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Views and Opinions.

God and Evolution.

In discussing the relations between science and religion it is well to remember that this is more of a popular and convenient division than an actual one. It is to-day convenient for the apologetic theologian to talk as though there were two distinct things because it enables him to play his favourite cards of treating religion as though it must not be made amenable to scientific methods, and of proclaiming science to be a poacher on alien territory when it ventures to express an opinion adverse to the veracity of religious doctrines. This line of division crops up in a remark by Father Day, of the Church of the Immaculate Conception, that science and religion should confine themselves to their respective spheres. But as I have often had occasion to point out, science and religion are not two things at all, but two phases of the same thing, or two stages in the same process of mental growth. Religion and science both deal with the same subjects—man and the world. Both set out to give some account of them, and both use precisely the same mental mechanism and sense apparatus in doing so. The animism which meets us in primitive societies is not something different in its mode of origin from the verified knowledge which later meets us as science; it originates in the same way, and deals with the same facts. When a savage explains an epileptic fit as being due to the presence of an evil spirit, he is using exactly the same qualities of mind that a scientist does when he explains it on lines of neural pathology, and he is dealing with precisely the same thing. Moreover, the distinction between religion and science arises gradually. There is no such distinction in primitive times. Then all is religion. It is the growth of exact and veritable knowledge that discredits the earlier explanation, and divides the mental world into two camps—those who hold to the earlier and animistic explanation, and those who reject it in favour of the later and established one. The distinction between science and religion is the distinction between the philosophy of the savage and that of the civilized and educated man. And it is just part of the game of the religious "artful dodger" to set up the claim, when he finds that he can no longer impose his savage animism on the world as exact knowledge, that he deals with a region in which science has no right of entry.

The Myth of "Creation."

If the Tennessee trial causes men and women to do some serious and radical thinking about the issue between science and religion, instead of permitting their heads to get hopelessly confused with a cloud of meaningless words, it will do good. For example, from the Rev. Holderic Friend (Wesleyan) comes the explanation, "Genesis states a fact, evolution attempts an explanation," and from the scientific side Dr. F. A. Bather, of the Natural History Museum, comes the categorical statement, "Evolution is a theory of creation." First, the parson. It is noticeable that "God made"—a perfectly meaningless statement in itself—is a "fact," the hypothesis which is based on innumerable facts, and has no competitor in the field is only an "attempted" explanation. "Creation," in the religious sense of the word, is so far from being a fact that it is inconceivable. All we know in nature is the simple fact of change. But change involves no more than alteration of form, and it is not a mere change of form that the religionist has in mind when he talks of creation, but the bringing into being of that which is undergoing change. It is so far correct to speak of the creation of a new form, as in the making of some particular article, but the word creation is more of a poetic figure than anything else. But what the believer in God wants is a Being who calls the material of itself into existence. A God who finds things existing, and just sets about arranging them in this or that manner is no more than a kind of superior mechanic. But the creation of existence itself is inconceivable; it lands us back again in the old religious formula of creation out of nothing. The elder theologians were not, indeed, stupid when they affirmed this, they were simply logical and honest. They saw that belief in a creator meant this, and they said so. And those who have a regard for straightforward speech should be on their guard against permitting these theologians, with neither the ability nor the honesty of their predecessors, to ride off on a mere confusion of words. Evolution is not a theory of creation. It is a theory which lays down the order of the change that is going on everywhere around us.

Cheap Eminence.

It was only to be expected that Bishop Barnes, who, with a very slender outfit, has built up the reputation of a thinker, should be asked for his opinion. And that has in it a significance not always recognized. It will be remembered that Canon Barnes first came before the public as a daring and somewhat heretical cleric because he had dared to say in a public lecture that he did not believe in the literal accuracy of the Garden of Eden story, and the Fall of Man, but did accept the general truth of evolution. Now it should be quite clear that in a society, the members of which were intelligent and decently educated, it should hardly be needed for a man to announce that he does not believe in the literal accuracy of the piece of mythology which figures in the Book of Genesis. We do not find

public men announcing that they do not believe in the historicity of the Old Woman who Lived in a Shoe, and they do not do so because no one among us believes it to be true. And the attention bestowed upon the declaration, the fact that ever since Bishop Barnes has been regarded as suspect by a considerable body of Christians in this country, who have even gone to the length of publicly protesting against his elevation to the Bishopric of Birmingham, is quite evidence enough that the spirit which moves the Christians in the town of Dayton is well represented in this country. It is the belief of so many in the ridiculous teachings that Bishop Barnes questions that gives him his prominence. In the land of the blind the one-eyed man is king, and in a world of childish superstitions the man who questions the most absurd of them may easily gain the reputation of a daring innovator. There is nothing in the eminence of Bishop Barnes and his kind of which any decently intelligent parson may be proud. It is rather cause for shame that a man may gain eminence on such an issue. Daytonism is not confined to the United States. It flourishes here, and if William Jennings Bryan were to commence a campaign here he would find very many thousands of Christians ready to support him. It will not do to let some of the more astute Christians forget this, or to let them think that we have overlooked it.

* * *

Our Special Pleadings.

Says Bishop Barnes:—

Cumulative and well tested evidence has convinced every reputable biologist throughout the world that man has evolved from an ape-like stock. The normal educated Christian in Great Britain regards the process of evolution as the machinery by which God has created man. Every divine of any eminence among us accepts this point of view.

I am not quite sure that this statement is correct. I have a suspicion that a great many divines who are fairly eminent in their respective churches will not agree with the statement that man has descended from an ape-like stock. But suppose that were true, would it prove that the Daytonites were wrong and that you can take evolution as being either taught or implied in the Bible? Let me return to an instance which I gave last week—that of the origin of language. If evolution be true our elaborated speech is the product of slow growth from the chattering, and mewling, and howlings of the animal world. What indication is there of that in the Bible? There is an exact and definite statement that language was differentiated because God confounded the speech of the people and they all started one day to talk different tongues. Could any writer who had the slightest conception of evolution have written an account of that kind? The plea is that when the Bible says God made man it does not say how; it merely states the fact that God was behind the process that produced man. There is no room for even so lame a plea as this with regard to the account of the beginnings of language. The Daytonites may be ignorant, behind the times, superstitious, but there is clearly more room for honesty and sincerity in their make-up than in that of eminent divines who spend their time in seeing by what trick they can credit a half-civilized people with conceptions that belong to a period long after they were dead, and who by every possible distortion of meaning and intention seek to make a collection of early legends and myths do duty for sober scientific truth.

Why Evolution?

* * *

But perhaps Canon Barnes will inform us—granting the existence of a God, what in the name of all that

is reasonable he wanted a process of evolution for? If he wanted to create man, why did he not create him and have done with it? And if he wanted a perfect man, have done that at once? Where was the sense in first making a world, then waiting millions of years before he allowed life to appear, then waiting more millions for man to appear? And what a man! Why, if we are to trust the science that Canon Barnes tells us we ought to trust, the man that God made would fill us with disgust if we only see him as he was. And then it takes hundreds of thousands of years for the moderately civilized being that we know as man to arrive. What was the good of all this long drawn out process? No one can say we are any better for being assured that we have come from the animal world. We should be quite as well off if we had started to be in some purely miraculous manner. And once more, if God wanted man, why did he not make man, and be done with it? The earlier generations of believers were far more sensible in their views, and it is one of the paradoxes that in this controversy it is the fools that put forward the more sensible views, granting their premises, and the more sensible believers who put forward the foolish ones. The earlier generations of believers said God wished to create man and he did so. He made *man*, not a mere animal-like man, and then leave him to develop as best he could. He made man as he wanted him, perfect in stature and in mind. It is true that man is not universally either the one or the other to-day, but that is his fault. He has fallen away from God, and will never be what he might be till he returns to him. Now that is religiously sensible—scientifically silly, but religiously sensible. But it is not religiously sensible to believe in a God who wants to make a perfect man, and goes about it in the long-drawn out way depicted by evolution. If evolution be true there was no *intention* anywhere either that man should be, or that he should be perfect. He was not made, he just happened, precisely as every other arrangement of forces happens. And if evolution be true the Gods happen in the same way that man happens. They appear and they disappear—the flotsam and jetsam which the mind of man throws up in the course of its many movements. The Roman Church is right in declaring against evolution. The Daytonites are right in repudiating it. Both may be scientifically stupid, but they are religiously sensible. There is no room for the Christian's God and an evolutionary process in the same universe.

CHAPMAN COHEN.

League of Prayer.

THE Church has always been a notorious advocate and organizer of Leagues, some noble, the majority ignoble. Many of them are formally dubbed Holy Leagues. Among these is that between Pope Julius II., Spain, Venice, and Switzerland, at the beginning of the sixteenth century, the purpose of which was to drive Louis XII. of France out of Italy. That league, no doubt, aimed at the good of Italy; but another, formed a few years later between France and Spain, was wholly wicked, for its object was to destroy the Protestants in the most cruel manner. Who can ever forget the brutal massacre of the Huguenots? Another Holy League was worse still if possible. It was contracted between the French Catholics and the King of Spain, and its object was to put an end to the encroachments of the Huguenots. These were Catholic leagues, but we read of Protestant ones as well, such as the Solemn League and

Covenant of the Scottish Presbyterians, the object of which was to resist the attempts of Charles I. to suppress religious liberty. We have heard of the League of Bible Readers, and now, the *Morning Post*, being in a pietistic mood, calls special attention, in its issue for July 7, to the "League of Prayer," the hon. secretary of which contributes a long letter, in which he intimates the recent acceptance of the Presidency by Bishop Welldon, Dean of Durham.

In the same letter the anonymous hon. secretary supplies us with the President's account of what the League of Prayer is and seeks to do. As the secretary says: "He has himself set forth the aim of the League in the following clear language":—

The object of the League of Prayer is to sanctify the civic sense of the community, that it may realize the duty of fighting against the spirit of Atheism by the spirit of love, which is its true antidote, and in view of that end to restore the influence of our Lord Jesus Christ upon the secular life, in all its aspects.

That first paragraph breathes the old spirit of persecution. Non-religion is a deadly fault which we are earnestly urged to rebel against with all our might. Will Bishop Welldon be good enough to inform us what the spirit of Atheism is? There are Atheists not a few in the ancient city of Durham, several of whom we have had converse with more than once. Has the Dean ever met any of them face to face and enjoyed intellectual intercourse with them? We venture to affirm that the right reverend gentleman does not know what the spirit of Atheism is, and consequently has no moral right to condemn it. We do know, through long experience, that it is a kind, unselfish, tender, and loving spirit which kindles in those who have it a strong and warm desire to be of genuine service to their fellow-beings. We also know what the spirit of Theism has often been, and in certain circumstances still is. Generally speaking, it is by no means a spirit of love, but of hatred and persecution. How many good, tender-hearted, loving Atheists it has indignantly flung to the stake to be slowly burned to ashes? Of what spirit was John Calvin in his treatment of Servetus because he could not accept the orthodox doctrine of the Trinity? Servetus was a medical doctor, and was also profoundly interested in theology. He published a book entitled *Christianismi Restitutio*. In 1535 he was tremendously popular as a lecturer on anatomy and medicine at Paris, where a year later he was fated to meet Calvin, who was paying his last visit to his native land. He continued to study medicine and theology. In about ten years after seeing the famous Reformer at Paris, he wrote him a letter, and sent him the MSS of the enlarged recast of his books, which he read in a mood of bitterness, and his reply could not have been written by a gentleman. To his friend Farel he wrote: "If he comes, and my influence can avail, I shall not suffer him to depart alive." Poor Servetus did go to Geneva, and the spirit of the famous Theist did not suffer him to depart alive. The Right Honourable John M. Robertson ends the story thus:—

After some months of wandering he had the temerity to seek to pass into Italy by way of Geneva, and he was at length recognized and arrested. After a long trial he was sentenced to be burned alive (October 27, 1553). The trial at Geneva is a classic document in the records of the cruelties committed in honour of chimeras; and Calvin's part is the sufficient proof that the Protestant could hold his own with the Catholic Inquisitor in the spirit of hate. (*Short History of Freethought*, vol. 1, pp. 449-50.)

Does not that melancholy story amply show that the spirit of Theism can be, and frequently is, the

spirit not of love, but of degraded and degrading hate? And there are innumerable incidents on record which abundantly testify that the spirit of Atheism can be, and often is, the sweetly tolerant and self-denying spirit of love.

The second aim of the League of Prayer is a most peculiar one, and it applies chiefly to the clergy:—

To emphasize the importance of pastoral visitation from house to house as a means whereby the mutual confidence between different social classes may be revived and, so far as possible, to prevent lives of selfish pleasure-seeking among all classes.

What on earth has prayer to do with pastoral visitation? As a rule, tea-drinking and gossip are more conspicuous than prayer during a pastoral visit; and there are large sections in the West of London where pastoral visitation never occurs. The present writer has lived in the same street for nearly twenty years, and no clergyman has ever looked in to enquire about his soul, and the same thing is true of thousands of others in the same locality. Besides, we have never witnessed any good results due to pastoral visitation.

The third aim of the League of Prayer Bishop Welldon expresses thus:—

To insist upon the importance of definite religious teaching, especially in Sunday Schools, that the coming generation may grow up to be a generation of Christian citizens, looking up to Christ as their Master and their Friend.

From a Christian point of view that paragraph is all that could be desired, but looked at from a humanitarian point it loses its force altogether. To the humanitarian no religious teaching can be honestly regarded as true, because of the truth of any supernatural tale there is not the least scrap of evidence. Jesus as portrayed in the Gospels is a wholly impossible being, and it is a crime to teach young children to believe that such a character actually lived on earth for some thirty years, and then died to save the world.

The fourth aim of the League of Prayer is as follows:—

To insist on the need of unselfish generosity among the rich, that the abnormal difference in wealth may no longer create a feeling of ill-will between one caste or class and another.

Surely the Dean does not believe that there is a normal difference between the rich and the poor. According to St. Paul's teaching, faith in Christ abolishes all differences between individuals, for in Christ there are neither rich nor poor, neither high nor low; but Bishop Welldon differs from Paul on that point. He recognizes a normal difference between rich and poor, and, that being normal, it creates no ill-feeling between the two. We are deeply convinced that the League of Prayer will never succeed in bringing rich and poor into a state of peace and harmony on such lines.

The fifth aim of the League of Prayer is:—

To use all legitimate means for introducing the League of Prayer into all schools, that religion may be made, as it ought to be, a vital part of education among all classes.

Dr. Welldon knows full well that the tide of religion is at a dreadfully low ebb. Perhaps there never was a time when people generally felt so little interest in religious matters. Sport has already driven religion into a very small and out-of-the-way corner in the field of life. God, Christ, and the world to come are clean forgotten by the masses of the population. Even if the League of Prayer were introduced into all schools it would totally fail to cast out the secular atmosphere of the age. Besides, there are multitudes of people, many of them Christians, who conscientiously object to the impartation of religious instruc-

tion in day-schools. Religion is not, and cannot be, made "a vital part of education among all classes"; and even if it could be so made, which religion should be chosen for the purpose? Even in the Anglican Church itself there are at least two different religions whose chief work seems to consist in trying to demolish each other.

The truth is that the League of Prayer is an attempt to revive the habit of praying which has been gradually dying out during the last fifty years. It may succeed for a little while, but it cannot check the general trend toward unbelief and Secularism.

J. T. LLOYD.

Chocolate Soldiers and Social Progress.

If we live thus tamely,
To be so jaded by a piece of scarlet,
Farewell nobility. —Shakespeare.

THE Salvation Army has celebrated its diamond jubilee amid the plaudits of newspaper-men old enough to know better, and the blessings of a Royal Family with sufficient acumen to know which side its bread is buttered. At the jubilee celebrations much stress was laid on the social rather than the religious work of the Salvation Army, although Labour leaders for once refrained from echoing the sentiments of the governing class. Royal congratulations on the work of the Salvation Army have ever been fulsome, if not somewhat hysterical. On a previous occasion King George the Fifth referred to the Salvation Army's "mighty achievements," and of its "works of love and mercy"; whilst his Royal and Ever-Gracious Manma dwelt on "the great and beneficent work for mankind" initiated by General Booth the First, who, it will be remembered, started his business career in a pawn-shop, and whose "spiritual" mission was always overshadowed by three brass balls. The newspaper press of England, which pretends to be free and is as corrupt as possible, took up the Royal refrain, and thousands of columns of the most colossal silliness appeared in print concerning the Salvation Army and its so-called philanthropic work.

The plain, blunt truth is that the Salvation Army is the most despotic and reactionary religious body in this country, with the solitary exception of the Roman Catholic Church, which is notorious throughout the world for its undying animosity towards all forms of Progress. The very trade-mark of the Salvation Army, "Blood and Fire," proves it beyond all dispute. It is "gross as a mountain, open, palpable." In a country pretending to some culture and a certain amount of civilization, the motto should be sufficient to make the bronze lions in Trafalgar Square roar in indignation. It means that all must wash in the blood of Christ, or fall into the fire of everlasting torment. It may be Christian teaching; it may even be the essential quintessence of the teaching of Jesus; but most certainly it is not "great and beneficent work for mankind," as some titled and distinguished folk aver.

So much on the religious side of the Salvation Army's work. The value of the so-called social work is infinitesimal, and, for propagandist purposes, is magnified and exaggerated out of all proportion. Salvationists have all to be teetotalers? What real effect has that on the country's consumption of alcohol? Salvationists have all to be abstainers from the use of tobacco. The sale of tobacco and cigarettes was never so great as during the past few years. As for

the alleged restoration of tens of thousands of women and girls from lives of vice, it has not affected the condition of our towns and villages, or the statistics of prostitution. Royal persons, and the sycophantic press-gang, may bless the Salvation Army "shelters" and the "beneficent work" at Hadleigh and other farm-colonies, but what have responsible Labour leaders, and Trade Unionists, to say about these matters? There is no "charity," Christian or otherwise, in the extremely business-like Immigration department of the Salvation Army. The emigrants pay their fares, and the Salvation Army take an emigration agency's usual commission from the railway and shipping companies. The so-called "Suicide Bureau" of the Salvation Army is almost as farcical as the delightful "Suicide Club" so admirably described by Robert Louis Stevenson. It is supposed to have saved thousands from self-murder, and, perhaps, much other crime, but it does not appear to have affected in any way whatever the statistics concerning suicide and crime. As for the Insurance department of this very material "spiritual" organization, it brings the laughable suggestion that Salvationists are so fortunate as to be insured against fire on both sides of the grave.

Journalists, earning a few coppers by their calling, claim that the Salvation Army took religion into the slums and alleys. Just so! And the overcrowded slums and alleys are no better for the teaching that heaven contains golden streets and semi-detached mansions. Indeed, the whole country is seething with industrial unrest. Working men and women are not so easily cajoled into giving other people money in order to fight a purely imaginary Devil. They are beginning to realize that the enemy is not a shadowy Satan, but greedy, and probably Christian, landlords, slum-owners, and profiteers. They have been lulled long enough with the baby-talk that "the earth is the Lord's, and the fulness thereof." They have begun to discover that, in England, so much of the earth belongs to members of the House of Lords, a distinction with an important difference.

Ordinary people have been hypnotized by the big drums, trumpets, and tambourines of the Salvation Army. Look at the figures concerning converts in any issue of the truthful *War Cry*, and then add the figures together from the time this pious periodical first added to the gaiety of the nation, and disputed with *Punch* the coveted position of a national comic paper. The grand total amounts to millions, showing that the whole population, which includes Jews, Freethinkers, and so many opinions, has been converted to the religion of the Big Drum. Despite the testimonials from Buckingham Palace, the thing is a silly jest.

It is a bad joke also for the chocolate soldiers of the Salvation Army to confine their energies to the working classes. If they have brains under their hats, if they are sincerely interested in social problems, let them go to Park Lane and the West End of London, and tell fashionable folk there that it is immoral to draw rents from property where human beings are herded like beasts in a cattle-ship. Let them go to the collicry and railway magnates and tell them that men are exposed to mutilation, and even death, in order to pay royalties to the Anglican Church, and others, and dividends to shareholders. Let them tell their Royal and Noble patrons that it is immoral that women should sew fashionable garments for sixpence each, and that little children should be half-starved and ragged in the richest country in the world. A million and a quarter of men and women to-day are unable to find work to do, and are living from hand to mouth in "Christian" England.

"The times are out of joint." Endless repetitions of the "old, old story of Jesus and his love" will no more help things than the revolutions of a praying-barrel. This country cannot be civilized, in the true sense of the word, while it has a Christian majority. Nor will matters be improved while Royal persons, General Booth the Second, and his chocolate soldiers stand in adoration before a highly-coloured lithograph of a Saviour who never lived.

MIMNERMUS.

The Oriental Mysteries and Christianity.

III.

(Continued from page 469.)

It is only since the beginning of the present century that any great progress has been made in elucidating the origins of Christianity. The theologian barred the path. Any attempt to give a natural explanation of the origin of Christianity was regarded as blasphemous. Even to-day, as a learned Oxford archæologist remarks:—

The popular ideas on the subject are not only vague but erroneous. A general notion that, shortly before the coming of Christ, the pagans had tired of their old gods, and, lost to all sense of decency, had given themselves up to an unbridled immorality founded on atheistic ideas, is probably about as far as the man who has given no special study to the subject would venture to go.¹

Such a view, as he further remarks, "founded upon misty recollections of the Roman satirist and some secondhand knowledge of the denunciations of the early Christian writers, is the reverse of the truth, which is, that probably there never was a time in the history of mankind when all classes were more given up to thoughts of religion, or when they strained more fervently after high ethical ideals" than in the period between 300 B.C. and A.D. 300.

It was before and during the first half of this period that the cults of the ancient gods of Egypt, Babylon, Phœnicia, Crete, Syria, and Persia, penetrated to Greece and Rome, where they became purified of much of their primitive crudeness and raised to a higher literary level, without which they could have made no further progress. Not that their influence was for good, or made for progress; they did not. When men are absorbed in the pursuit of religious fictions, their earthly life suffers, and this had a great deal to do with the decline and fall of the ancient civilization, just as it seemed in a fair way of realizing that alluring vision of a beneficent world of empire, wise and generous, fraternal and free, ever advancing along the road of progress and enlightenment. For the deliberate frustration of this beautiful ideal, Christianity is largely responsible. Christianity had no superiority, moral or intellectual, over its Pagan forerunners and competitors. In fact, Christianity was only a re-arrangement of the old material, another turn of the kaleidoscope. A fresh combination of the old properties which had done duty for uncounted centuries.

It is a popular belief that Christianity first revealed the doctrine of a future life. That before Christianity there was no belief in immortality. As a matter of fact, the doctrine was taught in Egypt thousands of years before the advent of Christianity. A competent writer, dealing with the Mysteries of Osiris—which reached back to many thousands of years before

Christianity²—tells us: "This immortality was acquired by assimilation with Osiris—Serapis, or by becoming Osiris and receiving the new name of 'Osiris.'"³ Many inscriptions and writings abound in which the name of Osiris is invoked in the same way that the name of Christ was invoked later.

Cumont, the distinguished Belgian archæologist, cites the following Egyptian text:—

As truly as Osiris lives, so truly shall his followers live; as truly as Osiris is not dead he shall die no more; as truly as Osiris is not annihilated he shall not be annihilated.⁴

This immortality was acquired by assimilation with Osiris-Serapis, the worshipper becoming one with the God and receiving the name "Osiris." Among other inscriptions, says Angus:—

"May Osiris give thee the water of refreshment," "May Isis bestow on thee the holy water of Osiris" are also found. Egypt, that had for millenia brooded upon the mystery of death, offered in Isis and Serapis life and immortality to the dwellers in the Roman Empire.⁵

Aelius Aristides, who declared that he had been saved from shipwreck by the direct intervention of Serapis, speaks of him as "the protector and saviour of all men," "the most loving of the gods towards men," "greatly turned towards mercy," and "the light common to all men." Mr. Legge, from whose scholarly and valuable work, *Forerunners and Rivals of Christianity* (vol. i., p. 58)—which, by the way, is published by Cambridge University, a significant sign of the times!—the above quotations are taken, speaks of "the Egyptian views regarding the beatitude awaiting the justified or 'triumphant' dead who in life had been worshippers of Osiris." And adds, "it is certain that the protection of Iris and Serapis was held to be as powerful in the life beyond the tomb as in this" (vol. i., p. 59). We also find Osiris addressed in the very same words afterwards applied to Jesus, "the Eldest Son, the Risen from the Dead."⁶

Osiris, with his consort, Isis, and the child, Horus—the Holy Trinity—according to Egyptian belief, once lived upon earth. Of all the Egyptian gods, says Sharpe, "Osiris alone had a place of birth and a place of burial."⁷ And like Jesus, "Osiris himself had two natures; he was partly god and partly man."⁸ Dr. Budge, in his book, *Osiris and the Egyptian Resurrection* (vol. i., p. 28), says that, to his worshippers, Osiris was "the God-man, the first of those who rose from the dead." And again like Jesus:—

At his nativity a voice rang out proclaiming that the Lord of All had come into the world. Some say that a certain Pamytes heard a voice from the temple at Thebes bidding him announce with a shout that a great king, the beneficent Osiris, was born.⁹

Reigning as a king on earth Osiris civilized the Egyptians and taught them how to cultivate wheat, barley, and the vine, afterwards travelling over the world to spread the blessings of civilization. Upon his return he falls a victim to a plot of the evil spirit Typhon, he is murdered, the limbs dismembered and scattered abroad. Isis sought for, and gathered together the scattered limbs, and she and her sister

² Prof. Flinders Petrie, the Egyptologist, says: "All these ideas [of immortality] belong to the Osiric beliefs which were the religion of the first prehistoric age, about 8000-7000 B.C." *Immortality*, essays, edited by Sir J. Marchant (1924), p. 4.

³ S. Angus, *The Mystery-Religions and Christianity*, p. 139.

⁴ Cited by S. Angus, *The Mystery-Religions and Christianity*, p. 139.

⁵ *Ibid.*, p. 139.

⁶ Brace, *The Unknown God*, p. 21.

⁷ Sharpe, *Egyptian Mythology*, p. 10.

⁸ *Ibid.*, p. 10.

⁹ Frazer, *Adonis, Attis, Osiris* (1906), p. 212.

¹ F. Legge, *Forerunners and Rivals of Christianity*, vol. i., p. 49.

Nephthys made lamentations for the dead. With the aid of the other Gods, Isis pieced together the broken limbs and swathed them in linen bandages, then fanning the body with her wings, "Osiris revived, and thenceforth reigned as king over the dead in the other world." Says Frazer, "In the resurrection of Osiris the Egyptians saw the pledge of a life everlasting for themselves beyond the grave" (pp. 216-217).

Every year the Alexandrians celebrated the mourning for the lost Osiris by a procession through the streets, singing a mournful hymn called the Maneros, a lament for the dead god. Afterwards the body is declared to have been found and the mourning is turned into rejoicing.

That the passion—as it was distinctly called—and Resurrection of Osiris were yearly and openly celebrated by the worshippers of the Alexandrian gods with alternate demonstrations of grief and joy, the classical poets have put beyond doubt. The celebration took place in the month of November, and began with a ten-day fast on the part of all the faithful, which was often spent in the temples. Then followed the representation of the passion of and the seeking for Osiris, and its results.¹⁰

There was also a sacramental meal partaken of by the worshippers, in the temple of the god. Among the writings on the Egyptian Papyri recovered from Oxyhynchus, we find the following invitation: "Chaireman invites you to dinner at the table of the lord Serapis in the Serapaeum [the temple of Serapis] to-morrow."¹¹

W. MANN.

(To be Continued.)

Acid Drops.

The Tennessee trial has ended as one expected it to end. Mr. Scopes has been found guilty and fined. The defence is to appeal, and the case is expected to come before the Supreme Court in September. So ends the first stage, but the consequences of the trial is to drive one more nail into the coffin of Christianity.

Mr. Bryan was the chief witness, and he stood as a theological "Whole-hogger." He believed the Bible from cover to cover, that the whale swallowed Jonah, etc., and to all questions as to difficulties and absurdities, said he believed God would overcome them. That was a completely Christian answer, and it is one that the bulk of Christians in this country would endorse. In the end, however, the Court decided to permit the whole of his evidence to be expunged from the record of the case. That is rather a pity, as it would be good for future generations that will know little or nothing about Christianity to have had that evidence preserved.

Monday's (July 27) papers brought the news of the sudden death of Mr. Bryan after delivering a speech. The Lord has been busy in this direction lately. First he dropped on the chairman of the Rationalist Association, which we can quite understand. From the Lord's point of view, and from that of good Christians, he richly deserved it. A man who would stand up and attack Christianity at a public dinner, was simply "asking for it." But immediately after the Lord smote a prominent parson in England, directly after preaching, then he hit one in Ireland, now he drops on Bryan, after preaching. It looks as though he is getting things mixed up a bit. Or it may be that he is getting tired of these people bothering him with their petitions and advice. Or perhaps it is that he resents being represented as the fool most preachers make him out to be. Anyway, he is evidently sitting up and taking notice, and

¹⁰ Legge, *Forerunners and Rivals of Christianity*, vol. i. pp. 69-70.

¹¹ Rose, *Antecedents of Christianity*, p. 202.

the delightful way in which he drops on both those who attack him, and those who support him, is quite interesting. One never knows what he will be up to next.

The *Daily News* waxes facetious over the case. The village, it says, has voted the earth flat, and while it is at liberty to treat the Jonah story as a fact, or that the earth is only 6000 years old, when it tries to foist this on the world the joke is flat. That is very interesting, but suppose one were to put the same thing in another way, and say, Jesus and his followers were quite at liberty to believe that Jonah was swallowed by the whale, that man was specially and miraculously created, that the earth is flat and only 4000 years old, but when these ideas are foisted upon others, and belief in them made the condition of immortal salvation, the joke is flat. We wonder how that would sound to readers of the *Daily News*? Or would the *Daily News* even permit such to appear in its columns? And yet that is precisely what the Dayton verdict amounts to. But the dear old *Daily News* knows that its Christian readers are not likely to think things out to their logical conclusion.

The *Christian World* recalls the fact that when it was proposed to raise a statue to Darwin in his native town of Shrewsbury, there was a strong protest against it, and while the matter was under discussion a storm wrecked the steeple of the local church of St. Mary. Whereupon the vicar asserted that this was a judgment for the proposed wickedness of erecting such a monument. Which is just like God. Someone proposes doing something, and he straightway runs amuck and knocks down the steeple of his own church instead of knocking the chimneys off the houses of those who were going to erect the monument. Of course, the statue was erected, and probably the Lord got over his bad temper and left the church steeples of Shrewsbury alone.

This sort of thing, we are being told from all quarters, could not happen in England. We are not so sure. Sound the average man and woman and see how many of them really believe that man has descended from the lower animals. We should be surprised if half would so believe. And here is a better test. We will stake whatever reputation we have on the truth of the forecast that if teachers in elementary and secondary schools were to tell their pupils in a perfectly straightforward way that the story of creation in Genesis is not true, and that man has descended from a simian stock, there would be such an outcry that the teacher would be soon told to mend his ways. We should be interested in the opinions of teachers on the point.

Or here is one more test that might be applied. Assuming that a teacher could be found who would do it, what would happen to one who told his pupils plainly and distinctly that the Bible was unreliable, historically and scientifically, that its teachings can be paralleled by any number of savage beliefs, and that the ideas of God and a soul were believed by competent authorities to have originated in the ignorant thinking of savages? We doubt if a single teacher could be found who would risk it. And if he were found, he would certainly be dismissed.

Meanwhile, and once more, do not let Christians escape by dwelling upon the ignorance of Dayton, and so evade the real issue. We must insist upon it that these Daytonites are fighting on behalf of *genuine* Christianity. Nothing else is of consequence. All the talk about an enlightened and an advanced Christianity is so much rubbish.

There is a trial similar to the one which has taken place in Dayton, in Washington. It is being brought by a clerk in the Treasury. The curious thing is that the man who is bringing it forward is found to have scratched out the phrase, "So help me God" on his

appointment some years ago. He is probably bringing it for the same reason as the Dayton trial was set going.

The Vicar of Bolton is a very hopeful individual. In a speech in the Town Hall he declared that the position of religion in this country is as good as it has been during any other century; which is a dictum not many are likely to endorse. We should say that the time in which the religion of this country was strongest was the period when its inhabitants were running round dressed in a coat of dye. Ever since then, with the exception of the temporary reversion under the Christian Church during the Dark Ages, it has been steadily weaker. Still, if the vicar is content with the state of religion in England, we are. But perhaps he was only trying to cheer up the spirits of his brother practitioners.

The vicar said there were some groups of cultured persons who hated and despised the Christian faith, and there were large sections of the population who knew almost nothing about it. We cannot understand anyone of real culture *hating* Christianity. One does not hate a man whom we find carrying about a potato for the cure of rheumatism, or a savage who believes that some deadly disease will overtake him if he infringes some of the tribe's foolish taboos. Such things are very interesting in their proper setting, but they are apt to become contemptible in a pretended civilized environment. The vicar is quite correct as to large numbers of the population who know nothing about Christianity, but they are to be found inside, not outside the churches.

Canon Sinker—the name sounds like that of some jolly old pirate—says he sees no harm in people going out for a charabanc ride in "God's glorious country" on a Sunday afternoon. The sentiment is excellent, but we may remind the Canon that in "God's glorious country"—that is the country as God left it—charabanc rides would not be possible, even if charabancs were present. It is man's country, the country in which man has made roads, drained swamps, bridged rivers, etc., that creates such things. As God left them, things are usually in anything but a lovely state. And that is true of man himself. He may have been made in the image of God, but no one would like to go back to that state to-day.

Altogether Canon Sinker appears to be a very obliging individual. He is raising money for a bishopric fund, and says that as money is scarce with some, they may have articles of jewellery hanging about they can do without, and they could give these things to God. But unfortunately the gifts are not given direct. They must go via the parson, and no receipt is ever shown for their arrival at headquarters. But the moral of Canon Sinker's message is that he doesn't care where the devil the money for the Bishopric Fund comes from so long as it comes.

Another man has been sentenced to a month's imprisonment for believing that God was able to do a thing that any decent human being would be pleased to do if he could. Ernest Kent, of West End Farm, Bishopstone, was sentenced to a month's imprisonment for failing to provide medical aid for his six-year-old daughter. Mr. Kent said he relied on God's power and goodness to cure the child. He told the doctor he believed in curing the child by faith and prayer. But a Christian magistrate gave him a month for being so trustful. And all those parsons who were recently backing up Fakir Hickson are quite silent. Will someone please tell us what on earth God is supposed to do, and what in the name of common sense we are to praise him for doing?

Mr. Belloc, who is in the invidious position of wanting to appear ahead of the times, also wishes to go faster than Mr. Bernard Shaw. In the *New Leader* he comments on the dramatist's statement of "no one under seventy accepting Darwin's Natural Selection theory as

the agent of Evolution." Mr. Belloc states that the Natural Selection theory in Europe is dead, and in support of it points to the inclusion of it in Mr. Wells' *History of the World*. We trust that the autumn of Mr. Belloc's life will not develop latent casuistry, for, unlike his literary brother, Mr. G. K. Chesterton, he has not always sat in the middle of a bramble-bush of words.

The tree of Theology is watered by the big salaries of Archbishops, Bishops, and other lesser lights. If this source of sustentation came to an end, the result might be interesting. A correspondent in the *Daily Herald* who can see things clearly, writes as follows:—

Such utterances as that of the Bishop of Durham, from one who receives a huge salary for preaching Christianity again demonstrates that we Labour men need not look for any betterment of our lot from that quarter.

History will prove that the Church, equipped with the two weapons, the Sword and the Lily, have used them always in the wrong place.

Says the *Christian World*, referring to the troubles in China:—

Japan has found her rights long ago; why not China? That clear-cut distinction between these two Eastern peoples will disappear and China be recognized as one of the first-class Powers of the world. Just because she has had no navy and her army has been engaged continually in civil wars that never cease, the nations have not taken her seriously.

Just so, the only two things that are really revered in Christian countries are cash and brute force. Dempsey is a far greater popular figure than the greatest thinker amongst us. The men who are boomed and who are held up to our admiration are intellectual nobodies of the Northcliffe and Beaverbrook type, whose sole claim to greatness is that they have been able to make huge fortunes. Christian nations have taught the world that the only condition on which they will recognize another nation as being a first-class one is that it has an army and navy big enough to threaten any other nation. China with a large army and navy will probably be a worse country than it is without them. But, as with Japan, it is only their possession that will lead Christian nations to meet them on terms of equality. On the other hand, it is only their presence that will lead Christian nations to deal honestly and fairly with them. What would the world have been like without Christianity?

The Rev. B. G. Bouchier objects to Spiritualism on the ground that it teaches people to walk by sight rather than by faith. We are not at all surprised at this objection. It must be very sad to a Christian clergyman to find people demanding proof before they will believe. If that became a general rule, what on earth would become of men like Mr. Bouchier and the religion he professes? If Christianity be correct, men are saved, not by what they know, or even understand, but by what they believe. It is the believers that Christianity has sent to heaven. The understanding ones have been sent in another direction.

On the other hand it must be admitted that Spiritualistic notions of proof are strange and peculiar. Thus, Sir Arthur Conan Doyle has fixed up a museum of "psychic exhibits." One of these exhibits is a Babylonian tablet which dropped into a room in Australia where a seance was being held. Later, it was shown that the tablet was a "fake," made by a Jewish firm in Bagdad that specialises in reproductions of Babylonian antiquities. Sir Arthur does not deny the source of origin of the tablet, but he asks, "How did it get from Bagdad to a room in Australia?" That does it! It would clearly be impossible for anyone to bring anything at any time from Bagdad to Australia. And, we suppose, all the Spiritualists present denied having brought it. Therefore, the spirits brought it. And instead of bringing a real tablet they went all the way

to Bagdad and stole a faked one. Sir Arthur's reasoning is impeccable—from his point of view. But we imagine that Mr. Bouchier will conclude that the proof of the Spiritualist is not so very much different from the faith of the most fervent Christian.

Some Christians seemed determined to prove that what we have said about there being plenty of Daytonites in this country shall receive confirmation. The *Sheffield Daily Telegraph* publishes an article from a Mr. Joseph Dyson, who finds the matter of Evolution *versus* Creation quite settled because the Bible says that God created all things perfect, "not requiring ages of effort, exercise, and evolution." God also made everything to reproduce after its kind, which is another hefty blow at such folk as Darwin. We quite agree with Mr. Dyson. You cannot have both the Bible and Evolution. Bryan and Dyson are like two peas in a pod, and there are many thousands of them in this highly enlightened Christian country.

Mr. Dyson says "there is not a living person eminent in the scientific world who would call himself an Atheist. Mr. Dyson admits they might call themselves Agnostics, but not Atheists. We are sorry to upset Mr. Dyson, but as most of those who call themselves Agnostics explain that they do so because the word Atheist is so much misunderstood, it does not seem that there is any difference between them. They admit they are at one with the avowed Atheist, but they choose to call themselves Agnostics—because Christians prefer that term to the other one.

That is really the truth of the situation. We have never met a genuine Agnostic who did not mean by his Agnosticism exactly what we mean by Atheism. But Christians have not the dislike to Agnosticism that they have to Atheism. They like Agnosticism more only because there is Atheism existing. If every Atheist were to call himself an Agnostic the Christian would treat that as he now treats Atheism. Whether he will or not, the Agnostic is simply sheltering himself behind the Atheist. The Atheist is in front, doing the real work and bearing the force of the blows. The Agnostic sits in safety behind. But if the Atheist were out of the way, what then? Clearly he would be left in the front—unless he coined another word, and left the Agnostic as the most outspoken form for the attack on the Christian superstition. But we hope the Agnostic feels pleased with the patronage of men like Mr. Joseph Dyson, and is glad that he finds in the existence of the Agnostic some confidence in holding on to his own views.

"God at Work," is the title of a leading article in the *Christian World*. We read it eagerly, because we hoped that it would answer our often asked question of what on earth God is doing, when he does it, or how he does it? But we were doomed to another disappointment. All we learn is that God is doing something in a general sort of a way; he is responsible for what we know as evolution. And that is telling us nothing at all. Because whether God is responsible for the forces of nature, or whether these same forces are just there leaves us precisely where we were. Things go on just the same in either case. And that proves what we have also said many times, that the question of God is not worth the value of a brass button to anyone—except to the clergy, who would be unemployed in its absence. To everyone else it is the most unimportant of all questions.

We like to see fair play, and America has enough to put up with in the existence of a "Monkeyville" without being misrepresented by Christian bishops and Christian catering newspapers. The Bishop of Bradford is reported as saying that America is in the Dark Ages with regard to the theory of evolution, and the newspapers write as though Daytonism is peculiar to the United States. Some of the finest scientific work in the world is being done in America, and one could write

down the names of many evolutionists that carry world-wide respect. What the Bishop should have said is that Christians in America are in the Dark Ages with regard to evolution. That may be true, but it is also true here, for what the minority of Christians who believe in evolution understand by that term is not evolution, but a bastard thing fitter for the Middle Ages than for the twentieth century. And if some of the newspapers will set on foot an enquiry, say, over the West of England and Wales, they will find that we have plenty of Daytonites here. Indeed, we fancy that would be found to be true of scores of places with populations no larger than that of Dayton. What they are really doing is placing the enlightened English centres against the unenlightened American ones. And that is a method that is very characteristic of Christian controversy.

For the rest, it may be quite true that the general educational level of scholastic centres in the States is not so high as in this country. There are scores of so-called colleges that would be here counted as very indifferent private secondary schools, which issue diplomas, and create "professors" with a marvellous fecundity. These men come to this country, flaunt their professorships, and their degrees, and as they are all the time exhibiting their ignorance, give people here a poor idea of the quality of the educational merits of the States. They are not aware that in the genuine educational centres these titled gentlemen are laughing stocks. No one pays any attention to them, and their titles carry no more real weight than the "Professor" or the "Doctor" with which a quack in the market-place adorns himself. If British people would get into the habit of asking what kind of "College" these gentlemen hail from they would get a truer idea of American intellectual life.

The Queen of Rumania has written a book. From the royal cloisters however we are disappointed if we expect a spark from heaven to fall on such places. A sample from bulk proves the effort to be mere fustian and words:—

Life! and that stupendous belief that death is but a portal opening out into a light so wondrous that, so as not to blind those groping here upon earth, it has never yet been revealed to the eyes of man.

This appears to be Salvation Army theology, and of less practical value than a yard of pump water. The "beyond" is the playground for emotional guff; one of the world's greatest needs is good citizens on earth. Anything that can help in this direction is sure of a hearty welcome whether it is written by a Queen or a Waitress.

How to Help.

There are thousands of men and women who have left the Churches and who do not know of the existence of this journal. Most of them would become subscribers if only its existence were brought to their notice.

We are unable to reach them through the ordinary channels of commercial advertising, and so must rely upon the willingness of our friends to help. This may be given in many ways:

By taking an extra copy and sending it to a likely acquaintance.

By getting your newsagent to take an extra copy and display it.

By lending your own copy to a friend after you have read it.

By leaving a copy in a train, tram or 'bus.

It is monstrous that after forty years of existence, and in spite of the labour of love given it by those responsible for its existence, the *Freethinker* should not yet be in a sound financial position. It can be done if all will help. The Paper and the Cause are worthy of all that each can do for them.

To Correspondents.

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

W. C. ELLIOTT.—The "Socialist Society" was a Northern branch of the I.L.P. We have all the particulars. We are afraid that your statement that "the Socialist philosophy takes its stand on science and has no room for supernaturalism and dishonesty of vote-catching" does not apply to a great many of its political leaders who obviously pauder to the religious views of many of those whom they address with the clear intention of catching votes. We fancy we noticed the straightforward attack on religion in the pamphlet, *Socialism and Religion*, some considerable time ago.

G. BEDBOROUGH.—Pleased to have your appreciation of the notes on the Dayton case. From neither the standpoint of knowledge nor expediency can we expect the ordinary journalist to note the real issues of the case. It is our leading Christians who are aroused. The Daytonites are not backward—as Christians. They are simply—Christians.

H. PARTINGTON.—On the face of the report the magistrate's decision does not appear to have been unfair. But the opinion of a witness that the distribution of Freethought literature is "a downright insult to any Christian in Bolton" is a piece of characteristic religious insolence. A Freethinker might as reasonably claim that the teaching of Christianity is an insult to him.

F. W. HOUGHTON.—So long as newspapers depend upon advertisements for revenue, and this is determined by circulation, circulation will mean catering for the largest number of people. And that means playing down instead of up.

"FREETHINKER" SUSTENTATION FUND.—C. B. Groom, 5s.

J. T. JONES.—We are always appreciative of the efforts of anyone who tries to gain us new readers. We thank you for your suggestion. Shall be having some slips printed shortly. Sorry to hear of the illness of Mrs. Jones. Ingersoll had a perfect right to say who he would discuss with, and he did not think Father Lambert worth while. In that we agree with him. As it is, no one would ever have heard of Father Lambert if he had not used Ingersoll's name in his "Notes on Ingersoll." Freethinkers occupying responsible positions are justified in seeing that the people with whom they discuss are worthy of their steel. Fools and mountebanks ought to be excluded.

R. HALSALL.—The statement was made of the German Cardinal Hartman, but as it was during the war we have no means of telling whether it was one of the many numerous lies told by way of moral propaganda, or if it was true.

J. STRINGER.—Glad to know you are keeping the ball rolling. Parcel of specimen copies for distribution is being sent.

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

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

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

When the services of the National Secular Society in 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 "Midland Bank, Ltd., 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.

We have been obliged to hold over several letters this week. They will appear in our next issue.

We have been reading with interest and appreciation a book on education, *The Changing School*, just issued by Dr. P. B. Ballard. There is nothing to say about the value of religion in education, which is a point in its favour, and there is one chapter which has, inferentially, a great deal to say against Christianity as an educational influence. The chapter is entitled "Verse for Babes," and it is mainly concerned with Dr. Watts' *Songs for Children*, a work which forms the subject of one of the chapters in Mr. Cohen's *Essays on Freethinking*. He deals with the rightful teaching of that truly Christian book of Dr. Watts', and says:—

The woodcuts with which the book was freely illustrated seemed to me (he is dealing with his own childhood), but to deepen the gloom shed by the verse. There was one ghastly drawing where Death, represented by a skeleton, draws aside the curtains of a four-post bed and is about to carry off its terror-stricken occupants. That grisly skeleton haunted me for years. It crept into my dreams. On wakeful nights it stood out against the darkness, a white horror ready at any moment to pounce upon me and claim me as its victim.

Dr. Ballard was only one of very many children whose early years were filled with terror as the outcome of Christian teaching. Fear was the great motive played on, and the consequence was a brutalization of character and the production of a vein of hypocrisy that is a strongly marked feature of Christianity to-day. Even to-day it is the common plea of Christian apologists that if man has nothing to fear there is nothing to prevent his giving rein to his worst passions. When Freethinkers are asked what Freethought has done for the world, it would not be at all out of place to reply that it has made the lives of millions of children happier and healthier, and so helped to make better men and women, by weakening the strength of the moral enormities which Christianity planted on the world. Dr. Ballard is right when he says that what the modern teacher deprecates is the attempt to make children good by frightening them. "It cannot make a saint, it can make a neuropath, and often does." We have said the same thing ourselves scores of times, but it is the one motive upon which Christianity has constantly played.

We have often said things about the current newspaper press, which, in our opinion, is at a lower level than it has been during our lifetime, and here is Mr. Wickham Stead, once editor of the *Times*, who says:—

The real disease is that there exists a slight and uncertain relationship between the truth and the news, the soundness of the views, and the excellence of style in a newspaper, and the circulation of that newspaper among the general public.

This is substantially true of all the newspapers with the large circulations, and, to a lesser degree, of the rest. Let anyone carefully study a number of the papers, with their short snippy articles that do duty for leading articles, the style in which they are written, a style that any schoolboy would deserve a flogging if he attempted, the deliberate boiling down of the news in such a way that it is left to present an opinion which the reader is expected to swallow, and he will soon realize that Heine's phrase, "The great lying Church," may almost as well apply to the press. There have been one or two attempts during our lifetime to run a paper that should be tolerably honest, and well written, but they have ended in financial disaster.

We are interested in this phase of the matter, because we so often get advice from certain wellwishers who think if we would fill the *Freethinker* with other kinds of articles than the ones we publish we might soon improve the circulation. So we might, but the *Freethinker* is the *Freethinker*, and has a character and a tradition to maintain. It may be as witty, as humorous, as sarcastic as it is possible to make it, but the humour must

not be of the kind that passes for such in so many of our dailies, which depends upon the use of cheap American slang, and the repetition of some foolish phrases, and there should be, as there is behind all genuine satire and real wit, a background of serious purpose. We believe that ninety-nine per cent. of our readers appreciate this, and would prefer the *Freethinker* to be as it is, than to cater for the timid respectabilities who are in deadly fear of offending Christians, and those whose intelligence cannot get beyond many of our popular weeklies or dailies.

Under the title of *Bernard Shaw Explained. A Critical Exposition of the Shavian Religion*, Mr. Whitehead has published, through Watts & Co. (3s. 6d. net), a running criticism of Mr. Shaw's views on religion. In the course of about 150 pages, Mr. Whitehead examines Shaw's views on the Bible, Jesus, and religion generally, and although we agree with Mr. Whitehead that it is one of the troubles of Mr. Shaw that people will not take him seriously enough, we rather fancy that Mr. Whitehead overdoes it sometimes in the other direction and on occasions takes him too seriously. We believe that there is always some serious intention underlying Shaw's freakishness, but it does not do to take the form of this and overlook what is being aimed at. That is a common mistake made by many with a man like Mark Twain. But Mr. Whitehead's summary of criticism and summary of the Shavian religion is well done, and it will be read with interest by all Freethinkers.

Our Electric Universe.

THE entire Universe has now been proved to be solely an electric phenomenon. It was created by and from the interactions of electricity in its entirety, and also only worked by free or active electric energy, as also are ourselves as an infinitesimal part of it. Our so-called spiritual adjuncts are entirely due to the electrically-energised, bodily-mental or electro-organic attributes, and nothing more. This expresses the reading of our most modern, fully proved, scientific descriptions of the latest facts as universally and without exception now subscribed to by all modern scientists throughout the whole world. This undeniable truth is thoroughly revolutionary, for it places all the picturesque—literally—attributes ascribed to such ideas or fancies as soul or spirit, together with its protean theoretical forms of Scean-tific manifestations of far more than doubtful nature into the limbo of a cast-off skin of our caterpillar stage and ever-growing and progressing knowledge and intellect, *i.e.*, in our more and more perfected being (Evolution). Science can find no place at all for such. Should at any time a reasoned out scientifically possible place ever be found for them, suitable explanations and apologies will be offered for their temporary absence, but only providing they can be properly defined in the essence of their being as well as in their interactions, which, by the way, has never yet been attempted during all these centuries of their guidance, under the poor and uncertain illumination of their "spirit" lamp. They were originally offered to our bygone ignorant progenitors in the state of an undefined crude idea and "recommended" (!) to be accepted as such. Perhaps the best known example of the blind leading the blind. No intelligent man to-day subscribes to the compulsory adoption of other peoples' brain waves unless these can be explained, understood, and accepted as valid by him first, neither has he any leisure or time to waste otherwise on the consideration of any such of the same ilk, or indeed, any intellectual right to do so.

Everybody knows that all matter is composed of atoms, but very few are aware of the latest scientific

discovery, viz. that all such atoms are built up solely of electrical units of positive and negative natures called generally "Electrons," and that their different properties depend entirely upon the way in which the electricities of which they are composed are joined up together. They start from one positive electron up to 100 or more in the central revolving part of their constitution, which may be likened to our solar system. This central sun, or nucleus, contains also the requisite quantity of negative electricity, to neutralize, as it were, the positive. Not that this "neutralization" actually occurs, but the nucleus is thus given a possible existence. Around these revolve negative electrons in different orbits, just like our earth and planets, and this whole constitution whizzes round at a tremendous speed. This is the secret of the building up of the whole of the universe, with ourselves included in it. We differ in no electrical particular whatever from any other body in the universe. We consist of a collection of various sorts of these atoms, grouped together in the particular manner we call humanity, with its electric life. Other styles of groupings we designate a horse, fish, bird, plant, etc., when they have life, or if the groupings have no life, they form the inert masses we look upon as dead. But when we come to consider that the existence of each atom depends solely upon its electrical energy, and that every other active energy that exists anywhere is also electric, we can see that these different groupings constitute the only difference between them. In other words, our life forms possess a *particular* circulation of electricity which we call Life, and if any group of atoms can be so arranged and imbued with such a system, that system would become alive. In the first case when certain atoms arrived at a particular spot under the conditions of electric energy which can produce this circulation we call life, these atoms had no option but to form "life" from the electrical laws of nature, and which represents the *whole of nature also*, let us not forget.

This is the explanation of how, when, and where Life commenced. It would naturally start in the simplest of all possible forms which is always referred to in its later and more complicated state of life as the Law of Evolution.

This being so, we see that since we consist merely of a mass of atoms worked by free electricity, we must possess a constant current of this to be able to keep this energy going, because we are always using it up. This is the fundamental reasoning why we must, and do, originate and retain an electric circulation as long as we are alive, because that is the secret and meaning of our life itself. When this circulation ceases, we become just as all other masses of atoms do—inert, lifeless, or dead. Yet in the essence of the circulation of negative electricity around the positive nucleus, as well as in this, we are in this sense, as alive in electric circulated energy as are the dead atoms of anything else. Therefore our Life consists of a specified type of electric circulation super-added to the natural electric circulation which produces the atom, as the reason and origin of its existence. So long as we can keep our energies going, so long shall we live, and Science has commenced to offer a means by which we can resuscitate practically that electric life in different parts of our system when it is failing. Looked at from the scientific point of view of what we really consist of, we can specify our nature with exceeding simplicity. Our actions, senses, and bodily attributes being the expression of a varied combination of effects amongst electric forces, the co-ordination of which we understand completely as far as is necessary to the understanding of the subject of this article.

When we are in perfect health, we represent a complicated electrical machine with power enough to work it properly in all its parts, and the equally balanced or smooth working of the machine which represents our health, is defined as the balance of our electrical actions. When this balance is destroyed in all our parts, we die.

If only destroyed locally, we call it local disease, and when the electric balance has been restored, this disease vanishes because its symptoms were but the explanation or expression of a particular type of unbalance which caused that disease. When we have sufficient power to work all our belts and shafts, we call ourselves healthy. When as a child we are building up new cells, we produce more electricity than is required for the construction and especially energy of these new cells, and the child must get rid of this surplus energy in some way. This the child does in the form of restless energy, and never being able to keep still. The next stage is when we arrive at what we call maturity. We have now built up our whole machine in its completed state, and we have power enough to work the whole of it in a proper manner. Later on our failing powers of producing sufficient electricity to work all our parts, results in a side belt having to be thrown off, not having energy enough to work that particular part. This unworked part we call one of the failings of our old age, and as these increase, so does our infirmity, until we come to the point where we speak of senility. On this downward path it becomes self-evident that when we are no longer able to produce enough energy to work our main shaft, this special type of electric circulation ceases, we stop, and we call this Death. Upon these premises we appreciate the undeniable and irrefutable fact at once, that the whole of medical science must rest and be founded upon this basis and can only be carried out as an exact science by looking at all our present knowledge in the light of this new Theory of Life. By doing so, all medical mysteries resolve themselves into electrical certainties. We deservy in this the one basis which the late Sir James Mackenzie sought to discover all his life, and in his last letter to the *Times* of February 11, 1925, so bitterly railed against his own fraternity for not following up and lending themselves more generously to the advance of new ideas. When a science or theory is really true, modern methods and new discoveries which tend to alter the view can never shake it, but when they are unable to meet the strain of altered circumstances and lag behind, the public lose both their faith and respect in them as pioneers of the truth, both anxious to increase the benefits to be derived for the assistance of human nature. Again, we see that by this new theory all such cures present no mysteries; pain in all its varieties, our senses in all their interactions, our nerve life and muscle life, all these express the real truth which underlies their action in the life of their existence. The Overbeck Electronic Theory of Life meets the whole gamut of mysteries and explains them all. It gives chapter and verse to the irrefutable facts mentioned above and explains the whys and wherefores of them with complete lucidity. When anything ails us, it is an electrical unbalance and when the necessary equilibrium has been restored, the ailment disappears. The new theory in its practical application has been found to be able to cure a very great number of the best known functional and constitutional diseases by the application of that electricity in the proper manner, the unbalance of which expresses the illness, and when thereby balanced, the illness vanishes. The power of electricity thus translated surpasses all expectations, and the results are so unequivocal that medical science will

have to bow before the necessities of the case eventually, however much it may go against the grain to have to destroy the idols they have so carefully raised. Iconoclasm is a thankless job, but when it becomes a necessity it has to be carried out. We find that we have to steer between drugs and electricity in our bodily cures, and from our knowledge of our workings we know that the only action drugs can possibly possess upon an electrical machine is to influence its electricity, and when drugs cure, they can only do so by reproducing electric balance through their reactions. The Electronic Theory of Life in its purely scientific statement already above outlined, we would warn our readers beforehand, is not a matter which can be followed by simply casually reading through, but the significance of each paragraph must be properly digested and considered in its connected co-ordination with previous paragraphs before passing on to the next.

In this way, and with a little mental exertion, the theory lies easily within the mental capacity of a person of ordinary intelligence to understand, as there is nothing in it of a heavy scientific nature which has not been simply explained without entering into any mathematical or complicated details, which would be necessary for the pure scientist for the understanding of the real bearings of the case.

This new Theory of Life, carried out practically, promises to be the most wonderful process of rejuvenation ever discovered, simply because it proves to be nature's own process of restoring to a worn-out frame what it has lost, and thus enable it to go back as it were, to that prior period of life when health was at its perfection. Following upon these lines, white hair returns to its normal colour and new hair grows, the appearances of old age and wrinkles disappear, the build of the body becomes youthful, the muscles supple, and all failing powers such as eyesight, hearing, etc., are restored. All functional weaknesses such as those of the heart, kidneys, etc., disappear, and the body becomes again what it once had been—young, sound, and in perfect condition. All the exaggerated accounts of monkey and other glands producing such remarkable rejuvenating effects must be taken with much salt, for whatever good effects they may possess we know that they can only be due to temporary electrical action. The American medical world *en bloc* is now openly denying that any beneficial results are derived from gland grafting worth mentioning. Under the practical application of this theory, the mind recuperates *pari passu*, with the body, proving that our mental or "soul" district is also electrical. Our memory is much improved and intellectual capacity much strengthened, one going hand in hand with the other. If we fail bodily, we fail mentally, and *vice versa*. It is, in its first inception, almost incredible that such wonderful effects could be produced from the one and only energy of electricity, but when we have fully satisfied ourselves and understand that no other energy exists, we perceive at once that this is the understandable reason of it.

To the future we leave all the great medical discoveries which will be made for our health and life's benefit, knowing perfectly well that there can be no other but an electrical explanation, which will, thus expressed, become the only valid reply to any question put to "Medicine" on any subject whatever.

ELECTRON.

The only people, scientific or otherwise, who never make mistakes are those who do nothing.—Huxley.

Slavery and Sentiment.

I WAS having a friendly conversation with a Christian preacher.

"Although you do not believe in the Christian religion," said he, "you must confess that it has done immense good in the world."

"I cannot see that. Tell me one good thing it has done," I replied.

"I will; it abolished slavery."

"Did it really?" I said. "You surely cannot know the history of the abolition of slavery, or you would not make such an assertion. I have taken the trouble to read all I could learn about it, and I have come to a far different conclusion."

"Well, perhaps you will tell me what you have learned." This was said in a somewhat sarcastical tone.

"That I will do with pleasure," I answered, taking no offence at the sneer, and glad of the opportunity of conveying some little information which he seemed to need.

"Don't forget Wilberforce," he remarked.

"Certainly not, he was one, and almost the only one among the religious prelates who assisted to make chattel-slavery illegal. I give him full credit for his struggle against his fellow-believers. Neither will I forget Thomas Paine, who was not a Christian, but who was in the forefront of the movement, and denounced every kind of slavery. But if you will permit me I will start long before their times. I will go back to over three thousand years when a king of the East caused the following to be carved upon a rock:—

If a man is subject to slavery and ill-treatment, from this moment he shall be delivered from this and other captivity.

That is part of the Dhauli Edict of King Asoka, who became a Buddhist. It is against the religion of Buddhism to hold slaves, and they have never done so, and you know that Buddha lived five hundred years before Christ. Where in the Bible can you find such teaching? In the Old Testament and in the New there are many references to slavery, bondage, bond-men and bond-maids, yet not one verse denounces the holding of slaves. Indeed, Solomon, as you can read in the Book of Kings, was divinely ordered to impose it, and did impose a tribute of bond-service upon the children of the tribes conquered by his army, and, as the account goes, the levy was continued "unto this day." That means until the time when the history was written, evidently a great number of years. Your apologist, Paley, in his *Moral Philosophy*, admits that there "is no passage in the Christian Scriptures by which it (slavery) is condemned or prohibited," and I go further and declare that the Bible throughout supports and enjoins chattel-slavery and was obeyed by its believers until the American and French revolutions for liberty awoke the people to the disgrace to humanity in keeping slaves. The early Christians gloried in the claim that they were "slaves of Christ" and "slaves of the Church." Speaking to his disciples (Luke, chap. 17) Jesus lays down the duty of servants to masters, but says nothing about freedom; Peter is against freeing of slaves, and, in his first epistle, tells them to be "in subjection to their masters with all fear"; while Paul says the same to the Ephesians. In all those passages the word "servant" is used, but Greek scholars tell me that the word should really be translated "slave." As a matter of fact, the Bible was frequently quoted against Wilberforce, and he found his principal opponents against abolition in the supporters of the Church.

"I admit all that," broke in the preacher, "but, although Christians are not definitely instructed to free slaves, yet the Spirit of the religion, as taught by the "Sermon on the Mount" and other passages, persuades us to overcome evil and oppose injustice and tyranny."

"True, to some extent," I replied, "but it only persuades those who are, naturally or by training, more humane than their creed. The majority of Christians, even at the present time, refuse to give full justice to Freethinkers, and, in the recent election contest, some refused to vote for me because I was an Atheist, as they said. But let us take that ground. Did the Spirit persuade the Christian holders of slaves in America to accept the pure motives of those, many of whom were non-Christian, who wished to free the slaves? No, they armed themselves and some of the slaves, and went out with murder in their hearts and killed their fellow-countrymen with gun and sword. And when they were defeated in war, they still refused to free the slaves unless they were paid full cash compensation for any loss they might suffer."

"Well, anyway, it was the Christian nations which took the step, and abolished slavery from the earth."

"I admire your optimism," I rejoined, "but unfortunately it will not stand close examination, you know. I regret to say that slavery still exists throughout the world."

"What are you saying?" he warmly replied, "there are no slaves, at least wherever the English have control."

"Perhaps you do not consider the condition of the working classes in England to-day as wage-slavery, but in many respects thousands of the people are treated worse than the chattel-slaves of ancient Greece and Rome. It was to the interest of the masters in those times to see that their slaves had good and plenty of food and were well-housed. Some of the well-known writers of that day whose works have come down to us, were slaves and were treated as equals. By the old laws an owner of slaves who ill-treated them was punished, and that with severity, even to execution if he caused their death. Is there any employer in existence now, who treats his workmen as an equal? If he cannot make a profit out of an employee he turns him off, caring nothing whether the poor creature and his family starve or not. At the best the workman only receives the lowest wage which will keep him efficient and useful, and for that he often has to strike and suffer hardship for a time.

Oh, I know there are exceptions, like there are to every rule, and some employers are less callous than others, some are even generous in comparison to the bulk of the class, but taking the people as a whole, their condition is worse than that of slavery in ancient times.

Just a moment and I have finished. Have you read of the treatment of the Congo natives under the Belgians? Do you know that because they could not collect enough rubber to satisfy the governors, their hands were cut off, and whole villages were wiped out, the inhabitants being mutilated, whipped, and killed? Do you know anything about the treatment of the villagers of India, where the taxes are so heavy that they cause excessive labour and poverty to the extent of terrible periodical famines? And are you a supporter of the system which produces the bondage of the Kaffirs in the mines of South Africa? Listen to this which has just been written by a correspondent in Johannesburg in regard to these Kaffirs:—

In the mines they are herded together in thousands, and they are not allowed the companionship

of their womenfolk, although their period of indenture runs into ten or twelve months.....If your houseboy wants to go to the shop, two hundred yards away, for groceries, even in the daytime, he must have a pass signed by you.

And the writer says, "In this surely he is a slave." I entirely agree with him, for if these things, which I have mentioned are not slavery, and that of the worst kind, then I know nothing of the meaning of language.

The preacher looked grave and thoughtful, then pulling himself together he held out his hand, saying: "You may not call yourself a Christian, my dear sir, but you are an unconscious one, anyway, and you ought to be with us."

"Thank you," I answered, shaking hands, "you mean to flatter me, I know, but I assure you that I much prefer to attack your religion from the outside, in a straightforward and honest way, and do what I can to change the hellish system which you and your church help to keep in existence."

ERNEST ANDERSON.

Correspondence.

A PLEA FOR FREETHOUGHT SOCIAL AND ATHLETIC CLUBS.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—It is strange that Freethinkers who lay much stress on man's being a social animal, who assert that men's ideas, thoughts, characters, and actions are moulded by the thoughts, actions, and suggestions of others in the social group, who say that morals are social in origin—it seems strange that these Freethinkers, believing all this, should make little attempt to link on to the Freethought movement the social activities, both intellectual and physical, of adherents, and thus give it impetus and strength by a subtle association of the movement with the social instinct.

To come to the concrete, I suggest that all N.S.S. Branches should form social and athletic clubs, indoor and outdoor, for winter and summer. Clubs such as debating and literary, cycling, tennis, football, etc. The churches are far wiser. They know full well that the younger members of their fast-dying creed are held only by these social clubs and associations.

At present, Freethinkers are to be found in many clubs and organizations quite distinct from the Freethought cause. Thus there is always a tendency for Freethinker's energies to be diverted into other channels, so separating the Freethinker from one great cause; for non-Freethinkers often suggest to him new activities.

In most athletic and social clubs religious argument and allusion is rightly regarded with disfavour as tending to disagreement and bad feeling; the Freethinker who introduces such argument is regarded as a bore. Whereas in Freethought clubs such allusion and debate would be never out of season; the "ungodly" would too, always be in company of congenial spirits.

Such N.S.S. Social Clubs (Pansy Clubs) would, in my opinion, be of great service to Freethought. (1) They encourage solidity and organization, and more frequent intercourse. (2) They give moral support by showing Freethinkers the real strength of adherents. (3) They furnish the timid with "the courage of the pack," encouraging them to assert their rights and voice their innermost convictions, and embuing them with enthusiasm; thus changing "reverent Agnostics" and "liberal thinkers" into fighting Freethinkers. (4) They would link isolated Freethinkers to district organizations and encourage them to more frequently get in touch. (5) They would attract the children of Freethinkers who might otherwise drift away from the cause, and perhaps, through the children's interests, retain the parent's interest in the cause. (6) They would tend to more marriages between Freethinkers, a matter of some value to our cause, for the Christian partner of

a Freethinker tends to dampen the Freethinker's enthusiasm or to direct his or her energies into other channels. (7) They might attract non-Freethinkers, indifferent to religion, and so eventually draw such members into our movement. (8) They would make good the loss experienced by converted Christians who may have been active members of various church societies.

I would especially stress the value of N.S.S. cycling clubs. It is undoubtedly a fact that the "Clarion" Cycling Clubs were of much impetus to the Socialist movement. One has but to recount what "Clarion" cyclists did in order that one may realize that. They furnished support to country or city meetings; they provided stewards for meetings, and distributors of literature at such meetings where supporters were few. "Clarion" Cycling Clubs fostered enthusiasm and linked on the athletic and social energies of younger members to the cause of social democracy.

In conclusion, there seems to be no valid reason why Freethinkers should not form such clubs as I have suggested, and thus benefit both the cause and themselves.

DOUGLAS P. STICKELLS.

ARE WE CIVILIZED?

SIR,—O how these Christians love another! In Liverpool last week I had an excellent opportunity of witnessing the brotherly love engendered by the religion of the Prince of Peace. One set of Christians—the Orangemen—held a procession, and the entire police force was requisitioned to keep the other Christians from committing a breach of the peace. At one point in the march there was an interchange of stone-throwing, and the mounted police had to restore order. Deprived of the pleasure of bashing each other for the glory of God, these good Christians had to be content with an exchange of lurid anathemas, in which the women—often with babes at their breast—were the worst offenders. One lady who had been loudly vociferating the delicate sentiment that all Protestants were of illegitimate parentage, turned to me and said: "That's all the — can do, wave little swords; they can't use their minds!" All was not unity in the camp of the Orangemen, for their was a public scene in which one reverend gentleman accused another brother in God of being a Jesuit in disguise. "Let brotherly love continue!" And yet when, in my mild and gentle way, I sometimes venture on a criticism of Christianity, I am asked what I should put in its place, or else am told that Christianity is indispensable to European civilization if only on the ground of utility!

If there are any who incline to easy-going optimism about the "triumph of reason," or who think Freethinkers are engaged in "flogging a dead horse," I advise them to take a stroll through the Liverpool slums. The Liverpool slums!—where churches of the Blessed Virgin rear their heads in the midst of squalid poverty and untaught ignorance; where swarms of half-naked and verminous children are growing up into vicious, dissipated men and women; and where pious prostitutes pander to the depravity of degenerates in the presence of plaster of paris saints in glass cases, and pictures of the Virgin, or the Lamb of God spurring blood from a wound in the chest! There are more things in the Liverpool slums, my masters, than are dreamt of in Lynch's *Ethics*.

VINCENT J. HANDS.

NAMES OF THE BIBLE.

SIR,—There is nothing unprecedented in the fact that biblical names are seldom repeated. Human faculty for originality and ideas was far greater in those days than in ours. Thus while every ancient place in the world has its own distinctive name it seems most difficult to find one for any modern street or town, and while no two antique buildings are alike, modern ones are mere bad copies or adaptations of former styles or else utterly inane designs in execrable taste.

EVACUSTES A. PHIPSON.

In proportion to its power, Protestantism has been as persecuting as Catholicism.—*Lecky*.

The Great Illusion.

In torpor, gazing at the summer sky.

SPARE me, oh Lord, the glory of your heaven—
Oh Lord of destiny and silent might,
Of clouds on azure piled in chasms riven—
Spare me the darkness of this dreadful light.

Spare me the look, the mould, of maiden fair,
The lissom, lightsome, dear, betwitching grace;
Spare me possession, and the rapture rare,
The swooning moment of love-locked embrace.

All good and beauty that on earth are found,
All joy and happiness, and eager hope;
All wisdom, courage, art, that fools astound,
All eminence-sage, soldier, king, or pope.

Keep all thy glories for thy fools that see
All but the obvious: when all's complete
Thou canst not keep this only truth from me:
"The sense that every struggle brings defeat!"

Spare me, I cry, and still I gasp for breath,
Still glory in th' illusions of the skies,
Still wish for life, and shrink from bitter death—
From death? the wretches' paradise!

And still I sigh for lover and for friend,
For truth and goodness, hoping to the last:
It is life's end, when our ambitious end,
And life is done, when all illusion's past.

This is thy mockery! Lord of life and time,
And this the end of all philosophy;
Senseless and purposeless else were't a crime
Too monstrous for most savage deity.

But Thou art not, or Thou art subject, too,
Of this machine that grinds out good and ill:
Sure only half the dismal tale is true—
The miller, myth, but all too real, the mill.

Here let us pause—where knowledge cannot pass,
Whence only fools would fly to fancy's pole;
So shines illusion's still unshattered glass
Till fades in death man's fondly imaged "soul."

A. MILLAR.

Mr. G. Whitehead's Mission.

Mr. Whitehead held eight very successful meetings at Bolton last week. The crowds were very large, and the Catholics tried their usual tactics to prevent the meetings. There were letters of protest in the press, appeals to the Mayor, and attempts to capture the Town Hall steps, the only available meeting place. There were also threats of personal violence, but this was soon dealt with. A letter also appeared in the papers stating that police protection had to be afforded the Atheists. This was not true. The police were only present in the ordinary way to preserve order, and though it is probable that some Christians regretted that order was maintained. Altogether the meetings have created some stir in the town, and the local friends are well pleased with the results. Mr. Whitehead proceeds this week to Blackburn, where he opens his campaign to-day (Aug. 2).

It is hard work with all of us to keep ourselves straight, even when we see the road with all plainness as it lies before us; and clever men must be good enough to find something else to amuse themselves with, instead of dusting our eyes with sophistry.—J. A. Froude, "Essays on Literature and History."

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 postcard.

LONDON.

OUTDOOR.

BETHNAL GREEN BRANCH N.S.S.—No meeting.

FINSBURY PARK BRANCH N.S.S. (Finsbury Park): 11.15, a Lecture.

NORTH LONDON BRANCH N.S.S.—No meeting.

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

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

COUNTRY.

OUTDOOR.

BLACKBURN BRANCH N.S.S.—Mr. George Whitehead's Mission.—Blackburn Market Ground, Saturday, August 2, at 3.15 and 6.30; rest of the week at 7.30.

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