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*The poet's verse slides into the current of our blood.  
We read them when young; we remember them when old.*  
—WILLIAM HAZLITT.

## The War of Wars.

“What fools these mortals be.”  
—SHAKESPEARE.

“And all our yesterday's have lighted fools  
The way to dusty death.”  
—SHAKESPEARE.

THE first common characteristic of men is their mortality. A genius like Shakespeare's could not miss this fact. But one could imagine even the Master hesitating about the next attribute that marks them all. With his usual felicity he hit upon the absolutely right word. It was their folly. They were fools. The exceptions were not numerous enough to justify any qualifications. And even the wisest men have *some* folly in them. Most men are far from being wise, but the wisest men are to a certain extent fools. So the one description that fitted all men was “fools.”

It is human folly that keeps war going at this time of day. Carlyle said all sorts of things in his later years, but he saw the facts clearly enough in the first flash of his young genius, when he wrote *Sartor Resartus* :—

“What, speaking in quite unofficial language, is the net-purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some five hundred souls. From these, by certain ‘Natural Enemies’ of the French there are successively selected, during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charges, some two thousand miles, or say only to the South of Spain; and fed there till wanted. And now to that same spot in the South of Spain are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and Thirty stands fronting Thirty, each with a gun in his hand. Straightway the word ‘Fire!’ is given, and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest; nay, in so wide a Universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! their Governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot.”

Where there are plenty of flats, of course, there will be a numerous supply of sharpers. Man's natural taste for fighting has been fostered, not only by his governors, but by his “spiritual” advisers. Priests have been among the loudest beaters of the war-drum. Even poets, (a much higher species), when under the influence of religion, have been known to utter the most blatant nonsense. Wordsworth (but not in his youth) dared to address

“God” in this fashion :—

“But thy most dreaded instrument  
In working out a pure intent  
Is man—arrayed for mutual slaughter;  
Yea, Carnage is thy daughter.”

This was splendidly answered by Shelley in “Peter Bell the Third,” but the pithiest comment was made by Byron :—

“Carnage—so Wordsworth tells us, is God's daughter;  
If he speak truth, she is Christ's sister.”

[By the way, we suspect the accuracy of this quotation, but we have not a Byron by us at the moment, and cannot check it—though we are sure it does not misrepresent the original.]

Christianity has governed Europe for ever so many centuries; governed it by something stronger than physical force,—by moulding the child's mind, and practising upon the future hopes and fears of adults. And this is what it has brought us to! The great Christian nations are flying at each other's throats. It is something like the prophesied Armageddon. And their “God,” if he answers their mutually antagonistic prayers at all, may act upon one of the promises in his own book, which they appear to have forgotten :—

“I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind.....then shall they call upon me, but I will not answer” (Proverbs i. 26-28).

Anyhow, here we are, after nearly two thousand years of “peace on earth, and good will towards men,” with nearly all the foremost nations Christian, and most of them hating each other, and rushing into a ghastly war of such colossal proportions as the world has never hitherto seen.

Meanwhile the “unspeakable” Turk drinks his coffee and smokes his cigarette or hookah, and smiles at the Christians who were always reading him lessons or interfering more practically with his business. He looked forward to this. He knew them better than they knew themselves. He understood the worth of their fine maxims and the value of their noble professions. They were always putting *his* house in order. Now it will take them all their time to look after their own.

“There's to be war” shouted a crowd of fools gleefully at the bandstand on the front of a popular seaside town on Monday evening as the strains of “Rule, Britannia!” the “Marseillaise” and “God Save the King” streamed on the summer air. They rejoiced! But those who know what war is, and were shocked at the prospect of all Europe being engaged in it, felt almost inclined to cry with Shakespeare's Northumberland :—

“Let heaven kiss earth! Now let not Nature's hand  
Keep the wild flood confined! Let order die!  
And let this world no longer be a stage  
To feed Contention in a lingering act;  
But let one spirit of the first-born Cain  
Reign in all bosoms, that, each heart being set  
On bloody courses, the rude scene may end,  
And darkness be the burier of the dead!”

Christianity is at once too good, so to speak, and too bad for mankind. Its evil teaching has filled the world with humiliation and misery. Its good teaching is of the impossible kind. It aims at too much and hits nothing. “Love your enemies” is an impracticable maxim. Confucius taught the better plan of giving them justice.

G. W. FOOTE.

## Liverpool and the Slave Trade.

THE stock claim that Christianity abolished slavery is still urged by all classes of Christian apologists, and in other directions many writers in the course of their historical or sociological studies repeat the claim, obviously without ever having troubled to test its accuracy. The mere persistence of slavery in Christian countries until a very modern date should alone be enough to show the falsity of such a statement. True, vague generalisations concerning the equality of mankind may be cited from Christian writers, but as the same may be cited from non-Christian writers and pre-Christian writers, the honors are here equal. True, also, that slavery existed in pre-Christian times contemporary with teachings that, apparently, made for the destruction of slavery, but it also continued to exist in Christian times—and under worse conditions—so that the claim that Christianity either abolished slavery or bettered the condition of the slave is again negated. Moreover, wherever Christian people went they carried slavery with them, as, for example, the early North American settlers, who established slavery in a land where it was previously non-existent. And, finally, it has to be always borne in mind that the modern African slave trade, which most people have in mind when they talk about slavery, was of Christian creation. It was begun by Christians, carried on by Christians, and if some Christians at last worked for its abolition, it was the opposition of other Christians that made their work necessary and difficult.

Some years ago I wrote a couple of articles in the *Freethinker* dealing exclusively with the relations of the Methodist Church to slavery, in which I showed that its members were among its most enthusiastic supporters. On the present occasion I purpose dealing exclusively with the Christian City of Liverpool, one of the strongest centres of the British slave trade. This has been suggested by a recent article in the *Syren*—a journal devoted to the shipping interests. The anonymous writer of the article appears to have derived his information—although he fails to make due acknowledgment—from a work on *The Liverpool Slave Trade*, by a writer who veils himself under the pen-name of "Dicky Sam." But both writers leave much unsaid that deserves to be said, and it is partly to make these necessary additions that I am now writing.

It must, of course, be borne in mind that the English slave trade did not originate with either Liverpool or the other slave port, Bristol. The buying and selling of slaves has existed in all stages of English history. Green, in spite of his obvious Christian bias, is compelled to record that the Church promoted emancipation on all estates but its own, and there was a very obvious policy in the Church advising other landowners to liberate their slaves. So also he points out that in the time of Henry the Second, Ireland was filled with Englishmen that had been kidnapped and sold into slavery, while more than one great English noble during the Middle Ages added to his wealth by breeding slaves for the market. No one felt that in so doing he was outraging either the spirit or the letter of Christian teaching, and whatever the Church may have advised as a matter of policy in particular cases, it never denounced slavery as un-Christian or anti-Christian.

The English participation in the Black Slave Trade—inaugurated after the discovery of North and South America—dates from the time of Elizabeth. A monopoly of the slave traffic had originally been granted to the Belgians; but it was afterwards acquired by the Genoese, who shared it with other nations. All this was with the direct sanction of the Christian Church. "She," says Lecky, "reorganised the accursed institution of slavery on a gigantic scale, and in a form that was, in some respects, worse than any that had before existed." Sir John Hawkins was the first Englishman to engage in the traffic. One of his ships was supplied

by Queen Elizabeth, who eagerly pocketed her share of the profits, while salving her conscience with advice concerning the traffic which she perfectly well knew was unheeded.

The next important step in the history of the English slave trade came with the revocation of the monopoly of Assiento Company in 1698, which threw open the African trade. From that date the traffic advanced by leaps and bounds, and it was evidently considered of great importance, as it was specially stipulated in the treaty of Utrecht (1713) that England should be allowed to supply her own colonies with slaves, and also the Spanish-American colonies. For some years the two ports engaged in the slave trade were London and Bristol. Gradually, Bristol—always a very pious city—took the lead over the metropolis. At the commencement of the eighteenth century, London had over a hundred vessels in the African slave trade. About five years later only fifty, and a little later only thirty. On the other hand, from 1701 to 1782, the number of ships that left Bristol for the slave coast, annually averaged about sixty.

The first slave vessel that left the Mersey was in 1709, and carried only fifteen slaves from Africa to the West Indies. But the profits—judging from the rapid increase in the traffic—must have been very great, for by 1714, only five years later, more than half the vessels engaged in the trade belonged to Liverpool, and it was calculated that Liverpool ships imported three-sevenths of all the slaves carried by Europeans. The following figures were soon after officially laid before the House of Commons, detailing the number of slaves imported from Africa by the subjects of various European States—Great Britain 38,000, Holland 4,000, Portugal 10,000 Denmark 2,000, France 20,000—thus giving slightly more than half to Christian England. Later in the century, the figures appear to have undergone an increase. Thus, in 1795, one-fourth of the ships belonging to the port of Liverpool were engaged in the slave trade, the actual increase being from 15 ships in 1730, to 136 in 1792. The traffic underwent a still greater increase prior to its abolition. From January, 1806, to May, 1807, no less than 185 Liverpool owned slave vessels left Africa with a slave-carrying capacity of nearly 50,000.

I have said above that the traffic yielded enormous profits. The actual cost of a slave on the West Coast of Africa—the cost, that is, to secure; because a very large part of the business was pure kidnapping—ranged from £15 to £35. The selling price would be anything from £50 to £100, depending upon the age, health, and general condition of the "goods." The net gain on the slave traffic appears to have been upward of 60 per cent. From a contemporary calculation, cited by "Dicky Sam," we learn that in 1786, "The own of Liverpool returned a net profit of £298,462 sterling, and that during eleven years the gains on 303,737 slaves was £2,361,455 6s. 1d., or, on an average, two hundred and fourteen thousand, six hundred and seventy-seven pounds, fifteen shillings, and one penny per annum." It is small wonder that G. F. Cooke, the tragedian, on being hissed by a Liverpool audience, retorted "I have not come here to be insulted by a set of wretches, of which every brick in your infernal town has been cemented by an African's blood."

At the commencement of the British slave trade there does not appear to have been any regulations concerning the carrying of slaves. It was, on the face of it, to the owner's interest to lose as few slaves as possible by death, and to get them to their journey's end in as good a condition as possible. But the obviously sensible course in such matters does not appear to have been always—perhaps not generally—followed, and legislation on the subject appears. A ship of 300 tons was allowed to carry 500 slaves, with a crew of 50. But these regulations seem to have been only nominal. Thus the work from which I have already quoted gives the actual dimensions of a famous slave ship, the *Brooks*, with a large folding plate illustrating the stowing of the slaves. The

vessel was of 297 tons, and was allowed to carry 450 persons. As a matter of fact, she had carried 351 men, 127 women, 90 boys, and 41 girls—a total of 609. The length of the lower deck on which the slaves were carried was only 100 ft, and in this space the slaves were packed without regard for health or decency. It was customary, says the writer in the *Syren*, to allow 6 ft. by 1 ft. 4 in. for a man, 5 ft. by 1 ft. 4 in. for a woman, 5 ft. by 1 ft. 2 in. for a boy, and 4 ft. 6 in. by 1 ft. for a girl. Had they been measured for coffins, not much less space could have been allowed; and coffins these ships often were. In fact, in some cases it was only possible for the slaves to lie down to sleep by arranging them alternately head to feet.

"So close were they, you could not walk without treading on them; but they were only slaves. One kind-hearted sailor, when passing over them, would remove his shoes, so as not to hurt them. So close and foul was the stench arising from the negroes, they have been known to be put down the hold strong and healthy at night, and have been dead in the morning. A trader stated that, after remaining ten minutes in the hold, his shirt was as wet as if it had been in a bucket of water."

In the case of one Liverpool ship, the *Thomas*, carrying 630 slaves, 100 died on the voyage; but as the remaining 530 sold at Jamaica at £60 per head, the owners were doubtless well satisfied with the trip. In some cases, however, the mortality was much greater—running to fifty out of every hundred. All the slaves were not sold abroad; some were disposed of in Liverpool. Thus, an old *Liverpool Chronicle* advertises:—

"A fine negro boy, to be sold by auction. He is eleven years of age; the auction will take place at the Merchant's Coffee House, Old Church Yard. By order of Mr. Thomas Yates, who hath imported him from Bonney."

The *Liverpool Advertiser* (of 1765) also announces:—

"To be sold by auction, at George's Coffee House, betwixt the hours of six and eight o'clock, a very fine negro girl, about 8 years of age; very healthy."

Also, under date of September 8, 1766:—

"To be sold, at the Exchange Coffee House, Waterstreet, at one o'clock precisely, eleven negroes, imported per the *Angola*."

In the colonial papers long lists of runaway slaves were advertised, most of them branded like so many cattle. The following will serve as specimens:

"Robert, R.P. on each cheek, and Kingston, marked Yorke on each shoulder and breast." Another is branded with "a cattle mark." "An old woman with her two sons and two daughters, one of them very big child." One man is to be recognised by his having had "both ears cropt"; another by having had "his nose and ears cut off." Another advertisement runs, "Escaped on Sunday last with a chain and collar round his neck a negro man, marked T.Y." Another, after carefully describing a runaway slave girl, concludes by saying, "Whoever will apprehend the said wench, alive or dead, receive two moidores reward from Joseph Charles Howard." C. COHEN.

### Tutorism.

STRANGE terms, expressive of strange opinions, abound in Christian theology. Tutorism, for example, is by no means a pretty and attractive word, nor is the doctrine for which it stands morally reliable; and yet Tutorism has the official sanction of the Holy See. The word is formed from *tutor*, the comparative of *tutus*, which means safe, sure. A man may believe that a certain action is morally right, and yet may refrain from committing it if convinced that the commission will lead him to the brink of danger or disaster, or he may be of opinion that a specific line of conduct is in itself bad, but that in some circumstances he may pursue it without incurring any real guilt. Equivocation is never indulged in except for the purpose of deceit, but

Liguori taught "that it is lawful for a just cause to use equivocation, and to confirm it with an oath." If a lie will serve the good cause better than the truth, then it is permissible to lie. If the motive is noble, almost any deed that springs from it is justifiable. A criminal makes a full confession to a priest, who may deny on oath that he possesses any knowledge whatever of the crime. An accused or a witness, if irregularly questioned by the judge in court, may swear that he knows nothing of a crime of which in truth he has intimate knowledge. If a man is needy, he may make away with property due to his creditors, and assure the judge that he has nothing. We are informed that "men and women servants may secretly pilfer from their employers to compensate themselves for their work, which they account as of more value than the wages they receive." This proposition was censured by the Pope, but the casuists managed to safeguard in various ways the principle therein enunciated. A promise is binding only when confirmed with an oath or a formal document, in the absence of which it may be considered a mistake or a jest.

The above are a few of the casuistical cases discussed in Liguori's *Moral Theology*. This divine flourished in a period (1696-1787) when multitudes of people were alienated from the Church, and maintained an attitude of utter indifference and coldness towards religion itself. It was Liguori's belief that the teachings of the rigorists were calculated to drive the laity further away still from what he regarded as the truth of God. He wanted to win them back by means of gentleness and leniency. As Mr. Littledale puts it:—

"He professed to steer a middle course between errors of laxity and severity in moral teaching, and fully believed himself to have done so, yet in fact such a treatment was impossible to one who viewed the question as he did. For, while he regarded errors on the side of laxity as pardonable mistakes committed through excess of zeal in winning over penitents, contrariwise he looked on the stricter method of the rigorists, who upheld a loftier morality, as not merely inexpedient, but as positively and intentionally evil, as designed to make religion odious by making it impossible, and so to prepare the way for the triumph of unbelief. He identified all teaching of the sort with Jansenism, and Jansenism, from its resistance to various pontifical decrees, seemed to him all but equivalent to Atheism" (*Encyclopædia Britannica*, vol. xiv., pp. 635-6).

It follows from the above extract, as Mr. Littledale himself points out, that the line Liguori "draws is not, what he probably thought it, an intermediate one between rigorism and laxity, but between a greater and a lesser degree of laxity." What, then, is Tutorism? In the same gentleman's words, this:—

"When a doubt arises as to the binding force of some divine or human precept in any given case, it is permissible to abandon the opinion in favor of obedience to the law—technically known as the 'safe' (*tuta*) opinion, for that which favors non-compliance, provided this laxer opinion be 'probable.'"

Thus we see that Tutorism was a device to make the confessional a centre of attraction, and so draw the people back into the Catholic Church, which had been so seriously weakened by the Protestant Reformation. It was an attempt to accommodate the moral law, as conceived by the ecclesiastical authorities, to the requirements of the new times with their altered conditions. The Jesuits felt that no stone should be left unturned in the endeavor to recover the ground already lost. Opinions were, of course, most important, but it was given out that a layman could not be disciplined for following any opinion that had the sanction of even one doctor of divinity. Indeed, the confessor was instructed to assure him that he was guiltless, and would receive the heartiest welcome on his return to the Holy Mother Church. It is a well-known fact that Christianity is the most accommodating of all religions. Her rites and ceremonies, as well as dogmas, are amazingly adaptable. She makes herself all things to all men in the hope of securing their allegiance.

Reconstruction is a process that she is perpetually undergoing. The interpretations of the so-called sayings of Jesus are countless, and scarcely any two of them agree. If Jesus were to return to life he would be completely astounded at the extraordinary statements made in his name by those who call themselves his servants. Her champions are not aware, however, that Christianity, like everything else, is subject to the law of evolution. For many centuries she kept slowly ascending towards the zenith of her power, where she remained for a long period, ruling with a rod of iron over every department of human life, and then, with the revival of letters and the birth of modern science, she began, very slowly at first, to descend towards death and the grave. She is now in a state of senile decay, tottering to her end, a fact which her professional defenders are exceedingly loath to recognise.

In the *Church Times* a series of articles has recently appeared on the validity of clerical orders, or holy orders as Anglicans call them. Among the writers are the Revs. T. A. Lacey and Dr. Wotherspoon, the former representing Anglicanism and the latter Presbyterianism. Dr. Wotherspoon has "no hesitation in assenting to the validity of Anglican Orders," while Mr. Lacey has the hardihood to declare that "there is no sufficient certainty that Presbyterian ministers are validly ordained." But what connection is there between the validity of ordination and Tutorism? Here is Mr. Lacey's answer:—

"Tutorism is the judgment that some things of doubtful necessity must be done for the sake of assurance.....There are two reasons for the judgment. In the first place, the thing in doubt may be required by Divine appointment. In the second place, a sacrament being a pledge of assurance, the thing in doubt must be provided because some will not be assured without it; we must do what seems to be necessary. So only can we have that certainty of the bestowal of grace which a sacrament is intended to convey. It follows that a thing which theologians know to be not strictly necessary may rightly be required by the practical judgment of the Church for the sake of the less instructed."

Now, what is the thing of doubtful necessity which must be required to have the certainty of the bestowal of grace through a sacrament? The celebration of the sacrament by a validly ordained minister. Mr. Lacey fails to find "sufficient certainty that Presbyterian ministers are validly ordained." That is to say, they lack episcopal ordination, with the result that if Mr. Lacey were to receive the communion from one of them no Divine grace would flow into his heart. This is the reason why there can never be intercommunion between the Anglican and Scottish Churches. Well, is there sufficient certainty that Mr. Lacey is validly ordained? We challenge him to produce it. Was St. Paul validly ordained? It is not on record that he was ordained at all. There is ample certainty that he was not episcopally ordained. Furthermore, the largest Church in the world is fully convinced that there is no sufficient certainty of the validity of the ordination of Anglican ministers. The controversy is irresistibly laughable, the fact being that all religious ordinations are alike farcical, and the bestowal of grace through a sacrament a figment of the fancy. The reverend gentlemen are engaged in a vain controversy over mere shadows. The Pope denies the validity of all non-Catholic ordinations, the Archbishop of Canterbury admits the validity of Catholic orders, but repudiates that of the ordination of Nonconformist ministers, while we regard all ordinations as deceitful ceremonies. Such is our position, and neither the Pope of Rome nor the Archbishop of Canterbury is in possession of a single fact that discredits it. All religious rites and ceremonies are nothing but vain shows, doing nobody any good whatever.

Tutorism is a theological absurdity which has never been of service to any Church. Whether we take the word in Mr. Lacey's sense, or whether we apply it to the moral teaching of Liguori, it has no use at all for us. As Mr. Lacey admits, it would be difficult to invent an uglier word, or one formed

etymologically on a worse model, and without a moment's hesitation we dismiss both it and what it stands for.

J. T. LLOYD.

### The Origin of Supernatural Ideas.—III.

(Continued from p. 486)

"Not only is Fetish or Shamanism the real religion of criminals, but of vast numbers who are not suspected of it. There is not a town in England or in Europe in which witchcraft is not extensively practised. The prehistoric man exists, he is still to be found everywhere by millions, he will cling to the old witchcraft of his ancestors, the only form in which he can realise supernaturalism will be by means of superstition. Research and reflection have taught us that this sorcery is far more widely extended than any person dreams. It would seem as if by some strange process, while advanced scientists are occupied in eliminating magic from religion, the coarser mind is actually busy in reducing it to religion only."—C. G. LELAND, *Gipsy Sorcery* (1891), p. 13.

"In civilised society most educated people are not even aware of the extent to which these relics of savage ignorance survive at their doors."

"If we examine the superstitious beliefs which are tacitly held by many of our fellow-countrymen, we shall find, perhaps to our surprise, that it is precisely the oldest and crudest superstitions which are most tenacious of life, while views which, though also erroneous, are more modern and refined, soon fade from the popular memory."—PROFESSOR J. G. FRAZER, *Psyche's Task*, pp. 169-170.

AS PROFESSOR LEUBA remarks:—

"It is well known that long before a child asks 'how?' he wears his guardians with the question, 'what for?' He wants to know what things are good for, and, in particular, what he can do with them before he cares for an understanding of their origin and of their mechanism."\*

In like manner, primitive man was more occupied in finding out what things were good for, than the origin of them. We picture primitive man, says Guyau as "perpetually endeavoring to satisfy a restless curiosity. Unhappily, if we are to trust our experience of the lower races of man, it appears that the sentiment of curiosity decreases directly as one approaches the savage state."†

As Mr. Edward Clodd remarks, in his valuable little book on *Animism*, "We are beset behind and before with the impossibility of putting ourselves in man's place at the period when, of necessity, he looked on nature with other eyes than ours."‡

There was no natural, or supernatural, for primitive man. We know that things do not happen by chance or haphazard. We know that there is a natural explanation of a storm, or an earthquake, or an eclipse of the moon, and so forth. But primitive man, like the animal, knew nothing of this. He had no idea of natural causation. Anything might happen, and he would accept it just as the animal does. If it was alarming, he would fear it, in the same manner. To cite Mr. Clodd again, who, dealing with the "barbaric intelligence," observes:—

"A Zulu well expressed its limitations to one of the most sympathetic and discerning of missionaries, the late Bishop Callaway, in these words: 'Our knowledge does not urge us to search out the roots of it, we do not try to see them; if anyone thinks ever so little, he soon gives it up, and passes on to what he sees with his eyes, and he does not understand the real state of even what he sees.' "§

Although the animal, like man, as we have seen, has a sense of the uncanny, and the fear of the unknown, which is the germ of the supernatural, yet the limitations of its reasoning powers and the absence of language to express abstract concepts, prevents it from evolving any definite supernatural ideas. As Mr. King justly remarks, "As far as we can judge, no animal has any idea of luck, or ill-luck, as abstract conceptions; certainly, no animal utilises amulets."|| It is here that man begins to

\* J. H. Leuba, *The Psychological Origin and the Nature of Religion*, p. 59.

† Guyau, *The Non-Religion of the Future*, p. 51.

‡ Clodd, *Animism*, p. 48.

§ Clodd, *Animism*, p. 29.

|| J. H. King, *The Supernatural*, vol. i., p. 89.

diverge from the animal, and takes the first step towards the evolution of those supernatural ideas that have been, and are now, a curse and a hindrance to his progress. We believe that Mr. King is right when he contends that the idea of luck was the first form in which primitive man arrived at the idea of the supernatural. He speaks of it as "an inherent organic, or if we will, mental attribute," and declares "A man, as ordinarily formulated, can no more withhold the sentiment of luck from an object than he can the image of its visual presentation."\* And, further:—

"Forms of luck, therefore, are the earliest germs of religion; they are the basis of all religions."

"Baal had his thousands and Yahveh his ten thousands, but luck reigns triumphant in the souls of myriads. It was so in the past, it is so in the present, it is denoted in the attire, it is indirectly indicated in trifles, in amulets, in objects for seeming use, but really retained as bringing good luck."

"The concept of luck might have existed had no ghost presentation ever occurred, no spirit sentiment been ever evolved, or the capacity to conceive the ghost theory been ever dormant in the human mind. .... It is the only form of faith that is essentially individual; it knows no church or priest, its only temple the mind of its presenter, to which all things and all thoughts may be ministering powers" (pp. 91, 99, 97).

In opposition to Dr. Tylor, the same writer points out:—

"No one ever prays to an amulet, no one treats the lucky stone as having a will, no one supposes that the curative material, whether a medicine or a charm, has any choice in the matter. Yet all these impersonal powers or attributes are classed by Dr. Tylor with, and as, ghost manifestations."

Lubbock and Spencer, as the same writer complains, also ignore the priority of luck. For them, the beginning of religion is the birth of the ghost. There is no indwelling spirit in a charm, amulet, or lucky stone; as Mr. King points out, "like a piece of coal it might lie inert in the earth to no end of time and only exhibit its active or presumed virtue when man utilised it." But when man had evolved the idea of luck, his feet were on the road leading to fetishes, idols, and gods. To cite Mr. King again, "Luck never needs the help of medicine-man or priest, it is only a self-influence; it was so when the savage had no spiritual concepts; it is so now. The man who turns the peak of his cap, changes his seat, or calls for a new pack of cards, expecting thereby to change his luck, is his own high priest in the oldest faith in the world. Such men rarely conceive of ghosts, never see apparitions, and have no knowledge of the interposition of Providence." And he cites St. Chrysostom as saying:—

"This or that man was the first to meet me when I walked out, consequently innumerable ills will certainly befall me; that confounded servant of mine in giving me my shoes handed me the left shoe first; this indicates dire calamity and insults. As I stepped out, I started the left foot foremost; this, too, was a sign of misfortune; my right eye twitched upwards as I went out, this portends tears."

And, again, "Equally pregnant sentiments of luck influence all savage people." Dorman, in his *Primitive Superstitions*, writes:—

"Among hunting tribes, the cawing of a crow at night would cause a large party of warriors to run for home and give up an expedition. The Comanches said the wolf warned them of danger: if one sprang up before them in their journeys and barked or hooted, they would turn aside and travel no more in that direction that day."†

"Among the northern tribes," says the same writer, "the march is regulated by a sorcerer, according to good or bad omens." The savage, through his ignorance of the uniformity of law, is continually making wrong inferences. Among ourselves, as our education proceeds, we get to know,

more or less, "what sort of things may be inferred and what may not," says Professor Clifford:—

"An observer of scientific mind takes note of just those things from which inferences may be drawn, and passes by the rest. If an astronomer, observing the sun, were to record the fact that at the moment when a sun spot began to shrink there was a rap at the front door, we should know that he was not up to his work."\*

These are the kind of errors primitive man is always falling into. And not only primitive man, but ordinary common sense, practical, level-headed men make the same errors to-day.

I remember hearing, in a branch of the Amalgamated Society of Engineers, a society which contains the flower of the skilled workers in this country, and reckons a Cabinet Minister among its members, a member telling us that his son was being taken by the local football team, who were paying his expenses, as a mascot, to see them play their next match, because he had never seen them beaten—the inference being that as he had never, through some accident or another, been a witness of their defeat, therefore the team would always be victorious while he remained a spectator. And not a member present asked in what manner that could possibly affect the result!

I have just finished reading an article in this evening's paper, entitled "Is Superstition Reviving?" in which the writer mentions the story "of a famous American lacrosse team, who for many years maintained the orphan child of a deceased player under the belief that his presence ensured their victory." And, again, "One would think that motorists of all men would rise superior to such ideas. Yet the chassis is as often as not surmounted by a 'golliwog,' a 'bilikins,' or a 'teddy-bear.'" The same writer also mentions the fact that he knew a miner "who, if he met a cross-eyed woman on his way to work, would return home." The belief in the influence of the "evil eye" still flourishes. Dr. Haddon—Cambridge Lecturer in Ethnology—observes:—

"'Eat not the bread of him that hath an evil eye' is just as much a maxim to-day as it was in the time of Solomon, and Mr. Elworthy says‡ in Naples, at the appearance of a person having this reputation, a cry of 'Jettatore!' is passed, and even in a crowded street it causes an instantaneous vanishing of everybody—a rush up entries, into shops, or elsewhere. Ever since the establishment of the religious orders, monks have had the special reputation of possessing the fatal influence. The last Pope but one, Pius the Ninth, was firmly believed to have had the evil eye. A Roman would candidly say: 'Nothing succeeds with anybody or anything when he wishes well to it.' When he went to St. Agnese to hold a great festival, down went the floor, and the people were all smashed together. Then he visited the column to the Madonna in the Piazza di Spagna, and blessed it and the workmen; of course, one fell from the scaffold the same day and killed himself."§

His Holiness appears to have been in the painful position of those unfortunate human typhoid germ-carriers who bring the disease to others without experiencing any ill-effects themselves. As Dr. Haddon remarks, "The belief in the evil eye is not only widely spread, but extremely ancient" (p. 83). Along with luck and magic, it existed long before any of the now dominant religions were evolved, or thought of; and will survive, among the ignorant and uneducated, long after the reigning religions are as dead as the myths of Egypt and Babylon. As the microscopic foraminifera, whose tiny shells formed the vast accumulations of chalk, uncounted ages ago, still exist, active as ever, in spite of all the changes of evolution, so do these deeply rooted forms of the supernatural survive, in spite of the progress of civilisation and science. Therefore, in reply to the journalist's question, "Is superstition reviving?" we should reply "No, it has never been dead yet."

\* W. K. Clifford, *Lectures and Essays*, p. 310.

† Mr. John Burns.

‡ F. J. Elworthy, *The Evil Eye* (1895), pp. 18, 107, 23, 25.

§ A. C. Haddon, *Magic and Fetishism*, pp. 34, 35.

\* J. H. King, *The Supernatural*, vol. i., p. 90.

† J. H. King, *The Supernatural*, pp. 97-98.

Nor will it ever receive its death-blow from religion, for the same ideas flourish together in the minds of millions without the slightest contradiction.

Science is the real and only antidote to superstition. There is no foothold for superstition where science reigns, in spite of the fact that some scientists profess a belief in the supernatural. For instance, an analytical chemist may be a religious man, but not through any knowledge he has gained by chemical analysis. His belief is as purely a matter of faith as that of the lowliest Salvation Army tamborine player. When the chemist enters his laboratory and closes the door, he leaves all idea of the supernatural, of luck, and magic behind him. He knows that none of these things will affect the trembling balance weighing, in vacuum, to fractions of a grain. In like manner, the astronomer who tells us to a second, years in advance, when there will be an eclipse of the sun, knows that the most fervent prayer, or the most piteous supplication will have no effect on the issue. It is this knowledge of the inevitable reign of law which kills the spirit of superstition. It sterilises the soil from which the weeds of superstition spring.

W. MANN.

(To be continued.)

### Renan the Rebel.

*Fragments Intimes et Romanesques.* Par Ernest Renan. (Paris: Calmann-Lévy; 1914.)

AT that magnificent collection of French art which was shown at the Franco-British Exhibition, there was one portrait which left an ineffaceable impression upon the memories of the onlookers. It was Bonnat's portrait of Ernest Renan, a masterpiece which presented the man with absolute sincerity. The picture was a triumph of genius, for the great Freethinker lived once more upon the artist's canvas. Renan was seated, clad in the black broadcloth of the scholar, unrelieved save for the red button of distinction, and the long, unkempt, grey hair. The heavy face, the pendulous cheeks, the glassy eyes of the dreamer of dreams, the long finger-nails, all formed a perfect portrait of a rare genius.

Renan never cared for the applause of the world; but he would have smiled his kindly smile if he had known that he was the subject of a great artist's finest masterpiece. And it is pleasant to think that we have a perfect presentation of the most accomplished author and scholar of his time.

Renan's influence has been continuous since the publication of his world-famous "Vie de Jesus," in which he attempted to write the life of the young Jew whom he had served in his childhood. What a tempest the book provoked! For years it rained pamphlets. Fifteen hundred replies were published within a few months of its appearance. Whether men applauded or criticised, none could deny its power. Priests might rail and the pious might sigh, but they both have had to reckon with it. Not even the most hidebound of the commentators on the Gospel legends have written as they would have written had Renan's book never been published. It was a famous victory, for Renan's method is as fatal to religion as Strauss's analytical thoroughness. Airily and daintily the scholarly Frenchman explained away the wonder and the glamor of the Christian fables. The result was as deadly as the frontal attack of the German scholar, although Renan does with a kindly smile what Strauss does grimly. Always under the velvet glove was the gauntlet of steel. The result was decisive, for it sapped the faith of tens of thousands:—

"While we believed on earth he went  
And open stood his grave,  
Men called from chamber, church, and tent,  
And Christ was by to save.  
Now he is dead. Far hence he lies  
In the lorn Syrian town,  
And on his grave, with shining eyes,  
The Syrian stars look down."

The man who could alter the faith of thousands was a great writer as well as a complete scholar. In many hundreds of pages Renan showed the sarcastic power of the French language in hands that can evoke its subtleties and wield its trenchant blade. In his hands it was as effective a weapon as that handled by Gibbon, although many tracts in his thousand years of history seem as if they had been made to suit the great historian who wrote amid the acacias of Lausanne. With his scientific bent on the one side, and his clerical training on the other, Renan was still at heart Voltairian. He even suggests that Jesus in Gethsemane may have looked back with a sigh to the young maidens of Galilee who, under happier circumstances, might have made his bliss. The sentiment was popular, for many sympathetic lady readers of the Gospels have lamented that the hero was not a marrying man.

Renan's own pilgrimage from Rome to Reason is told in his own incomparable language in the volume before us. "Ernest and Beatrice" is a mere outline; but in it he tells the story of the suffering he endured as he shook off his beliefs; and the series of letters addressed to his young friend, the Abbe Liart, show step by step how he lost hold of his faith. In the final struggle, he is driven to the Bible and to Pascal. In Pascal he finds that "the greatest brain that ever existed hardly dared to affirm anything." How Renan's heartstrings were tugged, for his mother was looking forward to his ordination in happy security. As he afterwards tells us in the "Souvenirs," this was the most difficult knot to unravel. "I exerted all my ingenuity," he says, "in inventing ways of proving to her that I was still the good boy as in the past. Little by little the wound healed. When she saw me still good and kind to her, as I had always been, she owned that there were several ways of being a priest, and that nothing was altered in me but my dress, which was indeed the truth."

Renan was helped, too, by his brave sister Henriette, and the touching dedication of the "Vie de Jesus" expresses in a few sentences what he owed to her. The story of his mental development he afterwards retold in "Souvenirs," but that is the memory of a man looking back upon the past, with the sadness and fragrance of the days that are no more. Even in that book the most important episodes are those referred to in the present volume. For one thing emerges from all his writings, and that is his stern honesty. Truthful in his own despite, it was this quality that laid the foundation of his maturer influence and universal understanding. The real importance of such a man as Renan will be found not so much in what he discovered, but in the processes of his quest.

In all the little ironies of literature there are few things more interesting than that Renan's favorite subjects are chosen from a race of men, as he himself remarked, as different as possible from himself. But where his theme is one of the heroes of philosophy, Marcus Aurelius or Spinoza, his eye kindles and his smile is graver. For Renan was imperturbable. Through all the charlatanisms and devilries of superstitions he went his way humming softly to himself. Far off, the murmur of the great world sounded but dimly; but the scholar wrote his books and brought his dreams within the realm of realities well content, for he knew that he worked at the looms of the future.

MIMNERMUS.

#### A CANDID CLERICAL CRITIC.

The Church is at best a schoolmaster—and a snobbish schoolmaster at that, for it only whips those who are found out. It has no bearing on life; is in no sort of touch with man's inward joys. The Church of England is excessively worldly; it is birdlimed by the world, awfully social, very respectable, without an ounce of blood—only a certain amount of red ink for its parchments. In this inhuman condition it is hopeless for it to appeal to man, who, after all, is a combination of mud and angel.—*Rev. Hugh Chapman to the "Standard."*

## Acid Drops

When the Tsar called the first Peace Congress at the Hague we said that it reminded us of a Congress of Burglars considering how to diminish the costs and risks of the profession. Our view was soon justified by the Tsar's going to war with Japan. There was to have been a Peace Conference in Vienna in September, and the Emperor of Austria has anticipated it by declaring war against Servia. And they are all Christians; all Christians—the Turk being out of it this time; and, as a matter of fact, the Turk was the one moderating influence in the late Balkan war.

"I trust in Austria-Hungary's brave and devoted forces, and I trust in the Almighty to give the victory to my arms." Thus ended Emperor Francis Joseph's manifesto "To My People." The Tsar of Russia on the same day, looking forward to being on the opposite side in the same war, addressing some of his Army officers, said: "Trust in God and have faith in the glory and greatness of our mighty country." What bunkum on both sides! They fight each other and God fights for all of them. And whichever wins will give God some of the credit, and whichever loses will say nothing about his share in it.

The Kaiser made a similar pious appeal to the Almighty. If he were forced to draw the sword he would win "with God's help." He asked his people to "go to church, and kneel down before God and ask him for help." Poor God! with his impossible task. The old man and his ass was nothing to it.

The Archbishops of Canterbury and York have made an appeal for "suitable prayers" during "this European crisis." "We are sure," they add, "that in this grave hour all Christian citizens will be at one in the fellowship of prayer." They are all at one in the fellowship of fighting. If the Christians didn't fight there would be no peace to pray for.

Dr. John Clifford says that "the tiger and the ape are still strong within men and women." Maybe that is why Christians are fond of the hymn, "There is a fountain filled with blood."

The *Daily Chronicle*, in its war notes, says that the Austrian National Anthem is "the only national anthem composed by a great musician. The words, too, of national anthems are as a rule written by mediocrities, the one outstanding exception being the Norwegian." Where does the *Chronicle* scribe expect to spend eternity?

This journal has persistently condemned foreign missions, believing that they are productive of many injurious results. Impartial travellers have been almost unanimous in their denunciation of them. We are exceedingly delighted to be able to state that Sir Henry Norman has spoken on the subject with no uncertain voice. In a book of travels, just out, he says:—

"I believe it to be strictly within the limits of truth to say that foreign missionary effort in China has been productive of more harm than good. Instead of serving as a link between Chinese and foreigners, the missionaries formed a growing obstacle."

Though himself a Protestant, Sir Henry does not think highly of the Protestant missionary in China. Unlike the Catholic missionary, "he has, in most cases, his comfortable home, his wife, his children, his servants, and his foreign food, and his stipend increases with each addition to his family."

The Rev. Usher Greer is a bright star in the Protestant sky. He advocates temperance with great zeal, and recommends boycotting as a religious exercise of high merit. He preached an "Orange Sermon" at the Seapatrik Protestant Church, in which he is reported to have warned his hearers in the following eminently Christian fashion: "There was one public-house owned by a person who did not belong to them, and why should they spend their Protestant money to uphold the people of the opposite Faith? If they were loyal, they would keep away; and if they were disloyal, they would go into it." After all, how these Christians do love one another!

Unfathomable is the ingenuity displayed by men of God when confronted with disagreeable facts. Nothing is more incontrovertible than that religion is slowly losing its hold upon the multitudes, churches and chapels being more and

more deserted every year. The Rev. Mr. Rees, Principal of Bangor Congregational College, preached a sermon the other day, in which he enumerated five notes in the life of to-day which are making for the kingdom of God, though we regard them as making for the kingdom of Man. They are these: the present unrest, expressing itself in strikes and revolutions, as well as in the overthrow of creeds and traditions; the spirit of inquiry; the contents of the thought of the age; the philosophical attitude of mind to the world as a whole; and the effort for social betterment. In reality, these are notes in the life of to-day which make for the complete disintegration of supernatural religion, and which account for the growing abandonment of places of worship.

"Blessed be ye poor!" Here are a few of them—culled from three days' issue of the *Times*: Venerable Edwin Price, Rectory, Sedgfield, Ferryhill, Durham, left £3,397. Rev. Canon Peter Halhed Moore, Chadkirk Parsonage, Romley, Stockport, left £17,333. Rev. Henry James Fase, of Canfield, Upper Tooting, left £1,000. Rev. William Harpley, of Clayhanger, Devon, left £2,102. Rev. W. J. Tollemache, Grosvenor-road, London, S.W., left £6,281. Rev. John Wallace, of Tilford, Surrey, left £21,883. "Follow me!"

Rev. William Bryant, vicar of Stoke Lyne, has been found guilty of an aggravated assault on his wife and fined £10 or two months' imprisonment. He has also been bound over in £100 to keep the peace for six months, and a separation order has been granted to Mrs. Bryant.

"G. B. S." was once the idol of Socialist-Freethinkers. They worshiped him blindly. He had even brought in a new kind of Freethought; other kinds of Freethought belonged to the past and were thoroughly played out. Nobody would stand up to him on any subject; the fear of him—for all worshipers fear their idols—was overwhelming. Shaw was then at the top of his influence and reputation. He was nearly infallible. He was too big and clever for criticism. But there was one paper, edited by a real Atheist, who acknowledged no gods in heaven or on earth, that just criticised Mr. Shaw as it would anybody else; criticised him with respect and politeness, but with thoroughness and firmness. That journal was the *Freethinker*. We did our work when it was wanted, and we have not felt called upon to do it over and over again since. But Socialist-Freethinkers, who did not see where Shaw was driving, or were too afraid to say so, are now falling upon him tooth and nail on the question of religion, which is the only one, of course, that we felt called upon to touch in our pages. It looks as though falling upon him is the actual object of this attack, and that his religious errors—which are by no means new—are rather the pretext than the reason.

We do not propose to join in the present attack on Mr. Shaw. We prefer humor to savagery in criticism—especially in criticising one who is himself a humorist. And ours is not the courage which depends on something else than the call of sense and honor.

By Socialist-Freethinkers we mean those who put Socialism first and Freethought afterwards. We do not discuss Socialism at all in the *Freethinker*—we do not put it anywhere—we have no concern with it at all. We put Freethought first—and second—and last. Nothing is any good without it—not even Socialism—and not even its opposite—nor anything in between. You cannot make up a wise society of fools, you cannot make a sane society of superstitionists, you cannot make a self-respecting society of intellectual dupes, you cannot make a happy and prosperous society out of people who are taught cowardice and thoughtlessness from their very cradles. Swinburne was well-inspired in coupling "the blood on the hands of the king" with "the lie at the lips of the priest."

We fully expected that Mme. Caillaux would be acquitted. Women do not take part in politics in France and they should not be dragged into it. What can be worse than striking a man through his wife? To publish her private letters to him is infamous. They are first stolen, and then printed in defiance of her clearest moral rights. And if the law gives her practically no protection, who can wonder if she seeks redress in the only way that is open to her? The real criminal is the one who gives the unbearable provocation.

"All-Round Insurance" is a new scheme to cover all risks. The promoters had better keep clear of the clergy, who have long specialised in next-world fire insurance.

"We came into the world with nothing," the sentimental song informs us, but does not add that the dear clergy start the rolling of the financial ball with a small charge for christening, and that they stay with us until we turn up our toes to the daisies, with funeral fees as per tariff.

The heroine of modern fiction has "no isms, no retrospections, no introspections," says a writer in *T. P.'s Weekly*. Just so; but the fair damsel always takes a whole chapter to kiss the curate.

"The mystic makes no pretensions," says the Rev. H. E. Sampson. Sometimes it happens that the billposters do it for them—for a consideration.

The *Daily Mirror* has been discussing the brainy subject "Is a Man or Woman ever too old for Romance?" Remembering the number of Christians who like plenty of "romance" in their religion, we should respond in the negative.

The Rev. Edward Shillito tells us that "Christ has come in his own meekness and humility and love to turn the world upside down." All we can say is that he is taking a tremendously long time to do it. Mr. Shillito himself admits that what we have now, after nineteen hundred years of his meek, humble, and loving reign, is "a welter"; and common sense assures us that, after so long a period of commotion, confusion, and turmoil under Christ, it is perfectly idiotic to predict that out of "the present welter," the ideal order is soon to emerge. Christ has had more than a fair innings, and "total failure" must be written across his record, and we ask, why not judge his future by his past, as we do in every other case?

Methodism has lost its "pristine glory," and the President of the Conference indicated how it can be brought back. To achieve that result, Mr. Young said, every minister must make this resolve: "Whatever else I preach, I will preach the atonement." Well, if Methodism will prosper by putting all possible emphasis on the doctrine of the atonement, which is the most immoral doctrine in the world, we shall lose faith in the progress of the world. To return to the eighteenth century, or even to the first half of the nineteenth, however, is naturally impossible, and in consequence Methodism, as well as every other religious "ism," is doomed. At the recent Conference decreases were reported in almost every department, and one speaker stated that "all their meetings that were distinctive of Methodism showed signs of shrinking." In fact, the Nature of Things has given every religious sect notice to quit, which notice is being gradually put into execution.

The necessity for a strong chairman at meetings, open-air and otherwise, is often shown; but a recent example at a seaside resort, when a debate on "The Existence of God" degenerated into a wrangle on the price of beer at Gibraltar, is surely a record.

"Lost, stolen, or strayed a good old English motto, 'Fear God and honor the King.'" Thus the *Referee*. If true, Atheists are concerned with the earlier part, but the King's honor lies at his own door.

Mr. Keir Hardie once published a pamphlet, *Can a Man be a Christian on a Pound a Week?* We give it up, frankly; but the Archbishops and Bishops do not appear to succeed on much larger salaries.

The Rev. Bob Jones, a Southern evangelist, agrees with another hot-gospeller, the Rev. Billy Sunday, that New York is "past saving." Bob, indeed, told the reporters that New York is "dancing on the brink of hell." Fortunately for the New Yorkers, their town is entirely surrounded by water.

Writing in the *Optimist*, Mr. St. John Ervine says "The Christian religion died in England on the day that Arkwright invented the spinning-jenny." It seems appropriate that a religion brought in by Mary should go out with Jenny.

The Rev. Stanley Parker asserts that "Christ was the greatest revolutionist that ever lived." Marvellous beyond description are the achievements of Christianity, he informs us. His words are: "Christianity had turned the world upside down. Think how it had undermined Paganism and idolatry and slavery." It is true that Christianity undermined Paganism, but how? Not by winning the hearts of the Pagans, but by making their profession of Paganism a

crime against the State; not by preaching the love of God, but by the execution of what was declared to be the Divine wrath. Pagans could hold no offices in the State; both their secret and their public sacrifices were forbidden and suppressed; under Theodosius the Great all their temples were razed to the ground, and all forms of their worship absolutely prohibited. Yes, Christianity undermined Paganism by physical force, by passing the sentence of death upon anyone who dared to celebrate its rites, a sentence which, whenever passed, "was universally applauded in the Christian Church." Does Mr. Parker approve of that brutal method of undermining Paganism?

Every student of history is aware that Christianity did not condemn slavery until the twelfth century. During the first nine centuries not a single Christian writer ever said a word against the institution. The idea of abolishing it did not enter any Christian head. Indeed, the Church did not abolish slavery, but merely transformed it into serfdom of the most contemptible type, which Lord Bryce, in his *Holy Roman Empire*, thus describes: "There is no more appalling feature in the whole Christian world than the serfdom of mediæval Europe." Men of God seem to have a perfect genius for ignoring facts.

### Billy Sunday's Gems.

[Billy Sunday was once a pugilist, but you can't keep on that game for ever, so he has turned revivalist, and earns piles of money by his classic eloquence. The *New York Truthseeker* gives the following samples.]

"I wish I had been in heaven last night to hear the hallo-lujahs over the great manifestation of the spirit here in this tabernacle, and I wish I could have gloated over the groans and mutterings in hell."

"God knew the first time your mother kissed you that you were going to hell."

"I can see him [the Devil] begin to wrap his thongs about a soul and drag them shrieking to hell.....into the nethermost recess of the dark abyss of hell, and from the inferno below will belch the sulphur fumes and the hopeless wail, 'Lost!' We have no advocate with the Father in hell. 'Lost!' Oh, you can walk the streets and say I am crude. When the last day comes what will you do then? O Infidel, I've got you beat!"

"A Unitarian has never been born again, and he will go to hell whoever he is."

"To hell with that kind of a minister."

"To hell with personal liberty."

"I say to hell with the Unitarian idea that strips Jesus Christ of his divinity."

"To perdition with such fools [envious ministers]. They make me sick!"

"Stand up there, you bastard evolutionist. Stand up with the Atheists and Infidels and w—mongers and adulterers and go to hell."

"Aaron Burr is in hell to-night."

"There goes old Darwin. He is in hell sure."

"If Bob Ingersoll isn't in hell, God is a liar and the Bible isn't worth the paper it is printed on."

"Talk about Ralph Waldo Emerson being a good man; or Oliver Wendell Holmes; or Bill Taft. They are in hell or are on the road to it."

"If you want to go to hell, go to hell."

"I'm going to heaven, you can go to hell if you want to."

"The Bible puts up religion without attempting to explain it. If you want to believe it you can. If you don't believe it, you can go to hell."

"God says faith in the blood of My Begotten Son or you go to hell."

"If you want to be a progressive, be a Christian. If you want to be a mossback, go to hell."

"Any person who says there isn't a hell is a liar."

"Some one says: 'Don't you know the scholarly ministers have given up their belief in hell?' What do I care about those old lobsters?"

"To me the world replies: 'I want your truth but not your Christ.' I say to the world, 'Then go to hell.'"

"Away with your hellish, damnable Unitarianism..... You'll go to hell before I accept your doctrine."

"They say a fellow who doesn't believe in eternal damnation is a liberal preacher. I say he is an old fool."

"Hell is just as much a manifestation of the love of God as is heaven."

"Let the old Unitarian go to hell if he wants to. Oh, they try to get saved by culture.....They're big fools!"

"A man says to me: 'Then you believe in an eternal literal hell?' Yes, sir. I have never got so damnably low down as to have the audacity to put my mediocre asinine reason up by the side of an infinite God's word."



## To Correspondents.

PRESIDENT'S HONORARIUM FUND, 1914.—Previously acknowledged, £180 2s. 6d.

D. BAXTER.—Glad to hear the police case against you for selling Freethought literature on the Jail-square has been dropped. No doubt your bold front had something to do with that. With regard to the *Bible Handbook*, it is impossible for the Pioneer Press to supply the trade at a lower price than at present. We say this for the information of all concerned. The book is only sold by the Pioneer Press on terms of commission which leave a very narrow margin of "profit," and no charge is made to the Secular Society, Ltd., for housing stock or for the lavish advertisements it gets in the *Freethinker*, neither is any royalty paid to Mr. Foote on the sales of the present edition of 5,000 copies. The issue of the book under these conditions is a propagandist effort, and we have done our share in it.

A. B. MOSS.—Pleased to know you are enjoying a few weeks' rest and recreation at Ramsgate, where you get some of the very best air in England, and a sky that Ruskin called the finest in Europe. As for water, one might talk of that *ad infinitum* and still be as fresh as itself.

F. HERTZ.—Money spent on advertising a thing likely to be in general demand may be a good investment; otherwise it is very problematical. We have dealt with this question before. The sale of the *Freethinker* cannot be forced like the sale of (say) spirits or tobacco. A million pounds would not make a successful appeal for it to the mob. The best advertising can be done by our readers, and by them only,—introducing it to the attention of friends and acquaintances who might take an interest in such a paper if they only knew of its existence. As for getting paid advertisements in the *Freethinker*, it is impossible. We speak from experience. Thanks, all the same, for your advice.

ADMIRER.—June cuttings are of no use in August.

E. B.—Thanks for useful cuttings.

H. W. THURLOW.—Under consideration. Its length is rather against it. The "opposition" you refer to is childish and not too well-intentioned.

W. P. BALL.—Your cuttings are always useful.

J. W. ARNETTE.—Cuttings are always welcome if they are up to date and solid enough to serve as a peg for a paragraph.

F. PENLINGTON.—For years we have notified that Tuesday morning is too late for paragraphs in the new *Freethinker*, but we seem to have made not the slightest impression on those concerned. We strain a point for the lecturer's sake this time. It is hard that she should suffer for the fault of others.

T. RENNOLLS.—What you have to say, then, is that "the future of Freethought lies with the young folks." Very well, then; but the future of everything lies with them; so what is the weight of your discovery? We hold the field while the younger generation is arriving: what more can we do? It is to be hoped that the new-comers will respect English. "Folks" is bad English. "Folk" is itself plural.

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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.

One of our oldest and best readers, who has been trying to give us good advice about the possible cause of our insomnia—which, by the way, has abated somewhat lately—gives a plain reason for his "great interest" in the state of our health. It is "my sincere conviction," he says, "that your personality is indispensable to the vigorous progress of Freethought." There may be some truth in this just at present, but there is another truth, we think, that ought not to be overlooked. Great ideas find their instruments or make them; or, as Burke expressed it in a different way, "When the heart is sound it finds a way or makes one." When the hour strikes the man generally appears. That is one of the consolations of loss. Otherwise the death of a

leader would be "the end of all things"—and the last bitterness of mortality.

The August *Humanitarian* contains a delightful article on "The Humanities of Virgil," and a powerful satire entitled "Sixty Years Among Savages"—both, we take it, from the pen of the editor, Mr. H. S. Salt. The satire is at the expense of our noble selves, the people of England.

Miss K. B. Kough lectures to-day (Aug. 9) in connection with Two Services at the Secular Sunday School, Failsworth—at 2.45 on "Playtime Poets," and at 6.30 on "The Origin of the Belief in Gods." A collection for the School Funds to be made at the end of each Service.

Perhaps the most interesting thing in the August number of the *Positivist Review* is Mr. Frederic Harrison's article on the fifth month, devoted to "Military Civilisation," in the *Positivist Calendar*. This is followed by Mr. J. F. Green's "Closing Words at the National Peace Congress." There is a satirical sound (now) in the statement that the Congress had been "very successful and useful." Mr. Green would have been less jubilant if he had known that Armageddon was coming.

## A Mild Rebuke.

IMPERTINENT! you call me Atheist,  
What is it, then, oh hasty one, you wist  
So well, that you can misbeliever call  
Your fellow insect on the hither wall?  
Have not I eyes to see as well as you?  
Organs, dimensions,—ponder Shakespeare's Jew.  
That sun, these clouds, yon lakes of azure spread  
Breathe equal benediction on my head.  
What, then, the great artificer of all  
Thee and narrow sect alone must call  
His chosen ones, the sole repository  
Of truth divine, heirs of eternal glory.  
Impertinent, presumptuous little elf,  
The god you worship is your little self,  
Or some such being, puny in the vast—  
Some meagre shadow on the Outward cast.  
Your god, my friend, is man, a human form:  
God is a man, and "man is but a worm."  
Thus god, and man, and worm, have chances even,  
Since heaven is earth and earth the only heaven.  
Or if such doctrine suit you not too well,  
Seek hell on earth, or make the earth a hell.

ANDREW MILLAR.

## A SONNET.

Here swords are wrought from cups of sacrament,  
The holy blood of Christ is given for gold,  
For lance and buckler, cross and thorns are sold:  
The patience of the very Christ is spent!  
Let him within our borders come no more,  
Since Rome, who in her Savior's blood doth trade,  
Will sell His flesh for any price that's paid;  
And hath to every virtue closed the door.  
If by my work, the offspring of my mind,  
I too with treasure would my coffers fill,  
I see in Peter's chair Medusa throned.  
Though poverty in Heaven do favor find,  
What recompense shall be of earthly ill,  
If earth's defeat undo the life beyond?

—Michel Angelo.

## The Ramsey Testimonial.

(FOURTH LIST OF SUBSCRIPTIONS.)

[The first two subscriptions in this list were the last two in the previous list. This bears out our former complaint. The reader can judge for himself now.—Ed.]

J. Richards (Eleansis Club), 10s. 6d.; Neil Corbet, 5s.; W. H. Harrop, 2s. 6d.; Political Council Paddington Radical Club, 10s. 6d.; W. McMillan, 2s.; A Few Members (per A. J. Barnes), 2s.

B. T. HALL (Treasurer), Club Union Buildings, Clerkenwell-road, London, E.C.

## Ferrer's Monument in Brussels—The New Crusade.

LESS than five years ago the Clericals in Spain murdered Ferrer, the Rationalist founder of the *Escuela Moderna*, in the sombre trenches of Montjuich, but they have not yet succeeded in burying him. The blood of Ferrer chokes the gloomy and morose Maura, and his name, with that of the odious hyena, La Cierva, his accomplice in the crime, is today, and has been ever since the fateful October 18, 1909, pursued with infamy not only in Spain but throughout the civilised world. The Spanish democracy is prepared to go to any extremes—from assassination to revolution—rather than see the return to power of Maura and La Cierva, with all the mediæval tyranny and judicial murder which their advent to power would imply, and even King Alphonso has had to recognise the sentence of Spain and civilisation upon the assassins of Ferrer by refusing to entrust the reins of political power into their hands at the recent formation of the present Moderate-Conservative ministry with Senor Dato as its head. In a word, the blood of Ferrer cries out for vengeance upon the Cains that slew him.

The monument in Brussels, erected to the memory of Ferrer, is more than a tribute in stone and bronze to a brave man; it is also reminiscent of the martyrdom which Freethought and its heroes, teachers, and apostles have had to suffer throughout the ages at the hands of bigots, and a reminder of the martyrdom which may in future be inflicted upon Freethinkers if and whenever reaction raises its head as of yore. To the bigots this memorial is an eyesore; and standing as it does in face of the church of St. Catherine, it is a perpetual reminder to the world of the natural ferocity of religion in any country and under any regime in which, as in Spain during the Clericalist reign of terror in 1909, it may have the power to act with impunity in repression of Freethought. It is because Ferrer symbolised in his death not only the meanness and cruelty of Christianity, but the dignity and fortitude of the Rationalist ideal, that he so powerfully gripped the imagination and sympathy of the whole civilised world; and thus his name became the more hated by the obscurantists of all creeds precisely because the world-wide manifestations of sympathy which his assassination evoked revealed to the astonished soul of the priests and the priestly minded the depth and unanimity of the world's repugnance for their chosen methods of brutal repression.

Just now, the partisans of Senor Maura are anxious to reverse the verdict of civilisation and to destroy the Brussels monument erected in honor of the Founder of the Modern School. A movement is actually on foot in Spain to urge the Belgian Government to remove the peccant monument. The present Belgian ministry is a Conservative one, and Clericalist at that, but it is too anxious to save its political soul—especially in view of the narrowness of its majority—to attempt to affront the dignity and self-respect of the Belgian democracy by listening favorably to such an extravagant appeal, compliance with which would imply the abdication of the Belgian Government in slavish deference to the solicitations of the Vatican.

In order to put pressure in anti-Ferrer sense upon the Belgian Government, an excursion has been organised from Madrid of parliamentarians, professors, journalists, etc., who propose to journey to Brussels in order to shout "Long live Maura!" and "Down with the Ferrer monument!" in the streets of Brussels. The fantastic proposal is due to the initiative of a Spanish senator, Senor Luca de Tena, the proprietor of the Madriline paper, *A B C*, which distinguished itself from the first by the violence of its diatribes against Ferrer. On the other hand, the Madrid radical organ, *Espana Nueva*, will organise a counter demonstration, also to take place in Brussels. I am not sure whether it is wise on the part of *Espana Nueva*

to interfere with the festive excursion of the self-appointed glorifiers of assassination. The exported Maurists may, I think, be safely left to the tender mercies of the Brussels Freethinkers and Socialists, who are constitutionally incapable of turning the other cheek to the idolisers of Ferrer's murderer. A nobler revenge may more profitably be taken by rallying later on at Paris, where it is proposed to erect another monument to the memory of Ferrer. Be that as it may, another journal, *El Mentidero*, approves the idea of *A B C*, and suggests that the Maurist demonstration in Brussels should be heralded by a deluge of postcards upon the Belgian Prime Minister, imploring him to order the demolition of the monument. As *El Pais* very pertinently remarks, unless Spain is prepared to renew her old wars in Flanders the monument will remain for the glory of human solidarity and as an imperishable record of the triumphs of internationalism.

*El Pais* approves and endorses the proposition of *Espana Nueva* to organise the counter demonstration in Brussels. It wants to see the Freemason Lodges, the Socialist Party, the Rationalist and Freethinking Schools and Centres represented by hundreds of delegates, in order that their presence may be accepted as the offering of Spain's love in homage to the memory of the much-hated and feared Ferrer. Perhaps while the spectacle of courage thrills the human heart with its transports of love and devotion, enthusiasm will continue to build its monuments and undertake distant pilgrimages to the shrines of heroes. Certainly, not too much faith is required to believe, with *El Pais*, that in the process of time a monument to Ferrer will be erected at Montjuich, and that the name of Maura will be as universally execrated as is the name of the vile torturer of Maura's Jewish ancestors, Torquemada, who, by-the-bye, was himself of Jewish race.

The monument erected to Ferrer's memory in Brussels is not intended as an insult to Spain, but for the opprobrium of her evil genius—the spirit of fanaticism as incarnated in Maura. It is the protest of International Freethought against the political murder of a hated Rationalist whose crime consisted in endeavoring to raise the educational level of the Spanish nation and to impart to the democracy some generous ideals of civic duty and social morality. If Spain is ever to renew her former greatness amongst the nations it must breed more men like Ferrer and fewer bigots of the Maura stamp.

WILLIAM HEAFORD.

## Christian Apologetics.

### XII.—THOMAS COOPER (No. 4).

THE self-styled "lecturer on Christianity," Thomas Cooper, having set aside, as he imagined, every kind of "infidel objection" to the Gospel miracles, commences in his ninth chapter to demonstrate "the verity" of those ascribed to Jesus Christ, and continues to deal with them to the end of the book. As there is nothing to be learnt from any of these, I take but one example of Mr. Cooper's methods. In Mark viii. 22—26 we have the following account of Jesus healing a blind man: "And they come unto Bethsaida. And they bring to him a blind man. . . . And Jesus took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? . . . Then again he laid his hands upon his eyes; and the man looked steadfastly, and was restored, and saw all things clearly." After quoting this narrative, Mr. Cooper says:—

"The disciples could not fail to be convinced by the miracle. There was no ostentation or display. The miracle was performed slowly, that they might observe it completely. . . . There could be no imposture in the case. Was the man bought or hired? How could Jesus hire the man out of his poverty? . . . St. Mark only relates this miracle, and he had the account of it

from Peter's own mouth—being Peter's interpreter, and writing down the substance of Peter's preaching. Peter had a strong memory for facts; and he was sure to remember these facts clearly."

It is by arguments of this childish character that our great Christian Evidence lecturer has attempted to prove "the verity" of the miracles attributed to Jesus Christ. The miracle "was performed slowly," so that all the onlookers might observe it carefully—that is to say, it is so represented in the Gospel story. There was "no ostentation or display"—according to the Gospel story. Jesus certainly did something which appeared to restore the sight of the blind man—in the Gospel story. We thus arrive at the very remarkable fact that if the Gospel story is true, "there could be no imposture in the case"—which everyone not a resident in Bedlam will admit. Hence, the only thing now left for Mr. Cooper to do is to prove the truth of the Gospel story. When this has been done, no rational person can deny that the event is really historical. But our "lecturer on Christianity" has not attempted to do so. He seems to have thought that repeating and emphasising certain portions of the story would make the narrative as a whole appear more credible. But it has not; the story remains, as at first, manifestly incredible. Our lecturer has assumed, without rhyme or reason, the narrative to be historical without a scrap of corroborative evidence. Mr. Cooper appears to have been under the impression that unbelievers were bound to admit that Jesus went about professing to heal, as narrated in the Gospels; and that the only element of doubt that could be raised was, as to whether the man had been bribed. This is not so; the rational contention is that the story is merely one of a large number of fictitious narratives that were fabricated by the credulous, primitive Christians several decades after the death of Jesus. It is to this question that his arguments should have been chiefly addressed.

Mr. Cooper says "St. Mark *only* relates this miracle"—which is true, the healing of the blind man being, perhaps, the only event in Mark's Gospel which is not recorded in the other three. But the statement that the miracle was wrought at a village called "Bethsaida" proves the story to be a fabrication; for the little fishing village of that name had been enlarged to the dignity of a city—and its name changed to "Julian"—twenty years before Jesus is said to have commenced his ministry in Galilee. Every adult inhabitant of Galilee would, of course, be aware of this fact, and, within a year or so of its renaming, would have got accustomed to speaking of the place as "the city of Julian"—as does Josephus.

Mr. Cooper says again that Mark had the account of the miracle "from Peter's own mouth, being Peter's interpreter, and writing down the substance of Peter's preaching." This statement is repeated by Christian apologists of the present day, who endeavor to make it appear that the Second Gospel is practically the Gospel of an eye-witness—the apostle Peter. Their authority for doing so is drawn from Mr. Cooper's favorite authors—Irenæus and Eusebius. Irenæus (A. D. 185) repeats, as an historical fact, a statement he had read in a book written by Papias (A. D. 140), but without naming his authority, though he quotes Papias on another subject. Eusebius (A. D. 330), who had the books of Irenæus and Papias before him, quotes what the latter said about Mark, apparently because it was the earliest mention he had seen of Mark's Gospel. And how did Papias come to know this story? It was told to him, he says, by a presbyter of his acquaintance named John. We have no evidence that Papias ever saw Mark's Gospel; he was merely informed of its existence and of how it came to be written. Now, in the Book of Acts, the apostles (including Peter) are presented as receiving the Holy Ghost, which, it is stated, gave them power to speak all known languages. Had Peter received this power, he would not have needed an "interpreter" to explain to his non-Jewish listeners what he had said to them in his native Aramaic. Clearly, then, the "Acts of the

Apostles" was not known to Papias or John the Presbyter—a fact which lends confirmation to the theory that Luke wrote later than A. D. 140. The story of Mark and Peter, as related by Papias, is pure nonsense. The apologetic contention that Mark's Gospel was derived from the preaching of Peter can be seen to be baseless by merely comparing some of its narratives with those in one of the other two Synoptic Gospels, as in the following paragraphs:—

MATT. XXIV. 15—20.

"When therefore ye see the Abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the house top not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter."

MARK XIII. 14—18.

"But when ye see the Abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the house top not go down, nor enter in, to take any thing out of his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter."

The foregoing paragraphs are taken from a long discourse, placed in the mouth of Jesus, which fills three columns in the Gospel of Mark, and a few lines more in that of Matthew. They are selected from near the middle of the oration, chiefly because they contain a parenthesis. Now, according to the Gospels, this discourse was uttered but once; Matthew and Peter heard it spoken but once: it was not written down at the time. We are asked to believe: (1) that many years afterwards Matthew committed to writing what he remembered of the discourse; (2) that Peter in his preaching recited to the multitude what he could remember of it; (3) that Mark, who accompanied Peter, having heard it recited several times, also committed it to memory; (4) that in Matt. xxiv. and Mark xiii. we have these two versions of this grand oration.

Now, anyone acquainted with writing or composition will know that, under the foregoing conditions, there would not have been two sentences in the whole speech that were in exact verbal agreement. After hearing it but once, neither Matthew nor Peter could have had anything more than a confused remembrance of some of the matters mentioned—and these would be set down in different words, as well as in a different order, as they happened to think of them. In the Gospel accounts, the verbal agreement is continuous throughout, varied only here and there by a few words added or omitted by each editor; while the various subjects spoken of are recorded in the same order *in both*. The nature of these subjects will be seen by the following detached phrases:—"As he sat upon the mount of Olives..... Tell us when shall these things be..... Jesus answered..... Take heed that no man deceive you..... Many shall come in my name..... the end is not yet..... Nation shall rise against nation..... These are the beginning of sorrows..... They shall deliver you up..... the gospel must be preached to all nations..... ye shall be hated of all men for my sake..... the Abomination of desolation..... flee unto the mountains..... him that is on the house top..... him that is in the field..... Woe unto them that are with child..... that it be not in the winter..... tribulation such as was not from the creation..... except those days had been shortened..... Many will say unto you, Lo, here is Christ..... after the tribulation of those days..... then shall they see the Son of man coming..... Now learn a parable of the fig tree..... This generation shall not pass away till all these things be accomplished..... but of that day or hour knoweth no man..... Watch therefore, for ye know not when the Lord cometh."

When it is stated that both Matthew and Mark give the whole of the Savior's long discourse, as indicated by the foregoing catch-phrases, in the same order, and often in the very same words—then we know beyond the smallest possibility of doubt that

they simply copied from a pre-existing account. Moreover, the first primitive account could not have been composed until after the destruction of Jerusalem; for its unknown writer, whoever he may have been, had no foreknowledge of what was about to happen, and the destruction of Jerusalem and of the temple is recorded as an undoubted historical fact. In the two paragraphs from Matthew and Mark, notice should be taken of the parenthesis in both—"Let him that readeth understand." This denotes that the primitive writer believed that the "abomination of desolation" in the book of Daniel was written as a prediction of the Roman army desecrating the Jewish temple—which, of course, was not the case.

Returning to Mr. Cooper, that Christian Evidencer tells us that "Peter had a strong memory for facts, and was sure to remember these facts clearly"—that is, the alleged healing of the blind man. As a simple matter of fact, we know nothing whatever about Peter's memory—or whether he had any worth mentioning. This is one of our lecturer's tarradiddles.

Looking back at the Gospel account of the miracle, I really cannot see where the "moral perfection, beauty, and dignity" of the Savior come in—unless these qualities are indicated by spitting on the eyes of the blind man. Rather, I think, the latter act would denote long practice in spitting at a mark. Probably the early Christians were good hands at this interesting pastime, and thought it in no way derogatory to the sacred character of their Lord to represent him as practising it. It has even been stated that they imagined human saliva to be good for sore eyes, and so described their Savior as employing it, either by spitting direct on the eyes, or by spitting on the ground and smearing the moist dirt on the eyes. But this filthy practice could not, of course, affect in any way the actual healing, and was not always employed. It was inserted, probably, merely to make the cure appear more dramatic.

ABRACADABRA.

## The Partnerships of Plants and Animals.—II.

(Continued from p. 476.)

INTO the hollows of these trees the female ant deposits her eggs, and in a short time the entire interior of the tree swarms with an ant population, which rushes forth to do battle whenever its tree is disturbed. This in itself, however, would not save the tree's leaves from the devastating ants. But a curious contrivance has been evolved which supplies this want. The resident ants wander over the outer surface of the tree, precisely in that part where its insect enemies would prove most dangerous—at the stalks of the tender leaves. At the bases of these leaves grow soft hair cushions, from which arise egg-shaped corpuscles, upon which the friendly ants not only feed themselves, but also nourish their larvæ. In this instance, writes Weismann, "a particular organ offering special attractions to ants has been developed by the plant at the places more especially threatened; while as regards the ants, it is probable that only the instinct of feeding and habitat require to be modified, since courage and thirst for battle are present in all ants."

Only one species of candelabra tree has set up this partnership with ants. Schimper describes various other species of *Cecropia* in whose hollow stems ants are never seen. But these latter species, although hollow-stemmed, are all unprovided with the hair cushions which play such an important role in the partnership which has been so successfully established in the species we have dealt with. The origin of these cushions is as yet unknown, but, given the simplest beginnings, their evolution would follow from the ascertained laws of life.

An aspect of Symbiosis which is presented by the partnership of single-celled algæ and simple animals has given rise to an animated scientific discussion, but the leading facts of this amazing union have now passed beyond the pale of controversy.

*Hydra viridis* is a green freshwater polyp, and its

verdant color is caused by the presence of chlorophyll, a substance which was looked upon as essentially vegetable in nature. That an animal organism should evolve a material which gives to plants their characteristic green color was regarded as utterly anomalous. But wonder was transformed into astonishment when Braun and Entz demonstrated that the green substance was no animal product at all, but was due to the presence of those unicellular plants, the algæ, in the endoderm cells of the hydra polyps. Further study showed that the alga cells liberate oxygen, and thus render a useful service to the polyps. This much is certain, and that the plants also furnish food to their polyp partners appears probable. In any case, the polyps have been kept in pure water for several months at a time, and despite the absence of animal food, the polyps have flourished exceedingly. In the light of this experiment, it appears practically proved that their algæ inmates supply the polyps with all the nourishment they need.

So far as the green algæ are concerned, they seem to be comfortably and securely housed within their animal dwellings, and their association is so close that through all the stages of their joint lives they are coupled and inseparable. These algæ (*Zoochlorellæ*) do not pass from the water into the hydra's interior, but—

"are carried over as a heritable possession of the polyps from one generation to another, and in a very interesting manner, namely, by means of the eggs, and by these alone. As Hamann has shown, the *zoochlorellæ* migrate at the time when an egg is formed in the outer layer of the body of the polyp, from the inner layer outwards, piercing through the supporting layer between them and penetrating into the egg. They make their way only into the egg, not into the sperm-cells, which in any case are too small to include them. Thus they are absent from no young polyp of this species, and it is easy to understand why earlier experimental attempts to rear colorless polyps from eggs could never succeed even in the purest water."

Similar unicellular green algæ have entered into union with single-celled animals such as *amoeba viridis*, and one of the infusoria. To the kindness of Professor Wilder, of Chicago, the Freiburg Zoological Institute is indebted for its colonies of the two compound organisms. Their place of origin was stagnant water in Massachusetts. Researches conducted by Gruber demonstrate that the *zoochlorellæ*—the lowly green algæ—confer invaluable benefits upon the animal organisms they inhabit. The plant-cells supply their *amoeba* and infusorian hosts with indispensable oxygen, as well as with food materials. Gruber cultivated the two species—the green *amoeba* and the verdant infusorian—for seven years in clear water that contained no particle of animal matter upon which they could feed, but they flourished like the green bay-tree. The experiments prove that—

"They only die away when they are kept in the dark, where the algæ are unable to assimilate; then one green cell after another wanes and disappears, and, in consequence, their hosts also die from the double lack of oxygen and the lack of food."

Marked modifications have resulted from these organic associations. The algæ have evolved the power to resist the absorbing influences of animal secretions. They are apparently entirely immune to the dissolving energies of the digestive juices, a quality which is quite foreign to ordinary algæ. No visible change has occurred, however, with the animal partners. Infusorian, *amoeba*, and polyp alike remain unmodified. Their general conditions of life show no signs of transformation, and although they are able to live and multiply in the presence of the oxygen and food supplied by their plant partners, they continue to feed on other substances when these are accessible, so that in natural surroundings they are not absolutely dependent upon the friendly succors of the algæ. But they have no more choice in the selection of their associates than a sheep, whose woolly covering provides a permanent residence for loathsome ticks, despite the decimating labors of the insect-loving starling.

Plant-cells similar to those of the algæ, but which depart from the customary green color to that of a

distinct yellow, people the endoderm of several sea-anemones and occupy the soft substance of various radiolarians. These yellow plant-cells are capable of breaking up carbon dioxide and releasing the oxygen, an office very acceptable to the anemones and the radiolarians alike. These yellow cells are only known in the symbiotic state, and their remarkable color is probably the consequence of the prolonged period through which their partnership with animal organisms has existed.

We will now survey an association of two distinct classes of plants which provides a very instructive illustration of symbiosis. Until some thirty years ago, the lichens, which in innumerable forms grow on rocks, stones, and the trunks and branches of trees, were regarded as lowly plants related to the ferns and mosses. Some thousand or so of species were classified by lichenologists as simple green flora without any botanist suspecting what their microscopic study held in store. Then Schwendener and De Bary staggered the biological world with their discovery that lichens were not single organisms, but the blended products of two dissimilar plants, algæ and fungi, which were so intimately interwoven, and so mutually dependent, that their union invariably compelled them to assume the same specific state. The framework of the supposed single organism, which decides a lichen's structure, is formed by the fungus. Dull-colored fungus-threads arrange themselves in various ways, according to their particular species, and on the network formed by the fungal growth the green alga cells are embedded singly, in lines, or in crowds. The fungus may reproduce itself by means of multitudes of microscopic spores which are scattered by the bursting of the sporangia, and are driven away on the breeze-like clouds of dust; the alga, on the other hand, may procreate its kind by simple cell division, but in common with its fungal companion, the alga can resist desiccation and propagate itself by means of invisible spores.

Although this partnership is one of mutual advantage, the fungus derives the greater profit from the union. In this curious association, the fungus, like all other fungi, is incapable of elaborating chlorophyll, and is, therefore, unable to decompose carbon-dioxide or manufacture its own nutrient material. These necessities of its life it receives ready made from its partner, and the entire dependence of the fungus on its companion is demonstrated by the fact that it perishes apart from its alga associate. But, although the alga not only gets its own living, and lavishes its surplus wealth on its fungal partner, it does unquestionably derive valuable compensatory advantages in return:—

"The alga has in the network of the fungus a safe shelter and basis of attachment, for the fungus is able to bore into the bark of trees and even into stones; besides which it absorbs water and salts, and supplies these to the partner alga. We see here the mutual advantage derived from the partnership.....Fungus spores, sown by themselves, spring up and develop some branches of fungoid hyphæ, a so-called mycelium, but without the requisite partner alga these remain weak and soon die away. The alga can, in some cases, though not in all, survive without the fungus if the necessary conditions of life be supplied to it, but it grows differently and more luxuriantly in association with the fungus."

The double plants which form lichens are not necessarily compounded of any two specific species of alga and fungus. One species of alga may enter into combination with many different fungi, with the consequence that the resulting lichens are very unlike in appearance, and are classified as of separate species. Stahl brought into being new species by artificially uniting the spores of the lichen fungus with the cells of algæ. This biologist was a real creator, inasmuch that his creations have never been discovered in a natural state.

A very striking feature of these fungal and algal partnerships is the evolution of joint procreative bodies, which is a modification of a very remarkable kind. At certain periods, reproductive corpuscles arise in the lichen's substance, the soredia, which

consist of a single, or possibly several alga cells, encircled and bound together by fungus threads. When these are plentifully produced, they "form a floury dust over the maternal lichen, which 'breaks up' and leaves them, like the spores of the fungus, to be carried away by the wind." If these corpuscles reach a suitable resting-place and the other requirements of ordinary vegetable growth, they soon develop a new colony. This compound procreative process is of immense advantage to the lichen in perpetuating its species, for in the normal production of fungus spores, even when these secure suitable soil they cannot develop unless they happen—and there are a thousand and one chances against this—to meet their alga partners. The belief, therefore, is amply justified that the mutual benefits bound up with the associations of fungi and algæ, extend even to the common advantages derived from their composite methods of reproduction.

Numerous other plant partnerships between widely separated floral species are now known, and a comparatively large number of these are formed by fungi with other vegetation. Fungi are always partly parasitic, and usually entirely so to the higher organisms on which they prey. But in several well-determined cases fungi furnish their hosts with an equivalent, or something approaching an equivalent, in return for what they receive, and when this occurs true symbiosis, as in the instances afforded by lichens, may be said to take place.

Taken as a whole, the fungi are possessed of a property which enables them to absorb the tiniest trace of moisture in the earth, and with this water they absorb those salts that are so important to higher plant life, and therein resides the service they supply even to the monarchs of the forest. The roots of many of our noblest trees, the oak, beech, silver poplar, and many others; and those of heaths and rhododendrons among bushes, are entwined with a network of symbiotic fungoid filaments. In these instances a system of reciprocity has been set up. The fungi feed on the superfluous foodstuffs of the trees and shrubs, to which they in return render tribute in the form of water and salts, which are of priceless value to leaf-bearing vegetation, more especially in the season of sunshine and drought.

With one other example of symbiosis we will conclude. There exists a highly interesting union between algæ of the family Nostocaceæ and the aquatic fern, Azolla. This water fern bears some resemblance to duckweed as it floats on the surface of the mere. The under-surfaces of its leaves are provided with small openings which lead into a larger hair-lined cavity, which invariably houses a blue-green single-celled alga, surrounded by a jelly-like substance. "The cavity is present in every leaf, and the alga is present in every cavity, making its way in from a deposit of alga-cells, which is found in the incurved tip of every young shoot."

No sooner does the young frond of the fern unfold than it becomes the habitation of the invading cells. No part of the azolla foliage appears to be free from the presence of algæ, but the advantage derived by the fern from its algæ associates has so far escaped detection. Some mutual benefit in all probability exists, as the plant partnership is of extreme antiquity, and that a purely vestigial organ should persist through immense periods without bestowing some advantage on the organism possessing it, is entirely out of the question.

Four species of azolla exist, and their geographical distribution is very remarkable. Two of these species are extensively distributed in America; a third is found in Asia, Africa, and Australia; while the fourth has its habitat in the district of the Nile. All of these four species carry cavities in their leaves, and each species of azolla is tenanted by the same species of alga. We are, therefore, forced to conclude that the partnership is of very old standing, and are fully justified in the anticipation that future inquiry will clear up the difficulty which at present surrounds its symbiotic arrangements.

T. F. PALMER.

## 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.

#### OUTDOOR.

BETHNAL GREEN BRANCH N. S. S. (Victoria Park, near the Bandstand): 3.15 and 6.15, James Rowney, Lectures.

CAMBERWELL BRANCH N. S. S. (Brockwell Park): 6, A. J. Minton, M.A., "What Secularism Owe to the Churches."

EDMONTON BRANCH N. S. S. (Edmonton Green): 7.30, J. W. Marshall, a Lecture. Derby-road, Ponders End (opposite "Two Brewers"): Wednesday, August 12, at 8.30, W. Davidson, a Lecture.

KINGSLAND BRANCH N. S. S. (corner of Ridley-road): E. Burke, 11.30, "Christian Brotherhood"; 7.30, "Luther and Sir Oliver Lodge as Christian Reformers."

NORTH LONDON BRANCH N. S. S. (Finsbury Park): 11.30, R. H. Rosetti, a Lecture. Parliament Hill: 3.30, Mrs. Rosetti, a Lecture. Regent's Park (near the Fountain): 3.30, F. Schaller, a Lecture.

WEST HAM BRANCH N. S. S. (outside Maryland Point Station, Stratford, E.): 7, a Lecture.

### COUNTRY.

FAILSWORTH (Secular Sunday School, Pole-lane): Miss Kough, 2.45, "Playtime Poets"; 6.30, "The Origin of the Belief in Gods."

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