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Views and Opinions.

Personal Identity.

Our problem, it will be remembered by the readers of my last week's notes, is to discover in what way the sense of personal identity emerges from experience. On the one side it is held that unless there is a self, an "ego," which is independent of experience, there is no way in which experience, which comes to us in the shape of a succession of states of consciousness, can be fused into an organic whole. If the "self" is a product of a series of conscious states, there must be, it is said, a knower to know the series as such. States of consciousness are fleeting things. They come and go. A mental state cannot relate itself to one that has gone, that is dead. It cannot relate itself to one that is to come, that is unborn. What is needed, says the spiritualist, is someone or something that knows each state of consciousness as it arises, in order to relate it to what has gone and to look forward to what is to come. If something of this kind exists, we may assume that it is in essence independent of the organism and will survive it at death. If it does not exist, then the unbeliever is left without any unifying principle of mental life. That is the case for the opposition, stated quite fairly, plainly, and without the cloud of mystifying words that usually accompanies it. How is it to be met?

A Useless Theory.

My first comment is that the theory of a transcendent ego or self, existing prior to and independent of experience does nothing to remove any difficulty that exists in the way of understanding mental processes. It is always easy to dwell upon the difficulties in the way of accepting an opposing hypothesis, but that is not quite the same thing as proving one's own hypothesis to be true. We are told that a mental state cannot be itself the knower and the thing known at the same time. But if the self is something which exists apart from experience then it is both the known and the knower at the same time. Or if it is said that it becomes aware of itself because of the sensations experienced, that is only another way of saying that the self is built up on the basis of experience, and we have the theory of the materialist discarded at one moment and reaccepted at another. It is certainly not more difficult to conceive a multitude of

experiences building up a self than it is to picture an altogether unknown entity fusing mental states into a coherent whole. To say that we know the self does connect mental states because we see them so connected, is only saying the same thing twice over, and repetition is not—in spite of a popular presumption to the contrary—proof. We know that mental states are connected because we are both aware of their connexion in ourselves and see their connexion in the case of others. How are they connected? is the question at issue; and that, I hope to show, is well answered by modern science, if we will only take the trouble to look at the matter fairly.

* * *

Origin of the "Soul."

Before I come to deal with the nature of the self, one further word or two may clear the ground. Some years ago Professor MacDougal wrote a rather bulky volume, entitled *Body and Mind*, the avowed object of which was to reinstate the soul theory. He has since confessed that many facts afterwards examined have modified the opinions then expressed; but, coming from him, the following statement has great significance:—

It is matter of common knowledge that science has given its verdict against the soul; has declared that the conception of the soul as a thing, or being, or substance, or mode of activity, different from, distinguishable from, or in any sense or degree independent of the body, is a mere survival from primitive culture, one of the many relics of savage superstition that obstinately persists among us in clear defiance of the clear teachings of modern science.

I do not think that anyone will question the correctness of that summary of the modern scientific attitude, however much they may dissent from it. Science has no use for the soul as an explanation of a single fact or aspect of man's mental life. But its persistence is, when understood, one of those things that throw a flood of light on the subject, and in the absence of which we are apt to lose ourselves in a cloud of mere words. If we were to imagine man to-day, armed with his present knowledge, coming to deal for the first time with the mental life, he would never dream of postulating such a ghostly entity as the soul. But that, of course, man does not do. In the main he philosophizes on the basis of teaching that is already current. And in the earlier stages of human thought the soul theory holds the field. It is born, as we now know, of the mistaken guesses of pre-scientific man concerning the meaning of normal and abnormal mental states. It became the centre of a whole system of religion; to question which was at one time the gravest of legal offences, and at all times an act of social indecorum. Every newcomer who dealt with the subject—with rare exceptions—took the soul for granted. If he did not accept the original crude animistic form of the doctrine, he accepted it with modifications. He maintained the original savage conception of the man being made up of the body that was seen and a pale copy of it—the soul—that was not

seen. However modified, the essence of the original conception was retained, and it has always been an obstacle to correct thinking right through the ages. The "soul" is neither a scientific conception, nor a rational philosophical generalization. It is nothing more nor less than a direct heritage from the most unscientific form of thought; and until the student gets that well into his mind, he has not taken the first step towards sound scientific thinking.

Mind and Matter. * * *

How the persistence of these primitive forms of thought vitiate thinking, it may be well to illustrate. One of my readers sent me some weeks ago a series of articles, written by Mr. C. E. M. Joad, on "Mind and Matter," and which were intended to disprove the position of the Materialist. Mr. Joad, I find, describes the scientific conception of the universe as that of a huge clock. "Once the clock was wound up it would go indefinitely in future as the result of the interaction of its parts. How the clock was wound up the mechanist could not say; but, then, nor could anybody else." Now that is not a scientific conception at all. The notion of the universe as requiring to be set going by something else is a clear heritage from the line of thinking which began by assuming someone behind the universe and controlling it, and thence passed by refinement into the attenuated deity of modern theistic philosophy. Another heritage from the same kind of thinking is found in Mr. Joad's criticism of Materialism. Thus:—

If mind be ultimately a form of matter, it should prove possible to break it up into what are called the ultimate constituents of matter. Let us suppose, for the moment, that these are positive hydrogen nuclei and electrons of negative electricity. It is clear that the only changes possible in a universe composed of these two elements would be changes in the arrangements or patterns of the nuclei and electrons. But it seems evident that such changes could not provide the basis for the appearance or characteristics of an entirely new type, unless some additional unknown characteristic of the atoms were assumed. But the assumption of such unknown characteristic is one which materialists cannot make, since the unknown characteristic might turn out to be mental.

Which is as near non-science as one can conveniently get. A consideration of the facts of elementary chemistry would have reminded Mr. Joad that it is impossible to say in any case from an examination of the characteristics of the constituents of a compound what the characteristics of the compound itself will be. A chemical compound is not a sum in addition: it is a product of the interaction of factors. Whether we call a thing mental or material we are dealing only with categories of experience, not passing opinions on the ultimate nature of things. Mr. Joad is obviously beset with the ghost of the primitive gods, which prevents his looking at things from a strictly scientific point of view. It is the prepossession that the mind of man is something different in substance from the rest of the stuff of the universe that has misled him. What is this but the primitive "soul" in an attenuated form? Animism dies hard!

* * *

Clear Out the Ghosts.

A discussion of these points is not so wide of the subject of the nature of the "self" as might appear at first sight. For a careful analysis of the frames of mind in which these ghosts of the past find lodgment will show that opposition to the purely scientific conception of man and of Nature comes from the unacknowledged influence of these primitive creations. Fancies are taken for facts, and abstractions for concrete realities. "Life," so far as we know anything

about it, is no more than a general name for a whole series of relations of a certain definite kind. But instead of thinking of it as such, once the generalization is made it is converted into a definite entity and stalks through philosophy with the autocratic serenity of a trade union official. "Self," so far as we know anything of it, is the name for another class of phenomena—the nature of which will be seen presently—but it, also, is converted into a mysterious entity, of which no one knows anything at all, but of which most people talk with the utmost confidence. So, once more, with such a word as "consciousness." Nothing more is connoted by this word than "awareness"; and it is comparatively easy to see, on broad lines, how the "awareness" of one of the lower forms of life, which becomes aware of a piece of food in its vicinity and absorbs it, develops into the complex "awareness" in the higher animal world. These different entities are of so little use to help us understand man; are, indeed, such a positive nuisance that one whole school of psychologists refrain from using them at all and claim to be able to explain all that takes place in terms of reactions between the organism and its environment. And although not belonging to this school, the late William James said of "consciousness":—

It is the name of a nonentity, and has no right to a place among first principles. Those who still cling to it are clinging to a mere echo, the faint rumour left behind it by the disappearing "soul" upon the air of philosophy.....For twenty years past I have mistrusted "consciousness" as an entity, for seven or eight years I have suggested its non-existence to my students, and tried to give them its pragmatic equivalent in realities of experience. It seems to me that the hour is ripe for it to be openly and universally discarded.

The problem is how to clear the world of ghosts. It is not an easy task. They are there by tradition, they are supported by established interests, and although quite unable to show original title deeds, they demand undisturbed possession in virtue of lengthy occupation. "Clear out the ghosts" should be the slogan of every one who claims to give the world scientific or sound philosophic thinking.

CHAPMAN COHEN.

(To be Continued.)

Anglo-Catholic Pretensions.

DURING Whitsuntide there was held at Bournemouth what the *Church Times* calls a "Priests' Convention," the members of which numbered over 180, who belonged to the dioceses of Sarum and Winchester, but not exclusively, as there were clergy present from remote Wiltshire and Dorsetshire villages, from the Channel Islands, and all parts of Hampshire, and one from Australia. A correspondent says:—

It was a great venture of faith to arrange for a Convention in Whitsun week, but owing to the Winchester Diocesan Conference the previous week the Committee had no other choice. However, the response has been really remarkable, and the members were drawn almost in equal numbers from the two dioceses. It is surely a witness and valuable example of Catholic propaganda which should be imitated in other dioceses all over England.

The same correspondent describes Bournemouth as being, "in very many ways, an ideal centre for such a gathering." He quotes the Bishop of London's allusion to it as "one of the most popular and successful watering places in the world." Then he adds:—

But apart from its natural beauties and facilities, it has a claim upon Catholics, having been associated so much with the Catholic Revival, and particularly

with the closing years of the life of Mr. Keble. It was in St. Peter's that Mr. Gladstone made his last communion in church. Mr. Harry Crumpler, the famous and beloved sacristan of St. Peter's, will tell you how the Grand Old Man, in spite of his eighty-six years and extreme weakness, thrust aside the hassock in his stall and knelt upright on the bare boards throughout the Holy Sacrifice. Bournemouth has a steady Catholic tradition, and its famous churches and glorious sea treated us right nobly.

All this is highly interesting, and nothing can be clearer than the fact that the Correspondent is himself an ardent Catholic.

Coming now to the Convention itself we learn that a most cordial reception was accorded to it by the Bishop of Winchester, who expressed "his great pleasure at coming to open and bless it." Then his lordship gave an eloquent and impressive speech, in which he dwelt on the dignity, honourable position, and high duties of the priesthood. According to his description the priesthood is the holiest and most indispensable factor in human life. Without it mankind would soon perish for ever, while with it, efficiently dispensed, human souls will be amply insured against fire in the world to come. It cannot do much for anybody in the present life, but for the future life its promised benefits are innumerable and inconceivably great.

After the reception, High Mass was celebrated at St. Stephen's Church. What is High or Grand Mass? It signifies in the Catholic Church, the celebration of the Eucharist or Lord's Supper at once as a sacrament instituted by Christ, and as a sacrifice presenting the true body and blood of Christ under the appearance of bread and wine. High Mass is sung by choristers, and celebrated with the assistance of a deacon and sub-deacon. On this occasion at Bournemouth it was sung by Father Bradford, assisted by Father Caswell as deacon and Father Trevelyan as sub-deacon. In the estimation of Catholic believers the transformation of simple bread and wine into the true body and blood of Christ in every sense except that of appearance, is a mightier and more astonishing miracle than the mightiest miracles recorded in Holy Books. To Rationalists all over the world High Mass is the most stupendous fraud ever invented. It is a pious fraud of the lowest and worst kind, and the dictionaries are quite right when they define pious fraud as "fraud contrived and executed to benefit the Church or accomplish some good end, on the theory that the end justifies the means." Kennan tells us in his most interesting book, *Tent Life in Siberia*, that "the priests sometimes practise all sorts of frauds upon their credulous followers by pretending to swallow live coals, and to pierce their bodies with knives." Those are vulgar frauds, but High Mass is a refined, subtle fraud which can be traced back through all the ages to a well known Pauline Epistle. This statement does not imply that all celebrants are conscious deceivers, because such a thing is possible as for a man to have been trained from earliest childhood sincerely to take even obvious lies for well-established truths. The present writer was most conscientiously so trained, and for many years he entertained falsehoods as God-given truths.

High Mass was followed by papers dealing with various theological dogmas so ardently held and taught by the Catholic Party in the Anglican Church. One was on the priestly vocation, read by Father Trevelyan. Vocation means the sense of a Divine urge or call to the priesthood. The Correspondent speaks of this paper as "beautiful and learned," and as "a worthy introduction to the Convention." But Father Trevelyan forgets that the sense of vocation was responsible for multitudes of the blackest deeds that darkened the pages of history during the Middle Ages,

as well as before and after. It was to this sense that the horribly wicked Inquisition owed both its origin and its inhuman performances. It was in the strength of this sense that the Church in all ages so severely punished every appeal to Reason, particularly from Peter Abelard's and Arnold of Brescia's day down to the Modernist movement now so active in the Anglican Church. No one can ever forget the bitterness of Bishop Gore's attack upon the late Dr. Ashdall, Dean of Carlisle, at various public meetings held in connection with a recent meeting of the Church Congress at Birmingham. Not many years previously Pope Pius X crushed to death a similar movement in the Church of Rome under the iron heel of his unlimited authority. We boldly declare that the sense of Divine Vocation has always been and still is the most formidable foe to human progress, and the most destructive weapon the Church has ever been able to wield against the advocates of the claims of Reason.

Another paper was on priestly commission, read by Father Pass, Principal of Chichester Theological College, who said:—

Our priestly commission gives us a representative character. We do our work not simply as private individuals, but our offering of the Holy Sacrifice, our absolutions, our blessings are all acts of the whole Mystical Body of which Christ is the Head. He quoted some words of the Bishop of Winchester: "Men who are ordained in future must in the offering of their lives envisage not merely the Church of England in the narrower sense, but the service of the Anglican Communion throughout the world. A Catholic priesthood involves Catholic service." We all looked forward when there would be no part of the world in which the Catholic Church was planted where the English Catholic priest could not exercise his ministry, no altar where he could not offer the Holy Sacrifice, no souls to whom he could not minister. We must ever keep before us the wider vision.

Far be it from us even most remotely to hint that men who talk like that are not honest and sincere; but there is no doubt whatever that they are under the sway of fanaticism, and everybody knows that fanaticism is only another name for superstition. How very true are old Moore's famous lines:—

But Faith, fanatic Faith, once wedded fast
To some dear falsehood, hugs it to the last.

The only difference between fanaticism and superstition is that the former engenders a state of high-wrought and self-confident excitement, while the latter arises from a misdirected and unintelligent religious feeling, but seldom soars into the upper regions of pure emotionalism. At any rate, the most palpable fact about the Anglo-Catholics is that they are not out of conceit with themselves, and have no need to pray, "O Lord, give us a good conceit of ourselves." Of that trait they have a superabundance already. They pretend to be here "to help forward the conversion of England to Christ." Of course, their inevitable conviction is that the Modernists are doing their very best to lead England away from Christ, which is perfectly true if the Catholic conception of Christ is right. The same thing is true of all the Protestant communions, and particularly of all the Nonconformist sects, which are by comparison but "mushroom growths," as some Catholics have politely called them. There is one important fact, however, which the Catholic Party entirely ignore, namely, that several centuries ago they were here before, not as a comparatively small Party, but as composing the whole Church. As such they were here for nearly a thousand years, and the question naturally forces itself upon us: Did they then effect the conversion of England to Christ? And the answer is a decided, No! Most of the time they were too busy beheading and burning heretics to think much of conversions. Have the

present-day Anglican Catholics forgotten the unspeakably devilish reign of Bloody Mary, than whom a better Catholic never lived? Her deep piety was notorious; but her heart was full to the brim of uncontrollable hatred of all non-Catholics, whom she committed in batches to the flames. Gardiner, the then Bishop of Winchester and Lord Chancellor, egged the Queen on to the most extreme policy of persecution towards the Protestants. If he were Queen he would not tolerate one of them, no, not for an hour. Mary's hatred of Cranmer knew no bounds, for it was he who, against the wish of the Pope, had authorized the divorce of her mother from Henry VIII. Cranmer became a Protestant, but under Mary recanted. He was now lying in prison sentenced to the stake. As related in Tennyson's *Queen Mary*, three men—Thirlby, Lord Page, and Lord Howard—approached her Majesty to plead for his life—

Howard: Health to your Grace!

Good morrow, my Lord Cardinal;
We make our humble prayer unto your Grace
That Cranmer may withdraw to foreign parts,
Or into private life within the realm.
In several bills and declarations, Madam,
He hath recanted all his heresies.

Paget: Ay, ay; if Bonner have not forged the bills.

[*Aside*.

Mary: Did not More die, and Fisher? he must burn.

Howard: He hath recanted, Madam.

Mary: The better for him.

He burns in Purgatory, not in Hell.

It is true that the Protestants, when in power, were not one whit better than the Catholics, and the only inference we can draw is that this world shall never know peace and harmony until supernatural religion, in all its contradictory forms, has been completely done away with, and mankind learns to develop and rely upon its own resources. Utterly vain are the pretensions of all religious communions. J. T. LLOYD.

Topsy-Turvy Theology.

Pie on 't! ah fie! 'tis an unweeded garden,
That grows to seed.

—*Shakespeare, "Hamlet."*

I have ridiculed the puppets of all features, all colours, all sizes, by which an impudent and audacious set of imposters have been gaining an easy livelihood these two thousands years.—*Landor*.

SCIENCE and religion have ever been enemies. Scientific teaching and investigation, or, indeed, any form of intellectual liberty, has always been incompatible with full assent to the dogmas of religion. The entire organization of priestcraft has invariably been brought to bear against science on the ground that it is a most powerful solvent of religious faith. This resistance of the clergy to the prevalent opinions of scientists has no indisputable claim to our respect. When we remember that the system of Copernicus, the discoveries of Galileo, the law of gravitation of Newton, and the Darwinian theory were all in turn received with hostility, we are inclined to attribute that resistance, not to the weakness of the arguments of the scientists, but to the priestly dislike of knowledge itself.

Chemistry was opposed as an impious prying into the secrets of God, and the early chemists were regarded as agents of the Devil. Physiology and medicine were opposed on similar grounds. As late as the nineteenth century the use of chloroform in child-birth was denounced by the clergy as an interference with the primal curse of God mentioned in "Genesis." Geology and biology were also bitterly opposed by the clergy. They always resent a close

scrutiny of natural phenomena, and prefer their own mythological inventions.

After these many centuries of opposition, however, a woman attempted to build a golden bridge between religion and science. As she hailed from the land of tall buildings and tall statements, the new evangel was not hid under a bushel. It was spread abroad in the approved methods of the Ancient Order of Buffaloes, and of the patent-medicine vendors, and to-day the Gospel of Mrs. Mary Eddy bids fair to rival the older evangel of Jesus Christ. The newest of new Bibles, *Christian Science: A Key to the Scriptures*, of which the American Messiah was the author, appeared in 1866, and is now in its two hundredth edition. There are scores of Christian Science Temples in the United States, and, within five miles of Charing Cross, there are already six meeting-places of the Christian Scientists.

This new evangel has been received by tens of thousands of half-educated religious men and women, reverent of learning, but quite unable to discriminate it from its quack imitation. And Mrs. Eddy, quite as indiscriminating as any of her readers, was equipped admirably by a nodding acquaintance with theology, metaphysics, and a pseudo-scientific vocabulary, and the gift of a tenacious memory, to give them the thing they longed for. Words were Mrs. Eddy's stock-in-trade. Her pomp of court and her priesthood were verbosity. There are five hundred pages of polysyllabic words in her book. To a reader familiar with the sober use of scientific terms, her explanations and definitions are delirious jargon. They are the bastard offspring of a riotous imagination playing, in the light of half-grasped ideas from the scientists, upon resonant polysyllables. For example, here is a definition:—

Matter, mythology, mortality; another name for mortal mind; illusion, intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of truth; the opposite of God; that of which immortal mind takes no cognizance; that which mortal mind sees, feels, tastes, and smells in belief.

The author of this evangel from Bedlam, this farrago of nonsense, has been hailed appropriately as a teacher "second only" to Jesus Christ. It was only proper, therefore, that she should regard matter, mythology, and mortality as synonymous. Even the prophet of Nazareth, who considered a "whale" was a "fish," could scarcely improve upon this colossal blunder.

Let there be no mistake on this point. The topsy-turvy of the new evangel is shown by another quotation from the latest divine revelation:—

The metaphysics of Christian Science prove the rule by inversion.

For example:—

There is no pain in truth, and there is no truth in pain.

Yet Ma Eddy, with pain, regrets that ontology receives less attention than physiology; and relates the following improving anecdote, worthy of the saucy and mendacious authors of the Holy Bible:—

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm like a fish. Parents should remember this, and so learn how to develop their children properly on dry land.

"Angels and ministers of grace defend us!" This is stark, staring lunacy, and its audacity is as great as the story of Jonah and the whale, or the yarn of the voyage of the ark. What, in the name of common sense, did Ma Eddy suppose ontology to

mean? It is fitting that such a teacher should give her disciples a form of prayer and a confession of faith, which bears the same resemblance to the "Lord's Prayer" that margarine does to butter. And, mark you, the high-priestess of the new faith strutted in borrowed plumes, and charged three hundred dollars for a dozen lessons. No American oil-king, no canned-profitier, ever kept a keener eye or a tighter fist on money than Ma Eddy. So great was her love of money, that cash is 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. In short, Ma Eddy was a religious "boss," like "General" Booth the First, and so many other champions of Christ.

Fortunately, the high-priestess of the newest and most successful form of religiosity did not escape criticism. Mark Twain, the foremost man of letters in America, tried ridicule, and endeavoured to convince Mr Eddy's disciples that they might be mistaken. This is the way Mark burlesqued the new Messiah's abracadabra:—

There is an account of the restoration to perfect health, in a single night, of a fatally injured horse, by the application of Christian Science. I can stand a good deal, but I recognize that the ice is getting thin here. That horse had as many as fifty claims; how could he demonstrate over them? Could he do the All Good, Good Good, Good Gracious, Liver, Bones, Truth, all down but nine, set them up on the other alley? Could he intone the scientific Statement of Being? Now, could he? Wouldn't it give him a relapse? Let us draw the line at horses. Horses and furniture.

This is genuine fun, and more effective than reams of prosaic argument. It never affected the enormous popularity of the Eddy evangel. For when a person joins a Christian Science temple, he must leave his brains at home. He must leave 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 by-laws provide that he shall be bundled out.

We set out in a spirit of enquiry to make a serious examination of the claims made by Mrs. Eddy and her followers. But this nonsensical system makes one giddy and tired; for of all the strange, frantic books which have emanated from the pens of religious fanatics, this book of Mrs. Eddy's takes a first prize. It is more incoherent than the ravings of Joanna Southcott. Beside it, Joe Smith's *Book of Mormon* is a plain, unvarnished tale. *The Forty Coming Wonders of Prophet Baxter* is shrinking modesty compared with the impudent effusion of Mary Eddy. This Yankee Bible fairly takes the breath away, and makes the head swim. No other less colloquial phrase can so aptly describe the effects of claims so far transcending sanity. One reels back from the insane heights of "Christian Science" to the simplicity of a rational system such as Secularism, suited to the requirements of Humanity, and free from the aberrations of ignorance. The popularity of Christian Science, as a system, is a standing proof of the tendency of religious people to still mumble their incantations before a discredited effigy in an abandoned shrine. MIMNERMUS.

I have often wondered that people who make a boast of professing the Christian religion, namely, love, joy, peace, temperance and charity to all men, should quarrel with rancorous animosity, and display daily towards one another such bitter hatred, that this, rather than the virtues they claim, is the readiest criterion of their faith.—*Spinoza*.

Consider the Lilies.

Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.—*Matt. 6, 28-30.*

ACCORDING to one historian the circumstances which led to the utterance of this piece of divine wisdom had reference to a dispute about clothes. It appears that two of the disciples had complained that their ragged and thread-bare garments made them look more like common tramps than the respectable disciples of an illustrious religious teacher. They had noticed with envy the beautiful and spotless garments which their trading brethren were able to parade when they attended the services at the synagogue; and they suggested it was time that their own disreputable appearance should have attention. But Judas, who carried the cash-bag, pointed out to the master the impoverished state of the exchequer, and the difficulty they had lately experienced in raising funds. In the last six towns they had visited the people had been very shy indeed of throwing their pennies into the tambourines, and many of the usual subscriptions had not been paid. Besides, they still owed Mr. Issacstein for the last lot of garments, and it was not to be expected that he would further increase the account without a substantial payment. His own sandals, he said, had needed boot-protectors for some time, but he had not complained, being content to wait until some rich, old lady took compassion upon them, or some wealthy brewer left them a legacy. The Master himself, of course, lacked for nothing in the matter of clothes. For, just as the ladies of a Presbyterian congregation delight to provide their minister with a new cloak, so the women who followed Jesus from place to place were ever busy with their needles, either making him suits of darning his socks. If it was a safety-pin or a collar-stud that was required in an emergency, one of these women was sure to unearth one from her dorothea bag. But the poor disciples, who had not that far-away look in their eyes which made these women so devoted to the Master, were reduced to dependence for any new clothes upon the image and superscription of Cæsar. And as these Cæsars—they called them Cæsars in those days, just as we speak of "Bradburys" at the present time—were just then not very plentiful, and there was no immediate prospect of their wardrobes being replenished, the Master felt called upon to deal with the little difference that had arisen among his followers. And the peculiar remedy that he proposed to meet the case is characteristic of the man and his methods, and its utility has constituted a bone of contention among his followers in all subsequent ages. Even now, some regard it as the highest ethic ever enunciated by man, while some allege that society would fall to pieces if it attempted to put such impossible doctrines into practice.

An opportunity shortly presented itself of teaching these two malcontents a lesson. Coming to a meadow, where the flowers that bloom in the spring were displaying a wealth of colour, like a peacock exhibiting his gorgeous tail, he gathered his disciples around him, as a hen gathers her brood under her wings, and taught them saying:—

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

The two disciples thought the Master was beginning one of those Oriental flowery discourses to which they

were accustomed to listen, until they heard the moral and perceived its personal application—

Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.

They saw at once that he had put the tin hat upon their demands; but this wonderful *faith* was too elusive a thing for these simple souls to argue about. It was the Master's great specific for removing mountains; for producing six-guinea suits out of an empty hat; and for solving the housing and unemployment problems. But not having the necessary faith, the only alternative left for them was to fall back upon a church bazaar.

As they continued their journey, and as soon as Judas got the ear of the Master, he complimented him upon the cute way he had silenced these discontents. Judas, unlike the other disciples, had foreign blood in his veins. His father was a Greek and his mother a Nazarene, and he was born in Jerusalem. From his mother he inherited the financial instinct, but his intellectual qualities, the way he could analyse and discuss moral and religious problems were due to his Greek parent. He was the only one of the disciples who understood the Master's vagaries, and who held any kind of prolonged conversation with him. If only some Boswell had been present to record all Judas' trenchant remarks, they would have formed interesting reading, as the following, from a reliable source, will show :—

"Master," he said, "that reasoning of yours is not only not convincing, but it seems to me to be fallacious as well. In the first place, I don't think it is a proper use of language to speak of grass as being 'clothed.' Even as a metaphor, I fail to see any point of comparison. Grass is a natural object, but clothes are an artificial production. The lilies of the field may neither toil nor spin, but if they wanted clothes they would have to exert the same effort as a human being. You seem to forget, Master, in your advice to these disciples that God did not provide any clothes for our first parents. The shameless condition in which he left poor Ève caused the little lady to have to hide behind a bush until she could sew some fig-leaves together to hide her nakedness, and make herself presentable to her male companion. Besides, isn't it one of the great handicaps of life that man was not furnished with a tough hide like, say, the elephant or the rhinoceros, or a furry coat like the Arctic bear, to equip him in his struggle against the adverse circumstances of existence. Of course, if God merely intended to create an artist's model, perhaps Ève in the nude was not a bad attempt; but as a respectable housewife, destined to have a family, she was decidedly and shockingly unfinished. And if he forgot to provide any clothes for Adam and Ève, it is just as certain that he has forgotten to oblige their numerous progeny. This clothes philosophy of yours seems to me a very peculiar one, because even Solomon, in all his glory, was after all a tailor's product, and derived none of his glory from the exercise of faith.

"Again, you began that discourse by referring to the 'lilies' of the field, and then in the next breath you switch off on to the 'grass' of the field, and draw your moral from the grass instead of the lilies. And as you had compared the glory of Solomon to the various beauties of these flowers, and not to the monotonous green of the grass, you made a hash of the entire reference. Indeed, if old Aristotle were to throw his syllogistic searchlight upon these samples of parabolic teaching, the holes and flaws of the web would be appalling. And for the reasons I have already pointed out, I imagine that John Stuart Mill would class the whole of these figurative allusions

among the Fallacies of False Analogy. In speaking of grass as being 'clothed,' you seem to me to confuse the inherent qualities of the object with those which are purely accidental. Moreover, all this moonshine stuff about considering the lilies, and watching the sparrows as they fall, and cursing blighted fig trees—well it doesn't come within the range of practical at all."

The Master had remained silent during this speech, being accustomed to such comments from Judas. But now he remarked: "Judas, I can prophesy what your latter end will be like. One thing is certain, you will not die as a Bishop of Rome."

And so they journeyed towards Bethesaa.

JOSEPH BRYCE.

The Inquisition.

THE Inquisition, or Holy Office, was first outlined at the Synod of Toulouse in 1229, and established by Pope Gregory IX, after the conquest of the Albigenses, in 1223. A committee, consisting of several laymen and the parish priest was ordered to be set up in every parish to search for and denounce heretics to the bishop. The bishops were soon replaced by inquisitors, specially appointed by the Pope from the Dominican and other orders. The Inquisition as thus constituted was fully established by a Bull of Innocent IV (A.D. 1252), "as an integral part of the social edifice in every city and every State."

Professor Bury, in his *History of Freedom of Thought*, says :—

When the Inquisition was fully developed it covered Western Christendom with a net from the meshes of which it was difficult for a heretic to escape. The inquisitors in the various kingdoms co-operated, and communicated information; there was a chain of tribunals throughout continental Europe.

England alone stood outside this system, although from the reign of Henry IV the Government repressed heresy by the stake under a special statute (A.D. 1400, repealed 1533; revived under Mary; finally repealed 1676).

Having been highly successful in crushing out heresy in the South of France, the Inquisition was introduced to Spain, where it attained its maximum efficiency and ruthlessness. Llorente, the historian of the Inquisition, who had free access to the archives of the Spanish Inquisition, declares that that tribunal burnt more than 31,000 persons and condemned more than 290,000 people to less severe punishments. It expelled the Moriscos, or converted Moors; and is said to have eradicated Judaism.

Professor J. Draper, in his celebrated *Conflict Between Religion and Science*, says :—

In the first year of the operation of the Inquisition, 1481, two thousand victims were burnt in Andalusia; besides these, many thousands were dug up from their graves and burnt; seventeen thousand were fined or imprisoned for life..... Anonymous accusations were received, the accused was not confronted by witnesses, torture was relied upon for conviction; it was inflicted in vaults where no one could hear the cries of the tormented. As, in pretended mercy, it was forbidden to inflict torture a second time, with horrible duplicity it was affirmed that the torment had not been completed at first, but had only been suspended out of charity until the following day! The families of the convicted were plunged into irretrievable ruin. Llorente, the historian of the Inquisition, computes that Torquemada¹ and his collaborators, in the course

¹ Torquemada was the first Inquisitor-General for Castile, being appointed to that position by Ferdinand and Isabella in 1483.

of eighteen years, burnt at the stake ten thousand two hundred and twenty persons, six thousand eight hundred and sixty in effigy, and otherwise punished ninety-seven thousand three hundred and twenty-one. This frantic priest destroyed Hebrew bibles wherever he could find them, and burnt six thousand volumes of Oriental literature at Salamanca, under an imputation that they inculcated Judaism. With unutterable disgust and indignation we learn that the papal government realized much money by selling to the rich dispensations to secure them from the Inquisition.

Elsewhere the same historian remarks:—

The Inquisition had made the papal system irresistible. All opposition must be punished by death by fire. A mere thought, without having betrayed itself by outward sign, was considered as guilt. As time went on this practice of the Inquisition became more and more atrocious. Torture was resorted to on mere suspicion. The accused was not allowed to learn the name of his accuser. He was not permitted to have any legal adviser. There was no appeal. The Inquisition was ordered not to lean to pity. No recantation was of avail. The innocent family of the accused was deprived of its property by confiscation; half went to the papal treasury, half to the inquisitors. Life only, said Innocent III was to be left to the sons of misbelievers, and that merely as an act of mercy. The consequence was that popes, such as Nicolas III, enriched their families through plunder acquired by this tribunal. Inquisitors did the same habitually.

One of the most successful means for discovering heresy was "The Edict of Faith," which required every man to be a spy upon his neighbours and an informer. From time to time a certain district was visited, and an edict issued commanding all those who knew anything of heresy to reveal their knowledge, under fearful penalties, both temporal and spiritual. "No more ingenious device has been invented to subjugate a whole population, to paralyse its intellect, and to reduce it to blind obedience. It elevated delation to the rank of a high religious duty."

Perhaps the most horrible feature of the Inquisition was the procedure of trial of those charged before it—

The prisoner was assumed to be guilty, the burden of proving his innocence rested on him; his judge was virtually his prosecutor. All witnesses against him, however infamous, were admitted. The rules for allowing witnesses for the prosecution were lax; those for rejecting witnesses for the defence very rigid. Jews, Moriscos, and servants could give evidence against the prisoner, but not for him, and the same rule applied to kinsmen to the fourth degree. The principle on which the Inquisition proceeded was that better a hundred innocent should suffer than one guilty person escape. (Bury's *History of the Freedom of Thought*.)

Lea, another historian of the Inquisition, points out how this corrupted criminal jurisprudence on the Continent. He says:—

Of all the curses which the Inquisition brought in its train, this perhaps was the greatest: that, until the closing years of the eighteenth century, throughout the greater part of Europe the inquisitorial process, as it developed for the destruction of heresy, became the customary method of dealing with all who were under any accusation.

The Spanish Inquisition was suppressed by Napoleon in 1808, revived by Ferdinand VII in 1814, and finally abolished by the Cortes in 1835. In modern times the Inquisition has existed in Rome under the form of the "Congregation of the Cardinals," consisting of twelve cardinals, a judge, an assessor, and an advocate, under the presidency of the Pope, but its activities are confined to the censorship of the press and matters relating to Church law and trials for ecclesiastical offences.

W. H. MORRIS.

Acid Drops.

It is likely to become a criminal offence for a parent to make a joke about religion, or to speak disrespectfully of royalty before his own children if the latter are under sixteen years of age. The Seditious and Blasphemous Teaching to Children Bill makes it a penal offence for anyone to print, sell, distribute or have in his possession any written or printed document with the intention of it being read to or sold to or distributed among children under sixteen years of age. It will be, of course, left to the courts to decide what is seditious or blasphemous in terms of recent decisions; but it does not require much wisdom to see that a Bill of this kind, if it becomes law, might be a very effective instrument of tyranny and repression. Perhaps the bringing forward of this Bill will awaken many to the importance of the repeal of the Blasphemy Laws. Reactionists know quite well what they are about when they fight for the retention of these laws. We wish all others realized their game quite as clearly. We are never surprised that reactionists hate Freethought as they hate nothing else. They know their deadliest enemy, and if that can be conquered all else is comparatively easy.

A writer in the *Nation* says that the clergy are the only people in the country who are paid to tell the truth. This is quite wrong. The clergy are not paid to tell the truth, and there is nothing to that effect in their ordination vows. The clergy are paid to preach certain things which are settled for them, and their chief work is to stop people finding out what is the truth. A parson who preached the truth about religion would not be permitted to keep his place for a month.

There are some telling shots being fired into the hulk of organized religion, and we do not care from what quarter they are sent. A reviewer in the *Daily Herald* heads his comments with "The Church Abandons Inspiration," and in the course of his notice of a book, *Israel Before Christ*, he states:—

For the obstinate and almost inane belief in the sacred character of the Bible has done as much harm to mankind, and caused almost as much unhappiness as that other dreadful fetish which Bernard Shaw holds up to obloquy, in *Saint Joan*—I mean the belief in the sacredness of ecclesiastical authority.

It would appear that the "old book" will soon be put in its proper place, and with it the crowd of knaves who think that mankind will always remain in the "Jack and the Beanstalk" stage.

Mr. D. B. Jones, in his presidential address at Shaftesbury Hotel, Holborn, W.C., made a noise about the obvious. He stated that:—

One of the most damnable features in public life is the hypocrisy of public representatives, and we are paying a heavy price in permitting this to go on without some protest.

He might also ask whether the nation gets value for its money expended on the ecclesiastical nabobs, or whether it would not be spent better on doll's eyes.

The *Daily Mail* gives four lines to a report about Dr. Ibrahim Vassif Bey, who, after twenty years research in Röntgen ray work, had both hands amputated in Constantinople. The announcement of Mr. Winston Churchill's grave warning is treated more generously. He is described as one of the most far-seeing minds in modern politics. It has only taken him five years to see what the common man saw on Armistice Day: that France and Germany cannot live on hatred. The clergy may see this, too, presently.

On his return to England from his overseas tour, General Booth declared that he had had a great time in Australia and New Zealand. "Whatever may be the case in Europe," he said, "it is certain that over there the

Salvation Army is better understood, more widely trusted, and more liberally supported than ever before." Comment would be an anti-climax.

Men and women find that they are less and less able to call their souls their own under the pressure of the ever-growing machine of modern life. Organization is replacing social contact. Thus said the Dean of Bristol, in a sermon at the Temple Church in connection with the jubilee service of the Association of Headmistresses: "The individual is encouraged to make himself one of the crowd. The true task of education is to find the individual and to revive and train the instinct for work, which must always be an individual affair," the Dean added. But the religion which the Dean of Bristol represents is fundamentally a creed which preaches down true individualism. We are all miserable sinners, without merit. The great thing is not to equip ourselves by education for the living of this life, but to prepare by religious practices for another life. If a man believes that after death he may have a chance of living eternally in a state of bliss, where presumably he may, if that is his idea of happiness, have an intimate knowledge of Nature, why should he bother himself here to acquire exact scientific knowledge? Or why, if his tastes are artistic, should he go to the labour of cultivating his powers as a painter, say? The Eternal Father will present him, in another world, with a greater power as an artist than Titian or Rembrandt possessed, if thereby he will find bliss. Surely if the Christian heaven means anything at all to believers, this is one of the things it means: that every desire for knowledge and beauty shall be thus satisfied without effort on the part of the individual. A ridiculous idea undoubtedly, but, then, religion is made up of such queer conceptions, which become more bizarre the more they are examined.

Professor T. W. Chance, of Cardiff, who was installed as president at the annual convention of the British National Christian Endeavour, at Hull, remarked that: "In Churches to-day there is too much criticism and too little co-operation. Petty jealousies, temper, and snobbery are allowed too much fling." We don't question the truth of these strictures. These have been the characteristics of organized Christianity throughout the ages.

The Roman Church is likely soon to create 252 new British saints. The number is made up of men and women who were "martyrized" for their faith during the fifteenth and sixteenth centuries. Through them Christianity will be glorified. And the Christianity that killed them will be forgotten unless some wicked Free-thinker points it out. On this head of making "martyrs" for the faith, Protestant and Catholic ran each other close; and as both were engaged in making people pay dearly for having the courage to say outright what they believed, they were both engaged in encouraging cowardice and hypocrisy to the very best of their ability.

Mr. M. I. Jacks, headmaster of Mill Hill School, has been giving the members of the Unitarian Sunday School Association some sensible advice. "A boy," he said, "had no conception of himself as a miserable sinner, and it was positively unhealthy to tell him that he was. Most hymns, particularly those which described the world as a place of sin and woe, must be ruled out, because they were packed with insincerity." This is very true, and we commend Mr. Jacks' courage and common sense in saying so. But the whole of modern religion is based upon organized insincerity. How many parsons sincerely believe in the doctrines they teach? And how many of their congregation attend divine service because they sincerely believe in the creeds taught? On the one side religion is largely a profession which supplies men with their bread and butter, whilst on the other hand conventional folk attend church more or less regularly because it is the respectable thing to do, or because fine music and an address delivered in a cultured voice appeal to their æsthetic natures. The sincere Christians are those

reprimanded by Mr. Jacks. You may still hear the evangelists delivering their horrible message of Hell-fire and Salvation by the Blood of the Lamb at street corners on Sundays, in the poorer parts of London. And these people quite sincerely sing those old and ugly hymns which Mr. Jacks rightly characterizes as unhealthy.

After a day's debate on the Church Union Bill before the Canadian Parliament, the Presbyterian General Assembly voted by an overwhelming majority in favour of the Bill, which provides for the union of the Presbyterian, Methodist, and Congregational Churches of Canada, says *Reuter*. Organized religion is beginning to realize that its social and political influence is on the wane, and this and similar movements towards reunion are symptomatic of its determination to retain its age-long position of dominance in secular affairs at any cost. Such incidents make one realize how trivial are the apparently bitter controversies which separate the various Christian sects. Whilst organized religion seemed firmly established, the various denominations could afford to squabble one with another on points of doctrine; the moment the common danger of gradual extinction is brought home to them, all these differences become negligible.

Fulham Church clergy complain that second-hand dealers snap up the best bargains at their jumble sales. But the dear clergy get a fair share of the money.

Mr. John Blunt, in the paper that apparently wishes to extend its circulation to heaven, is rather badly treated; he writes without saying anything in a column headed "Superstitions." At the foot of it is an announcement that the Rev. Thomas Grenfell Vyvyan left £15,180 in his will.

One of the speakers at a recent head-teachers' conference said that hundreds of essays by school-children showed references to fear. We are not surprised at that. The dominant religion of this country is based on fear, and that is always being forced on children; and fear is one of the main items in many peoples' ideas of training and education.

The Bishop of London is alarmed, we see, lest the Government should insist upon Church schools being put into a proper state of repair and brought up to a suitable level of efficiency. He does not think that church people will find the money, and it may mean some of the schools being given over to the State. All this means that the Bishop does not mind children being badly educated, and the education being given under the worst possible conditions, so long as they are getting the right sort of religious teaching. We have said over and over again that all these people care about is turning out the right brand of believers in their ridiculous doctrines, and the above proves it.

Truth crushed to earth will rise again. A religious periodical recently had on its contents sheet, "Curious Whitsun customs." "The Empire at Prayer." Strange how things fit in!

The Archbishop of Canterbury and Cardinal Bourne are both members of the Athenæum Club. The scribe who gives this startling information, in a non-committal manner goes no further than stating that rumour has it that despite ecclesiastical differences these two archbishops find time occasionally for a chat. Did he imagine that the gaping world thought that they chewed each others ears or attacked each other with crucifixes. There are two of a trade together, and their incomes are derived from the vast field of human ignorance—and the state of trade may be, for what we know, discussed over a whiskey and soda. It is only the stupid masses who beat each others heads about over such matters as God in a box.

The National Secular Society.

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

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

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

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

To Correspondents.

- J. BRYCE.—Received, and shall appear as early as possible.
- H. BLACK.—Very curious how the information was made public. Probably it was only due to incautious talking.
- H. J. HEWER.—We have no exact information about the wages paid to printers in religious establishments. The friend who asks you why we use "B.C." and "A.D." if Christianity is false must be very simple. These symbols were not used for hundreds of years after the date given for the birth of Christ, and when the chronology was established their use followed as a matter of course. When questions like that are put one ceases to wonder at the prevalence of Christianity. That type of mind seems doomed by nature to be Christian.
- V. G. BOULTER.—Received, and shall appear.
- R. BROWN.—Letter and MSS. received. Shall hope to see you when you visit London. Please advise us of the time.
- E. TEMPLE.—Quite suitable. Thanks.
- A. HEATH.—We agree with you that courtesy and good humour and tolerance are indispensable adjuncts to successful open-air speaking. These qualities are bound to have effect on the public. They are even more necessary in the open air than they are inside a hall.
- H. BAYFORD.—Pleased to hear that the excursion arranged by the Manchester Branch was so successful. They are excellent things for members and friends during the summer months, and provide the occasion of personal friendships that should prove of service to the cause.
- C. B. LITTLE.—Thanks for cuttings.
- C. T. SHAW.—If Mr. Jevons will write to the N.S.S. Secretary the matter shall be attended to.
- 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.

One of our Scottish readers writes: "I have living near me a very constant admiring reader of the *Freethinker*. Four copies of the paper find their way into the factory in which he works, and have weekly twelve or fourteen readers; their interest is a hopeful sign, and a proof that the *Freethinker* is the right paper in the right place, and at the right time. It is a revelation also of the large amount of floating, unorganized Freethought among the masses of men." Quite so. All the same, what we should like to see is that twelve or fourteen readers transformed into twelve or fourteen subscribers. The paper is doing its work in getting readers, and the number of readers of the *Freethinker* is probably four or five times the number of copies sold. But, unfortunately, one cannot pay printing costs out of readers only, and it is that which gives us the constant and quite distasteful problem to solve.

On the other side, Mr. J. Crosoer writes from Oudtshoorn, South Africa, "I am pleased to send you the names of three new subscribers. This makes eight new subscribers of the *Freethinker* introduced by myself. I may yet do my duty to the paper by bringing it up to the prescribed ten which I set out to do." We thank Mr. Crosoer for what he has done. There are large numbers of potential subscribers for the *Freethinker* all over the world if only they can be roped in. We wish that all our home readers would work as Mr. Crosoer has done. As we have so often said, if each reader set himself to get one new subscriber, we should soon be in a flourishing condition. Why not resolve to get that one?

We are glad to hear from the Secretary of the South London Branch, Mr. A. Heath, that Mr. A. D. McLaren had two excellent meetings at Brockwell Park on Sunday last. There were a great many questions asked after the lectures, and we agree with Mr. Heath that the number of questions put was a compliment to the tolerance of the speaker and the interest excited by the lectures themselves. A collection made on behalf of the hospitals closed what is described as a very satisfactory day.

The new Finsbury Park Branch continues to make headway with its propaganda. At Highbury Corner, where Mr. Corrigan was speaking, some interruptions came from a band of Roman Catholics, and this may encourage some of our North London friends to pay this station a visit. On Sunday last Mr. Corrigan had a good meeting in Finsbury Park, which resulted in two new members being made and a good sale of literature.

Mr. Graham Wallas was the Conway Memorial lecturer this year, and he took for his subject, "William Johnson Fox (1786-1864)." Fox was the first "minister" at South Place Chapel, and was a man of striking character, and his work had a great influence on his day and generation. Had he been more orthodox he would be better known to the men and women of to-day. Comparative obscurity is the price that reformers pay for their advanced views. They who come after them benefit from their labours, but are ignorant of the names of their benefactors. The lecture has been reprinted by Messrs. Watts & Co. Price one shilling.

Mr. Jocelyn Rhys has followed up his first volume of *Shaken Creeds—The Virgin Birth*, by a second one, *The Resurrection Doctrines*. This is a careful examination of the New Testament stories of the Resurrection, and its affiliation to other resurrection stories in various parts of the world. The only word of criticism we have to offer is that Mr. Rhys might have devoted more time and space to the anthropological side of his subject. The question of origin is of first-rate importance, and when the origin of such a belief is shown, there is little more to say in the way of disproof. Mr. Rhys has some very justifiable censures of the clergy for pretending to believe what they

simply cannot believe; but the real and only way to make a priesthood intellectually honest is to rob them of the opportunity of being otherwise. That is true of a priesthood always and everywhere. Still, Mr. Rhys has produced a very useful and interesting study of the Christian doctrine of the resurrection, and leaves nothing of its veracity by the time he has finished. The credulous and superstition-soaked atmosphere in which the Christian doctrine was elaborated and established is well brought out—a phase of the subject to which sufficient attention is not always paid. The work is published at 7s. 6d. by Messrs. Watts & Co., and we commend it to the attention of our readers.

In *Thoughts in Prose and Verse* (Watts & Co., 5s.), Mr. Eden Phillpotts has collected together a number of essays in prose and verse, some of which have appeared in divers times and places. They are all pronounced Freethinking in both tone and matter, and admirers of Mr. Phillpotts will be glad to have them in their collected form. *A Sidelight on the Fall* shows the author in his more "irreverent," and *An Aspect of Pessimism* in his more serious attitude towards the current superstition.

About twenty years ago Sir Leslie Stephen wrote a number of essays for one of the monthly reviews describing the experiences of a busy literary life. These have now been published, under the title of *Some Early Impressions*, by the Hogarth Press (price 7s. 6d.), and will be welcomed by all who delight in bird's-eye glimpses and thumb-nail sketches of famous names. Like many another man who liked to win distinction in other walks of life, Sir Leslie had a narrow escape of becoming a clergyman. He escaped that fate, and, instead, worked to act as the enlightener of others in things that really mattered. Our only regret is that the work stops short at the earlier period of Sir Leslie's life. We should have liked to have had his comment on things other than those purely literary, and his views of many of the questions in which readers of this journal are interested. We have these in the shape of formal essays in his three volumes, *Essays in Freethinking* and *An Agnostic's Apology*, and the more important work, *The Science of Ethics*. Sir Leslie brought to his task a clarity and a style that many must have envied.

So much has been written of late about Shelley, for and against, that one would think enough had been said. Nevertheless, we feel sure that most of those interested, and particularly Freethinkers, will welcome a reprint of Mr. H. S. Salt's excellent essay, *Percy Bysshe Shelley*, in what the author expects is its final form. Mr. Salt's essay is well balanced and aims at presenting to us the real Shelley, as distinguished from the ingenuous angel of his unrestrained admirers and the licentious friend of his pious detractors. It is Shelley the poet-pioneer that he sets before the reader. What Shelley had was a degree of moral courage that naturally brought him into conflict with the hypocritical religious world in which he lived; and a far-sighted view of social reform that cut him off from the polite society of his day. As is usual in this country of ours, dislike to opinions found vent in attacks on the character of the man. There is perhaps no country in the world in which differences of opinion in religion are expressed in terms of morals as is the case in this country, and Shelley bore the full brunt of this peculiar situation. Lesser men would have been buried entirely by it. The genius of Shelley was sufficient to brave and escape this fate. A place in literature could not be denied him. All his enemies could do was to besmirch his name as much as possible. We read Mr. Salt's essay when it first appeared. Its reissue has given up the pleasure of reading it a second time, and as it stands that test well, we need say no more to commend it to our readers. The book is published by Messrs. Allen & Unwin at 3s. 6d.

The Archbishop (to a soldier): "You are not so accustomed to miracles as I am. It is part of my profession."—*G. B. Shaw, "Saint Joan."*

A Critic of Freud.¹

DR. A. WOHLGEMUTH, D.Sc. (Lond.) has been at the pains of writing a critical examination of psycho-analysis. I cannot refrain from comparing this writer to a juggler of exquisite finesse. Not only does the learned doctor sustain (as perhaps should be expected of an orthodox psychologist) an elaborate and learned patter prettily garlanded with quotations in German, but he keeps a round dozen of wriggling and unwieldy words, such as psittacism, epigones, ek-phory, mythopocist, gallimaufry, in perpetual and, let us confess it, slightly confusing motion. Is it possible that Dr. Wohlgemuth wishes to rival Joshua, and hopes that the psycho-analytical Jericho will be blown down by a blast of words? As this book has been hailed with delight by a number of the enemies of the doctrines of Professor Freud, it perhaps deserves a little critical examination itself.

New ideas often go through three stages. At first they are ridiculed; later they are found to be untrue; then they are triumphantly discovered to be not new, and the most vigorous opponents discreetly end by finding they always had held the ideas in question.

Dr. Wohlgemuth, as may be expected, finds psycho-analysis both amusing and untrue. But he approaches the subject with care. In the preface we are duly impressed with the Doctor's French, Latin and German; and perhaps it would seem preposterous to hint that so accomplished a linguist was moved to write on psycho-analysis for a somewhat unfortunate reason. On page 146 our candid author has said:—

When I read for the first time Freud's exposition of the *Œdipus Complex*, I passed, as probably most people have done, on like occasions, through a series of emotional states. As far as I remember there was first a violent moral shock, followed by extreme disgust, outraged self-respect, and bitter resentment turning to rage.

Perhaps I may be permitted to remark in passing that the moral susceptibilities of mankind seem somewhat erratic. The world accepts with but slight discomfort the idea of bayonets, explosive shells, poison gas and war, but mention the name Freud, or the words *Œdipus Complex*, and you might think the most hardened ruffians were a parcel of school-girls. I would wager that General Ludendorf, if he has ever heard of Freud, regards his writings as indecent. But to return to our subject.

Horror seems hardly a hopeful basis on which to present Freud's theories. Of course, Dr. Wohlgemuth soon came to a more becoming outward calm. But it is doubtful whether first impressions can so completely disappear as to leave no trace behind them. It is to be presumed that in refuting Freud, Dr. Wohlgemuth was as much a defender of morality as a champion of truth. And this suspicion is deepened when we observe that our author finds it worth while to inform his readers that Dr. Freud is in the habit of expectorating on the stairs of a patient's house. It is a little difficult to see how this fact bears on the accuracy of Freud's theories, unless it is to be taken as axiomatic, that no truth can pass the lips that spit.

The name of the Viennese psychologist not only betrays Dr. Wohlgemuth into irrelevancies, it even delivers him into writing indefensible English. As is well known, Freud in a famous passage compares himself with Darwin, a proceeding that appears to me to be perfectly legitimate. Why should we require great men to beat about the bush of modesty? But Dr.

¹ *A Critical Examination of Psycho-Analysis*, by Dr. A. Wohlgemuth. Geo. Allen and Unwin, Ltd.

Wohlgemuth, after giving the passage in question, delivers himself as follows:—

Well, I think it must be exceedingly difficult to observe "academic courtesy" when one read such rank blasphemy; for it is nothing else. Freud—Darwin!"

It would be interesting to know at what date the apotheosis of Charles Darwin took place. It will also be instructive to note that while Dr. Wohlgemuth (as we are informed in the preface of his book) jettisoned the cherished religious beliefs of his childhood, he apparently thought it seemly to keep the idea of blasphemy on the deck of his mind, if only to use it as a depth-charge when the proper time arrived. For to tell the truth the term "blasphemy" as used by Dr. Wohlgemuth is chosen for its psychological effects upon uninstructed readers, rather than to convey a meaning by the use of words. Words may be used as bludgeons, and this is one.

I have said enough to put any intelligent person on his guard when reading this book. In this volume may be found a great deal that is excellent fun, much that is interesting and instructive. For Dr. Wohlgemuth is wellnigh unique among opponents of psycho-analysis. He has a thorough grasp of the subject. A good deal of the literature is in German, and we are given references to the original sources. Moreover, when the Doctor gives his own translations I think there can be no doubt that the English is more graceful than that of the authorized translation (when there is one). Apart from the excellent translations in the *International Psycho-Analytical Library*, it may be said, I think, that English translations of German psycho-analytical literature, good as they may be, are apt to leave here and there lacunæ without giving any notice of the fact.

Dr. Wohlgemuth has admirable boldness. He is the first writer, I believe, to give excerpts in English from Freud's *Analyse der Phobiceines Sjahngen Knaben*, and when one understands that this work gives the absolutely unexpurgated conversation of a little Austrian boy about very intimate matters, the temerity of Dr. Wohlgemuth can be gauged.

But for all the humour, vigor, and patient exposition of orthodox psychology, Dr. Wohlgemuth does not, I think, undermine the Freudian theory. By defining mental operations as necessarily conscious and then triumphantly deducing that a mental unconsciousness is a contradiction in terms, Dr. Wohlgemuth is, I suspect, merely paying himself with words. Messrs. Ogden & Richards, in their important book, *The Meaning of Meaning*, have much to say on this very popular pastime of arguing about words rather than about realities.

Dr. Wohlgemuth totally disagrees with the whole theory of symbolism. Perhaps here and there a few exuberances have been introduced into this subject by psycho-analytical writers, but the kernel of the matter is as certainly sound as anything can be in this uncertain world. Freud analysed an enormous number of dreams. The associations to the manifest contents led back to a surprisingly small number of latent contents, which usually had a sexual colouring. By replacing the large number of objects in the manifest contents of these dreams by the latent contents Freud was able to make a kind of dictionary, by the aid of which he was able sometimes to interpret a dream merely by the application of the dictionary. Had Dr. Wohlgemuth kept this before him, together with the fact that the supposed psychological richness of the human mind is largely a fiction founded upon our pride, he would not have been so uneasy at Freud's procedure in his book *Der Wahn und die Träume in W. Jensen's Gradiva*. Anatomy tells us that our skeletons are all made on the same plan. Freud has demonstrated that our

minds are at least as similiar in fundamentals as our bodies.

As I have been reading this book I have wondered once or twice whether Dr. Wohlgemuth is not, after all, a convinced Freudian, who has amused himself by laughing up his sleeve. For example, in order to show to what extravagant perversions the monomania of some authors may lead them, Dr. Wohlgemuth quotes a passage from the late Remy de Gourmont, which appears in his *Physique de l'Amour*. So far as I know, Remy de Gourmont in all his forty volumes not so much as mentions the name of Freud. Certainly de Gourmont was in no sense a psycho-analytical writer. But he had a mind of enormous sweep, and he had read a very great deal. If, therefore, Remy de Gourmont mentions something that Dr. Wohlgemuth quotes (page 116) as a sample of symbolism gone mad, this appears to me to be an additional confirmation of the accuracy of Professor Freud; and I can scarcely bring myself to think that Dr. Wohlgemuth has made a slip here. So well read an author would not mistake Remy de Goumont for a psycho-analytical fanatic.

To counter Freud, Dr. Wohlgemuth has a beautiful word: it is "suggestion." It is a little shorter than Mesopotamia, but just as effective. When first coined the word was rather frowned upon by the scientific world, but it is an excellent stick with which to belabour Freud and his disciples.

If any puzzled reader of Dr. Wohlgemuth's book would like to know something about suggestion, he will read quite a lot in No. 6 of the *International Psycho-Analytical Library*, called "Group Psychology and the Analysis of the Ego." Out of respect for the feelings of Dr. Wohlgemuth, I will take the liberty of withholding the author's name.

Dr. Wohlgemuth's book can be recommended to any thoughtful reader. The practiced psycho-analyst will find a good deal to interest him, and much that will confirm the theories of his master, Freud. The informed layman will find a thoroughly readable and well-documented book. The uninstructed in these matters will find a surprisingly fair representation of Freud's doctrines, together with an effective antidote if—as perhaps he will—he finds them poisonous.

W. H.

Why the Birth Rate Falls.

I.

It is notorious that nothing is so difficult to shift as a fixed idea. As a rule, nothing less powerful than dynamite or T.N.T. will affect it. The constant reiteration of a given assertion has all the effect of hypnotic suggestion upon the mass of humanity, and the fact that such an assertion is never backed up by adequate evidence, only renders it the more difficult to deal with; for to take the truth of a given statement for granted, as being so obvious as to need no proof, is a far more effective method of propoganda with the average man than mere evidence and demonstration.

Unfortunately the belief that the decline in the birth rate is the result of using contraceptives has become a fixed idea, and its advocates have become so thoroughly self-hypnotized by their own assertions that they are indifferent to proof, and blind and deaf to the fact that every argument upon which they rely can either be shown to be worthless or met by complete refutation. Take, for example, the belief that the commencement of the decline in the birth rate in this and a number of other European countries coincided with the Knowlton Trial, and can be explained by it. The belief is a complete illusion, although both events certainly did occur in 1877. For there is a nine months interval between conception and birth,

and all the births which occurred during 1877 must have been conceived either during 1876 or else during the first three months of 1877; whereas the Knowlton Trial did not take place until the end of the second quarter of the latter year.

The reply to this, of course, is that the agitation in connection with the Knowlton Trial commenced before its actual opening, and that even during the first months of the year there was a prosecution of Mr. Watts, a printer, for publishing an obscene book, quite soon enough to have influenced the birth rate of 1877. Seeing that there had been a constant and vigorous agitation in favour of birth control ever since the days of Malthus, led by men of such eminence as J. S. Mill, and that up to 1877 the birth rate had risen in spite of that agitation, it is surely carrying special pleading to very extravagant lengths to assume that the prosecution of an obscure printer in this country caused an instantaneous decline in the birth rates of some half a dozen of the leading countries of Europe.

But in any case the statement can be completely disproved. Here are the birth rates for England and Wales for the four quarters of 1876 and 1877 respectively:—

		1876.	1877.
First quarter	...	36.4	36.2
Second „	...	35.9	35.2
Third „	...	33.6	32.9
Fourth „	...	33.3	33.7

Thus, the first three quarters of 1877, the birth rates of which could not possibly have been affected by the prosecution of Messrs. Watts and Bradlaugh, and Mrs. Besant, or the preliminaries of the Knowlton Trial, all showed a marked fall in fertility as compared with the corresponding quarters of 1876; whereas the last quarter, the only one the birth rate of which could have been so affected, showed a marked increase of fertility. So the decline in fecundity definitely started in 1876, and the contention that it was initiated by the Knowlton Trial is absolutely disproved. But this need not put an end to the practice of self-deception. The Knowlton Trial was merely one of a long series of incidents of all kinds in an agitation reaching back to the days of Malthus. Some of these incidents were bound to coincide with the commencement of the decline in the birth rate. It will be easy enough to go a little further back and discover that in 1876 somebody published a pamphlet on birth control, or translated an obscure book, or contrived to get himself prosecuted for selling a book. It will then only be necessary to transform this trifling incident into an epoch-making event by constantly writing and talking about it until all sense of perspective is lost, and then the game of self-deception can go on as merrily as ever.

The variations in fertility can be proved to occur quite independently of all birth control propaganda, and there is only one factor with which their association is invariable. The whole scheme of organic evolution demands that a high death rate shall be accompanied by a high birth rate, otherwise no species could survive; and that a low death rate shall be accompanied by a low birth rate, otherwise no species could evolve. Consequently, from unicellular organisms up to man the birth rate has been graduated down as the death rate has fallen, and it is a continuation of this process which we are witnessing to-day. The advocates of the contraceptive hypothesis admit this necessity by implication in their birth control propaganda; but although invariably evolutionists, and thus admitting that Nature has been equal to the task throughout the countless ages of the past, they assume, for reasons which they fail to make clear, that she is

no longer equal to it now. Her right hand is assumed to have lost its cunning. The Knowlton Trial is supposed to have rendered it possible to dispense with her services.

Here are the birth rates and death rates for the period 1871-80 of those European countries where the decline in the birth rate is supposed to have coincided with the Knowlton Trial:—

ENGLAND AND WALES.			GERMANY.		BELGIUM.	
Year.	Births.	Deaths.	Births.	Deaths.	Births.	Deaths.
1871	35.0	22.6	—	—	31.0	28.5
1872	35.6	21.3	39.5	29.0	32.3	23.2
1873	35.4	21.0	39.7	28.3	32.5	21.5
1874	36.0	22.2	40.1	26.7	32.6	20.5
1875	35.4	22.7	40.6	27.6	32.5	22.7
1876	36.3	20.9	40.9	26.3	33.2	21.9
1877	36.0	20.3	40.0	26.4	32.3	21.1
1878	35.6	21.6	38.9	26.2	31.5	21.5
1879	34.7	20.7	38.9	25.6	31.5	21.9
1880	34.2	20.5	37.6	26.0	31.1	22.3

SWITZERLAND.			NETHERLANDS.	
Year.	Births.	Deaths.	Births.	Deaths.
1871	29.1	27.8	35.4	29.5
1872	30.0	22.3	36.0	25.9
1873	29.9	22.9	36.2	24.2
1874	30.5	22.4	36.4	22.7
1875	32.0	24.2	36.6	25.6
1876	33.0	24.3	37.1	23.5
1877	32.3	23.6	36.6	22.2
1878	31.6	23.5	36.1	23.0
1879	30.8	22.7	36.7	22.5
1880	29.8	22.0	35.5	23.5

It will be seen that in every case the decline in fecundity really commenced in 1876, and only became apparent in 1877 because of the nine months interval between conception and birth. It will also be seen that in every case but one there was a sharp decline of the death rate in 1876, which preceded and initiated the decline in the birth rate. This sequence is almost invariable. It is found if we take England, Scotland and Ireland separately, or if we take Germany, Prussia and Berlin separately. It is found in nearly every case. The decline in the birth rate is invariably initiated by a decline in the death rate. Thus the assertion of the advocates of the contraceptive hypothesis that it is the decline in the birth rate which produces the decline in the death rate is completely disproved by the facts. A decline in the birth rate cannot abolish such things as smallpox, typhoid and other diseases, so the assertion is quite untenable. These things were reduced in this country by the drastic hygienic measures which followed the passing of the Health Act of 1875. The fall in the death rate which immediately followed was accompanied by a corresponding fall in the birth rate, and that has been the sequence of events in all the other countries affected. And in all cases birth control propaganda has been absolutely impotent to affect the birth rate until the death rate has commenced to fall. A high death rate is always accompanied by a high birth rate; apparent exceptions to this rule being always due to worthless statistics or else to variations in the age and sex composition of the population.

There was no connection whatever between the Knowlton Trial and the commencement of the fall in the birth rate. In many parts of England the decline commenced some years before 1876. In Sweden it commenced in 1860. In Australia it commenced about 1863. In France the decline commenced during the last quarter of the Eighteenth Century, and accompanied the decline in the death rate which resulted from the Revolution and the throwing off of the yoke of the old régime. The birth rate fell from 38.9 during the period 1781-84 to 32.9 during the period 1801-10, while the death rate fell simultaneously from 37 to

28.6. This latter case is an illustration of how impotent mere facts are against constant reiteration. The assertion that the decline of the French birth rate was due to the influence of the *Code Napoléon* is maintained in spite of the plain fact that it was well under way many years before the *Code Napoléon* was even thought of, and that, too, without the aid of any contraceptive propaganda. There was nothing whatever in the *Code* in the slightest degree calculated to affect the birth rate more than the legislation and circumstances of any other country, for large families are as disastrous a handicap to a poor man in any other country as in France. Yet it is the poor people who have the large families, in spite of all the birth control propaganda; and the birth rate of so thrifty a race as the Scots was quite unaffected until the death rate began to fall.

CHARLES EDWARD PELL.

(To be Continued.)

The Way of the World.

LORD LEVERHULME VERSUS THE CLERGY.

It is frequently stated that modern business cannot be conducted on the lines of the Sermon on the Mount or the Golden rule. Any business conducted on any other basis will not be permanently successful.—*Lord Leverhulme, "Express and Star" (Wolverhampton), June 5, 1924.*

The man who acted solely on the principle of service in business—that was helping his competitor, who was the only person he could help practically—would soon have no business to transact.—*Canon G. Tredemich, Vicar of Sparkbrook, "Daily Herald," May 22, 1924.*

DOUBTFUL.—VERY!

If there was as much religion in Mr. Lloyd George's heart as on his lips, the world would be a better place in which to live in.—*Secretary of Mines.*

WHAT WILL MARGOT SAY?

"Simplicity," that was the word Mrs. Snowden found to hit off the spectacle of Tuesday night's Court....."Her [Mrs. Snowden's] only ornament was a string of pearls." She "carried a magnificent white ostrich feather fan, mounted on blonde tortoiseshell sticks."

Most of the time Mrs. Snowden was standing next to Mrs. Asquith. I shouldn't be a bit surprised if the caustic Margot, in her simple Diary, has made an entry that is adequate to the occasion.—*Daily Herald.*

CARADOC EVANS ON THE WELSH.

We are a quarrel-loving people; we quarrel even with God. Why should we not? Our fathers knew Him in the Garden of Eden, when He was a Minister in the Baptist Chapel in Eden.

The entire congregation of the Garden of Eden was Welsh, with the exception of Eve, who was English; and everybody knows that the Bible was written in Welsh. I believe we are closely related to the Jews.

Our greatest actors are in the pulpit. The best acting I have seen was in Welsh chapels—comedy and tragedy, pathos and farce; each emotion so perfectly expressed that one might have thought the preacher himself believed it.

We are an odd people. Our God is a big man; a tall man, taller than the highest chapel in Wales, and broader than the broadest chapel. On Sunday He preaches in Welsh to the congregation in heaven. Heaven is a Welsh chapel.—*Caradoc Evans, Speech at the Third Annual Conference of the Faculty of Arts.*

TWO MORE MYTHS EXPLODED.

Mr. Abrahams reminds us that, in Dr. R. A. S. Macalister's judgment, the most artistic objects found in

all the excavations at Gezer have come from the Philistine tombs, and that the contemptuous connotation of Philistinism and lack of culture has little foundation in fact. The Pharisees have shared a like misfortune. In the Gospels they are denounced as hypocrites, formalists and self-righteous, but both Mr. Abrahams and Mr. Herford provide evidence to show that Judaism has owed much of its noblest elements and its survival to this day through the chequered centuries of persecution to the devotion of the Pharisees. They must have possessed other qualities for which they have received no credit.—*"The Times Literary Supplement," April 24, 1924.*

Correspondence.

WHERE ARE YOUR HOSPITALS?

TO THE EDITOR OF THE "FREETHINKER."

SIR,—In your issue of June 15 Canon Dorrity states that he "could almost have shouted with laughter," and goes on to say "I look round and search in vain for the benevolent institutions founded by Atheists—hospitals, rescue homes, etc.....which owe their foundation to the teaching of Jesus." Well, after reading this gem, I *did* shout with laughter, and I think every Freethinker who read this shouted with laughter as well. Surely Canon Dorrity cannot be so ill-informed as to imagine that benevolence and charity are exclusively Christian virtues, invented and patented by Christians. Does he mean to say that there was no charity before Christ? Why, there were hospitals and organized charity long before Christianity was ever thought of. In many countries, including the Roman Empire, any man who was in want had a right to look to the State for a certain quantity of food per diem. Christianity did not even originate hospitals. There were hospitals and orphanages in India, China and Greece hundreds of years before the advent of Christianity; and even the Mohammedans built hospitals long before the followers of Jesus. In fact, it took Christianity nearly 1,000 years to improve ever so little upon the example of its predecessors. The truth is that the hospital system depends upon medical science and not upon religion. The hospitals are the great training-grounds for the medical profession. The doctors do not attend there from religious motives, but for the acquisition of experience, skill, and dexterity in order to make a good living when they set up in practice for themselves. In many cases what passes for charity is simply disguised professionalism.

Hospitals and orphanages, etc., are *not* built for charity or from religious motives, they are built because the community do not want the sick and destitute to become a burden upon private individuals; and as many diseases are contagious, hospitals are necessary for the preservation of the lives of those not so infected.

Canon Dorrity goes on to say that "when you and your confreres have something to show under this head" Well, it happens that we have. Stephen Girard, for instance, spent over £1,000,000 on orphans, and built the Girard College, at Philadelphia. Peter Brigham gave £600,000 for a hospital. John Redman gave free beds to the Massachusetts hospital at a cost of £80,000. James Lick spent £800,000 on one of the finest observatories in the world, which has done more for the advancement of knowledge than all the Churches put together. These men were *not* Christians; and if space permitted I could cite many more cases of "Infidel" benevolence. Canon Dorrity should be sure of his facts before he makes such sweeping assertions.

After all, is it a credit to Christianity to have Rescue homes, societies for the prevention of cruelty to children and animals, and the "thousand and one institutions for the amelioration of human woe"? The very fact that such institutions should be necessary in a Christian country proves that Christianity is a ghastly failure, in spite of the superficial plaudits of the clergy, who are simply looking after their own professional interests.

LEONARD MASON,

WHAT IS LIFE?

SIR,—When Edison speaks of the body as composed of "a multitude of little people," why on earth do you think it fanciful or symbolic? I came to that very conclusion from laboratory experiments several years ago; and it is literal truth. Every cell in my body is a person. I hold them in partial subjection, just as each of them holds several billions of molecular or atomic persons in partial subjection. But it is by any means "solid fact" that "the combination of these gives us either John Smith or the tadpole." I never saw any evidence for this, and I cannot imagine what evidence *could* prove it. If you could put all the cells together (Frankenstein fashion) and John Smith promptly appeared as controller, it would not prove it; any more than the appearance of mould on bread proves that the combination of flour and yeast gives mould. And if it *did* prove it, the proof would only show that something was wrong either in the premise or in the long chain of reasoning from them, for my independent personality is much more certain than anything which comes through my very fallible senses.

I quite agree with you that "life does not differ from other forms of energy in kind." But you turn the identity upside down. Life is not a form of heat. Heat is a form of life. We are quite justified in asking where either of them came from, meaning thereby "when and why did the quantillions of personal wills who make up the world adopt these habits?"

You will notice that the whole of my argument is not only unscientific, but anti-scientific. My mentality, I am glad to say, is that of the Stone Age, and I reject the whole basis of science as being the same sort of myth as Christianity or Buddhism. There is no evidence of any inexorable natural law or of anything impersonal anywhere. The only invariable antecedent known to me is my own personal will, and I have no right to assume without proof, that any other apparent antecedent is of any other kind.

C. HARPUR.

Mr. G. Whitehead's Mission.

Mr. G. Whitehead's Mission in Nelson during the past week resulted in seven meetings being held to good and sympathetic audiences. Nelson is a proverbially dull town, where Spiritualism has something of a hold, and opposition was given by the President of the local Spiritualist Society, who, however, had sufficient sense of justice to testify to the ability and fairness of our speaker. A new member was enrolled; and thanks are due to the energy displayed and help given by Mr. Metcalfe, the President of the N.S.S. Branch. Mr. Whitehead next visits Bolton, and will then proceed to Wigan. For further particulars, see Guide Notice.

THE HARVESTS OF DEATH.

Nature hath given us one harvest every year, but death hath two; and the spring and the autumn sends throngs of men and women to charnel-houses: and all the summer long men are recovering from their evils of the spring, till the dog-days come, and then the Syrian star makes the summer deadly; and the fruits of the autumn are laid up for all the year's provision, and the man that gathers them eats and surfeits, and dies and needs them not, and himself is laid up for eternity; and he that escapes till winter only stays for another opportunity, which the distempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our hearse, and the summer gives turf and brambles to bind upon our graves, calentures and surfeit, cold and agues are the four quarters of the year, and all minister to death; and you can go no whither but you tread upon a dead man's bones.—*Jeremy Taylor.*

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.

METROPOLITAN SECULAR SOCIETY.—The Discussion Circle meets every Thursday, at 8, at the "Lawrie Arms," Crawford Place, Edgware Road, W.

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road, S.E.): 7, Mr. F. J. Gould, "The Life and Ideas of Thomas Paine."

SOUTH PLACE ETHICAL SOCIETY (South Place, Moorgate, E.C.2): 11, C. Delisle Burns, M.A., "The Last Days of Industrialism."

OUTDOOR.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Fountain): 6.15, Mr. Marshall, a Lecture.

FINSBURY PARK.—11.15, Mr. E. Burke, a Lecture.

METROPOLITAN SECULAR SOCIETY.—Freethought lectures and debates every evening in Hyde Park. Speakers: Messrs. Baker, Beale, Hyatt, Harris, Hart, Keeling, Knubley, Saphin, Shaller, Dr. Stuart, M.A., Mr. Vincent, B.A., B.Sc., and Mr. Howell Smith.

NORTH LONDON BRANCH N.S.S. (Regent's Park, near the Fountain): 6, Mr. A. D. McLaren, a Lecture.

SOUTH LONDON BRANCH N.S.S. (Brockwell Park): 3.30 and 6.30, Mr. Ralph Brown will lecture.

WEST HAM BRANCH N.S.S. (Outside Technical Institute, Romford Road, Stratford, E.): 7, Mr. F. P. Corrigan, a Lecture.

COUNTRY.

OUTDOOR.

GLASGOW BRANCH N.S.S.—Ramble to Bushy Glen. Meet at Clarkston Terminus 12 noon.

NEWCASTLE BRANCH N.S.S. (Town Moor, near North Road entrance): 7, Mr. F. Carlton, "Does Man Survive Death?"

MR. WHITEHEAD'S MISSION, 1924.—June 28, Wigan. July 5, Bury; July 12, Rochdale; July 19, Aston-under-Lyne; July 26, Stockport. August 2, Manchester; August 9, Hull; August 16 and 23, Newcastle; August 30, Leeds. September 6, Wolverhampton; September 13 and 20, Swansea.

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