

**The Project Gutenberg eBook of The Character of a Priest, by
Richard Carlile**

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: The Character of a Priest

Author: Richard Carlile

Release date: December 22, 2011 [EBook #38377]

Most recently updated: January 29, 2013

Language: English

Credits: Produced by David Widger

*** START OF THE PROJECT GUTENBERG EBOOK THE CHARACTER OF A PRIEST ***

THE CHARACTER OF A PRIEST

By Philanthropos

London:

Printed And Published By R. Carlile, 55, Fleet-Street

1821.

Price Twopence

THE CHARACTER OF A PRIEST

Nature pregnant with equality, with justice, and generosity, has given all men the same organization, the same functions, the same powers; she has neither created higher nor lower, superior nor inferior, master nor slave; inequality would imply monopoly; monopoly, partiality; and partiality, divine injustice; all the operations of Nature are simple, just, equitable, and invariable: nothing is done at random, nothing is effected by chance, nothing is the result of uncertain laws. The operations of Nature, the physical laws of men and of morality are as uniform as the revolutions of the solar system; every action is consistent with the essence of the acting body; nothing can act inconsistently with its elements. All Nature acts in conformity with universal laws; man forms an integral part of Nature, and must act in unison with his elements; the laws of Nature are beyond human controul, they are independent of man, unchangeable by any power less than the contriver; the laws of Nature are neither arrested, interrupted, biassed, or controverted by venal, bigoted, fanatical Priests.

A Priest has the same essence, is composed of the same elements, endowed with the same organization as other men; he has no more natural command, no greater power, no greater right; Priests do not come into the

world with crosiers, or with, mitres, or with rosaries; the revolutions of matter create and destroy them; they are decomposed as a cow or a cabbage. It is not Nature, but the folly of man that has given consequence to the Priest; all the wealth, all the advancement, all the power the Priests enjoy, are acquired by hypocrisy, by perjury, by extortion, and by swindling; the trade is founded in fraud, in blasphemy, and impiety; matured by cupidity, by venality, and by masked villainy. The impostor pretends to have exclusive access to exclusive favour from the Deity.

It is by inflexible truth, by the invariable laws of Nature, that the impostor will be analyzed; bring him to the shrine of reason, denude him of his robes, of his mask, of his hypocrisy, he is not more than man by Nature, but worse by morality, inasmuch as he is covered by infamous offences; however intention may operate, however simplicity may be deluded, there cannot be one honest, one independent, and one intelligent man among the whole body of Priests; bigots by education, dishonest by trade, ignorant of the first principles of science, they must necessarily be superstitious, cruel, and vindictive; whatever purity, whatever humility, whatever candour, the Priest may profess, is resolvable into individual interest; he has no parent but avarice, no God but money. Although the Evangelists, the Priests, the sacred impostors, are similar by nature, similarly educated in chicane and hypocrisy, they do not agree in any one religious profession: the Bonzes, the Muftis, and the Priests, have different churches, different Gods, different creeds. Religious impostors uniformly coincide in plundering the people; there is no other symptom of similarity, no atom of cohesion, but rapine, among Priests: God is made something and nothing, every where and no where; he is one thing at Ispahan, another at Constantinople, and a third at Rome; what is religion at one place, is blasphemy at another.

If truth was as mutable, as liable to change, as subject to variation, as the dogmas of Priests, conflicting opinions would act to mutual destruction. God, acting always through Nature, always by universal and self-evident laws, would not permit a thousand sects of ignorant, profane, impious, blaspheming Priests, to mislead, impoverish, and barbarize the people. If God manifested himself through the medium of Priests, of churches, and of creeds, it would be by means as self-evident as universal, and as candid and invariable as the rotations of the solar system; it would not be by starvation at one hour, and gluttony at another; or kneeling, tenths, pilgrimages, exorcisms, sprinklings, crosses, sacraments, ablutions, circumcision, and gibberish.

Religion is a matter of imagination, of fiction, an hypothesis, and not of fact: the multifarious dogmas of sectarians, demonstrate the multiplicity of vapours and conjectures; while men reason from false principles, religions will multiply to infinity. Philosophers have only one God—the God of Nature; but roguish Priests, old women and fools have an endless number; every arch-impostor has profanely made a God of his own; Priestly genius, pregnant with extortion, and cogitating more effectually to pick pockets, with his own new trap, than with the stale tool of other men, has given rise to a multitude of diurnal Deities, if we witnessed as many variations in the laws of Nature as in the Priest-trade, the Priests might insist that some attention should be given to the business of fraud and cant. Every Priest differs from every other Priest, and all differ from the truth; the Deity does not operate by stealth, he does not work clandestinely in holes and corners, as the miracle-mongers attest, but generally, openly, in the face of day, before all the world, in his works: he does not skulk in mosques, in churches, or in wildernesses, but is equally every where; he knows no more of the cross, the crescent, or the crosier, than he does of a tobacco-pipe, a mile-post, or a broom-stick. If there is one man more wicked than another it is the impostor, and the lying, cheating Priest—the misleader of innocent, inoffensive, unsuspecting men; the more the Priests profess to believe, the greater is the iniquity, and impiety, and hypocrisy—the more religion they believe, the less morality they practice. The people should believe the Priests when they profess principles consistent with Nature, and scorn them: when they claim belief in inconceivable and false enigmas; attention is to be given when assertion is demonstrable by collateral facts and not to matters of faith, mystery and superstition; the Priests are more likely to tell lies, swindle and deceive the people, than the Deity is to be cruel, inconsistent, impotent, and enigmatical; believe nothing out of the order of Nature; the assertion of even one thousand honest fanatics would be inadequate to induce any sensible man to believe that the course of Nature was changed for one moment.

The Priests knew it would be useless to spend their time in declamation, in anathemas, in denunciation, against such as would not from mercenary motives, or good sense, pay tithes, and feed the idol of superstition; to enforce their doctrines, to support their extortion, to effect their unholy rapine, they fallaciously promulgated posthumous torture; they invented a Hell, to agonize, to rack, to torment such as would not help to support the imposition. The Priests know their Hell is not a place of actual existence, but a bugbear, and the Devil, the head master, is invented, is used as an emptying-pocket tool; such as do not believe this pick-pocket machinery, such as do not suffer themselves to be duped, misled, and plundered, by hypocrites, swindlers, rogues, and extortioners, are reproached as criminals, as sinners, as blasphemers, as infidels, and as lunatics, and doomed to suffer everlasting torture. Is it likely that a just, wise, and benevolent Deity would thus unmercifully punish innocent men for refusing to contribute to the lasciviousness, licentiousness, and drunkenness, of a vagabond, blaspheming Priesthood? there is no greater impiety than attributing such enormity to a wise and parental God! The profanity of Priests cannot be sufficiently deprecated for alledging such monstrous injustice to the Deity, and asserting that he has more horrible powers, principles, and actions than the Devil; the latter is generous, brave, and forbearing, compared with their God, to whom they attribute malice, revenge, cruelty, fallacy, and persecution to a whole race of people because a poor, ignorant, exhausted woman happened to rob an apple-tree, as he permits school-boys to do with impunity daily: even the Priests must allow he does not think so much of his apples as formerly. The Priests should build altars and offer apples to the Lord to act consistently.

The Priests are famous mathematicians; they can demonstrate that one is equal to three, or that three equals one; three eternals is equal to one eternal, and one holy equal to three holies!

To please the Deity is to act consistent with his ways; his desire, his intention, his object, is manifested in the organization of nature, and as independence and equality are the predominating features in nature, so those who most strenuously advocate those principles are the most religious, the most patriotic, the most praiseworthy among men.

The contrary policy of Priests, destined solely to aggrandize their trade, is debasing the Deity, degrading man, and trampling upon his creation. Whatever the Deity values, Priests despise; with a vandal ferocity they attack whatever does not tend to secure, enlarge, or multiply the emoluments of the mosque and the church; it is not, in fact, about the church they bicker, nor about souls and religion, but about tithes and offerings: the conduct of men is immaterial, they have a licence to commit any crime, so long as they will pay money for absolution and subscribe to the sanctity of tithes. There is no competition among Priests who shall do the utmost degree of good, but who shall have the power of tithing and deceiving the people: if the people had sufficient sense they would treat all Priests as the different kinds of Priests treat each other—as hypocrites and impostors; constant in jealousy, constant in acrimonious opposition and mutual abuse, every order, every genus, are contending for the spoil of credulity.

The Priests are the enemies of liberty, the adversaries of free discussion, and the opposite of equality, constantly conspiring against a people enjoying the blessings of freedom, constantly fettering, debasing, and insulting the slave. While the Priest is too weak to be intolerant, he is flattering, deceitful, mean and servile; but when fraud has elevated him to power, he is arbitrary and domineering, inflated with despotism, with insolence, and with vanity.

The multitude of assassinations, of massacres and of wars—the avarice, the villainy, the bigotry and bloody-mindedness of Priests have occasioned, exceeds the powers of calculation; the number of religious murders is lost in figures; every field has groaned under an altar of immolation; the vegetation of every country has been fertilized, and the streets of every town deluged with blood shed by the machinations of Priests; look at that fact, for the benefit of your religion, you followers of the cross and the crescent; cant no more about your justice, your generosity, your forbearance, your humanity, your meekness, or your candour. The Priests have been, for selfish purposes, the orators and fomentors of most of the mischiefs that have disgraced, paralyzed, and disfigured the fair character of human nature: it is disgraceful to any man to be seen in a dispute between Priests and kings; as hypocrites, as impostors, as common rogues, men of wisdom will never participate, never be interested, never be duped by the quarrels, and the envious animosities of the swindling trades.

All the Priests—all that live by the trade of hypocrisy, all that live by sacred imposition, are blasphemers, are infidels, are perverters of the truth, are the distorters of the will and object of the Deity; and such as most assiduously attempt to dispel the delusion, are most religious in the eyes of God. Blasphemy is not an offence against truth, but the offence of truth against Priestcraft.

Notwithstanding the bickering, the animosity, and the jealousy the Priests entertain towards each other, they are consistent, they are unanimous, they are combined in prosecuting any man who has ability, who has honesty, and who has independence to attack the fraud and hypocrisy by which they live; whoever attempts to analyze the farce, to unveil the imposition of revealed religion, is sure to be attacked by Bishops, by Imans, by Bonzes, and by Muftis; truth acts upon these animals as light does upon the organization of bats and owls, and other reptiles, at mid-day.

*** END OF THE PROJECT GUTENBERG EBOOK THE CHARACTER OF A PRIEST ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE
THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified

in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and

distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.