

The

# FREETHINKER

FOUNDED · 1881

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

VOL. L.—No. 19

SUNDAY, MAY 11, 1930

PRICE THREEPENCE

## PRINCIPAL CONTENTS.

	Page
<i>The Ways of God.—The Editor</i> - - - -	289
<i>The Bible in the Schools.—Minnermus</i> - - -	290
<i>The Greatest of all Mediums.—H. Cutner</i> - - -	291
<i>Ancient Settlers in Southern Britain.—T. F. Palmer</i> -	293
<i>Sarajevo.—C. S. Fraser</i> - - - - -	294
<i>The Conception of Philosophy.—G. H. Taylor</i> - - -	298
<i>Science and Obscurantism.—H. Sanger</i> - - -	299
<i>The Pill in the Jam.—C. V. Lewis</i> - - - -	300
<i>Acid Drops, To Correspondents, Sugar Plums, Letters to the Editor, etc.</i>	

## Views and Opinions.

### The Ways of God.

It takes a deal of time and labour to explain the ways of God to man. Once upon a time man took God as he found him. He had to. God was there and man had to make the best of the situation. His chief concern was to find out how to keep on good terms with a being whose presence he would gladly have dispensed with if he could have done so with safety. But that was a long time ago. It belonged to the period when men believed everything happened through the agency of some god or other, and the question of right and wrong did not arise. Then, very gradually, man began to discover things. He found out that quite a number of things happened without God—at least they seemed to depend quite as much upon what man did himself. This was not true of material things only; it was also true of such things as truthfulness, loyalty, and honesty. Whether God existed or not these things remained valuable, and gradually man's social sense led him to judge values from the standpoint of social well-being. This new sense of values began also to react upon the belief man had of the character of the gods. A new era in religious theorizing developed. It was the era in which man instead of spending all his time in justifying himself to God, set to work to justify God to man. This task continues right up to our own day, and the older the world becomes the more difficult the job seems to be. A very large proportion of the works on theology that are published are concerned with arguing that even though the world is not as we would like it to be, yet God meant it to be better than it is. From the God who did as he liked, we have reached the stage of the God who meant well. We must judge him from the point of view of what he would have liked to have done; not from that of what he has done. Heaven is full of good intentions; on earth they are said to pave the way to the other place.

### Letting Things Rip.

News of a tornado that swept through nine American States the other day, resulting in great loss of life and destruction to property, and of another in Japan, that has killed a large number, reminded me of a number of such "Providential" incidents that have recently occurred. There was a fire that broke out in a penitentiary in Ohio and destroyed about 300 convicts. Perhaps one ought not to expect God to do anything in that case, or he might have been busy preparing a welcome in heaven for Podmore and one or two others who have been executed lately, and who, as usual, have died fully prepared to take their place in heaven. But in South-Eastern Europe another disastrous fire broke out, this time in a church crowded with his worshippers. About 150 were burned, including a number of children. One might have expected God to do something in their case. But, perhaps, he wished to show his impartiality, and as he would not save the convicts he felt it better not to interfere on behalf of the people in Church. Then from St. Louis we read of a thirteen-year-old girl who was drowned during a baptismal service. The river was running very rapidly, and the girl with the minister and two of his deacons were drowned.

Again God did nothing. Once more, in Greece the pillars of a church, filled with worshippers, collapsed owing to an earthquake, and twenty were injured. Quite a number of similar things have happened during the past two or three weeks, and they ought to lead the believer to wonder what on earth God is doing in all this—that is if the believer ever permits himself to think at all about it. After all we do get stories of the wonderful ways in which God interferes in human affairs. But when there is a possibility of doing anything on a really striking and dramatic scale, he does nothing. He does not prevent the church catching alight, he does not save another church collapsing, he makes no distinction whether the people endangered are convicts, converts, or participants in a baptismal ceremony. It is all very puzzling; if God was not there at all things would not happen differently. It is very disconcerting to anyone who is anxious not merely to believe that God exists, but that it is worth while for him to exist.

\* \* \*

### A Friend of God.

Then there enters upon the scene that faithful and familiar friend of God, Mr. James Douglas with an apology for the existence of pain and a justification of the ways of God in permitting it. One does not, of course, so long as one keeps up a nodding acquaintance with common sense, take Mr. Douglas seriously, but he is representative of a class of present-day writers, therefore of a class of readers, and therefore deserves to be dealt with. Incidentally if one wishes

to see the kind of reader for which Mr. Douglas caters, we suggest the reading of the letters which for some weeks followed an article in which he so far trusted to the religious stupidity of his readers as to ask whether anyone had ever seen Jesus since the resurrection. The letters that came to hand, and which were actually published, praising the exquisite beauty of the article, and recounting "visions" would have been an insult to the mental calibre of a Home for Idiots. The article was silly enough. The letters if genuine, outdid even the article. Perhaps the most creditable conclusion would be that Mr. Douglas overdid it with even his clientele of religious Morons, and they retorted by rather clumsily pulling his leg.

The reflections of "Jimmy" appear to be based on the fact that he has had some trouble with his eyes. This may have surprised Mr. Douglas, for when a man has done so much for God it is only fair to expect that God would do something for him. On the other hand it must be remembered that Mr. Douglas has told the world how on two or three occasions God had saved his life, in direct answer to prayer, and the deity may think he has done enough. Or perhaps he concludes that the game isn't worth the candle. At any rate, Mr. Douglas concludes that as *he* has been in pain there must be some rational justification for it, otherwise the universe would stand indicted for gross carelessness in permitting to J.D. a pain that had not some good excuse for itself. So with an accompanying picture which depicts him as holding his head in his hand as though he would restrict within reasonable limits the mighty thoughts surging for utterance, he proceeds to give us his explanation "why a beneficent and benignant Creator" permits the editor of the *Sunday Express* to be inconvenienced.

\* \* \*

#### The Secret Out.

I don't know whether Mr. Douglas is acquainted with the history of religious apologetics, or whether in his pose as a profound thinker wrestling with mighty problems he trusts to the ignorance of his readers, but the fact remains that there is hardly a religious apologist for the last two thousand years that has not stated the conclusion to which Mr. Douglas says "fought his way." Put very clumsily this is the age-old futility that pain acts as a warning of danger and disease, and is established by God for that purpose. That apology may be found in any sermon one cares to hear, or in any book one cares to read that deals with the problem from the theistic point of view. The stupidity with which Mr. Douglas states the case is, however, a little more pronounced than is usual. Take this piece of clotted bosh as a specimen:—

Pain is the sentinel who guards the gate of life. It reveals danger before it is too late to avert it. It is the herald of peril. The painless diseases are the deadliest. We should be thankful for pain. If my eye had been painless I should have lost my sight.

There it is, one of the stales of excuses, and stated in the most absurd manner! Pain is a sentinel that guards the gate of life—but the sentinel allows the enemy to get into the fortress, and only sometimes discovers his presence in time to avert a complete disaster. It is the herald of peril—but a herald usually goes before, this one comes behind and announces that the enemy is coming, after he has arrived. The painless diseases are the deadliest, therefore, we should be thankful for pain—because it tells us nothing about the worst danger and only gives overdue warning about the least dangerous. It is impossible

to treat seriously such unadulterated rubbish. 'Also it is difficult to realize that Mr. Douglas can be so absolutely silly as to believe it himself. Of course it may be, but ———?

\* \* \*

#### God and Man.

And after all this undiluted nonsense, a further strain is placed upon the imbecility of his readers by the summing up that "The mystery of pain is unfathomable"—after he has explained all about it! So "Pain compels us to have faith in this life and in the life hereafter." What a conclusion! What a writer! He has fought his way to a conclusion concerning something which remains an unfathomable mystery, and after making quite clear the meaning and use of pain here, it forces him to have faith in a hereafter. There is one sentence in Mr. Douglas's article which somehow impresses one. He explains that when the accident happened to his eye he did not go home and bathe his eyes "being a born fool." That may be the most charitable explanation of the situation.

To be quite serious for a moment we may explain to Mr. Douglas that far greater men than he have struggled with this "Problem of Pain," and although they have certainly made a more impressive show and set up a more intelligible defence, they have quite failed to justify the ways of God to man. That was inevitable. How can you praise God for doing something to relieve the pain when on the hypothesis of God *he* sent the pain. If there is a God the world is his world; he made it, and all that results from its working is part of his plan. It is idle saying that pain teaches us, we usually learn from pain when it is too late, and even then those who get the most benefit from the lesson are not those who experience the most pain. And, as God might have given us the benefits of the experience without the travail of going through the experience, why not have done so at once? You really cannot harmonize the absurdity of a God with the reality of the world. God does nothing, he explains nothing—or if he does anything or explains anything he serves only to explain writers such as Mr. Douglas, who find it so easy to exploit the credulity of men and women whose mentality is that of children. The world without God is a problem. The world with God reads like a co-operative effort of the criminally insane.

CHAPMAN COHEN.

### The Bible in the Schools.

"In religion,  
What damn'd error, but some sober brow  
Will bless it and approve it with a text."

Shakespeare.

"Learning is good, but common-sense is better."

George Foote.

MR. H. A. L. FISHER, a former minister of Education, once boasted that "our elementary schools have improved beyond recognition during the past generation." This is true up to a certain point. The educational programme has been broadened; the health of the scholars has been well looked after; the school buildings are finer than formerly. Yet grievous wrong is still done to the children in the schools by the inclusion in the curriculum of such a fetish-book as the Christian Bible. Harm is done by theological threats and bribes to children of tender years. For these have reference, for the most part, not to conduct, but to belief in Hebrew and Christian legends. Priests always insist more on belief than on matters of conduct. The Thirty-Nine Articles of the Government religion, to which every Church of Eng-

land priest so solemnly subscribes, lay no stress on ethics, nor on the practice of a virtuous life. Other Christian Churches follow the same course. John Wesley, the founder of the largest of the Free Churches, declared Atheism to be the greatest of all sins, worse than murder or unnatural crime; and the melancholy series of Spurgeon's sermons, published weekly for two generations, were largely concerned with the threat of eternal torment. Even under a so-called Socialist Administration there is still among us a foolish pride in ignorance which finds, or professes to find, the roots of our national virtues in Oriental superstition. The altered relations which people of the present day bear towards the theological ideas of long ago should make the continued use of the priests' fetish-book in national schools an impossibility in the near future.

The Christian clergy, of whom there are no less than 40,000 in this country alone, insist that their fetish-book is the beginning and end of all wisdom, and say, or shout, that national degeneration must follow its removal from the national schools of this country. Yet this Christian Bible is scarcely fit for a child's reading, and, if it were treated as an ordinary volume instead of a fetish-book, it would at once be pilloried as immoral, and excluded from all schools and all homes.

If parents knew the entire contents of this so-called sacred volume, they would hesitate to place this book in their little one's hands. For in its pages may be found plain, unvarnished accounts of vice and Oriental frightfulness, written with all the nasty particularity and love of detail which is the peculiar birthright of all Eastern scribes, whether they be the authors of the *Zendavesta*, or the writers of *The Thousand and One Nights*. The florid, heated rhetoric of the Christian Bible leaves nothing to the imagination, and the least-lettered juvenile could appreciate the glowing periods. In plain English, this Biblical nastiness begins where ordinary pornography is stopped by the police, and the ordinary so-called sex-novel is a model of restraint compared with this Christian Bible. No novelist would dare to disfigure his pages with realistic accounts of rape, incest, and various forms of unmentionable vice. He would be imprisoned, and his books destroyed. Yet the Christian fetish-book, which contains all this objectionable matter, is actually forced into the hands of millions of little children by men who dare no longer read it in all its completeness to a mixed audience of adults.

Nor is this the whole of the indictment. Not only is this so-called sacred volume morally objectionable, but it contains a mass of nonsense which were better left out altogether. "Wild beasts used to roam at will through the whole of England, but now very wild beasts are only found in theological gardens," wrote a schoolboy. And "very wild beasts" are to be found in this Book. Where else can one find a talking snake, a lodging-house whale, or a pigeon correspondent? Where, other than in this sacred collection, are the bedevilled pigs, the four-legged-fowls, the unicorn, the cherubim, and the ventriloquial donkey of Balaam? Even the alleged human beings referred to in this Bible are as extraordinary as the big-heads in a pantomime. "Adam" and "Eve" start life at full age. The patriarchs are said to have lived near a thousand years apiece. Some fortunate persons upset their families by returning from the grave after death. The story of "Noah's Ark" is one long laugh, involving as it does, the suggestion that millions of creatures from elephants to lice were crammed into a seaworthy pantechnicon. The climax is reached in the further suggestion that only

two fleas accompanied eight Orientals on this excursion. The life of the "Man of Sorrows," in the later pages is sickled over with the pale cast of magic. The hero walks the waves; argues with a fig-tree; turns water into wine; feeds thousands with some buns and a few sardines; comes back from the grave; and finally sails away into the ether like an aeroplane. Truly, this Bible is an extraordinary volume, but, emphatically, it is not suitable as a book for the instruction of the young.

If all these absurd and nonsensical ideas emanate from this Christian Bible, why is it allowed to be used as a book for instruction in our national schools? The answer is that the livelihood of forty-thousand priests in this country actually depends upon this inclusion. If children are not taught to reverence priests in their early years they will not do it when they reach manhood and womanhood. That is why priests do their utmost to control education in the nation's schools. In no other way can they safeguard the many millions of money now devoted to Priestcraft. It will be a bad day for priests when Secular Education is adopted in the national schools, but it will be a good day for old England, because it will mean the beginning of the end of Priestcraft in an otherwise civilized country.

MIMNERMUS.

### The Greatest of all Mediums.

ONE of the most interesting chapters in the history of Spiritualism is the way in which Spiritualists claim—mostly when he is dead—an out-and-out opponent in public, as one of their most ardent believers in private. It matters not how often he has averred his complete unbelief in psychic phenomena nor how often he has completely exposed fraudulent mediums. Directly he is dead, up come quite a large number of more or less unknown Spiritualists who proceed to retail either private or hearsay conversations in which there can be "no possible doubt whatever" that the late "anti" was all the while a most enthusiastic believer. I have heard more than once, and read over and over again that the late J. W. Maskelyne was, in reality, as thorough-going Spiritualist as Sir Oliver Lodge, Sir A. Conan Doyle and Mr. Stanton Moses all rolled into one, and as for the late Harry Houdini—but words fail me! Nearly twenty years ago the late President of the British College of Psychic Science, Mr. J. Hewart McKenzie, wrote in his well known book *Spirit Intercourse*, that Houdini's daring escapes from barred cells, coffers, etc., were due entirely to his ability to materialize and dematerialize himself in the regular spiritualistic fashion. Mr. Mackenzie simply couldn't wait for Houdini's death, but when this did happen, Sir A. Conan Doyle wrote two articles in the *Strand Magazine*, which supported his predecessor with a vengeance. As Sir Arthur bluntly put it, how could Houdini escape after being completely manacled, placed in sealed up and heavily locked iron boxes and thrown into a river if he were not a Spiritualist? What Houdini actually said in reply to Mr. McKenzie and countless other Spiritualists was:—

I do claim to free myself from the restraint of fetters and confinement, but positively state that I accomplish my purpose purely by physical, not psychical, means. My methods are perfectly natural, resting on natural laws of physics. I do not materialize or dematerialize anything.

But Houdini could have repeated this statement a million times, and it would not have made the slightest difference to Sir A. Conan Doyle and his

fellow believers. They know quite well that not one in a hundred thousand Spiritualists would ever read anything written by Houdini, and they know also that the magic of such a name as the creator of Sherlock Holmes gives an *Open Sesame* to the columns of our daily press; and any disclaimer is, for the most part, put into the waste paper basket. Does anyone think that the Editor of the *Strand Magazine* would allow any reply to his most valued contributor? Sir Arthur is allowed to write pages of drivel but actual quotations from Houdini's books or from those of his friends who know the truth are calmly suppressed—even in this noble land of intellectual freedom. *A Magician Among the Spirits* is a book which should be treasured by all those who are convinced that Spiritualism is mostly utter and contemptible fraud, while the official biography entitled *Houdini*, written by Harold Kellock, from the recollections and documents of Mrs. Houdini, shows how much truth there is in the contention of Sir A. Conan Doyle that Houdini was a genuine Spiritualist. As a matter of fact, this last work is a thorough exposure of Spiritualists and their methods, and in particular, of the famous "Margery," the medium who came to this country a few months ago, boosted up in the press as one of the greatest of mediums the world has ever seen.

That she was completely shown up by Houdini was most carefully suppressed. He had many sittings with a committee of experts and the medium, and the account given in his biography is most amusing.

Readers will remember the recent debate between Mr. Chapman Cohen and Mr. Shaw Desmond—a debate remarkable for the way in which the voluble Irishman was convinced he had utterly exploded "Materialism" by relating as fast as his tongue would let him, a large number of "cases" in the complete belief that their mere relation was indubitable proof that they happened. Since that debate, if we are to believe the reports in the *Two Worlds*, Mr. Desmond has loudly boasted wherever he was invited to speak on Spiritualism, how he "defeated" Mr. Cohen, a contention which would make the proverbial cat laugh if it had heard the debate. Houdini, was, if he was mentioned at all, dismissed with contempt, of course, and "Walter," "Margery's" control dragged into the debate as if this disembodied spirit was as veritable a being as Mr. Desmond himself. The crass—I like the word "crass" in this connexion—credulity of Mr. Desmond was one of the funniest things in the discussion, as nothing was too silly for him to swallow. The facts are that almost every public medium, if only he or she worked long enough, was caught in utter fraud and was very often imprisoned. Many of them admitted the fraud—like Katie Fox, whose name is still invoked by the Desmonds, the Doyles and the Bradleys as one of the "snow white" mediums. Home was compelled to disgorge a large sum of money he had made a silly woman give him; Madame Diss Debar was put in gaol for a like offence. Carl Hertz, in this case, produced by "magic," spirit messages similar to those obtained by the lady. Hermann, the world renowned conjuror, "gave a public seance, at which he evoked a fine line of apparitions, made tables jump about, developed spirit photographs and performed other bits of hocus-pocus."

Then after "Doctor" Slade was exposed, Harry Kellar, another great conjuror, "gave an exhibition of fraudulent spirit slate writing, which, his audience agreed, was more mystifying than anything done by Slade." Finally, "J. H. Rinn and others caught the notorious Palladino after she had duped hundreds of scientific men with her spirit tricks."

The more fraudulent mediums are exposed, however, the more Spiritualists protest that Spiritualism is true, and Mr. Shaw Desmond is a magnificent modern prototype of that famous early Christian Father—I think, Tertullian—who roundly declared the sillier and more impossible miracles and Christianity were, the more he believed them. Nothing that "Margery" and her spirit control "Walter" said or did could be wrong, though mere common sense should have shown their fraudulent character.

In Houdini's biography, the details of his encounters with all sorts of mediums, prove their contempt for "scientific" tests coming from "scientific" men. It would not be unfair to say that the average man of science is about the easiest of all people to fool, which accounts for the position of Sir Oliver Lodge, Sir William Crookes and the other "great" names of which Spiritualism is so proud.

As for the wonderful "Margery," it need be said at the outset that Houdini claimed "she sure was resourceful and unscrupulous." It would take too long to give here even an outline of the methods he used to circumvent her "phenomena," but he shows exactly what he did and how thoroughly she justified his description of her. When nothing whatever happened at a seance—which was frequent—the Boston newspapers came out with headlines like "Boston Medium baffles experts," or "Houdini, the magician stumped," or "Psychic Power of Margery Established Beyond Question"—and, of course, people believed it. This accounts for the way in which Mr. Shaw Desmond whole-heartedly believes anything.

One piece of "phenomena" deserves recording again. A box with a bell and batteries in it would be placed near the medium, whose hand and feet were in contact with the Committee. When the box was touched the bell rang, and Margery claimed it was her spirit brother "Walter," who rang the bell. Houdini found that Margery managed to get over any apparent difficulty by leaning forward and touching the box with her head. To circumvent this, the medium was placed in a cabinet box with only her head out, and the cover was fastened down with padlocks. Houdini was on guard lest Margery should "squeeze some implement through the head hole, and by holding it in her mouth, manage to press down the flap of the bell-box on the table before her . . . The bell remained silent. After a time, however, Walter broke in sharply and accused Houdini or his assistant of hiding a ruler in the cabinet to discredit the medium. In a violent outburst the spirit, who apparently did not share his sister's refinement, bestowed a vulgar and emphatic epithet ("He said my father was not married to my mother," commented Houdini later) on Houdini and bade him "get the hell out of here and never come back." The seance broke up in confusion. A new two-foot ruler which folded to a six-inch length was indeed found in the cabinet. Houdini charged that Mrs. Crandon ("Margery") had brought it in to ring the bell, but had elected to accuse him of concealing it after she had found that the control of her hands made its use impossible. The session was a blank." This seance is described by Sir A. Conan Doyle in his *Strand Magazine* articles and Sir Arthur actually claims that it was Houdini who *cheated!* The truth is "Walter" couldn't ring the bell, and something just had to be done—in fact, anything except what the seance was held for. The one after this was also a failure, and Houdini claimed he had proved his case. "Fraud my verdict," he wrote. Two members of the Committee, gave the *Scientific American* their preliminary findings—"no proof of supernatural powers by Mrs. Crandon." "Everything that took place at the seances I attended," asserted Hou-

dini, "was a deliberate and conscious fraud." Dr. Crandon, Margery's husband, naturally accused the Committee of trickery, and her former husband, who was a grocer, "leapt into the fray" with the statement that the story of her psychic powers "was nothing but bunk," and "Sir A. Conan Doyle, stirred by the controversy, sat down in his study in England and penned a long and heated defence of Margery (whom he had never seen)." There was quite a deal more before "Margery slipped off the front pages of American papers into the limbo of forgotten things," but enough has been said to show how wonderful and marvellous and phenomenal spiritualistic happenings are in this grey old world of ours.

America is a long way from London, and American journals must necessarily have a small circulation here. This explains why the genuineness of such mediums as "Margery" is more or less believed in by many people who are indifferent to the claims of Spiritualism. It also explains why Mr. Shaw Desmond thinks it is merely necessary to repeat any statement by Spiritualists, without making the slightest investigation or admitting any investigation ought to be made, as positive proof of the reality of psychic phenomena; and why, of course, Materialism "is fighting in the last ditch."

Anybody who believes that there is something in the claims of "mediums" is earnestly recommended to read *Houdini*. It is published by Heinemann.

H. CUTNER.

### Ancient Settlers in Southern Britain.

THE etymology of the word *London* is still a matter of uncertainty. Indeed, it seems lost in the mists of antiquity. Nevertheless, it is quite certain that the near neighbourhood of the modern Babylon has from remote ages been the domicile of mankind. In 1896 part of a female skull was discovered at a considerable depth when the excavations preliminary to the erection of Lloyd's Bank in Cornhill were in progress. Prof. F. G. Parsons, the anthropologist and anatomist, considers this cranium as probably one of the oldest relics of departed humanity so far recorded in Britain, "rivalling even the famous Piltdown skull in age." That the days are far distant when this prehistoric woman dwelt on what is now Cornhill is evidenced by the circumstance that the Thames, at a later time, extended its dominion from the area where the Hampstead heights now stand to the contemporary uplands of Sydenham. The river drift deposited by this broad stream settled over the skull, and thus preserved it for modern science.

Centuries passed away, and the land again arose above its watery bed, until at a period estimated at between 3,000 and 2,000 years B.C., it became elevated to a height of sixty feet above its present level. Then the land sank once more, until at the dawn of British history the Thames became a swamp stream, probably broader and less deep than now.

The fossil remains of sub-tropical animals such as the rhinoceros and hippopotamus are common in London deposits. At a later stage, however, the relics of animal life left stranded in the strata indicate a pronounced decline in temperature. The mammoth and mastodon then abounded, and the extinction of these giant mammals is best explained by the hunting proclivities of the men of the Old Stone Age. In any case, the flint implements and weapons of ancient man have been found in abundance, and these probably date back to a quarter of a million years ago.

The Cornhill and Piltdown crania retain various ape-like characters, but other skulls that have come to light are, as Sir Arthur Keith and other experts have noted, strikingly modern in structure. Prof. Parsons, in his interesting and instructive volume, *The Earlier Inhabitants of London* reminds us that the Palæolithic Period was prolonged, and that important advances in culture coincided with little modification in the anatomical characters of the prehistoric peoples who inhabited our island home.

That what is now London has been a permanent human habitat since the early Age of Stone is negatived by the truth that the entire area has since been invaded by the waters of the river. Yet there is no reason why hunters and fishers should not have survived in the surrounding districts, and when the land subsequently emerged above the tidal stream, immigrant tribes from the Continent made it their abode, while some authorities opine that the newcomers blended with the earlier inhabitants whose physical characters may survive among the Londoners of the twentieth century.

That short, dark complexioned, and long-headed stock to which the celebrated scientist Prof. Sergi has given the name of the *Mediterranean Race*, in dimly distant ages, spread in a westerly direction along both shores of the Mediterranean Sea. Sunlit Hellas, Italy and Spain were successively occupied, and then these wanderers turned towards France, and ultimately reached England, which was still united with the Continent.

These ancient people buried their dead in mounds or barrows, and are known as the Long Barrow Race. The three outstanding stocks of contemporary Europe are the Nordic or Teutonic, the Alpine or Celtic, and the Mediterranean or Iberian. These peoples, however, are very rarely encountered in a state of racial purity. Admixture has almost everywhere occurred, and in addition to later blendings, the blood of earlier races still courses in the veins of many of the proudest and "purest" Nordics and Celts. The mass of modern Europeans possess composite anatomical and psychological characteristics. "It is very seldom," remarks Prof. Parsons, "that we meet with a man of pure Nordic or Mediterranean type; but in a group of men from any one place there usually is no difficulty in deciding as to which race shows up most clearly in the patchwork."

The cradle of the Mediterranean Race has thus far eluded discovery. That the race emerged from South-Eastern Europe or Asia Minor seems probable. On the other hand, it may have arisen in Northern Africa, for as Elliot Smith has demonstrated, the skulls of the more ancient Egyptians resembled the crania of the Mediterranean peoples in a very noticeable manner. Moreover, the wanderings of this antique race were not restricted to the Atlantic regions. The valleys of the Danube and the Rhine also served as channels of migration. Thus far, the skeletal remains of these Central European travellers have not been discovered, but their pottery suggests close kinship with Asia Minor or Old Nile.

The Long Barrow Race erected megalithic monuments, and these are usually found where they established their temporary or permanent homes. In Britain the contents of the sepulchres of these long departed people have been carefully studied by Rolleston, Thurnham, Greenwell, and other pioneer investigators. Although the incoming Long Barrow Stock most probably blended with the resident native population, it tended to displace them. But the indigenous peoples were doubtless so scattered and so few that the type of skull and skeletal framework revealed in the burial mounds represent fairly the appearance of these foreign arrivals on our shores.

Researches conducted with the latest refinements of modern science upon Long Barrow remains establish the fact that these prehistoric settlers displayed the identical anatomical features now found among the peoples who to-day dwell in the countries that border the Mediterranean Sea. There are several reasons for concluding that the Long Barrow Folk were dark of hair and eye, and the contemporary distribution of the brunette stocks in Britain's more secluded regions confirms this conclusion. It has long been remarked, that as we journey from East to West, the dark pigmentation of the people increases in intensity. And as, within the period of recorded history the greater part of those who have settled in our island have been of the flaxen-haired and pale complexioned Nordic Race, the earlier dark skinned stock naturally appears in greater abundance in relatively remote regions such as Cornwall and Wales.

The peaceful penetration of England by European immigrants continued for centuries. The World War and its aftermath have now checked this invasion. But during the long period of alien settlement the mass of the newcomers were of Nordic and Alpine stock. The Jewish arrivals have also to be remembered, but many of the best of these have mingled with the British race. And nearly all these immigrants have been domiciled in large centres of population. They therefore exercise little racial influence on types still prevalent in the agricultural areas of Albion.

The peopling of England by the Long Barrow Folk must have occupied a considerable stretch of time. Indeed, so extensive was the period embraced by their successive settlements, that their manners and customs as displayed in their funerary and other memorials underwent various modifications.

The men who dwell in the mining area of the picturesque Forest of Dean, in Gloucestershire, preserve many of the features which distinguish the prehistoric Long Barrow Race. The forest miners' gatherings in their Speech Hall, furnish excellent opportunities for the observant anthropologist. Parsons was much impressed "by the number of small, dark people of excitable manners and great talkativeness." Many of these miners retain the high cheek bones, and prominent brows so pronounced in the skulls recovered from prehistoric grave mounds. "That the nigrescence of the Forest is high," continues Prof. Parsons, "I can state from first-hand knowledge, since I have worked through the people employed in most of the mines, and have satisfied myself that the character increases as the neighbourhood of the great southern road leads from Lydney to South Wales is left behind."

Ripley, in his *Races of Europe*, mentions the dark types surviving in patches of Hertfordshire, and the writer has on various occasions noted that this in fair measure holds true of the farm labourers met with around Hatfield, Hertford, London Colney, and elsewhere. These may be noticed in village inns during their hours of relaxation from toil, or when pursuing their labours on the land.

On Dartmoor, in the Chilterns, and other districts long secluded from outside influence, the descendants of the early Long Barrow Stock, until recently survived. But the Chilterns are now too near the outskirts of the Metropolis to preclude admixture of race. Nevertheless, Dr. Bradbrooke has ascertained that even now the percentage of black haired natives is 10.7. Prof. Parsons assures us that this is a percentage "which is not reached in any other part of Great Britain, of which we have record, until we come to the West of England and Wales."

The menhirs and other stone monuments of the Barrow People suggest a rude form of social struc-

ture. Probably this assumed the form of primitive communism, under which the more enterprising accumulated a modicum of personal property. They proved themselves accomplished seafarers, for they were apparently familiar with the ocean that led to the Mediterranean. Valiant in warfare, when inter-tribal conflict became inevitable as the result of population pressure, yet, they appear in the main to have proved a peaceful people. They favoured the margins of the rivers and the seas which furnished them with fish, and hunted game in the neighbouring woodlands. Their sheep they pastured on the open downs, and supplicated the spirits in sacred places. As their culture improved, they planted and reaped corn, and possibly in seasons of abundance exported their surplus cereals to less fruitful lands. And their remains have been found in Kent, Buckingham, Oxford and Cambridge, and indeed, in every habitable area in Southern England.

The Barrow Folk probably forded the Thames. At least, a trackway dating, it is thought, from Neolithic Times, passed from the Chiltern Hills to where Westminster now stands and then spanning the stream, ran along the uplands south of the river towards Canterbury and the chalk cliffs of Dover. Probably, upon this primitive footpath, in subsequent centuries was laid the famous Roman Watling Street stretching from Chester through London to the coast.

T. F. PALMER.

### Sarajevo.

SARAJEVO! How many of the present generation there are to whom this name means less than nothing. How many of the past generation there are for whom it still acts as a spark to fire a train of memories more cruel and devastating than any that could have been invented by the imagination.

Sarajevo! That town in Serbia where, in July, 1914, the murder of the heirs to the Austrian throne led finally to the greatest and ghastliest war in history. That war in which millions of men were forced to lay down their lives, and millions more were racked or crippled for life. The war in which all churches in Christendom united to consecrate and bless the weapons of slaughter to the service of murder and death—for victory to the arms of their respective countries.

1914! God, who once was credited with ruling over all men impartially, became the special War Lord of each individual nation. The churches of Germany, France, England, Russia, Austria, Italy, Serbia—the churches of every land claimed that God was fighting on their side, and would assure them the victory. Priests told the soldiers so, and blessed them as they went to battle—to battle with other soldiers who had been similarly hoaxed by other priests.

None of these national Gods had pity, none of them commanded a cessation of hostilities. Sublime in their indifference, they moved no finger in aid of suffering humanity. Fury raged unabated and man slaughtered man, while God looked the other way. Is it to be wondered at that many abandoned their religion and cast God out of their minds. One God had become many gods, and the many were as impotent as the One. Away with them all!

And now we come to Sarajevo on the 2nd of February this 1930th year of the Christian era. Behold, fifteen and a half years later, the murderer of 1914 is honoured in this very town. At the house before which the murder was committed a memorial tablet was set up in memory of the "heroic" deed. And chief amongst the celebrations in connexion with the unveiling was the religious ceremony held at Sarajevo Cathedral. The glorification of a murderer followed by the Church's benediction!

In every country where this, the Roman Catholic,

Church is to be found, we see it professing a patriotism and an interest in national affairs which is nothing less than a blind to screen its own particular aims. But let us not be hoodwinked by these tactics. In Jugo-Slavia the press, both clerical and lay, published the news of this unveiling for the sole purpose of showing up the narrow patriotisms of other countries. But that part of the ceremony in which the clergy gave their co-operation and approval was carefully omitted. It might have given rise to awkward questionings in the minds of many of the faithful.

Can any thinking person find reasonable excuse for these actions on the part of this Church? We can't.

C. S. FRASER.

(Adapted from the Berlin "Freidenker.")

### Acid Drops.

It is quite likely that before long we shall have the country engaged in a general squabble about religion in the schools. It is an open secret that a deal of bargaining went on between the Roman Catholics and others before the elections, and now the religious bodies are demanding payment. Sir Charles Trevelyan, as Minister of Education, has played the usual game of treating the matter as one which concerns only the different Christian sects, and concludes that if they can be satisfied there is nothing more to bother about. The claims of educational and social justice appear to count for little more with him than it does with his predecessors in office. The sectarian schools are to be given more public money, provided the teachers come under the control of the local authorities, although the sectarian school managers have the right to demand that a sufficient number of teachers, of the right kind of religious brand, are appointed. This will not merely emphasize the vicious principle of the State subsidizing with the money of all, a number of sectarian schools, in which the chief interest is not education, but religion, it will also give rise to all kinds of intriguing through the local authorities in favour of this or that particular sect. And this is being done by a Government, in which the Prime Minister has publicly declared that he believes the only honest and proper settlement to be on lines of Secular Education, and by a party which professes to place social considerations before all else. We are not a priest-ridden country, but the priests nevertheless manage to control a large part of the press, to interfere in all kinds of legislation, to prohibit the abolition of the blasphemy laws, and to hold the government up to ransom. That is all.

The Rev. J. D. Jones, writing in the *Christian World*, complains that there are 12,000 schools in this country in which no Free Churchman stands the slightest chance of being appointed head master. That is probably true, but we wonder how many schools there are in this country, either Council or other, where a declared Freethinker would stand a chance of being appointed to a headship? Mr. Jones knows quite well that in practically all schools a Freethinking teacher is almost automatically barred advancement once his opinions become known. Church and Roman Catholic schools are doing with regard to Nonconformists, what non-conformists join both of them in doing with regard to Freethinkers. Every non-religious teacher in the schools is bound to either play the hypocrite or pay the price for his honesty. There is simply no disputing this statement, nor do we think Mr. Jones will risk doing so.

No amount of formal safeguards that may be set up will prevent the existence of this state of things. Whether the teachers are appointed and dismissed by the local education authority or by the managers of non-provided schools will make little difference. So long as religion is in the schools, attempts will be made to see that

the education of children is in the hands of believers. The question as to religion may never be asked, but it is there all the time. The only real step of advance will be to take religion out of the schools altogether. Even that will not completely remove an exhibition of that Christian intolerance that whenever it can it excludes non-Christians from public appointments. The only way to secure this is to go on undermining the influence of the Christian religion, that is, go making Freethinkers. When Freethinkers are sufficiently numerous, and sufficiently courageous to let the world know what their opinions are, they will secure fair play, but not before.

The people are outside the Churches, and the Gospel is preached inside. And so a Methodist journal plaintively pleads for more missionary work "among the people of our own land." We are afraid that, if done, it will not get much encouragement. The trouble is that the people strongly favour no restrictions on their Sunday recreation. And they know the chapels are chiefly responsible for such restrictions. Naturally, the antagonism thus aroused is not likely to make people anxious or willing to listen to the Gospel which inspires the restrictions. The zeal of the chapels in one direction spoils their chances in another. The humour of such a situation will escape the chapel-mongers.

Mr. H. B. Butler told the Manchester Statistical Society that:—

Millions of workers throughout Europe are considerably better off than they were before. Their hours of leisure are longer, their conditions of employment better, and they have an increased measure of protection against the misfortunes of life.

It is as well to add that the Christian Churches have done nothing towards bringing about this state of affairs. And quite rightly so. Churches were not established with the object of increasing the materialistic comfort and welfare of the workers. The Churches' proper job is to attend to "soul-saving" and things spiritual; such as, praying for victory and recruiting men for fighting when there is a war, preventing blasphemy, opposing divorce reform and birth control, boosting the Bible, kidnapping the immature child-mind, burying with Christian rites well-known Freethinkers, opposing Sunday recreation, and lying to the glory of God.

The Synod of Ballymena and Coleraine, co. N. Ireland, held its annual meeting the other day and the report on the state of religion bemoaned the fact that church attendance was not one per cent per family. It is true that drunkenness had decreased in the places covered by the report, as also had gambling, but what is the use of that? One had better be drunk in the name of the Lord than sober in the name of common sense.

A reader of a daily paper complains of boredom during week-end holiday from work. Whereupon another reader suggests that the bored should take up Sunday-school teaching. The suggested cure sounds like a pious attempt to make the punishment fit the crime. And, after all, there is satisfactory reason in one proceeding to bore others because one is bored oneself.

"Friendship and Art," declares Sir David Murray, "are the two greatest boons in life." If this is so, a puzzle for Christians to solve is why their God permits Atheists to enjoy the two greatest boons as much as Christians.

The Rev. John Hodges, a Bolton Methodist, says:—

We pray, we labour, do we expect? Is it because we expect so little that we see so little results of our evangelical labours?

We feel sure that's the reason. And now let's hear no more about the people's indifference to religion. They don't come to Christ simply because the pious do not expect them to do so. The fault lies with the pious, and we hope their God will punish them accordingly—for instance, by making their pastors ask for higher salaries.

Says a headmaster, Mr. C. H. Ross, education, brains, tact, a capacity for work, and good health are what the nation needs. This seems good enough to go on with, considering the fact that the nation can only cater for one world at a time. Still, there are humourists who are trying to encourage people to believe that the nation's chief needs are the Bible, the Churches, and the parsons—with the *Morning Post* thrown in as a makeweight.

There is a famine in China. According to the Associated Press, it is the "worst in history." Five million people have already perished, and fifty-seven million are almost foodless. No one ought to blame "Our Heavenly Father." With a reputation for loving kindness such as he has, he couldn't possibly have overlooked the plight of the Chinese.

The Rev. T. R. Dunn complains that people in the villages think more of their Sunday dinners than of the worship of God. That is a pity; for if the contrary were the case, the parson's dinner might be more substantial. We appreciate, of course, that it is not expedient for the villagers to be acquainted with this fact. Perhaps God gets level with some of them by giving them indigestion. In that case the choice lies between an indigestible dinner and an indigestible sermon.

Durham diocese has a shortage of three hundred curates, and the Dean is much perturbed thereat. He need not be. It indicates, surely, that 300 men of the educated class who might have become parsons have decided to adopt more socially productive and more intellectually satisfying professions.

In regard to Sunday recreation or amusement, a Methodist weekly thinks that people should ask themselves, not "Is it wrong?" but "Is it best?" This sort of question will not suit the Sabbatarian bigots. They claim the right to decide that Sunday amusement is wrong, and also to compel other people to conform to the restrictions which the Sabbatarian imposes. To have other people to decide the question for themselves and to choose what they think is best for themselves, would never do. That would be tacitly admitting the right to choose. And this admitted, where is the bigot to find justification for Sabbatarian prohibitions and restrictions!

The Salvation Army is getting ambitious. It advertises: "Two Days with God." One day, and now two days. And we don't suppose poor God has even been asked whether he wants the company of the howling, brassy, whining Salvationists. If he does, his intelligence must be very much over-rated. Personally, we think an hour or two with God rather attractive—that is, if questions are allowed. But if it meant only singing to him, or praying to him, we should prefer spending the two days in a mixed course of reading, pictures, and loafing round.

From Las Palmas comes the story of a young girl who was murdered by the other members of her family, because they had received a "spirit message" from a dead relative, telling them that they must sacrifice a member of the family in order to save his soul from hell. The girl was beaten with sticks for four hours before she ex-

pired. Quite a lovely thing is religion—when it is seriously believed in.

The new Ypres Cathedral has been opened. All good Christian men will be cheered at the thought that, if reduction of armaments is applied to land weapons, the cathedral will take longer to turn into a ruin in the next war to end war.

Of all the walls of a room, says Sir Oliver Lodge, the ceiling is the most neglected. Maybe the "spirits" might, in this connexion, be asked to do something really useful for once. Couldn't they decorate our ceilings, instead of moving tables or chucking things about?

"All you can do by force," says Miss Ruth Fry, "is to kill the innocent and guilty alike." Still, if the nations discard force as a means of settling disputes, God will be robbed of the pleasure of giving a victory, and of receiving praise and thanksgiving for services rendered; and the parsons will be denied their Armistice Day advertisement of religion. This being the case, the Churches had better be cautious about declaring war on war.

A petition asking for the prohibition of stag-hunting has been signed by over 80,000 persons. Now that public opinion has declared itself against cruel sports, the time will be ripe in another twenty years for the Churches to discover that hunting is wicked and anti-Christian. Meanwhile, hunting parsons can carry on as usual with their primitive amusement.

Hundreds of church bells in England, we learn, are silent because of the shortage of ringers. This means that the English Sabbath is more peaceful than it might otherwise be. Some day we hope there will also be a shortage of Salvation Army bandsmen, and the Sabbath be more peaceful still.

The motor-car, says Mr. Henry Ford, has increased intelligence. Perhaps he has noticed that motors take people away from the Churches on Sundays.

An American inventor has devised what is declared to be the deadliest machine-gun in the world. A good way of testing it would be to try it on all the inventors of death-dealing weapons.

"The difference between an educated and an uneducated person is that the educated man knows how little he knows," says the Rev. L. J. Coursey. We thereupon wonder in which category to place the person who has had a first-class religious education and calls himself "reverend." He is so cocksure he knows everything worth knowing about God, the "soul," salvation, an after-life, and the ultimate destination of Freethinkers.

A reader of *Radio Times* says:—

No one type of listener can expect to have everything his own way, and the B.B.C. realizes that immensely varying types of mind and outlook go to make up the invisible audience that it entertains every day.

The B.B.C. may realize this fact on week-days, but not on Sundays. Apart from the general dirge-like solemnity of the Sunday programme, there are the hours of silence ordained by the parsons. We should be glad to know what particular type of mind and outlook is catered for by silence.



## TO CORRESPONDENTS.

E. A. KEMP.—We are pleased to have so interesting an account of your pilgrimage to Freethought, and also to learn of the benefit derived from this journal.

A.Y.R.—Sorry, but the subject has already been discussed in these columns.

H.J.—Our authority for the statement that Jesus Christ was the incarnate saviour God is the common teaching of the Christian Churches.

A. W. DAVIES.—No harm done. In any case we are obliged for the Pine articles.

*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.*

*The Secular Society, Limited, 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.*

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

*Friends who send us newspapers would enhance the favour by marking the passages to which they wish us to call attention.*

*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.

We again remind all members of the National Secular Society that the Annual Conference will be held this year in London. There will be a Social gathering at the Grafton Hotel on the Saturday evening preceding the Conference, which is held on Whit-Sunday, June 8. All members will be welcome, but it will make the arrangements more effective if those who intend being present will acquaint the General Secretary as early as possible. We are expecting a goodly contingent from the Provinces. A week-end in London can be made very enjoyable, apart from the prospect of Freethinkers from all over the country meeting each other.

On May 8, Mr. A. B. Moss achieved the 75th anniversary of his birth. That is something that many men can accomplish. Of greater importance is the fact he has also completed fifty-five years of active work in the Freethought movement. We feel sure that our readers will join us in offering congratulations, and will be pleased to know that his interest in Freethought is as keen as ever it was.

We have received a number of requests for a reprint of a selection of Mr. Cohen's articles written during the war on the war. Looking over them, it is surprising how well they would stand reprinting in the light of what has occurred since the war came to an end. Much of what was said reads more like a description of what is, rather than a forecast of what would be. We are proud of the fact that during the war the *Freethinker* was the one paper that declined to be stamped into a wild Jingoism, or to endorse the foolish stories that were in circulation. Timid friends warned us that we were not playing for safety, but there were enough doing that

without our joining the crowd. And now we have the satisfaction of feeling that what we did say was justified by what happened, and by what we now know, and that in all probability the *Freethinker* is the only paper in Britain that dare publish its war-time articles dealing with the war without feeling heartily ashamed of them. So soon as Mr. Cohen can find time to make a selection, they will be issued in book form.

We have received the Annual Report of the Liverpool Branch of the N.S.S., and it is a very satisfying document. During the summer a very active out-door propaganda was carried on, thanks to the strenuous efforts of Messrs. Short, Jackson and Sherwin. The meetings were carried on in different parts of the city, and considerable literature distributed. Indoor meetings amounted to twenty-four, and it is good to know that the usual meeting place has proved too small for the audiences. For this reason the Branch for the winter of 1930-31 moves to a larger and more expensive hall. We hope it will receive the hearty support, moral and financial, of all local Freethinkers. The Branch has a good band of workers, and their efforts should not be frustrated for want of help. The report also mentions the extreme pleasure with which a number of its members attended the Annual Dinner in London. We hope to see all of them again at that function, and also a good contingent from other Branches.

The Branch we are also very pleased to see, has been active in the direction of getting Freethought books into the various public libraries. Not all their efforts were successful, but the mere trying is good. There is no such thing as absolute defeat in such matters. Speakers have also been provided for other organizations, which were willing to listen to an address on Freethought. These are efforts that other Branches might also adopt with benefit to the whole of the movement. Letters from the Secretary have appeared in the local press from time to time arguing the Freethought case in connexion with current events. The report, as we have said, is encouraging, and we hope to see an even better one next year.

During the trial of one of the managers of the Paisley Cinema, where so many children were killed owing to an alarm of fire, one of the witnesses expressed a desire to affirm. As a consequence the Lord Advocate dispensed with the witness's evidence. There should be some method of bringing to book these judges who impudently decline to allow witnesses to exercise what is a clear legal right. Men with a proper sense of justice would act differently. A man's religious beliefs have nothing whatever to do with the value of his evidence. Of course, the judge was within his rights in acting as he did, and as the exclusion of the witness did not affect the verdict, there is no ground for appeal. All the same it is monstrous that such things should occur in a court of justice in these days.

The Bradford Branch, which is to be congratulated on the success it has experienced hitherto in its propaganda, intends holding meetings every Sunday evening, at 7.30, in Motor Park, Bank Street, Bradford. We hope that local saints will give the Branch every support.

We are indebted to the *New York Nation*, of April 9, for the information, that the gentleman who, when writing letters to the *Times* about the Atheistic atrocities in Russia, signs himself Churchwarden of St. Phillip's, Buckingham Palace Road, is a Mr. Sabline, who was very active in fostering intervention against Russia in 1917-20, and who still counts himself "Diplomatic Representative of the Russian (Monarchist) Government in London. The dual role must be very handy. It is far more impressive to write about atrocities as a mere London Churchwarden than in any other capacity.

## The Conception of Philosophy.

MYSTICAL and Ethical conceptions of Philosophy need not detain us long. The mystical is well illustrated by Plato, who in one passage described Philosophy as "a practice of death," and by some of the Neo-Platonists, while the ethical found expression in ancient Greece when lack of scientific data turned attention away from the search for a principle. Protagoras, for example, conceived Philosophy as the art of being virtuous, and Epicurus as the rational endeavour after happiness.

As our second main line of development let us now briefly consider:

### B.—PHILOSOPHY AS THE HANDMAID OF SCIENCE.

It was not until last century that the scientific conception of Philosophy became popular, though it had of course been foreshadowed in Ancient Greece, notably by Aristotle, who conceived it as knowledge of things in general without details. But where there is not sufficient scientific material to build upon, non-scientific, and therefore anti-scientific, conceptions, are given free play. This was in evidence in the metaphysical period immediately preceding the scientific triumph of the nineteenth century. The traditional influence of metaphysical conceptions and the acknowledged impotence of science to deal with them precluded philosophers like Kant from casting them off. Notwithstanding this, gleams of light are discernible in two well-known writers; Hobbes, who said, "the aim of philosophy is to predict effects," and Wolff, who regarded philosophy as "a knowledge of the reason of the things which are or come to pass by which it is understood why they are or come to pass." (Translated.)

Finally and absolutely freed from theological and religious considerations, a working conception based on Science emerged in Spencer and Comte.

Philosophy had at last changed her mistress. Conceptions like these were given:—

Spencer: It is a "unification of knowledge," a "knowledge of the highest degree of generality." "Science is partially unified knowledge; Philosophy is completely unified knowledge."

Comte: It is the "methodical filiation of the special sciences."

Sidgwick (*Philosophy—Its Scope and Relations*): It is "the study which takes the whole realm of knowledge as its province."

Prof. Zeller (*Pre-Socratic Philosophy*): It is "thought that is methodical and directed in a conscious manner to the cognition of things in their interdependence."

Belfort Bax (*Handbook*): It is "the offspring of the conscious endeavour to reconstruct the world found constructed in actuality according to its possibility."

Külpe (*Introd. to Phil.*): "The aim of philosophy is to formulate a consistent theory of the universe, examine scientific presuppositions, and pave the way for new sciences."

Rejecting other conceptions—the theological because it assumes what has to be proved, the mystical because mysticism is at best individual and capricious, the ethical for reasons which will appear shortly, and the metaphysical because it has historically failed to appreciate the empirical method—we finally come to rest in a scientific conception of Philosophy, and acknowledge the theological conception as its great rival, past and present.

Theology claimed to be self-sufficient and self-supporting. When this was found impossible Philosophy was brought in to back it up.

Science never has claimed to be self-sufficient and self-supporting. It furnishes the data, and requires to be supplemented. The supplement is Philosophy.

\* \* \*

Taking our stand, then, on Science, let us ask, in conclusion, What is Philosophy?

In the first place Philosophy will be a quest for truth. "Truth" we must here simply define, without elaboration, as the workability of hypothesis. The values Truth, Beauty and Goodness will be the subject-matter for Philosophy, Art and Ethics respectively and by reason of this, Ethics will not be a primary concern of Philosophy, as it is frequently taken to be by contemporary philosophers (Russell, the foremost, is an encouraging exception). Nevertheless, a philosophical verdict on questions of Free-will and Immortality will have an important bearing on Ethics, and, in a lesser degree, on Art too.

Cutting out Ethics, we are left with the popular division of Philosophy into Epistemology and Metaphysics (and we should prefer Lewes's term, Metempirics). We now submit that Philosophy will be an attempt to answer the question, What do we know, and how do we know it? The question How do we "know"? comes first, and brings us to Epistemology. The question, What do we know? follows, and takes us through Empirics to Metempirics, or Metaphysics, defined as a study of the number and quality of principle or principles in the universe. The two questions are probably connected at a point, since if we "know" at all, we must of necessity know something.

The conception given is somewhat sweeping, and we hasten to modify it by adding that the objects of knowledge will be a few leading questions of human interest, *e.g.*, Theism, Soul, Free-will, Immortality, Nature of the Universe (a truly metaphysical problem which, though it were solved last, would supply the key to all others.)

This will necessitate a "methodical filiation of the special sciences" (not excluding Logic), and so we shall be brought to a philosophical method. Epistemology will never be divorced from psychology, nor Metempirics from Empirics. Philosophy will be attendant on the results and developments of science. It will endeavour to "pool" scientific facts, it will supplement them, it will formulate working hypotheses, it will classify results and their implications—in a word, *it will bring scientific thinking to bear on scientific discovery.*

So conceived, Philosophy can be of practical use. It can "bake bread." In practice, it will permeate the entire realm of deliberated action. Such action at least follows a belief, and the belief may be well or badly founded. Philosophy, then, will aid the systematization of such beliefs, and the attempt to systematize has been the good soil from which Philosophy has sprung.

Man cannot live and act without a philosophy. But he does live and does act with deliberation very frequently. Therefore he must have some sort of philosophy. If his philosophy is true it will work; if it is not, it will not. But *something* has worked, or Man would not have made the advances he *has* made, for instance, in his understanding of the world in which he lives. In the evolutionary process all things are tested, and those overcoming all obstacles survive. In the evolution of thought many hypotheses are tested, and those overcoming all obstacles survive. So long as it works a hypothesis is unimpeachable. But in the struggle for existence many go under.

Others survive, and it will be the duty of Philosophy to state what these are; and, if necessary, to show where others have failed. A consideration of

certain working hypotheses will be the foundation on which may be built a working philosophy.

The current tone of philosophers is one of tentative suggestion and a respectful restraint from voicing certainties. Common expressions are, "without wishing to appear presumptuous," "The proposition is, we hope, not too dogmatic," "We contemplate the possibility," and the like. This attitude goes well with a philosopher who is engaged in system-building, but not with him who would give expression to the system which stands. Philosophy, as E. B. Bax has well put it, "is not a theory of how things may be, but the theory of how things are." Following the same author, we quote with approval from his *Handbook to the History of Philosophy*: "Strictly speaking, we have no right to talk of philosophies at all, any more than we have to talk of chemistries or physiologies. . . . There is but one Philosophy, as there is but one Science."

This holds true in practice as well as in theory, and it is what makes a universal Agnosticism impossible and impracticable. There is, of course, a place for Agnosticism, but we cannot be agnostic in everything. We can certainly give expression to what is established, while withholding opinion on what is not. And the more we know, the more we shall have to say about our philosophy.

As soon as a scientific conception of philosophy is given, and no matter where, there arises a scientific philosophy. Such made its appearance in Democritus, was suppressed, cropped up again in Gassendi, found vigorous expression in Von Holbach, made a less vigorous effort in Comte and Spencer, was barely suppressed by Lange, and not at all by his disciple, found poetic expression in Schopenhauer, and later in his follower, Deussca, who managed to paint the clouds with sunshine; and is championed to-day—each in his own special way—by Mr. Joseph McCabe, Mr. Chapman Cohen, Mr. Bertrand Russell and Mr. John Dewey. Its safest name is Naturalism, its chief characteristic a thoroughgoing non-theological Determinism, and it is a philosophy which we still choose to call—not without some loss to its prestige—Materialism.

G. H. TAYLOR.

## Science and Obscurantism.

In a recent issue of the *Daily Herald*, which, by the way, appears to have transformed itself into a sort of megaphone, along with other pious journals, for the dissemination of parsonic views, the reader is dosed by the following scintillating gems of thought from the brain of Canon Donaldson, of Westminster, and no doubt written for the edification of pious Labourites:—

That Christ rose from the dead is the most certain fact of history. The evidence, age upon age, has been sifted and examined, but never broken. The philosophical evidence is in its favour; all the materialist arguments against it are more and more discredited.

We know now that matter is not "inert," but that the very atom is a world of electrical energy within, of protons and electrons, the nature of which science up till now knew little or nothing. And Mind is greater than matter.

The article from which the above is culled bears the charmingly intriguing title: "Does God Care?" and the *Daily Express* for April 19, reports a disastrous fire in a Rumanian Church, 110 people—mostly women and children—losing their lives. And on another page the same paper reports a violent earthquake in Central Greece at precisely the time the Church was crowded with worshippers, panic ensu-

ing and causing grave injuries among the terror-stricken people as the congregation fought their way to safety.

Most assuredly does God care! It is related of his great rival in business, Satan, that he always looks after his own; and as far as I am aware his clients invariably get a "square deal," but God's business agents, the priests, may build branch offices all over the "lots," only to have them come tumbling down about the ears of his clients. God is the great Cosmic Joker!

The "love of God," about which prelates and priests prattle so prettily, is the most nonsensical hallucination in the whole catalogue of theological figments. God loves little Mary, who plays in the street, but that does not prevent the deadly claw of diphtheria from gripping her delicate throat. He also, I suppose, loves the sheep, but the Australian devil-bird is in clover, digging his powerful beak into their bodies in order to feed on the liver. Presumably, God loves the lobster, but that does not prevent the unfortunate crustacean from being torn limb from limb by the octopus. In sober truth, the "love of God" is the veriest moonshine. It bears a strong resemblance to the "Holy Ghost" which, as every Freethinker knows, is the mere windy essence of nothing. All this by way of preamble to my examination of Canon Donaldson's "moonshine" in the *Daily Herald*.

The first paragraph in the above citation is nothing more than a mixture of childish credulity, bald assertion, and gross misrepresentation of the monumental research of scholars in the fields of biblical criticism, comparative religion and ethics. The Resurrection "the most certain fact of history!" Phew! It is something to be a preacher after all. Given a collar that fastens at the back and you can swallow anything, almost, even Jonah and the Whale! The science of comparative religion makes an end of the parson's piffle. Not a single feature of the Christian fairy tale is unique in any way whatever. Centuries before Christianity, slain and resurrected, Christ cluttered the earth like blackberries in season. The mythical elements in the gospel narrative are unmistakable. History familiarizes us with the existence of the polyglot populations of which the Roman Empire was composed in the time of Christ; comparative religion familiarizes us with their religious beliefs, and this science embodies the following fact, which effectually shatters Canon Donaldson's fatuous claim anent the Resurrection, as well as every other fundamental point in the Christian myth, and the fact is this: *That the ancients were perfectly familiar with every so-called unique element in the gospels, not only in the supposed lifetime of Christ, if he ever lived at all, but centuries before!* The gospels themselves are unreliable and of late date. Does any gospel writer say: "I (so-and-so) saw Jesus after his crucifixion?" Not one of them says so, they merely tell you that somebody else saw him, and the evidence is not given. Canon Donaldson's bluster about "the most certain fact in history" is a ghastly failure as far as establishing the most tremendous of the gospel miracles is concerned. Jesus never rose from the dead. The resurrection is a myth.

The dragging in of science by the scruff of the neck, as to say, in order to act as a sort of prop to buttress the tottering Christian edifice is a familiar clerical trick. It is just a miserable piece of obscurantism, and should deceive nobody outside Colney Hatch. What, in the name of all that is rational and commonsense, has the modern scientific revelation of the atomic structure of matter and its electrical constitution got to do with the Christian dogma of a

slain and risen man-god? The magnificent spectacle of the Universe which science has opened up for us, is as far from this poky little creed in reality, as our modern industrial development is from the feudalism of medieval Europe. In contrast with the disclosures of modern science the preoccupation of saints and apostles with the supernatural becomes twaddling and puerile. The old Biblical tale of the little world with its firmament hung with fairy lamps is a bedtime story for tiny tots. Our universe is a colossal drama of the growth and decay of stellar systems, with its own suggestion of cosmic structure maintaining itself across the immensities of space.

Clerics and other reactionaries are fond of enlarging upon things which science has not yet mastered. Canon Donaldson says that up till now science knew little or nothing about the nature of protons and electrons. Is the atom then, "as mysterious as ever?" It is not. Very far from it. As Mr. Joseph McCabe well says. "This picture of the atom (which modern science reveals to us) with its particles of positive electricity balancing and controlling its particles of negative electricity, but in many cases having a fringe of electrons which are feebly attached and move rapidly from atom to atom, throws a very gratifying light on the whole world of electric phenomena." It is the same old theological device of building upon obscurities in science. Canon Donaldson is perfectly at liberty to sit in this particular gap in scientific knowledge, until the gap begins to close, when he will have to move on in the traditional manner.

"Mind is greater than matter," says the Canon. If he means the fundamental religious dogma of the immortality of the soul, we can only remind him that *this* dogma has been as much discredited in modern times as any other. And it is no sort of use appealing to "philosophical evidence" on any point in his *Daily Herald* effusion. It is extremely doubtful if one modern philosopher in five believes in a personal God, or one in ten believes in personal immortality. At any rate, when, a few years ago, Prof. Leuba sent out a questionnaire on these subjects to hundreds of the more important teachers and writers of America, the philosophers he reported, and they alone, refused to answer.

Science, Philosophy, History—in fact, *all* that is distinctive in modern culture—testifies against the Christian superstition.

H. SANGER.

## The Pill in The Jam.

### MR. WALLACE'S HASTY VERDICT.

It will surprise no Freethinker to find Atheism referred to in disparaging and contemptuous terms in popular literature. In a Christian country nothing else could be expected; and whether such references are the fruit of unthinking ignorance or of deliberate misrepresentation in the interests of priestcraft, the result is the same—the hoodwinking of ordinary people. Mr. Edgar Wallace—unthinkingly, perhaps—makes his contribution to this inglorious end, for in one of his novels he makes one of his characters refer in contemptuous terms to "the feeble evangelism of the tract-writer, and the blatant nonsense of the professional Atheist." There are 40,000 men-of-God in this country to whom, in their abundant leisure hours, may be left the task of defending the tract-writer; here we will confine ourselves to challenging Mr. Wallace's strictures on the "despised and rejected" Atheist.

Who is the "professional Atheist"? Presumably Mr. Wallace refers, in this obscure phrase, to the secular lecturers whose activities are interfering with the slumbers of the clergy. We may very properly object to Atheistic

propagandists being referred to as "professional Atheists." We feel sure that the Archbishop of Canterbury and the Pope of Rome would regard it as scurrilous, not to say blasphemous, if they were referred to in the Press as "professional Christians"; yet what else are they? Certainly they draw from their professional activities very much more substantial monetary rewards than any secular lecturer ever did. They get more for distributing the non-existent "bread of life" than the pioneers of Freethought got for trying to make people swallow a few crumbs of common sense. The secularist mostly gets the kicks; but £15,000 a year is quite a lot of happiness.

"Blatant nonsense." Even if the epithet "blatant" should be justified in an individual instance, it applies purely to the personal character and rhetorical style of the speaker, not to the subject-matter of his discourse. Nobody but a fool or a bigoted Christian could maintain that a speaker must of necessity be coarse, vulgar, or "blatant" simply because he is an Atheist. The implication here is thoroughly objectionable. But why "nonsense"? Are we to conclude that Mr. Wallace has made a careful study of the question, and finally found the Atheistic case so unsound as to merit the term "nonsense"? Nothing else can justify so harsh a verdict. Or is it that the case for Atheism must be curtly dismissed as "nonsense" simply because it *is* Atheism?

England is a Christian country—at least by courtesy; that is to say, however far its standards of life and conduct depart from the teachings of the reputed founder of Christianity, there is a powerful State-aided Christian Church established in our midst, to which a polite legal fiction makes us all parties, and practically every one of us is reared from the cradle in the Christian faith. The fetters are welded on our minds in childhood, and it is no easy task to free ourselves in later years. Most people never think over the matter at all, and pass their whole lives within the fold of some sect as believing Christians, theoretically at least. The philosophy of Atheism is so foreign to the mental attitude inculcated in our Sunday schools that Mr. Wallace probably expresses the view of the majority of ordinary people when he dismisses it as "nonsense." But this dictum is nothing but an instinctive hostility to new knowledge (an ordinary phenomenon to psychologists), rather than a considered verdict based upon an impartial study of evidence. There are perhaps hundreds of thousands of otherwise well-informed people in this country who think that Atheism begins and ends with the bald statement, "There is no God." Their ignorance is explained by the ban on Freethought propaganda which the Church has engineered in this country—a ban which renders it difficult if not impossible for the Freethinker to get a hearing for his own side of the case, thus leaving the field clear for the parson and the pious scribe, who are careful to drop no hint of the constructive side of non-religious belief. In all the denunciations of unbelief from pulpit and press, there is no sign of any understanding of what Atheism really means. If these people know better (as they certainly should) then such deliberate suppression of essential facts and misrepresentation of such facts as they do bring forward, place their honesty and sense of fairness in a very ugly light. No Atheist could venture to criticize religion without being sure of his facts; but these pious champions appear to be able to "put across" their bluff with remarkable ease. They are simply appeals to unenlightenment; but then the Atheist rarely gets a chance to talk back, so these pious champions are fairly safe—and they know it.

"Blatant nonsense"! No scientist, no thoughtful man, no scholar with any knowledge of the results of Biblical criticism, could dismiss the non-religious philosophy so lightly. The non-theistic view of existence is one that has been forced upon sincere and thoughtful minds in face of the traditional prejudices of nineteen centuries, in face, too, of such persecution and pious vilification. It cannot be dismissed with a gesture. Atheism bases itself upon the verifiable facts of a science, a candid examination of nature; the Christian bases his belief upon a collection of ancient documents, of whose origin and authenticity nothing is certainly known, and

whose authority is more seriously questioned by experts day by day. The case against Atheism rests upon the popular ignorance of what it means, and even more upon the widespread ban on Atheistic propaganda whose purpose is to perpetuate this ignorance. The avowed aim of Freethought is to abolish this ban, to dispel this ignorance, to place before the public the other side of the case so that the plain man can form his beliefs for himself instead of having them drilled into him and his children when too young to weigh the questions for themselves. And it is a worthy aim.

No sane judgment on any disputed point can be made on a knowledge of only one side of the case. The public is notorious for its capacity to swallow unreflectingly whatever it is told, and it is no less than distressing to find a popular novelist dropping down this hasty verdict before a gullible reading public to whom the mental exertion of forming their own opinions by weighing evidence is positively repulsive. This haste in pronouncing judgment on vexed philosophical questions is deplorable. Mr. Wallace is an extremely able writer, and his pages abound with gems of wit and wisdom. It may fairly be questioned whether his readers are likely to gain a true idea of life from his pages, but he has a very large public, and may fairly be expected to accept some responsibility towards them. There are perhaps hundreds of thousands of people who on reading the above verdict, may accept it unthinkingly as the verdict of all enlightened people on Atheism—which it certainly is not. He has dropped a pill in the jam which will certainly be swallowed by an unthinking and indifferent public who, as a rule, prefer to be told rather than to learn. The habit of accepting beliefs and standards on authority is unworthy of civilized people; because So-and-So, who is certainly a clever man, holds such-and-such an opinion, is no reason why others should accept it—though practically all popular beliefs actually are found in this way. To be intellectually free is to renounce such childish credulity. "Give us the facts, and we will form our opinions for ourselves." This simple maxim is the cardinal principle of all progress and all enlightenment. To those who may have accepted the above pearl of Wallacian wisdom as absolute truth, it may be pointed out that in dismissing Atheism as "blatant nonsense," Mr. Wallace has begged a great philosophical question and, however unwittingly, has done a little to obstruct the cause of truth and popular enlightenment. There is some measure of responsibility incumbent on popular authors; and we might fairly ask Mr. Wallace if he has carefully considered the matter before dropping such a pontifical verdict before his very large public?

C. V. LEWIS.

### A Great Man's Testimony.

THERE'S triumph in Jesus's camp,  
Occasioned most happily by a  
Few words on the Wireless from Stamp  
(The highly respected Josiah).

It's Jesus he turns to for light,  
It's Jesus he bids us reflect o'er,—  
This ever-so-eminent Knight,  
Economist, Railway Director!

Josiah doth vouch for the worth  
Of all thy behests, Man of Sorrows;  
Like "Lay not up treasures on earth,"  
And this, "Take no thought for to-morrow."

No wonder good Christians are led  
To praise Sir Josiah's great piety.  
Long may he adorn, as its Head  
The Abbey Road Building Society!

P.V.M.

The crowd will follow a leader who marches twenty steps in advance; but if he is a thousand steps in front of them, they do not see and do not follow him, and any literary freebooter who chooses may shoot him with impunity.—*George Brandes.*

## Correspondence.

TO THE EDITOR OF THE "FREETHINKER."

### RUSSIA AND PERSECUTION.

SIR,—My reply to Mr. Smith's remarks on the subject of "Russia and Persecution" is, as follows. His strongly worded letter last week convinced me, and convinces me still, that the simple Freethought issue does not account for the amount of animus therein displayed.

I did not say that all States *should* forcibly suppress opinion, but merely that they *all do*, being so, I still cannot understand, apart from the suggestions above, why Mr. Smith should get so excited about the suppression of Bible Classes in Russia, and totally ignore the real attempts of that country to feed, educate and civilize a land ruined by Christianity.

When I hear anyone speak of Science or Freethought as being dogmatic, or refer to Darwinism as a dogma, I always suspect a Christian upbringing.

Such a use of words is to me unmeaning.

R. TURNEY.

SIR,—There is just one remark I would like to add to the reply of Mr. A. D. Howell Smith. In the main I do agree with him. But I didn't really endorse persecution or repression. What I wanted to convey was rather that these repressions are unavoidable. It is a pity! But it is so! These repressions shock our refined minds, which like to dwell in contemplation of an ultimate, absolute, yes, metaphysical freedom, which is impossible to attain. I repeat it once more, you would repress anything which, in your opinion, would spoil the education of your child. The same principle applies to factions in human societies.

Our cardinal charge against the Christian Church was not really the intolerance of the Christians as human beings, but as proceeding out of a revealed religion coming from an infinitely perfect just God. And, of course, we cannot swallow that.

Yes, the rulers of a country are just as likely to be in the wrong. But we are speaking of religious dogmas. The apologists of these dogmas have never yet come out in the open to justify them. On the other hand we are only too willing to test truths. And that is why it is reasonable for us to be convinced that our line of thought must be sound.

Let us hope that one day we will be able to introduce that sound principle: "Prevention is better than cure!"

W.R.S.J., M.D.

### "THE CALL OF THE GODS."

SIR,—In the notes to *The Call of the Gods*, most of the notes if fading memories of a classic past be not at fault appear to be exact enough. But is the note 9: "The three *Furies or Fates*, Hell goddesses with brazen wings and snakes in place of hair," quite up to the scratch? Were not the Fates, three beings symbolizing the Fate of humanity, and known as Clotho, Satchois and Atropos, who drew the thread from the distaff, twisted it and then cut it irrevocably? Nor had they so far as I am aware, serpents for hair. The Furies, like the gorgons certainly had, they were cannibals and symbolized the ferocious temperament of humanity, and were called Alecto, Myæra and Tisiphone. One does not hear much of them in our Latin and Greek stock in trade classical authors, but they are introduced by Claudian into his somewhat bombastic poem in Rufinius.

X.Y.Z.

### DEAN SWIFT.

SIR,—Mr. Stickells still persists in regarding Swift as an idealist, out to reform mankind. It seems a strange way to go about it, to confer all the virtues and beauty upon the horses, and make them rulers over the despicable and hateful race of men. It is not a method that appeals to me.

I do not believe that Swift had the least idea of reforming mankind, or even thought that it was possible to do so. We have his own explicit testimony that he wrote

*Gullivers Travels*: "to vex the world, rather than to divert it." And also his emphatic testimony that he "hated and detested that animal called man." It was upon a "foundation of misanthropy," to use Swift's own words, that the "whole building of his *Travels* was erected." This proves, out of his own mouth, what I stated, namely, that Swift was a hater of mankind. Sir Leslie Stephen, who had studied Swift's private letters and correspondence, as also had Mr. Craik, his biographer, were of the same opinion. If they had found evidence to the contrary they would certainly have brought it forward, for they were neither of them misanthropists, and would have been glad to show Swift in a better light.

W. MANN.

#### OUR CHILDREN.

SIR,—I am anxious to get in touch with parents interested in Secular nursery school education for children from two and a half to five years of age. Having organized a Montessori School in Bow, and seen the good work done by other nursery schools, I consider that the ordered training of these schools is greatly advantageous to all children.

I have a little son not yet quite two and a half, and thus at the correct age to begin such teaching. Sensory instruction and the first notions of natural history and science should be given to the toddlers who are actually in fact reaching out for it.

I greatly desire to get in touch with parents of like views, who would co-operate in sharing a teacher and making a little nursery school on rationalist lines for our children.

It happens that I have a large room opening on to the garden, which could be used entirely for the purpose.

West Dene, E. SYLVIA PANKHURST.

Charteris Road,  
Woodford Green, Essex.

#### National Secular Society.

##### REPORT OF EXECUTIVE MEETING HELD MAY 2, 1930.

MR CHAPMAN COHEN in the chair.

Also present: Messrs. Quinton, Neate, Gorniot, Moss, Clifton, Silvester, Corrigan, Hornibrook, Mrs. Quinton, Junr., Mrs. Venton, Miss Kough, and the Secretary.

Minutes of previous meeting were accepted, the monthly financial statement and social account presented.

New members were admitted to Bradford, Liverpool, Paisley, S. London, W. London, and Parent Society.

Correspondence from Swansea, Birmingham, Burnley, Liverpool and Chester-le-Street dealt with and the Secretary instructed.

Items in connexion with the Annual Conference were dealt with, speakers were appointed for the evening meeting, and an Agenda Committee formed.

R. H. ROSETTI, *General Secretary*.

#### Obituary

##### DAVID GOWDIE.

ON Saturday, May 3, the remains of David Gowdie were interred at the Churchyard, Bromborough, Cheshire. The deceased who was in his forty-fourth year, had suffered considerably during the last few years, and had been bedridden for some weeks prior to his death. Mr. Gowdie has been for many years intimately connected with the affairs of the Association of Engineering and Shipbuilding Draughtsmen, was President of its local Branch, and a member of the London Executive. He was an avowed Atheist, and was most uncompromising in his Secularist views. Although not a member of the Society, he was always keenly interested in its work, and ever ready to further the cause of human emancipation, being quite fearless in the expression of his opinions. His relatives and friends testify to his sterling worth, and speak with pride of having known him.

He leaves a widow and three daughters, to whom we render our deepest sympathy in their irreparable loss. There was gathered at the graveside his sorrowing relatives and friends to pay their last tribute. Mr. W. J. McKelvie read a Secular Burial Service.—S.R.A.R.

#### SUNDAY LECTURE NOTICES, Etc.

##### LONDON.

###### INDOOR.

HAMPSTEAD ETHICAL INSTITUTE (The Studio Theatre, 59 Finchley Road, N.W.8, near Marlborough Road Station): 11.15, Mr. F. E. Pollard, M.A.—"The Problems of Armaments." Wednesday, May 14, at 8.30, Evening Discussion, at 9.0, Havard Court, N.W.6 (by kind permission of Miss Gowa). Mr. T. Sidney Dawn—"That the tendency of our day is towards war, not peace." Visitors welcomed.

SOUTH PLACE ETHICAL SOCIETY (Conway Hall Red Lion Square, W.C.1): 11.0, C. Delisle Burns, M.A., D.Lit.—"Can we Afford to be Civilized?"

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road): 7.0, Dr. Saleeby—"How to Use the Parks."

###### OUTDOOR.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Bandstand): 3.15, Mr. E. C. Saphin.—A Lecture.

CHELSEA AND FULHAM BRANCH N.S.S.—Saturday, May 10, at 8.0, corner of Shorrolds Road, Walham Green Church, a Lecture. On May 12 and five following nights, Mr. G. Whitehead will speak at 7.0.

ETHICS BASED ON THE LAWS OF NATURE (Emerson Club, 1 Little George Street, Westminster): 3.30, lecture in French by Madame Ravet, on "l'Humanitarisme." All are invited.

FINSBURY PARK BRANCH N.S.S.—11.15, Mr. F. P. Corrigan—A Lecture.

NORTH LONDON BRANCH N.S.S. (Regent's Park): 6.0, Mr. L. Ebury—A Lecture.

SOUTH LONDON BRANCH N.S.S.—Sunday, 11.30, Wren Road, Camberwell Green, Mr. F. P. Corrigan; 7.0, Stonehouse Street, Clapham Road, Mr. L. Ebury; Wednesday, Rushcroft Road, Brixton, Mr. F. P. Corrigan; Friday, Liverpool Street, Camberwell Gate, Mr. L. Ebury.

THE NON-POLITICAL METROPOLITAN SECULAR SOCIETY (The Orange Tree, Euston Road, N.W.1): Thursday, May 22, Social and Dance, at 101 Tottenham Court Road, 7.30 to 11.30. Admission 1s.

WEST HAM BRANCH N.S.S. (outside Municipal College, Romford Road, Stratford, E.): 7.0, Mr. White—A Lecture.

WEST LONDON BRANCH N.S.S. (Ravenscourt Park, Hammersmith): 3.15, Messrs. Charles Tuson and W. P. Campbell-Everden.

WEST LONDON BRANCH N.S.S. (Hyde Park): 12.30, Mr. James Hart; 3.15, Messrs. E. Betts and C. E. Wood; 6.30, Messrs. A. H. Hyatt and B. A. Le Maine. Every Wednesday, at 7.30, Messrs. C. E. Wood and J. Hart; every Thursday, at 7.30, Messrs. E. C. Saphin and Charles Tuson; every Friday, at 7.30, Mr. B. A. Le Maine. The *Freethinker* can be obtained after our meetings outside the Park, in Bayswater Road.

##### COUNTRY.

###### OUTDOOR.

BLACKBURN, Blackburn Market, Sunday, May 11, at 3.15 and 7.0, Mr. J. Clayton—A Lecture.

BRADFORD BRANCH N.S.S.—Lectures held every Sunday evening in Motor Park, New Bank Street, Bradford, at 7.30.

BURNLEY, Wednesday, May 14, at 7.30, in Manchester Road Chapel, Mr. J. Clayton will debate with Rev. J. Bretherton, subject—"Is There a God?"

CRAWSHAWBOOTH, Friday, May 9, at 7.45, Mr. J. Clayton—A Lecture.

CHESTER-LE-STREET BRANCH N.S.S. (Co-op Street, Chester-le-Street): Saturday, May 10, 8.15, J. T. Brighton—"Is There a God?"

GLASGOW BRANCH N.S.S.—Ramble to Carrion Bridge. Meet car terminus Uddingston, 12 o'clock.

LIVERPOOL (Merseyside) BRANCH N.S.S. (corner of High Park Street and Park Road): Thursday, May 15, at 7.30—Mr. J. V. Shortt—A Lecture. Current *Freethinkers* will be on sale.

WHEATLEY, Monday, May 12, at 7.45, Mr. J. Clayton—A Lecture.

## 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 1½d. stamp to:—

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

(Established nearly Forty Years.)

# PRIESTCRAFT:

By C. R. BOYD FREEMAN.

MR. FREEMAN writes with the gloves off, and does not mince matters when handling what is really one of the greatest curses from which modern civilization suffers.

PRICE—6s. Cloth, postage 3d.

Paper 1s. 6d., postage 2d.

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

# BLASPHEMY

By CHAPMAN COHEN

The History and Nature of the Blasphemy Laws with a Statement of the Case for their Abolition.

Price Threepence, post free.

## THE BLASPHEMY LAWS

(April 1924). A Verbatim Report of the Speeches by Mr. Cohen, the Rev. Dr. Walsh and Mr. Silas Hocking, with the Home Secretary's Reply. 1d., postage ½d.

## THE BLASPHEMY LAWS

(November, 1929). Verbatim Report of the Deputation to the Home Secretary (The Right Hon. J. R. Clynes, M.P.) 1d., postage ½d

# DETERMINISM OR FREE-WILL?

An Exposition of the Subject in the Light of the Doctrines of Evolution.

By CHAPMAN COHEN.

Half-Cloth, 2/6.      3      3      3      Postage 2½d.

SECOND EDITION.

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

Special Reduction.

# PERCY BYSSHE SHELLEY

POET AND PIONEER

By HENRY S. SALT.

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

SPECIAL OFFER.

# Essays in Freethinking

By CHAPMAN COHEN.

The Three Complete Volumes of "Essays in Freethinking" will be sent post free for

7s. 6d.

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

# The Secular Society, Ltd.

Company Limited by Guarantee.

Registered Office: 62 FARRINGTON ST., LONDON, E.C.4.

Secretary: MR. R. H. ROSETTI.

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

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

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

The liability of members is limited to £1, in case the Society should ever be wound up.

All who join the Society participate in the control of its business and the trusteeship of its resources. It is expressly provided in the Articles of Association that no member, as such, shall derive any sort of profit from the Society, either by way of dividend, bonus, or interest.

The Society's affairs are managed by an elected Board of Directors, one-third of whom retire (by ballot), each year, but are eligible for re-election.

Friends desiring to benefit the Society are invited to make donations, or to insert a bequest in the Society's favour in their wills. The now historic decision of the House of Lords in *re Bowman and Others v. the Secular Society, Limited*, in 1927, a verbatim report of which may be obtained from its publishers, the Pioneer Press, or from the Secretary, makes it quite impossible to set aside such bequests.

*A Form of Bequest.*—The following is a sufficient form of bequest for insertion in the wills of testators:—

I give and bequeath to the Secular Society, Limited, the sum of £—free from Legacy Duty, and I direct that a receipt signed by two members of the Board of the said Society and the Secretary thereof shall be a good discharge to my Executors for the said Legacy.

It is advisable, but not necessary, that the Secretary should be formally notified of such bequests, as wills sometimes get lost or mislaid. A form of membership, with full particulars, will be sent on application to the Secretary, Mr. R. H. ROSETTI, 62 FARRINGTON STREET, LONDON, E.C.4.

# The Other Side of Death

By CHAPMAN COHEN.

Paper Covers - - - TWO SHILLINGS

Postage 1½d.

Cloth Bound THREE SHILLINGS & SIXPENCE

Postage 2d.

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

3 A 3

# Grammar of Freethought.

By CHAPMAN COHEN.

Cloth Bound 5s.      Postage 3½d.

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

THE  
"Freethinker" Endowment Trust

A Great Scheme for a Great Purpose

THE *Freethinker* Endowment Trust was registered on the 25th of August, 1925, its object being to raise a sum of not less than £8,000, which, by investment, would yield sufficient to cover the estimated annual loss incurred in the maintenance of the *Freethinker*. The Trust is controlled and administered by five Trustees, of which number the Editor of the *Freethinker* is one in virtue of his office. By the terms of the Trust Deed the Trustees are prohibited from deriving anything from the Trust in the shape of profit, emoluments, or payment, and in the event of the *Freethinker* at any time, in the opinion of the Trustees, rendering the Fund unnecessary, it may be brought to an end, and the capital sum handed over to the National Secular Society.

The Trustees set themselves the task of raising a minimum sum of £8,000. This was accomplished by the end of December, 1927. At the suggestion of some of the largest subscribers, it has since been resolved to increase the Trust to a round £10,000, and there is every hope of this being done within a reasonably short time.

The Trust may be benefited by donations of cash, or shares already held, or by bequests. All contributions will be acknowledged in the columns of this journal, and may be sent to either the Editor, or to the Secretary of the Trust, Mr. H. Jessop, Hollyshaw, Whitkirk, Nr. Leeds. Any further information concerning the Trust will be supplied on application.

There is no need to say more about the *Freethinker* itself, than that its invaluable service to the Free-thought Cause is recognized and acknowledged by all. It is the mouthpiece of militant Freethought in this country, and places its columns, without charge, at the service of the Movement.

The address of the *Freethinker* Endowment Trust is 61 Farringdon Street, London, E.C.4.

SHAKESPEARE  
.. and other ..  
LITERARY ESSAYS

BY

G. W. FOOTE

With Preface by CHAPMAN COHEN

(Issued by the Secular Society, Ltd.)

Price 3s. 6d.

Postage 3d.

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

FOUR LECTURES on  
FREETHOUGHT and LIFE

By Chapman Cohen.

(Issued by the Secular Society, Ltd.)

Four Lectures delivered in the Secular Hall, Leicester, on November 4th, 11th, 18th and 25th, 1928.

Contains lectures on: The Meaning and Value of Freethought; Freethought and God Freethought and Death; Freethought and Morals.

Price - One Shilling. Postage 1½d.

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

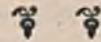
TO BE BROADCAST.

MR.

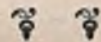
RAMSAY MACDONALD

ON ..

SECULAR EDUCATION



Report of a speech delivered in  
: support of Secular Education. :



NOW PUBLISHED FOR THE FIRST TIME.

Issued by the National Secular Society

PRICE :

6d. per 100, postage 3d ; 500, post free  
3s. 3d.

TABOO AND GENETICS

A Study of the Biological, Sociological, and Psychological Foundation of the Family; a Treatise showing the previous Unscientific Treatment of the Sex Problem in Social Relationships.

By M. M. KNIGHT, Ph.D.; PHYLLIS BLANCHARD, Ph.D. and IYA LOWTHER PETERS, Ph.D.

Part I.—The New Biology and the Sex Problem in Society.

Part II.—The Institutionalized Sex Taboo.

Part III.—The Sex Problem in the Light of Modern Psychology.

Published at 10s. 6d. net.

Price 4s.

(Postage 5½d.)

MATERIALISM : HAS IT BEEN  
EXPLODED ?

Verbatim Report of Debate between

Chapman Cohen and C. E. M. Joad.

One Shilling Net. 3 3 Postage 1½d

Revised by both Disputants.

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

The "Freethinker" for 1929.

Strongly Bound in Cloth, Gilt

— Lettered, with Title-page. —

Price - 17/6. Postage - 1/-.