

THE Freethinker

Edited by G. W. FOOTE.

VOL. XXXIV.—No. 11

SUNDAY, MARCH 15, 1914

PRICE TWOPENCE

The social question requires to-day, more than ever, to be examined on the side of human dignity.

—VICTOR HUGO.

Mr. Trevelyan's Pamphlet.

We left off our review of Mr. J. M. Trevelyan's pamphlet a fortnight ago, having reached a point where he was considering the general question of toleration and compromise in human life. We will now finish what we wished to say on this subject,—quoting largely, as before, from Mr. Trevelyan's published lecture, so that there may be no mistake as to *his* meaning.

With regard to toleration within families, who are so frequently divided on religious matters in these days, Mr. Trevelyan takes a reasonable position. Young people, by a social law, are bound to show a certain deference to their elders. This is a good reason for courtesy, but not for betrayal. Mr. Trevelyan speaks very plainly on this point:—

"Concealment from old people must not involve telling lies; or concealment from equals in age and from the world of one's daily life; and, above all, it must not involve the concealer in putting fetters on his or her choice of companionship, reading, or intellectual and moral development."

Taking the family as a whole, or the portion of it dwelling under the same roof—for it is personal contiguity that creates the greatest part of the difficulty—Mr. Trevelyan writes:—

"It is still sometimes supposed that religious unity can be preserved at least in the family. But members of the same family often differ in temperament, intellect, and emotional character. In other words, they are, by nature, of different religions. And if natural growth is denied, the individual, whether man or woman, is stunted in development. Happy is that family where all the members think alike—happy, but not always vigorous. Unhappy is the family whose members have given up thinking because they cannot think in unison."

There is still discord because of difference in many families. But there is a great improvement in this respect within our own memory. In the days of our boyhood a whole town would be agitated by the presence of one Atheist. He was pointed at by adults, and mobbed and hooted by children, when he walked in the streets. We recollect the only known Atheist in our native town. To add to the horror of his personality, he was a chimney-sweep, and he was a perfectly awful figure when dressed in the garb, and covered with the blackness, of his profession. To have such a man in the house was like having the Devil for a lodger. As a member of your family he would, in most cases, be simply intolerable. But there would be a certain amount of humor mixed in the situation now. Scepticism and discussion have gone so far that the majority of families have to practise more or less accommodation in religious matters, as they have in politics and social affairs.

Mr. Trevelyan was bound, of course, to deal with the question of woman. Fortunately it is something else than woman's right to fight the police, or burn down her neighbors' buildings, or dog-whip old gentlemen, or hunger-strike against the indignity of

imprisonment for what, according to the law of the land, are criminal offences—that Mr. Trevelyan has to deal with. He has no need to penetrate into that region of violent deeds and more violent casuistry. He is able to leave political and social discussions altogether aside. It is woman simply as a human being, in those fundamental relations to the world which her sex involves, whom he is considering. Is it necessary, is it right, to withhold from her the freedom enjoyed by men in respect to religious inquiry and speculation? Mr. Trevelyan answers as follows:—

"In close connection with the argument from the family is the argument about women. The man may often stay away from Church, even in the country, provided he pretends that it is because he is lazy; but it is too often regarded as 'bad form' for women to be absent. This insult to women is sometimes excused on the ground that 'women can't do without religion.' If this saying means that no woman can lead a good or happy life without the Christian religion, it is disproved by countless examples. But, perhaps, it means that they care more about religious questions and are more emotional than men. Now, if psychology has proved the existence of a more emotional temperament in women (a point on which I have heard different opinions stated) we could only deduce that indifference and hypocrisy come less naturally to women than to their brothers; and we should therefore see an even greater wrong in the purely conventional conformity expected of them by family and social custom. Farther, their emotional and poetical temperaments (if such they have) would do much to save Free Thought from the hardness that often besets the virile reaction against sentimentality. Therefore, to shut up women in a charmed circle of Christian dogmatics, would be no less injurious to the progress of the world than to place similar restrictions upon men."

The characters of Freethought women are a sufficient answer to the old argument that the "tender sex" are injured in some mysterious way by acquiring knowledge and learning truth—even in matters of religion. "I cannot understand, I love," sounded very pretty from the affectionate, submissive wife in Tennyson's *In Memoriam*. It was so flattering to male vanity. But, after all, it was never meant; and, in reality, it is opportunity that actually creates, by vitalising through a regular supply, the passion in women, as well as in men, for intellectual culture and the higher life. It has been discovered—or rather rediscovered, for it was known long ago, as long as the days of ancient Paganism—that a good wife need not be a dunce nor a good mother a fool—nor a good sister a mixture of both.

The idea that one part of human life can be benefited by the suppression of another is one of the worst delusions. Landor was right in saying that the price of the higher pleasures is abstention from the lower. Abstention, yes; but restriction, no. This development must necessarily be self-development. You cannot beautify a human soul by mere ignorance, or elevate it by mere thoughtlessness—or what the old divines used to call inconsideration. Certainly there is no real opposition between mind and morals. It was one of the great utterances of Socrates that wisdom and virtue were ultimately identical. Mr. Trevelyan is sound and clear enough on this point:—

"For, in fact, morality and intellect are the two deities that preside over the human soul; it is not

necessary that they should in every case be of equal stature, but it is necessary that neither should be deliberately mutilated to give life to the other. If intellect is sacrificed on the shrine of morality, morality itself becomes a Moioch, and loses its own virtue."

This is followed by a fine passage on the life that is left to men when they can no longer rely on the supports of the Christian (or any other) superstition:—

"The vast, unexplored fields of thought and poetry are not all closed up to us if one noble legend is found to be a legend—no more, and no less. The 'splendors and terrors' never cease to rise from the unplumbed depths of our own minds, until we ourselves have yielded up the life of the spirit to the pressing cares and vulgarities and amusements of daily life; and no one is more liable to this fate than one wrapped up in comfortable and conventional orthodoxy. Has our life ceased to be worth living because we no longer say we know its origin and its end? Must love decay on earth because hell is quenched, or pity because suffering here is without personal compensation hereafter, or energy because mankind can only be saved by its own effort? Is the good worth fighting for only if we are certain beforehand of conquest? Dare we serve only under a banner predestined to victory, and under an omnipotent general? The imagination should be used to illumine and spiritualise what is, and to picture what is not, but never to preach that which is not as though it were."

It is evident that, in Mr. Trevelyan's opinion, Christianity will long, if not always, present a problem of toleration by existing in the same society with Freethought, or Agnosticism, or the Religion of Humanity—or by whatever other name *naturalism* is called in opposition to *supernaturalism*. This is his view of the future:—

"I deprecate the plea, however forcibly argued, that civilisation is 'at the cross-roads,' that it must turn either wholly Christian or wholly non-Christian. It is not going to do either. Civilisation is no longer an indivisible unit that must go down one of two paths. It was on one path in the middle ages, but now it is found on many paths. Diversity of religious experience and belief is the law of the future, and those who cry out that there is danger of our becoming wholly Christian or wholly anti-Christian, are unnecessarily perturbed. Christians and non-Christians will grow together to many harvests to come. It is only a question of how to get along together."

A pleasant prospect, in theory; but we may doubt its practical realisation. Society is always tending to unity of belief in essential things. When a religion like Christianity once gets found out, people cannot go on living as if they believed it. It comes to be entertained, in time, only by the intellectual and moral refuse of the community. Even its professional representatives are drawn from lower and lower strata of character and ability. Christianity must eventually go altogether, unless it regains its old position, just as its component parts go altogether. Take the case of witchcraft. People used to believe in it universally. It was given up gradually, of course, with the growth of knowledge and the scientific spirit. It has now entirely disappeared. People do not settle down in society, some believing in witchcraft and others denying and despising it—cultivating, all the while, a mutual toleration and respect for each other. And in our opinion it will be the same with Christianity.

But we do not deny Mr. Trevelyan his own glowing picture, if he chooses to cherish it. Freethinkers, at any rate, will sympathise with the fine spirit it enshrines:—

"What, then, are we to aim at as our ideal? Shall we try to create a society composed one half of sincere Christians and the other half of make-believe Christians, relieved by a few enraged anti-clericals stung to fury by the insincerity around them? Should we not rather aim at a society of sincere Christians and sincere heretics, living in friendly social intercourse with each other, working together for the innumerable objects that good men have in common and sharing together not a few spiritual emotions? The question concerns Christians and non-Christians alike, for, whether we know it or not, we are one body, and we flourish not at each other's expense, but by a system of wholesome rivalry and mutual reaction that can be

actively friendly in its workings. Christians and non-Christians are no more 'natural enemies' than English and French, or English and Germans. But each side must admit the other's right to a 'place in the sun.' It is to be hoped that the Twentieth Century may see the growth of Norman-Angellism in religion, and the disappearance of the last relics of our bad inheritance from the Middle Ages, the spirit that once took form in the statute of *De Haeretico Comburendo*."

There is a valuable corrective on another page to what is perhaps the weaker side of this ideal:—

"To prevent misunderstanding, I should like to add this to what I said in the lecture: I do not mean that a person is to be blamed *ipso facto* if he attends the service of a religion in which he does not believe. I attend Christian marriages and funerals, provided I do not have to do so as bridegroom or corpse, and have no quarrel with others who choose to go further in the direction of 'occasional conformity.' My objection is made against—

"(1) Those who conceal their heretical opinions from the society in which they ordinarily live; if church-going is a part of this deception I think it wrong;

"(2) Those who try to make their spiritual life centre round rituals expressive of doctrines they do not believe.

"Of course, I recognise a distinction between these two classes. No. (1) seems to me an obvious social crime. No. (2) is a personal matter and is much more difficult to define and to appreciate in all the subtleties of each individual case."

Here, indeed, we do come up against a real difficulty. Where is one to draw the line? The fact is that no line can be drawn. We never have the absolute choice of good and evil in this world. We have to choose between various mixtures of both, and as the choice is necessarily personal we should not judge each other hastily.

G. W. FOOTE.

The Limitations of Science.

IN the *Inquirer*, for February 7 and 14, there appear two articles reviewing Professor Bury's *History of Freedom of Thought*, published in the Home University Library. The articles are by Dr. S. H. Mellone, formerly examiner in Philosophy at St. Andrews, Edinburgh, and London, and author of several works on psychological subjects. With the general run of his review of Professor Bury's work I am not now concerned, although one may note that the great cause of complaint is that too much stress is laid upon the anti-theistic implications of modern science, and too little value placed on religious ideas. If this were true, it would be an excusable fault. With so much stress laid upon the religious side of the case, and so many studied endeavors to hide anything from the average reader that might suggest anti-religious conclusions, it would surely be permissible for a writer, with limited space at his disposal, to lay emphasis upon those aspects of thought usually overlooked. I do not say that this is the case with Professor Bury; I am only pointing out that under existing conditions it would be a forgivable offence in a writer wishing the general reader to know all the currents of modern thought.

My object in noticing Dr. Mellone's critique is to deal with what he has to say concerning the possibility of science regulating life. In this he follows a great many other writers, some of them entitled to rank as authorities on matters of scientific thought. And yet I am quite convinced that they are wrong, although it may sound rash for a layman to venture to correct the specialist. All I need plead in extenuation is that science is wholly democratic—the one real democracy in a world where many pseudo-democracies exist. Moreover, unfortunately perhaps, a man may attain great eminence as a scientific *worker* without being a great scientific thinker, with the result that when he comes to deal with subjects just a little off his regular path, he may be found stumbling through only partial appreciation of the scientific method. On the other hand,

a man may be a genuine scientific thinker, and a fruitful one, without having at his disposal anything like the store of knowledge that many a scientific worker has. To take only two examples; neither George Henry Lewes nor Herbert Spencer were what one would call great scientific workers, but both were able to suggest to the ordinary man of science principles and conclusions that they would not have reached alone—at any rate, they did not.

There are many, says Professor Mellone, who claim that when the world has destroyed theology and metaphysics, it will find its salvation in an outlook on life based entirely on science. He adds:—

"A strange illusion besets many men in this matter. They see that science has contributed to the destruction of a great deal of harmful superstition; they see that science puts into men's hands means of practical invention and achievement to which no limit can be set, and they run to the conclusion that because science has been or may be used for good, therefore science itself is good."

This illusion Dr. Mellone undertakes to dispel. He is convinced that "an obstinate attempt to think clearly dissolves the whole of it into smoke." This thinking clearly is crystallised into the following:—

"Science is essentially limited, in the first place, to the endless ascertainment of facts and the physical conditions under which they occur, and in the second place to the criticism of error. This limitation is all-important. To understand it is to dispose once for all of the current cant about 'Science and Progress.' The facts and the laws of their causation exhaust the realm of science. Science belongs to the world of analysis. She can lay down no judgment of value or worth; all such judgments belong to a world beyond that of science—the 'world of Appreciation.' Her finding may, indeed, be turned to practical purposes, good and bad; but she knows nothing of goodness or badness. Her results may be employed equally to save life or destroy..... Science cannot demonstrate that..... one desire is any better or any worse than the other. Hence it is simple or rather complex nonsense to assume as 'scientific facts that the process of natural evolution leads to good, or that the increase of human life is good, or the stability of society good. If a man chooses to deny any of these statements, there is not a word, from the merely scientific point of view, to be said against him."

The statements made here are all more or less common. Similar statements have been made by Sir Oliver Lodge, they were made over and over again by Mr. Balfour in his recent Gifford lectures, as well as in his previous writings on religion. And they are all either false or misleading. That is, they either misstate the facts, or state facts in such a way that while they are accurate enough in form they give rise to quite misleading ideas.

First of all there is the attempt to impose limitations on science. The purpose here is obvious. By marking off a region beyond which science cannot travel, another region is secured in which all kinds of speculations, religious and other, may deposit themselves without there being any effective checks. There is a region in which science is supreme, and it is admitted that it leaves no room for religion here. But, they say, science has its limitations. There is another region in which scientific method and scientific tests do not apply. And here there is room for religion because there is no rule by which one can declare it to be wrong. It is the old game of the "Unknowable"—with a difference. Instead of there being a great "Unknowable," spelt with a capital letter and called "God," because, as F. Bradley said, we didn't know what the devil else it could be, we have a "knowable," but of a different kind to that with which science deals, and quite superior to scientific method.

Is it true, then, that science is essentially limited to physical facts? It is limited to facts, certainly; but why physical facts? And suppose one were to argue that there are no "physical" facts, and that in dividing the world into physical facts and psychical facts, we are only adopting a convenient method of classifying the sum of facts? In that case what becomes of Mellone, Lodge, and Balfour? Clearly,

to use Dr. Mellone's expression, we have dissolved their arguments into smoke. Science, we can grant, is concerned with facts, with nothing but facts; but why with physical facts only? All facts are not physical. If I have a headache, that is a fact. If I feel hot or cold, angry or pleased, think one thing ugly and another beautiful, find one smell agreeable and another disagreeable, these are all as much facts as a chunk of granite or a bottle full of hydrogen. Nay, if I fancy and see a ghost, or a vision, these are also facts so far as my mental state is concerned. So also are my beliefs about all manner of things. There is nothing, in short, that does not come under the heading of "facts" so far as a sound science is concerned. The facts may be objective or subjective. They may exist in relation to all minds normally constituted, or they may exist only in relation to my own mind; or, yet again, they may exist only in certain states of mind, but they do not cease to be facts on that account.

Now the business of science is to collect facts—all facts—classify them, and frame certain generalisations that explain their groupings. It takes all the facts available, and divides them into two groups—one physical, the other biological, or inorganic and organic. It divides the former up into sub-groups, and it does exactly the same with the latter. It talks of the facts of the physical world, the facts of the biological world, and the facts of the psychological world. It finds this last group of facts made up of all sorts of feelings, beliefs, and experiences, some of which it calls true, some false—that is, they are true when they hold good of all men and women normally constituted; they are not true when they hold good of isolated individuals, and can be seen to be the product of misinterpreted experience or a temporary derangement of the nervous mechanism. But, true or false, they remain among the facts of the mental life. They have to be collected, grouped, and explained exactly as other facts are grouped, collected, and explained. They fall within the scope of science to be dealt with by the scientific method.

Now, on what ground can science be limited to the study of "physical" facts? Non-physical facts, it is said, cannot be tested and measured and weighed as physical facts may be. Suppose we grant this, it would only prove that the same tests cannot be applied to all classes of facts, and I am not aware that there is anything in the scientific canon why this should be so. The physical facts and the laws of their causation, says Dr. Mellone, "exhaust the realm of science." Emphatically, no. The causation of mental states, the relations between mental states and the effects of these relations between organisms possessing the same mental states, offer a quite legitimate field for scientific inquiry. What becomes of the whole science of psychology if science is chained to physical facts? It is true that our knowledge here is not so precise, and may never be so precise, as our knowledge of physical facts. But that is entirely due to the complexity of the facts themselves. It is true also that science is continually endeavoring to relate mental facts to physical facts. That is all part of the general scientific search for unity and continuity. But the identity of mental facts is not destroyed. As mental facts they remain, part of the material that it is the work of science to reduce to order. If mental facts cannot be weighed or measured, science must devise some other test; that is all. If we cannot weigh an emotion, we can test its intensity, note the condition under which it appears, and its influence so far as it affects the life of society.

There is, in short, no fact that lies outside the scope of science; and there is nothing that forms part of the world or of human life that does not rank as a "fact" of which science legitimately takes heed. Even Dr. Mellone's illusion about the scope of science is a fact. And that has to be explained in terms of a desire to find a region from which science is excluded, and so provide a safe refuge for religion.

(To be concluded.)

C. COHEN.

What is Man?

IN the Articles of Religion the one living and true God is defined as a being "without body, parts, or passions." The Rev. Arthur Chambers, vicar of Brockenhurst, is an ordained minister of the Church whose creed is embodied in those Articles, and we naturally infer that he accepts and approves of that definition of the Divine Being. In our estimation it is the most absurd definition ever framed; but in the year 1562 the archbishops and bishops of both Provinces, and the whole clergy of the Anglican Church unanimously adopted it as the best that their united wisdom, guided by the Holy Ghost, could construct. And yet Mr. Chambers speaks with contempt of those "excellent Christians who only think of a spirit as a shapeless essence—a vague something without body or parts." The Bible tell us that God is a spirit, and Article One assures us that, being a spirit, he is "without body, parts, or passions." It inevitably follows, if Mr. Chambers is right, that the Almighty is "a shapeless essence—a vague something without body or parts." Of course, the reverend gentleman was not thinking of his Maker when he penned those words. He was absorbed in the advocacy of the peculiar theory that man, after death, exists in bodily form. In *Man and the Spiritual World*, he defends the strange notion "that it is possible there may exist bodies other than those compounded of material particles" (p. 57). What such bodies are like no one knows, not even Mr. Chambers. Is it not sheer nonsense to talk about bodily forms other than those compounded of material particles? Are not all forms of necessity physical?

Mr. Chambers contends that "man, while in the Earth-life, possesses certain faculties that point to an interior spiritual organisation." It never seems to strike the reverend gentleman that "organisation" cannot possibly be "spiritual." An organisation is a body composed of different organs or parts performing special functions that are dependent upon one another and essential to life. All known organs or parts are certainly physical in their nature, and perform physical functions. We are not surprised, therefore, to learn that the only faculties said to point to "an interior spiritual organisation" are the highly doubtful ones known as clairvoyance and clairaudience. This is how Mr. Chambers describes them in action:—

"There are, at the present time, persons who can see and hear external spiritual realities that are near them, although those realities are imperceptible to the ordinary senses. There are others who can see and hear spiritual realities distant so far as to be absolutely beyond the range of material vision and hearing. And, further, there are many who can clairvoyantly see and clairaudiently hear external physical realities, under circumstances of time and distance precluding all possibility of ordinary eyes and ears being the media of the sight and hearing" (pp. 112-3).

"An interior spiritual organisation," "a spiritual body," and "spiritual realities," are purely imaginary objects, while clairvoyance and clairaudience are spurious faculties, in no sense super-physical. Mr. Chambers is evidently a spiritualist, who believes in mediums and their alleged trances; and it is from the phenomena of Spiritualism that he derives his proofs of the spirituality of man's nature. No other evidence whatsoever is adduced. Here is a fair specimen of the line of argument pursued in this remarkable book:—

"Our existence, while on this earth, is a duplex one. We live in two worlds—the physical and the spiritual. By our material body, we are in conscious contact and adjustment with the physical world; while, by our spirit-body, we are consciously or unconsciously in relation to a spiritual universe that interpenetrates the physical and us. Further, while we are encased in flesh, the physical part of our nature predominates, in the sense that it is, more completely than is our spiritual part, in its own particular sphere. We can fully exercise our material faculties, but we cannot as

yet fully exercise the faculties of our finer spirit-body. Nevertheless, the latter are within us, and they have been partially exercised by numbers of men and women while still in this world. The facts of clairvoyance and clairaudience bear witness to this" (pp. 94, 95).

The claim that we are threefold in our constitution falls to the ground through an utter lack of supporting evidence. Nothing is easier than to assume that "man, in his essence, in the basis of his being, is a spirit, even when passing the first phase of existence on the plane of matter," but nothing is more impossible than to produce a single fact in support of the assertion. "Spirit" and "spirit-body" are words that convey no intelligible meanings whatever.

What, then, is man? If he is not a spirit, encased in a spirit-body, how are we to define him? Let us examine a few undoubted facts concerning him. One is that when he begins life he is devoid of consciousness. He is much lower down in the scale than many of the higher animals. They possess in their maturity what he in his infancy is clearly without. In other words, he and they commence their careers at precisely the same point. An infant cannot feel "I am I," cannot distinguish itself from surrounding objects, and has no sense of right and wrong. Consciousness develops but slowly. The sense of personality is a product of evolution. Another fact is that consciousness can easily be destroyed. In sickness it is sometimes entirely lost for days and weeks together. Does not this prove that consciousness is not a spiritual entity resident in the material organism though perfectly distinct from it, but, rather, "a physiological function of the brain," which is common to all animals with a centralised nervous system and a brain? Now, if consciousness is a function of the brain, absent in infancy, lost in certain diseases, destroyed by any serious injury to the head, and utterly discontinued at death, on what ground can it be declared that man is more than a physical being? Mr. Chambers himself admits that, judging by appearances, we are bound to put him in the same category as the animals round about him:—

"He seems no more than a higher class of physical being, who shares with other earthly creatures a common physical life. Those in whom the faculty that perceives the Spiritual is dormant, look at him and see no vital distinction between him and the brute, insect, and plant. The circumstance of death seems to make them alike. What befalls them also befalls him. Physically he and they appear to perish. To whatever ends, in the economy of Nature, the dead and the disintegrated particles of their material organisation may subsequently serve, it looks as if death obliterates their individuality. The man, the brute, the insect, and the plant, as such, seem to end their existence when death comes" (p. 54).

But the reverend gentleman declines to accept the verdict of appearances, preferring to believe, without a scrap of evidence, the testimony of the Bible. Without a moment's hesitation he pronounces the materialistic conception of man unworthy and disappointing, simply because it is contrary to the teaching of Holy Writ. He does not even understand what Materialism really is. He represents the Materialist as saying, "At death, our bodies are resolved into the physical elements of which they are composed, and ourselves will cease to be." No true Materialist would ever differentiate between our bodies and ourselves, because he believes that our bodies are ourselves.

Mr. Chambers builds his whole system upon unverifiable assumptions. He assumes the existence of a just and loving God while all the facts of life emphatically deny it. Man is by no means a being of whom such a Deity could feel proud. He assumes a human craving for a Hereafter which he calls "an implanted instinct." It is true that most religions teach a doctrine of immortality, and that the majority of mankind, being religious, have always believed in it; but there have been men and women in all ages and countries who rejected the belief in a future life, treating man merely as a child of the earth. The craving for a Hereafter is not an im-

planted instinct, but a distinct acquirement. The child is trained to believe in immortality and then to cherish the hope of it. Left to itself no child would ever think of a Hereafter or desire to live beyond the tomb. Mr. Chambers is fundamentally mistaken when he affirms that "unpoisoned by negative thought, and not drugged by vice or worldliness, the thoughts of a man turn as naturally to a Hereafter existence as the desire of a bird turns to the air, or that of a wild animal to the woods." The truth is that, uninfluenced by religious instruction in early life, no man would ever dream of either a God or a Hereafter, or have any craving that could not be satisfied on earth.

J. T. LLOYD.

The Boy Who Said "Damn."

"We have a kindness for Mr. Leigh Hunt."—MACAULAY.

By the death of Mrs. Jacintha Shelley Hunt Cheltenham, who died recently at Hammersmith at the age of eighty-six, a link with the literary giants of the nineteenth century has been severed. She was the last surviving child of Leigh Hunt, the friend of Shelley, Keats, Lamb, Byron, Dickens, Carlyle, and many another well-known writer; and Hunt's own literary work commands attention, for he was a poet as well as the friend of poets.

A man of letters, Leigh Hunt was almost a genius, and his excursions into literature included poetry, criticism, a novel, several dramas, and works dealing with religion. In conjunction with his brother he started the *Examiner*, and his robust Radicalism soon got him into trouble with the authorities. The two brothers were prosecuted and fined £500 each, with two years' imprisonment, for lampooning the Prince Regent, afterwards George IV. That Leigh Hunt called the Prince "a fat Adonis of fifty" may have been a pretty insult, but was certainly not his chief legal offence. He also called the Regent "a violator of his word, a libertine over head and ears in disgrace, a despiser of domestic ties, the companion of demireps, a man who had just closed half a century without one single claim on the gratitude of his country or the respect of posterity." It was largely true; but there was not a country in Europe where it would have been allowed to be said of the chief of the state, and similar things could not be said to-day without retaliation.

Leigh Hunt's imprisonment was not a holiday, nor was it a silent meditation among the tombs. He could not go beyond the prison walls, but he had rooms furnished by himself, and he enjoyed the society of his wife and family, and had frequent visitors. The learned Jeremy Bentham came and played battledore and shuttlecock with him. The imprisonment may have affected Hunt's health, but it was a comedy compared to the treatment of Holyoake and Foote, condemned to their cells and the prison yard. Besides, Hunt had facilities for writing, and composed "A Feast of the Poets," "The Story of Rimini," in addition to a vast amount of journalism.

Hunt's imprisonment brought him into unusual prominence. He had known Charles Lamb from boyhood, and Shelley some years. He now made the acquaintance of Keats, Hazlitt, and Byron. Indeed, he was always happy and fortunate in his friendships with men of genius. Later in life he added to his circle the names of Carlyle, Dickens, Macaulay, Lytton, and Lord Houghton.

For this reason Hunt's autobiography is excellent company, for he always writes naturally and unaffectedly, and his description of his famous friends is vastly entertaining. His account of his Italian travels, too, is an example of the best kind of such writing. His humor is never forced. A typical example is his youthful recollection of how he used, after a childish indulgence in bad language, to think with a shudder, when he received any mark of favor, "Ah! they little think I'm the boy who said damn."

An omnivorous reader, Hunt secured the rare commendation of Macaulay for his "catholic taste." Of all authors, indeed, and probably of all readers, Leigh Hunt had the keenest eye for merit and the warmest appreciation of it wherever found. An active politician, he was never blind to the genius of an opponent. Blameless himself in morals, he could admire the wit of Congreve, Vanbrugh, and Wycherley; and a Freethinker, he could see both wisdom and beauty in the old divines. It is to his credit that this universal knowledge, instead of puffing him up, only moved him to impart it. Next to the pleasure he took in books was that he derived from pointing out to others the pleasure in them. Witness his *Wit and Humor* and his *Imagination and Fancy*, two of the finest handbooks in English literature. Hunt was always genuine in his criticisms. It was nothing to him whether an author was new or old, an Englishman or a foreigner, for his sympathies crossed all frontiers. Nor did he shrink from any literary comparison between two writers when he thought it appropriate. Thackeray had this same outspoken honesty, and in speaking of Fenimore Cooper's hero in the "Leather-stocking" novels he says, "I think he is better than any of Scott's lot."

Few critics would deny Hunt's talent for poetry. There is no doubt that his verse had a very strong influence on his contemporaries, and that it inspired music much better than itself. After all, the poems, or some of them, form the only part of Leigh Hunt's voluminous literary work likely to survive. Perhaps his happiest lyric is the charming trifle:—

"Jenny kissed me when we met,
Jumping from the chair she sat in;
Time, you thief, who love to get
Sweets into your list, put that in!
Say I'm weary, say I'm sad,
Say that health and wealth have missed me,
Say I'm growing old—but add,
Jenny kissed me."

Some of his sonnets are excellent. Perhaps the best is the one on the Nile, which he wrote in rivalry with Shelley and Keats, commencing—

"It flows through old hushed Egypt and its sands,
Like some grave mighty thought threading a dream."

This includes the magnificent description of—

"The laughing queen that caught the world's great hands,"

which is not only a very fine line, but the discovery of a cadence which has been imitated ever since.

His sonnet on "A Lock of Milton's Hair" is a splendid example of his enthusiasm for the great writers:—

"It lies before me there, and my own breath
Stirs its thin threads, as though beside
The living head I stood in honored pride,
Talking of lovely things that conquer death.
Perhaps he pressed it once, or underneath
Ran his fine fingers, when he leant blank-eyed,
And saw in fancy Adam and his bride,
With their rich locks; or his own Delphic wreath."

In "Abou Ben Adhem," the poem that has found its way into every anthology and every heart, he shows an unexpected depth and tenderness. It is Ariel turned Prospero, and showing in the transformation how antic and irresponsible a spirit Ariel is. It is appropriate that on Hunt's tombstone at Kensal Green should appear two lines from that fine poem which alone would make his name immortal:—

"I pray thee then,
Write me as one that loves his fellow men."

MIMNERMUS.

FINITE AND INFINITE.

Imagine a man who, with balances a thousand cubits high, should wish to weigh the sand of the sea. When he had filled his two scales they would overflow, and his work would be no further advanced than at the beginning. All the philosophers are at that point. They may say if they please, "Still there is a weight, there is a certain figure which we should know, let us try," the scales are magnified, the rope breaks, and always, always so!—*Gustave Flaubert*.

Literary Gossip.

Mr. Bertram Dobell, the well-known bookseller and book-writer, sends me a copy of his latest "catalogue of rare and choice books." I should like to order two or three hundred pounds' worth of them, but I haven't the money, and the prices are not for my purchase in any case. I note that George Meredith's earliest volume of poems, which is excessively rare, is priced at £30. It was published in 1851, with a dedication to Meredith's father-in-law, Thomas Love Peacock.

* * *

Mr. Dobell had a copy of that little volume of Poems in the middle 'seventies—nearly forty years ago. He lent it to James Thomson ("B.V."), the poet, who copied out the best of them, and returned the precious collection of Meredith's earliest poetry to Mr. Dobell. I copied Thomson's copy, and I still have the penny notebook in which I wrote. There were some very beautiful things in that little volume, including the original draft of "Love in the Valley."

* * *

The *Herald of the Star* is a monthly Theosophical magazine with the object of preparing for the Great One—the new spiritual Teacher—who is generally expected in the eastern part of the world. It is published at 19 Tavistock-square, London, W.C., and the price in this country is sixpence. It is beautifully printed, and some of the writers may be considered "beautiful" too—by their followers and supporters. Mrs. Besant is one of them. She is a sort of high priestess now, and she ventures to patronise persons who were at one time her superiors. Look at the following from her brief article on "Religion":—

"It is, of course, possible that a man may remain in the sceptical stage, may not be strong enough to grow out of spiritual youth into spiritual manhood, and yet be too strong to fall back into the spiritual second childhood of dogma. Then, if he be of well-trained intellect and of clean life, if he feel that 'though there be neither heaven nor hell, nor any Gods to rule the world, virtue is none the less the binding law of life,' then such a man—like Charles Bradlaugh and William Kingdom Clifford—will learn, through the loss of the belief in man's immortality, the lesson of the purest altruism which man can acquire, and he will be the next best thing to the illuminated Mystic, the high-minded and tolerant Sceptic, equal to all that life and death can bring. He will be the gate-keeper of the Temple of the Religion of the future, and in another life shall cross its threshold and know the Hidden God."

Poor Bradlaugh! This is the most unkindest cut of all. To be patted on the back, intellectually, morally, and spiritually, in this condescending way, by the lady who, however unintentionally, was the cause of so much mental anxiety to him in the last few years of his life, is calculated to make him feel something worse than anxiety, if he were still within the reach of experience. So much I do not hesitate to say, knowing Bradlaugh as I did. I also knew Clifford, who had a clear keen mind and a sense of humor, with a particular contempt for all kinds of charlatany. And I can guess what he would say about Mrs. Besant's pious charity. To *him*.

* * *

A further notice of the March *English Review* was promised last week in these columns. It opens with a powerful poem entitled "Tid 'apa" ("What does it Matter?") by Gilbert Frankau. I do not say a great poem, for the theme is not great enough, for one thing; and the psychology and style are not equal to the writer's story-telling faculty. But if this is the work of a young poet he should do very much better yet. He has force in him, and nothing is done without that. Frankly, I do not care for Mr. Wells' new serial, "The World Set Free," but one had better wait till the end for a safer judgment. Next comes a short bright article by Francis Grierson on "Offenbach and Hortense Schnieder," reviving for a few minutes a peculiar society which existed in the 'sixties under the Third Empire (of Napoleon the Little), and never at any other time or place. The second instalment of "Prehistoric England" is devoted to "Housefinding," and is decidedly humorous. "Eve's Phippen" is a translated profanity which I leave the reader to discover for himself. Mr. Norman Douglas, the sub-editor, who writes so well and could give points to some more popular writers, deals with the interesting and suggestive topic of "Dragons." Mr. Austin Harrison, the editor, follows with what I regard as a very able and sound article on "Crime and Punishment." Many years ago I said that *punishment* should be banished from the jurisprudence of civilisation. Mr. Harrison argues eloquently to the same conclusion—especially with reference to Mr. Frank Harris's imprisonment for contempt of court. I commend this article to the reader's best attention.

"Mimmermus's" pleasant article on Leigh Hunt in this week's *Freethinker* quotes that fine writer's delightful lines to "Jenny." They possess all the more interest to lovers of literature because "Jenny" was Mrs. Carlyle, who was very fond of Hunt, and overlooked the faults that Dickens and others drew into the daylight, in consideration of his good looks, his courtly manners, his pride of principle in public matters, and his nobly generous nature. Not only was Jane Carlyle "Jenny" but the incident was a real one. The kiss chased away the cloud of depression from the old man's brow, and its bestower was rewarded by what she valued more than money: an exquisite cameo of verse, expressing real gratitude, and conveying a superb compliment.

G. W. F.

Acid Drops.

Rev. J. A. Shaw, of Wolverhampton, has been preaching on the want of a new religion. What he or other people want in this line is no concern of ours. We are quite able to do without any religion at all, and we know a great many people who can do ditto. But when the reverend gentleman mentions "Atheists" we begin to take an interest in what he is saying. This is what he is reported to have said by the local *Express and Star*:—

"There was, after all, only one Atheist—he was not the man who declined to believe the creeds and nostrums of the Churches, but rather he was the man who pretended to believe and by his life gave the lie to his profession. The good man, the affectionate father, the upright citizen, the honest trader, the sincere worker, the genuine patriot, and the lover of mankind could never be dubbed an Atheist, no matter what his attitude towards Church dogma might be."

No doubt this is well meant, but it is very stupid stuff. The right people (and there are plenty of them) to say who are Atheists are the Atheists themselves. And they very decidedly object to receiving a present of all the hypocrites in the Churches. Before Mr. Shaw prepares to make a gift he should be sure that it will be cheerfully received. In this case he is mistaken. Atheists don't want his refuse, and don't mean to have it. He must keep it himself, or offer it elsewhere.

The following appeared in the *Daily Chronicle* of March 2 as "special" from its Berlin correspondent under date of March 1:—

"Some extraordinary figures relating to Church attendance in Berlin are published in the *Vossische Zeitung* to-day."

"On February 22 the united committees of the movement away from the State Church took a census in the seventy-eight churches of Berlin and Charlottenburg. These churches have seating accommodation for 120,000 and serve a population of 2,060,000."

"On the date mentioned there were only 35,000 at two services, or under 2 per cent. of the population. Of worshippers present on that day, the journal declared, more than three-quarters were women and children."

"The movement away from the Church is stated in another quarter to be growing seriously. Last year, in Germany, 12,000 persons severed their connection with the State Church, in comparison with 6,000 in the previous year and 3,000 in 1910."

Only 2 per cent. of the population attending church, and more than three-quarters of these women and children! "Great Pan is Dead" was shouted nearly two thousand years ago by voices in the air, as Plutarch relates. The time has now come to shout "Great Christ is Dead."

The Church party in Grimsby and Cleethorpes have held a meeting in Freeman-street Market and marched to Grimsby parish church "for solemn prayer" against the Disestablishment of the Welsh Church. We can hardly suppose they are stupid enough to imagine that their prayers, solemn or otherwise, will affect the fate of that Establishment. We surmise that they know the great game must be kept up, and that a public advertisement is absolutely necessary now and then.

At a City inquest on a sandwichman who committed suicide in the Thames, it was stated that clergymen had been known to carry sandwich boards in the streets. We have often thought that parsons are not much use in the open market.

"Telephonic conversations with England will cost fifteen shillings for every conversation," said the German Postmaster-General in the Reichstag. Our spiritualist friends will enable anyone to have a conversation in hell for about the same fee.

The King visited the Central Young Men's Christian Association in the Tottenham-court-road on March 4 to open the building, which has been in use for about two years. The "opening" was as belated as the superstition with which the Association is concerned.

According to a contemporary, Queen Alexandra has a fondness for patent medicines and quacks generally. This may account for her affection for the Salvation Army.

One of the witnesses to the will of Alfred Nobel has been protesting against the manner in which the Nobel trustees have awarded the annual prize—which, it will be remembered, takes the shape of a lump sum of money. The practice of the trustees is to award this to some world-wide celebrity, and this, says Mr. Leonard Hwass, is directly contrary to Nobel's intention. What the testator desired was an annual award to some struggling man, or woman, of genius, so that their life might be lightened of financial strain and encouragement given them in their work. We cannot, of course, say how far this really represents the wishes of Alfred Nobel; but it strikes us as infinitely preferable to throwing an award at a world-celebrity who has already achieved fame, and who is in no need of the money. A recognised genius can look after himself. It is the genius who is unrecognised, and whose work may be brought to an untimely end, who is most in need of encouragement. Of course, it is much easier to select a famous man than a comparatively unknown one, and this may be the reason why the award has taken its present form. But we hope that the protest referred to will receive proper attention, and the money available be spent in the direction indicated by Mr. Hwass.

The cavalier way in which Church dignitaries treat Freethought is worth notice. Writing in that intellectual periodical, *Lloyd's Weekly News*, Dean Inge, better known as the "gloomy dean," has been unburdening his mind on "Religious Doubts," and he says, "within the last few years three very able and capable gentlemen—an English Radical politician, an American professor of mathematics, and a German lecturer on philosophy—have tried their hands at critical investigations to prove that the historical Christ never existed"; and, he continues, the results are "simply comic." The gloomy Dean's own advice is to "wait till the clouds roll by," like the lady in the music-hall song, which strikes us as being vastly more humorous.

The Church Army, a side-show of the Government religion, has had a "Self-Denial Week" on the same lines as the Salvation Army. Imitation is the sincerest flattery.

"A rancid and musty stench emanates from the stoats and polecats of the new literary insurrectionaries," says "Vance" of the *Referee*. If so, the odor from the Bible must be thick enough to be cut with a knife, for the filth in the Old Testament begins where the others leave off.

"Vance," of the *Referee*, has been wasting some metaphors. In a recent article he said "the cross-examination of the defenders of accepted beliefs" is one of the proofs that "the Hound of Heaven is on the trail of humanity." A wag might say that it was a proof that religion was going to the dogs.

Speaking at the Huntingdon County Hospital, Lord Sandwich referred to the power of faith healing, and added that "truth would always prevail." The very existence of hospitals is a proof of the limitations of faith healing; and, as for the power of truth, there is too much money on the side of error. The Christian superstition, for instance, has millions of money behind it.

People are very fond of talking about the man of genius forcing his way to the front, but so far as we can see the only ground for the belief that this will always occur is that some men of genius have done so. But there is no possibility of knowing how many other men of sterling ability are lost to the world for want of timely help, or because the fortunate accident does not occur. As a matter of fact, a fair proportion of works of ability are published by men who happen to be so placed that their livelihood is secured to them in some other direction. How much might be done, and by how many others, it is impossible to say; but it is easy to see that the loss to the world in sheer ability must be enormous. And it is worth noting that in his earlier years Herbert Spencer, more than once, was compelled to consider the probability of ceasing to issue his works, and

was only saved by a fortunate legacy. Genius will tell, if it is given the chance of finding expression. But circumstances may be too strong even for genius. For the greatest genius needs bread-and-butter, and is never superior to all possible combinations of adverse circumstances.

Defenders of the Design Argument will be delighted to note the case of the "Siamese" twins, Suzanne and Madelaine, two baby girls in Paris, who were operated upon last week by M. Le Filiatre, the surgeon, and separated. The two babies were joined by the body, face to face, and cocaine was used during the operation, which, it is hoped, will prove successful. This is the ninth operation of its kind.

At the Chelsea Arts Club Ball many persons represented "gods" and "goddesses." Fortunately, none attempted to portray the Trinity.

"The Soul's Winning Fight with Science" is the heading of one of the pages in *Public Opinion*, summarising an article in the *American Magazine*. The writer of the article admits that the vast majority of leading scientific men do not accept the belief in immortality, but he points to a small group who believe as evidence of a movement in the contrary direction. These scientists, he says, admit all the materialistic facts, but correlate them with other facts and explain them in a new way. This *new* explanation is that the brain is "merely the instrument by which the soul—the feeling, thinking, remembering ego—secures expression." Really! We are under the impression that this explanation, instead of being a new, is a very old one. There has never been any other, so far as Animists are concerned, although it has found expression under various names. Nor do the small group of scientists who believe in immortality greatly impress us. The evidential value of those scientists who have reached disbelief in the face of all their early training and prejudice is far greater than that of those who continue to believe *in spite* of their scientific knowledge.

Rev. Dr. Orchard thinks that people are bothered too much about religion nowadays. He thinks that if they are let alone they will the more readily realise their need of religion. Well, if Dr. Orchard really believes this, he should prove it by giving up preaching and wait until people crowd to him to tell them all about it. It is all talk, however. The only time during which a people remain religious without being bothered about it is when the general environment enforces it. Savages do not need preachers to make them religious; they are made so by the general character of their environment. But under civilised conditions the environment saps religion instead of enforcing it. Religion becomes a thing of artificial culture, and the preacher is bound to bother people about it, or they would forget it altogether. A great many get rid of it as it is; leave a generation or so quite alone and religion would become a negligible quantity.

There is less crime now than twenty years ago. That is the consoling conclusion from a review of a Government Blue Book on crime. The spread of Freethought has none of the horrible consequences that the clergy predicted.

The subject of "Cinematographs" is to be considered at the forthcoming annual meeting of the Free Church Council. This looks as if picture shows were affecting the chapel collections.

"Funerals are becoming more cheerful," says Mr. C. C. Whitley, a director of the South Metropolitan Cemetery Company. This may be owing to the fact that people no longer believe the horrible Christian dogma of eternal torment after death.

Some of the comments on evangelistic work are really amusing. There has been a Chapman-Alexander mission in Edinburgh, and the reports run in the usual vein—thousands converted, etc., etc. Dr. Chapman's preaching has made a "wonderful impression," and, above all, "Edinburgh is waking up to the fact that Christ is a living reality." Wonderful! After all these centuries of Christian preaching, in Edinburgh of all places, the people are waking up to Christ as "a living reality"! Then these people deny that Christianity is a failure. All they ask for is a couple of thousand years to wake people up.

The Bishop of Oxford, Dr. Gore, has roused the ire of some people because he said, some weeks back, that the "critical school" think it legitimate for a clergyman to

remain in office while repudiating in his published writings the miracles in which he must affirm his faith every time he says the Creed. Whether this is true of one particular school only, or of certain individuals—so far as the special subject of miracles is concerned—it is tolerably certain that it depicts the general attitude of a very large number of clergymen in relation to Christianity as a whole. Their faith is very often not that of the Church to which they belong, and which they are paid to preach. They may hold it in words, but they repudiate it in spirit. They give interpretations that are wholly at variance with what Christians have always held it to mean; and there is really no substantial difference between saying that a thing is false and saying it is true—only it means something entirely different to what people have been taught it meant. To say, for example, that Jesus was the Son of God, but only in the sense that we are all sons of God, is only another way of saying that the historic godhead of Jesus is false. That is the plain common sense of the situation; and it is one that people who have no interest in casuistry are quick to realise. The clergyman who does not believe in the plain interpretation of Christian doctrines has no moral justification for preaching them. This rule would be readily admitted in every other direction, and it should hold good here. But religion has a notorious knack of blunting one's sense of moral discrimination.

Cabourne is near Caistor, and Caistor is near Great Yarmouth, where our veteran friend J. W. de Caux, J.P., resides. It will interest him to learn that a parson at the first place (the Rev. Robert Thomas) has left £5,137 0s. 6d. But our old friend has heard that godliness is great gain, and he won't be very much surprised.

In two plays just on in London the principal attraction is an undressing scene, and there is commotion in clerical circles. The players, however, do not attempt to rival David's undress dance before the Ark, or the primitive costume of Eden.

Smoking is permitted in many American prisons. Pious people pretend to think that all persons will "smoke to the glory of God"—in the next world.

In an article in the *Star* on the Camp Hill Prison, Isle of Wight, it says that the prison library contains the works of Darwin and Montaigne, and similar literature, and that these volumes are "discouragingly clean and unthumbed," whilst popular illustrated magazines are well used. As the prison is one for habitual criminals, we are glad to note the preference.

An ex-Army man named William Jeffery, who was sentenced to fourteen days' hard labor at Eastbourne, said he had been in prison for about forty years, and had over 400 convictions against him. He calculated that it had taken 1,200 policemen to attend him. He did not say how many prison chaplains had been engaged in the same business.

The London Missionary Society's *Chronicle* for March boasts of the conversion of a press-man—a class of people whom General Booth once declared to be hopeless. "The ex-editor of the atheistic paper, the *Sun*," we read, "has become a staunch Christian and a powerful preacher." But this *Sun* turns out not to be Mr. Horatio Bottomley's old paper. It was published at Faraavohitra. We understand it is dead now. Perhaps, on inquiry, the converted editor would turn out to be dead too.—Here endeth the first lesson.

Rev. Dr. Jowett, formerly of Birmingham, and now of the Fifth Avenue Presbyterian Church, New York, has declined to accept a "call" to Union Chapel, Islington. He is very comfortable where he is. His salary is £3,600 a year. Christianity as a business proposition has mightily improved since its founder had to send a lieutenant fishing for half-a-crown, to pay the tax collector.

Here are a few more destitute Christites. Rev. Joseph Mould Adcock, of Willesborough, Kent, left £1,672. Rev. Owen Evan Anwyl, vicar of All Saints, Plymouth, left £5,122. Rev. Robert Thomas, vicar of Cabourne, left £5,174. Very Rev. Charles Saul Brice, dean of Cork, left £4,263. Rev. Paulet Nichols, rector of Little Cheverell, Devizes, left £20,128. Rev. Philip Carlyon, Falmouth, left £18,945. Not so bad for the "blessed be ye poor" tribe.

Mr. H. M. Hyndman and Mr. Keir Hardie have "made it up." We hope the former will not contract the latter's

bigotries. Evil communications, as the proverb says, are very apt to corrupt good manners. Mr. Keir Hardie has brought in a Bill to stop Sunday shaving in Wales. The honorable gentleman doesn't shave at all himself. See?

In a recent divorce case of William Barker, a local preacher, at Bolton, his wife testified that when she caught him in the servant's room he said he was plotting to catch a burglar. Did he give the burglar notice? He also said he was "seeking a kindred spirit in his higher aspirations." Both plots together cost him a separation with £1 10s. a week for the wife who wasn't invited to share his diplomacy.

RESURRECTION AND IMMORTALITY.

The idea of Resurrection arose from, and is closely bound up with, the practice of burial, the second and simpler mode of disposing of the remains of the dead. The idea of immortality arose from, and is closely bound up with, the practice of burning, a later and better innovation, invented at the third stage of human culture. During the early historical period all the most advanced and cultivated nations burnt their dead, and, in consequence, accepted the more ideal and refined notion of Immortality. But modern European nations bury their dead, and, in consequence, accept, nominally, at least, the cruder and grosser notion of Resurrection. Nominally, I say, because, in spite of creeds and formularies, the influence of Plato and other ancient thinkers, as well as of surviving ancestral ideas, has made most educated Europeans really believe in Immortality, even when they imagine themselves to be believing in Resurrection. Nevertheless, the belief in Resurrection is the avowed and authoritative belief of the Christian world, which thus proclaims itself as on a lower level in this respect than the civilised peoples of antiquity.—*Grant Allen*, "Evolution of the Idea of God," p. 54.

A COLD COLLATION OF DIABOLISMS.

People who honor their fathers and their mothers have the comforting promise that their days shall be long in the land. They are not sufficiently numerous to make the life assurance companies think it worth while to offer them special rates.

I once knew a man who made me a map of the opposite hemisphere of the moon. He was crazy. I knew another who taught me what country lay upon the other side of the grave. He was a most acute thinker—as he had need to be.

Benevolence is as purely selfish as greed. No one would do a benevolent action if he knew it would entail remorse.

Most people have no more definite idea of liberty than it consists in being compelled by law to do as they like.

The Psalmist never saw the seed of the righteous begging bread. In our day they sometimes request pennies for keeping the street corners in order.

It is wicked to cheat on Sunday. The law recognises this truth, and shuts up the shops.

If a jackass were to describe the deity, he would represent him with long ears and a tail. Man's ideal is the higher and truer one; he pictures him as somewhat resembling a man.

Camels and Christians receive their burdens kneeling.
—*Ambrose Bierce* ("Dod Grile.")

POETRY AND RELIGION.

The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay. There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact. The strongest part of our religion today is its unconscious poetry.....More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry, our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry.—*Matthew Arnold*.

"Mummie, do lions go to heaven?"

"No, Dickie."

"Do missionaries?"

"Yes, of course."

"Well, what happens when a lion eats a missionary?"

Mr. Foote's Engagements

March 22, Manchester.

To Correspondents.

- PRESIDENT'S HONORARIUM FUND, 1914.**—Previously acknowledged, £76 9s. 9d. Received since:—C. and H. Shepherd, 10s.; Postman, 2s. 6d.; Dr. Martin, £3 3s.; J. H. Gartrell, £1 1s.; Sydney A. Gimson, £2 2s.; W. W., 2s. 6d.; R. L. M., £2; J. Brodie, 3s.; W. Broadbent, 10.; Robert Lloyd, 2s.; Atheist (Edmonton), 2s. 6d.; J. Dunlop, £1; South Africa, 10s.; Edward Oliver, £3 3s.; Wm. Mitchell, £1 1s.; W. F., £5.
- R. L. M.**—That fund is closed, but we have passed your £1 over to the beneficiaire as the shortest and easiest way. As to the other matter—all right.
- C. T. SHAW.**—Glad to hear that the circulation of the *Freethinker* is improving at Wolverhampton, and that the local "saints" are arranging for Sunday evening meetings at the Magnet House, Worcester-street.
- DONALD MCKENZIE.**—Pleased you enjoyed our Glasgow lectures so much. Thanks for future good wishes.
- POSTMAN.**—As desired; thanks.
- HARRY JACKSON.**—Next week.
- J. H. GARTRELL,** subscribing to the President's Honorarium Fund, writes: "I believe I was the only one last year from this finest and last borough town (Penzance) in England to subscribe to it. I hope I shall not be the only one this year."
- SYDNEY A. GIMSON.**—Thanks for what we know to be your sincere good wishes for 1914. The "health" we value mainly for the "work." Dispirited is a feeling we never experienced. We are speaking of public matters, of course.
- M. RAPHAEL.**—We were writing for English readers, and were obliged to use their week and days. One cannot burden one's pages with frequent explanations for the sake of a quite unessential accuracy.
- N. S. S. BENEVOLENT FUND.**—Miss Vance acknowledges:—Josiah Pendlebury, £1; Henry Foyster, 10s.—Miss Vance reminds members that parcels of cast-off clothing are always welcome for distribution.
- W. BROADBENT.**—Yearly subscription passed over to Miss Vance. Thanks for your very good wishes for the new year.
- ANDREW MILLAR.**—You say you heard us at Glasgow on March 1 "with wonder, reverence, and delight," and "with not a little sorrow" that you might see us "so seldom now." Perhaps not so seldom as you apprehend.
- H. O.**—We think the publisher is Duffy, Dublin; but you ought to get it at any Catholic bookshop.
- NORMAN MURRAY (Montreal).**—Thanks for cutting, which had already been noticed in our columns, the news having been telegraphed over to the English newspapers at the time.
- J. F. A.**—Yes, it brought the bird down.
- J. W. WHITE.**—Glad to hear from you again. It is a long way from West Stanley, Co. Durham, to Sydney, New South Wales. Thanks for your efforts to promote our circulation out there. We are sorry that there is no Freethought organisation at Sidney now.
- J. BRODIE.**—It is pleasant to hear from one who has read the *Freethinker* regularly ever since 1882 and with undiminished interest.
- E. B.**—Cuttings very welcome.
- EDWARD OLIVER,** sending cheque to the President's Honorarium Fund, hopes the full amount "may be reached earlier this year," and our mind "spared an anxiety" which will make us "freer for" our "great work."
- WM. MITCHELL.**—Sorry it was overlooked. Servetus was burnt alive at a slow fire on October 26, 1553.
- W. P. BALL.**—Thanks again for cuttings.
- THE SECULAR SOCIETY, LIMITED,** office is at 2 Newcastle-street, Farringdon-street, E.C.
- THE NATIONAL SECULAR SOCIETY'S** office is at 2 Newcastle-street, Farringdon-street, E.C.
- When the services of the National Secular Society in connection with Secular Burial Services are required, all communications should be addressed to the secretary, Miss E. M. Vance.
- LETTERS for the Editor of the *Freethinker* should be addressed to 2 Newcastle-street, Farringdon-street, E.C.
- LECTURE NOTICES must reach 2 Newcastle-street, Farringdon-street, E.C., by first post Tuesday, or they will not be inserted.
- FRIENDS who send us newspapers would enhance the favor by marking the passages to which they wish us to call attention.
- ORDERS for literature should be sent to the Shop Manager of the Pioneer Press, 2 Newcastle-street Farringdon-street, E.C., and not to the Editor.
- THE *Freethinker* will be forwarded direct from the publishing office to any part of the world, post free, at the following rates, prepaid:—One year, 10s. 6d.; half year, 5s. 3d.; three months 2s. 8d.

Sugar Plums.

There was a conflict of dates in last week's "Sugar Plums." Both the Secular Education League meeting and the London N. S. S. members' half-yearly meeting were announced for the same evening—Tuesday, March 24. The former remains the fixture it was; the latter has had to be shifted to Tuesday evening, March 31.

The Secular Education League's meeting—the seventh annual gathering of members and friends—takes place at Caxton Hall (Room I) on Tuesday evening, March 24. The annual *business* meeting starts at 7.45 prompt. It will be followed by the annual *public* meeting at 8.15; when friends of Secular Education are invited to attend, whether members of the League or not. In the enforced absence of the President (Mr. George Greenwood, M.P.) through illness, which his many friends profoundly regret, the chair will be taken by Sir Henry Cotton; and among the speakers will be Lady Byles, Mr. Arthur Henderson, M.P., Mr. Halley Stewart, J.P., Rev. Walter Walsh (the late Mr. Voysey's successor), and Mr. G. W. Foote. We hope there will be a crowded meeting. Admission is free, and no tickets are required.

The Essex Hall meeting under the auspices of the National Committee for the Repeal of the Blasphemy Laws, which takes place on Friday evening, March 20, will be addressed by several members of Parliament (the list is not to hand yet), and by Messrs. Herbert Burrows, Harry Snell, and G. W. Foote. There are strong reasons why the hall should be crowded. We beg the friends of free speech in London, who read these lines, to attend and give weight to the public protest against those odious old laws.

Mr. Asquith has consented to receive a deputation from the memorialists who approached him with a view to moving in some way for the Repeal of the Blasphemy Laws. The reception will take place probably on March 26.

A General Meeting of the Camberwell Branch N. S. S. will be held at the Committee Room, Lambeth Baths, Kennington-road, on Tuesday evening, March 17, at 8 p.m., for the purpose of arranging the summer propaganda, electing new officers, etc. The meeting will not be restricted to members. All local sympathisers are earnestly invited to attend. The chair will be taken by Miss E. M. Vance, the N. S. S. General Secretary.

Leicester "saints" will have an opportunity of hearing Miss Kough lecture at the Secular Hall, Humberstone-gate, this evening (March 15). We hope they will avail themselves of it, and bring some of their friends along to the hall with them. There is no charge for admission—though Miss Kough's eloquence may cost them something (in the collection) before they go out.

We beg to call attention to the very interesting first-hand account, in the letter we print from Mr. G. Peabody this week, of the state of Christianity, and some other things, at Jerusalem. The Holy City, as it is still facetiously called, is a standing proof of what Christianity has done for the world. Near it Christ was born, outside it he was crucified and buried, from thence (or somewhere else—it isn't certain which) he rose from the dead and ascended into heaven, and there the first Christian Church was formed, after the fall of the city to be scattered all over the Roman world. Jerusalem ought, therefore, to be a striking illustration of the uplifting power of Christianity. But look at it! Read our correspondent's letter. And all other travellers tell the same story.

A number of new things are now being got ready for publication by the Pioneer Press under Mr. Foote's editorship or supervision. The series of Pioneer Pamphlets will be continued. A booklet by Mr. J. T. Lloyd (issued for the Secular Society, Ltd.), similar to Mr. Cohen's on Determinism, will also appear shortly—on the subject of Immortality. A new volume of Mr. Cohen's may likewise be expected. Mr. Foote intends seeing several of his own works through the press; *Bible Romances* (now out of print again) and *Bible Heroes*, for a start. He is also contemplating a fresh collection, or more, of essays and articles in volume form. Altogether there will be movement at our publishing office during the next two or three months.

Science and the Soul.—VII.

(Continued from p. 150.)

"No indwelling deity now regulates the life of the burning sun, no guardian angels drive the stars across the arching firmament, the divine Ganges is water flowing down into the sea to evaporate into cloud and descend again in rain. No deity simmers in the boiling pot, no presiding spirits dwell in the volcanoes, no howling demon shrieks from the mouth of the lunatic. There was a period of human thought when the whole universe seemed actuated by spiritual life. For our knowledge of our own history, it is deeply interesting that there should remain rude races yet living under the philosophy we have so far passed from, since physics, chemistry, biology, have seized whole provinces of the ancient Animism, setting force for life, and law for will."—E. B. TYLOR, *Primitive Culture*, vol. ii., p. 167.

"If there is any natural knowledge of human immortality, it must be acquired either by intuition or by experience, there is no other way. Now, whether other men from a simple contemplation of their own nature, quite apart from reasoning, know or believe themselves intuitively to be immortal, I cannot say; but I can say with some confidence that for myself I have no such intuition whatever of my own immortality, and that if I am left to the resources of my natural faculties alone, I can as little affirm the certain or probable existence of my personality after death as I can affirm the certain or probable existence of a personal God. And I am bold enough to suspect that if men could analyse their own ideas, they would generally find themselves to be in a similar predicament as to both these profound topics."—PROFESSOR J. G. FRAZER, *The Belief in Immortality and the Worship of the Dead*, p. 26.

It was only after long ages that primitive man developed the capacity to cultivate the food necessary to his subsistence. Before then he was a hunter. Now the savage hunter does not know the meaning of abstinence; many of our best observers of savage life have compared the savage to a child. He lives for the present and leaves the future to take care of itself; the lives of hunting tribes, therefore, alternate between a feast and a fast; between the extremes of gluttony and starvation. "The very inferior savage," says Letourneau, "like our own infant children, does not know what tomorrow means."* Topinard says of some African and Melanesian tribes, "if, after long abstinence, they get a windfall, they eat and think of nothing else."†

Waltz, the great German anthropologist, whose researches place him upon an equality with our best authorities in these matters, observes:—

"Hunting tribes require a great space, and are frequently in want, as they do not economise their provisions. The hundredth part of the game killed by the Zulus, observes Delegogue, would have been more than sufficient for him and all his companions. There are people who suffer annually from famine, and nevertheless neglect to lay in provisions or to cultivate the soil for their support. A characteristic trait, proving utter carelessness for the future, is mentioned by Labat, namely, that the Caribs sell their hammocks cheaper in the morning than in the evening."‡

Upon returning from a successful chase, the wild hunter proceeds to gorge himself to the fullest possible extent. Of the Esquimaux, it is said that after eating his fill, his wife will sit by him and press tit-bits into his mouth. On the rock-bound and inhospitable shores of the northern latitudes, says Lubbock, the sight may be seen of naked savages crawling in and out of the body of a stinking whale which has been washed ashore, eating their fill. Now, as Spencer points out, "Hunger and repletion, both very common with the primitive man, excite dreams of great vividness."§

The effect of eating a heavy supper in producing bad dreams and nightmares is too familiar to need dwelling upon.

Sproat, in his *Scenes and Studies of Savage Life* (p. 172) says—

"Owing to the quantity of indigestible food eaten by the natives, they often dream that they are visited by ghosts. After a supper of blubber, followed by one of

the long talks about departed friends, which take place round the fire, some nervous and timid person may fancy, in the night time, that he sees a ghost."

On the other hand, the effect of fasting is equally productive of dreams and visions; the Shamans, or witch-doctors, of some tribes undergo voluntary fasting on purpose to produce dreams and visions. The Roman Catholic Church has always recognised this method of obtaining intercourse with the spiritual world; hence their fasts. It does not require much study of the lives of the Catholic saints to understand the true character of the beatific visions recorded by them after their long fasts and vigils. And if these men believed in the supernatural origin of their dreams and visions, how much more difficult it would be for primitive man to understand them for what they are? "To suppose him," says Spencer, "saying to himself 'It was all a dream,' is to suppose him already in possession of that hypothesis which we see he cannot have."*

Dorman says, "The influence of dreams is so great upon the life of American Indians that every act and thought is predicated upon this superstition."†

"A young Macusi Indian declared to Im Thurn that he had been taken out in the night and made to drag the canoe up a series of difficult cataracts. Nothing would persuade him of the fact that this was but a dream."‡

Herbert Spencer gives many instances of uncivilised tribes holding this belief. Among American Indians,—

"Morgan states that the Iroquois think dreams real, and obey their injunctions—do what they are told by those they see in dreams; and of the Chippeways, Keating asserts that they fast for the purpose of 'producing dreams, which they value above all things.'..... In Africa it is the same. The Congo people hold that what they see and hear in 'dreams come to them from spirits'; and among East Africans, the Wanika believe that the spirits of the dead appear to the living in dreams."§

The same authority also states that, according to Crantz, the Greenlanders believe "that the soul can forsake the body during the interval of sleep." The theory in New Zealand is "that during sleep the mind left the body, and that dreams are the objects seen during its wanderings"; and in Fiji "it is believed that the spirit of a man who still lives will leave the body to trouble other people when asleep." Similarly in Borneo. It is the conviction of the Dyaks that the soul during sleep goes on expeditions of its own, and "sees, hears, and talks." Among the Hill tribes of India, such as the Karens, the same doctrine is held, their statement being that "in sleep it [the Lâ, spirit or ghost] wanders away to the ends of the earth, and our dreams are what the Lâ sees and experiences in his perambulations."||

Professor Frazer, in his *Belief in Immortality and the Worship of the Dead*, cites the high authority of Dr. Landtman, who, in his *Wanderings of the Dead in the Folklore of the Kiwai-speaking Papuans*, declares:—

"Undoubtedly dreams collected by me have largely contributed in supplying the natives with ideas about Adiri (the land of the dead) and life after death. A great number of dreams among the Kiwai people tell of wanderings to Adiri or of meetings with spirits of dead men; and as dreams are believed to describe the real things which the soul sees while running about outside the body, we understand that they must greatly influence the imagination of the people."

Similarly, the uncivilised man does not recognise his shadow to be merely the absence of light. To him it is a real thing, a part of himself, and he naturally connects this mysterious dark shape following him about with the equally mysterious thing which leaves his body in his dreams. Says Tylor:—

"Thus the Tasmanian word for the shadow is also

* Letourneau, *Sociology*, p. 555.

† Topinard, *Anthropology*, pp. 152-3.

‡ Waltz, *Anthropology*, p. 295.

§ Spencer, *Principles of Sociology*, vol. i., p. 137.

|| *Principles of Sociology*, vol. i., p. 135.

* Spencer, *Principles of Sociology*, vol. i., p. 133.

† Dorman, *Origin of Primitive Superstitions*, p. 61.

‡ King, *The Supernatural*, vol. i., p. 69.

§ Spencer, *Principles of Sociology*, vol. i., p. 137.

|| *Principles of Sociology*, vol. i., p. 135.

that for the spirit; the Algonquin Indians describe a man's soul as *otahchuk*, 'his shadow'; the Quiché language uses *natur* for 'shadow soul'; the Arawac *weja* means 'shadow, soul, image'; the Abipones made the one word *loakal* serve for 'shadow, soul, echo, image.' The Zulus not only use the word *tungi* for 'shadow, spirit, ghost,' but they consider that at death the shadow of a man will in some way depart from the corpse, to become an ancestral spirit. The Basutos not only call the spirit remaining after death the *seriti* or 'shadow,' but they think that if a man walks on the river bank, a crocodile may seize his shadow in the water and draw him in. While in Old Calabar there is found the same identification of the spirit with the *ukpon* or 'shadow,' for a man to lose which is fatal.*

As Herbert Spencer remarks: "The primitive man, left to himself, necessarily concludes a shadow to be an actual existence, which belongs to the persons casting it";† and points out that "The Benin negroes regard men's shadows as their souls; and the Wanika are afraid of their own shadows: possibly thinking, as some other negroes do, that their shadows watch all their actions, and bear witness against them" (p. 116). He also observes that the Abipones and the Indians of Cumana believed the Echo was the answer of the spirit of the dead to him that spoke or called.

This soul, or shadow, which is believed to survive the body, is not immortal, but is believed to die away with the body. Says Lord Avebury:—

"To be eaten was the greatest misfortune that could happen to a New Zealander, since he believed that the soul was thus destroyed as well as the body. The chief who could kill and devour his enemy had nothing more to fear from him either in this world or the next; on the contrary, the strength, ability, and prestige against which he had to contend, were not only conquered, but, by this dreadful process, incorporated and added to his own."‡

The same writer also gives the testimony of the French traveller, M. du Chaillu, who says:—

"Ask the negro where is the spirit of his grandfather? he says he does not know; it is done. Ask him about the spirit of his father or brother who died yesterday, then he is full of fear and terror; he believes it to be generally near the place where the body has been buried, and among many tribes the village is removed immediately after the death of one of the inhabitants" (p. 146).

Even the highly civilised Egyptians believed that the soul only maintained its existence so long as the body remained intact; that is why they embalmed the body with such care, and their kings built those stupendous Pyramids, to raise which, says the historian Buckle, "there must have been tyranny on the part of the rulers, and slavery on the part of the people."§ For, as he points out, "they were neither more nor less than tombs for the Egyptian kings!" whose embalmed bodies concealed in the heart of these immense masses of stone, were thought to be safe from destruction for all time.

(To be continued.) W. MANN.

The Divinities of Fecundity.

ASSOCIATED with the worship of the gods of fertility, a system of sacred harlotry was anciently prevalent throughout Western Asia, and was in Syria and in Cyprus conspicuously connected with the adoration of Adonis.

As a result of a wide survey of the accumulated evidences of modern scholarship, Professor Frazer was driven to the conclusion that among agricultural peoples the Great Mother Goddess became the personification of the procreative processes of Nature, and that she was worshiped under different designations, but with practically identical rites and ceremonies, by many races in Western Asia. The goddess was accompanied by a lover, or procession of

lovers, with whom she united every year, the divine marriage being looked upon as indispensable to the growth and fruition of living things. Moreover, there is much reason to believe that the "fabulous union of the divine pair was simulated and, as it were, multiplied on earth by the real, though temporary, union of the human sexes at the sanctuary of the goddess for the sake of thereby ensuring the fruitfulness of the ground and the increase of man and beast." And if, as appears probable, the conception of the Great Earth Goddess was in classical times already very ancient—dating, indeed, from the far distant period when marriage was either unknown or just tolerated as a risky innovation, or regarded as an immoral interference with the sacred communal rights—we can, as Professor Frazer says, understand why the goddess herself was almost invariably pictured as unmarried and unchaste, and why her worshippers were compelled to follow the example she had set them

"For had she been a divine wife united to a divine husband, the natural counterpart of their union would have been the lawful marriage of men and women, and there would have been no need to resort to a system of prostitution or promiscuity in order to effect those purposes which, on the principles of homœopathic magic, might in that case have been as well or better attained by the legitimate intercourse of the sexes in matrimony. Formerly, perhaps, every woman was obliged to submit at least once in her life to the exercise of those marital rights which at a still earlier period had theoretically belonged in permanence to all the males of the tribe."*

With the evolution of individual marriage, however, the earlier communism and promiscuity fell into disfavor, and the occasional observance of the ancient custom came to be regarded with growing repugnance by the people, and they began to evade in practice a custom which was indelibly associated with their religious beliefs. This compromise assumed various forms. Women were sometimes suffered to sacrifice their hair as a substitute for their chastity; and a phallic symbol did duty in other instances for the reproductive act. But while the great majority of women were thus released from the old obligation, it was not deemed prudent to abolish the custom absolutely. Certain of the sex were in consequence set apart to maintain the ancient religious ceremony.

"These became prostitutes either for life or for a term of years at one of the temples: dedicated to the service of religion, they were invested with a sacred character, and their vocation, far from being deemed infamous, was probably long regarded by the laity as an exercise of more than common virtue, and rewarded with a tribute of mixed wonder, reverence, and pity, not unlike that which in some parts of the world is still paid to women who seek to honor their Creator in a different way by renouncing the natural functions of their sex and the tenderest relations of humanity. It is thus that the folly of mankind finds vent in opposite extremes alike harmful and deplorable."

There is no reason to doubt that the gods of fertility were honored by all the Semitic peoples, including the ancient Israelites. Holy men lived in the Temple of Jerusalem, and were attended by women, who appear to have ministered unto them. Despite all the glosses put upon the sacred texts, there can be little doubt as to the functions of these priests, who were not expelled from the Temple until the reign of Josiah. "In Palestine," writes Professor Frazer, "as in other Semitic lands, the hire of sacred prostitutes was probably dedicated to the deity as one of his regular dues: he took tribute of men and women as of flocks and herds, of fields and vineyards and oliveyards."†

In contemporary Africa and India sacred harlotry still survives. Every Tamil temple of any note in Southern India contains its bevy of sacred women. Twice daily they dance before and minister to the requirements of the idol. These dancing women are trained from infancy for their holy profession, dancing and singing being a necessary part of their

* E. B. Tylor, *Primitive Culture*, vol. i., p. 430.

† Spencer, *Principles of Sociology*, vol. i., p. 115.

‡ Lord Avebury, *Marriage, Totemism, and Religion*, pp. 151-2.

§ Buckle, *History of Civilisation*, p. 52.

* *Adonis, Attis, Osiris*, pp. 35, 36.

† *Adonis, Attis, Osiris*, p. 15.

education. Among the weavers of a small Madras town the first girl born of every family is dedicated to the service of the god. These females are wedded either to the idol or to a sacred sword ere they commence their career in the temple, and they are commonly spoken of as the wives of the divinity.

In Travancore the dancing women of the temple are regarded as the servants of God. Their union with the deity is supposed to imply a complete surrender to his desires, with the full renunciation of all family duties. From the standpoint of the pious Hindoo, these sacred women may fairly be compared with "a lady nurse at a hospital or a sister at a convent." They assist the priest, dance and sing to the divinity, are pensioned off as they advance in years and infirmity, and when overtaken by death the temple funds bear part of the funeral expenses. Whatever the real functions of these women may now be, the sexual side of their profession was in any case originally associated with the idea of assisting the procreative agencies of life.

Examples of kindred customs drawn from savage races conduct us nearer to the primitive conceptions which underlie them. With the Ewe peoples of West Africa sacred harlots are considered the spouses of the gods. During their novitiate they are specially reserved to the priestly caste; but, curiously enough, when this period is past they sink to the level of common strumpets. These unfortunate women, however, excite neither pity nor contempt, as they continue to be regarded as the wives of the god, and their licentious acts are generally attributed to the indwelling agency of the divinity who possesses them, while their offspring are looked upon as the sons and daughters of their divine husbands.

A West African serpent-god is presented by his worshippers with human wives. This divinity—the python-god—is wedded to these women in secret in his temple; their children are accounted his; but, needless to say, the priests appear to be the real parents. The natives seem to connect the abundance of the harvest with the successful union of the women with the serpent. When the millet begins to grow, the old priestesses secure new brides for the god. In seasons of flood and drought the sacred python is invoked with compelling earnestness; he appears to preside over the growth of vegetable life and the increase of the cattle.

"Once in a bad season the Dutch factor Bosman found the King of Whydah in a great rage. His Majesty explained the reason of his discomposure by saying 'that that year he had sent much larger offerings to the snake-house than usual, in order to obtain a good crop; and that one of his viceroys (whom he showed me) had desired him afresh in the name of the priests, who threatened a barren year, to send yet more. To which he answered that he did not intend to make any further offerings this year; and if the snake would not bestow a plentiful harvest on them, he might let it alone; for (said he) I cannot be more damaged thereby, the greatest part of my corn being already rotten in the field.'"

Among the Slave Coast negroes, men as well as women are consecrated to the deity. This sacerdotal caste enjoys numerous privileges, and is obeyed with fear and trembling by the common people. Having been fully ordained, the priest is honored as the special mouthpiece of the divinity, whose commands he communicates to the people while in a condition of nervous excitement, which is taken as a positive proof of divine possession. Nevertheless, a modicum of scepticism appears to have put in an appearance.

"Any crime which a priest committed in a state of frenzy used to remain unpunished, no doubt because the act was thought to be the act of the god. But this benefit of clergy was so much abused that under King Gezo the law had to be altered; and although, while he is still possessed by the god, the inspired criminal is safe, he is now liable to punishment as soon as the divine spirit leaves him."

But the natives in general still regard these priests with considerable fear, and their power over the people remains very great.

Also among the savage races of the Gold Coast are to be found singing and capering men and women who are revered as the messengers of the gods. The priests are not celibate, but marry like the ordinary people; and although the priestesses are denied this right, they are free to grant their favors to all who happen to strike their fancy. The "celibate condition" of these sacred women is a consequence of their supposed espousal to the divinities.

Just as in Africa and India the temple harlots were looked upon as the partners of the gods, whose licentiousness was to be pardoned on account of their acting under the influences of religious inspiration, so the sacred harlots of antiquity, in much the same manner, were regarded as the brides of the deity. The reproductive rites of religion appear to have been strictly confined to the sacred edifice itself, and seem to have been originally designed to promote the activities of the deities of fecundity while these were engaged in carrying on the multiplication of man and beast, and the increase of vegetable life.

With the civilised communities of the ancient world this idea, however much it may have been obscured by time and the changes which time carries in its train, undeniably underlies many of the ceremonies sacred to the divinities of Egypt, Assyria, and Babylon. In the temple of Bel or Marduk a female regularly reposed on the god's couch, and the divinity was believed to visit her by night. In Egypt the spouse of the god was supposed to share her slumbers in the temple at Thebes, her consort being the great Ammon himself.

In all probability that form of religion known as phallic worship, in which adoration of the generative powers plays so conspicuous a part, is to be traced to kindred conceptions. Phallicism is very common among savage races, and in its ruder forms is openly orgiastic; but with the development of civilisation the realism of the earlier ceremonies and beliefs gradually gives place to a more poetical recognition of the majestic powers of natural reproduction. But even in civilised and cultured Rome the women carried the emblem of fecundity in procession from one temple to another. The phallic sign was worn as an amulet, and this custom long survived the triumph of the Christian faith. The practice was common throughout the Middle Ages, and attempts were made to prohibit it at the Church Council at Mans in 1247, and at Tours in 1396.

T. F. PALMER.

Correspondence.

CHRISTIANITY AT JERUSALEM.

TO THE EDITOR OF "THE FREETHINKER."

SIR,—I am in Jerusalem for my twelfth annual visit, having come here first in 1903, and every year since, the entire distance from my home in Boston, U.S.A., having been traversed each time. The brawls between the different sects and denominations here are well known, and I have witnessed many of them, even to the ghastly climax of seeing the dead in the street. This year, however, for the first time, I saw a party of courteous gentlemen violently and brutally expelled from the Church of the Holy Sepulchre; and, the incident being a typical one, and the circumstances being really instructive, it occurs to me that you may like to set it before your readers; in case you do, I here set forth the facts. I must first state that I can vouch for the precise truth of what I myself saw only; in this city of cruelty, misery, blindness, dirt, and Christianity, it is most difficult to obtain accurate information on any topic; least of all can one believe what is told him regarding religious brawls—all interests combining to hush them and have them forgotten; a hundred times, when inquiring about some detail, I have been abruptly asked, before my question was answered, "How did you find it out?" "Who told you?" Unless I am sure of my ground, I am always told that "no such thing occurred; it was a mistake." Now for the facts:—

Last Wednesday morning, at 8.30, I was passing across the courtyard in front of the church, not intending to enter,

and not being within 100 feet of the entrance; a loud, angry, and continued shouting from the interior attracted my attention; a moment later, a party of about 20 to 25 gentlemen were ordered and pushed more or less violently out of the church. Baron Rothschild, perhaps the greatest living benefactor of this most wretched city, had arrived here the previous day.

On inquiring of six or eight of the generally best-informed merchants here, all of whom I know, I was told that these gentlemen were members of Baron Rothschild's party, some, or all, being Jews; they had gone to the church under the guidance and protection of one of the official dragomans; the general sentiment was that the Christians had acted with extreme, and most unprecedented (this I know to be true) kindness and gentleness, in not killing, or at least seriously injuring these Jews—it being so perfectly understood that Jews who attempt to enter the church, or even to walk across the courtyard, will absolutely be murdered by the infuriated lovers of the meek and lowly Jew of Palestine, that for a generation no Jewish resident here has even attempted it. That this treatment of Jews is based on cruelty, and not on principle, seems to be proven by the well-known fact that at least one well-known Jew is at times allowed, and requested to enter the church, because he is a skilled artisan, and the Christians need his services.

Doubtless the wealth and high standing of this party accounts for the small amount of violence used in this case. I am told that Turkey has long since advised all governments of its inability to protect Jews from Christian ferocity, and that an agreement exists to the effect that damages, in event of a Jew being murdered on account of his proximity to the church, will be fixed at thirty piastres—less than six shillings.

Now for the sequel. This morning, on inquiring of such friends as I chanced to meet if there were any further news of the event, one or two seemed to have wholly "forgotten" the incident and the conversation regarding it; at least two, who gave me the information I narrate herein, declared that the whole thing was a mistake, and had not occurred at all. On my reminding them that I had seen the affair, they said that the people were put out of the church because the monks were cleaning it. The fact is that no one is put out, or kept out; and that exit, or entrance, is not in the slightest degree affected in consequence of the cleaning of the church—with the exception of the weekly washing, which was not going on at the time, and which is done on Friday, not Wednesday. If the sweeping was going on, it would not account for the event; furthermore, it would not account for the shouting, screaming, and violent and blackguardly actions that were in evidence. When I spoke of all this, I was further told that "that is the way the Christians have of asking people to keep out during the cleaning."

The general poverty and misery are much the same as usual. The cruelty to animals—formerly absolutely indescribable, and said to be the very worst in the world (which I endorse, having crossed the Atlantic fifty-seven times, and travelled much in Asia and Africa)—is somewhat diminished; a very small group of English people—perhaps ten or less—having done devoted service. All are Christians, and one is secretary of the Y. M. C. A. here. I honor them all more than I can say.

Excepting these, no Christian, and few Moslems, take the slightest interest in the treatment of animals. When I say that a common method of "getting rid of" rats and mice, and a not at all uncommon method of similarly disposing of cats, and even dogs, is pouring oil on them, setting it on fire, and "seeing the fun"—without protest, unless one of the small group I mention make it, and his, or her, protest always being laughed at—I give a fair index of the general sentiment in this most religious city—a city, literally, of "religion run mad." The wife of a clergyman here tells me she was thus laughed at by one of the oldest employees in the office of Thos. Cook & Son for protesting against burning an animal in precisely this way.

PHILIP G. PEABODY.

Palastine, Syria, Turkey, Asia, February 10, 1914.

"GENTLE JESUS."

Oh! what have sickly children done to share
Thy cup of sorrows? Yet their dull, sad pain
Makes the earth awful. On the tomb's dark stair
Moan idiots, with no glimmer on the brain.
No shrill priest with his hangman's cord can beat
Thy mercy into these. Ah, nay! Ah, nay!
The angels Thou hast sent to haunt the street
Are hunger and distortion and decay.
Lord! That madest man and sendest him foes so fleet
Who shall judge Thee upon Thy judgment day?

—Robert Buchanan.

SKY PILOTS.

You have so debilitated the minds of men and women by your promises and your dreams that many a generation must come and go before Europe can throw off the yoke of your superstition. But we promise you that they shall be generations of strenuous battle. We give you all the advantages that you can get from the sincerity and pious worth of the good and simple among you. We give you all that the bad among you may get by resort to the poisoned weapons of your profession and your traditions—its bribes to mental indolence, its hypocritical affectations in the pulpit, its tyranny in the closet, its false speciousness in the world; its menace at the death-bed. With all these you may do your worst, and still humanity will escape you, still the conscience of the race will rise away from you; still the growth of brighter ideals and a nobler purpose will go on, leaving ever further and further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you by on your flank; your fiercest darts will only spend themselves on air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place your dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction it will sink to a curiosity, from being the guide to millions of human lives it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up; the conception of law will silently make the conception of the daily miracle of your altars seem impossible, the mental climate will gradually deprive your symbols of their nourishment, and men will turn their backs on your system, not because they confuted it, but because, like witchcraft or astrology, it has ceased to interest them. The great ship of your church, once so stout and fair, and well-laden with good destinies, is become a skeleton ship; it is a phantom hulk, with warped planks and sere canvas, and you who work it are no more than the ghosts of dead men, and at the hour when you seem to have reached the bay, down your ship will sink like lead or like stone, to the deepest bottom.—John Morley, "Miscellanies."

GOD.

I would not be an angel and with the angels stand,
To laud a silly God, Sir, who fools with either hand;
I'd rather be a pumpkin, an oyster or a slug,
I'd rather be a tapeworm, a trichina or a bug;
I'd rather be the parasite of monkey, man or cod,
Than be a praying parasite of anything called "God."
That name denotes all folly, all vice and every crime,
That man has e'er exhibited in all the course of time!
Ay, choose from human language, from every babbling tongue,
From every speech e'er spoken, or clicked or growled or sung—
Select the word most pregnant with every evil sense,
Most full of downright wickedness, of folly and pretence—
You'll find, I'm very certain, when the round of tongues you've trod,
The word most direly hateful is the tiny nomen, God!
—Joseph Symes.

VOLTAIRE'S TASK.

Voltaire's task, however, was never directly political, but spiritual—to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselves walking amidst a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that have made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshipping an unjust divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogmas, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—John Morley.

Obituary.

We regret to report the death, after a long and painful illness, of Mrs. R. Axelby, of 22 Wattisfield-road, Clapton, N.E., whose burial took place at Chingford Mount Cemetery on Saturday, March 7, when a Secular Service was conducted at the graveside. Mrs. Axelby was a devoted mother, a faithful wife, and an excellent neighbor. Though not an avowed Freethinker, she had much sympathy with the Freethought movement; but Mr. Axelby was a zealous worker for the cause in the Hall of Science days, and is loyal to its principles at the present time. We offer him and the family our sincere condolence.—J. T. L.

SUNDAY LECTURE NOTICES, Etc.

Notices of Lectures etc., must reach us by first post on Tuesday, and be marked "Lecture Notice" if not sent on postcard.

LONDON.**INDOOR.**

CAMBERWELL BRANCH N. S. S. (Lambeth Baths, Kennington-road): Tuesday, March 17, at 8, General Meeting. Local sympathisers cordially invited.

WEST HAM BRANCH N. S. S. (Workman's Hall, Romford-road, Stratford, E.): 7.30, W. Davidson, "The Theological Bog."

OUTDOOR.

EDMONTON BRANCH N. S. S. (Edmonton Green): 7.45, E. Burke, "Organised Insanity."

COUNTRY.**INDOOR.**

GLASGOW SECULAR SOCIETY (North Saloon, City Hall): Joseph McCabe, 12 noon, "The Real Sources of Christ's Teaching"; 6.30, "The Virtues of Irreligion."

LEICESTER (Secular Hall, Humberstone Gate): 6.30, Miss K. B. Kough, "Immortality."

MANCHESTER BRANCH N. S. S. (Secular Hall, Rusholme-road, All Saints): 6.30, Fred Morgan, Miscellaneous Dramatic Recital.

SECULAR EDUCATION LEAGUE.**THE****Seventh Annual General Meeting
OF MEMBERS AND FRIENDS OF THE LEAGUE**

WILL BE HELD AT

CAXTON HALL (Room 1), VICTORIA ST., W.C.

ON TUESDAY, MARCH 24, AT 8 15 P.M. PROMPT.

CHAIR TO BE TAKEN BY

SIR HENRY COTTON.

SPEAKERS:

MR. G. W. FOOTE, MR. ARTHUR HENDERSON, M.P.,
MR. HALLEY STEWART, J.P., REV. W. WALSH, D.D.

To be preceded at 7 45 prompt by the
ANNUAL BUSINESS MEETING OF MEMBERS.

Friends of Secular Education are asked to make a
special effort to attend and make the meeting known.

TICKETS OF ADMISSION NOT REQUIRED.

America's Freethought Newspaper.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.

CONTINUED BY E. M. MACDONALD, 1893-1909.

G. E. MACDONALD EDITOR.
L. K. WASHBURN EDITORIAL CONTRIBUTOR.

SUBSCRIPTION RATES.

Single subscription in advance	\$3.00
Two new subscribers	5.00
One subscription two years in advance	5.00

To all foreign countries, except Mexico, 50 cents per annum extra
Subscriptions for any length of time under a year, at the rate of
25 cents per month, may be begun at any time.
Freethinkers everywhere are invited to send for specimen copies,
which are free.

THE TRUTH SEEKER COMPANY,

Publishers, Dealers in Freethought Books,

62 VEERY STREET, NEW YORK, U.S.A.

Determinism or Free Will?

By C. COHEN.

Issued by the Secular Society, Ltd.

A clear and able exposition of the subject in
the only adequate light—the light of evolution.

CONTENTS.

I. The Question Stated.—II. "Freedom" and "Will."—III. Consciousness, Deliberation, and Choice.—IV. Some Alleged Consequences of Determinism.—V. Professor James on "The Dilemma of Determinism."—VI. The Nature and Implications of Responsibility.—VII. Determinism and Character.—VIII. A Problem in Determinism.—IX. Environment.

PRICE ONE SHILLING NET.

(POSTAGE 2d.)

THE PIONEER PRESS, 2 Newcastle-street, Farringdon-street, E.C.

**THE SECULAR SOCIETY
(LIMITED)**

Company Limited by Guarantee.

Registered Office—2 NEWCASTLE STREET, LONDON, E.C.

Chairman of Board of Directors—MR. G. W. FOOTE.

Secretary—Miss E. M. VANCE.

This Society was formed in 1898 to afford legal security to the acquisition and application of funds for Secular purposes.

The Memorandum of Association sets forth that the Society's Objects are:—To promote the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief, and that human welfare in this world is the proper end of all thought and action. To promote freedom of inquiry. To promote universal Secular Education. To promote the complete secularisation of the State, etc., etc. And to do all such lawful things as are conducive to such objects. Also to have, hold, receive, and retain any sums of money paid, given, devised, or bequeathed by any person, and to employ the same for any of the purposes of the Society.

The liability of members is limited to £1, in case the Society should ever be wound up and the assets were insufficient to cover liabilities—a most unlikely contingency.

Members pay an entrance fee of ten shillings, and a subsequent yearly subscription of five shillings.

The Society has a considerable number of members, but a much larger number is desirable, and it is hoped that some will be gained amongst those who read this announcement. All who join it participate in the control of its business and the trusteeship of its resources. It is expressly provided in the Articles of Association that no member, as such, shall derive any sort of profit from the Society, either by way of dividend, bonus, or interest, or in any way whatever.

The Society's affairs are managed by an elected Board of Directors, consisting of not less than five and not more than twelve members, one-third of whom retire by ballot each year,

but are capable of re-election. An Annual General Meeting of members must be held in London, to receive the Report, elect new Directors, and transact any other business that may arise.

Being a duly registered body, the Secular Society, Limited, can receive donations and bequests with absolute security. Those who are in a position to do so are invited to make donations, or to insert a bequest in the Society's favor in their wills. On this point there need not be the slightest apprehension. It is quite impossible to set aside such bequests. The executors have no option but to pay them over in the ordinary course of administration. No objection of any kind has been raised in connection with any of the wills by which the Society has already been benefited.

The Society's solicitors are Messrs. Harper and Battcock, 23 Rood-lane, Fenchurch-street, London, E.C.

A Form of Bequest.—The following is a sufficient form of bequest for insertion in the wills of testators:—"I give and bequeath to the Secular Society, Limited, the sum of £— free from Legacy Duty, and I direct that a receipt signed by two members of the Board of the said Society and the Secretary thereof shall be a good discharge to my Executors for the said Legacy."

Friends of the Society who have remembered it in their wills, or who intend to do so, should formally notify the Secretary of the fact, or send a private intimation to the Chairman, who will (if desired) treat it as strictly confidential. This is not necessary, but it is advisable, as wills sometimes get lost or mislaid, and their contents have to be established by competent testimony.

NATIONAL SECULAR SOCIETY.

President: G. W. FOOTE.

Secretary: Miss E. M. VANCO, 2 Newcastle-st. London, E.C.

Principles and Objects.

SECULARISM teaches that conduct should be based on reason and knowledge. It knows nothing of divine guidance or interference; it excludes supernatural hopes and fears; it regards happiness as man's proper aim, and utility as his moral guide.

Secularism affirms that Progress is only possible through Liberty, which is at once a right and a duty; and therefore seeks to remove every barrier to the fullest equal freedom of thought, action, and speech.

Secularism declares that theology is condemned by reason as superstitious, and by experience as mischievous, and assails it as the historic enemy of Progress.

Secularism accordingly seeks to dispel superstition; to spread education; to disestablish religion; to rationalise morality; to promote peace; to dignify labor; to extend material well-being; and to realise the self-government of the people.

Membership.

Any person is eligible as a member on signing the following declaration:—
"I desire to join the National Secular Society, and I pledge myself, if admitted as a member, to co-operate in promoting its objects."

Name.....
Address.....
Occupation.....
Dated this..... day of..... 190.....

This Declaration should be transmitted to the Secretary with a subscription.

P.S.—Beyond a minimum of Two Shillings per year, every member is left to fix his own subscription according to his means and interest in the cause.

Immediate Practical Objects.

The Legitimation of Bequests to Secular or other Free-thought Societies, for the maintenance and propagation of heterodox opinions on matters of religion, on the same conditions as apply to Christian or Theistic churches or organisations.

The Abolition of the Blasphemy Laws, in order that religion may be canvassed as freely as other subjects, without fear of fine or imprisonment.

The Disestablishment and Disendowment of the State Churches in England, Scotland, and Wales.

The Abolition of all Religious Teaching and Bible Reading in Schools, or other educational establishments supported by the State.

The Opening of all endowed educational institutions to the children and youth of all classes alike.

The Abrogation of all laws interfering with the free use of Sunday for the purpose of culture and recreation; and the Sunday opening of State and Municipal Museums, Libraries, and Art Galleries.

A Reform of the Marriage Laws, especially to secure equal justice for husband and wife, and a reasonable liberty and facility of divorce.

The Equalisation of the legal status of men and women, so that all rights may be independent of sexual distinctions.

The Protection of children from all forms of violence, and from the greed of those who would make a profit out of their premature labor.

The Abolition of all hereditary distinctions and privileges, fostering a spirit antagonistic to justice and human brotherhood.

The Improvement by all just and wise means of the conditions of daily life for the masses of the people, especially in towns and cities, where insanitary and incommodious dwellings, and the want of open spaces, cause physical weakness and disease, and the deterioration of family life.

The Promotion of the right and duty of Labor to organise itself for its moral and economical advancement, and of its claim to legal protection in such combinations.

The Substitution of the idea of Reform for that of Punishment in the treatment of criminals, so that gaols may no longer be places of brutalisation, or even of mere detention, but places of physical, intellectual, and moral elevation for those who are afflicted with anti-social tendencies.

An Extension of the moral law to animals, so as to secure them humane treatment and legal protection against cruelty.

The Promotion of Peace between nations, and the substitution of Arbitration for War in the settlement of international disputes.

FREETHOUGHT PUBLICATIONS.

LIBERTY AND NECESSITY. An argument against Free Will and in favor of Moral Causation. By David Hume. 32 pages, price 2d., postage 1d.

THE MORTALITY OF THE SOUL. By David Hume. With an Introduction by G. W. Foote. 16 pages, price 1d., postage ½d.

AN ESSAY ON SUICIDE. By David Hume. With an Historical and Critical Introduction by G. W. Foote. price 1d., postage ½d.

FROM CHRISTIAN PULPIT TO SECULAR PLATFORM. By J. T. Lloyd. A History of his Mental Development. 60 pages, price 1d., postage 1d.

THE MARTYRDOM OF HYPATIA. By M. M. Mangasarian (Chicago). 16 pages, price 1d., postage ½d.

THE WISDOM OF THE ANCIENTS. By Lord Bacon. A beautiful and suggestive composition. 86 pages, reduced from 1s. to 3d., postage 1d.

A REFUTATION OF DEISM. By Percy Bysshe Shelley. With an Introduction by G. W. Foote. 32 pages, price 1d., postage ½d.

LIFE, DEATH, AND IMMORTALITY. By Percy Bysshe Shelley. 16 pages, price 1d., postage ½d.

LETTER TO LORD ELLENBOROUGH. Occasioned by the Sentence he passed on Daniel Isaac Eaton as publisher of the so-called Third Part of Paine's *Age of Reason*. By Percy Bysshe Shelley. With an Introduction by G. W. Foote. 16 pages, price 1d., postage ½d.

FOOTSTEPS OF THE PAST. Essays on Human Evolution. By J. M. Wheeler. A Very Valuable Work. 192 pages, price 1s., postage 2½d.

BIBLE STUDIES AND PHALIC WORSHIP. By J. M. Wheeler. 136 pages, price 1s. 6d., postage 2d.

UTILITARIANISM. By Jeremy Bentham. An Important Work. 32 pages, price 1d., postage ½d.

THE CHURCH CATECHISM EXAMINED. By Jeremy Bentham. With a Biographical Introduction by J. M. Wheeler. A Drastic Work by the great man who, as Macaulay said, "found Jurisprudence a gibberish and left it a Science." 72 pages, price (reduced from 1s.) 3d., postage 1d.

THE ESSENCE OF RELIGION. By Ludwig Feuerbach. "All theology is anthropology." Buchner said that "no one has demonstrated and explained the purely human origin of the idea of God better than Ludwig Feuerbach." 78 pages, price 6d., postage 1d.

THE CODE OF NATURE. By Denis Diderot. Powerful and eloquent. 16 pages, price 1d., postage ½d.

LETTERS OF A CHINAMAN ON THE MISCHIEF OF MISSIONARIES. 16 pages, price 1d., postage ½d.

BIOGRAPHICAL DICTIONARY OF FREETHINKERS—Of All Ages and Nations. By Joseph Mazzini Wheeler. 355 pages, price (reduced from 7s. 6d.) 3s., postage 4d.

A PHILOSOPHICAL INQUIRY CONCERNING HUMAN LIBERTY. By Anthony Collins. With Preface and Annotations by G. W. Foote and Biographical Introduction by J. M. Wheeler. One of the strongest defences of Determinism ever written. Cloth, 1s.; paper, 6d., post 1d.

PAMPHLETS BY C. COHEN.

AN OUTLINE OF EVOLUTIONARY ETHICS. Price 6d., postage 1d.

SOCIALISM, ATHEISM, AND CHRISTIANITY. Price 1d., postage ½d.

CHRISTIANITY AND SOCIAL ETHICS. Price 1d., postage ½d.

PAIN AND PROVIDENCE. Price 1d., postage ½d.

THE PIONEER PRESS,
2 Newcastle-street, Farringdon-street, London, E.C.

THE BIBLE HANDBOOK

FOR FREETHINKERS AND ENQUIRING CHRISTIANS.

BY

G. W. FOOTE and W. P. BALL.

NEW AND CHEAPER EDITION

Issued by the Secular Society, Ltd.

WELL PRINTED ON GOOD PAPER AND WELL BOUND.

In Paper Covers, SIXPENCE—Net.

(POSTAGE 1½d.)

In Cloth Covers, ONE SHILLING—Net.

(POSTAGE 2d.)

ONE OF THE MOST USEFUL BOOKS EVER PUBLISHED.

INVALUABLE TO FREETHINKERS ANSWERING CHRISTIANS

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.

PIONEER PAMPHLETS.

Now being issued by the Secular Society, Ltd.

No. I.—BIBLE AND BEER. By G. W. Foote.

FORTY PAGES—ONE PENNY.

Postage: single copy, ½d.; 6 copies, 1½d.; 18 copies, 3d.; 26 copies, 4d. (parcel post).

No. II.—DEITY AND DESIGN. By C. Cohen.

(A Reply to Dr. Alfred Russel Wallace.)

THIRTY-TWO PAGES—ONE PENNY.

Postage: Single copy, ½d.; 6 copies, 1½d.; 18 copies, 2½d.; 26 copies, 4d. (parcel post).

No. III.—MISTAKES OF MOSES. By Colonel Ingersoll.

THIRTY-TWO PAGES—ONE PENNY.

Postage: Single copy, ½d.; 6 copies, 1½d.; 18 copies, 2½d.; 26 copies, 4d. (parcel post).

IN PREPARATION.

No. IV.—CHRISTIANITY AND PROGRESS. By G. W. Foote.

No. V.—MODERN MATERIALISM. By W. Mann.

Special Terms for Quantities for Free Distribution or to Advanced Societies.

THE PIONEER PRESS, 2 NEWCASTLE STREET, FARRINGDON STREET, LONDON, E.C.