

A NEW INQUISITION.

The

FREETHINKER

FOUNDED · 1881

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

VOL. L.—No. 2

SUNDAY, JANUARY 12, 1930

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page
<i>A New Inquisition.—The Editor</i>	17
<i>Bunkum Under the Berries.—Mimnermus</i>	18
<i>Problems of Mind.—T. F. Palmer</i>	20
<i>A Visit to Mr. Thomas A. Edison.—Joseph Lewis</i>	21
<i>Religion, Not Theology, is the Enemy.—Theodore Schroeder</i>	26
<i>Christian and Atheist.—Joseph Marah</i>	27
<i>A True Believer.—C.S.F.</i>	29
<i>The Doctrine of Atonement.—W.H.W.</i>	29
<i>Acid Drops, To Correspondents, Sugar Plums, Letters to the Editor, etc.</i>	

Views and Opinions.

A New Inquisition.

INTELLIGENT and educated people are inclined to treat the cult of Christian Science as a joke. Its childish philosophy, crude theology, and credulous following affords good warranty for their so doing. An institution that treats all disease and disaster as a product of false thinking, warrants a laugh, and if this were all it might be welcomed in a world not over-burdened with gaiety. Moreover, Christian Science hails from the United States, a country which many—with not complete justification—have come to regard as the home of religious cranks. But like so many religious innovations hailing from the same quarter of the globe, the founder and controllers of the "Church of Christ Scientist" have always shown a very strong belief in the actuality of the almighty dollar. Its founder, Mrs. Eddy, originally a poor, and always a very ignorant woman, was able at her death to bequeath to her son a quarter of a million dollars, and to the Church—already a wealthy body—about two millions and a half dollars. Mrs. Eddy, who appears to have been a naturally shrewd business woman, and quite alive to the quality of the material she could control, created during her lifetime, a church governed in a completely autocratic manner, so as to direct the flow of dollars in an unceasing stream to headquarters. In a world in which everything else is a product of false thinking, the dollar is the one thing the real existence of which is never questioned.

"The Church of Christ Scientist" is a church that is confined within the most rigid bonds, material and mental. The orthodox Protestant Church said that all that was necessary to salvation was to be found within the covers of the Bible. But it left people to decide what it was the Bible contained, and that meant trouble. Mrs. Eddy ran no such risks. She provided a second Bible—which really displaces the first—in a very high-priced book *Science and Health*. This and the Bible are the only two books that are

permitted to be read at Christian Science services— independent preaching is not allowed, and the Bible must be read with the other book as a guide. Christian Science students must study Mrs. Eddy's book, and he is told that it must be the *last* edition. There have been about 100 editions. The book is not given; it must be bought. During the "Mother's" lifetime poor students took to reading from manuscript copies of the great book. An order was promptly issued that this must be stopped. Each person must read from the printed copy of the latest edition. There are said to be about ten million members of the Church in the United States, and about 700 buildings. Everything mortal is unreal. Disease and disaster are products of "mortal mind" to be banished by right belief. The one thing real is the dollar. For extracting money from ignorant credulity the "Church of Christ Scientist" appears to leave the Roman Church a long way in the rear.

* * *

The Danger of Stupidity.

But stupid things may become dangerous—stupid things are very often dangerous, and Mrs. Eddy's Church offers an example of this. If Christian Science merely forbade independent thinking on the part of its simple and hysterical followers, that would largely lie between the bosses and their subordinates. But it goes farther than that, and how far this new form of religion will go is well brought out in a recent issue of the *New Republic* (New York). Part of the machinery of the new Church is to maintain in every city a Committee on Publication, the duty of which is "to correct in a Christian manner injustices done Mrs. Eddy or members of the Church by the daily press, by periodicals or circulated literature of any sort." A Committee of Business looks after this department of Church activities. There is no doubt that the Church sets to work in a "Christian manner"—it is, indeed, that which makes the whole thing so damnably bad. There is also a passage in the *Church Manual*, which is officially declared to govern "every branch of the Church of Christ Scientist throughout the world," a bye-law which reads, "A member of this Church shall not patronize a publishing house or bookstore that has for sale obnoxious books," and "obnoxious" means, of course, anything that attacks or criticizes or promises to undermine the faith of Christian Science.

Now to see this incredibly silly, but systematically vile thing in operation. One of the largest publishing houses in America, Messrs. Scribner & Co., recently (August, 1929) issued a book by E. F. Dakin, *Mrs. Eddy: The Biography of a Virgin Mind*. Brought up in worse than a Roman Catholic atmosphere of intolerance no Christian will dare to read it, but that is not enough for this new Inquisition; so the publishers receive this official warning:—

We wish to protest against the publication of this book on the grounds that the information contained in it is neither authentic, reliable, nor true, that it is obnoxious to all Christian Scientists and misleading to the general public.

We also wish to state that the *Church Manual* of the First Church of Christ, Scientist, Boston, Mass., by Mary Baker Eddy, governs every branch Church of Christ, Scientist throughout the world. . . . A by-law in the Manual, on page 44, under the marginal heading "Obnoxious Books," reads as follows: "A member of this church shall not patronize a publishing house or bookstore that has for sale obnoxious books."

We are calling your attention to this, feeling that if you understood the circumstances you would not want to be instrumental in putting out a publication which was not true and might be detrimental to you.

Similar official communications were received from other churches, some couched in a more direct form as, "We will have to desist from patronizing your company unless the book is removed from sale." A more impudent boycotting threat was never issued. That members of this strange cult can endorse it is evidence of the peculiar type of mind to which Christian Science appeals, or the mental emasculation that ensues once men and women have become members.

* * *

A Impudent Tyranny.

The well-organized Christian Science terrorism is not confined to threatening the publishers of books which lets a little light on the inner side of this mixture of stupidity and cash collecting. Scores of letters have been received by the publishers from all over the United States and Canada, reporting threats of boycott if the book is displayed for sale or even if supplied to order. Some booksellers have ignored the order, others supply it only on order, or keep a copy under the counter until asked for, some have simply returned the copies to the publishers because, being only in a small way they could not face the threatened loss of custom. In the case of newspapers advertising the book, the method is to get hold, if possible, of some big advertiser and threaten the paper with loss of income if the advertisement is not withdrawn. Specimens of the letters received from booksellers are given by the *New Republic* writer, who makes it quite clear that he is not attacking Christian Science, but only its policy of terrorism.

The matter is so serious that Messrs. Scribner have set out upon a national advertising campaign to overcome the boycott. But it is not by any means the first time that the "Church of Christ Scientist" has played this contemptible game. In 1909, a life of Mrs. Eddy was published in serial form in McClure's magazine. The story was afterwards reprinted in book form. The author was Georgine Milmine. The policy of threatening both publisher and booksellers was followed, with the result that the plates and the original manuscript passed into the hands of the Christian Scientists, and nothing more was heard of it. Whether Messrs. Scribner will fail to beat down the boycott, or for financial reasons be compelled to submit to it as have other publishers, remains to be seen. It is interesting to find them saying in their advertisement:—

Throughout almost eighty-five years of publishing we have been able to say of our books "on sale at all booksellers" we regret that in this one case we must qualify the statement.

* * *

Genuine Christian "Science."

Here then is an outline of a peculiarly ugly story.

In essence it will not be new to Freethinkers, since it is characteristic in all its features of what we have to fight in this country. One of the oldest publishers in London confessed that with regard to my own book on *Religion and Sex*, that while the reports from his readers had been of the highest, they were afraid to publish it lest they should "offend many of their patrons." The case of the *Controversialist*, which had achieved a paying circulation, was suppressed mainly, I believe, because I was given a chance to state the Freethought case at length, is another illustration. The threat offered to news-agents in various parts of the country if they exhibit the *Freethinker* is also pretty general. There is, therefore, an unconscious sarcasm in the statement that Christian Science tries to correct "obnoxious books," in "a Christian manner." There is no doubt as to its Christian character.

People who have merely noted the Christian Science movement as a brand of ignorant religiosity combined with Yankee shrewdness in hunting dollars, will probably see something more sinister in its growth. I have not been here concerned with the stupidity of its teachings, that is quite another story, and it is quite probable that its devotees are impervious to anything in the shape of scientific reasoning. It is perhaps more important to draw the conclusion that the decay of the organized historic churches leaves us face to face with an immense mass of superstition that will manage to get itself organized in some form or other. Fortunately, many of these forms of superstition have not the shrewd dollar hunting heads in control such as dominate Christian Science, and so die out very soon after their founder's death, if not before. It is curious that the only attack on Christian Science that the Church has not been able to suppress is that made by Mark Twain. Perhaps that is because Twain had a public too large and influential to be easily cowed. Twain pointed out that Christian Science threatened to become powerful because of the undeveloped intellect to which it appealed, and also because of its abnormal capacity for money hunting. So far events have gone a long way to justify his prophecy. But an exposure of its methods of crushing reasonable criticism and of its aims ought to make it stink in the nostrils of decent men and women.

CHAPMAN COHEN.

Bunkum Under the Berries.

This civilization is not going to depend upon what we do when we work, so much as what we do in our leisure."—Herbert Hoover.

"The worst bankrupt is the man who has lost enthusiasm."—H. W. Arnold.

THE old Fleet Street jest that matters pertaining to religion are left to the greenest and youngest members of the journalistic craft appears to have been justified by some editorial comments concerning Yuletide. Not contented with merely wishing their readers the compliments of the season, some scribes "wallowed naked in sentiment," and wrote the most extraordinary nonsense regarding the annual holiday.

Almost all the journalists appear to have been obsessed with the romantic fiction that Yuletide was a peculiarly and originally Christian holiday, and, with this idea, they slopped over with sentimental religionism. The *Daily Mail*, for example, "outheroded Herod" in this matter. The leader-writer became positively maudlin. Ignoring the existence of such hostilities as "The Cheshire Cheese," he in-

sisted that Christmas "suspends the tumult of the world for a season to wrap them in the peace of God," and "rest our minds and our souls upon the immemorable things that unite."

The poor penman never paused to reflect that there are thousands of gods, and that the "peace" of one particular deity was of no more consequence than the snows of yesteryear. As to the further far-fetched phrase of resting one's "mind" and "soul" on "immemorable things that unite," he might have avoided a suggestion of associating spiritual things with reinforced concrete. In these days of hustle, however, the busy journalist writes in haste, but has no time to repent at leisure.

Poles asunder from its contemporaries in so many respects the *Daily Herald* yet remained faithful to Christian sentiment. In its leading Yuletide article the writer chanted the charms of the "child" of Bethlehem as loudly as Al Jolson proclaimed the attractiveness of Sonny Boy. Faithful also to Socialist first principles, the *Herald* scribe suggested that Christmas as a festival was somehow, in some vague way, due to the Labour Party. As a jest this had its merits. It was certainly better than the usual witticism that under each clean shirt beats a scoundrel's heart. But, why pursue the highly inflammable subject of the value of "spoof" in political propaganda?

The *Daily News* may be the official organ of a so-called "Liberal" Party, but it is not truly liberal in any other sense of the word. In matters religious this newspaper is Nonconformist, but it is Nonconformity in its narrowest and most bigoted form. Ignoring the fact that its first editor, Charles Dickens, was an arch-heretic, and that its first great leader-writer, Harriet Martineau, was a Freethinker, this journal maintains one equal insolence towards advanced thought day after day, month after month, year in and year out. In this respect it is far less "liberal" than some of its Conservative opponents, who, now and again, admit that intellectual liberty is a matter of greater importance than the latest society scandal and the last murder.

The deterioration of the newspaper press in this respect during the past few decades is a matter of real concern. In order to "rope-in" millions of readers, editors, nowadays, avoid subjects likely to give any offence. Just as if one could reform anything without annoying someone. The result is that the press has almost lost its educative value, and today exists only to pander to existing institutions and to support vested interests. Instead of riding the whirlwind, and directing the storm, the modern editor writes down to the level of the meanest intelligence. "Is this the Angel?" asked the old lady from the country travelling on a London bus, poking the ticket-collector with her umbrella. "No, ma'am, it's the conductor," was the reply. The modern editor is no longer a recording angel; he is merely the humble, obedient clerk of the advertising manager and the dividend-hunting proprietor. More's the pity!

To write down to the level of the meanest intelligence, and to tickle the ears of the groundlings, is to write oneself an ass. The blunt and unacceptable truth is that the majority of our population is not half-educated, through many centuries of Christian teaching. It is as plain as a pikestaff that to be a Christian one need not be educated, nor intelligent. To be a Freethinker one must learn and think. The strength of priestcraft lies in the unthinking and uninformed masses, and in the continued cultivation of the inferiority complex among the working-classes. In nine cases out of ten, nay, in ninety-nine cases in

a hundred, the Christian is a man who does not understand his own religion, who does not even know what he himself believes or disbelieves, and has never given a single hour's study or thought to his own or any other faith. Priestcraft battens upon ignorance the world over.

This recklessness on the part of journalists is a real menace to the prestige of the press. Untrustworthy newspapers undermine public confidence. Reports of the recent Roman Catholic celebrations at Westminster provided definite evidence of this journalistic failing. The press gave varying estimates of attendances ranging from twenty to thirty-five thousand. Obviously they could not all be correct, and therefore the impression in the public mind is that "first verify your statistics" is not a rule in newspaper offices. Unfortunately, glaring differences of this kind are of almost daily occurrence, particularly with regard to the activities of the Roman Catholic Church. As George Du Maurier, the famous artist, wittily explained a similar situation: "As *Punch* has a Roman Catholic editor in Burnand, the contributors, if they will not kiss the Pope's toe must at least be careful not to tread on it."

Turn to the so-called "news" that appears in the daily press concerning Russia. It is all violently partisan, both pro and anti-Soviet. Some of it is truly amazing. Not long since a special writer in the *Daily Express* told an ingenious and long-suffering public of his fearful experiences of the steppes between Leningrad and Moscow. It was as ridiculous as if the writer had described highly-coloured adventures in the "prairies" between London and York.

The root trouble of this bad phase of British journalism is that editors have an illusion that they are catering for a new public which, as a result of free education can read moderately but cannot think. It is high time that this bubble was pricked; and the time is ripe for a real revolution in journalism. The leader of it will provide a newspaper for the ever-growing mass of readers who can read, and who also can, and do, think. The day has passed when the public believed a thing just because they saw it in print. That day set when readers recognized that war propaganda was so much inspired fiction meant to arouse enthusiasm in a desired direction. Ever since then the printed word has been suspect. And now, with the passing of the post-war period hysteria, and the coming-to-grips with reality by the masses, people are looking intelligently for an intellectual lead. Who will be bold enough to lead this journalistic revolution? There has not been an editor in the newspaper press of this country who has taken his great position seriously since the days of William Thomas Stead, a great journalist who made his newspaper a power, and also helped to make history.

MIMNERMUS.

Why?

Why rest, content with the ways of the past?
 Why for a miracle wait?
 Why search the shadows or look to the clouds
 For the heaven which Man should create!
 Why idly dream of a far distant land?
 Strive for the right while you may!
 Work each for all! Nobler times wait our call
 When with joy we may sing by the way:—
 Gone is the night of our sorrow and weeping;
 Past is the madness of hatred and war;
 O'er waves and fields where our lost ones are
 sleeping
 Shines the fair radiance of Peace evermore.

From "The Return of Peace," by E. HORACE JONES.

Problems of Mind.

WHAT many will regard as an important contribution to psychological science is the recently published volume entitled *Mysteries of the Soul*.^{*} This remarkable work comes from the pen of Professor Richard Müller Freienfels, who occupies the chair of Psychology and Æsthetics in Berlin University, and was awarded the Nietzsche Prize for Philosophy in 1922.

Although Prof. Freienfels writes from the standpoint of pantheistic idealism, the uncompromising character of his teaching proves the recent marked advance of thought in academic Prussia. For, not so many decades since, Haeckel was afraid to leave Jena for a larger university in Germany, lest he might be deprived of that freedom in thought and teaching which he enjoyed in the ancient seat of learning in Saxe-Weimar.

Prof. Freienfels endeavours to steer a middle course between extreme Positivists and Idealists. Whether the *modus vivendi* he seeks to establish will prove valid is another question. He rejects the theory of the individual soul that survives death. To him, the soul is co-extensive with life itself. A life force pervades the universe through all stages of its evolution, from a bacterium to a daisy or oak tree, and from the amœba to man. We are on all sides surrounded by mystery. The larger our outlook on the Cosmos, the more profound become the problems of an infinite and eternal universe.

Freienfel's work consists of a series of essays all ranging round a central theme. Whether one dissent or not, his chapter on "The Infinity of the Soul" remains a brilliant performance, although one may venture to suggest that Freienfels is still, perhaps unconsciously, influenced by the nebulous fancies of traditional German metaphysics.

Freienfels concedes the natural genesis of the shadow-soul in savage humanity. Moreover, he admits that the "belief in the soul could never have held its own had it not received apparent confirmation in the waking life of man." To look for logic in the psychology of savage life is, to Freienfels, utterly futile. Savages, in company with cultured Europeans, are apt to cherish religious beliefs which represent in reality contradictions in terms. When celebrated modern metaphysicians and pseudo-philosophers fail to detect the difference between material and immaterial, it is surely unreasonable to expect logical consistency or philosophical perspicacity in the untutored savage.

As our own terms for soul plainly prove, the primitive could not have conceived the soul as anything but material, although a more attenuated material than that of solid substance. Even in refined European tongues, such terms as *psyche*, *spiritus*, *anima*, *spirit*, *pneuma* and others all denote the breath, "The breath of life," and "breathing out one's soul" are still common sayings. And not only is the soul a gaseous entity, but it is frequently likened to a bird or butterfly. In fact, when we note even a tithe of the innumerable fancies concerning the soul with its elusiveness and its incomprehensibility, we plainly see how invaluable it has proved to the priestly caste in perpetuating its sovereignty over the motley multitudes.

All this is evident, and Freienfels notes the fact that in common speech, materialism has become a term of reproach. For naturally when the theologians realized the far-reaching implications of this doctrine they assailed it with bitter and unscrupulous animosity. In the nature of the case this was

largely unavoidable. Materialism strives to explain all phenomena in terms of natural causation, and must eventually prove fatal to all clerical pretensions, inasmuch as it saps the very foundations upon which Christian dogma has been erected. Freienfels concedes the Churchman's complaint that the protagonists of materialism in shattering Christian dogmas also destroyed many values that were interwoven with them. But even this concession is qualified. "Nevertheless," Freienfels proceeds, "this is a one-sided way of regarding the matter, for the materialists have also destroyed a great proportion of the horrible superstition which likewise proceeded from the primitive belief in the soul. Picture to yourself the world of the late Middle Ages, with its epidemic belief in phantoms, with the grotesque demonology which surrounded our Christian forefathers from the cradle to the grave, and followed them even beyond the grave with its atmosphere of terror, and which sent hundreds of thousands of innocent men and women to the rack and the stake! It was not the theologians who cleared the air of these spectres. With the aid of the Catholic and Protestant priesthoods, these superstitions grew and flourished century after century. The men who exposed the imps of the night and the demons of the darkness as phantoms of the brain, and made the burning of witches for ever impossible, were the sworn enemies of the theologians, were those apostles of culture who derived their weapons and their tactics from a science whose basis was materialistic."

This fine passage, which we owe to the admirable translation from the original German made by Bernard Miall, is only one among many in the volume. Yet, Freienfels contends that scientific materialism fails to account for the existence of the *geist* or "soul" in man and other animals. For, while the materialists have reasoned logically to a logical conclusion their very consistency has led them to a *reductio ad absurdum*. Freienfels asserts that the materialistic concept of life or soul as consciousness ranges them side by side with their opponents. He allows that consciousness is entirely unknown, save in terms of material movement. But "this does not prove that consciousness is movement." The Materialist cannot escape the fact that *something* exists in consciousness which evades the interpretations of materialistic philosophy. Materialism, we are told, in stressing the special nature of consciousness has, quite unintentionally, aided the evolution of a metaphysic, which purports to explain the soul's nature, and ultimately the cosmos itself, in terms of consciousness.

But awareness of what? What but awareness of the external world, and of those organic sensations that have been slowly developed in the course of evolution, directly or indirectly, through our converse with the environment? Sensation standing alone remains an inscrutable mystery, but when we discover that all modes of consciousness, through the simplest receipts to percepts, onwards to concepts, have successively arisen in the progressive unfolding of life's drama from the reflex response of unicellular organisms to the impacts of their surroundings, in ever increasing complexity as multicellular organisms arose; there seems no rational need for the postulation of any *tertium quid*. This third something seems merely the last ditch of the metaphysicians. The highest manifestation of consciousness—the reasoning faculty—seems devoid of meaning, in any scientific sense, apart from the influences of memory, immediate or remote, or in other words, a blending of individual impressions with those transmitted from

^{*} George Allen & Unwin, 1929.

the ancestral past. One of the difficulties in unravelling the mysteries of life and mind has been created by a vicious metaphysical propensity to confine the study of psychology to its most elaborated manifestations on man. The pioneer labours of Spencer and Romanes, on the other hand, yielded rich returns, and comparative psychology is rapidly attaining a high standing in science. In the just published work of Prof. Yerkes, *The Great Apes*, much new light is thrown on the mental powers of our simian cousins. And in the experimental studies now proceeding, the beginning of the higher mental faculties in man are being traced in anthropoid life.

But to return to Freienfels and his work. His chapter on "The Individual and his Destiny," forms an acute criticism and exposition of the psychology of evolution. In his essay, "A Journey into the Past," he contends that few adults possess any real understanding or appreciation of child life. Freienfels recalls his boyish experiences in a fascinating human document.

The chapter on social psychology entitled the "Dramaturgy of Life," deals with the human comedy, both from a sympathetic and semi-ironical viewpoint, which will commend itself to the lover of Balzac and Voltaire.

The Americanization of the Soul estimates the influences of mass production, the worship of magnitude, whether in the number of dollars, books, motor-cars, and the size of buildings in the New World. Also, the influence of the American mind on Europe, and other parts of the civilized globe.

Freienfels concludes that the Christian religion has had its day, and he looks forward to the time when it will cease to be. In his chapter "The Religion of the Future," he pictures what many may consider a vague and wistful awareness of the marvels and splendours of the universe as the basis of the coming religion. The warfare between science and religion will terminate when faith is freed from all priestly dogma. "It will not be a theology or a theosophy, a knowledge of divine things, but a reverence before the unknown, the unknowable, the mystery of the universe."

T. F. PALMER.

A Visit to Mr. Thomas A. Edison December 3rd, 1929.

I HAVE just had the rare and enjoyable privilege of a visit to Mr. Thomas A. Edison at his laboratories at East Orange, N.J. When I arrived at the office of the series of buildings, in which Mr. Edison perfected so many of his marvellous inventions, I was met by Mr. W. H. Meadowcroft, Mr. Edison's loyal and faithful secretary.

Mr. Meadowcroft has been with Mr. Edison for more than half a century. He saw the birth of the phonograph, the electric light and hundreds of other of Mr. Edison's achievements.

On my previous visit to Mr. Edison, nearly five years ago, I met him in his private office, which is sometimes referred to as "The Library," and which contains many of the first models of the marvellous things that Mr. Edison's great brain has brought forth. Particularly noticeable is one of the first models of the phonograph. It stands on a table directly in front of his desk.

This time, however, Mr. Meadowcroft led me into the chemical laboratory building which is across the alleyway from his private office. We entered the building, and as I walked towards the end of the hall I caught a glimpse of Mr. Edison seated comfortably in a swivel chair slightly tilted back. That

one glimpse of Mr. Edison was all that I needed to feel myself completely transported. No one can enter the presence of Mr. Edison without feeling the effect of his great personality.

As I approached Mr. Edison, he looked up, recognized me, smiled only as Thomas Alva Edison can smile, and extended his hand in welcome. I grasped it firmly and told him how happy I was to see him well again. He apparently understood what I was saying and smiled a nod of thanks. Mr. Edison is now almost completely deaf—no doubt, his deafness was aggravated by his recent illness.

On my first visit I spoke directly into Mr. Edison's ear and he heard me distinctly. In fact he told me that my voice penetrated better than any one else's he had heard before. To-day, however, I found it rather difficult to make myself understood, and so Mr. Meadowcroft suggested that I write my questions.

I repeated in writing what I had previously told him: how happy I was to see him fully recovered from his recent illness, and how gratified I was to see how well he looked; also that I considered it a marked privilege to be able to come over to see him and bid him personally a safe voyage on his annual trip to the south for the winter. He smiled again that gorgeous smile of his. He looked particularly well, and with the exception of being slightly thinner was none the worse for his recent sickness.

For a moment I forgot questions and was simply enthralled at the rare treat of standing near and observing this great man. Mr. Edison has a majestic head. His keen blue eyes are as bright and as sparkling as ever. They glitter like two stars. His smile is a benediction. To stand next to this man, who has done so much to reveal the secrets of Nature, is to give you the feeling that you are enjoying a privilege that one rarely enjoys in a lifetime. It is an inspiration in itself merely to see and talk to him. I do not know what man the religious people have who can compare with Mr. Edison. Perhaps I am doing Mr. Edison an injustice in merely suggesting such a thought. What man can religion bring forth that can compare with Mr. Edison? He has done more for the human race than all the rabbis, priests and preachers; more than all the patriarchs, monks and saints, more than all the Bibles and all the creeds.

I had brought with me a copy of my little book on Voltaire and I presented it to him. He looked at my inscription, smiled, and after turning a few pages gave it to Mr. Meadowcroft and told him to be sure to put it into his brief case, so he could take it with him on his trip. I had the satisfaction of seeing Mr. Meadowcroft put the book into Mr. Edison's brief case just before I left.

I then asked Mr. Edison what he thought of the Freethinkers' Campaign to send copies of Thomas Paine's *Age of Reason* to the High School and College students throughout the country, and after reading the question, he looked up, smiled, and said: "That is simply fine. It is the best book ever written on the subject. There is nothing like it." "The great trouble," he continued, "is that the preachers get the children from six to seven years of age and then it is almost impossible for others to do anything with them." Mr. Edison seemed to be interested in the subject and continued: "Incurably religious," that is the best way to describe the mental condition of so many people," and he repeated "incurably religious" many times. He said the great task was to get the people to read.

Of course Mr. Edison paid his respects to the preachers. It is needless to tell you what he thinks of them. Noticeable was the fact that at the celebration in honour of Mr. Edison, which Henry Ford

held at Dearborn last October in commemoration of the fiftieth anniversary of the invention of the electric light, no clergyman was present to either utter an "invocation" or to give a "benediction."

Not very long ago the Board of Education of a city in New York State decided to name their new educational building "The Thomas A. Edison High School," and the preachers of the community rose in horrified protest, because they said that Mr. Edison was an "infidel"! I wonder how many people would go to their churches to-day if they had no electric light.

This incident recalls to my mind Benjamin Franklin's invention of the lightning rod. The preachers would have none of it. They called it "the heretical rod" because Franklin too was an infidel. However, strange as it may seem, their churches were the only buildings, having no lightning rods, which were struck by lightning. Now "the heretical rod" rises higher than the church steeple.

Mr. Edison was forcibly struck by the spectacle of hundreds of thousands of deluded people making a pilgrimage to the grave of an obscure priest in Malden, Mass. He seemed rather discouraged at this pitiful exhibition, and after expressing himself at length upon the subject, nodded his head and said "What can you do?"

If the religious people only knew of our deep sympathy for them they would stop their silly praying for us.

This Wizard of Menlo Park told me of his interesting experiments with rubber plants, and was deeply impressed by their similarity to human beings. He said that the plant lives very much as we do. It breathes and eats and converts the things it eats into energy. He concluded by saying, after intimating that he had made some important discoveries, that the more he studied plants the more he understood men. Luther Burbank knew this great truth too.

Realizing that Mr. Edison had just recently recovered from a severe attack of pneumonia, I did not want to overtax his strength. Neither did I want to remain longer than I should with a man whose time was so valuable, and who was engaged in so many important experiments and was busy with preparations just before his departure for the south. However, just as I was bidding him good-day, I reminded myself of an important question that I had forgotten to ask him in the half hour of this absorbingly interesting visit. I wrote the question. I told him that I was publishing a little brochure on Burbank, and wanted to include an appreciation of Burbank by him. He laughingly protested that he could not "write," and so I told him that all I wanted was a paragraph or two of what he thought of the man who had done so much with plant life, and who had given his "fellow passengers on the road" such an immense variety of fruits and flowers, and who had brought so much colour and beauty and happiness to the human race. Mr. Edison promised that he would do the best that he could.

With cordial greetings exchanged, and while holding each other's hand, we parted with these words from him to me: "Lewis, you have a tough job on your hands, but don't give it up." Who can surrender the fight with such encouragement from a man of the calibre of T. A. Edison?

I followed Mr. Meadowcroft through this chemical laboratory building, amidst its slab-top tables, test tubes, bottles of chemicals, cabinets, peculiar apparatus and strange instruments, to the main building of Mr. Edison's laboratories and into Mr. Edison's private office, whose familiar scenes brought back the impression of my first visit.

After leaving the building, a vision of Mr. Edison constantly rose before me. The impressions of this visit I shall never forget. I can see the kindly face; I can hear his strong, mellow voice and can feel with a thrill the clasp of his firm hand.

On my first visit to Mr. Edison I told him he had done more for humanity than any deity. He only smiled at the remark. I would that God would do for the human race what this genius has already accomplished.

JOSEPH LEWIS.

Acid Drops.

"God has been good," was how a Paisley mother described the cinema tragedy to a *Daily News* correspondent. Neither of her two children was killed, although one was injured and in hospital. We can sympathize with her relief, if not with her logic; but for the journalistic mind that can serve this up as worthy of selection from the incidents connected with the disaster, printable terms fail us. We are left marvelling at the narcotic influence of theology.

Since 1846, The World's Evangelical Alliance has organized annually a universal week of prayer for the first week of the year. This universal braying at God may have achieved something, but averting the worst war in history is not on its credit sheet. But perhaps we ought to look at the matter in another light. God would have let the war be twice as barbarous but for the annual braying.

The President of the United Methodists, the Rev. R. H. B. Shapland, declares that Methodist re-union holds out the possibility of a revival of religion. We fancy the good man has in mind, not so much the possibility of revival, as the possibility of a union of churches using their influence to prevent certain things that have helped to empty the houses of God and reduce the parson's business "takings."

The beefy foxhunter who never opens a book, declares Dean Inge, is a pathetic anachronism only fit for a museum of fossils. Brethren, there are other anachronisms as bad. Some wear gaiters and some dare not; but all of them are authorities on "Thus saith the Lord."

What industry and commerce need, says Lord Eustace Percy, are adventurous and original minds. This ought to be a clarion call to service for some of our dare-devil Modernists. If only they could be induced to forsake the Church for industry and commerce . . . !

Mr. R. D. Blumenfeld the editor of the *Daily Express*, prophesies that ten years hence newspapers will have pictures in five colours. For our part, we shall be satisfied if newspapers will endeavour now to give uncoloured pictures of the various aspects of Truth. The present journalistic sketches are a little too garish for our liking.

A lady member of Parliament says: "The working woman will not wait for the Pearly Gates; she wants a tiled scullery." This is another appalling instance of the sordid secularization of the masses! We beg the Archbishop of Canterbury not to omit it from his next solemn warning to the Christian peoples.

After giving effusive thanks to the B.B.C. for the religious fare put forth over the wireless, a pious journal says:—

The possibilities of influence which the B.B.C. controls are enormous, and we rejoice in the manifest determination to meet the needs and desires of average folk . . .

The needs and desires of average folk are not met by the Sunday programme. Average folk are dissatisfied with the solemn and sacred items that dominate the programme on Sunday. And they are also none too pleased with the shutting down of broadcasting during the parson's hours of business. Our contemporary's estimate of the needs and desires of average folk is a trifle cockeyed. The Christian religion has a wonderful knack of distorting the vision.

Dr. W. F. Lofthouse, President of the Wesleyan Conference has been peeping at the Methodist religious outlook for 1930. Some things he sees appear a trifle depressing:—

But the problems! The emptying chapels, the circuit debts, the country pulpits so hard to fill, the constant efforts to raise money, the calls from the mission field which we have given up hoping to answer—and outside all this, new and thickly-populated areas without a house of God in their midst: the open neglect of all the means of grace by the great majority of the people of this land, the defiance of the old rules of Christian behaviour, and so on. I do not pause to ask whether things are worse than they have been before. For my part, I do not believe that they are. I only ask, What are we going to do about it? If "our Lord is now rejected and by the world disowned," how do we propose to crown Him King of His rightful realm?

Perhaps Freethinkers can help a little here. Those new areas without a house of God might provide new ground for Freethought lectures. If they win converts, there will be so many the less for the churches to worry over!

As regards the recent adverse vote against seven-day licences for kinemas by the Portsmouth City Council, we note that the *Methodist Times* report gives the arguments in full as brought forward by the various pious organizations sending deputations to the Council. But it gives none of the arguments used by those who supported Sunday Kinemas. Is our friend afraid that its broader-minded readers might refuse to oppose Sunday opening, if they hear fairly the other side?

In commenting on the Portsmouth Council decision, the *Methodist Times* says:—

It is our conviction that the people of this country do not want Sunday games or Sunday "shows," either on the stage or the film.

If our Methodist contemporary really believed this, it would not need to try to prevent Sunday recreations of all kinds. For it would be sure that what the "people" did not want they would not patronize, and that lack of patronage would speedily end catering for such recreations. Our friend's real conviction is that the "people"—namely, the large majority of citizens outside the churches—ought not to want Sunday recreations, and that the Christian's duty is to prevent them from being enjoyed. Our conviction is that the people are getting heartily sick of being prevented from spending Sunday in the way they think fit, by a majority of citizens led by the nose by parsons.

A religious weekly says: "The Churches have struck 'a lean patch,' but the soul hunger of the people is becoming more and more apparent." We are afraid that if it became only a very little less apparent, no one would see signs of it at all. Meanwhile, the people seem in no hurry to go where soul-hunger can be satis-

fied—to the churches. And they flock to places where Sunday amusement can be had. Also, the churches work like the devil to prevent Sunday amusements. Cannot they trust the aforesaid soul-hunger to lead the people in the direction? Seemingly this soul-hunger cannot stand the strain of Sunday amusement counter attractions.

Why, asks Mr. W. Sivewright, J.P., must there be so much social gossip about nonentities? Well, it is all of a piece with the journalistic policy of giving the public what it wants. Our journalists are keen assessors of public mentality. Educationalists might note the implied back-handed compliment to what they achieve in the State schools as a result of shaping growing minds.

Dr. J. H. Ritson, of the British and Foreign Bible Society, says that thirty years ago the Society sent out 160,397 million copies of the Bible; to-day the number has increased by 237 millions. The Society's total expenditure, he says, has increased from £12,969,455 to £22,106,562. One might, of course, be pardoned for fancying that the Society's work was highly successful. The pretty fancy disappears when one recalls the fact that, for all the millions of Bibles circulated and the millions of pounds spent, there are to-day millions less of professing Christians than there were thirty years ago.

The more Dean Inge talks, the farther he leaves the Christian Church behind. At Bristol, he has been emphasizing the need of justice, truthfulness and courage in everyday life. It is ironical to remember that early Freethinkers made a quick acquaintance with prison for attempting to follow the Dean's advice, and also, that Bishop Barnes is considered a brave man for uttering elementary Freethought. The Dean has made a good start for the New Year, and we return a compliment often patronizingly handed to a Freethinker; the Dean is a Freethinker without knowing it. With truth, it might be written that he is one, and has reached that age to enjoy the privilege of saying what he thinks.

In the *Evening Standard*, Sir Christopher Robinson, Bart., is reminding English gentlemen of their atavism displayed in the "sport" of stag-hunting. It is a peculiar commentary on the savage state of society when, with all the flummery and hullabaloo possible, one of the most gentle and timid animals is run to death. But this is a Christian country, as any Freethinker knows to his cost, when he commences to use even horse-sense on an examination of organized imposture.

As an example of the unifying effect of brotherly love in the religious world, the congregation of the Baptist Church at South Woodham has split, and the Rev. W. E. Tebbutt has built a church at his own expense, and taken a part of his old congregation unto him.

The ex-Curate of Kew, the Rev. Austin Lee, informs us in the *Daily Mail*, that it costs upwards of £2,000 to educate a graduate taking holy orders. This seems quite a lot of money to qualify for the intonation of "Blessed be ye poor." Who says there is no humour in the Church?

Mr. Shoran S. Singha, an Indian resident in London, wants Christians to pray for India, and especially for the Viceroy—that "he may be given guidance and wisdom from on high in fulfilling his difficult and complicated duties." Mr. Singha adds:—

I feel that the Church as a whole does not bring all internal and external matters of diplomacy and industry, etc., enough before God for His guidance. Prayer changes things and human lives. Why not try this powerful weapon that God's will be done on earth as it is in heaven?

As regards the present state of affairs in India, we cannot quite see how prayer can work any improvement. For is it not a fact that the British Government always has been, and always is, assuming that "God's will be done," where races of a non-European colour are concerned?

The Rev. C. H. Hulbert (Methodist), says he has seen, in the past twenty-five years, hundreds of people converted, and the majority have been over twenty-five years of age. For instance:—

A man came one night and asked: "Can your God forgive a man like me?" He was over fifty years of age. For twenty-five years he had been an aggressive Atheist. There is hardly a Secularist platform in England where he has not stood and declared Jesus a myth and faith in God a fancy. He had been a whiskey drinker for thirty years, and several times had suffered imprisonment for fraud. He was a well-educated man. We showed him Jesus as the Saviour of men and pressed upon him immediate forgiveness on faith in Christ. We got him to repeat the words, "He loved me. He gave Himself for me." As he said the words we saw the light come in his eyes. He entered in at fifty-five years of age.

And he lived happily ever after! All this class of tales end like that. Meanwhile, we should like the converted Atheist's name and address. We are anxious to compile a list of all the wicked and fraudulent Atheist lecturers the Churches have won over. There must be tens of thousands of them by this time.

The Secretary designate of the National Sunday School Union says:—

We are compelled to acknowledge that the general slump in religious interest has not left us unaffected. The National Sunday School Union, with all the Churches and Sunday Schools of this land, has been influenced by the materialistic and secularist movements of the day. There appears, however, to be signs of awakening, partly due to the spirit of reunion which has captivated the minds of the best thinkers in our Churches. . . and also partly due to the desperate need for fresh methods and renewed vision in facing the actual situation of the Sunday Schools.

If these are the chief evidences of "signs of awakening," the Sunday Schools will be little better off at the end of 1930 as they are at the beginning. "The wish is father to the thought" with these pious optimists nowadays.

The idea of burying an unknown warrior, we are told, first came to the Rev. David Railton, M.C. It was distinctly good, and as long as war is resorted to for the settlement of quarrels, there will be warriors to be buried—known and unknown. In the course of an interview, the Rev. Railton stated that:—

"No one knows the Unknown Warrior's rank, his wealth, his education or his history." He may have come from the Colonies, or he may be a sailor or a clergyman, a Jew, a Roman Catholic or a Salvationist.

It will be noticed that there is no mention that he might have been an Atheist. On the authority of Rupert Brooke the cheerful Atheism of the troops was noticeable; in the meantime we shall have to assume that the above category covers as many denominations as it is permissible to mention in a daily paper.

The "Newspaper Critic," of the *World's Press News*, for January 2—a paper devoted to the interests of journalists—gives some advice to newspaper writers that bears out what we have said as to the meaning of the

newspaper religion we are getting. He points out that in America there is developing a new "Religion of Humanism," and suggests that newspaper writers should pay attention to it, for he says:—

Professing Christians are a very small proportion of the population of England, and they get steadily fewer. They have very little copy value . . . The people to appeal to are the people who need some sort of modern religion, and who at present have none. There is money in catering for such people.

We hardly think the advice was necessary in a trade journal. Journalists have already found that out. They know that any article that brims over with "slop" and sentimental slobber, interlarded with mild criticisms of unnamed clergymen, just to give the article an air of fearless criticism that will take in the simple-minded, will appeal to the modern newspaper editor. "Spoofing the mugs" is a game that is played as assiduously in a newspaper office as on the racecourse.

Colonel Harry Day holds the record for the number of questions asked in the House of Commons. As far as we can tell there is no trace of one of them referring to the Blasphemy Law.

Lady Charnwood has a most wonderful collection of autographs, and in the course of an interview, she said that she exchanged an Archbishop's autograph for that of Sarah Bernhardt and Coquelin. The church then plays second fiddle to the stage.

A curious incongruity is to be noticed in the *Times Literary Supplement*, under the heading of "Religion and Theology," there is the usual generous collection of books and pamphlets. Opposite to these announcements of how all is well with the world is a book mentioned under Sociology *Sterilization for Human Betterment*. This is a summary of results of 6,000 operations in California. Comment would spoil this picture.

The world will be sorry to know that the *Evening Chronicle* is struggling in the throes of a terrible and weighty question. Like all the brave lads of journalism, this paper flings the conundrum at its readers as though they hadn't enough questions at this time of the year. If any of our readers have not yet heard of the trouble, we hasten to inform them that the question is "Should listeners be allowed to clap hands during a performance of the Messiah?" What Manchester thinks to-day the world thinks to-morrow, and the *Evening Chronicle* must hurry up with the usual guidance of public opinion from the rear.

Mr. S. R. K. Glanville, of the Egyptian and Assyrian Department of the British Museum, in a very daring assertion stated that the jawbone of an ass with which Sampson slew the Philistines may actually have been a sickle. One by one the romantic stories of our youth are being consigned to the gigantic waste-paper basket of bunk. Now, if Mr. Glanville had said that the strong man had finished off his enemies with a steam drill he would have made the story interesting.

Canon Veazy of St. Mark's Vicarage, S.E.5, has gone so far as to wish the Curate of Kew God-speed in his transfer to the staff of the *Daily Mail*. Now what is one to make of this kind of congratulation? The serious aspect of the case makes one burst into Limerick:—

Said the fervid young Curate of Kew,
"I'm tired of nothing to do;
I'll relinquish my collar,
And in the *Mail* holler,
And Dean Inge will thank us for the cue."

TO CORRESPONDENTS.

TESTIMONIAL TO MR. CHAPMAN COHEN.—Previously acknowledged, £1,483 14s. 10d.; Balance on Colonial Draft, 2d.; Johannesburg Reader, £1; "Signals," £1; Thos. Owen, 10s. 6d.; John Watkins & James Steedman 10s.; Thos. W. Ewing, 2s. 6d.; Jas. Davidson, 5s.; Harry Walker, £1 1s.; P. G. Tacchi, 10s.; J. T. Pullen, 5s.; Collette Jones, 10s.; A. Goodman, £1 1s.; L. Creese, £5; Spinster's Mite, 2s. 6d.; Wm. Napier, per J. Robertson, Edina, 5s.; John Harvey, per J. Robertson, Edina, 5s.; Sarah Dobson, 5s.; E. E. Francis, 5s.; E. Bulman, 5s.; Fred Smith, 5s.; Jack Clayton, 2s. 6d.; W. B. Columbine, £50 J. Bryan, 10s.; J. Stringer, 3s. 3d.; James Stirling & Son, 10s.; North Down, 5s.; W. G. Seymour, 10s.; A. E. Kent, 5s.; E. W. Plummer & Wm. Walters, 5s.; Athos Zeno, 10s.; R. Mayston, 10s. 6d.; W. F. Ambrose, 2s.; Forty-eight Years' Atheist, £1; W. Richardson, 5s.; R. Harvey, 5s.; Dr. & Mrs. C. H. Ross Carmichael, £2 2s.; A. Catterall, 2s. 6d.; T. F. Paddison, 5s.; C. S. Frazer (? Second Donation), £1 1s.; E. Wright (N.Z.), £2; W. A. Talbot, 5s.; Wm. Ainsley, 5s.; F. Eglinton, 5s.; P. G. Peabody, £20; Mrs. A. W. Laing £10 10s.; John McCartney, 10s.; per Glasgow S.S.: H. Organ, 3s.; W. McKie, 2s. 6d., per T.H., £1 5s., Clyde Bridge Steel Workers, per J.D., £1, H. Kaufman, £1 1s., F.A.H., 5s.; J. N. Hill, £1 1s.; per Glasgow R.P.A.: Sundry, £1 2s. 6d., Professor Gregory, £1; Chapman Brothers (S. Shields), 10s.; J. Petersen New Caledonia, £20; George Royle, £10; Thomas Dobson, 5s.; Total to January 6, 1930 £1,627 6s. 3d.

C. HARPUR.—We dealt with as much of Professor Haldane's article as was pertinent to the moment. We had so recently dealt with the subject that we did not care to return to it so soon. Thanks for New Year's greetings, which we heartily reciprocate.

W. COLLINS.—Thanks for cuttings. We hardly think that James Douglas can be quite so silly as he appears to be.

P. VICTOR MORRIS.—You must not expect newspapers to print letters that make pertinent and timely criticisms of religious belief.

C.-DE-B. asks us to correct a statement as to the price of *The Rambling Sailor*, mentioned in the first part of his notes in last week's issue. The price of the volume is 3s. 6d., and can be bought at The Poetry Bookshop.

W. BROWN.—Your note on the man who was assaulted by the stewards of the meeting organized to protest against persecution in Russia, and was taken to St. George's Hospital for treatment, may be taken as evidence of what genuine interest the meeting had in freedom of thought.

A.M.—Many thanks for New Year's greetings, but rather too complimentary for publication.

C. H. AYLER.—We do not know of any life of Judge Strange. His "Voice from the Ganges" would hardly be a business proposition as a reprint although interesting enough from other points of view.

J. LAW.—Keep it up. The most obstinate prejudice is susceptible to continuous pressure.

H. J. TEMPLEMAN.—Thanks for note, but the copy was not sent from this. Must have come from someone who was not aware that you were already one of the saved.

WILL C. F. SMITH please send his address to his sister, as her husband is seriously ill and in a Sanatorium.

C. F. RATCLIFFE.—Your communication reached us too late to permit it being of use.

The "Freethinker" is supplied to the trade on sale or return. Any difficulty in securing copies should be at once reported to this office.

The National Secular Society's office is at 62 Farringdon Street, London, E.C.4.

When the services of the National Secular Society in connexion with Secular Burial Services are required, all communications should be addressed to the Secretary, Mr R. H. Rosetti, giving as long notice as possible.

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 made payable to "The Pioneer Press," and crossed "Midland Bank, Ltd., Clerkenwell Branch."

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

The "Freethinker" will be forwarded direct from the publishing office at the following rates (Home and Abroad):— One year, 15/-; half year, 7/6; three months, 3/9.

Sugar Plums.

Arrangements for the Annual Dinner of the N.S.S. are nearing completion, and the function bids fair to be a very enjoyable one from all points of view. Always a first class feature, the musical part of the evening is likely to be better than ever. There will also be the usual speeches, and during the course of the evening there will be a presentation to the President, Mr. Cohen, with appropriate speeches. The gathering will probably enjoy this a little more than the President.

For those who will be attending, and for those who intend being present, we are asked to call attention to the following: (1) Application for tickets should be made as early as possible. (2) There will be a reception at 6.30, and dinner will be served at 7 o'clock *prompt*. Will visitors be good enough to remember that seven o'clock is one hour after six, and not one hour and fifteen minutes. If the programme is to be got through comfortably and properly a time table must be adhered to, and a late start throws everything into confusion. (3) Arrangements have been made for a vegetarian menu for those who desire it, but notice of this *must* be given to Mr. R. H. Rosetti beforehand. If these points are borne in mind it will make the work of those responsible much easier than it would otherwise be. (4) All tickets in the hands of members, and which will not be used, must be returned to the Secretary by January 15 or they will be considered sold, and seats reserved for the holders.

Mr. H. R. Clifton writes that if those London members who live South of the Thames would like, it would be possible to arrange for a conveyance to carry them to and from the Midland Grand Hotel on the night of the Dinner at a cost of about 3s. 6d. per person. But it would be necessary for those who wish to take advantage of the opportunity to write the General Secretary without delay.

To-day (January 12) Mr. Cohen will lecture in the Elysium Hall, Swansea. His subject will be "Suppose We Abolish Christianity?" The lecture will commence at 7 o'clock.

We continue to receive appreciative notice of G. W. Foote's new volume on *Shakespeare and Other Literary Essays*. It is a volume that every Freethinker should have in his possession, if only as a memento of one of the bravest and ablest of Freethought leaders. The work is published at 3s. 6d., and has a portrait of the author and a preface by Mr. Cohen.

We regret to see that our old friend the New York *Truthseeker* finds this year a falling off in its Sustentation Fund. It announces that this year's donations have reached only three thousand dollars, which leaves so considerable a deficit, that unless things improve subscribers may find the paper turned into a monthly publication. We sincerely hope that this hint will be enough, and the required support will be forthcoming. There must be plenty of moneyed Freethinkers in the United States able to see the paper through its financial troubles, and it would be disastrous if the *Truthseeker*, the oldest Freethought paper in the world were compelled to suspend its weekly. Freethinkers must know that it is a practical impossibility to run a Freethought paper at a profit, and each one should do what can be done to help.

The last two issues of the *Literary Guide* contains a good tempered and rather sympathetic criticism of Mr. Cohen's *Materialism Re-stated* from the pen of Mr. Robert Arch. Mr. Cohen's space in this paper is mortgaged for two or three weeks, or he would have replied to the criticism at once. But it will not suffer from delay: the interest in the subject is not likely to be exhausted in the meantime.

The West London Branch made a good start with its meetings in the Conway Hall on Sunday last. The only fault that could be found was that the walls of the hall were not made of rubber so that they might expand. As it was there were large numbers turned away. Mr. Cohen's lecture was listened to with the greatest appreciation by all present. There were a number of questions asked at the conclusion of the lecture. The chair was taken by Mr. LeMaine. Next Sunday the lecturer will be Mr. Howell Smith.

We are informed by the General Secretary that our note *re* new members have brought along quite a number of application forms, which will come before the Executive at its next meeting. But there are numbers of *Freethinker* readers and their friends who are still outside the Society—officially. The month of January is a capital time for "making good," as all subscriptions date from the first of the month. Particulars will be found on the advertisement pages.

The Plymouth Branch of the N.S.S. continues its course of Winter lectures to-day (January 12) with two lectures from Mr. C. Saphin. The afternoon meeting will be at 3, subject, "The Sun God." In the evening, at 7, "Knowledge and Belief." We hope that all Plymouth Freethinkers will do their best to be present, and will each bring a Christian friend along with them.

Religion, Not Theology, is The Enemy.

(Continued from page 6.)

LATER came John W. Draper's *History of the Conflict Between Religion and Science*. He was concerned with liberating our expanding culture, and promoting a stabilized political evolution. Draper's method and approach was that of a historian, who saw the issue as a political one. For him the remedy for our social ills seems to have been considered as a return to religion in its "primitive purity." That a possible distinction might be made, between the psychologic aspect of religiosity and its explanatory metaphysics, morals or theology, apparently was as far as possible from his consciousness. Accordingly he treated religion and theology as a hopelessly confused identity, while concerning himself with the political aspects of institutionalized religion. My desire is to emancipate others from that confusion.

Andrew D. White, in his *Warfare of Science with Theology*, drew a clear distinction between religion and theology. In the introduction to his book he makes his purpose quite clear. He says: "Medieval conceptions of Christianity . . . are a most serious barrier to religion and morals . . . Behind this barrier . . . the flood is rapidly rising . . . creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outgrown creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid . . . the gradual and healthful dissolving sway of this mass of unreason, that this stream of "religion pure and undefiled" may flow on broad and clear, a blessing to humanity." In White's day the psychologist of religion had no existence. As a pantheist, White could therefore believe that scientific investigation invariably resulted in "the highest good, both of religion and of science." Even White had not yet discovered the difference in the psychologic essence of the religious subject of aim and of intellectual

method, which actually distinguishes some modern scientists from the modern cultured religionists. He accepted an intellectual purely philosophical pantheism, without a mystical pantheism. Accordingly he, like Draper, only discredited the orthodox theology, in the interest of their own conception of a more rational theology.

From the point of view that the psychologic essence of religion has nothing to do with theology, we come to realize that an Atheist may have unconsciously a very religious temperament. Buddhism is the classic and historic example. However, we also find Atheists in orthodox Christian pulpits.³

Among Unitarian clergymen, we find those with a truly mystical temperament, who convert a very high degree of mystical predisposition into the "Religion of Humanism."⁴ For being such a humanist, Bishop William Montgomery Brown was deposed by the House of Bishops of the Protestant Episcopal Church. The Gourgiel Institute of Fontainebleau, France, seems to me to be an effort to rationalize religious temperament and mysticism in harmony with, or in terms of a materialist monist philosophy.

Unfortunately there are still too many unchurched "Atheists" who unconsciously exhibit all of the subjectivisms which are characteristic of the most deplorable degrees of religiosity. A good illustration of this sort is Frederick J. Gould in his *Religion Without Words*. This is printed as Freethought propaganda by an atheistical publisher of London. Here one is reminded of the Benedictine (Roman Catholic) Mystics, who say that "to pray is not to talk, or think, but love."

"Secularized Mystics" I have called them. Such persons mistakenly imagine themselves to be opponents of all religions, while yet singing praises of Paine, Draper, White and modern "Humanists" as also being opponents of religion. Paine as a highly emotional deist, and White, the enthusiastic Pantheist, were but heretical religious sectarians. Like all founders of new sects, they were merely seeking to establish some other "true religion" and the "true God" in lieu of some different rationalization. The mistake of Paine, Draper, White and a host of other antagonists of institutionalized orthodoxy, lies in the fact that they make their attack only upon the outward and visible manifestations of religiosity. They have failed to understand adequately the difference between these objective manifestations, or symptoms of the religious temperament, and the subjective aspect of its differential essence. Like all primitives, they hopelessly confuse the psychologic essence of religiosity with the resultant dogmas.

White saw that there was some distinction between religion and theology. However, he saw this difference so indistinctly that he misplaced his censure upon theology. The more modern psychologist will criticize the dominant subjectivism or religiosity, which alone makes religion and theologians a menace. The evil is found in its obsessing subjectivism, and the "unconscious" determinants thereof.

The more or less organized and official opponents of Christianity have practically always been content with opposing Christian dogmas, without discrediting the religionist's subjectivism, or immature

³ "Manufacturing the Experience of God": *Psycho-Analytic Review*, v. 19 (No. 1). pp. 71-84; January, 1927.

⁴ "The Religion of Humanism." *Truth Seeker*, 54: 149-150; March 5, 1927. "Religious Humanism." *Truth Seeker*, 54: 502-3; August 6, 1927. This latter essay is written around: Roose, Curtiss, *Humanism*. Open Court Publishing Co. (Chicago, 1926). *Secularized Mystics*, Open Court Publishing Co. (Chicago), v. 35 (No. 778). 163-171, March, 1921.

intellectual methods. Too often the opponents of orthodoxy have been just as hysterical and subjective as the revivalists. Hence they could not promote or even suggest the maturer intellectual methods. Rationalists have usually called it "progress" whenever an antique Christian dogma was supplanted by a more modern dogma, perhaps one that was tentatively formulated by some scientist. They have been too religious in their devotion to scientific formulæ, to put their emphasis upon the scientific temper and method. Unconscious of the distinction between the mental content and its ceremonial or verbal symbolization, they were content to discredit the symbol, instead of the religious subjective reality. Accordingly they never inquired whether there had been any real enlargement of the understanding of nature's processes, or any real maturing of the habitual intellectual methods, as an evolutionary psychologist might understand the "maturing of the intellectual methods." It is as if they unconsciously took all this for granted, or as unimportant. That has been due to the past psychologic ignorance of all of us, including official and organized Freethinkers, as well as their opponents. Too many of our Rationalist friends seem still compelled to act as if unconsciously imitating the technique of either Voltaire, Paine, Bradlaugh, Foote, Ingersoll, Draper, White, & Co., as the ultimate perfection of all technique. These were important in their day. However, since that day, genetic and evolutionary psychology have been born into the family of sciences. Some of us are consequently coming to see all social problems with different telescopes and different microscopes, than those which were available even to Ingersoll. This new vision has not yet been allowed to have its natural influence with the organized and official spokesmen of Rationalists. It is my hope that before long it will be otherwise. Perhaps it would do them good to read Bogoslovsky's *The Technique of Controversy*.

So it comes that some psychologists are relatively little concerned with *what* people profess to believe. By such it is thought more important to inquire about the antecedent psychologic *how* and *why* of the devotee's professions. This is a most important part of the religious mental content, because it is this which controls *both profession and conduct*. According to this way of thinking, it is not religious dogmas that are dangerous. On the contrary, it is some of the varying *quality and intensity of feeling, behind some people's profession of dogmas*, which makes them undesirable neighbours. In other words, it is the essentials of the antecedent and often *very* morbid religious temperament, and its subjectivism and inevitably immature intellectual methods, that are a social menace. The particular words, dogmas or theories, by means of which the temperamental need is answered, explained or justified, are quite harmless. It is the mental morbidity of some religionists and their resultant immature intellectual methods, that are primarily dangerous. We ask: Without these would there be any religiosity? We should beware of the morbid fears and compulsions, but not of the theology of the insane. Thus the issue with the church may become solely a matter of mental hygiene, and of intellectual method.

If we are to appraise or revalue religiosity from this view-point, we waste no time discussing the truth of theology. Now a predominant attention will be given to the affective influence of institutionalized religion upon each succeeding generation. Then we ask: Does institutionalized religion tend toward the perpetuation, or the outgrowing of infantile emotionalism and childish mental processes? Does

the church accelerate or retard the maturing of our intellectual methods? Does it help or hinder the development of the better mental hygiene? Always a healthy-minded ignoramus will make a better neighbour than an educated lunatic, or a morbidly enthusiastic moral sentimentalist, even though he profess Atheism.

Too many "Atheist" and "Agnostics" still act upon the psycho-neuritic assumption that "thoughts are things,"—that some unusual potency still resides in an idea as such. When a sadist maniac kills his family, as supposedly bidden by God, and confirms his belief in hearing a "divine command" by a text from "Holy Writ," many people still think it important to argue about the authority of the "divine voice"; or to discredit the biblical text. If this potency for "evil" were inherent in the idea of the text, there it must necessarily produce approximately the same result in all its readers. Obviously no such text affects all of us alike. The genetic psychologists find that in such cases, the hallucinatory voice and the *seeming* influence of the Bible text, are mere symptoms of prior morbid psychology. Belief in the "divine voice," or the giving of authority to the biblical text, are co-ordinate *effects*, and not the *cause* of the murderous impulse. Therefore, it is quite useless to argue against the authority of the hallucinatory voice, or of the "sacred" text. "Thoughts are [not] things." The method then becomes one for prevention or cure of the morbid impulse, and not one of mere futile logic over incomprehensible dialectics. You cannot cure or prevent mental morbidity by a mere syllogism.

THEODORE SCHROEDER.

(To be concluded.)

Christian and Atheist.

A DIALOGUE.

MORNING.

- A: GOOD MORNING Brother! Where are you going?
 C: To church, of course, to worship my Maker on the anniversary of the day on which He rested from His creative labours! Where else should a man go on this sacred day?
 A: That depends upon his intelligence. Where else? Why, to the woods, the fields; anywhere to escape for a little while from the din and bustle of city life. If you labour hard for the bread of life on six days of the week it is only common-sense to go where healthful rest and fresh air may be obtained on the sole day of liberty allotted to the 'ox that treadeth out the corn.' But you are a Christian and prefer to pass the time in the depressing precincts of a musty church; for the good of your soul at the expense of your body and mind I presume!
 C: Yes, I am a good Christian I hope, though I am woefully conscience of falling short at times. But you, I see, have not yet reformed the error of your ways. Are't you ashamed of yourself, scoffing at sacred things in that manner of yours? You will gain nothing by it I can assure you.
 A: That is indeed a profound truth you have enunciated. No man ever became rich in the treasures of the earth by professing himself an Atheist. Such a profession is a first-class guarantee of a man's honesty if nothing else.
 C: Yes, I will grant you that so-called Atheists are reasonably honest men; but that is because they are genuine Christians at heart without knowing it. They have been influenced unknowingly by the wonderful ethic of the Christian faith operating through the centuries.

A : Tut, tut, Brother! Don't, I beg of you trot out that threadbare batch of apologetics. It has no basis in fact, I can assure you, and arises from the confusion of religious with moral ideas in the dull brains of the orthodox. You are yourself a decent citizen, father and husband, through the pressure of social opinion, not because you happen to profess a belief in Heaven and Hell: Gods, Devils, Angels, and all the etceteras of your hoary Celestial musical comedy. Do you not see the obvious fallacy in making "morality" synonymous with Christianity? To assert that man becomes moral in virtue of his professing to be a Christian is to imply that "morality" came into existence with Christianity. Now even a nodding acquaintance with the history of man will indicate that Christianity is at the most 2000 years old, and there is undoubted evidence of the existence of several successive civilizations, governed by elaborate moral codes tens of thousands of years before the alleged birth of your mythical saviour God. But you are evidently not strong in ancient "larning" Brother. I would recommend you to pay a little attention to facts to prevent you making such an absurd statement at some future date, though I am not sanguine... But I have a question to ask you if you please. Do you believe in the justification of religious persecution of the heretic? By the heretic I mean, of course, one professing a different belief to your own, and most heretical of all, the Atheist, who looks upon all religions with equal contempt, as so many forms of human delusion and self-torture.

C : Well, you already know my opinion on that matter. I do not mind a man holding different beliefs to my own though I depore his ignorance of the "one true light." So long as he expresses his views with decent reverence, as I say, I do not mind him holding them.

A : Your impudence is truly Christian! So you "do not object to others holding different views to your own," eh! And who the devil may you be that the fact should even be questioned? You are, I see, a good Christian in some things, but you lag sadly behind in others. I am afraid your coat-tails are already dangling over Hell-fire, my boy! Now what would you say if I told you that you and your kind are far from being genuine Christians in essence: that, in fact, you have been civilized without knowing it, retaining a soupçon of savagery to mar the final picture! To justify yourself as a thoroughgoing Christian, foursquare to all the winds that blow, persecution should be a *duty*, the most sacred of all duties to you. As a Christian you must believe in the existence of Hell: a real Hell filled with fire and brimstone and such like unpleasant things, including the "worm that never dies," and other theological monstrosities. Your infallible book says "He that believeth not shall be damned." That is the infallible word of your infallible god, writ large in your infallible book. Surely you will not deny the existence of such a place when your god says it is, and your infallible priests throughout the ages have taught it and teach it at the present day, with the exception of a few back-sliders who will certainly burn for their temerity in the Hell-fire they disown! It was to save mankind from burning in Hell that your suicidal saviour god became incarnated in the womb of the immaculate virgin through the agency of a celestial draught, got nailed to a stick and then flew off to the abode of the Blessed. You must believe that literally to be a Christian, and when you do believe it you must persecute all who do not as the most important of religious duties, next to securing the safety of your own skin. Just think for one moment. If the wife of your bosom believeth not she is damned to everlasting torment by the simple fact of her disbelief. No matter how good a wife she may be: no matter how kind, sincere, true, in her love to you and your children: if she incarnated in herself the essence of all that

men have regarded as virtuous and noble throughout the ages, yet, if she disbelieves this Asiatic nightmare of Christianity she burns for ever in Hell and her virtues will not help her one jot. And you, who are perhaps not so fine a creature in any respect, will by virtue of believing sit snugly aloft in Heaven and look down upon her torments, powerless to give her one drop of water to cool her parched tongue. Convert her then at all costs. If you love her with human love you will rather inflict a modicum of torture on her in this brief existence on earth than risk for one moment the chance of her certain torments after death. You see now the force of my argument, that persecution is the most sacred of religious duties for a Christian. Those that you love the most on earth you must persecute the most in order that they should profess to believe, to save them from eternal torment. And eternity is a long time. You have therefore the paradox that you must hurt the most where you love the most; which is perhaps not so paradoxical after all. Nevertheless, it is your plain duty: a damnable one; a conception that out-Sade's Sade. But there it is: Heaven and Hell. You must choose one or the other. You are silent. Perhaps you do not agree and you are going to tell me in a moment that the doctrine of Hell has been given up long ago; it has a symbolical meaning etc., etc. You wish to speak? Well then, I will show you another side of the picture. I will give you a beautiful Atheist thought on Death, and take it from the greatest literary treasure that has descended to our unworthy hands from the Ancients. It is the Latin poet who speaks: the Atheist Lucretius speaking the thoughts of Epicurus on Life and Death. "*Sic ubi non erimus . . .* So, when we have ceased to be, when body and soul whose union is our being, have been parted, then nothing can touch us—we shall not be—and nothing can make us feel, no, not if earth is confounded with sea and sea with heaven . . ." You feel the contrast Brother. Well, I see you are uneasy and in haste to depart; the bells are calling you to worship so I will not hold you any longer from the pleasures of self-abasement. Only, when you return to your comfortable home and view around you the faces of your loved ones, think a little of what I have said of the duty of persecution if you would save them from Hell-fire. Good-bye.

JOSEPH MARAH.

(To be concluded.)

The Chapman Cohen Testimonial.

THE Subscription List this week shows that my suspicion that more would come to hand was not ill-founded. I should not die of shock to discover that the flow is not yet exhausted. As announced, the presentation will be made to Mr. Cohen at the Annual Dinner on January 18. I have found so many friends whom I have never had the pleasure of meeting that the dinner offers a grand opportunity for shaking hands with them.

I am very much in arrears with my correspondence, which has been very heavy, but I will catch up with it all soon. Meanwhile I crave space of the editor for extracts from a few of the letters received. I should like to publish all, but the editor has to pass the pages.

C. Clayton Dove writes: "There are things that cannot be estimated in the terms used upon the Exchange, and which must be left to a very different standard of appreciation. This is why the present Testimonial, however successful, would never be adequate to express our sentiments towards Mr. Chapman Cohen."

Johannesburg Reader says: "This amount does not by a long way express high appreciation of the glorious service rendered to our movement by our talented Comrade Cohen."

John Watkins & James Steedman say: "For years we have appreciated his writings and speeches—remembering also debate at Milugavie some years ago, which will ne'er be forgotten."

J. T. Pullen says: "For the past ten years or more Mr. Cohen's "Views and Opinions," etc., in the *Freethinker* have been most enlightening."

Collette Jones sending his donation to the Fund says: "I don't want to be left out. It does not represent my testimony to Mr. Cohen—just my pocket. No man deserves more or has done more for the Freethought Movement than Mr. Cohen."

Edwin Bulman wishes his "5s. was £5,000 for the Fund."

Sarah Dobson sends "a helping hand towards the £5,000 'she hopes' will be raised for the President in recognition of his great work for human freedom and for the larger share of liberty we enjoy to-day."

Jack Clayton bewails "how inadequate my 'mite' to express what I feel towards this great leader of ours."

W. B. Columbine says: "I trust this will be in time to help to give you a happy conclusion to your efforts in this good cause."

J. Bryan sends the most willing gift he has made for a long time and adds: "He is the finest man I know."

James Stirling (Paisley), is reminiscent regarding the many pleasant hours he has "spent with Chapman Cohen during the past thirty years."

Our deepest sympathy with Paisley! What a bloody holocaust! Religious services are to be held! "Suffer little children to come unto me" will be uttered, and we shall be told, "the Lord is mindful of his own." What can we do to destroy this foul religious incubus? Make more Freethinkers! Let us all join up."

W.J.W.E.

A True Believer.

THE last day of the old year has provided us with a priceless gem of religious bigotry and ignorance which deserves to be recorded.

Under the headline "Scene about a Bible," the *Evening Standard* relates that at the Greenwich Coroner's Court a certain Mr. Beckett refused to take oath on a "Church of England Bible," because he was a Roman Catholic. The coroner, being apparently dubious as to the validity or authenticity of the New Testament, is reported to have said: "What you are offered is the Old Testament. We have hundreds of orthodox Roman Catholics who take the oath on the Old Testament." But still Mr. Beckett protested. Evidently he was a few degrees more "orthodox" than the other hundreds who had gone before.

When asked what was the difference between the Old Testament as he understood it and as other people understood it, he replied that he only accepted the Old Testament sanctioned by the Pope, but he had to acknowledge that he had not studied it enough to tell the difference! Thus, for all he know, Mr. Beckett was refusing to swear upon a Testament which his dear old Pope approved of.

But the cream of the joke comes at the end—as it should. The coroner asked our ultra-orthodox Mr. Beckett what books were in his particular *Old Testament* and offered to swear him on those. Mr. Beckett replied: "There are the Books of the Acts and Job. I cannot remember any more."

The coroner's reply is not recorded. And had we been in the coroner's shoes, our reply would not have been recordable! The ultra-super-orthodox Roman Catholic Bennett finally made an affirmation—just as any miserable Atheist might have done!

C.S.F.

The Doctrine of Atonement.

THE Christian fathers and teachers have had a deal of trouble with the doctrine of atonement. Their views have varied with the ages.

The followers of Christ explained his death by saying he had to fulfil prophecies. So they hunted out prophecies which might bear directly or indirectly on the death of Christ, and were probably able to adorn their stories with prophecies that they themselves made.

But to fulfil prophecies, after all, was rather a weak sort of reason to account for the life and death of Jesus. Men groped incessantly for strange reasons in those days, and when the early Christians borrowed the god idea and applied it to Jesus saying he was a god who had been conceived by another god of a virgin and had died, they had to find a good reason for his death.

Christian father like Gregory of Nyssa, Origen and Irenaeus could think of nothing better than that this was God's way of paying a ransom to Satan to redeem humanity.

For hundreds of years Christians believed this. Augustine, Gregory the Great, Bernard of Clairvaux, Peter Lombard all believed it. They actually thought God tricked the devil—Satan didn't think Jesus was a god.

Anselm, however, knocked to pieces the idea that Christ's death was a ransom paid to Satan. But Christians have always been knocking to pieces the theories of their predecessors.

Examine this doctrine of the atonement. The priest says all men, women and children were damned; they were to suffer everlasting torments because somebody called Adam ate an apple when he had been told not to do so.

People who believe that must have the minds of savages. There is nothing just in that. You and I and everybody alive to-day are born—according to the tale of the priests of the Roman Catholic church—to be damned everlastingly. It is a conception of an almighty being that is preposterous. The writers in the Bible have ascribed many awful and reprehensible things to God, but nothing so hideous as this.

The fact is, the priests of the Christian Churches are at their wits' ends to find a reason for the theory that Jesus was a God, and that he died. It is easily explained by mythology (which isn't true) and not explained by theology, which has to pretend to be true.

The priests say men can only be saved from damnation if they are baptized and believe the creed of the churches. Millions upon millions of human beings have never heard of this creed and don't know what baptism is.

And Jesus, himself, made short work of this fantastic notion that belief was necessary to salvation.

"And when he was gone forth into the way, there came one running and kneeled to him and asked him: "Good Master, what shall I do that I may inherit eternal life?" (Mark x. 17.)

Jesus replied: "Thou knowest the commandments: Do not commit adultery. Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."

That is plain enough. Jesus says, in essence, "You need not bother about beliefs of any kind; live a decent life and you will inherit eternal life."

It is strange that those people who worship Jesus seem to prefer the word of a priest to his.

And in the Acts of the Apostles Christ's death is suggested as a terrible calamity and not as something for the salvation of mankind. (Acts iii. 13-15 and v. 30.)

W.H.W.

The Church is at rest only when she has everything her own way, or is able, without let or hindrance, to trouble the tranquility of others.—VOLTAIRE.

Liberty is not a means to an end, it is an end itself. To secure it, to enlarge it, and to diffuse it, should be the main objects of all social arrangements and of political contrivances.—BUCKLE

Correspondence.

TO THE EDITOR OF THE "FREETHINKER."
ITALIAN ART AND WORLD PEACE.

SIR,—In your issue of December 29, in connexion with the Italian Art Exhibition, you mentioned that "the League of Nations might take a few lessons from Lady Chamberlain." May I point out that the Institute of Intellectual Co-operation, which is one of the offshoots of the League of Nations, has already done something of this kind, and that in the future has even more ambitious plans. During the past year an international exhibition of prints was taken in the following cities: Madrid, Paris, Rome, Geneva, Brussels, Liège, London, Birmingham, Burton-on-Trent, Castleford, Blackpool and Rouen. There is, in addition, a collection of plaster casts of the best works of sculpture at present on view at Cologne. Later this will be moved to other cities. Finally, in 1934, an international exhibition of the Arts will be held in Berne.

While, of course, there is no question of the League of Nations bringing such masterpieces as Botticelli's "Birth of Venus" to other countries, it is not ignoring the importance of bringing to the fore the artistic achievements of the various nations.

LESLIE ADIE.

Society News.

WEST LONDON BRANCH.

Try first indoor meeting held at the Conway Hall on Sunday the 5th was packed, and I am sorry to say that a large number of people had to be turned away.

It was a foregone conclusion, as Mr. Chapman Cohen, the President of the N.S.S., was the lecturer, and the subject, "What Are We Fighting For," was rather fetching.

The lecturer gave an outline of the history of Secularism and the object of the N.S.S. in particular.

He traced the gradual development of the Secular Movement in this Country and in Europe as far back as Aristotle. The audience were all attention, following the speaker most minutely in all his arguments and historical facts. He pointed out that all great pioneers, such as Gallilio, Bruno, Vanini and others had helped to build up Freethought and the story was being continued to-day. There were a good many questions and a great deal of discussion.

A vote of thanks moved by Mr. Wood and seconded by Mr. Betts was carried unanimously. Mr. Chapman Cohen responded.

There was a good sale of literature of the "Pioneer Press." These meetings will be continued every Sunday for the next twelve Sundays. B.A.I.E.M.

Obituary.

MRS. MARY JENKINSON.

ON Saturday, January 4, the remains of Mary Jenkinson were cremated at Golders Green Crematorium.

Born at Trenton, New Jersey, U.S.A., she showed, at an early age, a strong mind, which soon brought her into conflict with conventional ideas in religion and social economics. A strong feature was, her unflinching adherence to principles, including those of Freethought. Three daughters are left to mourn the loss of a devoted mother, and to them we extend sincere sympathy. The funeral arrangements were quiet and simple, and a Secular Address was read by R. H. Rosetti.

Rationalist Press Association (Glasgow District)

Grand Hall, Central Halls, 25 Bath Street,
Sunday, January 19th, at 3 p.m.

Mr. HENRY W. NEVINSON, London

SUBJECT—

"A Fool's Paradise."

Violinist SENOR MANUEL LUNA.
Questions and Discussion. Silver Collection.

SUNDAY LECTURE NOTICES, Etc.

Lecture notices must reach 61 Farringdon Street, London, E.C.5, by the FIRST POST ON TUESDAY, or they will not be inserted.

LONDON.

INDOOR.

ETHICS BASED ON THE LAWS OF NATURE.—Emerson Club, 1 Little George Street, Westminster, Sunday January 12, 1930, at 3.30 p.m.—Lecture in French by Madame de la Bruyère, on "La Recherche du Bonheur." All are invited.

THE NON-POLITICAL METROPOLITAN SECULAR SOCIETY (The Orange Tree, Euston Road, N.W.1) : 7.30, Lecture—"Some Socialist Delusions"—Mr. G. Whitehead.

WEST LONDON BRANCH N.S.S. (Conway Hall, Red Lion Square, W.C., entrance Theobald's Road) : 7.30, Mr. A. D. Howell-Smith, B.A.—"An Hour with the Devil."

SOUTH LONDON BRANCH N.S.S. (361 Brixton Road, near Gresham Road) : 7.30, Mr. Leonard Ebury—"Progress?"

SOUTH PLACE ETHICAL SOCIETY (Conway Hall Red Lion Square, W.C.1) : 11.0, Mr. J. Hutton Hynd—"Robert Burns (January 25, 1759) : A Study in Human Nature."

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road, S.E.) : 7.0, Mr. Harry Snell—"The Faiths and Factions of the Holy Land."

HAMPSTEAD ETHICAL INSTITUTE (The Studio Theatre, 59 Finchley Road, N.W. 8, near Marlborough Road Station) : 11.15, Mr. J. H. Wicksteed, M.A.—"Co-Education."

OUTDOOR.

WEST LONDON BRANCH N.S.S. (Hyde Park) : 12.30, Messrs. Charles Tuson and James Hart; 3.15, Messrs. E. Betts and C. E. Wood. Freethought meetings every Wednesday, at 7.30, Messrs. C. Tuson and J. Hart; every Friday, at 7.30, Mr. B. A. Le Maine. The *Freethinker* may be obtained during our meetings outside the Park Gates, Bayswater Road.

COUNTRY.

INDOOR.

GLASGOW BRANCH N.S.S. (No. 2 Room, A Door, City Hall, Albion Street) : Dr. M. Marwick will speak upon Birth Control on January 12, at 6.30.

CHESTER-LE-STREET BRANCH N.S.S. (Club Room, Middle Chase) : 7.15, Mr. J. T. Brighton will lecture on "Is Mind a Separate Entity?" Chairman, Mr. J. Price.

PLYMOUTH BRANCH N.S.S. (Co-operative Hall, Courtenay Street) : 3.0 and 7.0, Mr. E. C. Saphin will lecture on "The Sun God," and "Knowledge and Beliefs." Friends are urged to attend.

LIVERPOOL (Merseyside) BRANCH N.S.S. (Top Room, Royal Buildings, 18 Colquitt Street) : 7.30, Mr. P. Sherwin (Liverpool)—"The Tasks of Secularism."

MANCHESTER BRANCH N.S.S.—Chorlton Town Hall, All Saints, Colonel Arthur Lynch (London) Author of *The New Psychology, Science, Leading and Misleading, etc.*, will lecture at 3.30, on "The Brain Burners," and at 6.30, on "Christianity and Science Incompatible."

OUTDOOR.

NEWCASTLE-ON-TYNE BRANCH N.S.S.—Mr. J. C. Keast will lecture on Friday evening at 7.30, in Bigg Market (weather permitting).

Miscellaneous Advertisements.

PORTRAITS OF GREAT FREETHINKERS.—A number of prints of great Freethinkers, Scientists and others for sale. Write or call—H. TAYLOR, 8 Rutland Road, Ilford, Essex.

UNWANTED CHILDREN

In a Civilized Community there should be no UNWANTED Children.

For an Illustrated Descriptive List (68 pages) of Birth Control Requisites and Books, send a 1/4d. stamp to:—

J. R. HOLMES, East Hanney, Wantage, Berks.

(Established nearly Forty Years.)

"A Practical Religion for a WorkaDay World."

3rd Monthly Lecture, Monday, Jan. 20
8.0 p.m.

**"Swedenborg's Doctrine of Use
:: and The Christian Life," ::**

III.—COMMUNAL USES.

BY

REV. W. H. CLAXTON

(Hyde Park Missioner).

SWEDENBORG HALL, HART ST., W.C.1.
(ENTRANCE BARTER STREET).

Chairman - **Mr. B. A. LE MAINE.**

RELEVANT QUESTIONS INVITED.

NATIONAL SECULAR SOCIETY.
WEST LONDON BRANCH.

Every SUNDAY EVENING at 7.30 in the
CONWAY HALL,
RED LION SQUARE, entrance Theobald's Road.

On Sunday Evening **Mr. A. D. Howell-Smith,**
B.A., will lecture on
"AN HOUR WITH THE DEVIL."

ADMISSION FREE

A few Reserved Seats at 1/-. Doors Open at 7
QUESTIONS AND DISCUSSION.

Special Reduction.

PERCY BYSSHE SHELLEY

POET AND PIONEER

By HENRY S. SALT.

Published at 3s. 6d. Price 1s. 9d.
Postage 3d.

A Book every Freethinker should have—

BUDDHA The Atheist

By "UPASAKA"

(Issued by the Secular Society, Ltd.)

Price ONE SHILLING. Postage 1d.

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

**History of the Conflict
Between Religion and
Science**

By PROF. J. W. DRAPER.

This is an unabridged edition of Draper's great
work, of which the standard price is 7/6.

Cloth Bound. 396 Pages.

PRICE 2/-. POSTAGE 4½d.

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

National Secular Society.

President:

CHAPMAN COHEN.

Secretary:

MR. R. H. ROSETTI, 62 FARRINGTON STREET, LONDON,
E.C.4.

PRINCIPLES AND OBJECTS.

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

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

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

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

The Funds of the National Secular Society are legally
secured by Trust Deed. The trustees are the President,
Treasurer and Secretary of the Society, with two others
appointed by the Executive. There is thus the fullest
possible guarantee for the proper expenditure of what-
ever funds the Society has at its disposal.

The following is a quite sufficient form for anyone
who desires to benefit the Society by legacy:—

I hereby give and bequeath (*Here insert particulars of
legacy*), free of all death duties, to the Trustees of the
National Secular Society for all or any of the purposes
of the Trust Deed of the said Society.

MEMBERSHIP.

Any person is eligible as a member on signing the
following declaration:—

I desire to join the National Secular Society, and I
pledge myself, if admitted as a member, to co-operate in
promoting its objects.

Name.....

Address.....

Occupation

Dated this.....day of.....19.....

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

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

Materialism Re-stated

By CHAPMAN COHEN.

A clear and concise statement of one of the most
important issues in the history of science and
philosophy.

Cloth Bound, price 2/6. Postage 2½d.

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

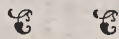
JUST PUBLISHED.

SHAKESPEARE

. . . and other . . .

Literary Essays

BY

G. W. FOOTE*(Issued by the Secular Society, Ltd.)*

CONTENTS—

Shakespeare the Man—The Humanism of Shakespeare in the "Merchant of Venice"—Shakespeare and His Will—Bacon and Shakespeare—Shakespeare and the Bible—Shakespeare and Jesus Christ—The Emerson Centenary—Kate Greenaway—Two Graves at Rome—Shelley and Rome—Tolstoi and Christian Marriage—The Real Robert Burns—George Meredith: Freethinker, etc.

THIS volume contains some of G. W. Foote's finest writings, and shows the famous Freethought fighter from an angle that will appeal to many who did not follow him in his criticisms of current religious belief. — G. W. Foote had his thousands of admirers in all parts of the world, and this work will be welcomed by all as a memorial of one of the finest writers that ever gave himself to the Freethought Cause.

PRICE - 3s. 6d.**Postage 3d.**

THE PIONEER PRESS (G. W. FOOTE & Co., LTD.) 61 Farringdon Street, London, E.C.4.

London Freethinkers'**33RD ANNUAL DINNER**

(Under the auspices of the National Secular Society)

AT THE

MIDLAND GRAND HOTEL, N.W.

(VENETIAN ROOM)

On Saturday, January 18th, 1930**Chairman - Mr. Chapman Cohen***Reception at 6.30 p.m.**Dinner at 7 p.m. prompt*

EVENING DRESS OPTIONAL

TICKETS - - EIGHT SHILLINGS.

Tickets may be obtained from either the office of the "Freethinker," or from the National Secular Society, 62 Farringdon Street, E.C.4.

R. H. ROSETTI, Secretary.