thought the horse the king of beasts. "Eighty-eight times," said he, "does the Bible mention him." The ass is referred to nearly as often. When Talmage writes his autobiography, the latter animal will probably receive honorable mention.

SPURGEON has issued a solemn warning against philosophers. The history of philosophers, says he, is the history of fools. They contradict each other. The great fault of these fools is that they change and advance their views as knowledge is accumulated, unlike the blessed stagnant Bible, which is the same yesterday, to-day, and for ever.

WHAT a pity it is, when science is so shifty and philosophy so fleeting, that theologians should spend such labor in seeking to reconcile the immutable word of God with man's vain interpretation of his not easily decipherable works!

OF course, Spurgeon's faith is exactly the same as that of the apostles. He believes in casting out devils and drinking deadly things, and that this generation will not pass away ere the Son of Man comes in his kingdom. So do all the doctors of Christendom, despite the wicked epigram of a bad rhymster, who, we trust, will be duly damned as a warning against meddling with sacred subjects in doggerel:

"When God dwelt on earth, in the days of old,
Christ spoke with the Jewish doctors, we're told;
But back to the earth were he once more enticed,
No Christian doctor would speak with Christ."

FOR a real Christian-spirited specimen of the elect commend us to Father Ryan, who has just favored his congregation with a few ideas on the subject of boycotting. Being possibly afraid that his people might not clearly understand what the verb, "To Boycott," really means, he said:—"If any man disobey the order of the Land League, 'boycott' him. I'll tell you what 'boycotting' means. Don't buy from him; don't sell to him; don't speak to him. Avoid him in the street and in the church. If his cattle fall into a ditch, let them lie there. If his fences fall down and his cattle stray, don't hinder them. If his house takes fire, let it burn." If this may be taken as a sample of Father Ryan's eloquence one of his sermons would be highly interesting and well worth journeying to hear.

A THEOLOGICAL student at Reading, in Pennsylvania, Jairus S. Fisher, has been committed to a lunatic asylum, hopelessly insane, as the result of studies which he commenced five years ago with the avowed purpose of obtaining a complete mastery of the Bible. He had a wonderful memory, and it was an ordinary task for him to repeat the complete book of Genesis in the first year of his experiment. In the second year he mastered half-a-dozen books of the Old Testament. For five years he prosecuted this business with a fixed determination to demonstrate the power of mind over matter. Up to within a few months ago, he would challenge any visitor to the house of his parents to start him at nearly any place in the Bible, and he invariably

took up the text and went on reciting it as rapidly and as correctly as if the print was before him. He was about to master some portions which he had previously learned when suddenly his mind gave way. He fitted up a chapel in the attic of his father's house, and preached to imaginary congregations. Finally, his madness assumed violent forms, and he had to be removed to the asylum. What poor Jairus Fisher proposed to do with so much Bible after he got it is not known.

AMONG the witnesses in Court on Tuesday was Charles Albert Watts, who stated that he was printer of the *Secular Review*, a paper which has fished for a blasphemy prosecution and failed. It is difficult to see how Sir Henry Tyler's solicitor could have got hold of this witness without he voluntarily tendered himself. He briefly stated that Mr. Foote was editor of the *Freethinker* according to the best of his knowledge, but under cross-examination the best of his knowledge turned out to be hearsay. The good young man showed on his face that deadly pallor which always characterises an easy conscience. Nobody could doubt his intentions, they were so plain; but his intelligence was very much open to question. The only service he could render the prosecution was to allege that "everybody said so," and he was simple enough to think that was remarkably good proof. Sir Henry Tyler might have made a better investment, but some people and their money are soon parted.

THERE was another gentleman in Court connected with the *Secular Review*. Besides contributing to that journal, he is the author of a little volume of scurrility against Mr. Bradlaugh, published by a well-known Christian house, the contents having originally appeared in two Tory journals.

AT Manchester, last week, Adam Holt, shoemaker, was sentenced to seven years penal servitude for burglary. Prisoner was a Sunday school teacher, and apparently a most respectable man. Suspicion, however, attaching to him, the police searched his house, and found £300 worth of property, the result of burglaries in the neighborhood, one of them next door to his own house. He had also a lot of burglars' implements and several loaded revolvers.

AT the West Riding Court, Doncaster, a man named George Marrison, captain of the Worksof Branch of the Salvation Army, was charged with stealing a pair of stockings from the "Three Crowns Inn," at Tickhill. On Monday night prisoner went to lodge at the "Three Crowns," and left next morning unobserved by the landlady. It was then discovered that a chest of drawers in the room he had occupied had been ransacked, and a pair of stockings taken away. The landlord's niece met prisoner in the village and asked him for his lodging money and stockings. He had no money, but gave her the stockings. He was fined £2 and costs.

SIR HENRY TYLER was in Court for some time on Tuesday, at least it is reported so, but nobody appears to have seen him from that part of the Court allotted to the public. Sir Henry Tyler is like the devil in one circumstance—he seems able to make himself invisible at pleasure.

SEVERAL of the newspapers evidently know nothing about affirmation. In half the reports it was stated that Mr. Norrish and another witness "declined to take the oath, but were sworn on a new form." They were not sworn at all; they affirmed.

IN Mr. Ladell's case there was an amusing incident. They swore him in such a hurry that they had to find out who he was afterwards. How jauntily these professional witnesses go through the form. They kiss the Bible with the smirk of an old roué kissing the hand of a beauty.

THE papers are so filled with the news from Egypt that the *Freethinker* prosecution receives less notice than it would get otherwise. All the London dailies give long reports of the proceedings in Court, but they have not found room for a line of comment. Yet the public will probably hear a good deal about the *Freethinker* when the roar of Admiral Seymour's cannon has subsided. We are much mistaken if the country will not be agitated on this subject from end to end.

JEWISH SERPENT WORSHIP.—The adoration of the serpent is also demonstrable of the Hebrews when nomadising in the desert; for only in this sense can the brazen serpent be understood, the adoration of which was commenced by the Hebrews of the desert, and continued to the latest times (Num. xxi., 9; 2, Kings, xviii., 4). It also deserves notice that that Hebrew tribe which had from the earliest times the care of religious affairs and provided the worship, called itself 'Sons of the Serpent,' Bene Levi, and that it was these who fell upon their compatriots when, on the exodus from Egypt, they were about to introduce a solar element into their religion by the adoration of the golden calf. It was the sons of Levi, the priests of the ancient religion of the nomads, who defended conservatism, and would not allow the solar bull-worship to raise its head.—*Ignaz Goldziher, Ph.D., "Mythology among the Hebrews." p. 226, 1877.*

SPECIAL NOTICES.

MUCH to our regret we have to appear this week without our "Comic Bible Sketch," through the sudden refusal of our printer to include it. We shall announce next week what course we intend to pursue in the matter.

MR. FOOTE will lecture twice to-day (Sunday, July 16th) in London: Morning, at 11.30, the Midland Arches, on "Christian Impudence;" evening, at 7.30, Claremont Hall, Penton Street, Pentonville, on "The Secret of Priestcraft: with Special Reference to Blasphemy and Persecution."

MR. FOOTE'S ENGAGEMENTS.

July 16th, morning, Midland Arches; evening, Claremont Hall. 22nd, 23rd and 24th Huddersfield; 30th, Liverpool.

August 6th, Burnley; 13th Rochdale; 20th, West Hartlepool; 21st to 25th, Durham District; 27th, Stockton-on-Tees.

September 3rd, Claremont Hall, London; 10th, Hall of Science, London; 17th, Hall of Science, London; 24th, Nottingham.

October 1st, Claremont Hall, London; 15th, Halifax; 22nd, Manchester.

November 19th, Hall of Science, London; 26th, Claremont Hall, London.

CORRESPONDENCE.

ALL business communications to be addressed to Mr. W. J. RAMSEY, 28, Stonecutter Street, London, E.C.

LITERARY communications to the Editor, Mr. G. W. FOOTE, No. 9, South Crescent, Bedford Square, London, W.C.

S. MARSHALL.—Swinburne's "Songs Before Sunrise," contains some of the most splendid Atheistic and Republican poetry ever written. The volume is expensive, but you will no doubt find it in the public library.

RECEIVED WITH THANKS.—West Sussex Gazette, C. F. Ward, A Howo, J. P. Bulter, J. Rawlinson.

C. K. LA PORTE.—We scarcely think the Anglo-Israel lunacy worthy of so much attention.

J. LANDIRE.—We are sorry, but in no way responsible for our publisher's action.

ST. EO.—Your admirable suggestion shall receive attention some day. "Hagar; or, Scripture Facts concerning Marriage," which was reviewed in the *Freethinker*, Vol. I., No. 12, is a good book on the subject.

W. H. DAVIES.—Thanks for the hint.

PATERFAMILIAS.—Stamps received. Yours is undoubtedly the proper plan. Aged Christians may be allowed to go on their way, but any Freethinker should be able to bring his children up in the right way without much trouble. They will never believe the Bible to be God's Word if they are not forced to think so by their elders.

W. H.—Mr. Foote repudiated Mr. Woffendale's Report of the South Place Debate before its issue, as absurdly inaccurate, but the reverend gentleman did not think fit to state this in his Preface or in any of his numerous notes. Mr. Woffendale first engaged an incompetent reporter, and then took three-fourths of the space for himself, giving Mr. Foote the other fourth. This he honestly believes to be fair. Such is the effect of a strong dose of Christianity.

DEVONIAN.—Alteration made. We regret that we cannot supply you with a copy of the number, as it is out of print.

DOUBTER.—The Bible says "the windows of heaven were opened, and the rain was upon the earth forty days and nights." Surely that is plain enough. The estimate of the amount of water held in suspension in the atmosphere is Colenso's. The water in the rivers, lakes and seas, is a different thing.

ILLITERATE FREETHINKER.—See "Sugar Plums."

ACKNOWLEDGED WITH THANKS.—Julius, Ernest Defarge, Thos. R. Pocklington, J. W. Crowther.

E. WALMYK.—We were aware of the fact you mention, but do not think it necessary to analyse every joke in a scientific laboratory.

ED. O'NEILL, 14, Burnett Place, Drumcondra, Dublin, is Secretary of a Freethought society there, and will be happy to communicate with readers of the *Freethinker* in Dublin who are not members.

CORRESPONDENTS must not be disappointed if the jokes, etc., they kindly send us are not inserted for some time. The best will all appear in due course, despite Sir H. Tyler.

C. B. B.—Received with thanks.

M. SOUTHERN.—The verse is very old.

W. FOLEY.—Your friend's original contribution which you offer us is actually copied verbatim from one of our back numbers.

W. R. COLUMBINE.—The date is booked.

J. W. HOLT.—Defence Fund sheets forwarded. We are glad to find so many applied for. Please send them back as soon as possible.

G. A. A.—We are unable to answer your question.

G. LYE.—We must leave it till next week.

SUGAR PLUMS.

MR. BRADLAUGH has been ready with all help in our case, and Mrs. Besant and Dr. Aveling have written to say that they are ready to do anything for the *Freethinker* if its editor should be gagged. We heartily thank them.

MRS. BESANT's letter came very early. It was an extremely characteristic and plucky little note. We understand that Mrs. Besant repeated the substance of it at the Hall of Science on Sunday evening.

MR. FOOTE was enthusiastically welcomed at Claremont Hall, on Sunday evening, by a crowded audience. The Defence Fund was started, and several pounds subscribed in a few minutes after the lecture.

WE have printed some Defence Fund sheets for the collection of subscriptions, and shall be happy to send any to friends who are able to use them. Many are out already, and eager collectors are getting them filled in.

THE Duke's Alley Chapel, which is the old Congregationalists' sanctuary in Bolton, has been closed, as the Rev. Talesin Davies said in his valedictory address, for want of £80 in the midst of a wealthy population. Mr. Davies would evidently make a better thing of it by joining the Salvation Army.

THE *Spectator* says of the Archbishop of Canterbury's opposition to the Duke of Argyll's Parliamentary Oaths Act Amendment Bill: "The noble doctrine of the Archbishop appears to us to be that, even if the principle of the oath be objectionable, there is none the less every reason for waiting to remove it till it can no longer remove a morally objectionable Atheist of a fortunate, though accidental, political disability. The Archbishop has not the manliness to ask, in the name of the Church, for the sort of justice which includes the evil as well as the good, the unjust as well as the just, in its even-handed rule."

It is expected that the memorial to Mr. Darwin will take the shape of a marble statue, to be placed in the British Museum—Natural History Department.

A CORRESPONDENT of the *Bradford Telegraph* tries to make out that Garibaldi, while "despising the ecclesiastical system, still revered the Bible." As matter of fact, the General was an extreme Freethinker for many years before his death. He grew sick of religion altogether. He became President of an Atheistic society, and in 1880 he wrote thus: "Dear friends,—Man has created God, not God man.—Yours ever, Garibaldi." More statements to the same purpose will be found in Bent's "Life of Garibaldi," where they are very much deplored.

CHRISTIAN CRITICISM.

IN a late issue of a Christian weekly contemporary there appears a paper, by Mr. A. Black, on "T. Paine's Self-Contradictions." In that paper the writer gives a number of these so-called contradictions, with the evident object of reducing Paine's credit and value as a writer against the Bible. Now, without saying that Paine has or has not contradicted himself, we wish to point out two important facts that Mr. Black did not, could not, or would not see—viz.: 1st, That Paine has nowhere asserted his own infallibility, nor has any of his admirers asserted it for him; 2nd, That Paine's works are not asserted to be divinely inspired, as is the Bible. Consequently, the discovery and production of errors, however many and important they may be, prove nothing more than the fact that Paine was simply an ordinary human writer, liable to all the errors of human writers. These two simple facts completely dispose of all Mr. Black's instances of alleged contradiction in "The Age of Reason."

The foregoing only show the latent fallacy in Mr. Black's paper. There is, however, something far worse to be found in it, and that is the evident spirit of unfairness which pervades it. The animus it exhibits against Paine is simply disgraceful. Mr. Black seems determined to find fault with Paine, even on the most absurdly trivial matters, and holds him in such evident contempt that he will not see the most self-evident explanation or extenuation. The natural result has been that Mr. Black has fallen into the very pit which he so kindly provided for Paine. For in his eagerness to make Paine write nonsense, he has been foolish enough to attribute to Paine blunders he never made and never saw—blunders, in fact, made by others long after his death.

Take the following as a sample of Mr. Black's wonderful powers of criticism:—

"As he speaks of 'broken and senseless passages,' we present your readers with the following luminous passage from his own work, of which they may make what sense they can:—

"P. 151.—'A circle of an inch diameter has the same geometrical properties of a triangle that will demonstrate upon paper. The course of the ship as the ship will do it, on the ocean, and when applied to what are called the heavenly bodies, will ascertain to a minute the time of an eclipse, though those bodies are millions of miles distant from us.'"

Now, on reading this extract from Paine through, we saw at once that something was wrong. On re-reading it we saw the cause directly. The passage has simply been wrongly punctuated by the printer. So that Mr. Black's wonderful discovery of Paine's ignorance amounts to nothing more than a mere printer's blunder. If he had not been determined, by fair means or foul, to make a case against Paine, he would have seen the reason of the obscurity of the passage. We may fairly expect a person who sits in harsh judgment upon the language of another to be at least able to punctuate an ordinary English sentence. Mr. Black evidently cannot. He seems either above such trifles as commas and semicolons, or totally unfamiliar with their proper use. Had he bestowed a minute's thought upon the passage he must have seen how grossly he was libelling Paine's memory. He will no doubt spend years to harmonise and explain a verse in the Bible; but he refuses to occupy a single minute to seek a solution to difficulties in a freethought book. Mr. Black is ready enough to censure Paine for alleged faults, but apparently fails to see that he is himself guilty of far greater ones. With Mr. Black anything seems good enough for an unbeliever. He asks why Paine "had not the intelligence or candor" to account for one difficulty by referring it to an error of a transcriber; but he evidently does not practise what he preaches, for he has shown, in his false accusation against Paine, a manifest want of both. What "candor and intelligence" does he exhibit in foisting upon Paine the error of a printer? The most casual reading of the passage, or a reference to another edition, would have shown Mr. Black his error. But he does not appear to have tried to do even common justice to the book he presumed to criticise. If an unbeliever were to attribute to the writers of the Bible the blunder of the printers, Mr. Black would hold up his hands in pious horror, and denounce in unmeasured terms the ignorance displayed thereby. What, then, shall we say as to his treatment of Paine? We know for a fact that his learning is sufficient to have taught him the source of the blunder. We know his intelligence is sufficient to have shown him the evident sense of the passage. And we are bound to say (however much it may grieve him to have it said) that we cannot escape the suspicion that his bitter animosity towards Paine has betrayed him into a criticism which is superlatively contemptible for its meanness, and which exhibits an amount of scholarship and critical acumen of which many a school-boy would be heartily and thoroughly ashamed.

J. E. GARNER.

THE DARWINIAN FAITH.

- (1) WHOSOEVER will be wise, among other things it is necessary that he know the Darwinian Faith;
- (2) Which Faith except every man do hold now, without doubt he shall do so ultimately;
- (3) And the Darwinian Faith is this: That though there be three kingdoms in Nature, there is but one Nature in the three kingdoms;
- (4) Not confounding the terms, but dividing the substances;
- (5) For there is one kingdom of the mineral, another of the vegetable, and another of the animal;
- (6) But the elements of the mineral, of the vegetable, and of the animal are all one, the capabilities equal, the material co-existent;
- (7) Such as the mineral is, such is the vegetable, and such is the animal;
- (8) The mineral uncreate, the vegetable uncreate, the animal uncreate;
- (9) The mineral comprehensible, the vegetable comprehensible, and the animal comprehensible;
- (10) And yet there is not one uncreate nor one comprehensible, but they are all three uncreate, all three comprehensible;

(11) So, likewise, the mineral is all right, the vegetable all right, and the animal all right;

(12) And yet not three all rights, but all three right;

(13) So, likewise, the mineral is curious, the vegetable is curious, and the animal is curious;

(14) Yet there are not three curiosities, but they make one curious;

(15) For like as we are compelled by common-sense to acknowledge that these three kingdoms have some qualities similar and some not;

(16) So, likewise, are we forbidden by the Baconian philosophy to say there are three things, where there is only one thing;

(17) The mineral is made of none, neither created nor begotten—

(18) The vegetable is of the mineral usually, neither made, nor created, nor begotten;

(19) The animal is of the mineral and of the vegetable, neither made, nor created, nor begotten, but proceeding—

(20) So there is one mineral kingdom, not three mineral kingdoms; one vegetable kingdom, not three vegetable kingdoms; and one animal kingdom, not three animal kingdoms;

(21) And in these kingdoms some are afore and after the others, some are greater and less than others,

(22) But the whole three kingdoms are co-existent, though not co-eval;

(23) So that in all things, as was aforesaid, the unity of Nature and the nature of unity is to be considered;

(24) Ye, therefore, that will be rational, must thus think of Nature—

(25) Furthermore, it is necessary unto complete erudition that he also comprehend rightly of the descent of man;

(26) For the right theory is this: that we acknowledge and demonstrate that man, the most highly developed of the animals now extant, is man and brute;

(27) Man of the same animal substance as a zoophyte in the earliest epoch of the world, and brute by a long descent through intervening types born into the world;

(28) Imperfect man, and generally imperfect animals, of reasonable desires, and sometimes by human flesh and blood subsisting;

(29) Equal to a zoophyte as touching his development, and inferior to a zoophyte as touching his monotone of existence;

(30) Who, although he be man and brute, is not two animals, but one animal;

(31) One, not by degradation of the man into the ape, but by development of the ape into man;

(32) One altogether, not by confusion of terms, but by unity of substance;

(33) For, as gustative brandy and seltzer is one drink, so man and brute is one being;

(34) Who suffered during his education, submitted to priestcraft, and will rise again from that error.

(35) He shall ascend in the scale of reason, till he develop into Tennyson's crowning race, and Disraeli's angels come down upon earth.

(36) Before whose coming all men shall rise from their hobbies, and shall give heed to the voice of Nature alone in his works.

(37) And those that do good will not trouble about life everlasting; and as none will do evil, there will be no need of everlasting fire.

(38) This this is the Darwinian Faith, which, except a man believe, he may go further and fare worse.

THE FREETHINKER DEFENCE FUND.

WE have opened a Defence Fund to meet the expenses of our trial. It would be unfair to burden the ordinary exchequer of the National Secular Society with such an exceptional expenditure. We solicit no subscriptions, nor is there any need to do so, for Freethinkers are always ready to back up those who have to defend the liberty of the press. There is pretty sure to be a long and hard fight, and the costs will be heavy, although they will be kept down to the lowest farthing. The Fund is, of course, intended for the benefit of *all* the defendants in the case. A Secretary, Treasurer, and Committee will be announced next week; in the meantime subscriptions can be sent to the Editor. All receipts will be acknowledged in our columns.

Collected at Claremont Hall: Devonian, 5s.; F. P., 2s.; A Friend, 5s.; J. P., 2s. 6d.; J. Chick, 2s.; R. B. H., 2s.; C. F.

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FREETHOUGHT GLEANINGS.

HOW RELIGIONS PASS AWAY.—It needs but a glance through history at the wreck of old religions to see how they failed from within. The priests of Egypt who once represented the most advanced knowledge of their time, came to fancy that mankind had no more to learn, and upheld their tradition against all newer wisdom, till the world passed them by and left them grovelling in superstition. The priests of Greece ministered in splendid temples, and had their fill of wealth and honors; but men who sought the secret of a good life found that this was not the business of the sanctuary, and turned away to the philosophers. Unless a religion can hold its place in front of science and of morals, it may only gradually, in the course of ages, lose its place in the nation, but all the power of statecraft and all the wealth of the temples will not save it from eventually yielding to a belief that takes in higher knowledge and teaches better life.—*Dr. Edward B. Tylor, "Anthropology," pp. 371, 372; 1881.*

THEOLOGICAL BIAS.—Speaking generally, then, each system of dogmatic theology, with the sentiments that gather round it, becomes an impediment in the way of social science. The sympathies drawn out towards one creed, and the correlative antipathies aroused by other creeds, distort the interpretation of all the associated facts. On these institutions and their results the eyes are turned with a readiness to observe everything that is good, and on those with a readiness to observe everything that is bad.—*Herbert Spencer, "The Study of Sociology," p. 294.*

CALVIN.—Calvin, whom a friend of mine calls the grand inquisitor of Protestants, has bequeathed to humanity two legacies: the atrocious martyrdom of poor Servetus; and a religious system, which if it has pretensions to logical coherence, has none to justice, mercy, or common sense.—*Rev. John Owen, "Evenings with the Sceptics," vol. i., p. 65, 1881.*

SPREAD OF UNBELIEF.—Among manufacturing artisans and the highest description of citizen laborers, it may be stated, with even more confidence than of the ranks above them in the social scale, that the intellect of the body is already divorced from the prevalent creeds of the country.—*William Rathbone Greg, "Rocks Ahead," Contemporary Review, p. 346, August, 1874.*

TOLERATION IN PAGAN ROME.—The sceptic and the Atheist had been allowed full scope under the government of the Senate, and the Cæsars, in leaving religion still open to their attacks, only followed the state tradition bequeathed to them from the republic.—*Charles Merivale, "History of the Romans under the Empire," chap. liv., p. 239, vol. vi., 1858.*

THE NEW TESTAMENT CANON.—It was manifestly a very early step for the founders of our ecclesiastical system to reduce to uniformity all the copies of those books which they selected to form their canon.—*The Rev. Dr. Giles, "Hebrew and Christian Records," vol. ii., p. 12, 1877.*

PROFANE JOKES.

A SIX-YEAR-OLD boy was learning his catechism, and, as he had mastered one commandment after another, demanded a full explanation of each. When he got to No. 7 and inquired, his mother, knowing that if he was not duly informed he would refuse to proceed, told him promptly, "It is when a husband goes away from his wife," and hurried on. A few days afterwards he was asked to tea at the Vicarage, where, by way of a lively relish to that convivial meal, Mrs. Vicar asked him to repeat the Ten Commandments. He answered the first six correctly (with comments), and was equally right with No. 7, adding, "And that is the one my papa broke when he went to America." The Parson's wife excused her young guest from repeating the last three.

WHY was Samson the greatest actor of his day? Because when he made his bow at the last stage of his career, he, though held in bondage by Delilah, was able (and willing) to bring down the house, an act the like of which the contemporaries of that Era had never scene before.

A VICAR and a curate of a village, where there was to be a burial, were at variance. The vicar not coming in time, the curate began the service, and was reading the words, "I am the resurrection," when the vicar arrived almost out of breath; and, snatching the book out of the curate's hands, with great scorn, cried, "You the resurrection! I am the resurrection," and then went on.

It is stated as a fact that a minister, baptising some negroes in the Missouri, having allowed a bulky negress to slip through his arms into deep water, where she was drowned, turned about and exclaimed with perfect *sang froid*, "There's one gone to glory; fetch another."

"WHY is the Devil like a Pawnbroker?" "Because he claims all the unredeemed."

IN the early part of the last century, when the writings of Whiston and his disciples had succeeded in making the doctrine of the Trinity a subject of popular discussion in the kingdom, it was usual to see chalked up against the walls of the churches, by some of the more eager maintainers of that doctrine, the words, "Christ is God." Two sailors passing in church one day, upon which this inscription appeared in large letters, one of them stopped to read it; and then called out to his companion, who had gone forward, "Do you hear that, Jack?" "What is it?" said the other. "Why," replied the first, "Christ is God." "Aye!" returned his mate; "what, is the old gentleman dead, then?"

"PA," said the parson's eight-year-old boy, "is it wrong to say damn?" "Yes, my son, very wrong."—"Is it wrong to say Amsterdam?" "No; that is the name of a place."—"Is it wrong to say Rotterdam?" persisted the boy. "No, my son; why do you ask?" "Because Sissy has taken my sweets, and I hope they'll rot her damn (Rotterdam) teeth out." (*Tableau.*)

MR. SYMES'S ENGAGEMENTS.

July 16, Sheepridge (Huddersfield); 17, Holmfirth; 23, Dundee; 30, West Hartlepool. August 6, Midland Railway Arches and Hall of Science; 13, Hall of Science; 20, Manchester; 27, Liverpool. September 24, Hall of Science, London. November 12, Halifax.—All applications to be sent to Mr. JOSEPH SYMES, 142, Hagley Road, Birmingham.

DR. E. B. AVELING'S ENGAGEMENTS.

July 16, Aspatria; 17, Maryport. August 20 and 27, Hall of Science. September 3, Heckmondwike; 10, Liverpool; 17 and 24, Claremont Hall; 30 and 31, Manchester. October 8, Huddersfield; 22, Nottingham. November 5, (afternoon) St. George's Hall (Sunday Lecture Society), (evening) Hall of Science. 12, Birmingham.—All applications to be sent to Dr. E. B. AVELING, Practical Science Laboratory, 13, Newman Street, Oxford Street, London, W.

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