

# PROSECUTED FOR BLASPHEMY.

# THE FREETHINKER.

EDITED BY G. W. FOOTE.

Sentenced to Twelve Months' Imprisonment for Blasphemy.

Interim Editor, EDWARD B. AVELING, D.Sc., Fellow of University College, London.

William James Ramsey, as Proprietor, sentenced to Nine Months' Imprisonment; and Henry Arthur Kemp, as Printer and Publisher, sentenced to Three Months' Imprisonment.

Vol. III.—No. 28.]

JULY 15, 1883.

[PRICE ONE PENNY.]

## MEMORIAL.

"To the Right Hon. the Secretary of State for the Home Department.

"The Humble Memorial of the undersigned  
Sheweth

"That George William Foote and William James Ramsey were on Monday, March 5th, found guilty of blasphemy at common law and sentenced to imprisonment, respectively, G. W. Foote, 12 months; and W. J. Ramsey, 9 months.

"Your memorialists respectfully submit that such an enforcement of laws against Blasphemy is out of accord with the spirit of the age, and humbly pray the mercy of the Crown in remission of the sentences imposed."

Friends will do good work by copying this out and obtaining as many signatures as possible to each copy. The Memorial and the signatures should be sent to the Home Secretary as speedily as possible. It is particularly requested that no other form may be used than the one given above.

## GOD'S TREATMENT OF CHILDREN AT SUNDERLAND AND ELSEWHERE.

I HAVE delayed reference to the awful disaster at Sunderland until the first terrible shock resulting from it had been to some extent assuaged by time. But the delay has been difficult, for the indignation of all Freethinkers has been great. That indignation has been aroused by the hideous comments of the majority of papers. The average writer had before him the difficult task of reconciling the wholesale slaughter of a crowd of innocent children with the omniscience and omnipotence of an all-good god. The sickening manner in which the task was accomplished must have shocked many of my readers as well as myself.

The usual stock-phrases of wickedness were all trotted out once again. "God in his infinite wisdom had seen fit" to murder hundreds of little ones. It was "all for some wise purpose, inscrutable as that purpose might be to us." We were "in the presence of this awful calamity to bow the head and say, 'Thy will be done.'" But if Christians really believe their creed, these are all so many apologies for a murderer. That god, on the Christian theory, is directly responsible for this holocaust of victims in the Sunderland hall no man can deny save those who are godless. To speak of human carelessness here or want of thought there is altogether beside the question. Let us reach the real culprit at once. The criminal is god.

So strange that the infatuated ones are willing to ascribe to him all good and are unwilling to attribute to him all evil! At gatherings whereat the farce is still maintained of congratulations upon the spread of Christianity in other lands, the missionaries only play a series of second fiddles to god. He is the leading violin. He has been the real worker. The men have only, under god, done this, that or the other. Those that thus accredit god with all that has turned out as they think well, should be honest and tell us that all the crimes and blunders of man are under god.

Every woman wronged, every lower animal tortured, every home broken up by death, every ship that goes down at sea, every disaster such as that at Sunderland—all is of god. Let us burst forth into bitter song with a new, a more real *Non nobis, Domine*. "Not unto us, not unto us, O lord, but unto thy name be all the shame, all the dishonor, of the crimes, of the murders, and the pain."

In the Christian teaching few names are more execrated than that of Herod. The Christian deity at Sunderland out-Heroded Herod. The old-world governor had some sort of reason for his brutal order. God had no rhyme or reason for his brutality. And Herod, as far as we know, only gave the dreadful order to slay the children. He did not put it into execution himself. He did not watch the dying agonies of the babes killed at his command. This hideous god of this most Christian land actually did the murders at Sunderland, actually saw the life ebbing out in agony from every one of those helpless little ones. As they rose on the morning of that fatal day, he knew the fate awaiting them. As parents bade their boys and girls a light-hearted farewell he knew the mockery that lay in the very word, knew that the farewell was an eternal one. As the children thronged into the hall in hundreds he could count the increasing numbers from which to select his victims. Nay, if he be all that he is painted by his worshippers, this god must have exercised his judgment as to which of the multitude of children should escape and which should be suffocated. We can imagine the fiendish delight with which he chose out for death a whole family of little ones. Is this terrible to the Christian? It is the logical result of his belief in god. The terror is not in our imagining but in his.

The excuses offered for the wicked conduct of the deity are in keeping with the horror of the whole transaction. One paper actually had it that he was merciful in that he terminated the sufferings of the children quickly! Necessarily the calamity was a punishment for our sins as a nation. And therefore, with a justice truly divine, it befell a number of little children, who had not lived long enough to have done wrong. True to his own wicked self, he is again visiting the iniquities which he has made the fathers commit—upon the children.

By the side of the Sunderland disaster, everything else is small. But god has not let the children alone even since that dire Saturday. A Sunday-school out for a day in the country was selected by him as the next subject of experiment. Some horses ran away. One or two children were killed and many seriously injured. It is to be noticed that god with a strict impartiality attacks on this occasion children who are in the habit of going to a Sunday-school, whilst we may reasonably assume that in the Sunderland hall some children not regular attendants upon the means of grace were present.

If I were not an atheist, this torturing and killing of children at the hands of the most high god would have made me one. I could not believe in the existence of a brute so unmitigated as the god that on Christian showing did to death the multitude of innocent little ones at Sunderland.

EDWARD B. AVELING.

## DR. W. BLAKE ODGERS AND BLASPHEMY.

THE question as to what is liberty and what is license in controversy, is one that is commonly settled by each individual drawing the line for himself. The position upon which he himself stands is that of liberty, any advance beyond is, if not license, apt to run into it. The Protestant thinks it a proper exercise of liberty and the right of private judgment to question the Papal claims of infallibility; but it is decidedly improper to question the infallibility of the word of god. The advanced religionists says, "you may use your reason and question the Bible, but you must not question the existence of god, or you must do it reverently." "Rest and be thankful" is the usual motto of those who have attained all the liberty they themselves desire. Dr. W. B. Odgers, who writes on the Blasphemy Laws in the current number of the *Modern Review*, is evidently a person of this stamp. He points out how the most noxious forms of the laws against heresy have either been repealed or fallen into disuse. There is little danger of Unitarians, Jews, or even Deists, being subject to persecution for their opinions; and so he says: "I for one, do not see much to complain of in the present law; or at least, I should not if it could be ensured that Lord Coleridge would always try prisoners charged with this offence." The latter part of this sentence completely undoes the effect of the first part.

Dr. Odgers is aware that not only is Lord Coleridge's reading of the Blasphemy Laws disputed, but that Messrs. Foote and Ramsey are still in prison because tried twice before Justice North for an offence identical with that upon which a jury refused to convict when tried before Lord Coleridge. The monstrosity of a law, the effect of which shall depend on the individual opinions of the judge before whom it is tried, needs no demonstration. Dr. Odgers takes it upon himself to declare, in direct opposition to Justice Stephen, that blasphemy is not in the matter but in the tone. This would only make the matter more absurd. It is like saying it is no libel to accuse a man of appropriating other peoples' goods, but distinctly libellous to call him a thief. To call Jahveh a savage god is blasphemy, to speak of him as the conception of a barbarous race is permissible. Religion may be questioned, but our immunity from punishment depends upon our questioning it with *grace* and *decorum*. Eve's talking serpent and Balaam's speaking ass may be rejected, but they must be rejected reverently. It will not do to call the man after god's own heart an adulterer and a murderer, though we may venture the assertion that David infringed the sixth and seventh commandments of the Decalogue. We must not say that the prophets used foul language, though we may suggest that the holy ghost dictated expressions no longer current in polite society. Dr. Odgers has evidently not read the report of the trial before Justice North, or how could he venture the assertion that it is necessary, in order to secure a conviction, to prove "the malicious intent to corrupt the public morals, and to shock and insult believers." The reader will notice the dastardly linking of the intention to corrupt morals with the shocking of believers, as though they were necessarily connected—as indeed they are, in the minds of bigots. The person who shocks or insults the faith of Dr. Odgers is of course a wilful depraver of morals.

There is at the present moment exhibited in Paternoster Row a pamphlet entitled "Ritu-Mania." On the outside is a cartoon representing a number of persons depicted with the heads of geese, foxes and asses, praying and offering incense before a figure with a Papal crown. Any Catholic or Ritualist seeing it is likely to consider its intent is to shock and insult his faith, and probably also that its exhibition tends to corrupt public morals by bringing into contempt matters which he considers sacred. Even he would not be so absurd as to offer what Dr. Odgers pretends the law requires—proof of malicious intent. The pious evangelicals who puts forward the print in question would doubtless say that in the interest of true religion they satirise what they believe to be a debasing superstition. The Freethinker's defence is substantially the same. In the interests of humanity he attacks what he believes to be error. He knows he may wound the prejudices and hurt the feelings of those whose creed he assails, but he knows also that this is the condition of their relinquishing their errors. No Catholic or High Church Anglican thinks of interfering with the publishers of "Ritu-Mania," for the sufficient reason that any jury who tried the case would probably consist mainly

of Protestants without sympathy with the views that are ridiculed in the pamphlet; and the probability of there being no more prosecution of Freethinkers depends rather upon the uncertainty of getting a jury of Christians who would be certain to convict than upon the state of the law.

To one other sentence of Dr. Odgers' paper we must call attention, both because it evinces his incompetence to deal with the subject he has taken in hand and because it calumniate the old Freethinkers. He says: "The infidel publications which came before our criminal courts in the seventeenth and eighteenth centuries are full of foul and offensive language, and were written as a rule by uneducated and immoral men, who were deservedly punished, both matter and manner being equally objectionable." Did this statement not evidently flow from ignorance it would be difficult to attribute it to other than malice. John Biddle (the Father of Unitarianism), Paul Best, William Freeke, J. Ilive, T. Woolston and Peter Annet, were all educated men, whose morality has never yet been impeached. None of them used such foul and offensive language as can be found in the divines of that day. Woolston, who was the coarsest, and who was pursued to his death by Christians for blasphemy, is declared by Dr. Odgers himself to have been "a genuine Christian." If he alludes to the "Age of Reason," the prosecution of which began at the end of the eighteenth century, and lasted for a quarter of a century without suppressing it, we challenge Dr. Odgers to make good his assertion. Moreover, Paine was never punished for blasphemy, but only his booksellers.

J. M. WHEELER.

## THE CHURCH OF ENGLAND AND ITS HOLY TYRANNY.

HERE before me lies a little book published by the Society for Promoting Christian Knowledge. Of course it contains nothing but what is of a Christian character, and highly useful for the promotion of godliness. The title of the book is, "The Constitutions and Canons Ecclesiastical, to which are added the Thirty-nine Articles of the Church of England." This is a precious work, full of piety as an egg is of meat; and I am sorry it is not so well known as it should be. The only drawback to the usefulness of these canons, lies in the fact that the wicked and anti-Christian Secular power will not permit the godly bishops to enforce them now-a-days. More is the pity, as the reader will see. Here follow a few specimens which, with god's grace, will no doubt edify all who shall read.

Canon 3: "Whosoever shall hereafter affirm that the Church of England . . . is not a true and apostolical church, teaching and maintaining the doctrine of the apostles, let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of this his wicked error."

Canon 4 inflicts the like awful punishment upon all who affirm that the worship of the Church of England is "corrupt, superstitious, or unlawful worship of god, or containeth anything in it that is repugnant to the Scriptures." Canon 5, to make escape impossible to the wicked Dissenters, kindly undertakes to punish all those, in like manner, who dare say that the articles of religion have anything "superstitious or erroneous" in them, or anything contrary to a good conscience. By Canon 7, all who affirm that the government of the Church by Archbishops, bishops, deans, archdeacons, etc., is anti-Christian, etc, shall be excommunicated, etc. "Blessed are the meek," for the government makes bishops and archbishops of them.

Canon 9: "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apostles' Rule in the Church of England, and combine themselves together in a new brotherhood (if they cut each other's throat nothing would be said), accounting the Christians, who are conformable to the doctrine, government, rites, and ceremonies of the Church of England to be profane, and unmeet for them to join with in Christian profession; let them be excommunicated," etc.

Not to be too formal in quotation, which would be dry work, I may say that excommunication is denounced against all "maintainers of conventicles," that is, Dissenting chapels, as against all those who draw up other canons or ecclesiastical rules; while "every lay person is bound to receive the holy communion thrice every year," . . . "under

penalty and danger of the law." All students in colleges are bound to receive the sacrament four times a year.

Canon 67 is amusing. It directs ministers to visit the sick "if the disease be not known or, probably, suspected to be infectious." "No trust in de lord on de water," said the negro preacher. "No trust in the lord in presence of an infectious disease," says the collective piety of the Church of England.

As showing how much the Church of England has always desired the education of the people, this may be read—

Canon 77: "No man shall teach either in public school, or private house, but such as shall be allowed by the bishop of the diocese, or ordinary of the place, under his hand or seal being found meet as well for his learning and dexterity in learning, as for sober and honest conversation; and also for *right understanding of god's true religion*;" and also except he shall first subscribe to certain articles of religion. It is, of course, well known that no one can teach the multiplication table unless he believe the Christian religion; for without the grace of god, six times six are never more than thirty, and twelve times twelve are only 120. It is the same to-day in Board Schools where religion is not taught, ten times ten are only ninety, and without prayer can never rise to 100.

There is much more in these canons that might be copied, summarised, or referred to; but I must say a word on excommunication. This is a mere joke to-day, a puff of pious powder; but in ancient days it was a serious affair. The excommunicated person could not serve on juries, could not bring an action in a law court, no matter what reason he might have. If within forty days after sentence he did not submit to the bishop, that godly functionary could send him to prison till he was reconciled to the church. And that was the law in this land until the year 1813, when a wicked and detestable Act of Parliament deprived the pious hypocrites and tyrants of the power thus to drive men to outlawry for rebelling against the tomfoolery of the church. Blasphemy laws must go next; and then the bishops may as well shut up shop. They have lost their god, they have lost their Devil; hell-fire is hopelessly gone out, and heaven, as the apostle foretold, has passed away, and there is no place found for it. And now, worse than all, they cannot excommunicate the scoffers; and they have perpetrated their last legal atrocity against the blasphemers. Their religion is one of pride, aping humility; of bloodthirstiness, pretending peace and goodwill. Their church is a robber-band, a danger to the State; a corrupter of morals; a wholesale manufactory of hypocrites, and a foe to all honest people.

JOS. SYMES.

## REVIEW.

*Songs by the Wayside of an Agnostic's Life.* By Himself. London: W. Stewart and Co., Holborn Viaduct Steps, E.C.

A PRETTILY got up little volume which reflects credit on printer, binder, publisher and author. If the writer is not a new poet he is at any rate a cultured and melodious versifier. The fact that he is outspoken in his Freethought demands some notice at our hands. The first piece in the volume is entitled "A Psalm of Life," and depicts the progress of a sensitive mind from the prayerful faith of childhood to the manhood which has learnt the impotence of prayer. This same mood is also illustrated in the verses "On the Madras Famine," which pictures the Hindu, the Moslem, and the Christian alike praying in vain for fertilising rain. The gem of the little book, however, is "The Gospel of Love," which is full of the enthusiasm of humanity. In "Religion and Morality" the author repels with indignation the idea that conduct is dependent upon creed. We quote three verses—

"Which is the nobler? Conduct forced by dread  
Of all eternity of pain and grief;  
Fostered and pampered by the hopes of heaven,  
Obtained by blind belief?"

Or that which teaches: neither shame nor joy  
Rewards your deeds, but this must be your cry,  
'Right for Right's sake,' so treat your neighbor true  
And ever self deny.

Mercy and Truth and Justice, for themselves,  
Must permeate your every act in life,  
Reaping a blessed peace 'Here,' not 'Hereafter.'  
And death—Rest from the strife."

Our irreverent young man wants to know if the hymn, "We shall meet beyond the river," is sung with such fervor because of the expectation of a good square feed.

## SKELETON SERMON.—XIV.

"The dumb ass speaking with man's voice forbad the madness of the prophet."—2 Peter ii., 16.

I.—Lesson of humility. . . prophets liable to madness . . . even preacher of skeleton sermons not infallible.

II.—No scientific blunder here. . . as an ass the animal continued "dumb." . . the sounds were human, not asinine vocalisation. . . Bible does not attribute articulate speech to ass. . . man's voice was necessary.

III.—Asses and prophets! What incongruity!! and in this case the ass triumphant!!! Nevertheless, we must not believe everything said by asses, for some asses are not divinely inspired.

## PRISONERS' AID FUND.

For the support of the families of the men now in gaol, for the protection of their interests, and for the aid of any others who may be in similar case; any balance to be used in the discretion of the Executive.

Satan, 2s.; J. G. Cox (Auckland, New Zealand), 10s.; Mrs. Olsen, 2s. 6d.; J. Crabtree, 2s. 6d.; Mrs. Crabtree, 2s.; Polly Crabtree, 1s.; Maggie Crabtree, 1s.; Florrie Crabtree, 1s.; J. G. Strachan, 1s.; P. Weston, 2s.; J. Chambers, 6d.; — Droylsden, 1s.; J. Phillips (Louth), 2s. 6d.; — Sutton (in Ashfield Branch N. S. S.), 6s. 6d.; M. Kincaid, 1s.; two Friends, 1s.; A. Crawford, 1s. Per R. Cartwright: C. W., 2s. 6d.; G. Baker, 2s.; R. Cartwright, 2s.; J. Guest, 2s.; Alice, 2s. Per Mrs. Gardner: G. Baker, 2s.; R. Cartwright, 2s.; Alice, 2s.; W. Hughes, 1s.; W. Robinson, 1s.; C. B., 2s. 6d.; H. Taylor, 1s.; Scarles and Claringbull, 6d.; W. Swanton, 3d. Per R. Manicom (Plymouth): T. Sowden, 3s. 9d.; W. Hawkins, 5s. 8d.; J. Alpin, 13s. 9d.; E. Barnes, 7s.; J. Rogers, 6s.; Mrs. Adams, 4s.; J. Trude, 1s. 8d.; J. Rogers, 1s. 6d. Per J. Brumage (Portsmouth): Portsmouth Branch N. S. S., £1 2s. 7d.; J. Ellis, 10s.; G. Ward, 2s.; J. Lowe, 5s.; Mrs. Shoolemas, 1s. 6d.; S. Seal, £5; E. H. B., 10s.; a Heretic, 1s. Per — Coulton: N. S. W.; 2s. 9d.; J. Jacobson, 5s.; J. Weston, £2 2s.; W. Bunton, 2s. 6d.; W. J. Lanz, 2s. 6d. Per W. Liversedge: A Few Working Men, 4s.; J. Clayton, 2s. Per — Stuttgart: F. Minister, 1s.; Five Marple Heretics, 6d., should have been 6s., acknowledged in last week's.

C. HERBERT, Treasurer, 60 Goswell Road, London, E.C., to whom all remittances should be sent. Collecting sheets will be sent to any Freethinker on application to 28 Stonecutter Street.

## ACID DROPS.

THE religious bodies of Aberdeen apparently think that if cleanliness is next to godliness it may be kept at a respectable distance. They have memorialised the Aberdeen Town Council to prohibit bathing in the Dee on Sunday as a practice "highly offensive and detrimental to good morals." What reasons can exist against the Sunday bathing which will not apply to every other day of the week we cannot imagine, unless the service of the lord is best performed with a dirty skin.

THE efforts of the Sabbatarians to get the Museums open late on week-day evenings well illustrate the hypocrisy of their pretence of acting in the interests of the attendants of these places. They would actually make them work many hours longer than would be necessary on the afternoon of the working man's day of leisure. The Sunday Leaguers and advocates for the opening of these places on the people's day have always urged the desirability of relays of attendants, that all may have needful rest.

THE Bishop of Manchester preached the other day in London. For his audience he had, amongst others, an archbishop and many clergymen. This is like the actors when they have a holiday going to theatres, and the waiters off duty helping brother waiters. The Bishop contrasted the "doctrines of Christianity with the theories of philosophers." So that even according to him Christianity is unphilosophical. This is the slanderous Bishop who attacked Freethinkers with a lie, and when he was proved untruthful preferred lying under the opprobrium of a falsehood to acknowledging his error.

RECENTLY, the Bishop has advised a fashionable audience, if they wished to realise what England would become if Freethought had sway, to read Freethought writings. If his audience follow his advice, they will find that when that "consummation most devoutly to be wished" obtains, there will be no perpetual pensions, no land-robbers, no wars, no House of Lords, and no bishops with salaries from £5,000 to £15,000 a year.

THE *St. James's Gazette* had on its contents bill last Monday, "Disgraceful Scene in a Church." Such a line is wholly unnecessary on a Monday. The day before is Sunday, and the churches are open for religious worship.

BARON DE WORMS objects to an anti-Semitic agitation, quite rightly. But he does not object to an anti-human one in the case of Mr. Bradlaugh. We suppose this is because the Baron is a Jew and is inhuman.

A NEAT letter to the hybrid Baron, who is not high-bred, is worth quoting:—

"Sir,—In my own name, and in the name of some German friends who read your speech of last Saturday, I wish to express to you our full approval of every word you spoke on this occasion. The anti-Semitic movement is a stigma upon German civilisation. At the same time, we think you would do much better not to speak about such matters. You have voted for the expulsion of Mr. Bradlaugh from Parliament. You have certainly not the right to complain of persecution as long as you persecute others.—I am, etc.,  
"Amsterdam, July 4th. G. DIETSCH."

CONVOCAATION has been exercising its spiritual powers upon the important topic of "unfermented wine." A committee of bishops report that "agitation on so sacred a subject is much to be deprecated as tending to distress many religious persons, to unsettle the weak, and even to lead to schism." Agitation they point out, moreover, is unnecessary; because the weakness or strength of the wine used has never been authoritatively prescribed. Accordingly, those who love the sacrament with spiritual fervor may, if they like, take the mysterious fluid above proof; while those of the temperance persuasion may water it down to the weakness they require.

FOR thorough-going calumny and downright falsities commend us to the Christian journals. Every week adduces instances of their disregard of truth when dealing with Freethinkers. The *Christian Commonwealth*, which boasts a very extensive circulation, doesn't scruple to cite the deist and theophilanthropist Paine, not only as an atheist, but in proof of the immorality of atheism. In an article on "The Misery of Atheism" it says, "It is questionable whether J. S. Mill's name ought ever to be identified with infidelity—certainly not with atheism." This on account of his unblemished character. But it proceeds, "Turn from him to the notorious Tom Paine. He may fairly be regarded as a representative character of the school of atheism." After this instance of wilful ignorance or perversion, no one will be surprised to re-read the oft-refuted calumnies about Paine's death-bed.

THE alliance of Tory and Irish members who by a special whip from Sir Stafford Northcote passed a resolution on Monday, excluding Mr. Bradlaugh from the House of Commons, and who will neither revise the law nor permit him to comply with it as it stands, need not think in the face of the outspoken voice of the workers of the country that they have settled the question. They will probably find they have not even shelved it. Their action has been defended on the ground of consistency. A rump Parliament which takes upon itself to exclude the member for Northampton would be consistent if it went a step further, and declared that all atheists who have had at any time the courage to avow their atheism are outlaws.

WE are asked by our half-hearted contemporaries why we are so merciless and aggressive towards Christianity and why we hate it with such a thorough hate. The reason is plain and justifiable. Have not our representative Freethinker been refused his civil rights, the editors and publishers of our magazines and papers been thrown into prison, our women insulted, and our men deprived of their employment, whilst the health of two of our young men has been wrecked by the persecuting spirit of Christianity? The old serpent that we thought Science had cut in twain, has yet had sufficient strength to turn round in its death agonies and sting. Shall we then allow this monster to still live to poison the minds of good men, so that they know not what they do? No, we will not. Let every Freethinker, every lover of man, and friend of liberty raise the old war-cry of Voltaire, "*Ecrasoz l'infame*" (Crush the infamous one). Crush it at home, lest its baneful influence taint the cheerfulness of the domestic circle; crush it at the workshop and among your comrades and friends; crush it from the school-house, the legislature and the nation. Crush it from the thought of humanity, that our children may never hear of this infamous creed of Christianity.

W. S. LILLY (the Roman Catholic writer who made himself notorious by the defamation of French schools), in an article on "Supernaturalism Mediæval and Classical," in the current number of the *Nineteenth Century*, declares with dismay: "Religion is becoming less a creed and more an emotion; it is passing from the region of persons and things to the domain

of phrase and sentiment. It is no longer the great fact upon which the public order is based, but a private opinion or an individual speculation."

EARL SHAPTESBURY, at the Coster's Donkey Show in Golden Lane, instanced the exhibition as a proof of the triumph of the gospel. These triumphs are fittingly symbolised at last.

M. DE PRESSENSE sends to the *Christian World* an account of a visit to the Salvation Army in Paris. He says: "There was the same accompaniment of pianos, trumpets, and hallelujah bands, which we have so often described. The inferior officers or soldiers of the army, were only admitted in order that they might repeat one after another the wearisome litany of testimonies, each one relating the same tale—the great miracle of his conversion by the Salvation Army. . . . I cannot describe the painful impression made on me by seeing a child of 17, like Miss Charlesworth, addressing a vehement harangue to an assembly composed in great part of men ready to turn a's to ridicule. Such an exhibition does little credit to the discretion of the leaders of the Salvation Army. What has become of the father who so justly objected to his daughter entering on such a career? . . . Still more painful was the unavailing effort made to bring about the desired climax, the great spiritual phenomenon of conversion manifested by persons coming forward to take their place on a certain bench. In spite of prolonged prayers, persuasions, singing of hymns, not one moved. It was painful to listen to the railery of many who had come only to see the fun." M. de Pressensé, who may be considered the ablest representative of French Evangelical Protestantism, concludes that "the Salvation Army has no long campaign before it in France, if only it is left to itself and not helped on by persecution."

THE Rev. R. Topham, vicar of Etruria, near Hanley, has been fined £5 for plucking flowers from the cemetery for the purpose of decorating his church. Mr. Topham apparently thought the dead only should look after the dead, but the magistrates didn't see it.

THREE more city churches—St. Olave, Jewry, St. Katharine, Coleman Street, and St. Thomas, in the Liberty of the Rolls—are about to disappear. The misfortune is, that their endowments fall into the hands of the Ecclesiastical instead of the Charity Commissioners.

CHILDREN'S SUMMER EXCURSION.—The committee again met in the Minor Hall on Sunday evening; Mr. H. Reeves in the chair. The sub-committee gave their report, and arrangements have been made to take the children in covered vans to Epping Forest on Sunday, August 19th. They gratefully acknowledge the following subscriptions:—T. H. Bastard, 10s. Per W. Cookury: E. Cracknell, 2s. 6d.; — Lee, 6d.; Mr. and Mrs. Cook, 2s.; a Friend, 6d. Per A. Hilditch: Mrs. Hilditch, 1s.; A. Hilditch, 2s. 6d.; a Friend, 6d.; — Hallow, 6d.; W. Limby, 1s.; W. Rendall, 6d.; — Brown, 2d.; J. Millington, 3d.; L. Barin, 6d.; a Friend, 6d.; — Hiscock, 6d.; — Schelwriort, 6d. Per T. Peters: G. Laxton, 2d.; W. Gill, 3d.; Mrs. Pierotti, 6d.; Friend, 3d.; H. R. Stile, 6d.; a Friend, 3d.; T. Oliver, 2d.; a Friend, 3d.; Bill, 2d.; M. W., 6d.; H. H., 6d. Per H. Smith: — Terrell, 1s.; J. L., 2s.; a Friend, 4d.; C. Blayton, 1s.; L. Blayton, 1s.; W. S. B., 2s.; Karl John Uhl, 1s. 6d.; J. Dillworth, 2s. 6d.; — McAllen, 2s. 6d.; T. Carlile, 2s.; A. C., 2s. 6d.; L. L., 1s.; — Woods, 1s.; — Warner, 2s.; — Jacobs, 1s.; — Hydenriech, 1s. Per Mr. Cottrell: W. Hall, 3d.; J. Hall, 3d.; T. Peace, 6d.; — Bowman, 6d.; — Lovelow, 6d.; Friend, 6d.; Friend, 4d.; J. Thorne, 2s. 6d.—Subscriptions (which will be duly acknowledged) may be sent to secretary at 24 Morpeth Road, Victoria Park, E. P.O.O. made payable at Bishop's Road Post-office, Victoria Park.—J. G. Dumville, hon. sec.

TUNBRIDGE WELLS SUNDAY PROSECUTIONS.—The Police Committee have abandoned these prosecutions because the magistrates reduced the fine to 6d. and left them to pay the costs. The Home Secretary, on being appealed to, referred the Local Board to the Law Courts, and declined to interfere with the magistrates. Our counter memorial has been presented to Sir William Harcourt by Mr. P. A. Taylor, M.P. It is signed by seven prominent members of Parliament and a large number of influential persons from various parties. Five other M.P.'s have also promised assistance in the House of Commons when necessary. Mr. Edwards has been summoned twenty-three times and has paid sixteen penalties of 1s. each, six of 1s. each. We desire to close the fund now, and will be glad to receive back the collection-cards still in the hands of friends, together with the money, at once.—W. E. Petherick, hon. sec., 29 Osnaburgh Street, N.W.

A HIELAN' thief stole a bale of cloth from an old woman's shop in most barefaced manner. "Ye'll pay for that, ye thief," yelled the old woman. "Whon?" "At the Last Day." "Weel, sin' ther's sic lang credit, I'll e'en just tak aniter."

## SPECIAL NOTICE.

Our next issue will contain a special account of the great meeting at St. James's Hall, and of Dr. Aveling's visit to Mr. G. W. Foote in prison.

## DR. AVELING'S LECTURE.

Dr. Edward B. Aveling (interim editor of the *Freethinker*) will lecture in the Hall of Science on Sunday, July 15, at 7.30. Subject:—"Christ, Bruno and Foote."

## 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.

In remitting stamps to the publishers halfpenny ones are preferred. RECEIVED.—Silo, Southsea, J. S. Potter, J. M., H. M. Reade, Edgar R. Jones.

MEMORIAL received from S. Acrinton with fourteen signatures, and forwarded to the Home Secretary.

J. BATH—C. Stocker, 29 Vauxhall Road, Liverpool, supplies all our publications.

WE have received from the publisher, E. T. Pendril, 26 Brunswick Street, E., some lines by Richard Garston, written in reply to a late speech by Lord Randolph Churchill about the scum of Northampton. Our readers cannot do better than invest a penny for a copy.

R. GARbutt, New Delaval Colliery, Northumberland, has a lot of back numbers of the *Freethinker* to dispose of for the benefit of the Prisoners' Aid Fund. Vol. I.: 7, 11, 13 to 21; Vol. II.: 1 to 13, 15, 16, 18 to 23, 29 to 40, 44 to 48, 50 to 53; Vol. III.: 1 to 12, 15 to 18, 21 to 22; also a Christmas Number for 1881. To be sold to the highest bidder.

EDGAR R. JONES.—Thanks; but though the spirit is willing the verse is weak.

D. AIMER, 47 Huntley Street, and E. Cattrell, 98 Huntley Street, desire to communicate with friends in the district of Tottenham Court Road, with a view to forming a local branch of the N. S. S.

WODEN.—We are always glad to receive good jokes or cuttings for Acid Drops.

H. MEESOM.—"Real Universalism" and Deuteronomy duly received.

ADDITIONAL AGENT.—J. Davis, 5 Summercoat Terrace, Colswell Road, East Dulwich.

A. BELL, 2 Ellington Street, Islington, will sell to highest bidder, the proceeds to go to the Prisoners' Aid Fund, Nos. 2, 5, 6, 7, 12, 15, 16, 17, 21, of Vol. I.; and all Vol. II. of *Freethinker* except first three numbers.

W. R. S., Milton Road, N., sends memorial with fifty-three signatures, and suggests that shop-keeping Freethinkers, who have the courage of their opinions, should have sheets of petitions for the release of the victims at their place of business, and notices in their windows that a petition is within.

H. P.—There are now five bands playing in the London parks on Sunday.

F. SCOTT, 8 St. Nicholas Street, Scarboro', offers to sell to the highest bidder the *National Reformer* from August 1879 to date, with the exception of two or three numbers; and a complete set of the *Freethinker* from May 1881 to date, including two Christmas Numbers, the proceeds to be given wholly to the Prisoners' Aid Fund. Who bids?

AGENTS wanted in town and country to sell this paper and other Freethought literature.

## SUGAR PLUMS.

THE Ball's Pond Secular Hall is a most interesting and flourishing place. It is in the very midst of a hotbed of religion. A Conference Hall is hard by and, unfortunately, not hard up. At every other corner on the Sunday, more or less ungrammatical preachers are at work, demoralising humanity. And in this neighborhood is a hall of Freethinkers where lectures are given and where the library is a greater attraction than the bar. We hope the present high tone of the club here will be maintained most rigidly.

THE *Church Reformer*, for other reasons than the vote of the bishops on the Deceased Wife's Sister's Bill, thinks that the lawsleaves might be relieved from their attendance in the House of Lords, and says: "The time seems to have arrived for the abolition of the spiritual peerage. The presence of the bishops in the House of Lords is of very doubtful advantage to the Church, and is positively injurious to the cause of national progress. They are always in the wrong

lobby. They speak when they ought to be silent, and they are silent when they ought to speak."

MR. WILLIS has given notice of a motion in the House of Commons declaring that the presence of bishops in the House of Peers interferes with the discharge of their spiritual duties and is a source of danger to the commonwealth.

THE *Modern Review* for July opens with a paper on the Book of Judges, from the pen of Professor J. Estlin Carpenter. He finds the book to consist of early Jewish legends filtered through the editorship of those living subsequent to the prophets, with a general tendency to bring the primitive legends into harmony with later thought. He points out, however, that frequently the earlier phase peeps out. Thus Jerubbaal Gideon appears as the hero of Yahveh; but his name "Baal contends" (compare Israel "El-fights") implies that he or his family worshipped the local Baal, or else that it was not thought improper to designate Yahveh by that title. Jephthah recognises that as Ammon possesses what his god Chemosh gives him, so Israel will hold in like manner as much as his god can conquer for him (xi., 23-24), showing Yahveh was put in the same category as the gods of surrounding tribes. Samson, again, whose strength lies in his hair, as the sun's might is symbolised by his streaming rays, has dropped his solar character to take his place as the consecrated Nazarite under vow of abstinence, while the historian of his feats finds it not incongruous with his religious notions to describe him in prophetic style as slaying thirty harmless Philistines "by the spirit of Yahveh," for no better purpose than to procure thirty suits of clothes for his wife's relations who had found out his riddle.

THE *Pall Mall Gazette* has the following: "Considering the monstrous severity of the sentences on the two men still in prison for the publication of the *Freethinker*, we have no particular right to throw stones. Otherwise we might rightly hold up our hands at the sentences that have just been passed on Louise Michel and her allies. Louise Michel attended a demonstration of such a stamp as we know on a Sunday at Clerkenwell Green. By-and-by a procession, by no means numerous, started down the Boulevard St. Germain, calling, "Bread or work!" and accompanied by Louise Michel bearing a black flag. Some bakers' shops were pillaged, but nobody accuses Louise Michel of inciting to pillage. A month's imprisonment would have amply met the equities of the matter. The unfortunate woman has been sentenced to six years' imprisonment with hard labor, and ten years police supervision. No wonder that people compare this atrocious sentence with the two years that were thought sufficient for mischievous rogues like Bontoux. It is these inhuman violences that lead, when the time comes, to such retaliatory outrages as marked the Commune."

WE have received the following letter from a foreigner, which may be of interest to some of our readers:—

"Dear Sir,—We deeply sympathise with you for the ungenerous treatment of your paper and its conductors by an English judge and jury. Never mind, for truth will live for ever, and as you are fighting for her cause your occupation has our due respect. We do not approve wholly of your conduct in making all gods row in the same boat; you must remember there are gods and gods as there are atheists and atheists; hence, you must not use all your forces for the total extermination of the gods; but must permit at least one to live in charge of the universe, for a body without head or atheism without its *Freethinker* will be a nonentity."

## INDIAN NOTES.

PERHAPS some of the readers of the *Freethinker* may be interested in some notes on Indian society, religious and social.

WE have heard with sorrow and concern the news of the defeat of the Affirmation Bill, and the outpouring of bigotry, malice, and lies, which characterised the Conservative and Irish side of the debate, and which led up to the Government defeat. Unfortunately, people in India are difficult to be stirred up; they won't "enthusiasm" on any matters which don't effect their pay, pensions, or personal privileges. The leading daily paper is unmistakably Jingo; refers to Mr. Bradlaugh as "hound," and refuses with statuesque contempt all and any letters written "on the other side," however moderately worded. The late editor was removed because of his rapidly developing Liberal principles, and the fair-play he showed towards the natives. These principles, it is currently reported, were the outgrowth of his having become a disciple and convert of Colonel Olcott and Madame Blavatsky.

Here and there scattered around are a few European Freethinkers; but their numbers are comparatively small, and they are generally far apart. At Puzabad they are sufficient in number to have formed a branch of the N. S. S.; other places may follow the good example; but most of us

are dependent for bread and butter on the tender mercies of a Christian Government, and in consideration of our families remain passive, though not always inactive.

The educated native community, however, show great promise of future doings in the cause. The great majority having forsaken, or being in the act of forsaking the gods of their fathers, object naturally to be saddled with that (or those) of the stranger and conqueror. In my travels in the country, which have been considerable, I have always managed to get into conversation with an intelligent native or two, and have invariably found them to be Freethinkers; *i.e.* they looked upon Caste as a stupid superstition, and only observed it for the sake of family ties and the fear of social ostracism, which might probably follow their renunciation of it. Some go farther than that and have renounced it, and proclaimed themselves "Azed az khiyal-i-batil" (free from absurd ideas). Most of such men have heard of Mr. Bradlaugh, whose intrepidity they admire. Mr. Fawcett holds a very high place in their opinions. But John Stuart Mill has the highest place in their minds. I am informed by an Englishman of rare ability and culture, who was a Buddhist but who has developed into something higher, that many of the Buddhists look upon Mill as one of the Buddhas whom they believe visit the earth at stated times. And, really, there are many points of similarity between the "Divine Gotama" and the logical author of "Political Economy," both showing the same disregard of life in themselves, and earnestness of purpose in preserving and ameliorating the lives of others.

The Hindus cannot understand our condemnatory remarks upon Caste; when, as they observe, there are so many caste distinctions amongst us. And they argue justly that the collector doesn't dine with the shopkeeper, nor does the General commanding the garrison associate with the private soldiers whom he commands.

Then again in Christianity; there is a large cathedral in the city with a Roman Catholic bishop; a church in Cantonments with a High Church of England clergyman; and a "Little Bethel" or "Havelock" chapel for the Ranters and Baptists. The Baptist thinks the Roman Catholic is as sure of perdition as the Hindu or Mussulman, and the R. C. reciprocates the feeling very strongly. And as if these were not sufficient to confuse anyone, out comes the Mukhti Fanj (Salvation Army) who repudiate the whole lot, and declare that they alone possess the free pass to heaven, and the divine recipe for earthly happiness. While all these doctors disagree, how is poor Gunga Ram or Hidayet Ali to decide?

Speaking of churches, brings me to the subject of missionaries. Is it necessary to tell my Freethinking friends that here, as all over the world, the missionary is a fraud? As teachers or doctors they sometimes do good, but such cases are extremely rare. And even when such cases occur, I consider their place would be better filled by one properly trained to either profession. The ordinary representative of the dissenting sects who comes out here disgusts his logical Hindu hearers by his dogmatism, and they soon learn to pass him by without further notice than an amused smile. He comes out from the missionary manufactory stored with idiomatous and grammatical Urdu culled from "Dr. Forbes' Manual," or a similar work, and finds to his dismay that in very few parts of India he is understood; indeed, he may be sent to a district where they have a patois of their own. For the languages of India are legion.

Well do I know the sight of the missionary with a small knot of natives around him: the blind semi-idiot of the neighboring village who thinks Christianity consists in "wearing European clothes same like Sahib;" the poor sweeper, who sees elevation from his lowly caste, and a chance of repaying the cuffs and kicks he has received from his fellow-creatures when he turns Christian and lives in the mission church compound; the native policeman who loiters round (anything for a change); a few villagers attracted by the novelty, who stop to rest on their dusty tramp homeward, and—a few pariah dogs. To such an audience the "Padre sahib" shouts and gesticulates; then, when his time is up, mounts his dog-cart and drives off to his pleasant bungalow; where, cooled by the punkah swinging over head, he forgets Ram Singh and Nobby Bux in the hot stifling bazar, and longs for his month's leave to the cool hills, or for the time to come when he will take ship and go home to enjoy his retiring allowance, there to enlarge to wondering non-travellers at May meetings upon the heat and dust of India and the number of converts gained to the fold.

So much for the Dissenter. Beyond constituting himself a nuisance in the bazars and streets he does little or no mischief; but the Roman Catholics have a subtler way of making converts.

During the last famine (and preceding ones for aught I know to the contrary) the Catholic priests were constantly in the bazars and villages; they would take any number of children (native) to educate and bring up, but the parents must allow them to become Christians. It is whispered some were taken without the parents' consent; certainly, many orphans were taken without reference to anyone. *These*

*children are shown in the returns as so many converts.* Every year many are thus taken into their schools; but the famine years are those of harvest for them.

All the adult converts made among natives are from the lowest and most ignorant classes, and all become converts with a view to something better in this life. They develop into veritable pests, begging from house to house on the strength of being Christians. How is it that missionaries and chaplains never employ these converts as their personal servants, or in other capacities? Because they know they are the scum of native society, unworthy of trust and with no idea of honesty or integrity.

The lower classes of natives are densely ignorant. Their veneration is divided between the viceroy and their deities, with a strong balance in favor of the former. The Queen is too hazy an affair for them. They are timid and suspicious; and as a natural consequence of the treatment they receive, are deceitful. Still there are exceptions even amongst the lowest, who are amenable to humane treatment and consideration.

The Europeans mostly belong to the privileged and parasite classes: lawyers, soldiers, and parsons. The first make the quarrels, the second fight them out, and the third pray for victory. So you see we have a blessed trinity out here.

The two communities, European and native, are as wide apart in sympathies, pursuits, and temperament as the poles. The Eurasians might be thought to form a connecting link between the two, but, on the contrary, they widen the breach between the two races. They ape the vices and snobbery of the European portion of their progenitors, and despise the Asiatic part; but that does not mean that they despise and shun the vices of these latter; the contrary is the fact.

Fair sunny land of Ind; with such diversities of creed, caste and race, many generations must pass away before the darkening shades of the night of superstition which have fallen on thy sons, are dispelled by the fair rays of the rising sun of Freethought. Yet that sun is rising slowly but surely over thy teeming millions; and they will arise from the ashes of their past grandeur, to a still greater place amongst the nations of the world.

(Calcutta).

C. J.

#### CHRISTIAN BLASPHEMY AND ABUSE OF THE LAST CENTURY.

SWIFT certainly hated Freethinkers with all the energy of his nature; his ridicule did not a little to bring them into contempt; he appears to have been quite prepared to suppress by force the expression of all opinions which he regarded as injurious to the constitution in Church and State, and several facts in his life show that he had very sincere personal convictions. Yet it would be difficult to find in the whole compass of English literature a more profane treatment of sacred things than "The Tale of a Tub," and one of his most powerful poems was a scandalous burlesque of the Last Judgment.—*W. E. H. Lecky*, "A History of England in the 18th Century," vol. ii., p. 530.

WHITEFIELD'S Letters, and, indeed, most of his writings, are intolerably tedious, and sometimes not a little repulsive. They are written, for the most part, with that exaggeration of sentiment, in that maudlin, ecstatic, effusive, and meretricious style which is so common among his co-religionists, and which appears to most cultivated minds to denote much vulgarity, not only of taste, but of feeling. It is a style crowded with ejaculations, interrogations, and quotations from scripture, in which the simplest subject is expressed in strained Biblical language; in which the inmost, and deepest, feelings of the soul are ostentatiously paraded, and the most sacred subjects and the holiest names are treated with coarse familiarity. This devotional language is of the kind which Wesley designated as "luscious or amorous," and it is marked by an utter absence of reticence, dignity, or measure. Of the even profane imagery to which he could descend it is sufficient to say he once spoke of Christ as "roasted, as it were, in the father's wrath, and therefore fitly styled the lamb of god."—*Ibid*, vol. ii., p. 564.

THE movement (of Methodism) was also marred by its full share of personal and sectarian antipathies. Whatever calumny, whatever injustice, whatever violence of language was displayed by the enemies of Methodism, they never equalled the ferocity exhibited by the saints in their internal quarrels. . . . The leaders of Lady Huntingdon's party began an attack upon Wesley, which in its outrageous scurrility was never been surpassed. Berridge, of Everton, satirised him in doggerel verse as a fox—

"The most perfect, and holy, and sly,  
That e'er turned a coat or could pilfer and lie,"

while Toplady and Rowland Hill assailed him in the most abusive prose. Their pamphlets, though utterly worthless in

themselves, are not without a certain historic interest, as the writers were among the special saints of a sect which has always professed a special sanctity; and they will appear the more remarkable when we remember that Toplady was then a young man of thirty, while Wesley, besides his other claims to respect, was now verging on seventy. Among the pamphlets which rapidly succeeded each other we find such titles as "An Old Fox Tarred and Feathered," "Farrago Doubly Distilled," "Pope John." "I much question," wrote Toplady, "whether a man who dies an Arminian can go to heaven." "Arminianism lies within a bow shot of Socinianism and Deism." He pronounced his great opponent to be "without honor, veracity or justice;" to be "the most rancorous hater of the gospel system that ever appeared in this land;" to be "a low and puny tadpole in divinity," actuated by "Satanic shamelessness and Satanic guilt." . . . Of the language of Rowland Hill a very short specimen will be sufficient. In a pamphlet of not more than forty pages he calls Wesley, among other names, "a designing wolf," "a dealer in stolen wares," "as unprincipled as a rook, and as silly as a jackdaw," "a grey-headed enemy of all righteousness," "a wretch," "a guilty of wilful, gross, and abominable untruth," "a venal profligate," "a wicked slanderer," and "an apostate miscreant."—*Ibid*, vol. ii., pp. 597, 598.

## CORRESPONDENCE.

### THE SUNDAY QUESTION.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—During the recent debate in the House of Lords on the Sunday question, certain statements were made by Lord Cairns, from which it was made to appear that 30,600 working men, members of Trades Union and other societies, had voted against the Sunday opening of museums. But out of this number there are only twelve trade societies and seven workmen's clubs, with a total of 3,775 members, the remaining 26,800 being composed of various Christian, temperance, friendly and other societies, which ought not to be counted in with trade organisations. On the other side we have 40,000 members of trade societies and workmen's clubs voting in favor of the Sunday opening, on the fair and open vote of, for or against, while the recent vote, taken by the opposition, was on the side issue of against Sunday labor, and in favor of week evening opening. The time has come when it is necessary for the workmen of London, shop-assistants and others, to speak once more definitely on this question. Lord Thurlow, on behalf of the National Sunday League, will move for the Sunday opening in the House of Lords next session, and it is desired to get such an expression in favor, from the workers of London (men and women) as will induce Mr. George Howard and Mr. Thomas Burt to again bring the question forward in the House of Commons. The National Sunday League therefore appeals to the workers of London in the workroom, the shop, or the factory, to help obtain such an expression of public opinion as will strengthen the hands of Lord Thurlow and give an adequate reason to Mr. George Howard and Mr. Thomas Burt for again bringing the question forward in the House of Commons.

Every information and sheets for signatures can be had gratis from the office of the National Sunday League. On behalf of the Council I am, Sir, your obedient servant,

HENRY SAVERAUX, *Secretary*.

15 Bloomsbury Street, W.C., July, 1883.

### "OUR SAILORS AND FREETHOUGHT."

TO THE EDITOR OF THE "FREETHINKER."

SIR,—Having seen your article in the *Freethinker* for July 1st, on "Our Sailors and Freethought," and having been a sailor myself in the Mercantile Marine, and seen a lot of persecution practised on men that are bold enough to be Freethinkers, I ask a little space to let people know what they have to put up with. They are given all the most disagreeable work to do and are put upon by their mates—sent to Coventry in point of fact. Of course I am speaking about a Christian ship, and these ships are always recommended to us by the Waterside Mission, who come about the docks before a ship is about to sail, or just come into dock, with tracts and pamphlets, such as that about the young sailors—the good one, of course being sent aloft to furl the royal, and, having a Bible in his pocket. Of course we all know the good young man always carries a Bible in his pocket—generally the gift of a loving Christian mother or Sunday-school teacher. He goes up aloft, and the sail, flapping about, knocks him off the yard, and in falling he is caught by the Bible in his pocket, somewhere about the cross-trees, and of course saved; and an atheistical sailor is led by the occurrence to praise god and love him for the rest of his life. But let me tell you that the Christian sailor is the most cowardly in a gale. He generally retires and asks god to save the ship instead of lending a hand

to get the sail off the ship, to make all snug to save the vessel. Sir, in conclusion, let me tell you that atheism is spreading wonderfully at sea. I am glad to say men begin to think for themselves.—I am, Sir, yours truly,

Catford, E.

W. L. LA TREILLE.

## PROFANE JOKES.

A BURNING QUESTION.—Hell.

A WITNESS in court, making a statement, said, "Or as the Bible says." He was interrupted by the judge who exclaimed, "Never mind what the Bible says, sir. What we want is the truth."

THE A 1 sauce advertises itself as "The Original Brand." We always thought the original brand was the one snatched from the burning. If the sauce is that one it will do well for cold meat.

A YOUNG lady who was studying theology, wrote the following upon the fly-leaf of her text-book of Christian evidences. The name of the author of the evidences is suppressed on account of the respectability of his family.

"If there should be another flood,  
For refuge hither fly.  
Though all the world should be submerged,  
This book would still be dry."

AN enterprising advertising agent in the States had pasted on a fence a peremptory command to "Take Ayer's pills!" Directly underneath this a zealous Christian had inscribed the text, "Prepare to meet your death." A wag, taking advantage of the situation, connected the two legends with a conspicuous "and."

AFTER an inquest on the body of a man who had hanged himself, and a verdict of *Felo-de-se* had been brought in, one of the jurymen told a friend that he had been to an inquest and could not quite understand the verdict he had helped to bring in. The man had hanged himself that was clear enough; but the coroner told them to bring in a verdict of Fell-in-the-sea. The others said Yes, so he said Yes.—Verdict accordingly.

### THWAITES' LIVER PILLS

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