

THE FREETHINKER

FOUNDED · 1881

EDITED BY CHAPMAN COHEN ■ ■ EDITOR 1881-1915 · G. W. FOOTE

Registered at the General Post Office as a Newspaper.

VOL. XL.—No. 18

SUNDAY, MAY 2, 1920

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page.
<i>The Ghost of a God.—The Editor</i>	273
<i>The Resurrection of the Body.—J. T. Lloyd</i>	274
<i>The Garden of Lies.—Mimnermus</i>	276
<i>Spiritualism.—E. J. D.</i>	277
<i>Evidence for the Supernormal.—E. A. McDonald</i>	278
<i>Does Man Survive Death: Is the Belief Reasonable?</i>	282
<i>Acid Drops, To Correspondents, Sugar Plums, Letter to the Editor, etc.</i>	

Views and Opinions.

The Ghost of a God.

When Spencer published his first book, "Social Statics, or the Conditions Essential to Human Happiness," he was still in the stages of a more or less vague theism. One chapter of the work has the specific title "The Divine Idea and the Conditions of its Realisation," and throughout the work one meets phrases such as "the Divine Will," the "Divine Idea," etc. A few years later the folly of such language had become apparent, and in a note to later editions, dated 1875, he says: "Were I now to re-write this chapter, the theological implications of the argument would be avoided." But while Spencer took care to avoid the use of theological language and theological argument, the influence of his early theism was not entirely destroyed, and one may say that to this may be attributed the almost religious tone adopted towards the "Unknowable" which figures so largely in the first part of "First Principles." The first parts of that work made its appearance in 1860, and it is probable that had that appeared later the birth of the Unknowable might never have occurred. For it is impossible to treat it as more than the ghost of his early theism, and it is curious that the man who traced all the gods to ghosts should have retained the ghost of a god as the professed starting point of his own philosophy. But even here there was a movement in the right direction, for in a postscript to "First Principles," dated March, 1899, he says that the subjects on which the student is about to enter—consisting of nine bulky volumes—are quite independent of five chapters that have been dealt with. The Unknowable had become the unusable. The pity is that the "Unknowable" ever appeared. But theism is a poison that it is difficult to eradicate. It infects the sufferer from it long after he has apparently regained complete health.

God as a Vacuum. * * *

It is, however, necessary to say something of Spencer's treatment of religion, if only because of the use made of his "Unknowable" by some religionists, as well by others who seem to be fond

of going out of their way to say a good word for religion where none is justified. And the attentive reader of Spencer's whole works will soon discover that he gives two distinct theories of religion, both of them quite unconnected, and even in flat contradiction to each other. The first, and the unsound part, is that given in the first part of "First Principles." Roughly, this may be summarised as follows. All our knowledge of the world resolves itself, in ultimate analysis, into a knowledge of mental states and their relations. As to what lies beyond consciousness we may guess, but can know nothing. The world as it appears in consciousness is the known. As it exists apart from consciousness it is the unknown and the unknowable. It is this last that has been taken by religionists as the equivalent of $\frac{1}{3}$ "God" and it provides Spencer with his material for a reconciliation of religion with science. For, he tells us that while it has been the function of religion to keep alive our consciousness of an unknowable reality, and a sense of the insoluble mystery surrounding it, it has been the function of science to deal with the known and the knowable. Consequently, so long as religion keeps to its proper sphere, and science refrains from trespassing on the domain of religion, there can be no conflict. There is a reconciliation, it would seem, because there is no chance of a quarrel. They are reconciled as a deep sea mollusc and an eagle are reconciled—because they never cross each other's path. It was a curious lapse for a great thinker, but that was not more curious than the fact of so many religious apologists grasping at it as a means of bringing religion and science into harmony. Capital letters are very powerful things, but they are hardly powerful enough to convert an empty abstraction into a real deity—one which could never inspire the mind of the martyr nor loosen the purse strings at the collection plate.

* * *

Religion a Primitive Science.

The analysis is wholly wrong. Spencer describes two lines of development where there is really only one. Religion commences neither in the belief in an unknowable nor does it continue in existence by believing in one. To primitive man the gods are not abstractions, but realities—the most real of all realities, if degrees of reality are admissible. Man-kind begins to believe in gods for no other reason than that he conceives them to be personal forces that may be won over by flattery, or gifts, may be bribed, tricked, or otherwise circumvented. Spencer himself shows that very conclusively in the first volume of his "Principles of Sociology," which, to my mind ranks as a very important and valuable contribution to science. And for that reason there is no need to assume two lines of mental develop-

ment, where, in truth only one exists. Religion and Science are two stages of a single line of growth, and as one increases the other inevitably diminishes. In other words, religion is just an attempted explanation of the world, as is the theories of science. The vital distinction is that the earlier explanation is in terms of human forces, while that of a later date is in terms of mechanical causation. Religion represents the reasoning of the earlier ages, the fossilised science of primitive man. And the essential characteristic of religion is a clinging to the earlier interpretation as against the later one. Religion is no more concerned with the "Unknowable" than is science. Both aim at bringing the *unknown* within the grasp of the human mind, and as a natural result, as it is found time after time, and without exception, that the more of the unknown we get to know the more it affiliates itself to what is already known, the supernatural becomes wholly discredited to all who perceive the real nature of the process at work.

God and Myth.

* * *

Proof of the truth of this is supplied by Spencer himself. In the first volume of his elaborate and illuminating "Principles of Sociology" he supplies an account of the mental and emotional characteristics of early man that should be mastered by all students of religion and sociology. And whatever modifications may be made in his theory of the origin of religion, there can be little doubt but that it offers an important contribution to the subject, and touches on at least one of the sources of religion and of the idea of God. Those who wish to study the matter in detail must read the 25 Chapters of the first volume of the "Principles," and the first 16 chapters of the third volume. Here I have only time to glance at it. Commencing with the emotional and intellectual state of primitive man, Spencer shows how, from a mistaken interpretation of dreams, swoons, echoes, epilepsy, etc., there is built up in the savage mind the conception of a double, or ghost, inhabiting the body, which may leave it at times, or even yield possession to another double. This conception of a double escaping from the body during sleep leads naturally to the conception that at death there is only a longer or a total release. But it is not only animate things to which primitive man gives a double, it is given to inanimate things also. And as the ghost is conceived as at all points similar to the living man, with the same passions and requirements, the ghost must be supplied with the ghost of all the things needed in this world. And as he required honours here, so he requires honours there. From this root Spencer traces the growth of every form of religious worship, ceremony and belief. And although objection had been raised that it attempts to unlock too much with a single key, there is no doubt that, when one studies the evolution of religions which is still going on with primitive peoples, we have here one of the genuine roots of the belief in god and a soul.

* * *

Religion and Primitive Delusion.

Now it will be observed that in all this there is no room for the account of religion as given in "First Principles." The account of religion given covers all, whether it exists among savage or civilised people. Spencer himself says, "behind supernatural beings of all . . . orders, we thus find there

has been a human personality. . . . There is no exception. Using the phrase ancestor worship in its broadest sense as comprehending all worship of the dead, be they of the same blood or not, we conclude that ancestor worship is the root of every religion," and with specific reference to the Christian religion he asks: "Is there any exception to this generalisation? Are we to conclude that amid the numerous religions, varying in their forms and degree of elaboration, which have this common origin, there exists one which has a different origin? Must we say that while all the rest are natural, the religion possessed by the Hebrews which has come down to us with modifications, is supernatural?"

And he goes on to prove, step by step, how the Christian religion falls into line with other religions, the origin of which, in the ignorance and fear of primitive mankind, he has shown. The whole moral of the "Principles of Sociology" is that religion rests on no other and no better basis than that of primitive delusion, and it is a conclusion which all research goes to endorse. But a belief which commences in a delusion can by no alchemic process become a reality or a truth. And whatever modifications later research may demand, or whatever other factors may be introduced as affording a complete explanation of the origin of religious ideas, Spencer's service to his generation remains. He will continue the one who has placed the feet of many thousands on the right path, and who for them first indicated a clear road through an apparently impassable land. And they who justly criticise him, and with the greatest freedom, will be precisely those who have learned most from his teaching. It is the spirit of the master that will inspire the criticism of the pupil, and in his criticism he will but be illustrating the debt the world owes to one of the greatest intellects of the nineteenth century, and in whose hands the doctrine of evolution first assumed a completely comprehensive and philosophic form.

* * *

Next week we shall deal with Spencer's relation to sociology.

CHAPMAN COHEN.

The Resurrection of the Body.

THE title of this article is not a Biblical phrase, nor does it express a Biblical idea. It is true that during his interview with doubting Thomas, after his alleged resurrection, the Gospel Jesus is represented as saying, "Reach hither thy finger, and see my hands, and reach hither thy hand, and put it into my side, and be not faithless, but believing"; but it is also true that the Evangelist depicts him as appearing in the room when the doors were shut. Now, if the body that was buried rose again, its entering a room through closed doors was a miracle; but, on the other hand, if the body that was lowered into the grave did not come up on the third day, its appearance in any place and at any time was a miracle. It is quite clear that Paul repudiates the idea of a physical resurrection. Addressing a farmer or gardener, he says, "Thou foolish one, that which thou thyself sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be." The survival for ever of disembodied, or unembodied, human ghosts is to him inconceivable, and so equally is any future resuscitation of earthly bodies. It is of the resurrection of the *dead*, not of the *body*, that

Paul always speaks. So, Clement of Alexandria, likewise, declares that "at the resurrection it is not a literal body of flesh that is raised, but a spiritual body." In the Nicene Creed also, believers are taught to repeat the Pauline formula thus: "We look for the resurrection of the dead and the life to come." In the older Jerusalem Creed and in the Old Roman Creed we find the expression, "the resurrection of the flesh," and in the Thirty-Nine Articles of the Anglican Church this, in relation to Christ, hardens into the following: "Christ did truly rise from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until his return to judge all men at the last day."

It is a curious fact that Anglican divines are exceedingly attached to the term "body," or "flesh," in their statement of the dogma of the resurrection. While no words are too violent for the denunciation of scientific Materialism, most preachers are themselves intensely materialistic in their style of expression when dealing with what they call fundamental Christian truths. Dean Inge is a happy exception to the rule. In his Easter Sunday sermon in St. Paul's he had the courage to express himself thus:—

I do not think we need trouble ourselves much about the resurrection of the body. It is a difficult subject, but it may well be that St. Paul's doctrine that a spiritual body is being prepared for us is nearer the truth than anything at all resembling Ezekiel's vision of dry bones.

And yet the Rev. H. Maynard Smith, M.A., vicar of Holy Trinity, Malvern, preaching in the same cathedral the following Sunday, had the audacity to affirm that "nothing less than the resurrection of the body will satisfy a man who craves for a future life." To what extent Mr. Maynard Smith is right, or Dr. Inge wrong, is wholly immaterial, for we have the assurance on the authority of the latter and many other keen observers, that very few, even among the most religious people, have any yearning at all for a future life. On one point the Malvern vicar is certainly mistaken. It is a positively false assertion that "deep down in the human heart is a conviction that this life is not all." The Jewish religion and early Buddhism were founded on the belief that there is no life but the present, and that is the belief which consciously or unconsciously has underlain the practice of the generality of mankind in all ages. Is not Mr. Maynard Smith aware that the belief in survival arose as an inference which primitive man, in his ignorance, drew from certain dream-experiences, and that the very idea of a double, ghost, or soul owes its origin to the same "primal stupidity"?

The reverend gentleman supplies a woefully inaccurate and misleading sketch of the rise and development of the belief in immortality. He thinks the reincarnation theory is a dream; but in what respect is it more of a dream than the Christian hypothesis of survival after death? His argument against reincarnation is fully as cogent against his own position. In reality, death is no more difficult to understand than sleep. He who knows the physiological meaning of the latter is fully competent to interpret the former, for the two are first cousins. We sleep because the machine has run down, and we die for the same reason, the only difference being that death does not rewind the machine. It may be perfectly true that "this world is not a paradise for saints"; but the amazing thing is that the saints decline every invitation to emigrate to a better. Argumentally they assert: "This world is so bad that there must be a better"; but practically they cling to it as though it were the best of all possible worlds. The truth is that it is ludicrously

illogical to hold the view that because so much injustice, oppression, and wrong prevail in the present state of existence, there must be a future life which shall be free from them. As Dr. Schinz says, it would be far more logical to argue that because "this world is so bad there cannot be a better" (*Anti-Pragmatism*, p. 27). What is urgently needed at present is, not translation into another sphere in which we may be even worse off than we are in this, but the transformation of this into a place fit for heroes to live in.

Like most clergymen just now, Mr. Maynard Smith seems to delight in making such a statement of the situation as is a tacit admission of the total failure of the Christian religion as a transforming and elevating factor in human life. He maintains that, after nearly two thousand years of the reign of King Christ, there is still, or there was before the War, a Pagan England not so very different from Pagan Rome. English people had grown weary and impatient of what they called "other-worldliness," their one desire being to be concerned only with the present. Even during the War, in which nearly a million young men lost their lives, "men turned to blaspheme the God whom they had disobeyed, when they experienced the result of their disobedience"; and after the War, in Pagan England, all the old Pagan superstitions are being revived:—

People resorted to charms and mascots and worshipped the Gods of Luck. Theosophy attracted some, and people who rejected the resurrection of the body, because they could not account for it by the scientific knowledge of the day, began to chatter about reincarnation, which is much more difficult to reconcile with modern scientific conceptions. Sad mothers, desolate wives, despairing men went, like Saul, on the road to Endor:—

O, the road to Endor is an ancient road,
And the craziest road of all.

They sought the wizards who peep and mutter, the mediums who gape and gasp, and listened with blind credulity to what purported to be gossip from the other world.

There is far too much truth in that extract, but its truth demonstrates the dismal failure of Christianity. The Church, of which Mr. Maynard Smith is a minister, has been in existence and at work in Great Britain for fourteen centuries, and yet, on his own showing, despite all its strenuous activities, inspired and guided by supernatural intervention, the whole country is still in the grip of Pagan superstitions, and some Anglican clergymen find Spiritualism an exceedingly well-paying concern. But the reverend gentleman is bound to admit that the Christian superstition also is unsusceptible of satisfactory verification:—

Perhaps you will tell me that the evidence for our Lord's resurrection is inconclusive. It is; and yet we have no other evidence for the other life which can compare with its cogency. It has withstood the criticism of nineteen hundred years, and do you prefer the contradictory voices of half a dozen mediums?

Admittedly, then, the evidence for the resurrection of Jesus Christ is inconclusive, and there is no other evidence whatever for a future life. It is unutterably silly to assert that such evidence has withstood the criticism of the ages; although it is undeniable that the Church was founded on such inconclusive evidence, which, alas, is still blindly accepted by a minority of the population. It is on that inconclusive evidence that Mr. Maynard Smith believes "that Jesus Christ rose from the dead on the third day, and appeared in his body to his disciples, and afterwards ascended in the body to the throne of God." The same story is told of many other Saviour-Gods, but the reverend gentleman utterly disbelieves and rejects it in all cases except that of the Jesus Christ.

Freethinkers repudiate the superstitious event of whomsoever related, finding no valid excuse for treating the Gospel Jesus as an exception to the rule. They know absolutely nothing of any other world and life than the present, and they are fully convinced that even the clergy share their ignorance. Of Jesus they say, with Matthew Arnold:—

Far hence he lies,
In the lorn Syrian town,
And on his grave, with shining eyes,
The Syrian stars look down.

Man is a unit, and when he dies the whole of him dies, and he ceases to be as an individual. This is all we know, and knowing it we look upon this world as our only home. Whatever injustice and wrong there may be in it, it is our duty as well as privilege to redress them as speedily as possible, and so make it fit for heroes to live in.

J. T. LLOYD.

The Garden of Lies.

The vain crowds wandering blindly, led by lies.

—*De Rerum Natura.*

Speedy end to superstition, a gentle one if you can contrive it, but an end.—*Thomas Carlyle.*

Not one of the four canonical Gospels profess to give an exhaustive account of the acts of the Founder of Christianity, and "*The Gospel According to Saint John*," as it is pleasantly called, concludes by saying:—"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

It must be confessed that tradition does make startling demands even on the childlike and filmy-eyed faith which is nurtured on the fairy tales of the Gospels. Because they are "agreeable to God's Word," otherwise sane Christians profess to believe that Jesus Christ was born of a virgin, and that he rose again from the dead; that a spirit can be at the same time a father and a son, and also proceed from itself as a ghost; that Adam and Eve were the parents of the human race, and that they ate forbidden fruit, in consequence of which countless generations are damned to everlasting torture. And so on; all through the ridiculous stories of Noah's Ark, Jonah and the Whale, and the repellent accounts of meanness and massacres, which fill the Holy Bible, and make the Christian "God" his own worst libeller.

Nor is this all, for a greedy Christian need not search very far for more details of the man-God who never lived. No more instructive volume could be placed in the hands of anyone interested in the Christian religion than the tabooed Scriptures known as the Apocryphal Gospels, of which few Christians have much knowledge, even the so-called Apocryphal books of the Old Testament have been pushed quietly into the background by astute ecclesiastics, and when Queen Victoria placed a quotation from the boycotted volume upon the tomb of her husband, the Prince Consort, she fluttered the doves of Orthodoxy. Yet down to the first quarter of the nineteenth century, the Apocrypha was an integral portion of "God's Word." Since that date it has almost disappeared from the public eye, and is mainly read by students who are interested in the origin and history of the Christian religion. The far more instructive *Apocryphal*

Gospels have been tabooed for many centuries, and modern English editions are not easy to obtain. An edition was issued by William Hone, but it was a cumbersome volume; and a more scholarly version, edited by a Mr. Cowper, published much later, was too expensive for ordinary readers. Some day, perhaps, an enterprising publisher will put a handy edition of these gospels on the market at a price within reach of all. It would prove to be of real and lasting service to Freethinkers.

For in these *Apocryphal Gospels* one finds the Christ legend in the making, the crude studies for the completed painting of the "old, old story," which has deceived so many by its consummate artistry. And the fact of the volume being taboo to the religious world is all the more reason why it should appear in an accessible form.

Much of the matter in the *Apocryphal Gospels* covers unfamiliar ground, and deals with the earlier years of Christ's life. Listen to this passage from the *Second Gospel of the Infancy*, which, in the usual way of the legend-makers, is piously and falsely attributed to "Saint Thomas":—

When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream; and the water running over the banks stood in little lakes. But the water instantly became clear and useful again, he having smote them only by his word, they readily obeyed him. Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him.

But a certain Jew, seeing the things which he was doing, namely his forming clay into the figures of sparrows on the Sabbath day, went presently away and told his father, Joseph, and said: "Behold, thy boy is playing by the river-side and has taken clay and formed it into twelve sparrows, and profaned the Sabbath." Then Joseph came to the place where he was, and when he saw him, and said: "Why doest that which is unlawful to do on the Sabbath?" Then Jesus, clapping together the palms of his hands, called to the sparrows, and said to them: "Go, fly away, and while ye live remember me." So the sparrows fled away, making a great noise. The Jews, seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus.

This story is elaborated in the *First Gospel of the Infancy*, where it is stated that the extraordinary boy performed a similar miracle in his seventh year, astonishing his playmates by making clay figures of asses, oxen and birds, walk, fly, eat and drink, as he commanded them. The account concludes: "When at length the boys went away and related these things to their parents, their fathers said to them: 'Take heed, children, for the future, of his company, for he is a sorcerer; shun and avoid him, and from henceforth never play with him.'"

There is a distinct advantage in these stories being tabooed. The unblushing mendacity of the *Apocryphal Gospels*, being in an unfamiliar setting, should make even a bigoted believer rub his eyes. The ordinary Gospel legends are poured into children's ears from their earliest years, and the

"old, old story" has a familiar ring even when half believed. This carefully cultivated credulity of pious folk blinds their eyes to facts. Yet the Christian Superstition is based upon similar nonsense as the *Apocryphal Gospels*, which are admittedly spurious. For Christianity is based upon miracles. It is on the truth or falsehood of miracles that the very personality of Christ must stand or fall. It is claimed that Christ was "God," and the alleged proofs are that he multiplied loaves and fishes, healed the sick and restored the dead to life. The whole question is reduced to one of facts. If it be true that Christ was really born of a virgin, that he performed prodigies, that he died and was buried, and afterwards left the earth by ascension, then the pretensions of priests are justified. If, on the other hand, the proofs for the miracles are inadequate, no talk of "love" or "brotherhood" will make believable the nonsense upon which the Christian Superstition is based. Credulous belief in miracles has fascinated the ignorant millions through so many centuries, and caused them to fill the priests' coffers with gold. The many Churches of Christendom are founded on lies, and live by spreading lies. It is the life-purpose of Freethinkers to free Humanity from the Christian Superstition:

MIMNERMUS.

Spiritualism.

IX.

DISSOCIATION.

Amongst the many difficult problems confronting the abnormal psychologist, that of "dissociation" is one of the most important. If the question was asked as to what an *individual object* actually is, a satisfactory answer would not easily be forthcoming. For example, my typewriter is an *individual object*, but is it not made up of a great number of individual parts? There are keys and levers, springs and rollers, but all these things are combined to form a composite whole, which we recognise as one object which serves a particular purpose, and which we therefore call by one particular name. By means of such a rough and imperfect analogy the composition of man's psychical nature may perhaps be made clearer to the uninitiated mind, but it must be remembered that in the latter case the mechanism is far more complex than that in any material machine.

We have seen how the subconscious consists very largely of repressed wishes and long-forgotten memories, all of which are part of the ego possessing them, but which do not sufficiently enter the conscious life for the percipient to become aware of them. That these repressed tendencies are alive and active can be seen from an analysis of the dream life, where their content is revealed in mental pictures of such a symbolic nature that the conscious mind is not able to interpret them. Sometimes, however, especially in cases of violent shock or emotional stress, a sort of cleavage occurs, the original synthesis becomes broken up and disintegrated, and dissociation takes place. The results are shown in the formation of what are called *dissociated* or rather *disintegrated* personalities,

which often begin to lead independent lives of their own, alternating at various periods with the "real" or previous personal self. These secondary personalities usually exhibit partial, or, in some cases, total amnesia for the content of the other personalities, and their remarkable divergences from the original mental make-up have led many people to suppose that the only satisfactory explanation is that of "possession" or "control." Just as in old days we hear of persons who were "possessed by devils," so to-day spiritualists speak of mediums "going under control," whereas in the majority of cases it is simply a matter of secondary personality, and the individuals ought to be treated as patients. To make this quite clear I shall illustrate it by taking one or two examples of cases of disintegrated personality which have become almost classic.

Let us begin by glancing at a case in which absolutely total amnesia existed for everything which occurred before the disintegration took place, an amnesia so profound that the patient reverted to the stage of a baby which had just been born. The Rev. Thomas Hanna, aged 25 years, whilst endeavouring to alight from his carriage one April evening in 1897, fell head foremost to the ground. On being picked up he was found to be unconscious, but after the lapse of a couple of hours he began to move, and opened his eyes. Stretching out his hand towards one of his physicians he endeavoured to push him away, and his attendants, fearing an attack of delirium, forced him back upon the bed. A struggle thereupon ensued, the patient being at last overpowered and finally bound down with strong straps. After a time the bonds were removed, and it was then noticed that Mr. Hanna seemed to be in a curious mental condition. Although his physical sensations remained intact his power of mental interpretation had vanished. He knew absolutely nothing. He did not know how to eat or even to swallow, nor did he understand the meaning of the simplest word. His ideas of space were as limited as a babe's; he attempted to grasp far away objects, and, like a child, enjoyed exercising his arms and legs, repeating the movements with evident satisfaction. His whole education had to be begun afresh, and he proved a remarkably apt pupil, picking up information with great celerity. As his previous friends no longer existed for him, he was obliged to make their acquaintance anew, and the trust which he bestowed on his attendants was exactly like that of a child for its nurse. Mr. Hanna was indeed a child again, and it was only later in his education when he began to tell of his dreams that it was seen that his primary personality was still in existence, although for the time being submerged. In June, 1897, it was thought that a little excitement might arouse the buried memories, and he was accordingly taken to a popular and fashionable restaurant in New York, and afterwards given a cup of coffee to increase the stimulative effect. Early the next morning, before it was light, he awoke, came to his brother who was sleeping in the same room, and was found to be back in his primary personality! On being questioned, it was seen that he remembered nothing that had occurred since his accident, and did not even know the doctors who were attending him. Three quarters of an hour afterwards he fell asleep, awoke again at 9 a.m. and again at

9.30 a.m., but this time he was back in the secondary state. The treatment now continued, and the two personalities began to alternate more frequently, and soon an almost tragic conflict commenced. Both personalities claimed Mr. Hanna, and he himself gradually became aware of the powerful struggle which was being enacted within him. In other words, a *third* personality was being formed as a result of the treatment, only in this case it was one which knew the contents of the other two. In this way the disintegrated personalities were brought to know each other, and a further step was made in the direction of a cure. Finally they were fused into one, and Mr. Hanna again became the normal healthy individual that he was before the accident six months previously.

In this case, we see two personalities, widely differing from each other, yet undoubtedly parts or sections of one composite whole, functioning alternately within the same physical body. Exactly *why* Mr. Hanna's accident caused his secondary personality to take the form that it did, it is hard to say, and a great deal more inquiry will have to be undertaken before we can satisfactorily account for cases of this nature. It has always struck me, however, that a possible explanation is to be sought in the previous subconscious activities of Mr. Hanna's mind. Brought up in a religious family, his instincts in this direction were awakened early, and being a Baptist he was very desirous of being baptized at an unusually early age. At 23 he was ordained, and till the time of his accident showed remarkable religious zeal and interest in his clerical work. It may be a complete mistake, but I cannot help thinking that possibly the subconscious mind of Mr. Hanna was filled with long-forgotten fears and feelings of guilt, buried memories of his childhood's years. These thoughts were later repressed as his intellectual outlook broadened and his theological reading increased. But still, deep down at the back of his subconscious mind lay those early fears of sin and hell and the necessity of a new life. What can be more natural than, a favourable opportunity having presented itself, Mr. Hanna's subconscious mind should assert itself, and that he should in very truth be "born again" like a little child. Such a conception must have been a commonplace in his normal life, and it seems to me that it is just possible that it is in some such way as this that the true explanation is to be found. Unfortunately at the time that the case was being investigated in America, the detailed workings of the Freudian mechanisms were not so widely studied as they are now, or perhaps we should have had more light upon this deeply interesting psychological problem.

Whatever may prove to be the ultimate solution of the mystery of multiple personality, it is fairly certain that it will greatly assist us in a proper understanding of mediumistic phenomena. As long as spiritualists choose to remain in complete ignorance of modern psychological medicine, little attention will be paid to the alleged miracles of the new revelation. Next week we will have a look at another example of disintegrated personality, which if proper medical control had not been instituted, would in all probability have been taken to be a case of wonderful mediumship.

E. J. C. D.

Evidence for the Supernormal.

IT is characteristic of the primitive mind to seek for a supernatural explanation of phenomena otherwise unaccountable. I have reached this conclusion, not through having accepted the written testimony of anthropologists, but by personal contact with the native races of South Africa. The witch doctor would laugh to scorn a natural explanation of such phenomena as comets, lightning, eclipses, and epilepsy; and his influence continues in evidence among his semi-civilized brethren who perform the most menial offices in the villages and towns. Two-thirds of the time of the judicial bench is taken up with native cases, and it is here in particular that the appeal of evidence is most amusingly illustrated, explaining to a great extent the perplexing mental mechanism of European psychists.

Consider the following case (one amongst many similar): A native farm servant, in need of some ready cash, arranged with his master to drive in a few goats to a neighbouring stock fair for sale. This boy could speak and read English tolerably well. During the night two of his goats disappeared. Two days later, in passing a neighbouring hut, he heard a familiar bleat, and entering, claimed an animal tethered there as one of his missing own. A charge was laid, but the prisoner was able to prove that he had purchased the goat at a Pound sale *five days previously*. The magistrate was proceeding to dismiss the case, when the plaintiff begged leave to ask a question. Turning to the prisoner, with glowering eyes and an impregnable mien, he thundered forth: "If that goat was not mine, then tell me — *whose was it?*" Of course, the goat having been purchased at a Pound sale of unclaimed animals, the question was unanswerable, and the plaintiff went away exulting at his "point" and despising the white man's justice.

And, really, it does not seem as if we can afford to smile at such native *naivete* when men like Sir C. Doyle affect the same tactics! In a rejoinder which he writes in your issue of February 15, he asks the very same question as regards his son. I would be amongst the very last to deprive a stricken father of such consolation as he may derive from the so-called "teachings" of Spiritualism; but the zeal with which he rushes into print in all manner of journals seems to betray a haunting distrust of himself, and constitutes an appeal to a higher court than his own prejudices.

Having regard to the stupendous import of his conclusions, his evidence is unconvincing. I am under an abiding sense of gratitude to Sir Arthur for having afforded me much entertainment in the past with his romances, and I strongly prefer him as of yore to being a "psychic expert"! I sincerely hope his propaganda does not reach judicial circles here, and serve to revive the primitive native code where suspicion in a great many cases preceded condemnation on the slenderest evidence.

E. A. McDONALD.

Johannesburg, March 10, 1920.

A SONG.

Oh, earlier shall the rosebuds blow,
In after years, those happier years,
And children weep, when we lie low,
Far fewer tears, far softer tears.

Oh, true shall boyish laughter ring,
Like tinkling chimes, in kinder times!
And merrier shall the maiden sing:
And I not there, and I not there,

Like lightning in the summer night
Their mirth shall be, so quick and free;
And oh! the flash of their delight
I shall not see, I may not see.

In deeper dream, with wider range,
Those eyes shall shine, but not on mine:
Unmoved, unblest, by worldly change,
The dead must rest, the dead shall rest.

—W. Cory, "Ionica."

Acid Drops.

The Bishop of Birmingham says that if people use the Church's rites for marriage they should accept the views of the Church regarding its character and the lawfulness of divorce. The Bishop's logic is, for once, impeccable. But that only suggests the question of how long will people permit the control of one of the most important of social ceremonies to remain under the control of a pack of medicine men? For after all, the priestly control of marriage is just a survival of the mentally dark times in which woman was regarded as a religiously dangerous animal, when the exorcism of the medicine man had to be called in to prevent serious consequences to the male of close association with her. The Church still retains traces of this in its ritual, and this notion forms the only real basis of the claims of men such as the Bishop of Birmingham. One day all will recognize that marriage is a social ceremony, and by surrounding it with all the dignity that it deserves do much to elevate it in operation.

During the War the British and Foreign Bible Society claim to have distributed over nine millions of Bibles in eighty languages among the various troops. In no instance did it prevent men from cutting each others' throats; but those on Indian paper were found very useful in making cigarettes.

The latest wills of the clergy include those of the Right Rev. B. N. Ward, Catholic Bishop of Brentwood, who left £6,395; of Canon Clarke of St. Duke's, Battersea, who left £9,919; and the Rev. A. R. Hartley, who left £8,480. Heaven will not be their home.

According to the *Daily Mail*, the English Ecclesiastical Commissioners own about 250,000 acres, including a large area of agricultural land, in England. This is the Church whose clergy are "starving" on the salaries recorded in the Clerical Directory.

In 1913, the last peace year, our military expenditure ran to £73,000,000. Now that the War to end war is over, and Germany, which threatened the peace of Europe, and kept the other peace-loving nations in arms, is out of the way, the military expenditure for the coming year is placed at £230,000,000. Still, we won the War, but what have we won? and where are our winnings? It is not quite so easy to explain. And our expenditure on education is to be £58,000,000. One pound for war, five shillings for education! No wonder there are churches everywhere. A people with a valid claim to be called intelligent would soon reverse the proportions.

The Rev. L. W. B. Jackson, an American Baptist missionary, has been sentenced to two years' imprisonment for shooting an army officer at Sidaya, Assam. The restraints of the Christian religion are not noticeable in this instance.

To the many thousands of papers which attack Free-thought must be added the new publication, the *Flame*, which contains an article on "The Tragedy of Materialism." As Freethinkers, we do not object to being attacked, but we do not like being slobbered over. Materialism is not a "tragedy" at all; but the defenders of the Faith often behave like comedians.

We have many readers in South Africa, and some time back we were asked to pay that country a visit. We had to refuse as we have more than enough to do here. But it is evident that Free-thought is going ahead out there. The report of a lengthy address by the President of the Evangelical Church Council (Port Elizabeth) is strong evidence of this. The President points out that the Churches have lost their hold on the people, but adds that the great thing is not whether the charges brought against the Churches are true, but how they are to be met. We suppose the plain English

for this is that it doesn't matter what kind of an excuse is set up so long as it is one that will persuade the people to come back to the Churches. These bodies are the same the world over, and nothing is more enlightening than to observe the way in which, while in the very act of delivering a moral exhortation, they illustrate a moral standard that is decidedly lower than that operative in every-day life. Fortunately the majority of those who have left the Churches know why they have done so, and are not likely to be deceived by any promise of reformation which has all the appearance of a death-bed repentance.

The clergy who were exempted from military service during the War are still exploiting the Peace. The repair of Shoreditch Parish Church, which is to cost £5,000, is suggested as a War-memorial for the district. We would suggest the money would be better spent in providing half-a-dozen houses for returned soldiers to live in.

In a statement in Parliament concerning lotteries and raffles, the Home Secretary, Mr. Edward Shortt, admitted that the law was constantly evaded in connection with churches and chapels. But no authority proposes to prosecute the sacred law-breakers. They could, at all events, quote the Bible in their defence.

Defenders of the Design Argument will note that a cow at Blashaw Farm, Penwortham, has given birth to a calf with only one foreleg.

Providence is as careless of churches as of human beings. At Clare Castle the Protestant church has been burned down, and the reports say it is a case of incendiarism.

The *Liberal Churchman* quotes a saying of the Bishop of Peterborough's that "we must get rid of the idea that God is an architect sitting in a comfortable office making designs for the construction of the human race." Just so! But the Bishop's Church must disband its 25,000 clergy first.

"To raise the wind," a Portsea vicar has increased marriage fees by an extra five shillings. Young couples will wish that he had wrestled for that money at the "Throne of Grace."

The latest wills of the "starving" clergy of the richest Church in the world include the late Rev. H. A. G. Sheppard of Rednock, who left £59,503.

M. G. Brocher writes:—

I think that every thinker must welcome the idea of a League of Nations, which may prevent many wars in the future, but why does not the League accept as its members those new republics which have expressed the desire of belonging to the League? Is it because some of these new States are Mohammedan? I have just seen a letter coming from the central committee of the League adorned with a large cross, with four smaller Greek crosses between the arms of the big one. What does it mean? Do the leaders of the League wish to put the institution under the protection of an instrument of torture? Do they forget that the religious symbols of Christians must not be imposed upon other nations? Have not the Mussulmans, Jews, Buddhist, Freethinkers the right of consideration? Will not China, Japan, India, Mongolia, be accepted as members of the League? If so, one of the first things is to adopt another symbol.

We take it that the answer to the above is that (1) no real League of Nations exists. All we have is a camouflaged League of Conquerors, a combination to preserve the fruits of conquest rather than a League aiming at an organization in the interests of peace. And (2) that wherever Christians are allowed a dominating voice fair play to others is almost impossible. Professional Christians will think only of how some sectarian advantage may be screwed out of the situation, and non-professionals find the consideration of others so foreign to their outlook, that it will never dawn upon them that they are acting unjustly in ignoring the rights and susceptibilities of others.

There is one sentence in Mr. Snell's letter in this week's *Freethinker* which rouses a little special comment. He says, concerning the proposal of the Government to give a further endowment of religion: "If the people of England will stand this they will stand anything." But in connection with religion, the people of England *will* stand almost anything. They will tolerate the Church of England drawing £300,000 yearly from Durham in mining royalties. They will stand it taking tithes, and getting relief from the rates, they will stand all the other churches sharing in this form of disguised endowment, and they will stand a body of men, with doctrines that have their roots in savagery, and are a disgrace to a civilized people, usurping a place in the State as though they were of really profound social importance. And a public that can tolerate the hundred and one absurdities of the Christian religion, may well submit to a mere social injustice connected with it. If Freethinkers wish to see an end to these injustices that are perpetrated in the name of religion the only sure way is to go on making convinced unbelievers in Christianity.

We wish to emphasize the last sentence. More than ever now is the direct attack on religion necessary. The Churches are too astute in their policy to attack science as anti-religious. The day for that is passed. Instead they patronize it. Clergymen lecture on evolution, and give their buildings for the delivery of scientific lectures. They are compromising on all hands, and there are not wanting disbelievers in Christianity who are taken in by these tactics, believe they can, in a sense, capture the Churches. Nothing could be more absurd. The work for those who appreciate the position to-day is to insist that there is no possible reconciliation between religion in any form and genuine Freethought. And to this end it must be realized that it is not mere liberality of thought that is required, but liberal thought with strength of character behind it. Given a real uncompromising Freethought, and there are enough liberated minds in Great Britain to soon reduce Christianity to something like its proper proportions in the country. And that means that we have to destroy in the minds of people the power of the fetish of respectability. For that, as much as anything, keeps thousands silent, and keeping them silent gives to organized religion a large leisure of the strength and influence it wields.

We were glad to see a strong letter, signed "Secularist," in a recent issue of the *Manchester Guardian*, pointing out that, even if the Churches did agree upon forcing a new measure of religion into the schools, such bodies as the N. S. S. would still keep up the fight for Secular Education. There can never be peace in the educational world until the parson and his deputy are cleared out and the schools are confined to their proper work. Christians continue to pursue the ostrich policy of pretending that none but themselves need be consulted in the matter, and they will keep up the game till all who are opposed to religious instruction in the schools organize themselves and make their strength felt.

An announcement at a Harlesden church read: "Prettiest Sight in the World. Women's Service." This is a great improvement on the old-time religious message, "Believe—or be damned."

The clergy like ignorant laymen to think that the higher ecclesiastics are selected by the "Holy Ghost." Journalists, however, know better, and one London paper, referring to the then approaching election of the new Welsh Archbishop, said "the result is a forgone conclusion."

The dreadful sufferings of the "starving" clergy do not shorten their lives. Canon H. W. Coventry, who died at the age of ninety, was sixty-six years a clergyman.

The Church has latterly protested that it has always been friendly to woman. Only three women have been buried in Saint Paul's Cathedral during the past half century, and one of them was the wife of a dean of the Cathedral. The other two were titled ladies of no particular importance.

A new religious body has just been started at Manchester. It is called the Carmelite Convent of Our Lady of Mount Carmel. The nuns will be completely shut off from the world; they will eat no meat, take only one meal per day, and will never leave the enclosure of the convent. We should not be at all surprised if, under these conditions, quite a number of visions are experienced. But it is a bitter satire on our civilization to find a number of women adopting practices that are only worthy of a people in a state of mental savagery. A religion that preys in this manner on some of the most deplorable aspects of human nature deserves, even if it does not receive, the contempt of all decent men and women. It is an outrage on human decency

"There has been generous advertising in the Manchester local press recently," writes a Manchester correspondent, "of 'special services for Trades Unionists.' A list of six churches is given at which services were to be held at 3.30 on April 25, and the information is volunteered that 'many local branches of Trades Unions have already signified their intention of attending.' Others are 'cordially' invited, etc. Being curious about the genesis of this suggested move of the Trade Unionists towards the churches, I asked a widely known and respected leader in Manchester Trade Unionism whether the workers themselves were in any way responsible. 'No,' he repeated, emphatically; 'it is a move made entirely by the parsons, and I have no reason to suppose that Trade Unionists as a body have any interest in it whatever, or that there is any ground for supposing, as the advertisements suggest, that they are giving their support. It is all done to make it appear publicly that the workers are really church-goers, and so far as I know them, they are totally indifferent towards the churches and the parsons.' Some other Trade Union leaders were not nearly so polite in their references to the scheme."

Among twenty-seven other papers which this week announce an increase of price, we note the name of the *War Cry*. Evidently the power of prayer is no protection against the price of paper. And the "Army" may be always trusted to give as little for nothing as is possible.

At last we appear to have got a War memorial which is free from the silly and stereotyped Cross bearing the effigy of a man with nails driven through him. And it has been left for one of the smallest villages in England to provide it. Cadmore End is a tiny village in the Chilterns, and it lost nine of its members in the War. So the villagers gave each some silver trinket, and from these there has been fashioned—judging from the engraving that lies before us—a beautifully effective statuette of a mother nursing an infant. The design is simple and effective, and, above all, it is human. For that reason we dare swear that no parson has had anything to do with its production. He would hardly have withstood the temptation to advertise his creed at some one else's expense.

The world would be all the better, says Col. Wedgewood, M.P., if religions were all scrapped. This is precisely what we have been telling the world for very many years, and we are glad to see that some people in high places have come to the same conclusion.

Apropos of what we said the other week concerning the relations of the blacks and the whites in various parts of the world, the citations made by Mr. Spoor, in the House of Commons, from an official circular distributed in East Africa, are illuminating. The circular says that "the white man must be paramount," and "there should be power by legislation to prevent idleness." There is no mistaking the meaning of such sentences. Already the natives in various parts of Africa are being driven off the land and taxed in such a way as to force them to enter on such labour as their white civilizer finds profitable—much as the English labourer was robbed of the land in order to drive him into the factories; and forced labour, with the white man paramount, is only another name for slavery.

To Correspondents.

- A. G. EASLEY.—We presume that your letter is not intended for publication. We were not concerned with the question of intermarriage between black and white, but with the attitude taken up towards the coloured people—and to the ordinary European anyone who isn't white is black—and to the consequences that follow therefrom. There is the Hindoo people, for instance, and the theory that the white man must keep them down, rules with them as much as with the negro. Your assumption that the coloured people are thousands of years behind us in civilization, while true in one sense, yet harbours a gross fallacy. It is true it has taken thousands of years for some portion of the race to acquire its present degree of culture, but once there, it may be acquired by others in a very short time. The case of the New Zealanders is an instance in point.
- F. S. SMITHERS.—Thanks for circulating the *Freethinker*. That generally finds us new subscribers. We don't know Chichester personally, but we presume that the ecclesiastical atmosphere is rather stifling.
- A. PALMER.—We really don't see that there is anything to explain in the article you enclose—except the state of mind of the writer. Men who can write articles telling their readers that the theory of uniformity in geology and of evolution in biology is given up by scientific men must be either very ignorant or deliberately lying. These things are taken as granted by scientific men all over the world. All modern text-books assume them as true. The only discussions are those concerning the exact machinery of the process.
- N. S. S. GENERAL FUND.—Miss E. M. Vance acknowledges:—Mrs. Elizabeth Allfrey (the late), £2.
- C. SIBLEIGH.—Pleased to hear that the newsagents display the *Freethinker* so readily. As the paper is sent out on sale or return there is no *trade* reason why they should not do so. If they experience any difficulty in getting the paper we should be obliged if they would write us direct. We will do our best to see that a supply is guaranteed.
- G. W.—Very useful. Shall be pleased to have any such items that you come across.
- T. VINCENT.—So soon as he can get the time, Mr. Cohen hopes to write a series of articles on Spiritualism from the point of view of mental pathology. We agree that very little good can be done on any other lines.
- J. COLLINS (Aston).—The bound copy of *The Parson and the Atheist* has been returned from the address we have. Please send your correct address.
- W. STUBB.—Thanks for information, always glad of such.

When the services of the National Secular Society in connection with Secular Burial Services are required, all communications should be addressed to the Secretary, Miss E. M. Vance, giving as long notice as possible

Lecture Notices must reach 61 Farringdon Street, London, E.C. 4, by first post Tuesday, or they will not be inserted.

Orders for literature should be sent to the Business Manager of the Pioneer Press, 61 Farringdon Street, London, E.C. 4, and not to the Editor.

All Cheques and Postal Orders should be crossed "London, City and Midland Bank, Clerkenwell Branch."

Letters for the Editor of the "Freethinker" should be addressed to 61 Farringdon Street, London, E.C. 4.

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, 15s.; half year, 7s. 6d.; three months, 3s. 9d.

Sugar Plums.

Mr. Cohen had two good meetings in Mardy and Ferndale on Sunday last. It would have been impossible to have had audiences that were more attentive or more appreciative. In the evening Mr. Cohen had occasion to deal with the subject of Spiritualism, and the silence of the Spiritualists was very noticeable. They had evidently come prepared for the usual wrangle over the fraud of this or that medium, a discussion that always leaves the matter much where it commenced, and were evidently quite unprepared for an explanation of what must be regarded as the genuine residuum, in terms of known scientific facts. Mr. Cohen has been in South Wales three times within the last month, and there is no doubt as to the immense development of Freethought

among the younger people. Among the elders, Christianity still has a pretty firm position, but with the younger ones the influence of Christianity is rapidly dwindling to vanishing point. One good indication of this is the steady demand for literature. There is not merely the readiness to attend a lecture and listen; there is the strong desire to read and understand—and that is a very much healthier sign.

The Pioneer Press issues this week a pamphlet by Mr. Robert Arch, whose articles always form an acceptable feature to readers of the *Freethinker*, entitled *Society and Superstition: a Commonsense View of Religion*. The pamphlet consists of four chapters—"What is a Freethinker?" "Freethought, Ethics, and Politics," "Religious Education," and "The Philosophy of the Future." It is a very careful and "meaty" examination of the relation of Freethought to social and economic life, and, as such, peculiarly applicable to present-day conditions. The price of the pamphlet is sixpence, postage 1d.

The Secular Society, Limited, has now issued a new edition of Ingersoll's *Mistakes of Moses*. The pamphlet is an ever-green one, and there is no need to say anything about it at this time of day. It extends to thirty-two pages, and is published at the price of 1d., postage ½d. We cannot say it is sold at that price, for, with the present price of printing, it is being given away. It is issued by the Society as a purely propagandist effort, and at actually less than cost price. We hope, therefore, that all our friends will take advantage of the opportunity. To those who wish for a number of copies for distribution we will send fifty copies for 3s. 6d. post free. Thousands should be put into circulation at once.

Those of our friends who are interested in trying to secure us new readers may find it useful to have a number of specimen copies of the *Freethinker* at their disposal. We will, therefore, on receiving names and addresses, send on some of our recent issues for that purpose. Friends will also oblige if they will say how many copies they would like us to send. There are also the small slips advertising the *Freethinker*, which can be sent along with letters or left about in all sorts of suitable places. We shall be glad to send them wherever they are likely to prove useful. May is our birthday month, and we should like to see a thousand new readers secured as a method of celebrating the fortieth birthday of the "one and only."

We wish to call special attention to the letter of Mr. Harry Snell, which appears in another column. Our readers will have gathered from what has appeared in this journal, and in the press generally, that a very serious attempt may be made to strengthen religious teaching in the schools. Now, that attempt may be, not alone defeated, but may even be made to subserve the establishment of Secular Education, which is the only principle that gives equal justice to all without favouring any. On the initiative of the Secular Education League, with which the N. S. S. has been closely connected ever since the League was established, an attempt is to be made at a national agitation, which will have for its object the abolition of all religious instruction in all State-supported schools. Mr. Fisher's attempt will serve as a starting point for this, and the propaganda is to be carried on by means of lectures and by the distribution of literature.

But propaganda means funds, and also members; and the League is making a determined effort to secure both. The membership of the League is open to all, and each member is left free to fix his own annual contribution—and if enough members were made there might soon be the fortunate position that the League, having completed the work for which it was formed, would cease to exist. But there is a pretty stiff fight before us before that happens, and we hope to hear from Mr. Snell that his appeal to readers of the *Freethinker* has resulted in considerable additions to both funds and the membership of the League. And so far as the special class to which the *Freethinker* is concerned, they may rest quite assured that, so long as the N. S. S. remains asso-

ciated with the League, there will be no paltering with the principle which it exists to promote. The address of the League is 19 Buckingham Street, Strand, W.C.

A Weston-super-Mare reader writes us:—

I have been much delighted with the *Freethinker* received. There is hardly a newsagent who does not sell it—and hang it up outside. I saw a curate reading a copy in the street the other day. *E pur Si muove!*

We are pleased to get the information, and we are sure that the same result can be brought about in many towns if only our friends will see to it. Exhibiting the paper always means increased sales. What we should like would be a small band of Freethinkers in every town who would make it their business to see that the paper was given as good a show as is possible. We will lend them whatever assistance is in our power.

The Bethnal Green Branch of the N. S. S. commences its own open-air work to-day (May 2) with a lecture by Mr. H. Spence at 6.15 on the "Creation Story." Mr. Spence is well informed on scientific matters, and we hope that there will be a good audience to listen to him. We are also asked to say that the Branch will be grateful to all Freethinkers who can promise them regular help during the season in carrying on the work. It makes the labour much lighter when it shared among a number instead of being left to one or two.

"*Religion and Sex* is by far the most satisfactory work upon the subject that has appeared for many years. While it does not exhaust the subject, it is sufficiently complete for the ordinary reader. The scholarship which it exhibits is of the most assured character. Its interesting chapters go far beyond the popular topic of mere phallic worship, and invite the reader to an analysis of the phenomena of pietism from the standpoint of pathology, psychology, metaphysics and disguised sexology. It is a work that requires thoughtful reading though the literary style is smooth and its meaning plain. No one interested in sexology as an expression of religious fervour—and where will one find a better or a surer explanation—should fail to read this impressive book."—*Truthseeker*, New York.

Apropos of our "Views and Opinions," it may be of interest to note that among Mr. Cohen's mementoes of Herbert Spencer, which includes letters from and books that belonged to him, are several volumes that bear evidence of his manner of taking a quotation. When it was wanted it was taken—literally. Thus, in a copy of Lubbock's *Origin of Civilization*, all that remains between pages 93 and 147 are a few scattered remnants. Whenever a quotation was required it was simply *cut out*. It is enough to make a book-lover shiver to see it. It is the same right through the volume. Such a method ensured accuracy, but we would rather risk a quotation bungled than a good book so mutilated. In an after life one can picture Spencer's fate if delivered over to a mob of ghosts who were once bibliophiles.

Parsons and the War, Newspapers and the War, The Mesmerism of War, and Capitalism and War are a series of four "Tracts for the Times," by Joe Walker, and published at the Reformers' Bookshop, Kirkgate, Bradford, price 4d. each. The pamphlets consist of articles published within the last five years, and their scope is accurately indicated by their titles. Mr. Walker has something to say, and he says it without circumlocution or concealment. They are quite outspoken, and outspokenness is to-day one of our greatest needs. The liberal opinion that is liberal to the extent of minimizing its own difference from established opinion in order to placate the very opinion it should endeavour to destroy, does more harm than good. Ultimately it helps the reactionist and discourages the progressive. It thinks well of every opinion except its own, and for that it doesn't seem to care enough to put up a straight fight. Whether readers agree with Mr. Walker's point of view or not, they will at least respect the straightforwardness of his attitude and the vigour of his onslaught.

Does Man Survive Death: Is the Belief Reasonable?

A Debate between Mr. Horace Leaf and Mr. Chapman Cohen, in the St. Andrew's Hall, Glasgow, Thursday, February 26, 1920. Chairman, Mr. Rosslyn Mitchell, LL.B.

III.

(Continued from p. 263.)

MR. LEAF'S SECOND SPEECH.

MR. HORACE LEAF: Ladies and Gentlemen, I rather admire Mr. Chapman Cohen's optimism so far as the explanation of what occurs. In his belief, all that occurs in the Spiritualist *seance* room will be accounted for along the lines of nervous and mental pathology. I rather think the tendency points the other way, and it points the other way by affecting those who are in high places, and who are authorities upon the very subject that Mr. Cohen attaches so much importance to, and to which he attributes the phenomena of the *seance*-room. (Applause). The fact is that, whatever else be said, modern scientists are becoming more and more interested in psychic phenomena, and many of them are constantly coming over and have actually accepted—even although I make that declaration, I am not to get a laugh against them—from the very type of individual that Mr. Chapman Cohen supports. (Applause). I might mention one, for for instance, a name which I think Mr. Chapman Cohen will do justice to. I speak of the famous Professor Lombroso. It is a very curious thing that every time a Spiritualist deals with his opponents and brings up authorities which are acknowledged by the general scientific world, his opponent usually says that there is something radically wrong with that man and tries to belittle him; but I do not think Mr. Chapman Cohen will be so unfair to these great names, because I think it is a very painful and ineffective procedure. Professor Lombroso, who died in 1908 or 1909, was acknowledged to be one of the world's most famous mental experts. You will find his name, I think, in various encyclopædias, and you may be quite sure when you do that in a country like England, that the men there are all world-famous men. At any rate, we are told that his views and investigations and his doctrine of the criminal type have given him a world-wide reputation for profound insight into the subject of insanity and criminology, and considerably affected the administration of Continental prisons and lunatic asylums. That is all perfectly true. That man, twenty-six years before he died, wrote a book, entitled *Insanity in Genius*. He was a confirmed Materialist. He was born and bred in it, and saturated in it from a scientific point of view, so much so that he believed that Spiritualism was a species of insanity, which Mr. Chapman Cohen, who looms a long way behind the Professor, also believes. Someone said to Lombroso: "Have you ever been to any of these spiritualistic *seances*, or witnessed any of these phenomena?" He said no, and he was not going to, and did not think it necessary. However, a certain circumstance arose which led him on to these investigations. He investigated for twenty-six years. He died, I think, at the age of sixty-four or sixty-five. So he started in the prime of his life. He continued for twenty-six years, and it was not until the end of that time, the year before he died, that he gave his discoveries and thought, or rather a summary of his discoveries and his changed opinions to the world. He said: "I have made a mistake. I find upon investigation that I am wrong in my materialistic view." Painfully he fought against the facts, but he said: "I know now that there are existing intelligences who live outside

this world, who are capable of acting upon it." (Applause). And, by the laws of logic and reason, he was compelled to admit, as a rational man, that these intelligences bore all the signs of being disembodied men and women. (Applause). He was sure about this. But you need to read his books to see its significance. He spoke of the facts relating to the activity of these unseen forces—he used the word "phantasms" as applying to a certain order of these manifestations—and he said: "the facts are so numerous and well proved that we can permit ourselves to construct their biology and psychology." I beg of you to bear in mind the significance of these words and the manner of man who gave them forth. He was a man forced by the facts into that position. He was not the only one. I want to remove one misunderstanding. It scored a point for Mr. Cohen which was not justified, for if he had listened attentively to what I said, he would not have accused me of saying what I did not say. (Applause). I refer to his opening statement. He observed that I said the most profound question is the question of survival. I did not. I said—the most profound question of a speculative nature, and that is a totally different thing. (Applause.) He says it is unimportant. I say the things that are important are to be judged by the human race, and the human race has so long held that the question of survival is important, that it has always had it shining before it like the sun in the firmament. (Applause.) And it can only be unimportant if Mr. Cohen and the comparatively few people are right, and the world, as it is, and has been, and apparently will be, is wrong. (Applause.) And I am on the side of the greatest number in this case, because the greatest number includes many great scientists, and they have not come to believe in this question—the men that I refer to—because they have been born and bred to believe it; but they have come to believe in it from an opposing position. The facts have been too strong for them, and when they commenced to investigate it, to try and prove that it was wrong, they succeeded in proving that they were wrong and it was right. (Applause.) I cannot mention them all to you. I daresay that the average individual, unacquainted with this subject closely, would be amazed to know the number of scientific men in this and other countries who have investigated psychical phenomena and who have admitted that there are objective facts which cannot be accounted for along the line of abnormal mental states; and the number who have given their verdict have always given their verdict in favour of the spiritualistic interpretation. Those who have not given their verdict have always sat upon the fence. They admit that the theories that they have cannot cover all the facts, but say they are waiting for an explanation. And these men have not rushed into this. They have not gone into a *seance* room and come out again and said it is all true. There is an unfortunate thing about Mr. Cohen's position. If it be true that it is all a matter of mental pathology, then I fear that the scientific world is going wrong. They are all caught up in it. I mention Sir William Crookes, probably the greatest chemist the world has known. (Applause.) For forty-nine years he investigated. He started, deputed by scientific friends, to prove that Spiritualism was wrong, and he proved it was right. (Applause.) And, singular to relate, this so-called subjective phenomenon was so remarkable that he actually photographed it in his own house, with five cameras going, and several people present, among them the greatest scientists of the day. That was done in his own house, under strict test conditions, as prescribed by a man who was admitted to be about the greatest observer of his day. That was why he was deputed for this task. Here is a photo-

graph of the mysterious form known as "Katie King," which Sir William Crookes mentions in his report, standing arm-in-arm with him, in his own house, and the original photograph was signed by Sir William Crookes. I think my opponent might like to see it, because so many have heard about it and not seen it. I am always very interested in this subjective theory. It only shows that Mr. Cohen does not know the subject. (Applause.) I have here a book which contains 150 photographs, and some of the photographs of sections of a cinema reel 200 feet long. They were taken during the years 1909 to 1914. There were other scientists of the Continent witnessing these so-called subjective phenomena, and they took 150 photographs of them, with ten cameras going at the same time. It does not look as if they spring from the invisible depths of the invisible consciousness there. (Applause.) And here is the Report of the Society for Psychical Research, in which is the address delivered last April in Paris by Dr. Geley, who was one of a number of 100 scientific and medical men who witnessed these phenomena; and it contains no less than fifteen photographs. I will give you the words of that great Frenchman himself: "I have seen and vouch for the fact that 100 men of science, especially medical men, have been present to observe the phenomena, and I add my testimony to theirs. I give this testimony such as it is. I simply state what I have seen." And that was merely to prove that the phenomena existed; they draw no particular conclusion, although the doctor said, "What we have seen kills Materialism; it allows it no room." (Applause.) You know that Mr. Chapman Cohen failed to see my point when I read those points about the brain. As a Spiritualist, I am not at all going to object to the brain being essential to the consciousness. We admit that the body has been built up, and is essential to the successful functioning of a man and woman in this world. In fact, if we could trace every change, it would not alter our position, because we do not stand upon these physical facts. We stand upon a different class of facts. We stand upon facts which cannot be accounted for as acting through the brain. They act independently of it; and that is what you cannot account for. (Applause.) Mr. Cohen said that all we know of mind is as a function of the human body. That is all he may know. (Laughter.) He made a mistake, because there are probably a thousand people here who hold a different opinion; and I know that Mr. Chapman Cohen is wrong. He does not know that I am, though, and he showed it. He admitted himself that these changes were functional, and could not be discerned. My point is that, if Materialism is solid, it ought not to be based on things that you have got to guess and calculate about. (Applause.) It is too serious a matter. While I agree with him that war of any kind is bad, whether between savage or civilized persons, it is because it inflicts those left behind with sorrow equally that I believe, now that we have discovered these facts, that we have the right to make them known wherever we can. He referred to the question of the sentiment of honour, and the sentiment of comradeship, and several other kinds of sentiment. There was one sentiment which he omitted, and it is the essential sentiment from my point of view. He omitted the sentiment of love. (Applause.) And, if you think it is unimportant, just analyse your own lives and see what it means to you. I know that Nature is cruel. But it is not a question of whether Nature is cruel after all. It is a question as to whether, as a fact, we survive death; and if it can be proved, then we ought to accept this fact, and not ignore it. Nor do I say anything about what the next world is like. That is not the subject under discussion: (Applause.) The

subject under discussion is—Is there evidence that man survives death? My evidence as a layman stands for nothing. I have given you the account of one great scientist. Let me read another—what Sir William Crookes said in the year 1917, two years before his death. And remember that he had every honour that could be conferred upon a scientist conferred upon him in this country of Great Britain. He said, "It is quite true that a connection has been set up between this world and the next." Mr. Chapman Cohen looks slightly upon such testimony, but when Sir William Crookes gave his address before the British Association—the honour was paid him in 1908—as President of that Association, he said that of all the subjects he had investigated he regarded psychical phenomena as, in his estimation, "the most important and farthest reaching." Dr. Alfred Russel Wallace says in his book—and, mark you, he investigated for about fifty years—"I was so thoroughly a confirmed Materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for other agencies in the Universe than matter and force. Facts are, however, stubborn things.....The facts beat me." So, he became a Spiritualist. (Applause.) Let me refer to one more—Dr. Crawford, of Belfast, who seven years ago was a Materialist. In his recently published book he said: "I am as sure that man survives death as I am that I am writing these words at this moment." I do not think Mr. Chapman Cohen can be quite so sure he does not. And, remember this, it was facts which forced these men, not theories. They did not get there because they had been trained to that way of thinking, but were forced to that conclusion because, as scientists, they saw evidence, and that was the only rational conclusion they could draw. (Applause.)

MR. COHEN'S SECOND SPEECH.

MR. CHAPMAN COHEN: Ladies and Gentlemen, I want to commence by removing a misapprehension. I do not often fail to say what I mean, and I must have expressed myself very badly if I gave the impression here that I thought Spiritualism was nothing but insanity. I know too many Spiritualists to say that. I believe we are all sane on some points, if you can find them, and I am all my life trying to find people's sane points. I said that if you omitted all that was obviously and admittedly fraud there was a residuum that had to be explained in terms of nervous or mental pathology. We are all at times in a pathological state, some probably for many hours a day. I do not suppose there is a specialist in the world who would not say that he was not more or less abnormal some time in his life. Why! you are abnormal when you get in a heat about the bacon at breakfast-time. Mr. Leaf does not seem to get the scientific implication of these words, and, therefore, I do not want you to run away with the idea that I say that every one who is a Spiritualist is mad. They are not mad. I think they are extremely credulous, but that is not insanity—that is the fashion. Look at the number of people who saw the Russian Army crossing England. Look at the soldiers who came home and swore that they saw the Angels at Mons. You can see anything if you expect to see it.

Mr. Leaf spoke as though every scientific man who examined Spiritualism believes in it. Now you know that is not true. For every scientific man who has examined it and believed in it I will give him two who do not. Sir Ray Lankaster examined it, and did he believe it? He exposed the slate-writing medium. Professor Donkin examined it and did not believe it. Dr. Macalister said it was humbug. The great French astronomer, Flammarion, examined it and said: "I

have looked for it all my life and I have not found it." It is no use Mr. Leaf reading over all these big names here. You know that I am a Freethinker. I have been all my life attacking the Christian Deity, and I am not going to bow before the ordinary scientist. It is not quantity I want but quality. The thousands of soldiers saying that they saw the Angels at Mons did not make it any better. My complaint is not against the scientific man. I want the proper kind of scientific man. Sir William Crookes was a great scientist in his own department, but what the deuce did he know about mental pathology or trickery? He knew so little that, while he could not detect Florrie Cook personating Katie King, she was detected afterwards at the game. Mr. Leaf was kind enough to give me the small photograph to which he referred. But I have got larger ones here, and I will stake all I am worth on these two photographs of Florrie Cook and Katie King being the same face. When some Frenchmen said they got an impression of a spirit face in putty, Professor Flammarion found a likeness in it to Eusapia, and she was found out in the end by another Professor who had a man concealed behind a curtain who caught hold of her foot while she was personating the spirit. Flammarion and others sat in Paris, and while some scientific men could detect nothing another said: "I saw the medium's hands doing it." I was, however, trying to get on to more scientific lines, but Mr. Leaf will drag me back to these exploded things. As a matter of fact, how comes it that some Spiritualists are giving up material phenomena? They won't have it. Here is another point. I refer to the name of Dr. Hyslop, the American representative of the English Society for Psychical Research. You know the names of Judge Edmonds and Andrew Jackson Davis, two great Spiritualists of the middle of the nineteenth century. Dr. Hyslop points out on p. 13 of his book on *Science and a Future Life*, that the evidences which convinced Judge Edmonds and Andrew Jackson Davis of a future life was absolutely unscientific and would be counted of no value to-day. Bear in mind what that means. Thousands of people were converted to Spiritualism on the evidence of Edmonds and Davis, which evidence is now said to be worthless because you can explain it in a perfectly normal and natural manner. It is not a question of honesty, it is a question of ability, of being the right kind of man. Sir Oliver Lodge gives testimony to Eusapia, but she was discovered time after time till they had to drop her. Medium after medium is exposed. I have my own theory about that. I am inclined to admit, if we could have got the thing to scientific lines, that a lot of these mediums are not conscious frauds at all. I would admit that, because I have been a close student of mental pathology all my life, and I know the tricks that are played, I have tested them. I know something of *seances*. I have gone through it. I have never seen lights. Others have, in the same room, and I have made them see them. Flammarion says: "I have often been absolutely deceived"; and he says: "A large number of Spiritualists prefer not to go to the bottom of things, or analyse anything, but be the dupes of their impressions." That is what you are allowing yourselves to be—dupes of your impressions. Look at hypnotism. The hypnotist can throw a woman into an hypnotic state, and can induce a different personality, and if you said to that personality it is a disembodied spirit, it will agree with it, but it will not agree to it unless you suggest it. You see, the whole thing brings out the trickiness of the abnormal mind, and so when he says scientific men who have examined it believe in Spiritualism, say that all do not. Mr. Leaf must know that even those who have examined it and have said it was genuine, have had a number of dif-

ferent theories to account for it. Professor Maxwell, in his *Metaphysical Phenomena*, does not agree with the spiritualistic interpretation. Flammarion gives you a long list of different interpretations which are not spiritualistic at all.

Mr. Leaf should have told you that, even granting the genuineness of the phenomena, the spiritualistic interpretation is not bound to be the right one, and that those who are well versed in the history of Spiritualism, particularly of about thirty years ago, when Mr. Leaf was quite a youngster, were not at all religious. When I was examining it thirty years ago, I found, and Mr. Leaf ought to know, a lot of the men who then dealt with a future existence were strong Materialists all the time. It is because Spiritualism has fallen into the hands of unscientific men who are playing to religion that they are trying to make a religion of it. The old Spiritualists who made the running would have laughed at them. They had a much saner idea of it. Mr. Leaf said I misunderstood him about consciousness. How? He was trying to prove that one was not dependent on the other. He said he had shown that intelligence could operate without the brain. He has shown nothing of the kind. Spiritualism does not even show it. I shall have to tell Mr. Leaf what Spiritualism is, apparently. Spiritualism does not show that you can have mind without the brain, and you never have a message coming through without a brain. I offer him a challenge. If a spirit can lift tables and float a woman round a room, why cannot it use the keys of a typewriter? (Applause.) I will stake my whole case on this. Do away with your medium, and you will do away with the possibility of deception, either conscious or unconscious. Get your typewriter, and put a glass bowl over it, and I will stake my whole case that you get no message, if you wait until Doomsday. (Applause.) You would do away then with the possibility of wrong impressions and wrong conclusions. Mr. Leaf might pay a little more attention to a theory which Mr. Myers worked and called the subliminal mind, but which he stretched too far; and he would find then that Mr. Myers, a great Spiritualist, admits that consciousness, instead of being everything, is practically nothing; that consciousness is only a mere flicker on the mental life of any of us. How much of what you do experience is forgotten, and yet it is part of all that you are? You are conscious of perhaps one per cent., and every now and again this buried knowledge comes up and confronts you, and you are not always aware where it comes from. You go along the street to-day and you see a face, and you register it; but you do not know it until to-morrow, when somebody mentions a name, and you say, "I saw that man yesterday." You sit in a room writing, and you hear people speaking, and unconsciously you begin to write what they have been uttering. There you have got the beginning of automatic writing. (Applause and counter-applause.) Believe me, you Spiritualists, I do not think you are insane, but I think you are mistaken, and you are not the first that have been mistaken. Everybody gets mistaken on the way to getting right. We only get what is right by making mistakes. You see things and do not understand them. Presently you find that your hypothesis is wrong. You remember when hypnotism was boomed, and people talked of the hypnotic fluid and power and influence, it was all downright humbug. There was not any hypnotic power or fluid. There was hypnotism, but it was mainly auto-suggestion. It is not the man who hypnotises you, but you hypnotise yourself. You accept the suggestion. I am putting it to you, that just as you were, with hypnotism, explaining it by this mysterious fluid, so you have got to find out a lot about Spiritualism. Any body of people who get together,

expect to get something, or they would not get together. It is all nonsense telling me that these men began to investigate to disprove it. They did not. Professor Barratt, who was one of the founders of the Society for Psychical Research, and found telepathy and other things, said they set out to prove it. When you sit in a more or less expectant mood, lower the lights, and sing hymns, which is in itself a form of hypnotism, you are putting yourself in a magnificent condition for self-deception. (Applause.) I do not want spirits in the dark. I want them in the light. (Applause.) I do not want spirits that use the hands of living men and women. I prefer those that will use the dead, inanimate keys of a typewriter. (Applause.)

(To be concluded.)

Correspondence.

SECULAR EDUCATION AND THE CRISIS.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—In his comments on the new crisis respecting religious teaching in the schools, the editor of the *Freethinker* recently wrote that "it is now evident, unless something happens in the near future, the Government is bent on making another attempt to reinforce religious instruction in the schools." This view of the situation is both correct and restrained. The ugly fact is that we are threatened with a dangerous assault upon the principle of civic and religious liberty, with richly entrenched interests on one side and a poverty-stricken and unorganized cause on the other. Many people are already saying that Mr. Fisher's proposals were a mere "kite" about which nothing more will be heard. I want personally to warn Freethinkers against taking so optimistic a view of the situation. Mr. Fisher is not the kind of man who blows a bubble merely for the fun of seeing it burst. As an historian of no mean capacity, he knows quite well what the past history of this controversy has been; he knows quite well that within even recent years three Education Ministers, Mr. Birrell, Mr. McKenna, and Mr. Runciman have exhausted the resources of statesmanship in order to try to settle the sordid business on the lines of sectarian compromise, and he knows that those efforts failed miserably. Why, then, has he again decided to travel along the same road? It is not by his own choice we may be sure. The more reasonable view is that this is the price which the Government has to pay for the support of the religious bodies, and, if that is so, they will insist upon its being paid. Why should they not do so? They are not foolish where the main chance has to be calculated, and they know that if they do not get what they are demanding from the Government which is in power to-day they will not get it from whatever Government succeeds it.

It is, therefore, the business of every man who cares for the principle of religious liberty to help to supply that "something in the near future" which will not only prevent this new danger to our liberties, but also to remove the disabilities under which we at present suffer.

Mr. Fisher asks the nation to approve of the principle of sectarian religion being taught at the expense of the State. If his proposals are carried and enforced, teachers will have to be trained by the State to give religious instruction, and will be paid by the State for giving it. If "suitable and willing" teachers cannot be induced to train themselves for this religious teaching, "volunteers" from outside the school will be imported into the schools, and the old threat of the "right of entry" will become a sinister fact. The Education Authority is to have no freedom in the matter. To provide such instruction will be an "obligation," and the State will, in addition, pay for the reconstruction, repair, and upkeep of the thousands of derelict Church schools, while the "ultimate property in the buildings" will "remain with the present owners."

If the people of England will stand this, they will stand anything. What are Freethinkers going to do about it? If they do not move, and move quickly, the nation may be

stamped into this nicely-calculated snare before it has time to defend itself. I, therefore, make an appeal to the readers of the *Freethinker* to take this matter up without delay. There are many ways in which they could act. One of the most immediate is that they should strengthen the hands of the Secular Education League by adding their names to its list of members, and by subscribing to its funds. The Committee is anxious to raise a fighting fund immediately, and, with the Editor's permission, I appeal to the readers of the *Freethinker* to help to the best of their ability. One thousand pounds might be the means of saving the nation from this new encroachment on its liberties, and, when all that this involves is considered, this sum should be forthcoming.

H. SNELL.

Secretary, Secular Education League,
19 Buckingham Street, W.C.2

[Several letters are held over till next week.]

Obituary.

OTTO KARMIN.

The movement of International Freethought has suffered an irreparable loss by the all too early death of M. Otto Karmin, who, as some of our readers well remember, was the energetic editor of our brilliant contemporary *La Pensée Internationale*, and a Professor at the University of Geneva. M. Karmin died in the early part of last month after a short illness. He was not only a vigorous and courageous fighter for the cause of Freethought in Switzerland, but was also an active member of the International Movement, his perfect knowledge of European languages making him an invaluable assistant at the various congresses. From the beginning of the War he made his paper the organ of the new General Council of International Freethought set up at Geneva, and in this way, kept up the relationship between the various rationalistic federations. During the War he made many and strenuous protests in his paper against the invasion of Belgium by the Germans, and against their atrocities, showing thereby his sympathy with the cause of that most valiant of little nations. In the name of British Freethinkers we offer our profound sympathy to our Swiss co-workers in the loss of their leader, and our heartfelt condolence to Madame Karmin in her bereavement.

We have to record the death of Mrs. Hay, of 228 Gray's Inn Road, in the ninetieth year of her age. She was buried in St. Pancras Cemetery on Wednesday, April 21, when a Secular service was conducted at the graveside. Mrs. Hay was not an avowed Freethinker, but she was a loyal and loving wife and mother. She struggled nobly to bring up her children, and her son, Mr. Charles Hay, is a thoroughgoing believer in and advocate of Freethought.

We regret to report the death of Mr. Joseph Gsolgya at the early age of twenty-seven. He had undergone two operations, and the end came while he was at the hospital. The cremation took place on Thursday, April 22, at Golder's Green, when a Secular Service was read in the presence of a large number of mourning friends. Mr. Gsolgya was brought up in the Catholic Church, but became a Freethinker.

National Secular Society.

REPORT OF MONTHLY EXECUTIVE MEETING HELD ON
APRIL 22.

The President, Mr. C. Cohen, occupied the chair. Also present: Messrs. Kelf, Neate, Quinton, Rosetti, Samuels; Miss Pitcher, Miss Kough, and the Secretary.

Minutes of previous meeting read and confirmed.

New members were received for Barnsley, Falkirk, Plymouth, South Shields, and Swansea Branches, and the Parent Society; and an application for permission to form a Branch in Plymouth was received and granted.

The Annual Balance Sheet, duly audited, was discussed, adopted, and ordered to be printed, with the Agenda.

The President and Mr. J. T. Lloyd were elected to represent the Society at the forthcoming Joint Conference of the Secular Education League and the Liberation Society on Religious Instruction in the Schools.

Arrangements for the Public Meeting to follow the Annual Conference on Whit-Sunday were reported, also successful meetings at Stratford and South London.

A donation of £2 from the late Mrs. Elizabeth Allfrey was received, and the Secretary asked to convey the sympathy of the Executive to Mr. Allfrey in his great bereavement.

Further routine matters were transacted, and the meeting adjourned.

E. M. VANCE, *General Secretary*.

N.B.—Delegates and friends intending to be present at the Annual Conference and requiring accommodation should give the longest possible notice of their requirements, accommodation being limited.

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.

SOUTH PLACE ETHICAL SOCIETY (South Place, Moorgate Street, E.C. 2): 11, C. Delisle Burns, M.A., "Tradition and Revolution."

WEST HAM BRANCH N. S. S. (Stratford Engineers' Institute, 167 Romford Road, E.): 7, Mr. Burke, A Lecture.

OUTDOOR.

BETHNAL GREEN BRANCH N. S. S. (Victoria Park, near the Bandstand): 6.15, Mr. Spence, B.Sc., "The Creation Story."

SOUTH LONDON BRANCH N. S. S. (Brockwell Park): A Lecture.

HYDE PARK: 11.30, Mr. Samuels; 3.15, Messrs. Ratcliffe, Dales, and Baker. Every Wednesday, 6.30, Mr. Saphin.

COUNTRY.

INDOOR.

GLASGOW BRANCH N. S. S. (Good Templar's Hall, 122 Ingram Street): 12 noon, Annual Business Meeting of the Branch.

LEEDS SECULAR SOCIETY (Youngman's Rooms, 19 Lowerhead Row, Leeds): Every Sunday at 6.30.

PLYMOUTH AND DISTRICT BRANCH N. S. S. (Room No. 7, Plymouth Chambers, Drake Circus): Thursday, May 6, at 8, Mr. Hayes-James, "Poetry: Its Glamour and Pathos." Plymouth Freethinkers please note.

SWANSEA AND DISTRICT BRANCH N. S. S. will hold a meeting at 60 Alexandra Road at 6.30.

OUTDOOR.

BIRMINGHAM BRANCH N. S. S.—Picnic at the Lickey Hills. Tram from Navigation Street, 2.30; Selby Oak 3. Tea at Bilbery Hill Tea Rooms.

YOUNG COUPLE, no children, require two or three rooms or half house. Ilford or Eastern District.—Y. C., c/o *Freethinker* Office, 61 Farringdon Street, E.C. 4.

Invaluable to Lecturers, Open-Air Speakers, and Debaters.
HOW TO BECOME A CONVINCING SPEAKER.
By JOHN SEDDON.

An Art easily mastered with the aid of this Handbook.
New Edition, price 1s. 6d., post free. Mention Offer 455.
Books on every conceivable subject. Catalogues free. State requirements or interests. Books bought.

W. & G. FOYLE, Ltd.,

121-5 Charing Cross Road, London, W.C. 2.

Population Question and Birth-Control.

POST FREE THREE HALFPENCE

MALTHUSIAN LEAGUE,

48 BROADWAY, WESTMINSTER, S.W. 1.

Pamphlets.

By G. W. FOOTE.

MY RESURRECTION. Price 1d., postage ½d.
 CHRISTIANITY AND PROGRESS. Price 2d., postage 1d.
 THE MOTHER OF GOD. With Preface. Price 2d.,
 postage 1d.
 THE PHILOSOPHY OF SECULARISM. Price 2d.,
 postage ½d.

THE JEWISH LIFE OF CHRIST. Being the Sepher
 Toldoth Jeshu, or Book of the Generation of Jesus.
 With an Historical Preface and Voluminous Notes.
 By G. W. FOOTE and J. M. WHEELER. Price 6d.,
 postage 1d.

VOLTAIRE'S PHILOSOPHICAL DICTIONARY. Vol.
 I., 128 pp., with Fine Cover Portrait, and Preface by
 CHAPMAN COHEN. Price 1s. 3d., postage 1½d.

By CHAPMAN COHEN.

DEITY AND DESIGN. Price 1d., postage ½d.
 WAR AND CIVILIZATION. Price 1d., postage ½d.
 RELIGION AND THE CHILD. Price 1d., postage ½d.
 GOD AND MAN: An Essay in Common Sense and Natural
 Morality. Price 3d., postage ½d.
 CHRISTIANITY AND SLAVERY: With a Chapter on
 Christianity and the Labour Movement. Price 1s.,
 postage 1½d.
 WOMAN AND CHRISTIANITY: The Subjection and
 Exploitation of a Sex. Price 1s., postage 1½d.
 CHRISTIANITY AND SOCIAL ETHICS. Price 1d.,
 postage 1d.
 SOCIALISM AND THE CHURCHES. Price 3d., post-
 age 1d.
 CREED AND CHARACTER. The Influence of Religion
 on Racial Life. Price 7d., postage 1½d.

By J. T. LLOYD.

PRAYER: ITS ORIGIN, HISTORY, AND FUTILITY.
 Price 2d., postage 1d.

By MIMNERMUS.

FREETHOUGHT AND LITERATURE. Price 1d., post-
 age ½d.

By WALTER MANN.

PAGAN AND CHRISTIAN MORALITY. Price 2d.,
 postage ½d.
 SCIENCE AND THE SOUL. With a Chapter on Infidel
 Death-Beds. Price 7d., postage 1½d.

By H. G. FARMER.

HERESY IN ART. The Religious Opinions of Famous
 Artists and Musicians. Price 3d., postage ½d.

By A. MILLAR.

THE ROBES OF PAN: And Other Prose Fantasies.
 Price 1s., postage 1½d.

By COLONEL INGERSOLL.

IS SUICIDE A SIN? AND LAST WORDS ON
 SUICIDE. Price 1d., postage 1d.
 LIMITS OF TOLERATION. Price 1d., postage 1d.
 CREEDS AND SPIRITUALITY. Price 1d., postage ½d.
 FOUNDATIONS OF FAITH. Price 2d., postage 1d.

By D. HUME.

ESSAY ON SUICIDE. Price 1d., postage ½d.
 LIBERTY AND NECESSITY. Price 1d., postage 1d.

*About 1d in the 1s. should be added on all Foreign and
 Colonial Orders.*

THE PIONEER PRESS, 61 FARRINGTON STREET, E.C. 4.

New Pamphlets.**SOCIETY and SUPERSTITION**

By ROBERT ARCH.

CONTENTS: What is a Freethinker?—Freethought, Ethics, and
 Politics.—Religious Education.—The Philosophy of the Future.
 Price 6d., Postage 1d.

MISTAKES OF MOSES.

By COLONEL INGERSOLL.

*(Issued by the Secular Society, Limited.)*32 pages. **One Penny**, postage ½d.

Should be circulated by the thousand. Issued for Propagandist
 purposes. 50 copies sent, post free, for 3s. 6d.

THE PIONEER PRESS, 61 FARRINGTON STREET, E.C. 4.

The Parson and the Atheist.*A Friendly Discussion on***RELIGION AND LIFE.**

BETWEEN

Rev. the Hon. EDWARD LYTTTELTON, D.D.

(Late Headmaster of Eton College)

AND

CHAPMAN COHEN*(President of the N. S. S.).*

With Preface by Chapman Cohen and Appendix
 by Dr. Lyttelton.

The Discussion ranges over a number of different topics—
 Historical, Ethical, and Religious—and should prove both
 interesting and useful to Christians and Freethinkers alike.
 Well printed on good paper, with Coloured Wrapper.
 144 pages.

Price **1s. 6d.**, postage 2d.

THE PIONEER PRESS, 61 FARRINGTON STREET, E.C. 4.

Remainder Bargains for Freethinkers.**WAR AND THE IDEAL OF PEACE.**

By G. H. RUTGERS MARSHALL.

Price **2s. 6d.** Postage 6d.**ANTI-PRAGMATISM.**

By A. SCHINZ.

An Examination into the Respective Rights of Intellectual
 Aristocracy and Social Democracy.

Published at 6s. 6d. Price **2s. 6d.** Postage 6d.**THE MORAL PHILOSOPHY OF FREETHOUGHT.**

Being a New Edition of the "Philosophy of Morals."

By Sir T. C. MORGAN.

Published at 5s. Price **2s. 6d.** Postage 5d.**GAMBETTA: His Life and Letters.**

By P. B. GHEUSI.

Large 8vo. Portraits. 1910.
 Published 12s. 6d. Price **3s.** Postage 6d.

THE PIONEER PRESS, 61 FARRINGTON STREET, E.C. 4.

THREE GREAT BOOKS

Which have already run into several editions, and are still selling rapidly.

The World's Wonder Stories. By ADAM GOWANS WHYTE. xix + 272 pp.; cloth, gilt top, 8s. 6d. net (inland postage 6d.). With many Illustrations and 32 Plates.

In this "delightful book," as the *Times* describes it, the door is opened on a realm of knowledge, new to children, but as bright and enthralling as the kingdoms of fairy-tale and adventure. "The World's Wonder Stories" answers the eager curiosity of the child mind about the story of the universe, the unfolding of living things, the upward march of the human race, and the how and why of many quaint customs and traditions. With its admirable subject-matter and its vivid, simple style, it forms an ideal book for children.

Savage Survivals. By J. HOWARD MOORE. 160 pp., with many Illustrations; cloth, 2s. 6d. net, by post 2s. 10d.; paper cover, 1s. 6d. net, by post 1s. 9d.

Mr. Adam Gowans Whyte writes a Foreword to this book, which he ranks very highly. It contains a mass of information, conveyed in the simplest language and the brightest of styles; and it will be read with delight and profit by every one interested in the scientific study of human progress.

The Origin of the World. With Illustrations. By R. McMILLAN (author of "The Great Secret," etc.). New and Revised Edition. xvi + 140 pp.; cloth, 2s. 6d. net, by post 2s. 10d.; paper cover, 1s. 6d. net, by post 1s. 9d.

BISHOP W. M. BROWN, D.D., of Galion, Ohio, U.S.A., recently paid the following remarkable tribute to this fascinating work;—

"I regard this book as being worth many times its weight in gold. I have read it five times, and am expecting to re-read a chapter almost every week during the rest of my life. Its exceptional value consists in the fact that it covers a very important, extensive, and difficult field of a scientific character in language which is free from technical terms. I wish that I had read such a book when I was young. It would have had a great and beneficial influence upon my life."

This is the fourth edition of a delightfully written volume, of which 12,000 copies have already been sold.

LONDON: WATTS & CO., 17 JOHNSON'S COURT, FLEET STREET, E.C.4.

ON SPIRITUALISM AND A LIFE BEYOND.

The Truth of Spiritualism. Being a Verbatim Report of the Great Debate between Sir ARTHUR CONAN DOYLE and JOSEPH McCABE. 64 pp. demy 8vo; cloth, 2s. 6d. net, by post 2s. 10d.; in paper cover, 1s. net, by post 1s. 2d.

Spiritualism and Sir Oliver Lodge. By CHARLES A. MERCIER, M.D., F.R.C.P., F.R.C.S., and some time Examiner in Psychology in the London University. 132 pp.; cloth, 2s. 6d. net, by post 2s. 10d.

A most trenchant criticism of the claims for Spiritualism made by the eminent scientist.

Spirit Experiences. By CHARLES A. MERCIER, M.D., F.R.C.P., F.R.C.S., etc. 56 pp.; cloth, 2s. net, by post, 2s. 3d.; paper cover, 9d. net, by post, 10d.

An account of some experiences which will prove even more startling to the believer than to the incredulous. This little work is exciting much controversy in Spiritualistic circles, and is proving a powerful counteractive to alleged psychic revelations.

The Follies and Frauds of Spiritualism. By WALTER MANN. 192 pp.; cloth, 5s. net, by post 5s. 5d.

A detailed and effective criticism of the methods and claims of Spiritualism, showing how one medium after another has been convicted of imposture in exploiting a debasing superstition.

Common-Sense Thoughts on a Life Beyond. By F. J. GOULD. 96 pp.; cloth, 2s. 6d. net, by post 2s. 10d.; paper cover, 1s. 3d. net, by post 1s. 5d.

A beautiful and inspiring book, appealing to the common sense of all schools of thought, on lines quite different from the conventional idea of personal immortality.

Complete Catalogue and Copy of "Literary Guide" (16 pp. monthly, 3d.) free on receipt of post-card.

A BOOK FOR ALL TO READ.

DETERMINISM

OR

FREE-WILL ?

By CHAPMAN COHEN.

NEW EDITION Revised and Enlarged.

Some Press Opinions of the First Edition.

"A clear and concise exposition of the Determinist philosophy The need for such a work, one that should be popular in tone, without being superficial in character, has long been felt by both the general reader and the student of philosophy."

Harrogate Guardian.

"A defence of Determinism written with ability."—*Times.*

"Mr. Cohen has written just the book that Rationalists have long been inquiring for."—*Literary Guide.*

"Mr. Chapman Cohen never wastes phrases, and is scrupulously careful in the choice of words..... There is probably no better popular summary than this of Mr. Cohen's."—*Ethical World.*

Well printed on good paper.

Price, Wrappers 1s. 9d., by post 1s. 11d.; or strongly bound in Half-Cloth 2s. 6d., by post 2s. 9d.

THE PIONEER PRESS, 61 FARRINGDON STREET, E.C. 4.

A Book that no Freethinker should Miss.

Religion and Sex.

Studies in the Pathology of Religious Development.

BY

CHAPMAN COHEN.

A Systematic and Comprehensive Survey of the relations between the sexual instinct and morbid and abnormal mental states and the sense of religious exaltation and illumination. The ground covered ranges from the primitive culture stage to present-day revivalism and mysticism. The work is scientific in tone, but written in a style that will make it quite acceptable to the general reader, and should prove of interest no less to the Sociologist than to the Student of religion. It is a work that should be in the hands of all interested in Sociology, Religion, or Psychology.

Large 8vo, well printed on superior paper, cloth bound, and gilt lettered.

Price Six Shillings.

(Postage 6d.)

THE PIONEER PRESS, 61 FARRINGDON STREET, E.C. 4.