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Among all forms of mistake, prophecy is the most gratuitous.—GEORGE ELIOT.

The Waiting World.

DR. PARKER was in the habit of saying, in his own extravagant style, that he saw Christ, and nothing but Christ, in every page of the Old Testament. One is not surprised at such a statement by a man whose boast it was that he could see and commune with the Invisible. To ordinary people there is no trace of Jesus in the Old Testament, and present-day apologists do not speak of its Typology, its Messianic Prophecy, and the argument it yields for the Savior's divinity. What these discover in it is the spirit of Christ. Principal Smith, of Aberdeen, admits that "the fancy that to discover some type or prediction of Christ where nobody else had seen one before was to honor Christ and confound his enemies, has been the besetting sin both of mediæval and of Protestant styles of exegesis" and that "nothing has been more guilty of rendering sermons on the Old Testament artificial and unreal." Dr. Orchard, however, excelling even Dr. Parker in the art of exaggeration, informs us that the entire ancient world "called out for Christ." In a sermon that appears in the *Christian World Pulpit* for March 19, he defines history as "a garment woven from the will of man on the loom of time by God." Unfortunately, the weaving is being done so very badly that it is "not always easy to discern the pattern or read the meaning," which is not exactly a compliment to the Divine Weaver. And yet Dr. Orchard describes the process as if he knew all about it. With an air of omniscience he sets both the scientific and the theological students of history right:—

"The one neglects to look for the increasing purpose, and so presents us with a confused tangle; the other fails to remember the nature of the task, and so often falls into despair at the long delayed consummation. For the task is to weave the will of men and the will of God into one perfect pattern without breaking the one or bending the other."

With all due deference to the reverend gentleman, we venture to suggest that he has overstepped the bounds of knowledge. He cannot discern the Divine elements in history, because, for one thing, he has no means of ascertaining what the Divine is, or even that there is a Divine.

Paul says that "when the fullness of time was come, God sent forth his Son" (Gal. iv. 4), and Dr. Orchard observes that this statement is "an intuition which history wonderfully confirms." We fail to see where the "intuition" comes in, and certainly history does not confirm the sending of God's Son. History knows neither God nor his Son, any more than it knows Osiris, Adonis, Attis, and Mithra, except as mythical beings. The Christian Father and Son belong to precisely the same category as the Pagan deities just named. Dr. Orchard alludes to what he terms the "entanglement" of Christianity in history, which is felt to be one of its "difficulties." Whatever the reverend gentleman means by "entanglement," nothing is more indubitable than that history is Christianity's chief discreditor. History is judge and jury in one, the verdict is Guilty, and the

sentence Death. Now, this religion which history condemns for its incompetency is the religion for which, according to Dr. Orchard, the ancient world loudly called out. Here are his own words:—

"Purely literary criticism and purely historical criticism may reduce the teaching of Jesus Christ to uncertainty and his personality to a myth. The corrective for that is to study history as a living thing, a chain of experience, a growing institution, a new kind of life. Not only does the study of history show that Christianity is an Idealism rooted in reality, a philosophy which springs from personal experience, but it is the greatest help to the interpretation of our times. For there is a sense in which history repeats itself."

Let us now see what history yields to the investigator when it is taken as "a living thing." According to Dr. Orchard, pre-Christian history was a preparation for Christ. All the religions of antiquity, each in its degree, made ready the way of the Lord Jesus. Their gods were false, it is true; but their worship created an appetite for the "one living and true God," revealed by Jesus Christ. The curious thing is that the Governor of the Universe is supposed to have led mankind to the knowledge and worship of himself through corrupt and corrupting heathen cults. Professor Gilbert Murray tells us that Greek religion passed through four stages in its evolution, and was a failure in each. Then the Græco-Roman world was inundated by several Eastern religions which nearly destroyed the old national faiths. Does Dr. Orchard imagine that the four stages of Greek religion and the introduction of the Oriental cults into the West were ordained in order to show how keenly the world hungered and thirsted for Jesus of Nazareth? The truth is that the Greeks and Romans were always in the process of outliving their religions. The Stoics had scarcely any theology at all, but their system of ethics was exceedingly fine. Dr. Orchard admits that Stoicism was "what to-day we should call Ethicism," and then adds:—

"Its failure was its inability to commend itself to men or produce character in the common people. It produced Seneca, who was insincere; Epictetus, who was too hard; and Marcus Aurelius, who was a Pharisee; and for all its high doctrines it did nothing for the world."

In that extract Stoicism is unfairly criticised, and some of its chief champions are misrepresented. Seneca, like all men, had his weaknesses; but he was not a hypocrite. To call him insincere is to do him gross injustice. According to all accounts, Epictetus was one of the most beautiful characters the world has ever seen. Marcus Aurelius is not to be compared with Epictetus either as a thinker or a character; but there is no justification for sneering at him as a Pharisee. Stoicism was not a failure. It *did* commend itself to thousands, and it did produce beautiful and noble characters not a few. Only inveterate prejudice can describe it as having done nothing for the world. Why, it is doing a great deal for the world still through the immortal writings of its best representatives. Professor Gilbert Murray, who is quite as competent to judge as Dr. Orchard, to say the least, advocates a revival of the ideals of the Greeks, of their sane and cheerful outlook upon life, of their love of poetry and art and philosophy. Instead of being a preparation for Christianity, the Greek ideals rendered life abundantly worth living. They insisted upon freedom, virtue, generosity, kind-

liness, and a disciplined spirit; and it is safe to assert that the Greek Golden Age in the fifth century B.C. has never been surpassed, if equalled, under Christianity.

The truth is that Christ is not, has never been, and is never likely to become, the desire of all nations. It is overweening egotism alone that enables Christians to represent the Heathen as profoundly yearning for a saving knowledge of him. Not only mankind did not eagerly wait for his coming, they emphatically rejected him when he came; and "he is despised and rejected of men" to this day. In John's Gospel we are told that "he came unto his own, and they that were his own received him not," and we venture to think that John is a safer guide in this matter than our reverend friend. Instead of finding the world anxious to embrace it, Christianity had to fight its way to the front with carnal weapons. Its deadliest opponents were Neo-Platonism and Manichæism. These three religions had many ideas in common—revelation, redemption, ascetic virtue, and immortality; and for a long time it was highly problematic which of the three would win the victory. Dr. Orchard seems to be under the impression that the outside world was partial to Christianity, that God had prepared the way for his Son by inspiring the Romans to make roads everywhere, to cultivate the Greek language, and to establish an empire that was co-extensive with the Western world; but he shrewdly forgets that all these facilities were equally at the service of the other religions. The three religions were very much alike, and they had alike borrowed largely from older cults, and were constantly borrowing from one another. As a borrower Christianity surpassed the other two. Harnack says that "unconsciously it learned and borrowed from many quarters," and that "indeed it would be impossible to imagine it existing amid all the wealth and vigor of these religions had it not drawn pith and flavor even from them." It was its alliance with Hellenism and its skill in accommodation that helped to turn the scales in its favor. Of Gregory Thaumaturgus we read that he excelled his master, Origen, as a Hellenist, and "accommodated himself as a bishop in a truly surprising way to the Pagan tendencies of those whom he converted." It was worldly wisdom, not Divine guidance, that carried Christianity to the throne.

What has Christianity done to justify its existence? Dr. Orchard tacitly admits that it has done nothing. "The conditions are wonderfully parallel," he says, "with those when Christ first came." Listen:—

"There is a tremendous decline in definite religious beliefs. The great theological systems constructed under different conceptions of the Universe and society no longer win acceptance. They no longer hold the imagination, or suffice to direct conduct in the new conditions and problems of industrial life, and the ethic that they enshrine is either not comprehended or is challenged as inadequate.....Meanwhile the people are either genuinely perplexed at existence or dimly aware that somehow human life has lost its sense of purpose and its possession of inward peace."

A more humiliating confession a Christian minister could never make. By making it Dr. Orchard plays into the hands of his opponents with a vengeance. Fancy a preacher seriously asking in the twentieth Christian century, "Can Christ meet these new conditions?" and not being quite sure what the answer is. We exhort him to face the facts honestly, and ask himself whether or not they are such as to justify his hope that Christ shall come and set the world right. We are convinced that Christ and the world are perfect strangers to each other, have never once met, and are never likely to make each other's acquaintance.

J. T. LLOYD.

Dreams you be dreaming. 'Tis only God who harbors these high opinions nowadays—and maybe a few broken, high-born, poverty-ridden folk such as yourself.—*Eden Phillpotts, "Widcombe Fair."*

Religion and Sex.—IV.

(Continued from p. 179.)

BEFORE pursuing the subject further, it may be as well to utter a word of caution; it is not unlikely that some who have read what has been said may jump to the conclusion that I am seeking to prove religion to be no more than a study in pathology or in perverted sexuality. This, however, is not the case. Neither could have given rise to religious belief, which, as I have tried to show, has a perfectly natural origin in conditions that normally accompany uninstructed primitive intelligence. But once the religious idea is established, it derives nutriment from numerous sources. Its fundamental characteristic—the belief that phenomena are determined by superhuman intelligences—finds support, not alone in normal natural processes, but also in abnormal nervous states, and again in the mysterious and ill-understood phenomena of sexual life. Here, as elsewhere, current experience is interpreted in terms of established ideas. And being so interpreted, these ideas are apparently confirmed by the recurrence of these experiences. Thus it is common to find religious people treating an attack on the validity of their religious beliefs as the equivalent of an attack upon the existence of certain emotional and intellectual states. But the emotional states of a religiousist no one disputes. The ecstatic state of a mediæval monk or nun, or the exalted feeling of the modern convert, are facts, however we may interpret them. It is in the interpretation that issue is joined.

Consequently, we are not concerned with an inquiry as to the origin of religion, or of the nature of religion, as such. What we are concerned with is the nature of those conditions and forces that have served to keep religion alive and to strengthen man's sense of communion with spiritual powers. And I think it has been shown that the recurrence of abnormal or pathologic nervous states, at first accidentally occurring, then deliberately induced, has been a powerful factor in this direction. One has only to eliminate in thought the part played in the history of religion by visions, trances, and various forms of natural or induced hallucination, to realise how materially they have contributed to this end. And, further, when we examine the sexual life of the race, we find that in exactly the same manner the characteristic phenomena met with here has again been ignorantly used to bolster up religious belief. My main thesis is, then, that religion has been maintained largely by claiming as its own states of mind that have no connection with it. Whether these states be of a normal or abnormal character makes no material difference to the issue. The fact remains that all upon which religion lives and has lived, from the physical universe of primitive man to the more obscure and more complex actions and reactions of the nervous system, can be, and is, being explained without any reference whatever to religion.

We can now return to the point at which my last article concluded. It was there shown that many reliable medical authorities were at one in recognising the close connection between sexual and religious feeling, and that not infrequently the two were positively interchangeable. When we come to deal with the phenomena of conversion we shall be able to see that the time of life at which this occurs is practically coincident with the period of adolescence. This fact has been established by numerous statistical inquiries during the last twelve or fifteen years, and may be taken as authoritative. And what is true of present-day converts is equally true of famous cases of conversion in the past. Thus Mr. G. S. Hall has compiled a lengthy list of noted characters, with the ages at which strong religious conviction was experienced. From his list I take the following examples. Religious conviction came to St. Thekla at the age of 18, to St. Agnes at 18, St. Antony at 18, Martin of Tours at 18, Euphrasia at 18,

Benedict at 14, Cuthbert at 15, St. Bernard at 12, St. Dominic at 15, St. Collette at 20, St. Catherine at 7, St. Teresa at 12, St. Francis of Sales at 11.* The significance of these ages is that they represent a period during which not only is the organism extremely plastic and open to suggestion, but they are the years during which the nature of the individual reaches sexual and social maturity. The development of new organs, functions, and feelings is taking place, and there can be little doubt to those who study the facts closely that the proneness of the individual, under suitable suggestion, to profess religious conviction is very frequently no more than a misinterpretation, and often a perversion, of a developing sexual life.

A study of religious autobiographies, from the earliest times to the latest revivalistic mission, makes this very clear. Thus of St. Gertrude, a Benedictine nun of the thirteenth century, we are told:—

"One day at chapel she heard supernaturally sung the words, 'Sanctus, Sanctus, Sanctus.' The Son of God, leaning towards her like a sweet lover, and giving to her soul the softest kiss, said to her at the second Sanctus, 'In the Sanctus addressed to my person, receive with this all the sanctity of my divinity and of my humanity.'.....And the following Sunday, while she was thanking God for this favor, behold the Son of God, more beautiful than thousands of angels, takes her to his arms as if he were proud of her, and presents her to God the Father, and in that perfection of sanctity with which he had endowed her."†

Of Juliana of Norwich, who was granted a revelation in 1373, we are told that she had for long "ardently desired" a bodily sight of the Lord upon the cross; and, again, that Jesus appeared to her and said, "I love thee and thou lovest me, and our love shall never be parted in two."‡ So, again, in the case of Sister Jeanne des Anges, Superior of the Convent of Ursulines of Loudon, and the principal character in the famous Grandier witchcraft case, we have a detailed account, in her own words, of the lascivious dreams, unclean suggestions, etc.—all attributed to Satan—and alternated with impressions of bodily union with Jesus.§ Marie de L'Incarnation addresses Jesus as follows:—

"Oh, my love, when shall I embrace you? Have you no pity on the torments that I suffer? Alas! alas! My love! My beauty! My life! Instead of healing my pain, you take pleasure in it. Come, let me embrace you, and die in your sacred arms."||

Veronica Juliani, beatified by Pope Pius II. took a real lamb to bed with her, kissed it, and suckled it at her breasts. St. Catherine of Genoa threw herself on the ground to cool herself, crying out, "Love, love, I can bear it no longer." She also confessed to a peculiar longing towards her confessor.¶ Santa Teresa, who died at the early age of thirty-three, and whose family presented more than one case of developed neurasthenia, was troubled by "messages" at an early age. These she believed were temptations from the Devil suggesting an "honorable alliance." At the age of twenty she entered a convent, was subject to fainting fits, and aggravated her illnesses by her longing for them as proofs of the divine favor. And one need only add that, with all her reading and longing for personal communion with Jesus, her first conviction of having attained the ecstasy of divine love was experienced after discovering and dwelling upon "a very realistic picture" of a martyred saint—St. Joseph. Medical men who have studied the subject would be the first to perceive the significance of this contemplation of a tortured body—possibly nude—by one whose sexual nature was undergoing a process of suppression.

It is idle to attempt to evade the significance of these cases by sneering, as does Professor James, at "medical materialism." It is not a question of

materialism, medical or non-medical. It is a question of the application of knowledge and common sense to the cases before us. And a rational analysis of the circumstances will take notice of the nature of the feelings excited and expressed, rather than the object towards which they are directed. As a matter of fact, if we were to eliminate the name of Jesus from the effusions cited, no one would have the least doubt as to their real nature. Nor can there be any doubt among competent students that had the women cited, with thousands of others unnamed, lived under conditions that would have favored their finding an outlet for their feelings in rational social activity and in the company of the opposite sex, culminating in marriage and motherhood, their religious ecstasies would have been non-existent, and society would have been the better for their absence. What we really observe in these outbursts is the perverted expression of feelings that are denied their legitimate outlet. The case has been well summed up by Dr. Henry Maudesley:—

"The ecstatic trances of such saintly women as Catherine Sienna and St. Theresa, in which they believed themselves to be visited by their Savior and to be received as veritable spouses into his bosom, were, though they knew it not, little better than vicarious sexual orgasm; a condition of things which the intense contemplation of the naked male figure, carved or sculptured in all its proportions on a cross, is more fitted to produce in young women of susceptible nervous temperament than people are apt to consider. Every experienced physician must have met with instances of single and childless women who have devoted themselves with extraordinary zeal to habitual religious exercises, and who, having gone insane as a culmination of their emotional fervor, have straightway exhibited the saddest mixture of religious and erotic symptoms—a boiling over of lust in voice, face, gestures, under the pitiful degradation of disease.....The fanatical religious sects, such as the Shakers and the like, which spring up from time to time in communities and disgust them by the offensive way in which they mingle love and religion, are inspired in great measure by sexual feeling; on the one hand, there is probably the cunning of a hypocritical knave, or the self-deception of a half-insane one, using the weaknesses of weak women to minister to his vanity or his lust under a religious guise; on the other hand, there is an exaggerated self-feeling, often rooted in the sexual passion, which is unwittingly fostered under the cloak of religious emotion, and which is apt to conduct to madness or to sin. In such cases the holy kiss owes its warmth to the sexual impulse, which inspires it consciously or unconsciously, and the mystical religious union of the sexes is fitted to issue in a less spiritual union."*

(To be continued.) C. COHEN.

Mr. Yoshio Markino and the Missionaries.—II.

(Continued from p. 181.)

"Nations are poor judges of one another; each looks upon itself as an exemplar to the world, and vents its philanthropy by forcing its infallible system or systems upon its neighbors. How long is it since popular literature has begun to confess that the British Constitution is not quite fit for the whole human race, and that the Anglo Saxon has much to do at home before he sets out a colonnelling to regenerate mankind?"—SIR RICHARD BURTON, *Mission to Gelele*; 1864; vol. ii., p. 207.

"We spend millions of pounds in the vain endeavor to Christianise remote savages of all kinds; human beings to whom the elements of Christianity are incomprehensible. We have millions of people in Europe in want of the necessities of life, of education, and of all that makes life endurable."—W. KNIGHTON, *Struggles for Life*; 1888; p. 13.

"The missionaries, though good and devoted, do not succeed. The best among them would be the first to acknowledge the fact. Those who preach 'conversion' get perhaps the adhesion of outcasts, who adopt Christianity as a last resort, while their doctrines and their methods win the contempt of the thoughtful and dignified majority."—REV. S. A. BARNETT, *Contemporary Review*, April, 1892.

MARKINO now began to diligently study the Bible, and immediately many doubts and questions began

* *The Pathology of Mind*, p. 144. See also Dr. Mercier's *Sanity and Insanity*, pp. 223-4.

* *Adolescence*, vol. i., p. 528.

† Cited by James, *Varieties of Religious Experiences*, pp. 346-7.

‡ Inge, *Christian Mysticism*, pp. 201-9.

§ See Ellis, *Psychology of Sex*, pp. 240-2.

¶ Parkman's *Jesuits of America*, p. 175.

|| Kraft-Ebing, *Psychopathia Sexualis*, p. 8.

to arise; but he kept silence until he had been right through the book.

Then there came a "Revival" in one of the churches, and one of the members called on him at one o'clock in the morning, arousing him from sleep, and exhorting him to be converted.

Markino, at this time, had come to the conclusion that it was quite impossible to understand the Bible by means of his own common sense, and the only way to get the Christian faith would be in some such fashion as St. Paul is recorded to have received it; so he attended the revival meetings, which were of the same type with which we are familiar in our own country. He describes the proceedings as follows:—

"The missionaries had tears flowing so freely, and they were singing the hymns loudly. Some Japanese were crying and praying, while some were exclaiming that their souls were saved! It was such a hysterical meeting. One evening they all came to me and said, 'You always say you are very sincere to become a Christian. Now, God is in this room, pray him to save you.'

"I earnestly prayed. They asked me if I felt that I was saved. I said 'No.' Then they surrounded me and said, 'You are an evil. You are not sincere at all.'

"Although I had certain philosophical brain in my early life, I was only a little boy after all. I did not know what to do, and I cried. Some of them shouted, 'This boy is saved, because he is crying!'"*

But the boy's keen intelligence was very far from being drugged by such crude means as these, and his interest in the "revival" turned to disgust when, as he tells us,—

"To my surprise, I found out many dirty immoralities among them. One school-teacher was a 'revivalist' because he wanted a higher salary from the missionary, and some had improper behavior with other's wife, etc. I got sick of them after all" (p. 90).

The boy then fell back upon the study of the Bible, of which he tells us his first impressions. He enjoyed Genesis and Exodus, not for any religious sentiment, but "because they are so primitive" and resemble the Japanese Kojiki, the primitive history of Japan. About Solomon's judgment, he observes they have a similar story in their own legends. He enjoyed the Book of Job immensely; and observes: "Perhaps we all Japanese boys like Ecclesiastes most because it is very like our philosophy, and, from the literature point of view, it is nearest to our own way." This is because, as Dr. Dillon has shown in his *Sceptics of the Old Testament*, Job and the author of Ecclesiastes are—in spite of the orthodox tampering with the text—seen to be thoroughgoing sceptics, or, as we should call them to-day, Agnostics.

But the character who made the greatest impression was that of Ruth. "Even now," says Mr. Markino,—

"her sweetness and loyalty to her mother-in-law is one of the great revelations to my ethical mind. By the way, Japan has had many wonderful histories of the loyal wives, when the latter performed the Bushido beautifully; and, indeed, Ruth was a real Bushido too."

Bushido, which has been called "the soul of Japan," corresponds to what we mean by altruism, courage, and self-sacrifice.

Here we touch upon one of the great fundamental differences between the ideas of the East and the West. What English woman would sacrifice everything, including her religion, for the sake of her mother-in-law, who is the butt of the music halls and the so-called comic papers in this country? but who, in Japan, is held in the highest respect. Reverence for authority as exemplified in the head of the family, is the leading motive, the pivot of the national life in the far East. The ancestor worship of the Japanese and Chinese is merely an extension or continuance of this reverence from the living to the dead.†

* Yoshio Markino, *When I was a Child*, p. 89.

† As Mr. George Lynch observes: "The central idea, the social pivot, the focus of the life of the civilisation of the East is

With the Psalms he was frankly disappointed, and observes:—

"I heard a great deal of it as 'the most beautiful writing.' If one reads it with full religious faith, it may sound sweet and beautiful to him. To me the literature value of Shi-kyo (the ancient Chinese Odes) seemed far above the Psalms" (p. 92).

From the Old Testament he proceeded to study the New. Here, again, he was greatly disappointed, especially with the Sermon on the Mount, which Christians regard as the priceless pearl of the New Testament. He points out, as Freethinkers have pointed out times without number, that there is nothing in the ethical teachings of Jesus Christ that was new. He observes: "Of course, the Sermon the Mountain is very high ethic, but these were not new lessons to me. Many Oriental philosophers have talked about the ethics equal to that sermon long, long ages before" (p. 93). And Mr. Markino gives a translation of some passages in proof.

Further study of the New Testament gave rise to many questions. The more he learned of the Christian faith the more outrageously absurd it appeared to be. "Why," he asks, "was the blood of Jesus Christ needed for the salvation of our souls?..... here in the New Testament Christ talks of saving the souls by His own blood! And what? He calls himself God!"

From a careful study of the marginal references in the Bible, Markino discovered that the Jews used to sacrifice animals to worship God and obtain forgiveness for their sins, and that Christ came to take the place of the animals. But, he objects:—

"Buddha himself hated to kill even a small insect. Then why should a precious human be sacrificed to save our souls? I felt that the Christian God who needed the blood sounded rather savage! At least I thought it was savage to imagine the God in that way" (p. 96).

Then he came to the conclusion to ask this question, among many others, of the missionary:—

"If the blood of Christ was so necessary for the salvation, why has the Almighty God sent Christ in such a small district alone? Don't you see, we, the Eastern nations, have had quite thick population long time before Christ? Were those souls not saved then? And why?"

"But now, admitting the salvation of Christ, hadn't Judas Iscariot and those soldiers who crucified Christ fulfilled the will of God to kill Christ? You say the crucifixion of Christ was necessary, and yet do you say those who killed Christ were sinners? Don't you think you are contradicting your own logic? Some [of the] missionaries were going to 'pray.' I said, 'No, no, no. Don't make such an awful artificially trembling voice in front of me. But kindly teach me!' Some missionary said, 'You have read too many bad books. That has made you an evil. Give up all those horrible philosophical books and read only the Bible.'

"One of them expressed his suspicion that some 'bad' Buddhist priest or philosopher was backing me and persuading me to put them into a great trouble. One old lady missionary called me 'very insincere' boy, and she said, 'Perhaps you believe Darwin's theory too much. You know Darwin said we, the humans, are the descendants of animals. I think you are a descendant of pigs or donkeys, but we Americans are the children of God.' I never forgot her insincerely sneering face. I was almost crying. I said, 'Why are all you honorable missionaries suspecting me in that way? Can't you see how sincere I am? Have I ever tried to oppose against the Christianity? Nay, I am studying the Bible with all my heart and soul. I am trying to make myself a Christian. Only I cannot understand the Bible, and I am asking what I could not understand with my own knowledge.'

One missionary advised him to pray to God to show him the way. Another one seemed rather angry and said, "The best way for this sickening

to be found in their idea of the home. The home is the centre of gravity of their existence round which everything else revolves. In China it is the all-vivifying, all pervading idea of social life, of religion, and of government. The life of the family is not only of to-day, but extends back into a venerable past, and is the hope and the care of the future" (*The War of the Civilisations*; 1901 p. 291). And the same applies to Japan.

boy is to send for the doctor. He is not quite right." Then Mr. Inuma, the Japanese teacher, came to the rescue, and asked them to treat the boy more kindly, as he was so young and so much in earnest, and he might become a useful evangelist later on. Then, taking Markino to his house, he observed: "Such are those ignorant missionaries," and confessed that his version of Christianity was really Buddhism.

After this, although Markino often wanted to put questions to the missionaries, he kept silence; something seemed to whisper to him, "No, no; wait until you grow up." And the missionaries seemed very pleased because he gave them no more trouble. "At the same time," he says, "I studied my English lessons very hard."

What a revelation of missionary enterprise! What a different tale to the enthusiastic reports of the missionary magazines! We see here how the boy was attracted to the mission in the first place by the desire to learn the English language. How he was made into a convert and baptised while he was yet utterly in the dark as to what the religion really was. And in the background is the sinister figure of the Japanese teacher, paid to teach the new religion while secretly remaining a Buddhist, and discussing the ignorance and stupidity of the missionaries with his pupil behind their back.

W. MANN.

(To be concluded.)

Richard Carlile.—II.

"THOUGH the freedom of the press," says Mr. Holyoake, "was accomplished in 1829, something more remained to be accomplished, which was the freedom of public oral discussion; and on this subject Carlile set his thought. When Mr. Taylor was prosecuted and imprisoned, in 1828, Carlile was called into action in his new character. He immediately converted a large room in his house, 62 Fleet-street, into a Sunday-school of Free Discussion, and introduced a public debate on all useful and political subjects on the Sabbath Day. This had not been done before by anyone anywhere. By a subscription he got Mr. Taylor well supported in prison, and on his liberation accompanied him to Cambridge, as an infidel missionary, to challenge the University to public discussion. They passed from Cambridge to Liverpool, presenting a printed circular of public challenge to every priest on the road. Only one accepted it, the Rev. David Thom, of Liverpool, who quailed at the very onset and withdrew. This was done in 1829. In 1830 he sought a larger sphere of action for public meetings than his own dwelling house, and engaged a series of buildings and theatres called the Rotunda, in Blackfriars-road. Soon after he gained possession of this building the second French Revolution broke out, which gave a new impetus to political feeling in London. Giving to every man liberty of speech in his theatres, the Rotunda was attended by all the public men of note out of Parliament; and the public meetings there became so frequent and so large that the Government took alarm, and the prophecy of the day was that the Rotunda would cause a Revolution in England. While the Tories remained in office they did not molest him [probably they were sick of former fruitless attempts], but the Whigs no sooner took office than they very foully made war on him, and caused him thirty-two months' imprisonment in the Compter of the City of London. The Rev. Robert Taylor [author of *Diagnosis* and *Devil's Pulpit*] was also prosecuted under the Whig Administration, and filled out two years in Horsemonger Lane Gaol, for his preaching in the Rotunda."

Those were the days of Church and State tyranny, and Carlile was destined to feel the claws of the ecclesiastical part of that bifold monster. In 1834 and 1835 he passed ten weeks more in the Compter for refusing to pay Church Rates assessed upon his house in Fleet-street. When his goods were seized

he retaliated by putting into his window two effigies—one of a bishop, and the other of a distraining officer. Subsequently the trinity was completed by the addition of a devil, who was jovially linked arm-in-arm with the bishop. This curious sight naturally attracted the attention of large crowds, which led to Carlile's being indicted as a nuisance. He was sentenced to pay a fine of 40s. to the King, and give sureties in £200 (himself in £100, and two others in £50 each) for good behavior for three years. He refused, however, to involve anyone in his troubles; no security would he give, neither would he truckle to the minions of power. "They have sentenced me," said he, "to three years' imprisonment. So much for their leniency! It is a mockery to say that I may, if I please, purchase my liberty. I cannot do it. I shall have more liberty in prison than in walking the streets at the discretion of one set of men, and at the hazard of £100 penalty to two others. It is a case in which I will not interfere to abate one hour of my imprisonment. When the gates are open to me I will walk out, but I will not pay or do anything to procure release." Carlile's total of imprisonment amounted to nine years and four months.

Carlile had always been Republican; even at the outset of his career, when traversing London to find customers for the *Black Dwarf*, he had disliked Cobbett's *Register* because "it did not go far enough." Before his imprisonment he had identified himself with the extreme party of reformers. He was present at the Manchester Massacre (Peterloo), and narrowly escaped being captured. The ignorance of his person on the part of the soldiers and police secured his safety. He was threatened with dangers from other quarters also. Edwards, the Government spy, the main instrument in hatching the Cato-street conspiracy, attempted to inveigle him into secret illegal practices, which, however, his native good sense rejected. Edwards took a shop next door to Carlile, where William Hone had published his famous *Parodies*, and under various pretences courted Carlile's society. He talked to him about meeting the Archbishop of Canterbury in Windsor Castle, as a modeller, and undertook for him a bust of Paine. Speaking of this, Carlile says: "I revere the name of Thomas Paine; the image of his honest countenance is constantly before me. I have him in bust in whole length figure; for which I have to thank the late Government of Liverpool, Castlereagh, and Sidmouth, who appointed Edwards the spy to this task—he who, when he failed to get me hanged, caused the death of Thistlewood and others." Secret practices had no attraction for Carlile; he preferred to do everything openly in the light of day. Not, indeed, that there was any tincture of timidity in his composition; no more resolute, intrepid man ever breathed. When other reformers shrank back he always pushed forward. Said he: "Timidity may be seen sitting on the countenance of almost every politician. He speaks and speculates with a trembling which generates a prejudice in others. As it is the slave who makes the tyrant, so it is timidity in the politician which creates the prejudice of the persecutor." Even a resort to physical force he would have approved and assisted in, if no other method of remedying abuses had been possible, although he never did see reason to sanction any particular act of violence. "In the beginning of my political career," he wrote, "I had those common notions which the enthusiasm of youth and inexperience produces, that all reforms must be the work of physical force. The heat of my imagination showed me everything about to be done at once. I am now enthusiastic, but it is in *working* where I can work *practically* rather than theoretically; and though I would be the last to oppose a well-applied physical force, in bringing about reforms or revolutions, I would be the last in advising others to rush into useless dangers that I would shun, or where I would not lead. I have long formed the idea that an insurrection against grievances in this country must, to be successful, be spontaneous and not plotted, and

that all political conspiracies may be local and even individual evils. I challenge the omniscience of the Home Office to say whether I have ever countenanced anything of the kind in word or deed. I will do nothing in a political point of view which cannot be done openly." These surely are wise words, and evince that Carlile had learnt a lesson of political wisdom a whole generation before many more ardent but less sagacious reformers.

Carlile's Republicanism was of a purely practical type. "Liberty," says he, "is the property of man: a Republic only can protect it"; and on behalf of that Republic he ever faithfully labored. Even against the powerful disparagement of William Cobbett he boldly championed it. Yet he would never listen to Socialistic schemes, no matter by whom propounded. "Equality," said he, "means not an equality of riches but of rights merely." He once discussed Socialism with Mr. Lloyd Jones, and, as might be expected, treated it as chimerical in the present stage of human progress, and probably of but little advantage in any.

As an editor Carlile was industrious and indefatigable. His literary ability was never transcendent, but he wrote nervous terse English, and always showed a thorough knowledge of his subject. Thomas Paine was his model; for Paine's practical spirit much resembled his own. But he depreciated other writers with unjustifiable severity: their impassioned prose seemed to him flighty, because he was not a man of passionate nature. Of Milton he wrote with graceless asperity, apparently forgetting that it was nothing wonderful that the great Republican should be ignorant of political reforms deemed advisable by people who had the advantage of living nearly two centuries later.

Carlile's deficient education was at first a deplorable detraction from his editorial efficiency, but he gradually remedied the defect by dint of assiduous self-culture. During his long imprisonment in Dorchester Gaol he continued to edit the *Republican* with increasing success. The circulation reached as high as 15,000; and in all fourteen volumes were issued. After its discontinuance he edited other periodicals, the *Lion* and the *Christian Warrior*; and each of them with ability and success.

In theological matters Carlile professed various shades of belief. Indeed, he graduated from Deism to Atheism insensibly. In his first controversy with Cobbett he avowed himself a believer in a great controlling power in nature; but not long afterwards he observed: "I may have said that changes observed in phenomena argue the existence of an active power in the universe, but I have again and again renounced the notion of that power being intelligent or designing." By that time he had reached the stage of thought of our great modern philosopher, Herbert Spencer, who declares that "the power which the universe manifests to us is utterly inscrutable." After his imprisonment he boldly avowed himself an Atheist. He reached the climax of his Atheism, as Mr. Holyoake remarks, on the title-page to his tenth volume of the *Republican*, where he declared "There is no such God in existence as any man has preached; nor any kind of God"; and this declaration was so far carried out in detail as to exclude from the *Republican* the terms *God, nature, mind, soul, and spirit* as words without prototypes. G. W. FOOTE.

(To be continued.)

A Scottish paper complains that the Scots are within a measurable distance of the time when they will be unable to read Burns. The writer forgot to add that when they did read the great Freethinking poet many failed to understand him.

The *Co-operative News* tells a good story about the Insurance Act. A woman asked for an "eternity benefit form." The clerk explained that the benefit applied to the incoming and not the outgoing generation. "Aye well," replied the woman, "my husband said the Act doesn't go far enough."

Acid Drops.

Rev. F. B. Meyer has been giving his opinions on "The Church and the Stage," and these are exactly what one might expect from Mr. Meyer. Their only significance is that they embody common opinions among a certain type of Christians. For example, Mr. Meyer repeats the common falsehood that the Puritan opposition to the stage arose out of disgust at the "debauchery" of the theatre in Charles II.'s reign. This is simply false. The Puritan opposition had little or no relation to the moral character of the theatre, and it commenced long before the reign of Charles II. It began as early as 1577, and quite a number of books and pamphlets were written against the theatre by Puritans during the next thirty years. And the attack was only part of a general assault on all sorts of enjoyment—hunting, maypole games, sports, and general amusements. The Puritan attack was not essentially on the ground of morality, it was against what was called "worldly indulgences," in the interests of a form of religion so repulsive that even modern Puritans are ashamed of it.

When the Puritans said "immoral" they really meant "sinful," and anything was sinful that disagreed with their religious prejudices. Mr. Meyer does not believe the theatre is sinful; that, he says, would be a mistake; but he believes the theatre has a bad effect on character. When a man is attracted by the spectacular, his soul "forfeits the power of its subliminal consciousness." We wonder what on earth Mr. Meyer imagines the subliminal consciousness to be. Probably he uses it as a phrase likely to overawe those among his readers whose knowledge of a scientific psychology is on the same level as his own. Or perhaps he imagines that he is preaching that religiously fashionable thing, mysticism, when all his language really represents is mysticism. And the cream of the joke is, that Mr. Meyer knows nothing whatever about theatres. He judges them from the standpoint of the Bible-banging, non-theatre attending Puritan. Most people would be ashamed to express opinions on subjects of which they confessedly know nothing. But parsons are not as other men—for which the other men ought to be duly thankful. For identity works the same from either side.

We have seen plays that we thought highly of, and plays we thought little of. We have seen plays that dealt with unsavory subjects, and plays of a quite opposite character. And, making full allowance for all that may be said about objectionable plays, we beg to say very deliberately that the harm done by the worst play does not approach in virulence the harm done by clergymen gloating on their favorite topic of sexual vice, and their indiscriminate denunciation of things of no real harm in themselves. The most indecent of plays or exhibitions would be limited in its power for evil. If evil is there, it is very thinly disguised. If it appeals to the vicious, it only affects the vicious. Opposite types remain untouched. But your crusading clergyman does not appeal to the vicious in his campaign against a special vice; he appeals to the opposite class. He preaches to the simple and to the ignorant; he gives them a false and jaundiced view of life. He teaches them to see vice and temptation where the first does not, and the second need not, exist. He saturates the mind with vice in his professed endeavor to permeate it with purity. He rarely succeeds in making the vicious less vicious; he frequently succeeds in creating a dangerous consciousness of vice in those who are affected by his preaching. Influence for influence, we scarcely think that the stage need fear comparison with the pulpit, nor the bulk of our actors with the mass of clergymen.

A clergyman was explaining to a lady that in certain savage regions there was only one missionary to 15,000 natives. "Dear me," replied the lady, "the missionaries must be very large men, or the savages must have poor appetites."

Mr. G. B. Dibblee, writing of journalistic work in the *Newspaper*, says, "The practical task of the editors and sub-editors in making up their daily issues consists not in scraping together material for the printer but in rejecting it." Unfortunately, the practical result is that all the unsavory details of divorce and criminal cases are given at length and an important meeting such as that at Essex Hall for the Repeal of the Blasphemy Laws left out. It is not that editors are religious men. Sensationalism means circulation; and that means £ s. d., the only trinity the newspaper proprietors care for.

"Cleanliness," according to the popular proverb, "is next to godliness," but gluttony is not far behind. The hot-cross

bun trade is as much an integral portion of Easter as turkeys are associated with Christmas. Indeed, the merry festivals of the "Man of Sorrows" show that twenty centuries of Christianity have failed to eradicate the light-hearted features of the older superstitions.

Mr. Hector Macpherson has a rare capacity for misunderstanding many of the subjects with which he deals. We have before now commented on his floundering in the realms of both biology and history; and when he sets out to champion Christianity there is every inducement for him to be more than usually inaccurate. In a recent issue of *Everyman*, Mr. Macpherson spent a couple of columns in contrasting what he called the Pagan ideal with the Christian ideal. Paganism, he says, "reduced to its last analysis"—an expression which often covers the fact that there has been an utter absence of analysis—"stands for the self-assertiveness and self-sufficiency of humanity, on the basis of sensuous enjoyment." Imagine anyone with any appreciation of the writings of Æschylus or Euripides, to say nothing of the various schools of philosophy, writing the last clause in the sentence cited. Half an hour with Epictetus or Marcus Aurelius would be enough to teach one better than this. And Mr. Macpherson thinks so little of what he is writing that a little further on he can quote approvingly from a writer, that among the Greeks "we find the finest spirituality with the crudest Paganism," and later, that Paganism "has another ideal besides that of sensuous pleasure—the ideal of beauty." What, then, becomes of the "last analysis"? It is a purely parsonic trick, this saying that Paganism thought of nothing but sensuous enjoyment, while Christianity, for the first time, gave scope to the higher and finer qualities of man; but it is wholly false. Combined with a frank and healthy delight in human strength and beauty, Paganism, in its best expression, gave scope to the highest qualities of the human mind. Pagan literature and philosophy proves this to the hilt. For those who read neither, let them visit a museum, study the type of face depicted in Greek statuary, and then consider whether a people who could even conceive these types had anything to learn from a religion such as Christianity.

The new President of the Free Church Council doubtless considers himself as very keen on social affairs. He takes a warm interest in social betterment. Thus:—

"Poverty is a dreadful evil. Gloss it over as you will, lend the romance sentiment to its voiceless suffering..... In spite of all, poverty is a living hell, and the man who has looked into the abyss can never forget what he has seen."

This is doubtless what the clergy will call the deliverance of a man with a "vision." And the conclusion is the query, "Where are the just hopes of depressed humanity safe, except as they lie on the bosom of God?" And that is where the President's message ends. They are to rest their hope on God. But as "God" hasn't prevented their becoming poor and sinking into the abyss, there doesn't seem any special reason why one should expect him to pull people out again.

A Dartmouth vicar, as reported in the *Exeter Flying Post*, expresses thanks that farthings don't circulate in his town. He says that on a recent Sunday there were no less than 72 halfpennies in the collection, and he is evidently thankful that there is no chance of still smaller coins being contributed. The Bishop of London said once that people were content to put threepence in the plate, and consider their duty done. Our Dartmouth vicar envies the Bishop. His church possesses a vicar, two good-looking curates, and a peal of bells. He will be delighted, he says, to supply these at a contribution of threepence per head from the congregation, and throw in an organist, fire, and light. But he adds, and he won't give 9d. for 4d. In other words, the gospel business, at a halfpenny per head can't be run.

David Livingstone, the missionary, whose centenary has just been celebrated, was an intrepid explorer. On one occasion he entered a native settlement at the peril of his life. Tired by a long day's march, he lay down in the midst of the savages and fell asleep. That saved him. "He has trusted us," said the chief; "no harm shall come to him." The chief kept his word, and Livingstone left that camp unharmed. The story has been quoted as an example of Livingstone's courage; but it is also an instance of "heathen" chivalry.

The medicine-chest was as much in evidence as the Bible throughout the course of Livingstone's travels in Africa, and there can be no doubt that his medical knowledge was a most important factor in his success as an explorer. Chris-

tians are to-day buying apostates all over the heathen world by means of medical missionaries. Such secularistic aids as coats and blankets are not unknown in work among the heathen at home.

According to the British and Foreign Bible Society's reports, the Gospels have been published in "cannibal dialects." Were those portions of the sacred Word selected because of the text, "Except ye drink of my blood and eat of my flesh"? This seems to be acceptable doctrine for a "cannibal" brother.

Mr. G. K. Chesterton is a true-blue Catholic, and in his latest book, *The Victorian Age in Literature* (Home University Library), he displays a considerable amount of theological venom. Swinburne is accused of writing "a learned and sympathetic and indecent parody on the Litany of the Blessed Virgin," Malthus is described as "a thing," and Thomas Hardy as "a sort of village atheist brooding and blaspheming over the village idiot." Queen Elizabeth is called a "highly cultivated and complicated liar." Pessimism is described as "a thing unfit for a white man." It is only fair to add that the editors state that the book is not put forward as "authoritative," and is a "free and personal statement of views and impressions." We quite agree that the views are very free and very personal; but let us hope that the readers do not neglect other and less homely universities in their search for knowledge.

The Rev. D. Ewart James, one of the most distinguished Essex Congregational preachers, in the course of a recent address, admitted that churches were no longer filled. He reckoned the Anglican and Roman Churches were dying, and the Free Churches were not crowded. He gave a number of reasons for this state of affairs, including theological unrest, love of ease, the pursuit of sport, and the absence of the spirit of Jesus. Surely, if Christ has left the Churches, it is time for the congregations to file out.

The present Government has had no less than four Ministers of Education, and the present one, Mr. Pease, has announced that he is to try his hand at an Education measure. We are concerned at present only with one aspect of it. When a man finds a problem insoluble, the only sensible plan seems to give it up. Instead of doing this, Mr. Pease announces that the forthcoming Bill will deal with what he regards as an "insoluble problem"—the religious difficulty. We quite agree with him that so long as it is taken for granted that the State must make some provision for religious instruction, the problem before legislators is insoluble. This is because you cannot satisfy one religious party without dissatisfying its religious rivals, and, even if you could satisfy both, it would only be by inflicting an injustice upon a large and growing party in the State. We agree with the *Schoolmaster* that to allow religious education in denominational schools, to pay for these schools out of public funds, and yet prevent ratepayers contributing to denominational religion, is impossible. "It involves a flat contradiction in terms and in facts." All we need add is that the position remains essentially the same, whether it is denominational religion in certain non-provided schools, or what is called undenominational religion in provided schools.

We admit that the problem is hopeless. So is the problem of finding the philosopher's stone or the search for perpetual motion. So is the problem of forecasting what would happen if an irresistible force encountered an immovable object. But sensible men no longer discuss these topics. And the so-called Education difficulty is only insoluble because its very nature involves injustice to a smaller or greater number, and goes beyond the legitimate duties of the modern State. The Congregational Union said the other day that "given adequate supply of civil schools, the religious difficulty will to a considerable degree solve itself." This only means that if Councils supply enough schools in every district, there will be no need to use other schools, and no need to subsidise them. Quite so; but these provided schools will be also giving a religious instruction, with which Nonconformists agree, and so all that is changed is the incidence of the injustice. The *Christian World* says: "It looks as if we were on the eve of a great betrayal." In the mouth of Nonconformists this is the language of conspirators. We are betrayed, because the Government does not promise to subsidise the sectarian interests of dissenters. It is the lament of a party of freebooters that the result of their labor is not being awarded them. The great betrayal is really that of the rights of citizenship, and, above all, the rights of the child.

The *Christian World* adds the usual hypocritical comment that things can "never be satisfactory so long as so many

thousands of appointments of teachers are in the hands of Denominationalists." The *Christian World* must know quite as well as we do that so long as there is any religion in the schools sectarian tests cannot be abolished. Teachers who are known to be Freethinkers are denied promotion in the vast majority of cases. And there is not a Council in the country under which teachers feel at liberty to say what they think about religion—so long as their opinions differ from the Councils under which they serve. With the teachers it is at present only a question of a change of tyrants. Large numbers of teachers are forced into playing the hypocrite, and neither Nonconformist nor Churchmen complain so long as they stand to profit from the situation.

When children are not religious, says Rev. J. G. Stevenson, it is nearly always the fault of the adults. This is not quite true. Children very often outgrow religion in spite of all that adults may do to stunt their growth. We should prefer to put the matter the other way about, and say that when children are religious it is nearly always the fault of the adults. And the proof of this is that if children are cared for in other directions, but left alone in matters of religion they do not grow up religious. Mr. Stevenson says that the "little people turn to God as naturally as flowers turn to the sun." Rubbish! If that is so, why all this concern that adults shall surround them with a religious atmosphere, give them religious instruction, and keep them clear of anti-religious influences? The truth is that childhood is the mythologising age. Children are all more or less animistic, but let alone they advance beyond it in the same way as they outgrow fairy tales. When the environment was different the fairy tale stage persisted right through life. And the fact that some children carry religion into maturity is evidence only that the social environment is not yet as rational and as civilised as it might be. The Churches dare not leave the children alone for a single generation—for that would mean a generation of parents disinclined to misdirect the mental life of their offspring in the interests of either Church or Chapel.

"What to do with the *Freethinker*" is the heading of a paragraph in the *Methodist Times* for March 20. The paragraph is concerned with the alleged conversion of a Wigan Atheist who was "converted by a vision," and who has since presented the Rev. W. Rushby, the author of the paragraph, with twelve years' issues of the *Freethinker*, with the suggestion that they might be pulped up again "to print this report upon." All we can say is that if another miracle could be worked, and the articles in the *Freethinkers* be made to reappear on the new paper, Methodist readers would have more common sense put before them than they ever had before in their lives. At any rate, Mr. Rushby might do worse than read the *Freethinkers*' before he destroys them.

We quote the report with all reservation, as we have no means of knowing, at present, whether it is true or false. In either case it will affect us, and other Freethinkers, very little. If the conversion of a Christian to Freethought were as rare as the conversion of a Freethinker to Christianity, we would also write a special paragraph when it occurred. As it is, if we chronicled every case at length, we should have room for nothing else. Moreover, we observe that this particular Freethinker was converted by a vision; so that it is more a case for a doctor than anyone else. We sincerely pity the poor fellow, whoever he is; and hardly anyone but a parson would be in such a hurry to make capital out of a fellow-creature's mental affliction. Seeing visions is as good a way as any we know of to make a Freethinker believe in Christianity. Our consolation is that while they remain sane they continue Freethinkers. When a man begins to see visions, all things are possible. And we have never claimed that Freethought makes a man immune to those mental afflictions that beset ordinary humanity.

The *Daily Mail* has been suggesting a remedy for too early Easters, and proposes that the holiday should be fixed by law at a later season of the year, when more kindly weather conditions might be reasonably anticipated. It is highly significant that this suggestion for the disassociation of Easter from ecclesiastical precedents should come from such a source.

The *Daily Telegraph* on Saturday traced a curious parallel between the fanaticism of the Suffragettes and that of the early Christians. Our contemporary pointed out that Origen was driven to declare from the pulpit that it was wrong to insult or box the ears of idols, and that it was no merit to throw statues to the ground. The mentality of those who disregarded this rule must have been very similar

to that of the militant women of to-day. The young Suffragette who hurled a book at the magistrate had her prototype in St. Eulalia, who spat in the judge's face. When devotion to a great cause leads to firing buildings, and to the vulgar conduct of the "drunk and disorderly," it shows that spiritual and spirituous intoxication may sometimes be nearly allied.

While the evangelist "Billy" Sunday was holding a revival meeting in Columbus, the capital of Ohio, he was brought into the House of Representatives to offer prayer. Thereupon, twelve members of the Cuyahoga County delegation got up and walked out. The members who thus protested against the presence of the evangelist are described as "Baker men." Baker, who is called "Newt," is Mayor of Columbus, and appears to be a Secularist. A while ago a body of citizens, styling themselves Baptists, came to the City Hall to make some kind of representations, and were told by the Mayor that he could have nothing to say to them as Baptists, but could receive them only as citizens. Mr. Baker is not in good standing with the religio-political people, who seem to have got Sunday and his lieutenant, evangelist Milford Lyon, in Columbus for the purpose of attacking the Baker administration. — *Truthseeker* (New York).

The *Age* (Melbourne) relates the following illuminating incident illustrating the real opinion which their flocks entertain of the priests when temper gives them courage to express it:—

"A wild scene disturbed the ordinarily peaceful serenity of St. Joseph's Roman Catholic Church, Fitzgerald-street, South Yarra, yesterday morning. The parish priest, Rev. Father Benson, took occasion to admonish a female member of his flock, an old aged pensioner, for some alleged dereliction of spiritual duty, when the old woman, stubborn and rebellious, though perfectly sober, became defiant, and exceedingly offensive. She was thereupon run out to the street by her spiritual adviser, and was told that if she came there again she would be given in charge. 'Go to h—! Go to h—!' cried the old woman, greatly enraged; adding, 'I can kneel to Almighty God without coming here.'

"Taking up a position in front of the church, she indulged without the least restraint an infinite capacity for vituperation, and abused the priest with extraordinary vehemence, telling him that he 'only wanted her there for her pension money,' and also openly declaring that the good priest would be better if he abstained himself before accusing her of 'spending her money in drink.' As a last shot she declared that in future 'she would confess her sins to God, not to him.'"

The *Times* refers to a hunger-strike as carried out by a bishop in Palestine 1900 years ago. The English bishops of to-day are not likely to starve, or even to go on strike.

The new theological magazine, *Faith and Doubt*, quotes a telling paragraph from a recent *Freethinker* article written by Mr. J. T. Lloyd. If Freethought is adequately represented in its pages, the champions of orthodoxy will have their work cut out.

"Dollar-diplomacy" is the policy of the new President of the United States. It seems strangely like the policy of the Christian Churches.

Swinburne, according to Sir Robertson Nicoll, once described Kipling's "Recessional" as like Longfellow's "Psalm of Life," "but not so good." Atheists do not often indulge in psalm-smiting.

According to the Italian papers, the Pope is in a dying condition. The Holy Father's state is no worse than that of the religion of which he is the "corner stone."

"Science from an Easy Chair" reads a headline in a daily paper. In the ages of Faith the chair was of plain wood, and it was placed in a prison.

"A botanist," said the *Daily Mirror* recently, "has discovered that plants, shrubs, and trees are often emotional in the same way as women are." What agonies that tree in the Garden of Eden must have endured! Or the one to which "Omnipotence" was fastened with three tenpenny nails.

There are many ways of worshipping "God"; but the following suggestion, made by a contributor in the *Co-operative News*, strikes us as being novel. The writer is referring to Easter. "There was among us a new cap, or a new coat, or a new feather, or a bright ribbon, or even as much as a new sixpenny tie was enough to make us feel that we had done something to show our respect to all that Easter means and the God that makes it green."

Mr. Foote's Engagements

(Lectures suspended till the Autumn.)

To Correspondents.

PRESIDENT'S HONORARIUM FUND, 1913.—Previously acknowledged, £83 1s. 4d. Received since:—G. Backhouse Church, £1 1s.; H. T. C., £1 1s.; Mrs. C., £1 1s. *Per Miss Vance*: Arthur H. Sizer, 3s.; E. T. Jarvis, 5s.

G. BACKHOUSE CHURCH, subscribing to the President's Honorarium Fund, writes: "Will you permit me to indulge myself by expressing my admiration for your great ability, your honesty, your perseverance, and above all your courage in the face of persistent and unscrupulous foes."

In reply to several applicants, under Mr. W. Bailey's kind offer, we can only repeat our statement that the *English Review* was sold out at the publishing office before we could apply for any.

A. D.—Thanks for your good wishes. The note has been handed to "Mimnermus."

E. B.—Thanks for cuttings.

T. HODGSON.—The story of the hymn-tune played on the *Titanic* when she sank has been denied by a number of people.

P.—Much obliged for the reference.

W. E. PAGE.—Sorry to hear of your bereavement.

T. P. W.—Thanks for list of addresses. The papers will be sent as desired.

G. BAZIN.—We understand that the statement did appear in the *Freethinker* in common with other papers; but cannot give the date at this distance of time. At the function you refer to the collection boxes were busy.

A. G. VAN ELDEN.—Accept our thanks for newspaper clipping.

J. W. REPTON—Thanks for MS. which we will read. In writing for publication, please remember to write on one side of the paper only.

G. R. BALLARD.—Much obliged. The Meredith article has been widely noticed.

MISS VANCE wishes to obtain copies of the *Freethinker* during its earlier years, preferably unbound, for office purposes. No. 1 is particularly needed. Those who have them for disposal will oblige by writing as soon as possible.

J. W. GOTT.—Pleased to hear of your success in distributing *Freethinker* at Manchester. Your subsequent experience is not surprising. We are not astonished at "Christian Socialists" keeping their Christianity well to the front. Our surprise is that Freethinking Socialists are not equally keen in circumventing them instead of playing into their hands by a policy of passive acquiescence.

S. SMITH.—Mr. Foote is quite unable, even when in working trim, to undertake outside newspaper correspondence, except under special circumstances. At present, as you will see, he is unable to attend to the work that falls within his proper sphere.

R. MCNAIRN.—Order handed to shop manager. We hope that your desire to hear Mr. Foote will be gratified when he resumes platform work, who will be as pleased to find you among his audience.

E. HOLLIDAY—Thanks for "best wishes for the Freethought movement." One cannot expect to convert the world suddenly, nor would such a conversion really be worth much, were it possible. The progress of the movement is, however, steady and continuous, and that is the all-important and gratifying fact.

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.

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.

Personal.

WRITING to me with reference to the Essex Hall meeting in favor of the total abolition of the Blasphemy Laws, my valued friend, Mr. J. T. Lloyd, says:—

"I am extremely sorry that you have been so very ill, and trust that your recovery will be expeditious and complete. It would have been an infinite loss if your speech had not been given, for it was far and away the speech of the evening; but the penalty inflicted has been much too severe."

I hope my recovery may be complete; I am afraid it will not be expeditious. The blow was heavier than I realised at first. I have a pretty stiff battle to fight. And the weather is all against me.

I thank Mr. Cohen for taking the editorial responsibility in my absence—and "Mimnermus" and Mr. Lloyd for rendering valuable assistance.

G. W. FOOTE.

Sugar Plums.

The Annual Conference of the N. S. S. will be held at Queen's Hall, Langham-place, London, W., on Whit-Sunday, May 11. Secretaries of N. S. S. Branches are reminded that the books close for 1912-13 on April 12, and that all notices of motion for the Conference Agenda must reach the General Secretary, Miss E. M. Vance, by April 7, and will be published in the *Freethinker* a fortnight prior to the meeting.

A course of three lectures, under the auspices of the Secular Society, Ltd., has been arranged to take place in the Stratford Town Hall. Mr. Cohen opens on April 6, to be followed by Mr. Lloyd and Miss Kough. It is hoped that local Freethinkers will do their best to make these meetings successful. Small slips, giving titles of lectures, etc., have been printed, and Miss Vance will be happy to supply them to all who will undertake their circulation.

The N. S. S. has just issued two tracts, entitled *Christianity a Stupendous Failure*, by J. T. Lloyd, and *Why Be Good?* by G. W. Foote. The latter is an extract from Mr. G. W. Foote's writings, specially selected by the late Dr. E. B. Foote for publication in tract form by the New York Truthseeker Co. The distribution of these tracts will be found to be one of the most effectual forms of propaganda.

Steady progress is being made with the National Secular Society's Scholarship Scheme, as announced in the *Freethinker* for March 16. Several meetings have been held by the Committee appointed by the Executive to consider details of the scheme, and a number of applications from intending candidates received. To all of these forms of application have been sent. Those who propose entering themselves for the necessary study and examination should apply to Miss Vance at once.

Councillor A. B. Moss, who is a stalwart Freethinker asked the Camberwell Borough Council recently to erect a hall or temple at the cemetery for burial services for unbelievers. In supporting the motion, Councillor Moss pointed out that the National Secular Society and the Ethical Societies used beautiful funeral services; but when a Freethinker was buried the service had to be conducted at the graveside, no matter what the weather conditions might be. He asked for the erection of a temple in which the Jew, the Unitarian, the Deist, the Positivist, and the Secularist might each conduct his funeral rites. Freethinkers were ratepayers and respectable citizens. Councillor Lucas, who seconded, urged that all considerable sections of the ratepayers should be considered. After discussion the motion was lost; but it is a happy augury for the future that such a matter should be discussed by a London Council.

Mr. Foote's article on George Meredith in the *English Review* is the subject of a critical paragraph in the *Evening Standard* and *St. James's Gazette* for March 15. The writer asks:—

"Has Mr. Foote treated George Meredith quite worthily in his anxiety to claim him publicly for his sect? George Meredith sided generously with Mr. Foote against his enemies, because he himself was altogether in favor of freedom of thought and against bigotry and intolerance, especially against unintelligent and interested bigotry. So on more than one occasion he gave Mr. Foote assurance of his sympathy, and did, moreover, what not every sympathiser does, he sent money. Mr. Foote and his friends on each occasion asked in addition, for the advertisement of his name; and on each occasion George Meredith disdained to deny his name. But Meredith not being a sectary, but being gifted with a catholic insight into humanity, distrusted iconoclasm as much as he distrusted idolatry. Yet because he was a freethinker in the true sense of the word, Mr. Foote is bent on exhibiting him as a freethinker in his sense of the word. Meredith's generosity merited a more generous comprehension."

The obvious reply to this absurd criticism is that, although Meredith's correspondence with Mr. Foote extended over a period of thirty years, and much might have been made of Meredith's sympathy with the Freethought movement, Mr. Foote kept the correspondence private until after Meredith's death. Had Mr. Foote wished for publicity he need not have consulted Meredith. The writer of the paragraph admits that Meredith was "a freethinker in the true sense of the word"; but had it not been for Mr. Foote's article in the *English Review* few persons would have been aware that Meredith was a Freethinker at all.

The Procreant Cradles of Feathered Bipeds.

AS we near the vernal season of the year, thoughts of opening buds and leaves, sunshine and sweet flowers, and the melodies of feathered minstrels return to cheer us as the days increase. The starling has sung his simple song, and the thrush has heralded the dawn and made glad the eve through February's dull decline, and now that March has come, the blackbird has begun to pour forth his wondrous melodies from the shelter of evergreens, or even from the, as yet, bare boughs of oak, ash, chestnut, and elm. The house sparrows are gathering straws for their ragged nests in nooks and crannies provided by the habitations of man.

In our urban parks and gardens, the chief enemy of our feathered friends is the sly and stealthy cat. Of course, the bird-nesting boy must not forgotten, and the squirrel, which is an expert tree climber, and builds its own nest in trees, is very partial to the eggs and nestlings of birds. Indeed, as Professor Chalmers Mitchell pointed out quite recently, the American squirrels which have been set at liberty by the authorities in Regent's Park have in all probability seriously reduced the birds of that formerly favored spot. "Wood pigeons, thrushes, and blackbirds, and all the small songsters that build in shrubs and hedges have had their nests pulled to pieces and their eggs and young destroyed."*

This illustrates on a very minor scale the pitiless destruction of the eggs and fledglings of birds which is nature's everyday performance in regions where her steely coldness is unrelieved by those humane influences which protect these most beautiful and fascinating products of evolution. Various lizards and numerous snakes prey upon their eggs, and devour their helpless broods. No spot is sacred to the ravages of these rapacious reptiles, who penetrate the densest thickets and ascend the tallest trees. Rats, stoats, and weasels are never to be trusted in the company of eggs, and the writer has himself seen a rat descending from a thrush's nest which it had just plundered of its five eggs. Our near relations, the apes and monkeys, have a distinct weakness for eggs, and the same is true of ourselves. The human consumption of eggs throughout the world is stupendous. Then there is the civil war which rages among the feathered tribes themselves. Fish-eating and flesh-devouring birds plunder the nests, and destroy the broods of other feathered creatures without the slightest mercy.

If one were to permit oneself to speculate as to the forms of life which coming ages may bring to our planet, one would soon in all probability be driven to the lame and impotent conclusion that all conjecture is utterly vain. When the reptiles were the sovereigns of life the most philosophical among them were incapable of the faintest imagination of the fact that their order was destined to give rise to those reptilian birds who became the begetters of all that wondrous wealth of avian life which has existed for many millions of years. Nevertheless, the descent of birds from reptile ancestors is one of the most firmly established conclusions of modern biology. The affinities between birds and reptiles are so strongly marked that comparative anatomists include them in a common class—the Sauropsida.

In the springtime the vast land areas of Northern Europe, Asia, and America become the cradling grounds of countless migrant birds. Those very notable visitants to the British Isles, the swallow and cuckoo, never fail to reappear with spring. In the South of England, any mild March will witness the nest-building operations of the hedge sparrow, chaffinch, blackbird, and thrush. The linnets, most finches, pigeons, starlings, pheasants, and partridges breed somewhat later in the season. The cuckoo appears to be the only bird that breeds in Britain which has lost the nest-building instinct. This bird drops her eggs in the nests of other birds. She usually chooses the nest of the hedge sparrow for

this purpose, and, having laid an egg in it, leaves it for the unsophisticated sparrow to hatch out among her own clutch. The young intruder—a model of ugliness when newly hatched—never rests until he has evicted all of the four or five legitimate offspring of his foster-mother. A further phase of the loss of the nest-building aptitude is furnished by Mr. W. H. Hudson, who has watched the American starling unsuccessfully striving to erect a dwelling-place for its eggs. These starlings, or "cow-birds," wait about with the object of annexing the newly-built nests of other birds, and seize the first opportunity that presents itself. More impudent varieties of "cow-birds" coolly lay their eggs in the already occupied nests of other birds, and their nestlings, when hatched out, play the same ungrateful pranks as the sparrow-fostered cuckoo.

The breeding structures of birds betray all the evidences of gradual evolution. Reptiles pay scant attention to their eggs after they have been safely laid. In almost all extant birds, however, parental care and sacrifice are highly evolved. Primitive birds in all probability bestowed little attention upon their progeny. And wide differences are to be met with among contemporary species. Certain megapodes, or brush turkeys, merely lay their eggs, cover them with sand, and leave the rest to the chance warmth of the sun. The parrot of New Zealand prepares no nest, and merely places her eggs in any available hole or tunnel. Among ostriches, a number of females make a depression in the sand, in which they deposit their eggs. Auks and other sea-fowl lay their eggs on the bare ledges of rocks. Birds of the most diverse species in every part of the globe simply select unfrequented spots for the deposition of their eggs, and some place a few leaves or bits of soft material under or around their clutch, while others make no preparation of any kind. Nests and nurseries of the most primitive character seem to satisfy the requirements of puffins, petrels, owls, wild ducks, and most of the parrots.

Further progress is displayed by pheasants, partridges, and other game-birds, which collect dried ferns, leaves, soft sticks, etc., out of which they make a comfortable ground nest. The skilfully constructed nest of the moor-hen, which reposes among the pond reeds, perfectly warm and dry, indicates a still further advance. The nest of the wood pigeon, however, remains extremely rude, consisting, as it does, of a few black sticks, arranged platform-wise, on a forked tree branch or bough. The magpie's nest is raised on similar foundations, but it is surrounded by a fortification of thorns, and sometimes roofed over with a covering of twigs. In the Zoological Gardens two tufted umbres were observed constructing a nest which is more elaborate than that of the magpie. "They made a platform of sticks, cemented with mud, and then covered it with a huge dome of sticks nearly two feet in height, leaving a small entrance at the side." The structures erected by the European blackbirds and thrushes are cup-shaped, mud or dung being utilised to form the walls of the nest. The blackbird usually lines its nest with soft material before the eggs are laid, but the song thrush places her four or five eggs on the hardened mud of the nest's interior, and does not line her nursery with a carpet of comfortable moss or lichen until the young are hatched. Among our native birds the art of nidification attains its greatest perfection with our small songsters, warblers, and twitterers. The cradling edifices of the chaffinch and the linnets are marvels of woven ingenuity, as is also the remarkable dome-covered home of the tiny wren.

From the standpoint of nidification, the bird world may be broadly divided into two groups—the ground-builders and the tree-builders. It is among the latter that the most finished products are to be found. Taking the bird population of the globe as a whole, the small singing species erect the most elaborate nests. With them,—

"the use of mud as a cement is discarded, and the whole nest is woven of the finest hairs, vegetable fibres,

* *Childhood of Animals*, p. 147.

and wool, softened during the process of building by saliva from the mouths of the builders.....The ingenuity and diversity of the various woven nests are endless, and allied species show all the traces between rude structures and exquisitely finished houses. There are so many instances of different formations of the nest according to the different environments in which the birds live, and so many cases where it seems plain that the instinct is partly degenerate, that it is impossible to arrange a parallel series between the complexity of the nest and the position of a particular species in its family. Types of construction run through the nests of allied species, but appear in all stages of perfection and degeneration." *

All leading ornithologists admit the justice of the foregoing generalisations. The innumerable modes of nest construction display such endless variety that no definite order of development can be established in the present fragmentary state of our knowledge. Birds possess considerable mental power, and their great plasticity is proved by their ready response to environmental change. It has frequently been noticed that the nests of the Baltimore oriole, when built near human dwellings, are very different to those of their kind which are erected in their native wilds. The nests vary both in shape and structure, and the birds that nest near towns and villages appear to realise that there is less need for concealment from hawks and snakes. Swallows and swifts everywhere promptly abandon hollow trees, cliffs, or caverns for the barns, cattle sheds, and chimneys in homestead or village. In a constant environment the form and texture of bird's nests vary very little. "Children and savages imitate before they originate; birds, as well as all other animals do the same."

Many transitions may be observed between nests constructed mainly of fibrous substances, both animal and vegetable, partly cemented, or mixed with clay and saliva, and nests which are formed out of mud and saliva almost entirely. Various nests, built with plastic materials, correspond in outline with shapes which arise naturally through the employment of fibrous material, and it has been most ingeniously suggested that birds which now use plastic materials in fashioning their nests, formerly employed fibrous materials such as stems, hair, and wool, instead. An interesting analogy is furnished by the course followed during the evolution of the potter's art. Wicker-work vessels were anterior to utensils compounded of clay. But so soon as early man discovered that he could strengthen his baskets by anointing them with clay, he began to realise that clay alone would meet his requirements better; and, as a result, the wood work was abandoned in favor of pottery. Primitive pottery is often seen to be ornamented with rude patterns which point to its origin from smeared fibres.

Another aspect of evolution resides in the circumstance that, where the receptacle for the eggs is simply a hole scratched in the soil, this preparation is made by the hen bird only. But whenever elaborate nests are constructed, both sexes participate in their building. In some instances, the communal spirit prevails, as in the case of rookeries and the massed nests of swallows and house sparrows. Sea and shore birds have general breeding stations, and will make a united attack upon enemies that threaten their eggs or young. One of the most remarkable breeding grounds in Britain is to be found along the shores of the Farne Islands. That eminent authority, Charles Dixon, has given us an animated description of these nurseries. Countless thousands of oyster-catchers, cormorants, guillemots, terns, gulls, plovers, eider-ducks, and puffins congregate on this favored spot every spring. Dixon writes:—

"On approaching some of the islands, the first impression is that this gull [the lesser black-backed gull] monopolises the whole of the ground, as it occurs in such vast abundance. The air seems full of them, the ground and bare rocks are crowded; and, as our boat finally grates against the rough beach and we eagerly

jump ashore, all becomes noisy excitement—a perfect babel of protesting cries that is persistently kept up until we leave the place." *

To sum up. The nests of birds are partly the result of environing circumstances, and largely the outcome of the comparative strength or weakness of the newly hatched broods. The brush turkey is the only bird which devotes no attention to its offspring. But the chicks are so well developed when they emerge from the egg that they can run about and get their own living. An elaborate nest is unnecessary to pheasants and partridges, lapwings, and other ground-breeding birds. With these, the young wander from the nesting spot as soon as they leave the egg. In the case of the lapwing, the egg-shell may be seen adhering to the back of the newly hatched chick as it runs along the furrows.

The evolution of the nest proceeds, *pari passu*, with the initial immaturity of the young. Where nests are skilfully constructed, the nestlings are sometimes blind, frequently naked, and always quite helpless, at birth. The higher birds excel all other creatures in the art of cradling their progeny, and it is somewhat important to remember that, despite occasional departures here and there, the more advanced the species in structure and intelligence, the greater the necessity for parental guardianship and food provision for the defenceless broods.

T. F. PALMER.

A Note on Religion in the Army.

It appears from the King's Regulations that a soldier must "have some sort of religion." Paragraph 912 says: "A soldier will be classed under the following denominations:—Church of England; Presbyterian; Wesleyan; Baptist or Congregationalist; other Protestant denominations (name of denomination to be noted); Roman Catholic; Jew." Paragraph 1821 also says: "Every soldier, when not prevented by military duty, will attend divine service, but a soldier will not be obliged to attend the service of any other religious body than his own." Once a man enters the Army and is "sworn in" under one of these religious denominations, there is small hope, if he is a Freethinker, or becomes one afterwards, that he will ever be excused from divine service. I have not heard of a single instance of a soldier being attested as an Atheist, Agnostic, or Freethinker; neither have I heard of any soldier being permitted to drop his religion in favor of Freethought after his attestation. I speak on this matter with authority, having made special inquiries some three or four years ago at several large recruiting and regimental record offices, from officials who have dealt with hundreds of thousands of soldiers' attestation and discharge papers.

I am of opinion, however, that a Freethinker desiring to join the Army has a legal right not to have any of these religious denominations imposed upon him. I believe he could enforce this by taking advantage of the Oaths Act (1888) at his attestation. This Act distinctly lays down that "affirmation" is allowed for every person and in all places. That it is permissible to make an affirmation instead of taking the oath is even backed up by the Army Act (sec. 190, para. 28), which says: "The expression 'oath' and 'swear,' and other expressions relating thereto, include affirmation or declaration."

If a recruit is permitted to make an affirmation on the ground "that he has no religious belief" (*vide* Oaths Act), I do not see very well how the authorities can compel him to accept any of the religious denominations scheduled on his attestation papers, unless he goes down under the heading of "Other Protestants"; and when asked to specify the particular denomination, let him say he "protests" against all the others on the list.

H. GEORGE FARMER.

* *Childhood of Animals*, pp. 150, 151.

* *Among the Birds in Northern Shires*, p. 219.

How to Break the Boycott.

IT has been repeatedly pointed out in these columns that the Freethought movement suffers from the boycott which is applied in the press, booksellers' and newsagents' shops, and at the public and private libraries. With rare exceptions, Freethought publications are ignored in the former and kept out of the latter. Hence, it becomes incumbent upon every Freethinker to assist in breaking down this boycott and to assist actively in the propagation of the literature of the movement. With this idea, Freethinkers should ask for Freethought publications at the libraries which they use, and see that they are supplied. An excellent beginning could be made with Mr. Cohen's *Determinism or Free Will?* and with Vivian's *Churches and Modern Thought*. In extreme cases, the books might be presented to the library; but care must be taken that the volumes are not placed on a top shelf and forgotten. So far as pamphlets are concerned, it is, perhaps, better to hand or post them to likely readers. Orthodox persons are often interested in controversial literature, and such introduction often means that regular readers are obtained. Remembering that, in spite of a most rigorous boycott, many thousands of pamphlets are already in circulation, it must be apparent that, with the added publicity, these figures may be largely exceeded in the immediate future.

With regard to the *Freethinker*, it is useful to order the paper with other publications, so that the tradesman is faced with the dilemma of accepting or refusing a good customer. In posting copies to people, it is always desirable to use envelopes, for frequently, in these days of advertising circulars, newspapers receive scant attention. Another useful suggestion is for Freethinkers to join in any likely discussion in local papers. These organs often give more space to readers' opinions than the large London journals. Letters should be terse, strictly to the point, and courteous, and should be written on one side of the paper only. Back numbers of the *Freethinker* should never be wasted; but should be left in trams, trains, and buses, or otherwise distributed. In order to prevent an improper use being made of these copies, it is wise to clip a piece from one of the corners, so that they may not be used as newsagents' returns. If these few hints are acted upon by our readers, it should prove of permanent benefit to the movement. We should be pleased to hear from any readers who have any useful suggestions to offer in this connection.

MIMNERMUS.

Tales of Our Times.

BY A CYNIC.

THE King and Queen of the loyal little kingdom of Adulatia were returning to their capital after a visit to a foreign Court. The railway journey had been long and tiring, and the king and queen were feeling and looking very weary as they drove through the streets to the palace, but this in no way damped the enthusiasm of their subjects. Every yard of the two miles or so between the railway station and the palace was thronged with a seething multitude, a continuous roar of cheering accompanied the royal equipage on its progress, the military escort could scarcely keep the roadways clear, and sometimes the carriage had to proceed almost at a walking pace.

"What a fuss!" observed the King to the Queen as he leaned back in sheer weariness, and gave his right arm a little rest from the arduous work of raising his hat. "I wonder, really, why they do it."

"So do I," said the Queen, stifling a yawn and deftly turning it into a smile towards her loyal subjects. "I wish they would let us get along a little faster. I'm positively perishing for a cup of tea."

Before they reached the palace, their Majesties were so weary that they had almost ceased to notice the plaudits of the populace, and when eventually they did get there, they were so relieved at finding themselves at home that they quite forgot to carry out the customary formality of appear-

ing on an upper balcony and giving their loving subjects a final bow and smile.

Next day the Prime Minister requested a special audience of the King, and was ushered into his presence wearing a very grave expression of face.

"I regret to inform your Majesty," he said, "that the people are making severe remarks on the apparent indifference with which your Majesties received their loyal welcome yesterday. Their disappointment and vexation are great, and have given rise to a feeling of disaffection which I fear will spread."

"Didn't take off my hat quite often enough, eh?" said the King airily. "Well, you can let it be known that I was abominably tired, and so was the Queen."

"I am afraid it is more serious than you think, sir," replied the Prime Minister. "If your Majesties could make it convenient to drive through the city this afternoon and —"

"Sorry that is impossible," said the King shortly. "Neither the Queen nor I feel inclined for a drive this afternoon."

Next morning, the leading Radical paper of Adulatia came out with a strong article on the King's growing arrogance and disregard of his people's wishes and feelings. Other Radical papers also commented severely on the King's behavior, and a Socialist paper let itself go in a most scathing and sarcastic leading article, which concluded as follows:—

"Monarchs have always been notorious for their criminal neglect of the duties of their position, and even now, when their position in the modern State is that of mere ornamental puppets, their characteristics are the same. Even puppets on a mimic stage are expected to smile, and bow, and go through their appointed antics when the strings are pulled, but our royal puppets, in their hopeless inefficiency and laziness, fail even to do this. Away with them!"

The Prime Minister visited the palace again that evening with an even graver air than before.

"Your Majesty has no doubt seen the papers," he said. "The feeling of vexation is spreading rapidly and becoming more intense. Radical agitators are inflaming the minds of the people. When Parliament meets next week I fear the Left will make much of the incident for political purposes. If your Majesty and the Queen would graciously condescend to take a short State drive to-morrow morning —"

"No, we won't," said the King emphatically. "I am not to be intimidated by Radical newspapers and Radical agitators. After all, I suppose I have a right to share in the liberties of my country, so why should I be the only individual in the land who must go for a drive against his will, and take off his hat several hundreds of times on compulsion?"

As the King seemed so determined, the Prime Minister withdrew, and could only wait in some trepidation till the meeting of Parliament. Very soon after this took place, the leader of the Radical Opposition rose to call the attention of the House to a matter of grave public importance, and to move a resolution which practically amounted to a censure of the Throne. In the course of his speech, he described the royal drive from the railway station to the palace, and gave details showing how inappreciative their Majesties had been of the people's loyal welcome. Between the railway station and the Square of Nicholas IX., he declared, the King raised his hat only fourteen times and the Queen bowed only eleven times. Between the square Nicholas and the park of Ferdinand XV. the King looked at his watch twice, and once was distinctly seen to frown. He also raised his hat only nine times the whole way, while the Queen gave her devoted subjects only five rather listless smiles. Between the park and the palace both their Majesties leaned back in the carriage almost regardless of the cheering crowds, and on reaching the palace they failed to show themselves on the balcony to give the people a final opportunity of saluting them—an instance of royal neglect unprecedented in the history of Adulatia.

The Radical side of the House voted solidly for the resolution of censure, and, as many of the Conservatives were of the same opinion, it was carried by a large majority. But the Clericals voted on the other side, thus nobly maintaining their ancient reputation for supporting the Throne in every national crisis. They solemnly declared that to bow or not to bow, to smile, to frown, or to yawn were matters strictly within the divine rights of monarchs which should not be rudely interfered with by their subjects. The Socialists refrained from voting at all, their leader taking the view that it didn't matter a snap of the fingers whether kings and queens bowed and smiled to the populace or not, and that the people and Parliament of Adulatia were making egregious fools of themselves in raising such a fuss over it.

The Prime Minister was now in despair, and at his next interview with the King implored him to issue a conciliatory

message to the people, dignified, yet gracious in tone, which would be certain to dispel all bitterness and bring his loyal subjects to their allegiance once again.

The King laughed. "In fact you want me to say I am sorry I was so naughty, and to promise to be a good boy in future. A pretty attitude for a King, forsooth! I will see my people in—well, a warmer climate than Adulatia before I do anything of the kind. Good morning."

But the punishment of this arrogant monarch was not long delayed. The people took the matter into their own hands, and their method of bringing their sovereign to a sense of his duty was as effective as it was novel. It simply consisted in entirely ignoring his existence. Whenever the King and Queen of Adulatia went out among the people, whether to view a military parade, to open an exhibition, to lay a foundation stone, or for any other purpose, no notice whatever was taken of them in the streets. People went about their business just as usual, no one ever turned to look at them, and many deliberately turned their backs on the royal carriage and pretended to examine the shop windows.

This was a quite impossible position for monarchs to exist in for long. It is a well-known aphorism that obsequious applause and servile flattery are the very life-breath of kings, and the King and Queen of Adulatia soon had bitter experience of its truth. There was nothing for it but to issue a Royal Proclamation in almost abject language, expressing their regret for the past and promising amendment for the future; so their humiliation was complete.

Thus did the spirited and resolute people of Adulatia impose their authority on their sovereigns, and thus too did they demonstrate a great principle which, had it been recognised in past ages and applied to all the despotic monarchs of history, might have obviated much violence and suffering. For instance, if our ancestors who had the misfortune to live under the rule of that pious "martyr" Charles I. had merely ignored him whenever he appeared amongst them, they might have been spared the disagreeable necessity of cutting off his head.

THE YELLOW-JACKETS GOT BUSY.

It was long before the Civil War that a man named Langham Brown, a Methodist preacher, lived in the little town of Edwardsville. The people of that time were not as dressy as they are now. In summer time they wore linen breeches and in winter time they wore buckskin breeches; that is, the men folk did. Springtime came, and the Rev. Mr. Brown took off his buckskin breeches and put on his linen ones. His good old wife took his buckskin breeches and hung them in the loft. During the summer the yellow-jackets built a nest in the seat of them. Fall came, and, like all good Methodist preachers, Brother Brown was to have a quarterly meeting. The time came for the meeting, this being in October. The weather was quite cool, so Brother Brown said to his wife, "I think I will put on my buckskin breeches." Mrs. Brown climbed up into the loft, got the preacher's buckskin breeches, and he put them on and went to church. A big crowd of people had come, and two or three brother preachers had taken seats on the platform before Brother Brown arrived.

He walked bravely up, took up a hymn-book, and lined a hymn, which the audience sang. Then one of the brothers led in prayer, after which Brother Brown gave out his text, the words of which were, "The wages of sin is death." "This, my hearers, is the word of God, spoken to the children of men, warning us of the price of sin. The nation that sins must surely die, for that is the price of sin. The nation that sins must pay the price." "Amen!" shouted Deacon Strong.

By this time Brother Brown got warmed up, and the little chaps in the seat of his pants got stirred up and became busy with their business end, which caused Brother Brown to step around pretty lively, at the same time proclaiming with a loud voice, "The wages of sin is death, saith the Lord," at the same time clapping the seat of his buckskin breeches with much force. This alarmed the brethren sitting with him, who rose up and said;

"Brethren, our good brother is crazy." "The spirit of God is in my heart and the word of God is in my mouth, but I believe the very Devil has got in the seat of my breeches." "Amen!" shouted Deacon Strong.

Mr. Dannybrig affected one book beside the Bible.....The full title of the book was the contents in a lurid sentence: "Horrors and Terrors of the Hour of Death and Day of Judgment that seize upon all Impenitent and Unbelieving Sinners, to which are added Sundry Examples of God's Dreadful Judgments against Violent Breakers of His Holy Commandments."—*Eden Phillpotts, "Widcombe Fair."*

The Bishop's Miracle.

The Bishop of London has added to his other attractions by becoming a worker of miracles. A little girl was ill, and the Bishop went to see her. She was unable to sleep, and was suffering from nervous breakdown. Bishop Ingram straightway knelt down at her bedside, anointed her forehead with oil, placed his hand on the girl's head, gave her his blessing, and the girl sank into a deep sleep that lasted for hours. And the Bishop was quite sure that Jesus was personally with him. This is not the first time we have heard of prayers as a cure for insomnia, and we quite believe the Bishop of London to be simple enough to honestly credit that a miracle was worked on this occasion. Other people will be at no loss to find a much simpler explanation of the occurrence.

The *Christian World* does not accept the Bishop's explanation of what occurred, which may be due to his belonging to another denomination than their own. Above all, it does not believe that the anointing with oil had anything to do with it. It says this is mere superstition on the Bishop's part. But we beg to point out that he was accurately following the New Testament prescription. It was the prayer of faith and the anointing with oil that was to save the sick. If it did it in apostolic times, why not now? If it cannot do it now, why believe it was done in apostolic times? And if it could not be done at any time, what becomes of the New Testament teaching on the subject? That is the worst of placing simple-minded men like F. W. Ingram in positions of prominence. They are silly enough to take their religion seriously, and so provide laughter for the ungodly.

Encouraged by his experience, the Bishop of London stood in the pulpit of St. Peter's, Eaton-square, offering prayers for cases that had been handed to him. He prayed for a schoolboy who was fighting temptation, young teachers with intellectual difficulties, ladies with nervous breakdowns, sick children, men in financial straits, etc., etc. All you had to do, apparently, was to send up a prayer about it. He was a kind of receiving agent for God Almighty, or a clearing house for Providence. It was a fine exhibition, a perfectly unique example of what a long way from real civilisation a large number of our fellow-citizens really are.

Obituary.

We regret to report the death of Mrs. T. Goulding, of 10 Gordon road, Manor Park, which occurred on Wednesday, March 12, after a long and painful illness. Like her husband, Mrs. Goulding was a convinced and outspoken Freethinker. She was an ardent admirer and follower of Charles Bradlaugh, and was on the active list at many of his meetings. She died in the faith wherein she had lived; and, as her bereaved husband testified, her death was beautiful. The interment took place in Manor Park Cemetery on March 19, when a Secular Service was conducted. We tender our sincere sympathy to Mr. Goulding and family in their loss.—J. T. L.

South-West London Freethinkers will regret to hear of the death of another veteran, Mr. L. D. Hewitt, formerly a constant attendant at the Hall of Science, for many years resident in Wimbledon. Over seventy years of age, and feeling that his end was near, some ten days before his death he wrote me a letter of sympathy, and assured me of his strong adherence to the principles he had held for more than forty years and his never-failing interest in the *Freethinker*. He passed away peacefully on February 28, and was buried at Brookwood on March 4, the funeral being a silent one, in accordance with his wishes.—E. M. VANCE.

It is our sad duty to record the death of yet another London Freethinker, namely, that of Mr. Ezekiel Turkington, of 64 Bury-road, Noel Park, which took place on Sunday, March 16, in the fiftieth year of his age. He was one of the oldest supporters of the National Secular Society in Wood Green, and for years rendered the cause most valuable service. He was one of those who acted as Mr. Cohen's bodyguard many years ago when intolerance reigned supreme in the minds of the disciples of the meek and mild Redeemer. The burial occurred on March 22 at the Tottenham Cemetery, when a Secular Service was read. We extend to the widow and her children our heartiest condolence.—J. T. LLOYD.

SUNDAY LECTURE NOTICES, Etc.

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

LONDON.

INDOOR.

WEST HAM BRANCH N. S. S. (Workmen's Hall, Romford-road, Stratford, E.): 7.30, W. Davidson, "What is Left when Christ has Gone?"

COUNTRY.

INDOOR.

HYDE, LANCs (Socialist Church): Joseph A. E. Bates, 3.15, "The Philosophic Necessity of Materialism"; 6.30, "The Religion of Ancient Egypt and its Survival in Modern Christianity." Pianoforte selections by Hans Raabe.

LIVERPOOL BRANCH N. S. S. (Alexandra Hall, Islington-square): 7, Annual Members' Meeting.

OUTDOOR.

HANLEY, STAFFS (Market Square): Joseph A. E. Bates, March 27, at 7.30, "Religion, Science, and the End of the World."

STOKE-ON-TRENT (near London-road Monument): Joseph A. E. Bates, March 28, at 8, "Man Crucified."

MARRIAGE.

At the Registry Office, Carlisle, on 6th inst., THOMAS RIGLIN to MARY ARMSTRONG.

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