

The
FREETHINKER

FOUNDED · 1881

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

VOL. L.—No. 36

SUNDAY, SEPTEMBER 7, 1930

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page
<i>Phases of Faith.—The Editor</i> - - - - -	561
<i>Arnold's Ambition.—Mimnermus</i> - - - - -	563
<i>The Erratic Tyranny of Speech.—Keridon</i> - - - - -	564
<i>The Master Mind of Ancient Athens.—T. F. Palmer</i> - - - - -	565
<i>The World's First Lunatic.—John McCrashan</i> - - - - -	570
<i>The Year 2030.—C. S. Fraser</i> - - - - -	571
<i>The Bible Again—In Schools and Elsewhere.—J. Reeves</i> - - - - -	572
<i>Suffer Them to Come Unto Me.—H.V.</i> - - - - -	573

*Acid Drops, To Correspondents, Sugar Plums,
Letters to the Editor, etc.*

Views and Opinions.

Phases of Faith.

THE recent death of Sir Robert Stout robbed New Zealand Freethought of one of its outstanding figures. He had been successively Minister of Lands, Chief Justice and Prime Minister. Through it all he was a Freethinker and made no secret of his opinions. I never had cause for direct communication with him, and I am not given to writing men in position merely because they are where they are; but from mutual friends I heard occasionally of his very high opinion of the *Freethinker* and of my own writings, and it would be idle affectation not to say that I received the information with pleasure. To be where he was and to say what he was argued that Sir Robert Stout possessed unusual strength of character. I do not know a single man in this country holding a similar position who would have the moral courage to act as he did. He would have remained silent, or adopted some name that concealed exactly where he was, or mouthed foolish phrases about the "higher religion," and so refrained from doing anything that would bring down upon him the enmity of the strongly organized priesthoods of this country. Have we not had a Labour Government recently cowed by its religious masters into refusing the abolition of the Blasphemy Laws, and carrying on back-stair bargaining with religious sects on the subject of religion in the schools? In this country judges, scientists, statesmen, men of letters may be Atheists, but they very seldom say so. They do not believe in the clergy, but they are afraid of them—not of particular specimens, but of the species as a whole.

* * *

A Parson versus A Man.

A New Zealander sends me a copy of *The Drifler*, a religious paper, edited by a Rev. Jasper Calder.

The paper contains the following concerning Sir Robert Stout:—

Gifted with a passion for reading and endowed with a remarkable constitution, the late Sir Robert was a tireless worker in any cause which was fortunate enough to have his backing. Possibly one of the most profound readers of philosophy in our Dominion . . . His very brilliance in ordinary law took from him the little human touches which make his more modern brethren of the Supreme Court Bench such a vast improvement on the late Sir Robert . . . I am not going to sacrifice sincerity by saying that he was a good criminal judge, for no judge is good who is without mercy, and the late Sir Robert could not be called merciful by his dearest friend. To the Christian that is easy enough to explain, as Sir Robert was a straight-cut uncompromising sceptic . . . He had sampled religion in various forms (but) had never understood the old anthem "Oh Taste and see How Gracious the Lord is." He had merely condescended to read up with his judicial robes on and to pass judgment on the world's wisdom. How could he expect to get anywhere by such an approach? No one, of course, would dare to blame him. He was merely the victim of circumstances. Just as Darwin gradually lost his taste for music, so Stout lost his appreciation of Christ because he was so busy analysing him that ultimately he failed to know him. On one hand Sir Robert was a great moralist of the highest possible ideals, straight as a die, righteous without being self-righteous, and a bitter opponent of alcoholism and gambling in all their forms. At the same time he was just as bitter in his opposition to the Bible—in—Schools Movement, which was calculated to off-set these other tendencies which he so deplored.

I do not know anything of the Rev. Jasper Calder, but, taking the chance, I would suggest him as a quite fitting successor to the present Bishop of London. He could be trusted to carry on the tradition of stupidity which the incumbent of that office has established during his career. A profound student of philosophy, a wide reader, an upright judge, straightforward in his opposition to what he believed to be false or injurious, Sir Robert Stout lacked one thing, he had never sung the hymn about tasting the Lord, therefore he could give no opinion worth having concerning the truth of Christianity! One can only marvel at a religion that appears to demand a certificate of fitness for an idiot asylum for its acceptance. I do not wonder that criminals turn to Christianity and fools babble its praises. There is no other religion under the sun that can so admirably cater for them both. I pity the man or woman who would not sooner be in hell in the company of a man like Sir Robert Stout than anywhere else in the company of moronic parsons like the Rev. Jasper Calder.

* * *

Phase Two.

So far we have Christianity stupid. My next illus-

tration is that of Christianity vicious. Some time ago I called attention to the methods of Christian Scientists in trying to keep their dupes from realizing either the real character of Mrs. Eddy, or the kind of foolishness to which they were asked to sacrifice their reason—and their dollars. Wherever Christian Science is established a committee is set up whose duty it is to see that nothing, so far as it can be prevented, is published or sold which is considered derogatory to Christian Science. The plan is quite Christian in spirit, and scientific in the thoroughness with which it is carried out. Members are forbidden to trade with any publisher or bookseller or newsagent who offers for sale books or publications which are considered inimical to Christian Science. A boycott as rigorous as possible is set up, advertisers threaten the withdrawal of advertisements from which issue such books, and newsagents are threatened with loss of trade. Where possible the copyright of such publications are secured and the works suppressed.

The most recent row was with Messrs. Scribner & Sons, concerning the publication of Dakin's Life of Mrs. Eddy. The publishers have been vigorously fighting this boycott, and to a new edition of the work it issues a statement to the effect that the boycott was so rigid that for some time it looked as though it would not pay the publishers to keep the work on the market. This, I take it, was not because that particular book was not selling so well, but because the boycott extends to all published by the firm so long as the offending work is offered for sale. Gradually the booksellers began to rally against this impudent boycott by one of the newest of the most rapacious, and one of the most ignorant of the Christian sects. The result is that the publishers feel satisfied that in this particular fight they have won, although it may be taken that other publishers and numbers of booksellers will be chary of handling things that rouse the Christian Science organization against them. These people are out for business, and wish to excite as little antagonism as possible. But the impudence of the attempt, the viciousness of the method remains. The Christian Science Church is a wealthy church, and in a Christian country that spells position and power. It is a cult with which decent and intelligent men and women should have as little as possible to do.

* * *

Phase Three.

Next I take what I may call Christianity inconsequential. For this we may take a specimen provided by the Rev. J. C. Hardwick, who writes religious articles for the *Evening News*. In a recent issue he dealt with the desire for rejuvenation. The article, from one point of view, was quite a good one—too good for a parson to have written it, particularly as it destroys a great deal on behalf of which Mr. Hardwick would argue were he writing a defence of religion. Mr. Hardwick is writing against the desire for rejuvenation, and asks whether, assuming it possible, it would be worth while. Quite rightly, I think, he decides it would not. It would be little use making the body young unless you could make the mind young also. But personal identity is, he says, "for all practical purposes, all consists in memory," and if memory is destroyed then I have, for practical purposes, ceased to exist, and it is a new being that is brought into existence. If, on the other hand, we retain our memory, that is our self, the weight of the past and our insight into the future would become unbearable. We could not face it. "As for the racial standpoint, from this it would be even more disastrous if rejuvenation of older people

ever came into vogue. So far as we can see progress would be at an end." I quite agree with this, indeed it sounds very much like a restatement of my own argument from *The Other Side of Death*. Finally, Mr. Hardwick indulges in a speculation on his own account, and which, for argumentative purposes, I am willing to take at its face value. He says:—

The fact is that people who desire rejuvenation do so, not because they want to make a better job of a life which they have mismanaged, but in order to enable them to indulge in the pleasures of youth at a time of life when, if they were normal people, they would have lost the taste for such things. Those who long for rejuvenation are persons who have never grown up—a well-known psychological type and recognized as morbid.

Now there is not a statement made here, not an argument used, for the purpose of showing the uselessness of rejuvenation, and also for the unstated purpose of proving that God has managed this world for the best, which is not quite as conclusive against the Christian belief in a future life. Life, human life, as I have so often argued, is developed for this life, and this life includes birth, maturity, old age and death. It also includes the ideal of progress. But if the next world includes all these things, then the next world is no improvement on this one. But Christians do not believe that the next world will be like this one—Mr. Hardwick, as a Christian minister, does not believe it is like this one. And the inevitable conclusion is that the capacities developed in this life will not fit that one. If we have a memory of what we were, of what we have done, if the reactions created by our experience of this world are still with us, they will not fit that world. If we have no memory of what we were, then, as Mr. Hardwick says, what survives will not be us at all but some other folk, and immortality is reduced to an unbelievable and an undesirable absurdity. It is really remarkable how sensible some persons can be when they drop their religion, and how absurd they become when they bring their religion on the board. It is also fortunate for them that the congregations to whom they preach, and the audiences for whom they write, are not in the habit of remembering to-day what they said yesterday, and applying what one article or one sermon sets forth to the new article or the next sermon to which they are treated.

CHAPMAN COHEN.

FREE THOUGHT AND THE CHILD.

Meanwhile, nothing should be left undone to impress upon the young that freedom of thought is an axiom of human progress. It may be feared, however, that this is not likely to be done for a long time to come. For our methods of early education are founded on authority. It is true that children are sometimes exhorted to think for themselves. But the parent or instructor who gives this excellent advice is confident that the results of the child's thinking for himself will agree with the opinions which his elders consider desirable. It is assumed that he will reason from principles which have already been instilled into him by authority. But if his thinking for himself takes the form of questioning these principles, whether moral or religious, his parents and teachers, unless they are very exceptional persons, will be extremely displeased, and will certainly discourage him. It is, of course, only singularly promising children whose freedom of thought will go so far. In this sense it might be said that "distrust thy father and mother" is the first commandment with promise. It should be a part of education to explain to children, as soon as they are old enough to understand, when it is reasonable, and when it is not, to accept what they are told, on authority.—Prof. J. B. Bury (*History of Freedom of Thought*, pp. 250-251.)

Arnold's Ambition.

"What good is like to this
To do worthy the writing, and to write
Worthy the reading and the world's delight."
Daniel.

"Who saw life steadily and saw it whole."
Matthew Arnold.

"There's nothing either good or ill, but thinking
makes it so."—Shakespeare.

WHEN Matthew Arnold returned from a visit to the United States full of delight at the unbounded hospitality with which he had been received, he told, with boyish glee, a story of Barnum. The great showman, he said, had invited him to his house in the following terms: "You, sir, are a celebrity. I am a notoriety. We ought to be acquainted." Arnold was, indeed, a celebrity. From the outset of his literary career he managed to get talked of. Report spoke highly of his Newdigate prize poem on Cromwell, whose memory was then execrated at priestridden Oxford. The lines formed a striking contrast to the Oxford prize poems of his time, which were almost invariably feeble imitations of Pope and Heber, beginning with a sunset or an invocation, and ending with an imaginary millennium and the conversion of the Jews.

Although Arnold's work always attracted the attention of cultured people, it was always "caviare to the general." With the exception of *The Forsaken Merman* and *Desire*, which are frequently met with in anthologies, he cannot be said to have gained such popularity with his verse as with his intellectual prose writing. His poetical work, however, stands, in a remarkable way, the wear and tear of the years, gaining rather than losing as time passes. Its admirers, whilst avoiding invidious comparisons with Browning and Tennyson, whose work appealed more powerfully to the ordinary reader, yet thought that in Arnold's intellectuality they found something which attracted them.

Arnold possessed both tact and self-restraint, which is only paralleled by the masters of literature. He is so free from the perpetual striving after metaphor. This austerity of style is a much higher merit than is usually acknowledged. So many poets not only show the lily trembling like a bridal veil, and the wild flower shaking to the music of the waterfall, but they tumble the roses upon the readers, until, like the guests of Heliogabalus, they are in danger of being smothered. Arnold's use of epithets is masterly:—

"His eyes be like the starry lights—
His voice like sounds of summer nights—
In all his lovely mien let pierce
The magic of the universe."

Once more:—

"So have I heard the cuckoo's parting cry,
From the wet field, through the next garden trees,
Come with the volleying rain and tossing breeze,
The bloom is gone, and with the bloom go I."

In Arnold's verse there is a Wordsworthian sense of the largeness and austerity of Nature:—

"The solemn peaks but to the stars are known,
But to the stars and the cold lunar beams,
Alone the sun arises, and alone
Spring the great streams."

It is said to be a wise child which knows its own father; and so it was with Matthew Arnold. Brought up in a strictly religious family, he broke completely with his father's orthodoxy, but retained his admiration for his father's character. Matthew Arnold had too great a love for the great classical writers to have been long enamoured of the Christian Religion. The world in which his favourite classical authors lived, their views of life and death and necessity, met his

instincts better than the sentimentalities of the popular superstition. Remember, he belonged to a very orthodox family, and, in religious matters, his foes were those of his own household. Yet he held his own way manfully. Writing to his mother in 1863, he said:—

One cannot change English ideas so much as, if I live, I hope to change them, without saying imper- turbably what one thinks and making a good many people uncomfortable. The great thing is to speak without a particle of vice, malice, or rancour.

In a letter to his sister in 1874, he said:—

The common anthropomorphic ideas of God, and the reliance on miracles must, and will, inevitably pass away. This I say not to pain you, but to make my position clear to you.

Arnold meant every word that he wrote. Even in his theological works, if, indeed, such playful works can be so called, he worked towards a sweet reason- ableness in life. At heart he was a Secularist. How essentially his imagination had become secularized is seen in his language concerning death. Thus, in his elegy on his friend, Arthur Hugh Clough, he sings:—

Bear it from thy loved, sweet Arno vale
(For there thine earth-forgetting eyelids keep
Their morningless and unawakening sleep
Under the flowery oleanders pale.)

In "Geist's Grave," his fine poem on the death of a favourite dog, he strikes the same iconoclastic note:—

"Stern law of every mortal lot,
Which man, proud man, finds hard to bear,
And builds himself I know not what
Of sacred life I know not where."

His magnificent lines on "Dover Beach" are ex- plicit enough:—

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright-girdle furl'd:
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night wind, down the vast edges drear,
And naked shingles of the world."

Arnold's language concerning man's relations to Nature is equally striking:—

"Nature, with equal mind,
Sees all her sons at play;
Sees man control the winds,
The wind sweeps man away;
Allows the proudly riding and the foundering bark."

His poetry is not wanting in moral profundity.

"Tears are in his eyes, and in his ears
The murmur of a thousand years."

Here is an example of his didactic verse:—

"The sophist sneers! Fool, take
Thy pleasure, right or wrong.
The pious wail! Forsake
A world these sophists throng,
Be neither saint nor sophist led, but be a man!"

The Oxford manner has been described wittily as that of a deity addressing a bug. Arnold added the ever-blessed gift of urbanity. Although no one understood better the value of reticence in literature, he knew also the worth of ridicule as a weapon. He realized, as well as Voltaire, that there are delusions for which laughter is the proper cure. Arnold poked fun at the most august mysteries of the Christian religion, and he never showed weariness of the pleas- ant pastime of baiting the clergy. He was all his life girding at Orthodoxy, and used to quote his own front name as an instance of the sort of thing one had to put up with.

Beside his poetry, Arnold wrote much on literature and religion. His theological opinions were not original, for they were adapted from the works of

other Freethinkers. He also wrote on education, embodying much practical knowledge. In his literary work he admired rather than imitated Sainte Beuve, the chief critic of his generation. In his prose, no less than in his verse, he cuts out his thought as if in marble. With a strong, haughty, careless grace, he has expressed himself very freely. He tells us that Addison's attic elegance "gilds commonplace," Jeremy Taylor is "a provincial Bossuet." Burke is "Asiatic," and Macaulay "a rhetorician." John Stuart Mill is logical, but knows nothing of style; and the Christian Trinity resembles three Lord Shaftesburys. When brought to book for this blasphemous comparison, he said blandly that he had no wish to cause pain to a distinguished philanthropist.

Arnold was inimitable. He combined, with great poetic gifts, the mental and imaginative resources of a scholar, a philosopher, and a man of the world. Remember, his literary work was done in the scant leisure of a busy life, for he was an inspector under the Education Department. It is to his credit that he found time to write prose and verse of enduring value. The crowded streets of men's traffickings chafed him. "O back to the fields with the dew on them, back to the birds with their singing," his heart cried. And he voiced his regrets in verse of calm pathos and wave-like melody. There are pages redolent of the breath of sweet English meadows, or the scent of the pines of Switzerland. And rarely has Liberty found a tenderer interpreter or a sweeter singer.

Arnold has the style of the great masters. His proud ambition was to help to mould the minds of his countrymen. Finding his contemporaries fettered within the narrow confines of Orthodoxy, it was his life purpose to set them free. In carrying out that purpose he wrote many pages of exquisite prose and verse which the world will not willingly let die. It was a surer passport to immortality than an ugly statue in Westminster Abbey.

MIMNERMUS.

The Erratic Tyranny of Speech.

It has often been observed that civilization owes its existence to this faculty: that had man not been a speaking animal that the social structure vaguely denoted by the term civilization would, or rather could, never come into being. This social development is commonly recorded in proof of the power of language to bless the race. Its potency for evil is evaded or overlooked; at all events, it is treated as non-existent.

That mankind has become a civilized race through the operation of this super-animal capacity is an indisputable fact; but it is also a fact, no less indisputable, that every disease with which this body politic is afflicted is due to the same capacity.

In fact, not a single blessing can be ascribed to language, but that its corresponding curse is likewise predicable. All that is necessary to make this dual tyranny of speech obvious is merely to enumerate its main functions.

1. Its primary function, at least from a logical point of view, is to embody the accumulated experience of the race usually summed up in the term knowledge. But the constituent items or particles of this vast sea of cognition are inevitably subject to a qualifying attribute which with its connoted opposite form a pair of diametrically antithetical qualities, that is to say, every term of it must be either *true* or *false*. And language stores falsehood with the same ease and fidelity as truths. The one is a blessing; the other is a curse.

Moreover, if this world-wide ocean of cognition were split into two, with all truths on the one side of the partition, and all falsehoods on the other, which alas! would constitute the "Pacific Ocean" in dimensions? There is little room for doubt.

2. In virtue of the capacity just considered, it is able to hand on the attainments of preceding generations to succeeding ones as mental capital to carry on the "trade" of living.

This is its paramount rôle as civilizing agency. The discoveries, observations, the inventions, and the studies of one age are bequeathed as heirlooms to the next generation to serve it as a starting point for its own activities. These, in turn, often improved and expanded, become its legacy for the next, and so on *ad infinitum*. In this manner man acquired a mastery over the forces of Nature, and became "lord of the fowl and the brute."

The nuggets of golden wisdom quarried from time to time from Nature's auriferous reefs were thus preserved and transmitted to successive ages, and the world's mental wealth grew apace.

The effect of this parental practice of bequeathing experience to rising generations was a continuous lifting of human intelligence. Knowledge of natural laws and facts, of manipulative skill and dexterity, accumulated to such an extent that man developed into literally a *super-man* with miraculous powers for subduing Nature and for harnessing her forces, animate and inanimate, in his service.

As a result, portions of mankind, here and there, became self-conscious—a fact that is usually denoted by the vague term civilization.

But alas! for æons previous to this dénouement, language had enshrined ideas of another order which likewise it had preserved by transmitting them on from age to age. It perpetuates man's follies and errors with the same certainty and fidelity as it does sterling truth and cherished wisdom. The religious creeds of the world are evidence enough of this sad fact; for they consist of fables, legends, myths, and other priestly lore, all of which have been faithfully handed down as creeds to be accepted as "eternal verities." The effect of this transmission was a benighted human intellect, and the enslavement of man in the service of the gods. Both enslavements—that of Nature in the service of man and of man in the service of the gods, were alike the handiwork of language.

Had we a pair of scales capable of recording social values, we could ascertain to a nicety whether the blessings or the curses would tilt the beam. As, however, superstition and crass ignorance had had a start of some million years, there is scarce room for doubting which scale would bump the ground.

3. In the third place language makes possible the creation of verbal entities, *i.e.*, entities which, apart from the words which embody them, have no existence whatsoever. This characteristic is probably the direst potency for evil that can be preferred against the faculty of speech. A word, whether as sound or symbol, suggests existence. The effect upon the mind, especially when constantly repeated, is almost hypnotic. Using a name either as subject or predicate of a sentence, inevitably tends to impress the mind that it stands for some reality, and so automatically debars reflection.

The ignorance that prevailed during barbaric times, of all natural processes, was so dense and complete that the gaps in human knowledge were wide and numerous. It became a vogue during gnostic times to fill these gaps with verbal creations—the only creations ever possible—to satisfy the human craving for the causal understanding of phenomena and ex-

perience. So land, sea, and sky became peopled with imaginary entities. It was in mental affairs a ping-pong age. The game played was known as gnosticism. The balls or pellets bandied to and fro were "words," which were more or less invariably treated as entities, and that is how language tyrannized over humanity from times immemorial.

The terms "soul," "spirit," "mind," are samples of these gap filling entities. For æons of time these figments have been treated as realities—such is the hypnotism of words. Not only was there no scintilla of evidence in support of such gratuitous entities as gods, angels, devils, ghosts, heaven, hell, etc., they hardly thought any evidence was needed. Were they not incorporated in a name, and surely was not that proof enough for gnostic lore that they existed.

But what was infinitely worse than creating these fabulous beings or places was the practice of crediting these figments with possessing every power and capacity of sensation possessed by living flesh. But for this barbaric practice the hell dogma would never have been launched. The Christian Creed Makers simply availed themselves of this most irrational custom to exploit the credulity of the ignorant masses to accept the most monstrous savage falsehood ever imposed upon mankind, as divine truth.

This dogma ascribes to a verbal figment like spirit or soul, the property to burn like a piece of wood and the capacity to feel the sensation of a burn like living animal flesh. To us who know what burning is, and who know the mechanism of sensation, such claim is too ludicrous for thought.

To give countenance to such a claim would bespeak a mentality akin to that of 2,000 years ago. It would indicate a mental reversion of type exactly analogous to that of the human race reverting to the form of the dinosaurs.

But during the age when the Christian Creed Makers were at work, the prevailing ignorance of all natural processes and basic facts was so complete and crass as to make them literally purblind to the most grotesque incongruities. So the figment spirit was endowed with all the attributes and capacities of a living body! Thus the hell-fire dogma was the offspring of the quintessence of sophistic ignorance.

What the creed makers were bent upon was not to embody facts in their dogma—truth was quite beside the mark—but to make it sufficiently agonizing to act as a deterrent to unbelievers. As they knew of no agony more excruciating than that of a burn, hell-fire was forthwith lighted, and the Church has kept it burning ever since.

If its gross absurdity could not then be realized by these primitive Christian Fathers, its villainy was too obvious to be overlooked or evaded. But then villainy was no defect in a righteous, all merciful, and infinitely loving God when dealing with unbeliever—the most abhorrent of all crimes—in short the only crime in the eyes of the creed makers.

And the fact that people can now-a-days speak and write about hell-fire without a shudder shows what a despotic control speech, with its battalions of words, has exercised and is still exercising over the human mind.

But to us who know what burning means, and upon what living mechanism the awareness of sensation depends, the hell dogma is infinitely more heinous than the word villainous connotes: *it is fiendish*. The Christian God would have to clothe the spirit entity, assuming it to be a real existence, with combustible material and endow it with a living nervous system; and even then the agony of being burnt could not last more than a few minutes at most, leave alone the eternity demanded by the dogma. Hence, the all-merci-

ful God would have to continuously recreate his victim before the agony could be made eternal! Thus the creed makers of the Christian cult had unwittingly made its deity an Arch-Fiend—probably the only fiend god in the annals of the race.

4. Its paramount social function is to supply incentive to action; to awaken within us motives for adopting certain definite policy to determine and direct our conduct and behaviour. It is in relation to our social activities that speech is primarily a service or disservice to the race. Through it Demosthenes was able to rouse the Athenians to take up arms against Alexander. There is no agency equivalent to it for making or for preventing war. Whether you call it good or bad depends upon your view point. Every revolution is the offspring of language. Here again the epithet, good or bad, is contingent upon its ethical objective.

If its aim is the betterment of mankind it is a medium of blessing the race, and vice versa. Every propaganda is effected by means of speech, and its services will be good or evil by the same ethical criterion. All the affectionate fraternizing between people is effected by speech, and so is all the quarrelling which rends society into hostile fragments. Its evil and good effects are equally manifest.

KERIDON.

The Master Mind of Ancient Athens.

EARLY medical study in old time Greece arose in the shrines of Æsculapius, the god of the healing art. A medical priesthood grew up, and pilgrimages were made from all parts of Greece, to the temples of Æsculapius, to secure the blessings conferred by the divinity on the lame, and the halt, and the blind. Many marvels were related of the cures effected and the fame of the medical priesthood that officiated in the sacred temples spread far and wide. Great hospitals were erected in the vicinity of the shrines, and the observations made upon the patients gradually led to the establishment of an empirical medical science.

As the centuries stole away, a completely secular medical school emerged, and although this had little real connexion with the sacerdotal cult of Æsculapius, the new practitioners retained the name of Asclepiads, to denote their descent from the great healing deity, Æsculapius. But a clear separation of pure science from the primitive magical and religious cult had been slowly effected which was destined to prove permanent.

Hippocrates the second, one of seven ancient sages, who bore that name, was a contemporary of Democritus, and his name and fame have procured him the title of the father of medicine. Considerable advance was made in the study of anatomy at this time. As might be expected, anatomy was better understood than physiology, as the structure of organisms is far more easily determined than their bodily functions. Still, progress was the keynote of the times, and the path was made easier for future advance.

With the deaths of Democritus and Hippocrates the rationalistic spirit that distinguished their teachings suffered from a marked reaction. This was led by the Sophists, and culminated in utter confusion of thought. But from this metaphysical tangle Greece was in generous measure emancipated by two Athenian thinkers, Socrates and Plato. Socrates has been preserved for posterity in the eloquent pages of Plato. Plato, himself, to some extent accepted the atomic theory of Democritus, and was doubtless one of the

greatest geometricians that have ever lived. Yet his main philosophy was idealistic, and his immense influence in modern academic circles has materially ministered to the metaphysical mystification in which so many pseudo-philosophers almost instinctively revel. But beyond dispute, Plato was a man of peerless intellect, and his important contributions to systematization and classification in the natural history sciences, prepared the way for the splendid achievements of his immortal disciple Aristotle, the most many-sided genius of old Greece.

So powerful became the prestige of Aristotle that in later Christian ages his authority, above all rivals, stood supreme. Aristotle's range of thought embraced all that was known in the ancient world. For long centuries the writings of all other secular thinkers were ignored in Catholic Europe. And as the productions of the priestly order in the early and middle ages were mostly mischievous and misleading, men gladly turned to Aristotle for light and truth. Indeed, one authority on Aristotle contended that the philosopher's works "may almost have the credit of having saved men from relapsing into barbarism. All sought in Aristotle the basis of knowledge. Universities and grammar schools were founded on Aristotle. Dante justly expresses this predominance when he speaks of Aristotle as 'the master of those that know.'"

At Stagira, a small Greek settlement on the Macedonian Coast, Aristotle first saw the light in 384 B.C. Descended from a famous medical family attached to the royal court at Macedon, Aristotle for three years (338-335) officiated as tutor to Philip's truculent son Alexander, at that time heir to the Macedonian throne. Aristotle's high standing in court circles, coupled with his pronounced ability as a professional teacher, soon led from fame to fortune.

In Athens the philosopher instructed a large and constantly increasing audience of students for a period of twelve years. A temple dedicated to Apollo Lycaeus was utilised for these educational activities. Hence the name Lyceum, the prototype of cultural institutions afterwards established in every civilized land. Here Aristotle trained not only the intellectual youth of Greece, but experienced men long eminent in scientific research.

During this time, Aristotle's contributions to human knowledge were stupendous, and indicate an amazing proficiency in organization and economy of effort. Psychology, biology, logic, art, statesmanship, and metaphysics were all studied and expounded by this versatile philosopher.

Aristotle declined to enter into political or public life. Sagelike, he reserved his energies to the realms of speculation and science. This fruitful period, however came to an end in Athens with the death of Alexander the Great, when the Athenians rose in rebellion against the despotism imposed by the Macedonian monarchy. Aristotle, who was a native of Macedonia was now calminated as an alien, and contemner of the immortal gods. As the philosopher preferred to live rather than to die a martyr's death, he departed in haste from the scene of his multifarious activities. As he himself said, he thus saved the Athenians "from committing a fresh crime against philosophy." For it was in the city of Pericles that Socrates was judicially murdered because of his alleged impiety towards the divinities of Greece.

Aristotle was decidedly influenced by the metaphysical vagaries of his time. Nevertheless, his contributions to science remain substantial. Probably, his most enduring achievements reside in the realm of biology. For the first time in the history of human thought a complete, and more or less consistent scheme of evolution is set forth. He ex-

pounded the theory of the natural ascent of higher forms of life from lower, and less developed organisms. Moreover, as Chalmers Mitchell once reminded us, he was within an ace of the discovery of natural selection.

Not satisfied with mere theorizing, Aristotle conducted various embryological investigations and thus became the parent of the science of embryology. His surviving works *On the History of Animals*; those dealing with animal anatomy, the sexual phenomena of organisms, and his meditations on the mind or soul are still of value. For much of his science he was probably indebted to his predecessors, and sometimes to his contemporaries. Yet, he remains the leading organizer and interpreter of the accumulated knowledge of antiquity. As a pioneer, he ranks as one of the very greatest in the annals of human achievement.

Aristotle's special treatise on human anatomy has been lost, but lower animal structure is described in detail in other writings. He recommended and employed the comparative method in biological researches, a principle now regarded as indispensable in all natural history inquiries. That the heart is the organ of mind, and that "the brain serves the purposes of producing mucus, and cooling the blood" are doctrines rendered ludicrous by modern discovery. These strange notions were embraced by Aristotle in all seriousness, although they are far less scientific than those previously enunciated by Democritus, or even the idealist Plato.

In his important work on animal generation Aristotle clearly differentiates those organisms that reproduce by sexual means from those that multiply by asexual processes. Some lowly forms arose, he thought spontaneously. Fleas, mosquitoes, and other inferior animals, he regarded as the products of putrefied matter. He was aware that bees and other insects possess sexual organs, and consequently increase and multiply through the act of fertilization. Many of the details of animal development are recorded by Aristotle with remarkable accuracy, and some of the organisms dealt with, such as the shark and other marine animals must have been studied with minute care.

The comprehensiveness of Aristotle's outlook makes him the Herbert Spencer of antiquity. But despite its innumerable excellences, the Aristotelian structure was rendered insecure by his constant appeal to mystical causation. For example, his scheme of progressive development in the animate realm was vitiated by the assumption that evolution is the outcome of divine guidance and control. This unscientific tendency, combined with a theory of finality in thought, which allows no scope for further advance, commended Aristotle to the Church authorities, and in later centuries was witnessed the tragic irony that the earliest systematic evangelist of evolution was incessantly cited as the supported and preserver of stagnation, and subjection to sacerdotal ascendancy.

It is significant that when the scientific spirit once more inspired the minds of men, its early protagonists were constantly confronted with the scholastic and sacerdotal appeal to the binding authority of Aristotle. Copernicus, Galileo, Bruno, and other eminent scientific and philosophical reformers were derided, persecuted, or martyred, not only because their teachings were contrary to the Holy Scriptures, but that they were opposed to the *ipse dixit* of Aristotle.

T. F. PALMER.

Gover'mint, me boy, is a case iv one makin' ye do what I want, an' if I can't do it with a song, I'll do it with a shovel.—Mr. Dooley.

Acid Drops.

Six thousand children left school last term in Manchester, and a special service was organized at the cathedral, to which each child was personally invited by Dean Johnson. The children were no doubt flattered by the Dean's personal interest in their welfare. They are not old enough nor wise enough yet to realize that the Dean was chiefly concerned with counteracting the depression in the Christian industry. We are inclined to suspect that the Dean will get better results by offering a free tea instead of the religious service. The Press would also give it good publicity by styling it "practical Christianity."

Someone interested in such things has issued a plea for brighter and more beautiful Sunday schools. They, it appears, compare so unfavourably with the day schools. The furniture is poor, the stairways are dirty, and there is a lack of good pictures. And therefore the Sunday schools are likely to repel rather than attract the child. All this is very regrettable. But one wonders what has happened to the wonderful magnetism of Jesus and the magic of the "old, old story." These things ought to be able to make the child forget his dismal Sabbath environment. They used to do so with a former generation.

There was a story about a baker's loaves getting so small that they could, in the finish, be delivered through the letter-box. This moral seems almost applicable to the "Saturday Pulpit" in that roaring champion of the Free Press—yclept the *News-Chronicle*. The Rev. Constance M. Coltman of Oxford moves with the times. Holidays are over and love affairs at the sea-side are seized upon by this representative as an excuse for four paragraphs. A sample from bulk reads thus: "Lift your love-affairs up to God." This advice is as easy to follow as grinding steam, but things are come to a pretty pass when a lad cannot indulge in a flirtation but a reverend must seize on it to advertise his stock-in-trade.

The leader-writer of the *News-Chronicle* for August 24 ties himself in some delightful knots in an article entitled "Black Fools and White." Leading articles are two a penny these days in most daily papers, but this particular writer, in poking about in psychology states that railway porters or washerwomen are more afraid of unemployment than they are of hell. Agreed. Then there is no more need of an army of priests and pastors, for if hell goes by the board then all the other trappings of religion must go with it.

The Bishops at Lambeth disapproved of Faith Healing campaigns. This is certainly a curious commentary on the injunction that faith would move mountains.

The great public may one day be induced or cajoled into thinking individually and acting accordingly. Not so many years ago the Insurance Act with thirty shillings encouraged fertility among the poor; to-day Dean Inge talks about quality instead of quantity and blesses birth control. The politician and the priest are survivors to remind us that they were overlooked in the ten plagues of Egypt.

From a contemporary we learn that, according to the African (Sociological) News Agency, one of the features of the awakening of the African peoples is their hunger for a wider education than that of their own tradition. The hunger is good, and we hope it is accompanied by dissatisfaction with the kind of education supplied by most Christian mission schools. What the missionaries are concerned about mainly is to train native intelli-

gence into a sheep-like acceptance of Christian dogmas. As a bait for catching clients, there is nowadays some attempt to impart handicraft knowledge. But this is only an incidental to the chief end.

Our sapient Anglican bishops declare that "every child is for the State a potential citizen, and for the Church a potential saint." With less wisdom and more candour, the bishops could have said "a potential mug."

News comes to hand of a man who threw an inkpot at a post-office official. As might be expected in this materialistic age, there is no record of the official acting the complete Christian and turning the other cheek to the aggressor. The moral is, of course, that the Post Office ought to be run on Christian principles, and a code of Christ's precepts should be issued to the officials.

A pious journal informs its readers that Sir Ronald Ross, who discovered the malaria germ, has saved millions of lives, and that the discovery has enabled the opening up of large tracts of land which would otherwise have "continued to be death-traps to human beings." We hope the pious will not omit to thank God for permitting Sir Ronald Ross to save millions of lives which God's malaria germs were planned to kill, and for allowing the scientists to destroy the "death-traps" God introduced into the world.

The Rev. Maycombe Allmon is sure that "God has put into the hands of the people called Methodists all the money required to carry on their share of his work." For our part, we are loath to believe God is responsible for inducing Methodist mugs to part with their hard-earned cash, under the delusion that giving it will help to save their souls. We should prefer to give the credit to the parsons acting upon the stimulus of self-preservation.

One may be poor, but one can always be polite, says a lady. In these days, however, most people follow the example of Jesus and consign the person they don't like to Hell. Which proves, of course, that many people are not so much outside the influence of the Christian religion as one might suppose.

A correspondent in the *Daily Mail* somehow or other connects Bishop Carey's article "All This Talk About Sex" with Pascal. Bent ironwork may have some affinity with butterflies if one only works both subjects long enough, but to recommend Pascal for leading and guidance on sex matters shows the inherent confusion of thought of those who must intrude the religious moral into any subject. Pascal never married. He was disappointed in early life and turned his thoughts towards religion, wrote an essay, *On the Passion of Love*, and tortured himself under a delusion, but in spite of this, Pascal cannot be touched without advantage by any student. Sex matters have now slipped out of the grasp of priests, and humanity is now sufficiently enlightened to challenge any claim that priests may make on behalf of the destiny of mankind. Read Pascal by all means, if only for the gunpowder he put under Catholicism, but if he had been a father with nine children he might have had something instructive to say to help Bishops out of the mud in which at present they stick.

No game, says Dean Inge, is in a sound state when it is played only by professionals. We presume an exception to this dictum might be urged in favour of that ancient game which is played by professional Christians called priests. Though played only by professionals, the state of the game has been very sound for many centuries. If the game is in a less sound state to-day, professionalism is by no means responsible. The cause must be sought in the fact that knowledge is wider and more easily available, and that mental alertness and also

scepticism have unhappily become more fashionable. As a consequence there is, we regret to say, some grave possibility of public interest being entirely lost in the ancient game and the players. But as it is merely a game, this war of public interest is not likely to lead to any serious disadvantage to society in general.

The Lambeth Conference Report says:—

Not many men are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess, and about its bearing on life around them.

To ask men to think intelligently about the Christian religion, etc., is rather unwise, and one might say, almost un-Christian. Brighter students may unwisely—from the bishops' point of view—be visited with a desire to read what the unbeliever has to say about that religion and the effect of it has had on civilization in the past. But probably the bishops mean no more than that their followers should study only the expository stuff prepared for public assimilation, with a view to avoiding any strain on the intelligence.

Mr. Norman Angell says:—

Progress is possible, but it is not inevitable. We can go backward as well as forward. Other civilizations have perished; ours may, especially if we cannot solve problems like unemployment, credit, and war. . . . Our difficulties will not be solved by sitting still, trusting that Providence will do the work and make all the difficult decisions.

It is certainly a gain for progress that a reputable writer should warn people as to the uselessness of trusting an alleged Supreme Being to dissolve their problems for them. It should be remembered that the notion of leaving things to God became familiarized among the people through the influence of the Christian religion. And if Mr. Angell's good advice is followed, the world will have reason to be thankful for the fact that nowadays the influence of the Christian religion has so greatly diminished as to make such advice seem, not impious, but reasonable.

The eleventh assembly of the League of Nations opens on September 10. Whereupon, once again the Christian Organization Committee of the League of Nations Union has issued an appeal to all clergymen to ask their people to "pray for guidance of the Holy Spirit upon the League's deliberations." Of course, if the pious have serious doubts whether their benignant God will look after the League unless he is reminded of its existence, the best thing to do is to remind him with a solid chunk of massed prayer. But we don't quite appreciate this Christian notion that "Our Father" will do nothing really nice for his children unless implored to do so.

The Rev. Dr. S. W. Hughes says that when Jesus asked his disciples, "Whom do men say I am?" he was not seeking for information. He wanted to discover their degree of loyalty by their estimate of his personality. Well, if Jesus were God, the question was rather a useless or foolish one. He must have known exactly what the disciples thought, without his needing to ask them. Apparently the disciples were not intelligent enough to remark on this fact to their Lord. But, of course, they weren't selected for their intelligence. It was their sheep-like capacity for believing that secured them the special love of Jesus.

As there is to-day a strong body of opinion against war and in favour of arbitration, quite naturally the Anglican bishops—anxious as usual to lead the nation, from the rear—should now discover that war is "an outrage on the Fatherhood of God and the Brotherhood of all mankind," and "incompatible with the teaching and example of Jesus." The Church, we are told, should refuse to countenance any war made by a Government that has not announced its readiness for arbitra-

tion. A contemporary interprets this as meaning that:—

The power of the Anglican Church is pledged not to support any war in which the Government has not first exhausted all efforts to settle the quarrel by arbitration.

If this is so, it would be interesting to know what the Church will do when all efforts to settle the dispute by arbitration have failed and one disputant declares war. Will the Church support the non-aggressive nation and discover another "righteous" war? Or will the Church, with the example of Jesus before it, urge upon the defending nation non-resistance to evil and the Christ-like doctrine of "turning the other cheek" to the aggressor? It is just as well to know what course the Church will follow before the contingency actually arrives. At the moment, the Church's affirmation seems rather too vague to be satisfactory. But perhaps it is meant to be so.

Apropos of the fifteenth centenary of St. Augustine's death, the *Methodist Recorder* thinks that another Augustine is needed who could do for Christian thought in its relation to the thought of this day the work which Augustine did in his own day. Our friend adds:—

But we think the value of the timeliness of to-day's celebrations to be found in this instance upon Augustine's great evangelical witness: The personality, priority and supremacy of God, who is over all, through all, and in all; the salvation of sinful man by the grace of God; the sufficiency of the Holy Scriptures as the guide to all truth necessary for salvation. Possibly, thus simply expressed, these truths seem unrelated to much modern thinking.

The physique of a Guardsman, declares a writer, is as fine to-day as any Greek warrior's. For our part, we wish there would be evinced more dissatisfaction in regard to the mental physique of the nation generally, and more anxiety about improving it. If a standard for improvement be required, that of the Greek thinkers will serve.

An irritable disposition may be cured by fish, declares a medico. Good Christian people who may be troubled about the Jonah and the Whale story need be perplexed no more. God was trying to cure Jonah of bad temper. We present this explanation in the hope that Sunday-school teachers will find it useful and beautifully moralizing.

There is a little conundrum for the superstitions provided by the fact that the thirteenth man to go aboard an airplane which crashed at Friedrichstadt, Czechoslovakia was the only one to escape with his life.

For 12s. 6d. you can obtain a book by Charles Francis Potter, *The Story of Religion*. The author gives seventeen pages to Jesus, twenty pages to St. Patrick, and eighteen pages to Mrs. Eddy. Perhaps the reader had better purchase instead six 2s. volumes of *Everyman*, and spend the remaining sixpence on 100 copies of the *Prime Minister on Secular Education*; these American authors are so erratic.

Yet another War book chronicles the activities of an army chaplain. We are told by a reviewer that, in *Gun Fodder*, by J. F. Snook, there is a "special shrift of bitterness for the chaplain who minces into the back line."

War Letters of Fallen Englishmen, a recently published book, is not exactly a compliment to the last civil commotion approved and encouraged by all shades of religionists. It was the intellectual soldiers who hated fighting, and Sir Victor Horsley surveys the future by writing that thousands have died for absolutely nothing. These truths came too late.

National Secular Society.

THE FUNDS of the National Secular Society are now legally controlled by Trust Deed, and those who wish to benefit the Society by gift or bequest may do so with complete confidence that any money so received will be properly administered and expended.

The following form of bequest is sufficient for anyone who desires to benefit the Society by will:—

I hereby give and bequeath (*Here insert particulars of legacy*), free of all death duties to the Trustees of the National Secular Society for all or any of the purposes of the Trust Deed of the said Society, and I direct that a receipt signed by two of the trustees of the said Society shall be a good discharge to my executors for the said legacy.

Any information concerning the Trust Deed and its administration may be had on application.

TO CORRESPONDENTS.

THE EDITOR begs to thank those of his readers who have remembered that September 1 was the anniversary of his birth. Good wishes are always a pleasing opening to a day's work.

FREETHINKER ENDOWMENT TRUST.—J. Lane (Ruislip), 10s.; J. C. Kirkman, 6s.

A. HANSON.—We are obliged for cutting. Very useful.

R. REYNOLDS.—We have promised to be present.

A. B. MOSS.—We know that where Freethought is concerned we can always count on you.

A. E. POWELL (S.A.).—Shall look forward to meeting you during your visit to England.

E. STAFFORD.—Shall appear. Thanks.

IGNORUS.—People have always required "waking up." It is no feature peculiar to our time, although we feel our own troubles most keenly.

BAYARD SIMMONS.—Both letters received. Many thanks.

H. GRAHAM.—A man must have a very poor intellect who cannot qualify for the post of a parson. But he may have failed because he had too much. A very lengthy list might be compiled of well known men who were intended by their misguided parents for the pulpit, but saved by their own strong mind and genuine character.

C. W. MARSHALL.—*Money, Oh Money* has been in circulation as a Freethinking tract for about fifty years. It appeared in the *Freethinker* many years ago.

C. V. CUKBY.—The author of *A Voice from the Ganges* is unknown. It can only be purchased second-hand.

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 Secular Society, Limited, office is at 62 Farringdon Street, London E.C.4.

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

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

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.

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

Sugar Plums.

On September 19, a debate will take place in the Gwyn Hall, Neath, S. Wales, between the Rev. D. Richards, M.A. and Mr. Cohen. The subject for discussion is "Is the Christian Conception of God Reasonable?" Tickets of admission will be 1s. and 6d. Mr. Richards is well known in the district, and is said to have a good following. Fuller particulars will be given next week.

Mr. Cohen has another debate arranged for the Queen's Hall, London, for Sunday, October 12, with a leading Spiritualist on "Is There a Life After Death?" Full particulars next week.

As will be seen from the last page of this issue Mr. Cohen's new work on *War, Civilization and the Churches* is now on sale. The advance orders are very satisfactory, and it looks as though the book is going to be one of the "best sellers. As a large circulation is specially desirable for a work of this kind, it is published at as low a price as is possible.

We look like having a fine September, and we invite all our friends to put in a little work on behalf of the *Freethinker*. Much good can be done by distributing copies among the possible readers, and our offer to send copies for six weeks on receipt of six half-penny stamps is still open. Many new readers are gained in this way.

The West Ham Trades Council at its last meeting passed a resolution congratulating the Government on its resolve to raise the school age, but regretting that it has not seen its way to adopt a policy of Secular Education in State-supported schools. We should like to see a number of resolutions of a similar nature sent in to the Minister of Education, otherwise we shall find that the Government will have sold the pass for the sake of the votes it may bring at the next election.

Bishop Montgomery Browne (our readers will remember his trial, and conviction, for heresy) sends us the third of his quarterly written lectures on the general subject of "Heresy." The special title is "The Science of Moscow and the Superstition of Rome," and is a trenchant indictment of Christian civilization as a whole. The pamphlets are published at ten cents per copy, or 25 cents per year for four issues.

Quite evidently there is a man behind this. Professor Herbert Hall Turner, Professor Astronomy at Oxford, died recently at Stockholm. He left instructions that there was to be no religious ceremony over his grave, and that his body could be used for scientific purposes. He also left the following message:—

I venture to hope that there may be some who will care to drink a glass to my memory, and, if so, I beg them to do so at such time and in such company as they may find convenient, and, further, that they will choose their own liquor; but if anyone should desire to know my preference, then I say, "let it be strong ale."

What a contempt a man of that stamp must have had for the cowardly Christian death of one whose whole thought is the safety of his own miserable soul. But the last thing that genuine Christianity has ever bred is men.

Many of the greatest tyrants on the records of history have begun their reigns in the fairest manner. But the truth is, unnatural power corrupts both the heart and the understanding.—*Burke.*

The World's First Lunatic.

THE universe abhors perfection. Even the so-called Ten Commandments, so beloved of pseudo-Christians, are in themselves an offence and a moral outrage against the most tender feelings of the cosmos: provoking the volcano to volcano, the earthquake to mutter rebellion, and all the storms of Ararat to rage.

Herod and Samuel Butler of Erewhon, I find, are thoroughly agreed upon at least one thing: namely, that a half-perfection is somehow greater, in its effect—and is certainly much more solid and substantial in its durability than is perfection as a whole.

Let us take knowledge, for instance, as a case in point. The child of eight, that merely knows the A.B.C. and a few numerals, etc., is much more likely to bring real knowledge to bear upon the world's difficulties, than is the holy grey-beard priest or Pope of seventy or eighty. For the child, I mean to say, will show a tendency to get back to first causes. He will not mumble, stupidly, "In the beginning, God . . .," and then proceed to curse the earth, and all therein, because they do not conform to a certain standard Roman or Hebrew pattern; but he will scheme, and try, and contrive, until at last he evolves something which, whilst it is not perfect, does at least satisfy his desire for the manifestation of a personal will.

That is precisely why I find fatherhood to be the finest recreation in this world. A boy and his father, once they really begin to understand each other, and to expend their energies, and their resources together, for their mutual benefit, are a social insurance against revolution, not to be expressed, for sheer value, in money-terms. For, as a certain very capable American investigator—i.e., Prynce Hopkins, in *Father or Sons*, 1927, pp. 22-30—has well shown, Karl Marx, himself, became an ultra-revolutionary, chiefly because there was no such energetic, or volitional link between himself and his ultra-respectable Jewish father. What is the result? Why, it is the prime result—and it is, for Freudians, a very extraordinary one, indeed—that the whole anti-Machian "philosophy" of modern, Soviet, or Communistic, Russia has, for its actual mainspring, a little Jewish boy's revolting inferiority complex!

But that is not my issue to-day. In directing the attention of all real modern thinkers and philosophers to the fact that we have, in the borrowed Hebrew God of the Christians, the apparition of the world's first lunatic, I desire to point out, first of all, that the very Christians themselves, by inventing their miraculous snake-yarn of a story about a "perfect" Jesus, and an "immaculate" Mary, prove thereby that a child-God HAD to be invented, as a convenient gloss or mask for their borrowed wild and furious Jehovah; evolved, by Moses and others, during the Forty Years War against Egypt, in the desert, for the independence of Judea.

Secondly, I would draw attention to the further all-significant fact that the same early Christians, by inventing their "perfect" Jesus, abundantly prove the force of Samuel Butler's great contention—namely, the tendency of knowledge, as soon as it is obtained, to disappear. For, if they knew, as they did know, that their own original Lord God Almighty of Sabbath was a failure, then, if they had really remembered it, and made logical use of their knowledge, they would have invented an entirely imperfect Jesus, with a most unvirginal Mary Magdalene for his mother; and would thereby have created a very real and everlasting link between humanity and God.

It will at once be conceded by all real thinkers, I am sure, that this point of criticism is well taken.

For if one "perfect" God has come a credal cropper, and has proven to be a failure, why invent another? The reason is, of course, that the pseudo-Christian God-inventors, long before the Council of Nicea, had already forgotten their own knowledge; and so, whilst they "knew" that this Bethlehem-child-antidote had to be applied to the poisonous bite of the tribal snake-God, or old-man Jehovah, their maniacal idea of "perfection" simply "had them down"; and held them, writhing, like helpless rabbits, in its toils.

Butler's own actual words, written about 1877, I contend are well worth looking at, in this connection. "The law, as to the vanishing tendency of knowledge upon becoming perfect," he says—see *Life and Habit*, p. 20—"holds good not only concerning acquired actions or habits of body, but concerning opinions, modes of thought, and mental habits generally, which are no more recognized as soon as firmly fixed, than are the steps with which we go about our daily avocations."

I will come, presently, to the sharp discussion of this first borrowed "perfect" God, as the first lunatic in this world. Let us, in the meantime, have a glance around at the general immense costliness, and dangerousness, of "perfection," considered as a Kantian Thing-In-Itself. Who is there, I ask, who has not observed the contemporary tragedy of the "perfectly beautiful" woman, or that of the "perfectly educated" man? The one, I mean, so lovely in her own esteem that she can only think of dukes and princes as "entirely suitable" husbands, in a land whose male population, alas, chiefly consists of infra-peasants and super-boors. That mainspring of human tragedy, alone, keeps whole legions of "perfect" American women forever on the gallop, up and down Europe, and, latterly, even into Australia, looking for this prince who shall be "perfect."

Then there is that other unhappy specimen, the University man, with his head so wonderfully well-stocked with the slippery mercury of knowledge that, when it comes to an economic show-down, he can only earn, by the sweat of his said mercury, about twelve shillings and sixpence per year. I was told, once, by a very well-known former assistant professor of political economy at Harvard University—and he had graduated at several well-known German knowledge mills, before that—that the said sum of 12s. 6d. represented his total earnings, as a writer, during the course of one whole year. And that was in 1913, mark you, before the dislocations in the several demands for "culture," etc., resultant from the war.

Fortunately, the man in question—and he really was a first-class man—had shown great prudence in the selection of his father; a German refugee of the revolution of 1848, whose prudent speculations, at Cincinnati and Denver, in dry goods, enabled this quasi-professional son in question to buy various fine pictures, and to live, indeed, at the ordinary domestic rate of about two thousand pounds per year. He is dead now, this son, leaving about half a dozen published and two or three other unpublished books behind him—a man so "perfect," in his every action, and thought, and gesture, that the universe declared him a dead loss; and turned him out, to graze, in spirit, for the next millenium of two, among the asteroids.

I am very fond indeed of the memory of that man, who taught me much. He was the kind of supreme intellectual genius that America, from about the year 1898 onwards, had no use for; preferring loud noises like Theodore Roosevelt and his far Wiscousin echo, Senator Robert La Follette. But, in general, it will be found that this quoted Butlerian law, of the "vanishing tendency" of knowledge, and of all other things or states that are perfect, holds good. It is

half-knowledge, and quarter-knowledge, and even sixty-fourth knowledge, indeed, which remain relatively permanent, and rule the world. Is it not half-love, again, and quarter-love, and often sheer indifference, which holds the modern system of monogamic marriage together, and not absolute passionate affection at all? A very long, and very close acquaintance with the very best class of American home, convinces me that it is so, at all events, in the case of marriage in the United States.

Just as a boy's kite requires a contrary wind of opposition, in order to carry it up towards the sky, so does Man require some invincible "interior wind," or storm of external action, to drive him up to the heights of his real capacity. When England's priests and parsons, therefore, who have long been drunk upon the heady wines of ecclesiastical vanity, begin to sober up, and commence to comb the clotted imbecilities out of the Church of England's holy numbered Articles, how can they best serve England? Why, by confessing, at once, that this ridiculous "perfect" God of theirs; this world-drowning deity and arch-misanthrope, whose printed memoirs are called the Old Testament, is simply a convenient wind-myth—a strong breeze in an imaginary Eden; which has long served to elevate a childish kite of priestly superstition; and is no sane god, or deity, fit for human use, at all.

As for the Roman Catholic Church, since it, too, like the "great" financial system of the United States, is a "perfect" machine for reducing the rest of the world to slavery, it is merely the long shadow of an inane God, buttressed by "perfect" Christs and "immaculate" Virgins; and is equally destined, therefore, to turn-turtle like the *Waratoh*, and to disappear—forever.

The universe will not have it. No matter how loudly the Yankee Zyburas may scream, to-day, for the fitting-out of the old Thomist *Titanic* with Dr. Immanuel Kant's patent life-boats, there are icebergs ahead, too big and too secure, in their grip of the sea of humanistic imperfection, for this Roman Catholic Ark to crash upon them with impunity.

What are those icebergs? Well, I am one of them. Many men are called to this deep-sea task, indeed, but few are frozen. But I come from the Pole, with all the sombre force of the Antarctic. I am the new Dean Swift, commanding these holy lizards upon the deck of that theological Ark to crawl a bit faster. Even as certain other prehistoric reptiles had to sprint a bit, and grow fur, and become honest cave-cats in glacial Europe, so do I warn these Popes, and their associate pterodactyls, of the onset of something bigger than their lunatic of a misanthropic God—to wit, the coming, within the human brain, of a new Ice Age.

JOHN MCCRASHAN.

Australia.

I detest the shedding of blood; I labour for the regeneration of humanity, and I love the good for the good's sake. That which violence wins for us to-day, another act of violence may wrest from us to-morrow. These stages of progress alone are double which have rooted themselves in the mind and conscience of mankind before receiving the final sanction of legislators. The only means of realizing what is good is to teach it by education and propagate it by example.

Francisco Ferrer.

"Absolute liberty" means that liberty which disregards the liberty of others. Some extreme individualists, like Nietzsche, believe in it; but absolute liberty, as the word implies, is unsocial, because it is unrelated. Equal liberty is bounded by the like liberty of all.

Sprading.

The Year 2030.

IN his book *The World in 2030*, the Earl of Birkenhead sets out his ideas as to the changes that are likely to take place in various spheres of life during the next hundred years. The result is patchy, not a little contradictory, a trifle fantastic, but nevertheless interesting, in that it gives us an insight into some of the serious speculations of one of the prominent men of to-day.

The book is patchy because little or no effort has been made to arrive at a consistent or coherent point of view. It is patchy also because certain important spheres of present-day life are ignored or merely touched upon as incidental. Religion and morality, for example, are almost entirely ignored; while there is no direct reference to the problems of language, law or population.

The book is contradictory because in one chapter the author indicates a progress in one direction which is completely nullified by some other "progress" mentioned elsewhere. An example of this is to be found at the beginning of the book. "A biological discovery may plunge the world into such a catastrophe as would destroy civilization for a thousand years. As you are reading these words, some disinterested researcher may detonate an atomic explosion which will involve the world and reduce it to a flaring vortex of incandescent gas." Apart from the fact that such a result would destroy civilization for considerably longer than a thousand years, what is the idea in predicting all sorts of other things if this event is a serious possibility? It would be as logical to predict no more wars in conjunction with tremendous improvements in the weapons of war.

The author confesses to "an inferior scientific equipment"; and this, combined with that peculiar conceit fostered by religion, which tends to credit man with powers out of all proportion to his place in the cosmos, is the cause of the third fault from which the book suffers. A goodly portion of it hangs upon two fantastic prophecies which, though no one could say that they were impossible, will certainly not be fulfilled by 2030.

"Science," says Lord Birkenhead, "already foreshadows the possibility of producing living offspring in the laboratory. It is certain that scientists will one day succeed in producing a living human infant by such means. This process, known as ectogenesis, will be violently and furiously opposed by the spiritual descendants of all those who now attack contraception. . . . By 2030 the first ectogenetic child may already be mingling with its normally produced school-fellows." Without being a scientist, I confidently predict that this event will not occur before 3000 A.D., and I leave it to scientists to say whether they think Lord Birkenhead's date nearer the mark than mine. I also assert that if and when such an eventuality should occur, the spiritual descendants of those who now attack contraception will be extinct.

I suggested that the author had an illogical mind. Let him speak for himself that others may judge. "In common with my readers, I believe myself to live in a universe of three-dimensional space, on a globe which circles round the sun, etc. All these surprising facts I accept as true. They form an integral part of my mental background. I believe in them as implicitly as the thirteenth century peasant believed in a personal Devil and a material Hell. However, I believe them for exactly the same reason—because I have been assured of their truth by persons who appear to deserve credence." It would perhaps do his Lordship no harm if he were to ask

himself why it is that he no longer believes in a personal Devil and a material Hell. Would his excuse be that he has not personally been assured of their truth by persons who *appear* to deserve credence? It would also be interesting to know whether he believes in a personal God. But that is a matter upon which he probably does not dare to express an opinion.

Credulity is, evidently, not a monopoly of the less educated classes. "I am exactly the equal of my thirteenth century predecessor in credulity," confesses his Lordship, with a hint of pride. "Concerning departments of life in which I have no personal experience, I unhesitatingly accept the best opinion of experts in those departments, and mould my conduct in accordance with a faith in that opinion." As long as he uses the first person singular, one cannot complain. But when he adds: "*We* believe in our physicians as firmly as the naked African believes his witch-doctor," then it is time to protest. His Lordship is hardly justified in crediting all his readers with the same credulity as himself. It is fortunate for him that there are a few others a trifle less illogical in their attitude towards beliefs.

The most interesting and, incidentally, amusing part of the book is towards the end, where the author imagines a young man, living in 2030, to be writing down his views as to future developments. "The theory of Prof. Yan Ling," writes this imaginary person, "has transformed psychology into a science as exact as mathematics." Some of the results of this are that: "By 2130, spokesmen (in Parliament) will be able to advance their cause only by completely truthful statements of fact . . . Forensic eloquence will cease in Courts of Law . . . Prevarication will be instantly detected and, therefore, worse than useless . . . The conventional lies which lubricate our every contact with our fellows will be transparent. The true reasons for proposals of marriage will at once occur to women; husbands and wives will no longer be able to smooth family life by judicious falsehoods." And so on.

Although it is possible that this much-to-be-desired state of affairs—or something like it—will have arrived, not by 2130, but by 3000, I back my prophetic capacity against Lord Birkenhead's by saying that it will not be due to any psychological science such as he suggests. The curious thing is that the author himself unconsciously indicates the real reason why such a condition of truthfulness has not *already* supervened. It is here that he reaches his most amusing pitch.

The young prophet of 2030 continues: "Clergymen will face peculiarly awkward predicaments. Compelled by iron and age-old tradition to pretend to a standard of thought and conduct which is humanly possible to perhaps only one in a dozen among them, they will be found out in every insincerity and evasion. Until matters adjust themselves, and a larger laxity is permitted to the clergymen by public opinion—as it must be, or the Christian Churches will dissolve—the wretched men will hardly dare to engage in conversation except with members of their own kind."

Perhaps, when writing this, Lord Birkenhead was not entirely unconscious of its implications. The pity is that he chose to put these words into the mouth of an imaginary youth instead of frankly expressing them as his personal views. One can only hope that, at some not too distant date in the future, he may give the public another book in which his views on religion, and the effects of religious teaching, will not be so carefully submerged as in the present work.

C. S. FRAZER.

The Bible Again— In Schools and Elsewhere.

(By the Author of "The World-Story of 3,000,000,000 Years.")

II.

THIRTY or forty years ago some of us supposed that the Bible was so thoroughly discredited that belief in it, as a record of facts and correct ideas, would soon disappear among people of ordinary intelligence and knowledge. Science, geography and history were then slowly becoming parts of the primary school curriculum; and it seemed reasonable to suppose that a little training in observation, right thinking in accordance with genuine evidence, knowledge of matter and energy and their transformations, combined with knowledge of other peoples, past and present, including something of their religions and their effects (e.g., of Mohammedanism, of the Crusades and other religious wars, of the Inquisition and other religious tyranny and brutality among those who professed a religion of peace and brotherhood) would be sufficient to undermining belief in the Bible, if not in the current creed as a whole. But this has not eventuated, partly, no doubt, because the science courses have as yet seldom included anything of evolutionary astronomy, geology, biology, archaeology, prehistory, or anthropology, or of the history of the earliest civilizations. Moreover, we have to remember that the majority of persons of forty-five years of age and over have received no instruction whatever in science or in world-history.

And now we encounter the "rediscovery of the Bible." Pious people are, as has been remarked, busily engaged in searching for points on which the newer historical discoveries supposedly confirm the accounts given in the Bible, and have, unfortunately, received some encouragement from genuine researchers. Professor Sayce, thirty years ago, committed himself to the statement (in *Early Israel*, published in 1897) that "a new light has been thrown on the Old Testament; its story has been tested and proved." But he nullifies this statement by assigning *natural* causes for events. For example, in writing of the passage of the Children of Israel through the Red Sea, he has the following: "But the fugitives escaped, as it were, by a miracle. A violent wind from the east drove back the shallow waters at the head of the Gulf of Suez, by the side of which they were encamped, and the Israelites passed dryshod over the bed of the sea. Before their pursuers could overtake them, the wind veered, and the waters returned on the Egyptian chariots." Needless to say, this differs fundamentally from the story given in Exodus—which, by the way, is substantially identical with the old Egyptian story of the parting of the waters of a lake by a magician, so that a princess could retrieve a lost ring; and it seems quite probable that Moses brought the tale from Egypt, just as he probably brought the monotheistic idea from there.

Some persons are busy writing books of a quasi-historical kind, apparently with the main object of bolstering up the supernatural beliefs of anti-scientific and anti-historic times. A book on the history of Israel and other ancient peoples, which has just found its way into the case of new works in our public library states that "God . . . sent the Flood because of man's iniquity," that the occurrence is established by the accounts of it that are found in all parts of the world; and after raising the question of the reason for the fall and long desolation of Babylon (the failure to rebuild or restore the city) has the following: "The answer is to be found in the Scriptures of Truth, wherein we read, 'Babylon the glory of the kingdoms shall be as when God overthrew Sodom and Gomorrah.'"

It is evident that much more opposition to such primitive ideas will be needed before the Bible can be regarded rationally and take its proper position in literature as a collection of quasi-historical, literary, imaginative, magical, spiritist and other matter closely comparable with that of old Egypt or Babylonia, and, so far as many parts of it are concerned, very little in advance of the

traditional, oral literature of existing uncivilized peoples in many parts of the world.

Of such literature two interesting fragments have recently come to hand. The former is told by Malays, who form the bulk of the workers in an East Indian island (the rest of the population consisting of a smaller number of Chinese, a few white people and the native "blacks") and runs as follows: When the god (or gods) made men out of clay, and put them in the oven to bake, he at first left them in too long and they came out black; he threw these away and made more; but this time, being over careful, he took them out of the oven too soon and they were white; these were also rejected; but the third lot made were baked just enough, and came from the oven a nice brown colour; these were Malays, and to them the god gave the kingdoms of the earth. The second legend comes from the Bagesu, an isolated African tribe, who tell that at some previous time, mankind were destroyed as a penalty for eating the fruit of a forbidden yam tree.

J. REEVES.

Suffer Them to Come Unto Me.

ONE of the triumphs of Freethought is characterized in the attitude of the churches towards its adherents. Formerly uncompromising, even insulting, to-day the church is most generous to those who are not of its creed, and, especially with youth, would forget religion if it can keep hold of those who, becoming a little adult in thought, have no respect for orthodox theology.

Organized religion having no longer the power of making martyrs, rather than be martyred as a religious force itself, prefers to survive as a social body with no specific intentions. To do this it must retain its young people, for a social body that cannot attract youth is bound to have a very limited membership, which the church does not want.

The writer, himself young, can readily give instances of this very compromising attitude of the church. A Methodist chapel he is familiar with would, before the war, have been shocked at the nude arm of a woman, now countenances a mixed bathing club for its youth. Only five years ago girls were not allowed to appear in trousers if a concert was to be given, now if it was needed for the part, bathing costumes, after a little controversy, might be allowed. Formerly cycling was wrong on a Sunday. Cyclists after a hard ride can now have a "breather" at many village churches and, privileged persons, may leave the church at any part of the service and resume their ride. There are Cyclists' Services and Ramblers' Churches, the latter sometimes retailing refreshments. When the writer expresses Freethought opinions, he is not asked to stay away, but told that he should have been a parson!

Yet what is one to do? Brought up in youth at the church or chapel one finds that if one breaks away one loses touch with one's friends besides the cricket, tennis and football club. It seems wise to stay and find that if one does not talk religion very much no one will be sorry, for even the parson has to keep his mouth shut about that outside the pulpit. Yet recently one heard the young men talking, and found that everyone believed in evolution, and very few in the Immaculate Conception. One was not alone in one's unbelief!

Thus slowly the church is becoming a social body, a mere gathering of the clans. It is giving way in Sunday Games, for when it sees its youth going for a day's ramble it will throw out something for them to stay at home. Very reluctantly will it give way to Sunday broadcasting, for that will mean less church attendance, and that, to its ministers, is Antichrist. The church is now no more the centre of religious thought, than the gossip column of the popular press.

H.V.

It is easy to be independent when all behind you agree with you, but the difficulty comes when nine hundred and ninety-nine of your friends think you wrong.

Wendell Phillips.

Correspondence.

TO THE EDITOR OF THE "FREETHINKER."

BIRTH CONTROL AND THE BISHOPS.

SIR,—The attached is culled from "The Londoner's Diary" of the *Evening News*, of August 22, 1930:—

THE INCURRED FAMILY.

Birth Control is a topic which more often than not is apt to make Churchmen flounder when they approach it.

But one speaker, a woman, at the Modern Churchmen's Conference yesterday, achieved the height of unexpectedness. She spoke rejoicingly of large families "voluntarily incurred in a spirit of Christian resignation."

If I were a member of one of those families I doubt whether the resignation of my parent would reconcile me to the thought that I had been "incurred."

It would appear now that births are voluntarily incurred in a spirit of Christian resignation! As the Christian god has to put the soul into the body of the babe before it is born, it would appear that he is powerless to work his will in conflict with man-made contraceptives. He can do what he would will, only when the male semen reaches the desired position! The child born because the contraceptive "busted" (in any way) possesses a soul, but the child which should have been conceived, but was not because the means against it were effective still has a soul floating about waiting for something to claim it. Oh what a ghastly farce.

A PLAIN MAN.

Society News.

MR. CLAYTON has this week visited Colne, Brierfield, Harle Syke, Cleveger, Crawshawbrook and Preston. At the Cleveger meeting we had more interruptions than we have had at any time during the summer. The chief offenders were women, and when question time came darkness had fallen, and there is not a lamp in the village in commission as yet. The younger lads, taking the cue from the display of their elders, added to the pandemonium, and under cover of the darkness started throwing stones, clods of earth, and anything else that came handy. Fortunately none of the stones hit us, but we were struck from behind by the earth clods about a dozen times. At the conclusion of the meeting we were followed by a jeering crowd, and threatened that we should be kicked out of the village if we ventured there again. We announced another meeting for September 25.

Our debate at the Oddfellows Hall, Crawshawbooth, drew a keen and interested crowd. We had the support of Freethinkers from several neighbouring towns, who seemed pleased with the way things went. The Preston meetings were both successful.—J.C.

THE second week spent by Mr. George Whitehead in Liverpool passed off as successfully as the first. Seven meetings were addressed in various parts of the city. Considering the religious bigotry for which Liverpool is famous we had exemplary order at all the meetings. At High Park Street, a Catholic set up a meeting in opposition after he had interrupted ours, but eventually the police stopped his meeting as only one is permitted on this pitch, and we had prior claim. At another meeting a half-drunken interrupter upon being remonstrated with by the chairman applied muscular Christianity, which was met by a display of militant Secularism, which left the interrupter picking himself up from the ground and remaining quiet for the rest of the evening. Quite a deal of interest has been displayed at all the meetings, and the crowds have been almost uniformly sympathetic. There is every indication of Liverpool having a record winter session, success, which is deserved, is the result of good work done by the branch.—G.W.

THE four weeks activities of Mr. J. T. Brighton have produced the most successful meetings held at Darlington for some years, the crowds assembling on each occasion have been large, orderly and attentive. With a little push from the local Freethinkers and sympathisers, their is every hope that the meetings will become permanent. Numerous requests for further meetings have been made, and with the permission of the N.S.S. Mr. Brighton has arranged to extend his visit for another two weeks. There has been a good demand for books and pamphlets at every lecture. The local paper, the *Northern Dispatch*, has published articles, letters and a cartoon picturing the local parson's return from his holiday. "Any callers, housekeeper? Yes. These Freethought Lecturers." The questioning has mostly been of an intellectual standard with very little interruptions, and a good hearing.—T.W.B.

Obituary.

CAPTAIN J. BALL.

WITH deepest regret we have to announce the death on June 18 of Captain J. Ball, of North Freemantle, Western Australia. Captain Ball was well known for his strong and outspoken Freethought opinions, and a great admirer of the *Freethinker*. He was in his seventy-ninth year and strong in his opinions to the last. One of his comments to a clergyman who offered "the ministrations of religion" was "if the doctor cannot do me any good I am sure you can't." He made a brave and cheerful fight for life, but faced death undismayed. His life must have a good influence on all with whom he came in contact.

Make no laws whatever concerning speech and speech will be free; so soon as you make a declaration on paper that speech shall be free, you will have a hundred lawyers proving that "freedom does not mean abuse, nor liberty, license," and they will define and define freedom out of existence.—*De Cleyre*.

There are three kinds of despots. There is the despot who tyrannizes over the body. There is the despot who tyrannizes over the soul. There is the despot who tyrannizes over soul and body alike. The first is called the Prince, the second is called the Pope, the third is called the People.—*Oscar Wilde*.

Miscellaneous Advertisements.

FOR SALE: Thirteen nicely bound volumes of Macmillan's Magazine, period 1875. Contain articles by Matthew Arnold, E. B. Tylor, Philip Bourke, Marston, James Cotter Morrison, Walter Pater, Bret Harte, Andrew Lang, Walter Besant, Anthony Trollope, Prof. W. K. Clifford, and other famous writers. No reasonable offer refused.—Address Box No. W.R.8, FREETHINKER, 61 Farringdon Street, E.C.4.

To Freethinkers in Business

Increase your sales by advertising on advertising pencils. Name and address, business, phone No. and Slogan. Imprint in black on gold, silver, white and all colours, also trade block. British made from best H.B. lead and cedar wood—a really good pencil, 17/6 for 1 gross, much cheaper for quantities, samples free. Patronise a fellow Freethinker.

A. RADLEY, 48 Cardigan Lane, Burley, Leeds.

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.)

SUNDAY LECTURE NOTICES, Etc.

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

LONDON.

OUTDOOR.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Bandstand): 3.15, Mr. F. P. Corrigan—A Lecture.

FINSBURY PARK BRANCH N.S.S.—11.15, Mr. R. H. Rosetti—A Lecture.

FULHAM AND CHELSEA BRANCH N.S.S. (corner of Shorrolds Road, North End Road): Saturdays, at 7.30. Wednesdays, at 7.30, Effie Road, opposite Walham Green Station. Various Speakers.

NORTH LONDON BRANCH N.S.S. (Regent's Park, near the Fountain): 6.0, Mr. A. D. McLaren—A Lecture.

NORTH LONDON BRANCH N.S.S. (Arlington Road, Park Street, Camden Town): Every Thursday evening at 8.0, Mr. F. P. Corrigan.

SOUTH LONDON BRANCH N.S.S.—Sun., 7.30, Stonehouse St., Clapham Road, Mr. F. P. Corrigan; Wednesday, at 8.0, at Rushcroft Road, Brixton, Mr. F. P. Corrigan; Friday, at 8.0, at Liverpool Street, Camberwell Gate, Mr. F. P. Corrigan.

WEST LONDON BRANCH N.S.S. (Ravenscourt Park, Hammersmith, W.): 3.15, Messrs. C. Tuson, and A. Hearne.

WEST LONDON BRANCH N.S.S. (Hyde Park): 12.0, Mr. B. A. Le Maine; 3.15, Messrs. A. D. McLaren and C. E. Wood; 6.30, Messrs. C. Tuson, H. J. Savory, A. H. Hyatt B. A. Le Maine, and E. C. Saphin. Every Wednesday, at 7.30, Mr. C. E. Wood; every Thursday, at 7.30, Messrs. C. Tuson and E. C. Saphin; every Friday, at 7.30, Messrs. A. D. McLaren and B. A. Le Maine. The *Freethinker* can be obtained outside the Park in Bayswater Road.

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

INDOOR.

SOUTH PLACE ETHICAL SOCIETY (Conway Hall, Red Lion Square, W.C.1): 11.0, S. K. Ratcliffe—"H. G. Wells's Newest World."

THE NON-POLITICAL METROPOLITAN SECULAR SOCIETY (The Orange Tree, Euston Road, N.W.1): Thursday, September 11, at 101 Tottenham Court Road, Social and Dance, 7.30 to 11.30. Admission 1s. 3d.

COUNTRY.

OUTDOOR.

ACCRINGTON.—Sunday, September 7, at 7.0, Mr. J. Clayton.
GREAT HARWOOD.—Monday, September 8, at 8.0, Mr. J. Clayton.

GLASGOW BRANCH N.S.S.—Ramble from Milngavie, meet 12 o'clock.

DARLINGTON BRANCH N.S.S.—Mr. J. T. Brighton of the Chester-le-Street Branch will lecture under the auspices of the N.S.S. in front of the Darlington Town Hall on Sunday, at 8.0. Subject—"Is There a God?" Literature will be on sale.

LIVERPOOL (Merseyside) BRANCH N.S.S.—Monday, September 8, at 8.0, Messrs. A. Jackson and D. Robinson, at Beaumont Street; Tuesday, September 9, at 8.0, Messrs. C. Thompson, D. Robinson and P. Sherwin, at Edge Hill Lamp; Thursday, September 11, at 8.0, Messrs. A. Jackson and J. V. Shortt, at corner of High Park Street and Park Road. Current *Freethinkers* and reserved seat tickets for Mr. Chapman Cohen's course of lectures will be on sale at every meeting.

MANCHESTER BRANCH N.S.S.—Mr. G. Whitehead will lecture in Stevenson's Square on Sunday at 7.0; Monday to Friday, corner of Langworthy Road and Liverpool Street.

INDOOR.

PAISLEY BRANCH N.S.S.—The Annual General Meeting will be held on Wednesday, September 10, at 7.30, in the Bakers' Hall, Forbes Place. All members are requested to attend.

Canadian Atheist Association,

142, West Hastings Street,
Room 36,
VANCOUVER, B.C.

We invite you to join our organization and help us to teach Evolution and Natural Science and combat the menace of religious superstitions.

Membership - - \$1.00 per year.

THE Foundations of Religion

BY
CHAPMAN COHEN.

A Lecture delivered at Manchester College, Oxford, on Monday, April 21st, 1930, with a lengthy Appendix of Illustrative Material.

"The Foundations of Religion" leaves Religion without a Foundation. Should be in the hands of every Freethinker.

(Issued by the Secular Society, Ltd.)

Paper - 9d. Cloth 1s. 6d.
Postage 1d. and 1½d. extra.

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

A Heathen's Thoughts on Christianity

BY
UPASAKA

Author of "BUDDHA THE ATHEIST."

A Popular and Scholarly Examination of the Christian Faith. Invaluable to Propagandists and Enquiring Christians.

(Issued by the Secular Society, Ltd.)

Price—ONE SHILLING. Postage—One Penny

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

The Bible and Prohibition.

BIBLE AND BEER

By G. W. FOOTE.

A careful examination of the Relations of the Bible and Christian leaders to the Drink Question.

Price - Twopence. Postage ½d.

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

THE NATIONAL SECULAR SOCIETY

President:

CHAPMAN COHEN.

Secretary:

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

PRINCIPLES AND OBJECTS.

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

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

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

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

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

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

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

MEMBERSHIP.

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

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

Name.....

Address.....

Occupation

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

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

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

Realistic Aphorisms and Purple Patches

By ARTHUR FALLOWS, M.A.

320 pages.

Paper Covers 3/6. Postage 4½d.

(All Cloth copies sold).

NOW READY

WAR
 CIVILIZATION
 AND
 THE CHURCHES

BY

CHAPMAN COHEN

A study of the issues raised by the
 "Great War,"

The part played by the Churches
 during the War,

The influence of War on
 Civilization.

A BOOK THAT NONE SHOULD MISS.

160 Pages.

Price - - Paper 2s. ; Cloth 3s.

Postage, Paper 2d. ; Cloth 3d. extra.

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