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Views and Opinions.

The Churches and the Schools.

We comment elsewhere in this issue on the blackguardly statement of the Bishop of Bradford that people go to the Registrar offices to get married because they have a lower idea of marriage than have Church people, and because they cannot bear to hear the lofty things said to them which they would hear in church. The insult to many thousands of men and women ought not to pass unnoticed, and only the fact that considerable licence is given to clergymen with regard both to truth and calumny could account for a public man making a statement of that kind. Of course, the Bishop's interest here is quite a professional one. He desires, as do all priests, from the days of the savage medicine man to our own times, to keep control of the essential social functions, and he can neither bear nor afford to permit so important a function as that of marriage to get out of the hands of his class if it can be avoided. And with the dishonesty and the insolence of his class he ventures on the statement that it is a lowering of the ideals of life that is responsible for the decline of Church marriages and an increase of civil ones. Personally, we are neither surprised nor annoyed at the Bishop's remark. We know his type too well to experience either feeling. However decent a parson is when dealing with others where his religion is not concerned, once let that factor enter and he becomes—a parson. And, on the whole, that is as bad a thing as can be said of anyone.

* * *

Doping the Child.

Another and an allied matter on which the Church is struggling to maintain, or even increase its hold, is that of education in the schools. Here again the position is vital. To lose control of marriage is to lose control of the children. If the Churches cannot control the children where on earth is the supply of Christians to come from? For getting Christians is not like getting people for other purposes. There is only one way in which Christians can be made, and that is to get them when they are young—too young to understand what game is being played with them. And let it be quite clear that the Churches have not and never have had any interest in education as such. They are interested in children being instructed in

religion, but even that is a modern phenomenon. The Christian Church has always tried to control the kind of knowledge that was being disseminated among the people, because it has always realized that some knowledge would be extremely dangerous to its pretensions. But apart from that, for many centuries the Church did not even bother about giving the people religious instruction. In a way the social environment did that. For with the Church in control, and with the state of learning being such that it either endorsed Christian teaching or did not contradict it, there was no need for the Church to trouble. But as times changed the social and intellectual surroundings offered a sharp contradiction to religious teachings, and things began to wear a different aspect. Life was in conflict with religion, and to protect itself the Church had to see that the child received a special education that would tend to make it subservient to ecclesiastical claims. It was in this way that, historically, the conflict between secular and religious education emerged. Life was fighting the Church, and the Church replied by attempting to create an artificial desire for teachings that were contradicted at all points by modern knowledge.

* * *

The Pirate's Programme.

For several years a joint committee of Nonconformists and Churchmen has been sitting to see if it could hit on some agreed scheme of religious education in elementary schools, and it was well known that could they have reached agreement the government would have brought in a bill on the proposed lines. Fortunately for the rest of the community agreement was impossible. It is one of the blessed influences about religion that people can agree less on this subject than on any other under the sun. Recently another committee, convened at the request of the Manchester Diocesan Conference, and composed of Christians of different kinds, with representatives of the education authority and the "teaching profession" has been considering the same subject and has just presented its report. The report says that the time has not yet arrived for an "agreed policy" on religious instruction, but they do agree upon certain other points. The committee agree that there must be denominational instruction, there must be religious instruction as well as religious education; it must be an "indispensable focus" of the education given, and to be quite effective there must also be a religious instruction and education which prepares the child for the fullest efficiency for participation in public worship. These are the principles on which the committee agree, with the further understanding that the State is to provide the funds for paying the teachers and maintaining the schools. The State is graciously allowed to have the privilege of saying which schools shall have denominational and which undenominational (the distinction is quite important), but all schools are to have religious instruction. We have no doubt if this pretty plan were to be put into operation Dean Welldon would see much more to praise in elementary schools than he does at present.

Breeding Their Customers.

It will be observed that the kernel of this series of suggestions is that the children who are receiving religious instruction and education—I like this distinction—shall be trained for the efficient participation in public worship. In other words, they must be brought up to feel that it is their duty to become members of a Church. To put it quite plainly, the State must spend its money and the mind of the child must be debauched with a mass of nonsensical and semi-savage teachings in order to provide a supply of clients for the Churches. They must be trained “for intelligent membership of the religious society—the Church.” On the one hand we are told that we must breed more babies in order to keep up the supply of men for the army and the air force, on the other we must train these babies to become profitable customers of the clergy. These gentlemen are not interested in people worshipping in private, that brings no grist to their mills. It is public worship—membership of a church—they are after. Nothing else will suit, because nothing else profits them. That is the essence of the proposal, and that is all the clergy are genuinely concerned with. The kind of education given does not matter, it is education that leads to the Church that is desired. It is vital to clerical rule that the children shall be secured in this way. There is not a Church in Christendom that dares to trust their doctrines to the free acceptance of a generation that has received a decent education and so able to intelligently judge what is put before it. To make Christians children must be trained to it from babyhood. Given an array of infants and these doughty warriors of the Lord are ready for battle. They will fight shy of others—until they reach extreme old age, and then once more offer battle. The clergy to-day will fight anyone who is under nine and over ninety. When combat is offered by the years between they decline the encounter.

* * *

Hands Off the Schools.

It is a cowardly business, but then Christianity is a cowardly creed. In the whole of its history it has never dared to invite and abide by the results of open intellectual encounter. It has always sheltered itself behind threats of punishments to come either in this world or in the next. But there is none of its actions quite so cowardly as this persistent attack on the intellectual integrity of the child. For this cramming of a child's mind with a number of non-understandable dogmas and prepared doctrines cannot by any stretching of the word be called genuine education. No child is made better by it, no child is turned out better equipped for its fight with the world on account of it. The only use of it, I again insist, because it is the essence of the whole situation, is to provide clients for the clergy. They are good enough to tell us so, for the phrase preparation for public worship means that or it means nothing. And let us make no mistake, unless the people of this country pay more attention to the matter than they are paying at present the Black Army stands a chance of bringing its operations to a successful issue. And the worst of it is that the militant Freethinkers are the only ones who can be trusted to take the matter seriously. We can trust none of the political parties. They are all too much concerned with votes, and in politics it is quantity not quality that counts. No man putting up for Parliament will offend five hundred fools in order to get the votes of fifty sensible or fifty just men. It is numbers he is after, and the votes of fifty sensible men are as nothing against the votes of five hundred fools. In this matter our chief hope must lie in the direction of making more Freethinkers. Nothing else will tell. Every fresh Freethinker made means one more on the

side of intellectual sanity and of social justice. It means one more who will stand for the intellectual integrity of the child and for the cause of genuine progress. If civilization is to go on the child must be delivered from the clutches of the priest. That, said Kingdon Clifford, is the lesson of history. It is also the lesson of justice and common-sense. Keep the priest, whatever be his name, out of the schools.

CHAPMAN COHEN.

“Who Created the Devil?”

THIS is a most interesting question, and too much toil cannot be devoted to the search for the true answer to it. If history is to be trusted, we are more profoundly indebted for the good things of life to the Devil than to any other individual. During the puritanical periods the Devil tempted people to do many things sternly prohibited by the Church, the doing of which, however, proved beneficial to people's physical and mental health. The Rev. Dr. Orchard, in a recent sermon, referred to “the time when people used to go about with ribbons on their coats—blue if they did not drink, white if they did not smoke, and red if they did not go to the theatres—until they looked almost like a discharged general.” Now, the Devil did an immense amount of real human good by persuading many Church members to disregard such bodily decorations and refuse to indulge in several of the hurtful Puritanical negations. We read that Doctor Faustus was the first printer of the Bible. He was bold enough to issue a large number in imitation of those sold as manuscripts. These imitations passed off in Paris as genuine, and sold for sixty crowns a piece, the usual price being five hundred crowns. These imitation copies were so uniform, so abundantly supplied, and so marvellously cheap that public amazement was aroused, and in due time Faustus was charged with magic, and the brilliant red ink found in his lodgings was described as his own blood. Poor Faustus was found guilty of having dealings with the Devil, and sentenced to be burnt alive. “To save himself,” the record ends, “he revealed his secret to the Paris Parliament, and his invention became the admiration of the world.” So far as so-called history is concerned the Devil is often a being who does a little evil in order that a greater good may follow.

Now, then, who created such a wonderful being, neither wholly good nor yet entirely evil? This is the being to whom we are introduced in the Book of Job and Goethe's *Faust*. In the *British Weekly's* correspondence of the Rev. Prof. David Smith, D.D., of October 25, “Zeta” tells the Professor that “in a company of ministers the other evening I heard one of them say that the previous night he had been to a Working Man's Club and given an address. Afterwards they bombarded him with questions, one of which was ‘Who Created the Devil?’ The minister said he did not satisfy the men with his answer. May I ask you how you would answer the question?” To “Zeta's” question Dr. Smith's answer is at first what the orthodox Church has always given:—

Who created sinners? Of course, it was God, but he did not create them as sinners. “God made man upright; but they have sought out many inventions.” And precisely so it was God who created the Devil, but he did not create him as a devil, for just as sinners are fallen men, so, according to the scriptures, the Devil and his satellites are fallen angels.

This is exceptionally crude, to say the least; but there is in it also an element of dishonesty. For example, in not one of the passages quoted is the Devil described as a fallen angel. It follows therefore of

necessity that Dr. Smith has no warrant for his saying that "according to the Scriptures, then, the Devil is a fallen angel." It is true that the biblical allusions to angels and fallen angels are both few and vague, and in that small number of passages, not the remotest hint is thrown out that the Devil is to be found in that small number of fallen angels. The Professor himself admits that the scriptural references to this prehistorical catastrophe are vague, but we maintain that they are not only vague but void of any historical value whatsoever. Indeed, it is well-known that there are numerous modern biblical critics, among them being the late Canon Driver, who unhesitatingly assert the utter unhistoricity of the first ten chapters of the Book of Genesis. And yet knowing these facts Professor Smith has the audacity to put forward a strange theory and then to seek to support it by woefully misrepresenting science. He says:—

Cruelty and suffering are the work of sin; and hence it would seem to follow that it was "man's first disobedience" that "brought death into the world and all our woe." But this is a hasty inference. For what is the testimony of geology? Our planet is incalculably older than our race, and the fossil remains which lie embedded in the earth's strata demonstrate that long ere the appearance of man the earth was the abode of ravenous and destructive monsters more terrible than any now existent—"dragons of the prime that tare each other in their slime."

Then he proceeds to quote from Hugh Miller, a man who did splendid work in his day, but ten times a back number now as is sufficiently testified by the very quotation given. Professor Smith would act much more wisely if he left science severely alone. The reference to geology is most unfortunate and disastrous to his theory. Every one is fully aware that suffering and sorrow and death had been in the world for countless eons before man entered the platform; but there is absolutely nothing to show that the struggle was between fallen creatures, everything in reality testifying to the fact that it was an upward struggle, a struggle between creatures who were by means of it slowly rising in the scale of existence.

It is strange to find a theologian of an orthodox school declaring bluntly that "evil is older than the human race"; but what does he mean by evil? If he uses evil as a synonym for "sin" then he is fundamentally mistaken. The shocking suffering so common in the early stages of evolution was so far from being an evil that it was an indispensable condition of growth and development. Without evolution growth would have been absolutely impossible. That Prof. Smith does not truly understand what evolution taught by science is, is amply proved by the following language:—

Evil activities imply evil agents; and just as the scars on the face of our planet testify to cataclysmic upheavals in prehistoric ages, so the vestiges of prehistoric cruelty and suffering intimate that ere the human race was created and sinned, the earth had other denizens and was the seat of a yet more portentous drama of moral outrage and rebellion against the Creator's purpose.

Dr. Smith's recklessness gets more and more hopeless as he proceeds. Of this pre-Adamic and more stupendous fall he tells us that science can discover but the bare fact; but claims that the Holy Scriptures "intervene and illumine the vague though indubitable evidence of Nature by telling of a fall before the fall of man, the rebellion of another order of intelligences against the Creator, which let loose the forces of evil to devastate the world and fill it with wrong and outrage." This is by no means a new theory. We remember reading it in a peculiar theological treasure and commenting upon it a few months ago. If we

criticize it we are called blind and fools for our pains; and yet it seems to us that no theory was ever framed which reflected so unfavourably upon the Divine character. Listen to this:—

The curse of sin was here ere man appeared; and here there emerges a thought which surely enkindles the imagination by disclosing the magnificent range of God's redeeming purpose and his big intention in creating man. It is this—that when he created man in his own image and placed him here, his purpose was that we should be his fellow-workers in the redemption of the world, bearing vicariously the curse which already rested upon it and restoring the primal order. And thus the advent of the First Adam, no less than the advent of the Second, was a crisis in the age-long drama of Redemption; and the Fall of Man is truly defined as his failure to respond to his redemptive vocation. Instead of co-operating with God in the removal of the curse, he co-operated with the Devil and his angels and aggravated the curse.

Whoever the Devil's Father may have been it is perfectly clear that the government of the world has been in the Devil's hands all through the ages, and God has had no ghost of a chance to do anything at all. Is it possible that intelligent men of to-day can be to such an extent the slaves of superstition as to be able to believe and seriously teach such unmitigated nonsense, which makes their own God an intolerable monster and their own race full of inconceivable wickedness? We much prefer the doctrine of evolution, which, though often painful and unintelligent, is yet on the whole and in the general run an upward movement which is under the control of unthinking, purposeless, but irresistible law. We give up the Devil and his Father, and the God whom they oppose, and choose Nature and her laws as our guide.

J. T. LLOYD.

A Medley of Messiahs.

This mystery of vending spiritual gifts is nothing but a trade. —Swift.

Reason is a rebel unto faith. —Sir Thos. Browne.

Solemnity is of the essence of imposture.

—Shaftesbury.

MRS. JOANNA SOUTHCOTT died as long ago as 1814, the year before the battle of Waterloo, leaving to her deluded and devoted followers *The Book of Sealed Writings*, with instructions that it should be opened by "twenty-four bishops." A century after her death, the chief followers of that time, for there were still disciples of the prophetess, issued a circular to the faithful, declaring that the sealed box would be opened "suddenly and unaware." Perhaps the bishops were too busy polishing their croziers, but nothing happened, and the "gentlemen of the Press" were deprived of a three days' wonder with which to regale their readers.

The life-story of Joanna Southcott throws a flood of light on religious origins. A maid-of-all-work, she declared that she possessed supernatural power, excepting in the trifling matter of her own salary and occupation. She wrote and dictated prophecies in poor language and worse rhyme, much like the minor poets of our own time. Originally a Methodist, she suffered from religious mania and swelled head. She gave herself out as the woman referred to in the *Revelation of Saint John the Divine*, and even predicted that she would give birth to the Messiah. Great preparations were made for this event, but the prophetess died of the mundane disease of dropsy two months after the time predicted.

Like so many religious leaders, Joanna had the business instincts of the proprietor of a patent medicine. She specialized in passports to heaven, which

she called "seals," and actually persuaded large numbers of people otherwise sane to purchase them. Before she died she left plenteous examples of her artful prophecies, of her long-winded wranglings with "Old Nick," and of the intolerable verse that flowed from her saintly pen, that not even divine inspiration could make sensible or even grammatical.

Another nineteenth-century Messiah was Lieutenant Richard Brothers, a half-pay naval officer, whose portrait was engraved with rays, like searchlights, descending on his crazed and sacred head. The word came to Dick that he would be revealed to all men as the King of Jerusalem and Ruler of the World, for he was as modest and as unassuming as the last German Kaiser. The message, however, fell on very stony ground, and the heathen world proved unusually callous and obdurate. After Richard had, in a gentlemanly way, invited King George the Fourth to deliver up his crown, palaces, money, and belongings, and had quietly ordered the two Houses of Parliament to meet for receiving his message and voting him supplies, the Messiah was led away by the police into that house of quiet where so many sons and daughters of high heaven have suffered discourtesies and restraint at the hands of unbelieving keepers and sceptical doctors.

Innocent folk of a later generation sat at the feet of that portentous prophet, Dr. John Cumming, who proved, beyond cavil and dispute, that the Pope of Rome was Anti-Christ, and that the French nation was the body aimed at in the bad language in St. John's *Revelation*. This Scottish Jeremiah preached before Queen Victoria, and the avenues of his church were as crowded as the approaches to a theatre. Nemesis came at last, and the prophet fell from his pedestal. In a moment of expansion, he named the year 1861 as that in which an offended Deity intended to put the brokers in a wicked and unprofitable world. The year was not uneventful, but no hair-splitting ingenuity and pulpit talk could make it fill the prophet's programme, and from that time his fame declined. His dupes subscribed handsomely to place the prophet above the hunger-line, and he passed his last years in aldermanic comfort, "basking in the sunshine of the countenance of God."

As there was money, and plenty of it, in the wholesale prophetic line, Dr. Cumming's mantle was soon on another prophet's shoulders. For many years the Rev. W. Baxter's name was a household word in less educated Christian circles. To multitudes of middle-class folk Baxter was a heaven-sent seer, commissioned by a benevolent Deity to receive the light of prophecy, and throw it over a naughty world, for the usual cash consideration. Good people, with more money than brains, reserved a warm corner in their hearts for a spiritual guide who knew "the whore of Babylon," and could point a finger at the "Beast" in *Revelation*. That charming nonsense-book, *Forty Coming Wonders*, was bought as eagerly as Ethel Dell's novels are to-day. It made no difference that cool-headed sceptics proved the error of Baxter's prophecies. Baxter's Christian dupes were the most greedily credulous of their kind. They survived triumphantly the failure of all their prophet's warnings. Baxter announced the ascension of 144,000 Christians, without dying, in 1896; and the Great Persecution from 1896 to 1900. The second advent of Christ was fixed for 1901. Every prophecy was unfulfilled, but nothing daunted the clever Baxter. Profiting by the example of Dr. Cumming, he shifted the dates forward a few years, and went on preaching and lecturing of thrones, principalities, and powers, and selling his books to the end.

The most formidable of these nineteenth-century prophets and saviours was Mrs. Mary Baker Glover Eddy, whose newest of new bibles, *Christian Science, A Key to the Scriptures*, bids fair to rival the two-

thousand years' old gospel of Jesus Christ. Her churches are scattered over the United States, and there are half a dozen in the West End of London. America is the homeland of cranky religionists, but Mrs. Eddy queened it over the lot. Reciting her abracadabra, she so impressed her countrymen that she was able to charge three hundred dollars for a dozen lessons in pure nonsense. No American oil-king, no provision profiteer, ever kept a tighter fist or a keener eye on money, the only material thing in existence which Christian Science allows to be real. She never allowed a dollar that had no friends to get by her alive. She was a religious boss, but her dupes never noticed it. For when a person joins a Christian Science Church he must leave his brains at home. He must have them locked up in an iron safe, or else have them removed by a surgeon. If he should forget himself, and think but once, the bye-laws provide that he shall be expelled. But the story of the tradesman's touch in religion is worthy of a separate treatise.

MIMNERMUS.

The Exodus From Egypt.

III.

(Continued from page 693.)

To the present day, travellers, and even antiquaries, who are perhaps little acquainted with the source of their belief, speak of Rameses II as the "Pharaoh of the Exodus," with a certitude which could only be felt if there were some monumental basis for the assertion. The fact, on the contrary, is that not a single monumental notice of the Hebrews is known in Egyptian records, as Dr. Brugsch has himself pointed out, and that although he asserts the supposed date with great confidence, he brings no real evidence to bear on the question.—*Edinburgh Review* (July, 1893), "The Tell Amarna Tablets."

It is said that the Egyptians purposely omitted all mention of disasters and defeats, but this is distinctly untrue, for Manetho records events such as the conquest of Egypt by the Hyksos without a battle, and the retreat of Menepthah into Ethiopia for thirteen years before the impure rebels, which were much more disgraceful than would have been the destruction of a pursuing force of chariots by the returning tide of the Red Sea.—S. Laine, "Human Origins," pp. 243-244.

We see a certain class of foreigners called Aperiu employed on the monuments at the time when the Children of Israel were said to be in bondage in Egypt. "It is possible," says Prof. Sayce, "that those Egyptian scholars are right who see the Hebrews in a certain class of foreigners called Aperiu," but he points out that the identification is rendered very doubtful by the fact that a document of the reign of Rameses III, long after the time of the Exodus, and therefore after the Hebrews had left Egypt, "speaks of 2,083 Aperiu as settlers in Heliopolis, and describes them as 'knights, sons of the kings, and noble lords of the Aperiu, settled people, who dwell in this place.'"¹ If the Aperiu were Hebrews, adds Prof. Sayce, we should have to suppose that they remained behind after the nation had made its exodus under Moses. Now is it likely, after what the Egyptians had suffered, through the plagues, the death of their first-born, and the destruction of their army? Is it likely they would have allowed any Hebrews to remain behind, in possession of honours and dignity? Moreover, the inscription speaks of "sons of kings, and noble lords." But the Hebrews had no king, or lords, at this time.

Prof. Peet also points out that "with the exception of Eerdmans no scholar postulates a later date than the reign of Merenptah (about 1220 B.C.) for the Exodus, and yet there are still Aperiu in Egypt in the reigns of Rameses III and IV, which brings us down to 1160 B.C."² It can also be shown that the

¹ Sayce, *Fresh Light From the Monuments*, p. 59.

² Peet, *Egypt and the Old Testament*, p. 124.

Aperiu were in Egypt long before the Hebrews ever entered there, for as Chilperic Edwards has remarked, "Since Lenormant has shown that the Aperiu were an Egyptian tribe mentioned as early as the sixth dynasty (3700 B.C.), we have heard very little about them."³ Because this was more than a thousand years before the Hebrews entered Egypt. The same writer tells us that when a series of tombs were discovered at Beni Hassan, on the Nile, one of them contained "a picture of a group of people, with a very Hebrew cast of countenance, being presented to some prominent man; and they accordingly announced that they had discovered a representation of the arrival of Joseph's brethren in Egypt." Since then we have learned that the tombs date from the time of "King Amenemha II, of the twelfth dynasty, who lived about 2800 B.C., five hundred years before the time of Noah, if we are to believe Bishop Usher.....The name of the people (the Amu), their number, and the date of the tomb, render it quite impossible that they could have any connection with Israel."⁴

As to the time when the Hebrews entered Egypt and the time of the Exodus, or leaving of that country, seeing there is no mention of either event on the Egyptian records, it would seem to be an easy task to place these events where they would best agree with the Bible chronology. But, as Prof. Peet explains, the chronology of the early books of the Bible is quite untrustworthy, consisting of round numbers of no value whatever; they are contradictory and may be stretched or shortened by hundreds of years. But even with all this latitude, the events recorded in the Bible cannot be fitted into the historical framework provided by Egyptian history.

It is a significant fact that the article on the "Exodus" in the *Encyclopædia Biblica*, although written by three competent scholars, Canon Cheyne, Stanley Cook, and Prof. Max Müller, nowhere states under whose reign the Exodus took place. In fact, under whose reign the Exodus took place. In fact, in his very first words Canon Cheyne gives up the case. He says: "The interest of a legend which has long been mistaken for history and which has coloured the life and thoughts of a great people is hardly less than that of the facts themselves." And that is what the Exodus really is, "a legend which has long been mistaken for history." Theophilus Pinches, the archaeologist, in his *Old Testament in the Light of the Historical Records of Assyria and Babylonia*, published for the "Society for Promoting Christian Knowledge," says (p 269): "As the historical nature of the Exodus has not as yet been absolutely disproved, it is here taken to be a matter of history." If this method were adopted with regard to all legends, we should have some extraordinary history! Did Mr. Pinches expect an inscription to turn up stating that the Israelites were never in Egypt, that the ten plagues—especially the plague of lice—never occurred, and that their army was not overwhelmed in the Red Sea?

As to the Pharaoh of the Exodus, says Prof. Peet:—

If there is one firmly rooted idea in the popular mind with regard to the exodus it is that the Pharaoh under whom it took place was King Menephtah of the nineteenth dynasty, who ruled from about 1225 to 1215 B.C. Even the discovery of the king's mummy safely reposing in a tomb at Thebes failed to shake the belief, for it was pointed out that, though the biblical narrative states that the Pharaoh and all his chariots were overwhelmed in the Red Sea, there is no reason why his body should not have been recovered and brought back to Thebes for burial. Enthusiasts have even gone so far as to attempt to show from the condition of the mummy that the king died from drowning.

The evidence for the belief that Marenptah (Menephtah) was the Pharaoh of the exodus, nevertheless, can only be described as so flimsy that it is difficult to see how the belief can ever have arisen.⁵

Yet it is for this spurious identification that Prof. Sayce claims we have positive proofs, declaring dogmatically:—

When the Exodus can have happened has at last been settled by Egyptological research. There is only one period in Egyptian history when it could have taken place, and the history of this period which has been recovered from the native monuments is in striking harmony with the requirements of the Scriptural narrative. Though we cannot find the name of "Hebrew" or "Israelite" in the Egyptian texts, we have found the Pharaoh of the Oppression and the Pharaoh of the Exodus.⁶

Prof. Sayce advances, as evidence for this statement, the alleged discovery of the store cities of Pithom and Raamses. But, as we have seen, the identifications are now known to be spurious, and can therefore afford no corroboration to the story. If, as Prof. Sayce declares, the Exodus took place under Meneptah, who he says commenced to reign 1325 B.C., then, as the Bible declares that the Israelites were in Egypt 400 years, they must have entered Egypt during the reign of the Hyksos, or Shepherd kings, who ruled Egypt during the years between 1780 and 1580 B.C. But this cannot be reconciled with the Bible account at all, as a short account of the Hyksos kings will explain.

At the very commencement of Hebrew history we have, in the story of Cain and Abel, a representation of the rivalry between the tiller of the soil and the shepherd, the two earliest divisions of the human race. Cain, the agriculturist, whose offer of fruits was rejected, and Abel whose meat offering was accepted. As Mr. St. Chad Boscawen points out:—

The two divisions established, there is increasing rivalry between them.....It exists to-day in the rivalry between the Bedawin and Fellahin as it did in the days of Mohammed, who said, "The Divine glory is among the shepherds, vanity and impudence among the agriculturists." This rivalry leads to a continual warfare. Indeed, among the agricultural Babylonians the word enemy was synonymous for a "nomad of the desert."⁷

The Egyptians, an agricultural people, living in fancied security in the valley of the Nile, surrounded by deserts, were suddenly startled by the fearful apparition of a host of uncouth people coming from unknown regions, who quickly overran the land, obtaining supremacy without fighting a single battle. They overthrew the government, burned the cities, ruined the temples, slew the males, and sold the women and children into slavery. The remnant of the Egyptian race withdrew into the distant south. The invaders then appointed kings of their own, who are known to history as the Hyksos, or Shepherd Kings. It was a phase in the eternal warfare between the shepherd and the agriculturist.

It was during the rule of the Hyksos kings, we are told, that the Israelites entered Egypt. Does this agree with the Bible narrative? It does not, for the Bible says that when the Israelites, at the invitation of Joseph, arrived, they could not be tolerated in Egypt, but were placed in the land of Goshen, because "every shepherd is an abomination unto the Egyptians" (Genesis xlii, 34). But if the Hyksos, or Shepherd Kings had been ruling at this time there could have been no objection on this score, in fact they would have been all the more welcome. W. MANN.

(To be Concluded.)

³ T. E. Peet, *Egypt and the Old Testament*, pp. 107-108.

⁶ Sayce, *The "Higher Criticism" and the Verdict of the Monuments*, 1895, p. 237.

⁷ Boscawen, *The Bible and the Monuments*, p. 92.

⁴ Edwards, *The Witness of Assyria*, p. 71.

⁵ *Ibid.*, p. 70.

Evangelism in America.

THE Old Tent Evangel that has been running for so many years in New York City found itself a vacant lot on West Ninety-Fifth Street, just a block off Broadway, and is again at its old trade of saving imbeciles for another world. Incidentally, the Old Tent is taking all kinds of shekels into its maw, and there is a plenitude of confiding souls who are anxious to be bounced out of their money.

Georgie McPherson is the same old manager as of yore, and appears on the platform in his Palm Beach habiliments—so white and impeccable. Rev. George and the Old Tent have a shining light in "The Old Book and the Old Faith" which is festooned to the canvas in letters bold and unafraid. And there is no reason to be afraid—any fool can have his say in the good old U.S.A.; it is the wise man who has to be careful about the choosing of his words—else he be put under lock and key.

In these days of women, and when wine and song are adulterated (in the U.S.A.) if not eliminated altogether, we are beginning to have a copious overflow of angelic females, so pure and unsophisticated, not to breathe a word of their holiness and divinely inspired mannerisms, who are vying with the male variety of spiritual necromancer in bringing about a metamorphosis in the human animal as it changes from that of a "sinner" to a "saved" soul.

Hence, Brother Mack P. of the Old Tent has decided that in making use of a hoax, to use one with a big kick in it; one that will bring the crowd—and the coin of the realm! Therefore, he has added to his collection of curiosities this year, and placed two precocious females on exhibition. "'Sunshine' Rheba Crawford, 'The Angel of Broadway,'" held the spotlights to the satisfaction of the sanctified.

When the crowds had been razzle-dazzled for some days with American "Sunshine," Rheba, the Broadway Angel, flitted away—and behold another! The gleam of the afterglow had scarce faded away before there appeared—over in the offing—a silhouette (a bright Morning Star) in the form of a Christabel! It was none other than "Miss Christabel Pankhurst of London—former leader of Woman Suffrage in England, now a flaming evangelist." Her "flame" was so bright, and such a "hit" with the crowds—a veritable magnet that drew in many large shekels—that George W. Mack decided to put her on again for another couple of days.

The writer of these lines who is so feebly describing the several virtues of the Old Tent, its sacrosanct manager—and the sky pilots thereof—took advantage of such a rare opportunity to drink in the Gospel from so rare a vintage as that of "Merrie England"—and to hear John Bull's Christabel!

Somehow Mother England has "such a taking way"—and a sneaking tendency—of bequeathing those things that she has the least need of to her American children. This is how us poor dupes, in the good old U.S.A., came to get the Christabel! Either that or the Lord must have sent us a plague and a scourge. What little acquaintance I have with the Devil—that over-lord of the nether world—I am sure he would have nothing to do with a job of this kind. Maugre all this, and "Whether Tempter sent, or whether tempest tossed" her "here ashore," it is not a Balm of Gilcad that she brought as we sniff the stench of a "distant Aidenn" in the New Jerusalem where swine-herders—and their flocks—will revel, ah, evermore!

In the days that are gone, fairest Christabel made use of a lot of *al fresco* oratory in her efforts to unchain the English woman, and "free" her from the

bondage of man-made laws, by presenting her with the ballot. To-day this same Christabel is beseeching every man, woman and child to put on still more chains—that of a cringing slave with a robe of complete servility—that they may have a contrite heart and gain the favour of a demon who has, to say the least, a very unenviable record.

Miss Pankhurst's sermon was a rehash of what her contemporaries have said. She shouts from the house-tops: "Behold I give you a sign, a virgin shall bear a son!" Which as a "sign" is a rather unfortunate circumstance that has overtaken many a fair damsel. Subsequent to such a "gift," the victim will probably look around for some one who will shoulder the responsibility for the aftermath of an Immaculate Conception. In the event that no man can be found who will "own" a child, as a last resort the blame can be placed on a higher power who, it seems, has no other recourse than to bear the brunt for certain relationships in which he took no part in the emoluments therein accrued.

Lady Christabel believes in "science!" "That we may attain the second life is a scientific fact! We Christians are the best scientists of all. (Applause.) I graduated at the University—but never learned anything!" Which is not always the fault of the university; even now she has no more than a smattering of the first book, not to say the vilest, ever printed. "President Harding is with Jesus Christ to-night..... The world has one King, one Emperor, but the rightful ruler is away..... War will rule the world so long as the Lord's anointed is on a vacation." Such is the message that drivels from the lips of the sapient Christabel.

"There will be terrible things in the world before the good Lord comes!..... If the Lord Jesus Christ doesn't come to heal up these things, I can't see anything to keep our girls pure!" Were it not for holy men like David, and others well known in biblical lore—not to advert to the sky pilots of our own time—there would cease to be a "pure" womanhood. Selah!

"Many, I know have been converted in Old Tent Evangel this summer!" The Old Tent is a wonderful dragnet for the undiscerning, so these many years; our ratio of intelligence is in the ebbing when we make much of our American "sunshine"—or a "flaming" English Christabel.

Although the Lord is a dandy good fellow, he doesn't seem to contribute anything toward the physical upkeep of his ambassadors who are working so diligently for him and his kingdom. Hence the collection! The manager of the Old Tent looks after that too! A versatile man is Rev. George McP.; he shouts from the rostrum: "Don't let anyone leave the Tent; don't let anyone walk away; don't disturb the meeting please!..... Don't put in any pennies; give your larger change!" after which the reverend gentleman pronounces the benediction in these words: "The grace of God, the Lord Jesus Christ, be with you to the end, amen—leave the song books on the seats!"

As we are passing out of the Old Tent, McP. skids off the platform and over to the counting-house (a small temporary structure) where godly men are counting the Lord's money—the closing of a perfect day!

New York.

WALTER MERCHANT.

We live in deeds, not years; in thoughts, not breath;
In feelings, not in figures on a dial.

We should not count time by heart-throbs. He most lives
Who thinks most; feels the noblest; acts the best.

—P. J. Bailey (1816-1902).

Acid Drops.

It is as natural for a clergyman to be slanderous—if not actually lying—when he is dealing with opponents or with things to which he has religious dislike as it is for a duck to take to water. The other day the Bishop of Bradford made some comments on the—to him—unpleasant fact that there had been an increase of marriages at Registrar offices and a decrease in the number of marriages in churches. We can quite understand the Bishop being annoyed at this. It means loss of custom, and more than that, it means loss of future patrons. If people do not get married in Church it means that they will not take their children there to allow a priest to perform his mummery over them, they will not bother about religious funerals, and if the Church cannot get hold of the children, if men and women do not bother the clergy at birth, marriage, and death, the outlook for them is very black indeed.

So we can quite appreciate the Bishop's discomfort at the sight of people not going to hear the disgusting marriage ceremony of the Church of England read over them. All the same he might at least try and be truthful and to maintain a fair standard of decency. Instead of this we find him saying:—

If a man has a low ideal of marriage he will funk going to church and having those very solemn things read over to him that are read at the Church Service, but not at the Registrar Office.

Now to speak quite plainly—and one need not measure words when dealing with a man who can speak in this way—the Bishop is uttering what he must know to be a lie, and what every decent man and woman will admit is a grave slander upon many thousands of married men and women. The marriage before a Registrar is a civil marriage, authorized and recognized by the State, and we may remind this Bishop that it is only because the State says that it will recognize a marriage performed in a State Church that he is able to act in place of the Registrar. It is the civil power which gives the Bishop the authority to act, and it is the same power which provides an alternative which sees in marriage a little more than the semi-obscene reason given in the Church Service. It is, therefore, a piece of impudence for the Bishop to impeach the authority of the power from which he derives his own authority to act in the matter of marriage. And it is a pure slander to say that the men and women who go before a Registrar have lower ideals than they who go to church. If Bishop Perowne were an ordinary person we should say that he ought to be made to apologize for what he said. As he is a Christian bishop one can only say that he is proving himself a worthy representative of his creed.

The biographer of the late Father Vaughan told him that for his own part he "would walk miles not to hear him preach."

We are told by the Rev. J. L. N. Pheasant, in a paper entitled "Death," that in all cases death is due to sin. It is impossible to deal with a statement such as this, and we pass to its implications. Churchyards, in spite of epitaphs, are full of sinners, and an everlasting monument of the failure of professional sin exorcisers. There are many other delightful deductions to be made from this cheerful parson's nonsense, but we think that the eighteen-pence asked for this illumination would be better spent in beer.

Another cheerful parson, the Rev. T. H. Passmore, comes along with a book, *Our Sorrowful Mysteries*, price three shillings. We think we had better say, "Same again, please."

The polite comments we made a little while ago on Miss Marjorie Bowen and William Godwin have moved one of the lady's devoted admirers to call us over the coals. We are accused of being rude, unpleasant and

discourteous to "one of our leading historical authorities." Our ignorance of Miss Bowen's valuable contributions to historical studies was the cause of our scandalous falling away from critical grace. Frankly, we did not know, and we have not yet come across anyone who can tell us what precisely she has done to justify the distinguished position she is supposed to occupy among contemporary historians. We understand that she was a popular novelist who affected the attraction of historical settings for her stories as a sort of compensation for not very strong character-drawing. We placed her somewhat below Mr. Anthony Hope, on about the same literary plane (shall we say?) as the distinguished historian who wrote "The Pope's Favourite."

Now that we know that the lady is more than an irresponsible novelist, that she is, as our courteous correspondent assures us, "one of our leading historical authorities," the not unpleasant acidity of our remarks is more than justified. Her training in historical science, without, of course, she studied under Froude or Mr. Edmund Gosse, both models of inaccuracy, makes her want of ordinary care quite unpardonable. We trust that her learned monographs on the periods with which she is familiar are more accurate in statement than her articles in so-called literary weeklies. If they are not, we are sadly afraid that she has no claim to rank with Professor Bury as "one of our leading historical authorities."

The semi-royal wedding that took place on November 2 was of such importance, and Savoy Chapel so small, that the accommodation would only permit 250 "Royal Personages and diplomatic representatives" to be present inside. Doubtless the happy couple will follow the example set by the three miners who refused to be put on show in music-halls. But it does seem that the public are not getting their money's worth.

We notice that A. E. R. of the *New Age* issues a warning to the Religious Tract Society. Unless the ground is well prepared by this society, the question "Do you love Jesus?" is only too likely to be answered by the irreverent quip: "No, but I'm very fond of my half-pint." It is possible that we shall notice the economic pinch putting another nail in the coffin of theology.

It will be remembered that the Japanese House of Parliament voted solidly against the proposal to send a representative to the Vatican. The following is a translation of a part of the letter to the Pope conveying their decision:—

We humbly bow before the infinite majesty of the supreme head of the Christian Church, but his radiance is so dazzling that a feeble ray from our sun could be of no use to him.

We are willing to honour him as we do our ancestors, our fathers and mothers, we would lay at his feet our purest and most ardent respect, and, if he had need of them, we would offer him our life and our blood.

But as careful guardians of the State we have to practise economy, and must do nothing but what is immediately useful to our country. For these reasons we beseech the incomparable head of Roman Catholicism to bestow his pardon and his blessing on a miserable people that has not enough money to allow them to spend lavishly.

We can imagine the disgust of His Holiness when this charming specimen of Oriental irony was read to him. The Jesuits have a reputation for subtlety, but the Japs, to say nothing of the Chinese, are miles ahead of them.

The *Times Literary Supplement* is making progress, and in this respect it is far in advance of our light comedy bishops. Writing on the number of cars to be seen near 10 Downing Street, the author of the article entitled "Europe and the Empire" states that the meetings indicated by this collection of machinery "concern ultimately our daily bread." Apart from the fact that the supplication for daily bread in the Lord's Prayer is never desirably answered—it has to be worked for—we trust

that the bishops will come down to brass tacks and advance at least as rapidly as the paper mentioned above. The only trinity that matters at present is food, clothes, and shelter for all.

Southend clergymen are up in arms because their business is being injured by the picture palaces which are opened on Sunday. As usual they attempt to disguise the fact that it is their professional interests that are threatened by talking about the lower moral tone of the town, etc. One of the Councillors of Southend, a solicitor, points out that there are more parsons than ever at Southend, so that the picture drawn by them is not very flattering to their influence. He then proceeds to give them "one in the neck" in the following:—

They talk about sensual and questionable films shown on Sunday, but we must remember there are some people who nose out and see beastliness in everything they come across. They ignore the niceness, but always see something beastly. They are made like that.

That is the literal truth. Christianity has always made for an unclean mind, and the more it cants about purity the clearer it is to the one who looks below the surface that it is not so much the desire to see all things clean as it is to dabble in things that are not clean that is the inspiring motive. Everyone knows that in this Christian country of ours to announce a lecture on an unclean subject is a sure way of filling a hall, and to form a Society for the Study of Vice is to make sure of a large membership. As the Councillor said, "they are made like that." And Christianity has had a big hand in making them.

Our old friend, Mr. J. W. Wood, of Chard, writes us the following comment on a famous line:—

"The Church's One Foundation"—Lies.

Many a man has written a volume and not said more, nor anything more truthful at the end. In a truthful history of theology all that could be added to this would be in the nature of illustrative comment.

Mr. Arnold Wright, in his book entitled *The Romance of Colonization*, has not overlooked the fact that:—

The seventeenth and early eighteenth century Englishman.....with a Puritan faith in the Old Testament rule of life, found without difficulty full religious sanction for his oppressive policy in the lives and doings of the Patriarchs.

Freethought is growing slowly, and when an author writes in this style there is hope, even if it is no bigger than the cloud the size of a man's hand.

The Pope has ordered the recitation of special prayers for those killed in the war. As the majority of the soldiers killed were not Roman Catholics, and are therefore having a bad time, this is very thoughtful of Papa.

A *Daily Mail* telegram, from its "own correspondent," states that in Russia a theatre is "dedicated to Atheism." This should be a welcome change after a long course of legs and tomfoolery.

A cinema poster, boldly displayed all over London, announces a film farce as "the greatest comedy in the world." This is very modest on the part of the cinema folk; but the title really applies better to the story in Genesis concerning Adam, his rib, and the talking snake.

The Rev. S. W. Hughes, of Blackburn, says that the great need of the world is to make sure of God. But the trouble is that one can never be sure that one has got him, and still less sure of what he will do. Look at his behaviour in Japan, or during the war! In the latter case he was continually backing up first one side and then the other. It looked as though it was his chief aim to keep the war going by encouraging first one side and then the other with hopes of victory. We venture to suggest that the best thing for the world is to forget all about

God. He never troubles those who leave him severely alone.

A friend sends us from a Lancashire town a list of the Church advertisements in the local Press with some comments on the way in which the papers attend to the Churches on account of income derived from this source. We can quite appreciate his remarks. And the clergy are cute enough to realize that so long as they contribute in this way to the incomes of the papers the latter will be less inclined to publish anything that will offend their clerical patrons. On the other hand the clergy recognize that money spent in this way brings its reward by keeping out much that might mean harm to them. It is a game that is, more or less, going on all over the country, and is one of the many directions in which the interests of religion are promoted by underhand methods.

The Blackburn Board of Guardians has just appointed a chaplain at a salary of £200. We take it that this is not a whole-time job, and so may be regarded as a very pleasant addition to some clergyman's income. In a discussion that took place on the appointment it was pointed out that a Roman Catholic chaplain received only £40. Whereupon the Vicar of Holy Trinity said that it was a very painful discussion for the clergy (naturally he would have preferred it to have been passed without discussion), and he was quite willing to support an increase in the salary of the Roman Catholic. That was generous, seeing that the increase would come out of the ratepayers' pockets. If it had been a motion to have spent £200 a year extra on the comforts of the inmates of the workhouse we take it that all the clergy would not have been so unanimous in its support.

A woman who had been searching for her mad brother for over fifty years found him in a Salvation Army meeting. The story must be true, for the *War Cry* tells it. It is, however, sufficiently funny for an avowed comic paper.

During a baptism at Stjorna, Norway, the mother of the child, as she was handing it to the priest, found that it was dead in her arms. Christians are wondering if that child is now playing with cinders, or romping in the golden streets.

There are really some queer people in Bradford. The Bishop of that city bids fair to win the prize for cowardly slander. The Lord Mayor also seems to be trying to see how silly he can be when he tries. Thus, at a recent presentation to himself and wife, he said that he had during his year of office raised £49,000 to help the charities of the city, and he attributed his success to constant prayer. Now we wonder whether he really trusted to prayer to get this money together? Did he inform anyone but the Lord that the money was required, and then sit down to wait for it to come? We doubt it. Of course, he may have prayed, but he also, we take it, advertised, and when one mixes the two things it is rather difficult to see how one can be sure as to which did the trick.

The *Daily Graphic* dealt the other day with what it called the decay of the sermon. It pointed out that as great preachers die there is no one to take their place. But it failed to point out that this is symptomatic of the decay of genuine interest in religion. When people were genuinely interested in their immortal welfare, and were convinced that Christianity gave them the only reliable guide they were naturally ready to listen to expositions on so important a topic. But to-day there is not the same interest felt, people are not so ready to listen to sermons—and lengthy sermons—with the result that preachers find no call for their services. It is quite obvious that there has been no falling off in the capacity for making speeches nor in the capacity for listening to them. It is simply that there has been a decay in a special kind of speech making—that of the sermon. And that only means there has been a steadily declining interest in Christian doctrines.

Our Sustentation Fund.

Previously acknowledged: £538 17s. E. A. Macdonald, 10s. 6d.; Mr. and Mrs. Robinson, £1; Elementary Teacher, 5s.; D. G. Sharp, 2s. 6d.; M. T. (Southport) £1 os. 6d.; Miss Mary Rogerson, 10s.; Mrs. R. Hall, 10s.; A. Robertson, 2s. 6d.; A. Harvey, £1; T. Goulding, 10s.; T. Flanders, 2s. 6d.; H. Courlander, £1 1s.; T. A. Batten, £1 1s.; Stockport Branch N.S.S., 10s.; O. Z. Selferian, 4s.; G. Alward, £1 1s.; Ernest, 5s.

Per D. F. Gloak—Mr. Morton, 6s.; R. Martin, 5s.; D. F. Gloak, Jr., 5s.; Christopher Gloak, 2s. 6d.; Ernest Gloak, 3s. 6d.; J. Ross, 2s. 6d.; G. McKenzie, 3s. 6d.; D. F. Gloak, Senr., 10s.

Per G. Gerrard—A. Edwards, 5s.; Cesterean, £1; A. F. S., 2s. 6d.; J. P., 6d.; G. Green, 2s.; B. Carter, 6d.; J. B., 6d.; W. G. M., 1s.; G. Gerrard, £1; Cymbro, 3d.

Total, £553 2s. 9d.

This Fund will close on November 25.

We shall be obliged if subscribers will point out any omissions or inaccuracies that appear.

CHAPMAN COHEN.

To Correspondents.

Those subscribers who receive their copy of the "Freethinker" in a GREEN WRAPPER will please take it that the renewal of their subscription is due. They will also oblige, if they do not want us to continue sending the paper, by notifying us to that effect.

W. MILLS.—We do not see that any useful purpose would be served by publishing letters commenting on your discussion with Mr. Cutner.

H. COURLANDER.—Thanks, we are keeping quite well. We have no time for illness and such like dissipations. Besides we do not believe it is work that hurts. It is worry that is wearing.

R. S. CRANK.—Glad to have your appreciation. As you say, it is the spirit that counts.

D. F. GLOAK.—We shall hope to see you one day, either at Dundee or elsewhere.

R. H. ROSETTI.—Glad to know that your appeal resulted in four new members.

J. W. WOOD.—Pleased to receive your congratulations. One of these days we hope to be able to drop in on you.

E. SMEDLEY.—This talk about the superlative goodness of the teachings of Jesus Christ is very old, and quite worthless. The world is not to be saved by a bundle of moral platitudes that are as old as the hills, and which mean anything, nothing, or everything, just as one chooses to interpret them. The problem before the world is never to get people to listen to the advice that they should do good, but to get into their heads sufficient intelligence to understand when they are doing good and how to set about the task. The teachings of Jesus Christ give no help here. And it is always important not to permit oneself to be led away by mere phrases.

The "Freethinker" is supplied to the trade on sale or return. Any difficulty in securing copies should be at once reported to the 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 connection with Secular Burial Services are required, all communications should be addressed to the Secretary Miss E. M. Vance, giving as long notice as possible.

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

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

All Cheques and Postal Orders should be made payable to "The Pioneer Press" and crossed "London, City and Midland Bank, Clerkenwell Branch."

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

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

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

Sugar Plums.

There was a capital audience at Stratford Town Hall on Sunday last to listen to Mr. Cohen. The lecture was followed with the closest attention and evident appreciation, but the discussion travelled a little wide of the mark owing to the introduction of "King Charles' head" by one or two who can see nothing else in the world but a plot engineered by a number of inconceivably clever "capitalists," and who having swallowed a few set formulæ repeat them on every occasion with all the fervour and conclusiveness of an ardent Christian reciting the Athanasian Creed. Mr. Rosetti occupied the chair and managed the interrupters with tact and discretion. He also made a strong appeal for members, which we hope brought a good response.

The course of lectures at Friars' Hall was opened on Sunday last by Mr. Whitehead, who delivered a greatly appreciated lecture to those present. Unfortunately the hall was not so well filled as it might have been, but the numbers will probably grow as the lectures proceed. Mr. George Royle took the chair and paid the lecturer some well merited compliments on his address. To-day (November 11) Mr. Cohen will occupy the platform. The hall can be easily reached from all parts of London and is only a short distance along the left hand side of the road after crossing Blackfriars Bridge.

The West Ham Branch has now secured a regular meeting place for its Sunday evening meetings during the winter. Lectures will be delivered every Sunday during the season at 7 in the Upton Labour Party Hall, 84 Plashet Road, Upton Park. To-day (November 11) Mr. Corrigan will lead off with "From Roman Catholicism to Secularism." We trust that all Freethinkers living in the district will make it a point of giving the venture a good send off by introducing a Christian friend as well as attending themselves.

Not the least pleasant feature connected with the Freethinker is the warm friendships it sets up between Freethinkers in this country and those scattered all over the world. One old friend of the paper writes from South Africa:—

I am not going to commiserate with you because I know you enjoy the struggle; otherwise the Freethinker would have passed out long ago. I do not think the paper will ever become popular in the general sense. After all, the advances towards liberty in human history have always been conducted by vigorous and energetic minorities. The Freethinker will, I feel sure, maintain its essential place in modern life; and, truly, when one looks round at the almost brutal despair of Church dignitaries all over the world to-day, those who have worked earnestly for the cause of human liberty, as you have done, can afford to heave a sigh of satisfaction at things accomplished. The fire was lit by brave men and women in the teeth of hurricanes of persecution, Christian hatred and personal poverty. It has caught on as numerous reflections of its intensity testify in literature, social life, the law, and—willy-nilly—the Christian Church itself. It is unthinkable that the parent flame should be allowed to flicker and die for want of willing hands to add fuel.

Our subscription list shows that Mr. Macdonald, who wrote his letter directly the appeal for funds appeared, has rightly gauged the feeling that Freethinkers have towards their paper.

We may add as a kind of note to the above, that as our subscription list will formally close on November 25, this means that all who wish to appear in the final list of subscriptions must have their letters at this office not later than the first post of Tuesday, November 20. That is the date on which we make ready for the press the issue bearing the date of the 25th.

A discussion on "Christianity *versus* Secularism" will take place in St. Mark's Church House, Washwood Heath, Birmingham, between Mr. Clifford Williams, president of the Birmingham Branch N.S.S., and the Rev. K. Rawlings, vicar of St. Mark's. The debate has been fixed for November 14, and will commence at 7.30. There is no need, we think, to advise Birmingham Freethinkers to be present. In the hands of Mr. Williams the secular side is bound to be well presented, and the discussion should do something to bring fresh friends to the Branch and to the Cause.

We strongly recommend those of our readers who have a reasonably good knowledge of French to subscribe to a monthly review called *Les Vagabonds*. The editor is our valiant libertarian and Freethinking *confrère* M. Paul Bergeron (232 Rue Garibaldi, Lyon, France). The standpoint from which M. Bergeron and his supporters regard the world, life, and ideas, is that of many English Freethinkers—an uncompromising individualism. *Les Vagabonds* makes a dead set against dogma in all its forms, theological, ethical, and scientific. A year's subscription to this excellent little review is only eight francs, and we understand each new subscriber up to December 31, 1923, will receive a premium of five francs' worth of books.

In the October number M. Manuel Devaldès who, by the way, is the editor of *Le Reveil de l'Esclave*, pays the *Freethinker* some pretty compliments which it would be false modesty on our part to refrain from quoting. Frankly it is peculiarly gratifying to us to be the subject of praise from an emancipated thinker of wide knowledge and solid judgment. In his article under the rubric, *En Angleterre: Bibliographie et Critique*, after referring to *Freedom*, with whose Communistic views he has little or no sympathy, he goes on to speak of the *Freethinker* :—

As I hope to deal with the subject later on, I here content myself with a brief reference to a publication which does not make the blunder of putting the cart before the horse, and which, before attempting to realize a liberty that is impossible so long as the individuals that make up society have all the marks of the authoritarian spirit, directs the whole of its energy to freeing the mind from the prejudices and beliefs that hold it in mental bondage. I refer to the *Freethinker*, the one paper in profoundly Christian England that has the courage to fight openly for Atheism.

The work it is doing, a work pre-eminently libertarian and educational, ought to be more widely known. It is free and liberal thinking in the best sense of the word. The editor, Mr. Chapin Cohen, has a scientifically trained and clear mind, while his logic knows nothing of sentiment or pity. Each week he gives the Protestant hypocrites, orthodox or otherwise, not forgetting their Roman Catholic believers "*quelque chose pour leur rhume*," something for their cold in the head.

One of his principal supporters, Mr. George Underwood, is a delicate amateur of letters on their more subtle side, perfectly acquainted with the advanced literature of the world, who gives to the paper a literary flavour which makes the *Freethinker* easily the most agreeable organ of advanced thought in England.

The Plymouth Branch is setting itself out for a steady winter's work, and one of its moves is to hold a discussion circle. A meeting of this Circle will be held at 6 Richard Street, on Friday, November 9, at 7.30, and a second meeting on November 16. Perhaps this may reach some Plymouth friends in time for the first gathering.

We regret to state that Mr. Lloyd was unable to fulfil his engagement at Birmingham. While not ill, he was

not feeling well enough to undertake the journey. In his absence, and at short notice, his place was taken by Mr. F. E. Willis, J.P., who delivered a greatly appreciated address on "Did Jesus Ever Live?" The Branch is indebted to Mr. Willis for so readily stepping into the breach.

The Discussion Circle of the Manchester Branch holds its meeting to-day (November 11) at 39 The Crescent, Flixton. We do not know the time of the meeting, but we are informed that a train leaves Manchester Central at 5 o'clock. The subject for discussion is "A Freethinker's Conception of Materialism," and it will be opened by Mr. Seferian.

The North London Branch to-day (November 11) at its meeting place, the St. Pancras Reform Club, is having a discussion between Mr. R. B. Kerr, of the New Generation League, and Mr. Rawdon a'Beckett Chomley of the *British Australasian* on "Should Asiatics be Admitted to the British Dominions?" The discussion should be a pretty lively one, and North Londoners will take advantage of the occasion. Full details will be found in the Lecture Guide column.

Totemism.

IV.

(Concluded from page 699.)

PROFESSOR SMITH gave many instances, tracing that totemism once prevailed among the Greeks. He says :—

The most curious developments of piacular sacrifice take place in the worship of deities to totem type. Here the natural substitute for the death of a criminal of the tribe is an animal of the kind with which the worshippers and their god alike count kindred; an animal, that is, which must not be offered in a sacrificial feast, and which indeed it is impious to kill. Thus Hecate was invoked as a dog, and dogs were her piacular sacrifices. And in like manner in Egypt the piacular sacrifice of the cow-goddess Isis-Hathor was a bull, and the sacrifice was accompanied by lamentations as at the funeral of a kinsman.

The poor man whose family's sustenance mainly depends on the cow will not find this hard to understand.

In such rôles a double meaning was suggested. The victim was an animal kindred to the sacrificer, so that his death was, strictly speaking, a murder, for which, in the Attic Diipolia, the sacrificial axe cast away by the priest was tried and condemned (Paus., i, 24, 4); but it was also a sacred animal sharing the nature of the god, who thus in a sense died for his people. The last point comes out clearly in the annual sacrifice at Thebes, where a ram was slain and the ram-god Amen clothed in his skin. The worshippers then bewailed the ram and buried him in a sacred coffin (Herod, ii, 42). Thus the piacular sacrifice in such cases is merged in the class of offerings which may be called sacramental or mystical.

Professor Smith mentions the sacramental paste idols of the Mexican gods, and remarks :—

The Mexican gods are unquestionably developed out of totems, and these sacraments are on one line with the totem mysteries of the ruder Indian tribes in which once a year the sacred animal is eaten, body and blood.

Totemism and animal worship spread as a religion because it served important social functions, the need of names, the recognition of friends, the distinguishing of tribes, the prevention of incest and the establishment of rules of marriage, descent and kinship. The substitution of animal for human sacrifices is also an advance achieved through totemism. It has helped

to clear the world of noxious plants and preserve the useful fruit-bearing ones.

Another service of totemism in the past history of our race was its contribution towards the domestication of animals. The taking of snakes by the Moquis certainly did little good beyond illustrating the possibilities of human nature (see J. G. Bourke's *The Snake Dance of the Moquis of Arizona*). But the selection of such animals as the cow, camel, sheep, goat, mare, and dogs, and their treatment as kin, contributed powerfully to render them useful to man. From the example of India, we may infer that the totem animals were kept within the temple precincts. Michelet finely says: "They treated the elephant as if he were a man, a wise man, a Brahman; and he behaved accordingly." The Todas of the Nilgherry hills have a tradition that they formerly lived exclusively on the milk of the buffalo, with such herbs, roots, and fruits as the forest produced; though they now use wheat and other grains. Now, as then, the buffalo is not kept for its flesh, the dairy is the temple and the milkman its priest. His name is the Great Milker. The flesh is only eaten as a sacrifice (as some only take meat on Sunday), and when the house chief dies all his herd are slaughtered, not eaten, but burnt in the dairy temple pyre that their ghosts may ascend to their totem kindred in the sky. Slaughtering we can see from Lev. xvii, 1-6, was a religious rite among the Jews, and it was death to kill oxen or sheep privately. Nothing pertaining to the sacred animal is impure; as may be seen, and smelt, in India. Indeed his very excretions may become a substitutionary offering, as Ezekiel was allowed to bake his Koshier cakes "with cow's dung for man's dung" (Ezek. iv, 15).

Totemism arose in the herd and the hunting stage. The predominance of such types as wolf and eagle betrays the predatory nature of the totemists. But the types continue in pastoral life, when it is vainly hoped the wolf will spare his kindred's sheep, or that by giving a carcass to Beelzebub, the lord of flies, that other carcasses will be spared from putrefaction. Saving some animals, it leads to pastoral life and takes new developments. The notion of kinship with milk-giving animals through fosterage is instrumental in breaking up the old totem religions; just as a system of adoption broke up the old exclusive system of clans. As totemic tribes began to breed cattle and live on their milk, they transferred to their herds the nations of sanctity and kinship which formerly belonged to species of wild animals and thus the way was opened for the formation of religious and political communities larger than the old totem kins. In nations in the pastoral stage the milk-giving animals are chiefly associated with the deities, and a milk communion replaces the earlier rites of blood-communion.

In Samoa we see a transition from the totemic stage in the theory of avatars. Each clan has its own totem, as the butterfly or cray fish, owl or pigeon, but combine the belief that one spirit reveals itself in the many incarnations. Yet "if a man of the owl totem found a dead owl by the roadside, he would sit down and weep over it and beat his forehead with stones till the blood flowed. The bird would then be wrapped up and buried with as much ceremony as a human being."⁸ This, however, was not the death of the god. He was supposed to be yet alive and incarnate in all the owls in existence, and by extension of alliances other totemic animals were conceived to be animated by one spirit. "One, for instance, saw his god in the eel, another in the shark, another in the turtle, another in the dog," and so on. "A man," as in Egypt and in totemic countries generally,

"would eat freely of what was regarded as the incarnation of the god of another man, but the incarnation of his own god he would consider it death to injure or eat."

The earliest stories are of trees and beasts, as in Jotham's parable of the trees, the talking serpent, speaking ass and ravens who bring food, and Uncle Remus telling how Brer Rabbit lay low. Puss in Boots and Red Riding Hood are true totemic tales. The fables of Lokman, Æsop and the Panchatantara are evolved from world-wide stories originally recording the deeds of ancestry under totemic names. All the tales of fairy transformation and the metamorphoses of the gods, heroes, fairies, witches, imps and devils can be traced to this stock.

Mr. Frazer says:—

In order, apparently, to put himself more fully under the protection of the totem, the clansman is in the habit of assimilating himself to the totem by dressing in the skin or other part of the totem animal, arranging his hair and mutilating his body so as to resemble the totem, and representing the totem on his body by cicatrices, tattooing, or paint. The mental state thus revealed is illustrated by the belief held by many North American Indians that they have each an animal (bison, calf, tortoise, frog, bird, etc.) in their bodies.

This mental state is frequently revealed in lunatic asylums, and remains in vulgar phrases, such as "shooting the cat" and "getting your monkey up."

In going to battle the Minnitarees dress in wolf-skins. Our bearskin-capped Grenadiers may show a faint survival of a very ancient and common practice of, as it were, seeking to frighten by pretending to be an animal. In the mumming and masking as animals, which yet survives in our Christmas pantomimes, the culminating feature of which is the *transformation* scene, we are taken back to totemism. The mask is the *persona*. A man in a mask represents the spirit. To *maskh* in Arabic is to transform into an animal (Massey). The sacred dancing-bands of North American tribes with animal names and characteristic badges and dances, are a more direct development. The masks of Guy Fawkes' day are a burlesque survival of those of All Souls; and burning the guy to a remnant, of the sacrifice in effigy. The *gui* (Fr. mistletoe) is the golden bough, which carries on the sacred life from year to year.

We have, as Mr. Lang has pointed out, something like the remnants of totems in the badges of certain Greek States on their coins; the owl of Athens, the horse of Larisa, the tortoise of Ægina, the bull of Samos, the fish of Argos, etc., some of which give occasion for popular myths. At Rome we have the wolf with the legend of Romulus and Remus, and in the Lupercalia we find apparently the goat as totem, for in this festival the representatives of the rural goat-footed deity wear the skin of the goats sacrificed to him, just as the ram-faced Amen was clothed in the skin of a sacrificed ram.

Many of the customary totems can be traced in clan-badges of Scottish Highlanders, as in our own heraldry. In the island of Rum it was believed that if one of the family of Lachlin shot a deer he would either die on the spot or contract a distemper from which he could not recover (Ferguson). In Sutherlandshire, at the present day, a sect of Mackeys are known as "descendants of the seal." They are famous swimmers and claim as ancestor a lord who married a mermaid (*Ibid.*). In the story of Melusina, the enchanted serpent-woman, who became mother of the family of Lusignan, and similar stories of lamias and swan maidens we find survivals. Many crests and coats of arms show their origin. Thus Keats takes three cats; Ramsden, three rams' heads; Lyons, lion with the motto, "Do not irritate lions," etc. The

⁸ Some Arab tribes bury dead gazelles. Athenians piously buried wolves, and Egyptians cats and dogs.

identification of the totem with the god or manitou made Indians say that Americans have as their manitou the eagle, and the English have as theirs the lion.

It has been plausibly conjectured that the names of certain saints indicate a survival from totemic deities. The most curious instance is that of Saint Lou or Leu, said to have been Archbishop of Sens, whose fête day is on that of "Saint Partridge," the first of September. The saint is appealed to for protection against wolves, exactly like Apollo Lyceus in ancient Greece. Saint Loup, who may at first have been a sacred wolf, has now become a sheep in wolf's clothing, and is the patron of shepherds. At Léchelle in the diocese of Amiens his statue has a wolf by its side, just like the statue of Apollo Lyceus, and children are made to kiss the head of the wolf. In the mania of lycanthropy and kindred beliefs of lunatics we may see other remnants of early totemism, which may also be found in the badges of the twelve tribes of Israel and Bible prohibition of unclean animals. When St. Barnabas gives a moral explanation of these prohibitions it is with some very funny natural history.

Totemism merges into heraldry. The totem becomes the crest. As on the Indian's *adjedatig* or burial post is placed his totem, so at the death of our nobles their hatchments are displayed in front of the residence. The Scottish wife, whose married name is changed for her maiden name in death, still makes the same typical return to her own tribe or totem. The name symbol becomes a title, a badge of office and decoration, as the Order of the Golden Fleece and the Thistle.

I have dwelt, perhaps at undue length, upon this subject for despite the undermentioned works its importance in the history of the past is not yet fully recognised. The totem as the symbol of the bond of family, tribe, caste, country, or nation is a veritable god. It means all that the savage knows of kinship and duty, home and love. The blood of the totem animal is the sacrament of union in a common life with his kin and the totem mark, stone, post, or, it may be, feather, conveys the germ of ideas embodied in our highest conceptions.

The importance of totemism was first recognized by J. F. M'Lennan in papers published in the *Fortnightly Review* (October and November, 1869, and February, 1870). The principal authority is Dr. J. G. Frazer, *Totemism*, 1887. Dr. Frazer says: "No satisfactory explanation of the origin of totemism has yet been given." In his *Golden Bough*, ii, 339, he explains the totem as "simply the receptacle in which a man keeps his life, as Punchin kept his life in a parrot and Bidasari kept her soul in a golden fish." I am, however, satisfied that it came to represent the abode of the guardian spirits. Tylor's *Early History of Mankind*, p. 284; *Primitive Culture*, ii, 235-246; E. Clodd, *Myths and Dreams*, p. 99-114; E. S. Hartland's *Science of Fairy Tales*, 27 and 255 to end; D. G. Brinton's *Nagualism*; W. R. Smith, *Kinship and Marriage in Early Arabia*, 186 sq.; *Religion of the Semites*, 276 sq.; A. Lang, *Custom and Myth*, 245-275; *Myth, Ritual, and Religion*, i, 59-81, ii, 68-76, 101-105; Lewis H. Morgan's *Ancient Society (passim)*; E. S. Hartland's *Legend of Perseus*, ii, 233-237; and Gerald Massey's *Natural Genesis*, i, 61-77, etc., may be consulted. The *Zoological Mythology* of Angelo de Gubernatis, while not recognizing the totem system, and giving prominence to the phallic element, contains many important legends and illustrations.

J. M. WHEELER.

Religion does not change human nature. It has never put tenderness into a heart that was not already tender, while the hard of heart it makes harder still.—*Louise Ackermann* (1813-1890).

Whenever I have been looking for proofs of a certain theory I have always come across objections. The books that contain the motives of my belief offer me at the same time reasons for disbelief.—*Denis Diderot* (1713-1784).

Chesterton's Devil-Worship.

WHICH of us has not heard it said at some time or another that preaching Freethought nowadays is like riding a dead horse, and that the need for it is long since past? And did we not half concede from the depth of our comfortable easy chair that it was so?

Yes, the world has undergone great changes, and our days are *not* like the days of our grandfathers. Superstition is fast dying—is dead in fact—ousted by science and the light of modern reason. Has not science dispelled the mystery of the middle ages, exposed spiritualistic fakirism, and the whole bag of tricks? Bless my soul, witchcraft and devil-worship passed away with the passing of the Church's power, which is as dead as doornails!

Well, if the Church is dead, her influence still remains, and until her adherents have given up hopes of a resurrection, we must not abandon the sacred work of countering its pernicious influence.

By means of the *Word* man has been set against his brother man. By means of the *Word* nations have been set against each other. Oratory is a fine art, and the actor is the twin brother of the orator. The stage, which is his sounding board, is also one of the great mediums of propaganda. At least our playwrights have recognized this fact. When the people also recognize it—but that is somewhat irrelevant to this article.

I looked for something better from Chesterton's *Magic* than a poor exposition of devil-worship. Have we not been told, when all other "arguments" have failed, that religion is a private matter, and a man's beliefs should not be attacked; that the Christian does not fly in the face of his fellow man as does the wicked and uncultured Atheist? If this has ever been true, then Mr. Chesterton has forgotten himself in his unwarranted attack upon the Atheist.

The story as it is told is of an English aristocratic family. The father is an impossible type who gives a donation of £50 to the local parson who is endeavouring to establish a model public-house, but gives a similar sum to the doctor who is interested in opposing its establishment; who gives a donation to the League for the Promotion of Vegetarianism, whilst supporting the League for the Suppression of Vegetarians. I suppose the character is true to life.

There is a daughter who is so credulous that though of mature age she believes in fairies.

There is a son who has engaged in big business in America, who is young, ill-mannered and bombastic, cannot keep his temper, and is a wholly unpleasant type of the young cub species.

This boy is made to typify the Atheist and the unbeliever! Then there is the magician who comes to the house for the purpose of curing the girl of her belief in fairies, for she has developed a tendency to walk about in the damp night air in search of them and conversing with them.

The brother, who has just arrived back from the States, starts out by insulting the magician. He knows how all the tricks are done—the false hats, the false bottoms, the false cards—and he brags of his knowledge with all the offensiveness of the American schoolboy, challenging him (the magician) to do a trick that he (the British business man with the American accent, dubbed Atheist) could not explain away.

Now you can just imagine how this would put up the back of any self-respecting magician. Specially when you bear in mind that this particular one had been on the staff of his majesty the Devil—you will see that he wasn't a man to be easily trifled with!

Well, he spitefully took the young cub at his word,

and the red light outside the doctor's house opposite turned pale!

Luckily, from my place in the "gods," I did not see it happen myself. It must have been a terrible sight to witness. 'Tennyrate it sent the poor boy mad, so you may guess it was a pretty stiff one.

At last here was a phenomenon that he could not explain away. A trick he could not account for. Verily he had met his Waterloo! The poor fellow dashed into the night screaming, yelling; there was a general how-dye-do, a tremendous amount of glass broken, and the air was filled with devils. Everyone was relieved when the curtain fell on this scene of tragedy.

I hardly have the courage to introduce you to the next act.

Everybody on the stage appears to be sadder if wiser, whilst the poor boy's mind is too unhinged for him to put in an appearance at all.

The only way to restore his reason, says the doctor, is to give him some reasonable explanation of what took place. This puts the wizard into a stew. It is in fact a tall order. He *cannot* produce the proper explanation for the simple reason that nobody—not even the parson, who would presumably believe anything—would believe it.

They offer him big money to compensate him for divulging a professional secret. But he spurns their money and tears up their valuable cheque.

Instead he goes out into the cold dark night to confer with the devils for the last time, and comes back from them with a satisfactory explanation to give to the demented young sceptic of how the trick was done. But it was, of course, a mere invention. *Actually the trick was done by the devils at the wizard's command.*

There isn't any moral to it, but there is a lesson to be learnt, and it is that "the old firm" isn't closing its doors without a bitter struggle. Its prestige and standing must have sunk pretty low, too, if at a period like this, with so many real spectres tormenting us in Christian Europe, these mighty folk by whose hands the destinies of millions might be changed—did they but will it—find nothing better to do than endeavour to drag humanity back to the dark ages of witchcraft and devil-worship, when they might be doing something to benefit the world.

ROSE WITCOP.

Correspondence.

RELIGION AND SCIENCE.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—In his letter in the *Freethinker* of November 4, Sir Oliver Lodge has entirely ignored the original point at issue in this correspondence (*i.e.*, why man could not be, like God, innately perfect), and he certainly has not answered my remaining inquiries (as to whether he considers his designing, guiding mind to be a loving power, and also if, in the face of all the facts, it is not more reverent to deny than to assume its existence). His well-meaning, soothing platitudes prove nothing at all, except perhaps the fact that, if this is the best explanation a Theist can give of the matter, his case must indeed be desperate.

But his letter affords exceptional evidence of the appalling effects of religion on character, revealing as it does an ordinarily kind-hearted man defending a cruel trick of his "Divine Being" in the most callous and cold-hearted manner. "An impulsive action or a false telegram," we are told, "may lead to a hideous catastrophe." (It was not, by the way, a case of an impulsive action; the poor fellow was driven mad by the horror of the false news before he killed himself.) "But what then?" airily asks Sir Oliver. "Are we to be preserved from danger like household pets?"

Now I should like to ask if that kind of reasoning would have been adopted had it been a mere man whose atrocious joke had wrought such a terrible disaster. No words in that case would have been strong enough to express the righteous indignation roused by so brutal an action. Why then this special pleading for a deity whose loving-kindness should surely be immeasurably greater than our own? If, as Sir Oliver says, Theists do not ignore "all these things" (including the earthquake, war, and every other horror), do they really think them compatible with a belief in a loving power which guides and controls the universe?

Like the pertinacious Rosa Dartle, "I want to know."

But Sir Oliver's exhortation not to be disheartened by these considerations is entirely unneeded by Freethinkers. For them the above problems do not exist, since the presence of evil is only a puzzle if an all-loving, all-powerful God is postulated. Freethinkers understand that what is recognized as evil by human beings is merely the outcome of the interaction of blind forces, and they know that man's awakening consciousness (the only "mind" of which we are aware, the only mind, too, that "feels grief at unmerited suffering") enables him to realize this, and thus arms him to meet and conquer what is hurtful to the race. In man alone lies the hope of man to win his way to better things. It is Humanity, aroused and resolute, who cries:—

I looked and there was none to help;
And I wondered that there was none to uphold;
Therefore mine own arm brought salvation unto me;
And in my fury, it upheld me.

This thought, moreover, takes away all the bitterness and resentment which must be cherished by many a Mr. Britling against a power that knows the misery which exists, that could prevent or at least alleviate it, and that, as Carlyle sadly owned, "does nothing," or worse than nothing. It is an intense relief to realize that there is no such useless deity, and to refuse to—

Make Gods to whom to impute
The ills we ought to bear.

Thus do we, as Sir Oliver advises, "consider the universe as a whole and.....face the facts, clear-eyed and hopeful." And, as we face them (to quote that great thinker, William Kingdon Clifford), "the dim and shadowy outlines of the superhuman deity fade slowly away from before us; and as the mist of his presence flows aside, we perceive with greater and greater clearness the shape of a yet grander and nobler figure—of Him who made all gods and shall unmake them. From the dim dawn of history, and from the inmost depth of every soul, the face of our father Man looks out upon us with the fire of eternal youth in his eyes, and says, 'Before Jehovah was, I am.'"

To conclude, I think I have justified my complaint that not one of my questions has been fairly and squarely answered. But though Sir Oliver Lodge's veritable smoke screen of vague phrases may have served to defend (by obscuring) his position, it is nevertheless unworthy of a scientist, in the judgment of a

SEEKER AFTER TRUTH.

THE DEVIL'S CHAPLAIN.

SIR,—If Mr. Aldred means by the introductory chapter of Taylor's *Diagnosis*, the *Prolegomena*, then I wish to say that I have re-read it very carefully and the words "the phenomena of the heavens" do not once occur in it. Nor do they in the first chapter. As regards Jesus in this same Chapter I, Taylor constantly quotes the Gospels, the production of which modern criticism assigns to somewhere about A.D. 150. Where does the sixth century come in?

Dragging in Thomas Paine does not help Mr. Aldred either, as we have a hundred channels from which to gather materials for the great Deist's biography, but for Jesus we have only one source—the New Testament and *no other*. So delightfully clear are these records that while Mr. Aldred adduces from them that Jesus is a Communist and an Anarch, Sir A. Conan Doyle insists he is a great Spiritualist; Mrs. St. Clair Stobart, a great Medium; Signor Papini, a great Poet; Lord Riddell, a great Orator; Mr. Lansbury, a great Bolshevik; and, no doubt, Mr. Scrymgeour, a great Prohibitionist; and the

list could certainly be extended. That is why, from Mr. Aldred, I want authorities for his statements. For instance, I note with amusement that while throwing over the notes in Gibbon and Buckle with contempt, he actually wants to give us "the opinions and propaganda activity of every Christian sect from the first to the sixth century"—all, probably, from no authorities, but by a sheer effort of memory!

Anyway, I am glad Mr. Aldred has called in his *Rebel and His Disciples*, and that his toast to Jesus was after all "only a rhetorical flourish eulogizing humanity." As for humanity being a myth—is that worth discussing?

H. CUTNER.

Of Autumn.

WHEN the corn turns to gold
There's a wind on the wold,
And Autumn brings over
Her first hint of cold.

The scent's in the clover;
The swallow's a rover;
Apples are ready
From Dryburgh to Dover.

The air tastes more heady
Now corn-stocks stand steady;
Each air-rillet calls
From a curling-swift eddy.

It's hot by the walls
Of the garden; there falls
No leaf from the tree,
And no cow's in the stalls.

The green of the lea!
The breath of the sea!
The sweat of the grass!
The toil of the bee!

The sky clear as glass!
The air bright as brass!
The smell of the mould
As the young breezes pass!

Unfold and unfold
Ere the year become old;
Earth's glory be told
When the corn turns to gold.

VICTOR B. NEUBURG.

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Problems of Life and Mind, 5 vols., G. H. Lewes, 35s.; *Modern Science and Materialism*, Hugh Eliot, 5s.; *World's Wonder Stories*, A. G. Whyte, 5s.; *Chances of Death*, 2 vols., Prof. Karl Pearson, 6s. 6d.; *Force and Matter*, Prof. Ludwig Buchner, 5s. 6d.; *Dynamics of Religion*, J. M. Robertson, 3s. 6d.; *History of Religion*, 3 vols., F. J. Gould, 6s.; *Seeing and Thinking*, Prof. W. K. Clifford, 3s.; *Pseudo-Psychology and the End of the Nineteenth Century*, Hugh Mortimer Cecil, 5s.; *Introduction to Applied Sociology*, Prof. Fairburn, 4s.; *The Origin of Man and His Superstitions*, Prof. Carveth Read, 6s.; *Reminiscences and Reflections of a Mid-Victorian*, E. Belfort Bax, 4s.; *What is Truth?* (1856), G. R., 3s.; *How to Argue Successfully*, 6d.; *Decline of Liberty in England*, E. S. P. Haynes, 3s.; *Supernatural Religion*, W. R. Cassell, 5s. 6d.; *Theological Essays and Debates*, Annie Besant, 8s. 6d.; *First Principles of Evolution*, Dr. Herbert, 5s. 6d.; *Ingersoll's Lectures*, American edition, 3 vols., cloth, 7s. 6d.; *Mankind, Their Origin and Destiny*, by an M.A. of Balliol, 3 vols., plates, 7s. 6d.; *Blatchford's God and My Neighbour*, 1s. 6d.; *Ingersoll's Orations*, cloth, 1s. 9d.; *Epitome of the Synthetic Philosophy*, with preface by Spencer, 5s. 6d.; *Life of Darwin*, 2s. 6d.; *Book of God, Darwin on God, The Grand Old Book*, G. W. Foote, 3 vols., cloth, 3s.; *Is Socialism Sound, a four night's debate between Mrs. Besant and G. W. Foote*, cloth, 1s. 6d.; *Davidson's Introduction to the New Testament*, 2 vols.; 5s.; *Faith of an Agnostic*, Sir G. Greenwood, 3s.; *The Bible in Europe*, McCabe, 2s. 3d.; *Hooper's Anatomy of Knowledge*, 2s. 6d.; *Manual of the Councils of the Catholic Church*, 2 vols., 5s.; *Hird's Easy Outline of Evolution*, 2s. 6d.; *Stetson's Women and Economics*, 2s. 6d.; *The Garden of Epicurus*, Anatole France, 3s. 6d.—BOOKS, c/o Pioneer Press, 61 Farringdon Street, E.C.4.

SUNDAY LECTURE NOTICES, Etc.

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

LONDON.

INDOOR.

FRIARS HALL (236 Blackfriars Road, S.E.1): 7, Mr. Chapman Cohen, "Christianity—What Is It Worth?"

ETHICS BASED ON THE LAWS OF NATURE (19 Buckingham Street, Charing Cross): 3.30, Lecture in French by M. Deshumbert on "Erreurs et Vérité." All invited.

METROPOLITAN SECULAR SOCIETY (160 Great Portland Street, W.): 7.30, Mr. E. Saphin, "The Sun-God." The Discussion Circle meets every Thursday at 8 at the "Laurie Arms," Crawford Place, Edgware Road, W.

NORTH LONDON BRANCH N.S.S. (St. Pancras Reform Club, 15 Victoria Road, N.W., off Kentish Town Road): 7.30, Debate—"Should Asiatics be Admitted to the British Dominions?" Affirmative, Mr. R. B. Kerr; Negative, Mr. Rawdon a'Beckett Chomley.

SOUTH LONDON BRANCH N.S.S. (Trade Union Hall, 30 Brixton Road, S.W.9): 7, Mr. E. Burke, "God and Humanity."

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road, S.E.): 7, Harry Snell, M.P., L.C.C., "The Meaning, Mission and Future of the British Empire."

SOUTH PLACE ETHICAL SOCIETY (South Place, Moorgate, E.C.2): Armistice Day, 10.45, Right Hon. John M. Robertson, "Birth Control and Educational Ideals."

WEST HAM BRANCH N.S.S. (Upton Labour Party Hall, 84 Plashet Road, Upton Park, E.): 7, Mr. F. P. Corrigan, "From Roman Catholicism to Secularism."

OUTDOOR.

METROPOLITAN SECULAR SOCIETY.—Freethought Lectures every evening at Marble Arch, Sundays at 3. Mr. C. H. Keeling and Mr. F. Shaller.

COUNTRY.

INDOOR.

BIRMINGHAM BRANCH N.S.S. (Derricourt's Restaurant, 45 High Street, Birmingham): 7, A Concert. Members and friends cordially invited to attend. On Wednesday, November 14, a Debate in St. Mark's Church House, Washwood Heath, Birmingham, at 7.30, between the Rev. K. Rawlings, B.A., Vicar of St. Mark's, and Mr. E. Clifford Williams, on "Christianity v. Secularism."

GLASGOW BRANCH N.S.S. (Shop Assistants' Hall, 297 Argyle Street): 6.30, For particulars see Saturday's *News and Citizen*.

LEEDS BRANCH N.S.S. (Youngman's Restaurant, Lowerhead Row, Leeds): 7, Mr. J. Thornton, "George Bernard Shaw."

MANCHESTER BRANCH N.S.S.—Discussion Circle meets at Mr. Rosetti's, 39 The Crescent, Flixton. Mr. Seferian will speak on "A Freethinker's Conception of Materialism." Train leaves Manchester Central at 5 o'clock.

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