

The
FREETHINKER

FOUNDED · 1881

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

Registered at the General Post Office as a Newspaper

Vol. XLVII.—No. 39

SUNDAY, SEPTEMBER 25, 1927

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page
<i>Evolution Again.—The Editor</i> - - - - -	609
<i>Divine Providence.—J. T. Lloyd</i> - - - - -	611
<i>Borrow the Magnificent.—Mimnermus</i> - - - - -	612
<i>Masterpieces of Freethought.—H. Cutner</i> - - - - -	613
<i>Still More Charity.—G. J. F.</i> - - - - -	614
<i>The "Freethinker" Endowment Trust.—Chapman Cohen</i> - - - - -	617
<i>Kyrielle.—Bayard Simmons</i> - - - - -	618
<i>History and Growth of Spiritualism.—George R. Scott</i> - - - - -	619
<i>Men as Angels.—E. H. Coxe</i> - - - - -	620
<i>Gems from the Evolution Controversy</i> - - - - -	620

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

Views and Opinions.

Evolution Again.

WRITING in these columns (just over two years ago) at the time of the famous Dayton case, in which a school teacher was brought before the court in Tennessee and fined for teaching evolution in a State school, I said that it was only British hypocrisy which ignored the fact that there were many centres of Daytonism in this country, and that almost anywhere, if a teacher taught evolution in a straightforward manner he would get into trouble, and probably be forced to resign. It was an obvious truth, but, as usual, the *Freethinker* was about the only paper in the country to tell it. I have also pointed out, times out of number, that we make a grave mistake in assuming that the type of Christian believer represented by the inhabitants of Dayton are extinct. They are here in far greater numbers than most will admit. Their existence is denied, or their number minimised from two causes. First of all, the more astute, and less honest Christian leaders, feel that at present the holding up of these genuine Christians would still further discredit Christianity in the minds of educated men and women; secondly, the timid section of Freethinkers excuse their inactivity by pretending that there is no need to directly attack the Christian superstition, because it is no longer believed in to any considerable extent. The action of both these classes make the fight against superstition harder than it might otherwise be. And, personally, I have not the slightest doubt that if a turn in the political wheel made it advisable—and it would not be considered advisable unless it were safe—we should soon find ninety per cent. of these liberalizing clergy coming forward as the leaders of the large numbers of Christians who are still living mentally in the atmosphere of about four generations ago. Those who do so little in the fight might then well regret their present inactivity or assumed blindness.

* * *

Our Primitives.

I am pleased to find that my view of the situation, expressed during the Dayton trial, has now received

the endorsement of Sir Arthur Keith, as a consequence of his experience since the delivery of his Presidential Address to the British Association. In an article in the *Evening News* of September 13, he says that during the delivery of the address he had the feeling that he was boring the audience, because he felt he was telling them nothing new, but rather something that they already accepted as true. He felt that the "heterodoxy of fifty years ago had become the orthodoxy of to-day." But, he adds:—

The lively response which my address evoked, and continues to evoke, in the Press and outside it, quickly undeceived me . . . It is clear from the correspondence which floods the provincial newspapers, that Daytonism is alive and vigorous in England to-day . . . There are still many men and women—as I am surprised to learn—who are convinced that there is only one reliable account of man's origin, that given in the Book of Genesis.

Authority as he is concerning the man of the past, Sir Arthur Keith must have been strangely out of touch with the man of the present, for this state of affairs to have caused him surprise. There are evidences on all hands of the great vogue of superstition in the country; and not many weeks ago the newspapers were full of the war going on in the Christian Church, over the question of the right way to eat the Christian God, or how much, or in what sense one did eat him. And it would puzzle anyone to say in what way there was any difference of fundamental mental value between that and a belief in the literal truth of the creation story of Genesis. I am not quite sure that Sir Arthur Keith realizes even now that Daytonism is genuine Christianity. Or perhaps he does recognize it, but, like so many of our public men, thinks it best not to mention it. Which, again, is a pity, since until leading scientists and others, who recognize the absurdity of the religious beliefs around us, choose to speak out plainly, Daytonism in some form or another is certain to flourish.

* * *

Scientists and the Clergy.

I think that point is given to what has just been said by Sir Arthur's remark that to-day "the Church is becoming less arrogant, and scientific men less assertive." If all that was meant by scientific men being less assertive was less ready to make positive assertions without adequate evidence, that would be all to the good. But taken in conjunction with the remark of the Churches being less arrogant, I am afraid that what is meant is that they are becoming less assertive with regard to religion. And that is a loss rather than a gain. A couple of generations ago the Churches felt more confident of their position, and did not hesitate to denounce scientific teaching whenever it contradicted Daytonism. A consequence of this was that many scientists were driven to speak

out pretty plainly as to the nature of religious beliefs. Then as educated thought gradually began to turn against the Churches, the clergy became more cautious. They began to propound various harmonizing theories that should establish a friendship between science and religion, and with that unfortunate readiness to make peace with the Churches that has been such a lamentable feature of public men here, scientists became less assertive precisely at the moment when they should have become more so. Instead of driving home the lessons which anthropology and general science were teaching as to the nature of religious origins, and the uselessness to any sane theory of evolution of the idea of God, they remained silent while the clergy were at work manufacturing false interpretations of scientific teaching, with the sole purpose of perpetuating themselves and their institutions. Had scientists spoken out when they should have done, and in the way they should have done, a great many of the popular religious theories intended to harmonize evolution and religion would never have existed; certainly many of them would have been very short lived; the work of men like Tylor and Frazer would have been pushed to its logical conclusion and applied to existing religious ideas, and Sir Arthur would not have had to wonder at those curious folk who are willing to accept evolution, but insist upon "a Daytonian intervention at a certain point of man's evolutionary process." It is because scientific men have not been sufficiently assertive in relation to religion that the Churches have been able to muddle the public mind as they have done, and to prevent anti-religious views finding expression in the public press, and through the ordinary publishing channels. It has been left for journals such as this one to express the true moral of scientific discovery; and here financial and other reasons have prevented them exercising as much influence as they might otherwise have done.

* * *

A Red Herring.

Sir Arthur said that in listening to the address of the Bishop of Ripon, in which he suggested that science might well take a ten years rest, he found they were both trying to do the same thing—"to understand and to explain the kind of universe of which man is part." With all due respect to everybody, I beg to point out that the true position is nothing of the kind. The Bishop of Ripon, as a Bishop is not trying to do anything of the kind. He is already committed to a general theory of the kind of universe in which we are living, of its origin and destiny. His theory of the universe does not spring from scientific investigations, it ante-dates it. Everyone knows that he will have nothing to do with a theory of the universe that does not find room for God, for a soul, for a future life. And he takes this position, not because he is trying to understand the universe, not because he has the slightest scientific warranty for any such beliefs, but simply and solely because he is a bishop of a church that teaches these things, and which ceases to exist so soon as they are no longer believed in. The utmost that can be said for the bishop is that he is trying to see by what method of text-twisting, and "harmonizing" he can make the beliefs of primitive savages fit in with demonstrated scientific facts. Sir Arthur Keith and the Bishop are not engaged in the same work, they are not animated by the same motive, they are not striving for the same end. Sir Arthur exults in every step which science takes in the directing of understanding the universe. The Bishop of Ripon is overjoyed when he is able to say that science declares it-

self unable to go further, and thus finds room for that "asylum of ignorance" the will of God.

* * *

Does Religion Grow?

Two other remarks call for a word of comment. Sir Arthur says "Living things must evolve or die. Can man's religion escape the universal law? I do not think it can." That might really have come from the pulpit. It sounds, to the man in the street so true, and harbours so much that is false and misleading. There is no analogy in the history of religion to the evolutionary process. God and the Soul are the two fundamental religious beliefs. They are the expression of the general belief in supernaturalism, which is the raw material of all religion. What evolution, what growth has there been in that? Sir Arthur, I take it, would readily admit that every step of actual knowledge has meant a weakening of supernaturalism. There has been no growth here, no development, only a retreat, a weakening, a process of atrophy, accompanied by attempts to restate religious ideas to a generation that was likely to suspect their complete falsity. A fog does not evolve as it gets thinner, as a fog it simply disappears.

* * *

The Uselessness of Religion.

The second passage one would like to think was "writ sarcastic." Referring to the Bishop, he says: "We can (so I believe) both tread the same path together, but where the path of fact ends, and that of faith begins he, more fortunate, can still go forward." The path of fact is open to science; the path of legitimate speculation, based upon fact, is also open to science. What lies beyond? Nothing. It is the region of irremovable ignorance, in which, I quite admit, religion can alone live and flourish. But I am afraid that however sarcastically Sir Arthur Keith wrote, and unless his portrait belies him, he is capable of both satire and sarcasm, it will be taken quite seriously by many a religious reader. He will see in it a confession that, as Professor A. J. Thomson, is fond of saying, at the limits of his scientific tether, man finds relief and comfort in religion. And that will not do. No greater disservice to the cause of scientific progress can be done than to bolster up the impression that at the point where science halts and is compelled to confess its ignorance, for the time being, religion can step in and give man what he needs. Ultimately the security for scientific progress depends upon having a public sufficiently educated to appreciate the nature and the value of scientific work. The public should be taught that where science is compelled to call a halt, where facts no longer exist, and no material for genuine speculation lies to hand, the wild guesses of the theologian are useless and less than useless. There are not two regions, one of which belongs to religion and the other to science; there is one region only, that of ascertained truth, to be used as the jumping-off ground for the ascertaining of still more truth. The public needs teaching that science covers the whole region of human thought and of human endeavour. What is needed to-day is the reassertion of the teaching of Tyndall that Science demands for its sphere of operations not merely the world of matter, but the whole of human thought and of human emotion. Religion is quite welcome to what is left. But I do not think that, if this demand is made, Sir Arthur will be able to enjoy the company of the Bishop of Ripon for long. And when they part one cannot imagine the mouth of the ecclesiastic filled with kindly words or his mind with charitable thoughts.

CHAPMAN COHEN.

Divine Providence.

In the railway accident which occurred at Sevenoaks, quite recently, several people were killed, and many more or less severely injured. It was one of the most deplorable disasters that ever befell a holiday express train, or any other train. Was it an act of God? Orthodox Christians believe that the Divine Will is absolutely supreme, exercising control over all events. The Prophet Daniel says that God "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and that none can stay his hand, or say unto him, What doest thou"? (iv. 35). That is definite and emphatic enough; and Principal Garvie assures us that "from the beginning to the end of the history of the elect nation, there is a recognition of God's providence guiding and guarding, chastising or delivering his people in the course of outward events." The teaching of the New Testament also is equally clear on the subject. The apostle Paul, writing to the Church at Rome, informed it that he was praying, "making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." The present writer remembers that when he was a child it was customary in North Wales to make frequent reference to God's will as the condition of doing or not doing things, in ordinary conversation. The idea was that, God willing, they would do this or that, though they did not understand how to ascertain whether he was willing or not. If the teaching of the Bible and the Church on this subject is true, God either willed or permitted the train wreck just mentioned, and among the saved was a man who exclaimed: "It is through the tender mercy of God alone that I am still alive," which signifies that God had no mercy at all on those who were killed or injured.

Is there any sign whatever of the working of a Divine providence in this world of ours? In the *Christian World Pulpit* for August 25, there is a sermon entitled, "Does God Care for the Individual?" by the Rev. W. E. Rix, M.A. Mr. Rix thinks that it is our duty "to believe providence to be a fact," and he has a curious way of putting things. Here is an example:—

Jesus believed in his Father's fatherliness. He did not attempt to prove it. Can you imagine any one from the beginning of time who could see the providence of God if he does not believe in it? The sense of providence in life is a kind of homing instinct, like the birds, who can trace their way across the ocean. If we do not believe in the providence of God, we are like a new generation of birds holding a parliament to decide that they have no instinct to fly the trackless ocean, and to settle down to a more restricted life on the island where they were born.

We utterly fail to see the relevance of the illustration from the homing instinct of certain birds. Does the reverend gentleman imagine that the belief in providence is an instinct which all people have inherited from their ancestors? Is he not aware that even the belief in God as the Supreme Being is anything but an instinct? No new-born babe has ever taken to God as it does to its mother's milk. Religion must be instilled into its mind from outside, by parents and numerous teachers; it cannot be evolved from within, as it is said that Balzac evolved his fictitious characters out of his consciousness. Of course the belief in God of necessity precedes that in providence, and there are thousands of believers in God, who repudiate the very idea of a Divine providence.

Mr. Rix tells us that we should, "from time to time, make the attempt to trace the path of providence," and then supplies us with an example from his own experience, saying:—

Looking back upon my own life—I believe profoundly I can trace the work of a Father bending my life to his will. I see certain definite providential effects coming from the fact that I was not born well-off. It seemed to me hard that my father forbade me to enter the ministry before I had some business training. He thrust into my hands a newspaper, and told me to look through the advertisements. It was a strange course, but it took me into a great iron-works in the Black country among blast furnaces, and among clerks who stuck stamps upon letters every night till their tongues were dry, and among men who work before white-heat furnaces, and protest against the easy life of the wealthy. It was a strange thing for my father to have done, but I find in it now a providence, and I gained an experience I would not forgo for my ministry's sake.

That was, no doubt, a highly interesting and valuable experience, and we can plainly see signs of providence in it, but a purely human, not a Divine providence. His father may have been a firm believer in God's providence, as he is, but the former had his full share of worldly wisdom, and it was surely in the light of this that he guided his son as he did.

Mr. Rix is an adept at recognizing providential interventions in his life. He admits, however, that there was a time when providence was unknown to him, and prayer seemed to be nothing but a species of insincerity, but even then providence stepped in by reminding him of one whose "prayer-life carried a conviction of reality." It was providence that led him "through a prosaic course of University Extension Lectures," and to "the writing of some essays by which I gained a five-pound note." It was providence that enabled him to realize the value of ideas and to secure a university training. "I can see a providence," he exclaims, "in that five-pound note." The fact is that God has been so busy looking after the best interests of Mr. Rix, that the wonder is how he has time to do anything else. The reverend gentleman adds: "I beg you to forgive me that I should have spoken of these private incidents. I only speak of them to maintain my belief that we may trace God's hand upon us as we travel over life's trackless deep, even amid the events which at the time were unintelligent."

It is not our intention to suggest that Mr. Rix is a hypocrite, though it greatly puzzles us to find a man of his education giving expression to such superstitious views. For many years the present writer tried his hardest to swallow them, but never quite succeeded, and ultimately he was forced, by his awakened intellect and conscience, to cast them clean away. It is utterly impossible to look facts of history in the face and honestly believe that an all-powerful, all-just, and all-loving Father has always governed the world and still governs it. Curiously enough, the horrors which we are face-to-face with at every turn are frankly admitted by many theologians and special apologists. They say: "The difficulties of belief are enormous; the evil of the world seems often to largely outweigh the good; on the whole the righteous suffer much more than the wicked; nevertheless we ignore the dark side and believe that a God of love is at the helm, and that in the end all things will be seen to have been working together for the final triumph of the Divine Will." Not long ago a Glasgow Presbyterian minister published a book entitled *Nevertheless We Believe*, in which he candidly acknowledged that the obstacles to faith in Supernaturalism are irremovable, but affirmed that in spite of them he and his brethren still cherished the faith. We maintain, on the contrary, not only that the difficulties of belief are insuperable, but that there is absolutely no convincing evidence in support of it. Mr. Rix says that upon his own life he believes with his whole heart he can

trace the work of a Father bending it to his will ; but we have no hesitation whatever in declaring that he is entirely mistaken. He does not know that God exists, and if God does exist, he has had no means of ascertaining what his will is. What preachers call God's will is nothing in the world but their own conception of what God's will *ought* to be. We recollect hearing a preacher angrily thundering out that theatre-going, dancing, and playing cards were sins against the loving Father in heaven. As we have often stated in these columns, God is a purely imaginary being, and his will the fabrication of those who pride themselves upon being his official representatives on earth.

Of the reality of Divine providence there is positively not the shadow of proof. The belief in it is a vain and empty dream, held only by superstitious people, who utterly ignore the high dignity of their own nature and the glorious potentialities of their own wills.

J. T. LLOYD.

Borrow the Magnificent.

"I claim no place in the world of letters ; I am, and will be alone, as long as I live and after."—*Landor.*

"Thy place is with the great who know not how
To falter, though their night be without star."

Wm. Watson.

It was one of fate's little ironies which imposed on that large-hearted Pagan, George Borrow, the pettifogging function of colporteur of a Bible Society. The story of Borrow's introduction to the unctuous officials of this society is very characteristic of this truly remarkable man. Hearing of the chance of work, the young man tramped from Norwich to London, walking one hundred and twelve miles in twenty-seven hours, and spending sixpence on the long journey. On arrival, he told the surprised secretary that he could translate Manchu, and this was his first work in London.

Borrow went to Russia, and facing great difficulties, translated the New Testament into the Manchu-Tartar dialect. Ever a man of resource, there was nothing he was not ready to do, even to setting up type, teaching wooden-headed compositors, buying paper, and hustling leisurely Russian officials. Later, Borrow went to Spain, and the adventurous career he led in the Peninsula, while hawking Bibles in this most bigoted of Roman Catholic countries, forms the groundwork of *The Bible in Spain*, one of the most delightful and vivacious travel books ever written. "Gil Blas with a touch of Bunyan," the volume has been called, wittily. For the author pays small attention to the purely evangelical business of the society that dispatched him, and he writes of thieves, murderers, gypsies, bandits, prisons, wars, and other worldly subjects, with all the gusto of Richard Burton. Addressed to the straight-laced and narrow-minded Victorian religious public, it was a strong drink to weak palates. It was a time when strict parents forbade secular books on Sundays, and Augustine Birrell has told us how, as an eager boy, he rejoiced in the old Pagan's writings, the innocent title of which had passed the still more innocent critics on the hearth.

The correspondence between the Bible Society officials and Borrow is delicious reading. For their most famous colporteur worshipped at many shrines from that of the pacifist, Jesus Christ, to that of the pugilist, Tom Sayers. We see the Pagan peeping over the shoulder of the evangelist, as Dr. Jekyll changed into Mr. Hyde, and the growing impatience and even distrust of the pious officials who saw their employee boxing the compass, and forgetting the narrow channel they paid him to pursue. At times,

indeed, Borrow quite forget the pious patter expected at headquarters, and the comedy ended in his being recalled and given no further employment.

This strange Bible Society colporteur commenced his literary career by writing *The Newgate Calendar*, a work which bears so strong a resemblance to the early books of the Christian Bible sold by the Society. Borrow was ever a fighter, even when his Flaming Tinman days were over, and his animosities extended to many things, including even Popes and parsons. When a canon of St. Paul's Cathedral ventured to criticize adversely *The Bible in Spain*, Borrow sent a saucy note to the publisher, calmly stating that the high ecclesiastic was a jackass, and that he would be doing better by minding his own petty business in his ugly cathedral.

Borrow had a real passion for adventure, and a sincere love of language. While a clerk to an obscure solicitor at Norwich, he translated a volume of ballads from the Danish. Later, at Leningrad, he published his *Targum: Translations from Thirty Languages and Dialects*. Nor was this all, for in the course of his travels in Spain, France, Germany, Russia, and Eastern Europe, he learned dialects and languages as he went. With the exceptions of Richard Burton and Lucien Bonaparte, he was, probably, the most enthusiastic linguist who ever lived. During a few years of travelling activity he made translations in a score of languages, including a Turkish version of "Bluebeard."

For the last fifty years of his life he lived a quiet existence on the Norfolk Broads varied by occasional visits to London. His famous books, *Lavengro*, *The Romany Rye*, and *Wild Tales*, were all written amid the peaceful surroundings of the Broads, and his tranquility was only broken by fierce paper warfare with publishers, critics, and other folks, who frequently aroused the old lion's wrath. Borrow was always furious at the want of public appreciation ; but the small, fierce tribe of Borrowians have kept his fame green since his death. The town of Norwich did well in purchasing Borrow's house as a memento of a remarkable man and notable citizen.

Nature mixed George Borrow in a moment of magnificence. Only those who have realized for themselves the inadequacy of a pen, and the immensity of life itself can appreciate to the full the wonder of Borrow's achievement. Besides rare literary gifts, he possessed the sense of the significance of life apart from personal likes or dislikes, of the beauty and continuity of human existence. A little aloof, a little inscrutable, he will ever remain, but magnificent because of his gifts as an artist. Borrow's own life was an example of the square peg in the round hole. A son of Nature, he was impatient of the narrow standards of civilization and society, and he loved the men and women of the open air and open spaces. He recognized in these vagrants the true sons and daughters of "the great mother who mixes all our bloods." Listen to his beautifully phrased Pagan glorification of existence: "Life is sweet, brother. There's night and day, brother, both sweet things ; sun, moon, stars, brother, all sweet things ; there's likewise the wind on the heath. Life is very sweet, brother, who would wish to die?"

MIMNERMUS.

Children have a capacity for suffering which grown-up people are apt to ignore or to forget. There is neither religion nor philosophy to help them through. Humiliation is above all things terrible to a child. It sears and sears ; it breeds rebellion and bitterness.

Mrs. Clare Sheridan (in "Nash's Mag.")

Masterpieces of Freethought.

It would not be unfair to say that to most of the present generation of Freethinkers, Voltaire, Diderot, Dupuis, Robert Taylor, Evan Powell Meredith, and many other famous "infidel" writers are merely names.

It is difficult to obtain their works as they have long been out of print. Modern selections (if any are published) are generally edited with an eye on the religious public. The old editions were often badly printed or badly translated. I think I am right in saying that of d'Holbach's *System of Nature* there exists no correct translation in English, and how many people could tell off-hand the names of the other anti-Christian works by the same author? Who knows of La Mettrie or even Leo Taxil?

The proper thing, of course, would be to publish all the genuine Freethought masterpieces in an edition something like Dent's *Everyman*, under competent and enthusiastic editorship. It would surprise a good many people to learn what those brave old pioneers—who risked imprisonment and even death in their battle for truth and humanity—knew of Biblical and historical criticism. They wrote under tremendous disadvantages, often away from books and authorities, but their shrewd common-sense and careful analysis took the place of our exact scientific method and the seed they sowed took firm root in the minds and imaginations of men.

Failing the publication of our Freethought library, it has occurred to me to give, from time to time, as well as I am able, a short account of some of the books which have been acclaimed in the past as masterpieces of Freethought. I do not expect, for one moment, to do full justice to them, but, at least, I may be the happy cause of getting some readers interested enough to hunt out the originals. They are well worth reading and re-reading. Their very "out-of-dateness" lends them an added charm—though it must be said in all fairness that some are not and never will be out of date. I shall not treat them in chronological order, but just as fancy grips me. My own favourites may come first, of course, but I believe they are all my favourites. And so I shall start with a modern writer, and with one of his most famous books.

I.—BIBLE ROMANCES

By G. W. Foote.

In the ranks of the great militant Freethinkers it would be difficult to name one who was a better writer than George William Foote. Take up any article of the thousands he wrote for his own paper the *Freethinker* or for others, and the extraordinary clarity and smoothness of his thought strikes one at first as his greatest asset. There was never any mistaking his meaning, never an ambiguous idea. He went straight to the heart of his subject, and never did he lose sight of it till the last sentence. But there was behind all an astonishing memory, a masterly conciseness of statement, a keen sense of literature as literature, and a thorough knowledge of the bye-ways as well as the straight path to whatever he was writing about.

Foote's love of literature was his splendid outstanding quality. If a man could write, be he Christian or Freethinker, was the key to his heart. He loved Newman and Hooker and Jeremy Taylor. He could appreciate a Swedenborgian like Garth Wilkinson, and his shelves were full of many other besides Freethought masterpieces.

The truth is, a man who could write like Foote must have been saturated with the world's great books. One can sense his splendid taste in every-

thing he wrote, and therefore could almost guess who were his favourite writers.

In *Bible Romances* will be found, so to speak, the quintessence of his enormous reading, his fine scholarship, his exact knowledge, his Voltairean irony, and his tremendous contempt for "true" Christianity. He takes up sixteen stories from the "grand old book," and it is extremely difficult to imagine how anyone could possibly remain a genuine believer after reading his searching analysis.

Compare *Bible Romances* with the *Age of Reason*. Paine decided his attack would be best and more effective if he criticized the Bible from the Bible itself. The result was, as everybody knows, one of the most deadly exposures ever made of the nonsense of "revealed religion." The hopeless failure of the official replies—which by the way are as dead as the proverbial doornail—is a standing testimony to Paine's irresistible and destructive conclusions. Foote went another way. He enlisted an army of Biblical and other critics, most of them thoroughly orthodox, to expose the absurdities of their own faith. He pits one against other, and shows their hopeless confusion when trying to "explain" Biblical drivel. Sir William Smith, Bishops Colenso and Gore, Cruden and Dr. Gill, Protestants and Catholics and Unitarians and Jews are all called in to the Freethinker's aid, and between them they make about as sorry a mess of the inspired word as has ever been made. And behind it all one can hear the quiet chuckle of Foote, sardonic if you like, as was Voltaire's, caught by the reader, a chuckle which ends in a guffaw as each Bible Romance is shown to be merely a collection of ludicrous and absurd myths, founded in an age of unreason, a story not merely of no use whatever in this practical age, but one which could never have been of any use except to frighten men and women by an ignorant priesthood. Foote rightly contended that he was "as far as the Bible is concerned, a pioneer and not a parasite of criticism." His method was his own and he copied nobody. Compare, as another example, Doane's *Bible Myths*, an excellent work. The author quotes extensively and he produces an authority for almost every statement he makes. But one gets very little from Mr. Doane himself, and there is hardly any of that witty running commentary which makes *Bible Romances* one of the very finest criticisms of God's Inspired Word ever written. Open the book at random and your eye lights at once upon some arresting passage, some ironical comment. Here is a word on the Tower of Babel:—

"The Mohammedans believed the tower was carried to the height of 5,000 cubits, or nearly a mile and a half. The romancing Rabbis make it 70 miles high. So easy is it to construct castles in the air!"

Is not that last sentence a gem? And yet the book is packed with similar ones, and therefore almost impossible for me to quote from.

George William Foote's biography remains to be written. He was an uncompromising Freethinker with high ideals. He was a great Shakespearian scholar, but he passionately loved all the great writers. He was in his prime a wonderful debater with an astonishing memory and a keen faculty for getting at the heart of his subject in a phrase. He was an immense tower of strength to the movement, and his own special journal—still bravely carrying the flag on high—contained the best of his life work. Many of his articles were reprinted in pamphlet form, and with a more or less limited circulation, were passed on by so many people that very few of them are in existence.

But he never did better work in its own special field than *Bible Romances*. It can still be bought, and I hope, if you have not read it, you will hasten to repair such an unfortunate mistake. Foote surely stands with the "infidel" immortals. H. CUTNER.

Still More Charity.

READERS of the *Freethinker* are aware of the device which enables a wealthy contributor to a religious or other charity to compel his fellow taxpayers to contribute to that charity.

In the Finance Bill of 1927 a clause appeared designed to stop this abuse and referring thereto, on April 28, 1927, Mr. McNeill spoke as follows: "This Resolution is to prepare for a Clause in the Finance Bill, and it is one of several attempts which are to be made to stop up holes which have been discovered for the legal avoidance of taxation. I do not like to call it evasion but, . . . undoubtedly these annuitants and lawyers are finding a way by which the payment of the taxation can be avoided . . . This is what happens. If an hon. member agrees with a charity to pay £100 a year for six-and-a-half years, and enters into a covenant to do that, what happens? First of all the hon. member who enters into that covenant is able to deduct Income Tax from the amount of his subscription, and to deduct the subscription from his income for Super Tax purposes. On the other hand, he pays over the net sum to the charity under the covenant, and the charity by virtue of the exemption of charities from Income Tax, can and does claim repayment of the tax on the amount of the subscription; and by that very ingenious device, which is going on to a very considerable extent, people are enabled to make subscriptions to charities which are really to a certain extent given at the expense of the State."

An hon. member interjected, "No religious charities would do this, I take it?" But Mr. McNeill stated that he was not in a position to discriminate. No reader of the *Freethinker* will doubt the ability of the religious charities to stoop to the dodge.

From the above, it is clear that the Government fully understood the position at the end of April, and intended to abolish the abuse, but there is quite a different tale to be told at the end of June. In the interim somebody had clearly been pulling strings, for little was said on the matter in the House of Commons. On June 30, Major Birchall opposed the clause intended to abolish the device. His speech was quite a short one, and the only point of importance made by him was to the effect that as charities have been exempted from Income Tax, "why, then, prevent this additional income going to them?"

Major Birchall was supported by Mr. Snowden, Mr. Ernest Evans and Major Hills. Each spoke very shortly and none raised an argument really relevant to the point at issue, though Mr. Snowden's attitude is amusing: "The amount of money which is involved in the proposal is only, I believe, something like £150,000 a year. We are not asking for a new grant; we are not asking for more money, but merely for the withdrawal of the Clause. The point I want to make, and I am speaking it with real earnestness, is that in withdrawing this Clause the Chancellor of the Exchequer is losing nothing at all.

Mr. Churchill, in reply, stated that "In logic and in equity the case for the Clause stands quite unassailed. There are no grounds in logic and equity for saying that any individual citizen, however much he may desire to do a charitable action, should do a portion of that action at the expense of the general taxpayer."

He was, however, overwhelmed with sentiment in the matter and withdrew the clause.

Evidently somebody had got at him.

G. J. F.

In a just cause the weak vanquishes the strong.—*Sophocles.*

Acid Drops.

Sir Arthur Keith's address has called forth scores of articles in the Press, but for a hopelessly "mixed" one we unhesitatingly give the prize to Mr. C. E. M. Joad, who writes on the subject in the *New Leader*, and which is sent us by a reader in the hope of some comment being made. It would take columns to disentangle its confusions, but we must content ourselves with one or two instances. Darwin, he says, was the most cautious of men, and "contented himself with the accumulation of evidence, the theories of evidence came afterwards." Darwin would have had no reason to publish his accumulation of evidence if he had not had a theory to propound. Next, theories of evolution existed long before Darwin wrote, and Spencer propounded a theory of universal evolution several years before the *Origin of Species* was published. And we really do not know what were the striking "discoveries" made by Darwin apart from his theories and conception of organic evolution. If Mr. Joad thinks Darwin did not visualize this, we would suggest his reading the concluding passages of the *Origin*.

Here is another gem. Mr. Joad says that our physical likenesses to the ape are greater than our differences, but—there has to be a but:—

How comes it that we have made such strides in intelligence while the ape has stood still; what, in other words is the cause of our large brain? We do not know; the missing link, in other words, is missing still.

In other words, as the Scotch preacher remarked when the Lord sent the wrong kind of wind, this is "damned nonsensical." It is the kind of thing one is used to from the more ignorant kind of Christian Evidence lecturer. What kind of understanding of evolution has a man who can say that if man has descended from a simian form, then all simian forms should have become men? If that means anything at all it means that the only way to prove man has descended from simians would be the complete disappearance of all apes. But as the fact that a variation may occur with any species of plant or animal and go on developing along the new line, thus leaving the older form further behind, and establishing greater differences all the time, is well known to everybody who studies the subject, we are left wondering whether Mr. Joad has any genuine understanding of the question before him. The proposition that if man has descended from animals all animals ought to have become man, is quite funny. I might suggest to Mr. Joad, that it does not follow that because the mammalia have developed from the marsupials, therefore all marsupials ought to have become mammals.

The reason why man has developed so much in intelligence is not a biological question at all, and the main reason for it is quite simple. The increased intelligence of man is mainly a social product. The secret of it is found in the fact that man developed a spoken and, later, a written language. He is thus able to conserve the discoveries and the ideas of previous generations. A discovery once made, an idea once achieved is preserved; it goes into the common stock, it becomes an inheritance for succeeding generations. There is created for man a psychological environment which dominates both the physical and the biological one. The development of the hand as an instrument for grasping plays a great part also. The mystery lies, apparently, in Mr. Joad's want of understanding what the hypothesis of evolution teaches, and the kind of facts upon which it is based. The rest of Mr. Joad's article continues in the same way, and offers more first rate examples of confusion on such things as our "breaking" natural laws, etc., with a grand finale in the shape of a plea for "a purposive directive force." Mr. Joad commences and proceeds in a mist, so one is not surprised at finding him end in a mystery.

Dr. Wm. C. Poole, Chairman of the British Section of the World's Sunday-School Association, has been visiting

Canada and America. He says that in the United States people have insisted emphatically upon the separation of the Church from the State, with the result that religious teaching in the day-schools practically does not exist. The Churches therefore are undertaking the serious task of religious education, because they believe "education is unsafe unless it has a moral core." What strikes us as odd is that, though man (according to the parsons and pious journalists) is instinctively religious, he seems to need a devil of a lot of religious education to keep his "instinct" in working order. Most of his natural instincts need no prompting; it is only the God-inspired instinct that requires the goad, and a whole army of Christian specialists to wield it.

As in England, says Dr. Poole, modern conditions have made the task of the Sunday-school worker in America more difficult than heretofore. This he attributes to the secularization of Sunday, the large number of motor-cars in use, and the many other competing interests that tend to lure away the children from the schools. Another tendency he had noted is for people to suggest that all religious exercises should be over by mid-day on Sunday. Some churches, he said, found a difficulty in getting an evening congregation, and ministers often resorted to all kinds of expedients to attract a crowd. This is a very sad state of affairs. It doesn't seem a very hopeful augury of that wonderful revival of religion predicted as being just round the corner.

For a nation that worships physical bravery and that still enforces Blasphemy Laws to prevent men from fearlessly expressing their thoughts about the Christian superstition, the following remarks by Dr. Bernard Hollander seem especially pointed:—

There is a moral as well as physical courage, though it is chiefly the latter that has been lauded in prose and verse throughout history. There are brave men in all fields of human activity and endeavour. Galileo, who defied the Church and was willing to undergo imprisonment and torture rather than deny the truth of his discoveries, was no less a hero than any of his renowned conquerors.

We may add that, despite many centuries of attempted Christian suppression, the spirit of Galileo still lives. And Freethinkers it is who have kept it alive, and have pioneered the road along which the intellectually timid can now pass in safety.

The Wesleyan Methodist Missionary Society tells the world, at so much per column, that the Missionary Church "works for the perfection of Progressive Humanity." "Retgression" would be an apter word than "perfection," seeing that the Church's whole aim is to get people to fuddle their brains with antique nonsense from a bygone Palestinian race of shepherds.

Three Hundred Best Hymns: selected and adapted for young people, is the title of a new collection of hymns. The Rev. Carey Bonner, in a contemporary, undertook the task of reviewing the hymn-editor's "improvements." Mr. Bonner seems highly indignant at the liberties taken. From what he says and quotes, we gather that he objects to nonsense being turned into worse nonsense. And quite right, too. We confess to feeling just as indignant with the efforts of our Modernist parsons re-interpreting Holy Writ in accordance with "the spirit of the age." By all means let our comic literature be preserved with its pristine freshness.

The Romance of the English Bible, is the title of a new book for Sunday-school teachers. No doubt quite a lot could be said about the romantic story of the Bible. But we imagine still more could be written about the English Bible as a romance. For that is what it is mostly. The difficulty is to get people to see that it is exactly that. A large portion of the trouble and strife the world has suffered from has sprung from the fact that ignorant people accept the unpleasant romance, as the inspired "Word of God," full of wisdom for governing the affairs of everyday life.

According to the Rev. Geoffrey Wardle Stafford (son of an ex-President of the Methodist Conference), who belongs to the American Methodist Episcopal Church, anti-evolutionism is waning in America. Though he is not an anti-Darwinian, he says, he has never lacked a congregation. "There is not nearly so much so-called Fundamentalism as there was three years ago." We hope he is right. If so, it would seem that ridicule of the Tennessee trial by the more intelligent portion of the human race has had a useful effect. Or perhaps the work of our American Freethinking friends is beginning to show results.

Referring to the controversy that has been revived in the Press by Sir Arthur Keith's address to the British Association, a reader of the *Sunday Times* says he is reminded thereby of the lines:—

The cheesemites asked how the cheese got there
And warmly debated the matter;
The orthodox said that it came from the air,
The heretic said from the platter.
They argued it long and they argued it strong.
And I hear they are arguing now,
But of all the brave spirits that lived in that cheese
Not one of them thought of a cow!

Writing in *T.P.'s Weekly*, Bishop Welldon says: "The Church has always been regarded as affording one of the careers which lay naturally open to young Englishmen. It has been like the Army or the Bar or Medicine. In a fairly large family belonging to the upper or middle social class, one member would be likely to become a clergyman." If the Bishop goes on in this way he will be suspected of reading the *Freethinker*. He certainly will not be liked by his brothers in Christ if he continues to blurt out the truth.

According to Mr. Arthur Ford, Pastor of the First Spiritualist Church, New York City, "The Bible has been America's religious text-book, and to some extent this can be said of American Spiritualism. The name of Christ has been written on the very platforms." Referring then to the keen business characteristics of his countrymen, Mr. Ford explained "that Americans had come to regard life as a whole, and believed God helped man in all aspects of it so long as they were legitimate aspects. If we are in harmony with Him, He must meet not only our spiritual needs but our material needs also." It is the oldest game in the world, prophets=profits.

The world of science may—or may not—be interested to learn that the Salvation Army has pronounced against evolution. General Booth says:—

Our view is that Jesus Christ came to redeem a race of beings created in the likeness of God, and that anything approaching a suggestion that he died for a race of anthropoid apes is utterly revolting both to our spiritual instincts and our common sense.

This profound thinker says that they would not reject a believer in evolution, so long as he believes in Jesus, and "has got his sins washed away in the Precious Blood," but after he had been in the army for a little while he would "inevitably learn better."

There are one or two things worth noting in the above. (1) The evidence it offers of the large number of believers who are not so greatly removed from the simian order of intelligence, and the prevalence of a view of Christianity which "slim" Christian leaders are claiming to be discarded—until such times as it pays to champion them; (2) the impertinence of a man the calibre of General Booth proclaiming his opinion on such a subject as evolution; and (3) the state of public culture in general when papers see fit to publish such deliverances as items of news that will interest. Rightly they should be restricted to journals devoted to the study of the mentally afflicted.

Mr. J. Laurence, of Paddington, speaking on housing at the conference of the Sanitary Inspectors' Association, at Plymouth, has neatly turned practical affairs to the notice of churches. The following extract taken from

the *Daily News* contains nothing that has not been said in the *Freethinker* over and over again, but the publicity is welcome:—

Can you imagine, he said, what would take place if only one section of the church, the Church of England, put forward the same energy on the question of slum abolition, as it did recently on Prayer Book Revision? With the same energy on the part of the church, slums would never exist.

Bravo! Mr. Laurence, this is hitting the nail on the head in the same way that Strindberg did when he wrote "if you mean to bring up a proletariat to demand nothing of life, tell them lies about heaven."

It is proverbially unsafe for those who live in glass houses to throw stones, and Dean Inge invited a volley of bricks when he wrote: "I hope that the big legal fortunes, which seem to me a scandal, will before long be a thing of the past. The enormous fees paid to the most persuasive counsel are simply a measure of the incompetence of our tribunals." Lawyers are very well able to defend themselves, and some eminent K.C. may let out in this style: "I hope that the wealth and power of the modern medicine-men, which seem to me a scandal, will before long be a thing of the past. The enormous salaries paid to the most adroit and supple clergymen are simply a measure of the superstition of the public."

The Government statistician for New Zealand reports 55 per cent. of the children from four to thirteen years of age as attending Sunday-schools. If the present indifference to religion continues, we are afraid that a few years hence the percentage will have shrunk considerably. If it should do so, what a howl will go up from the gentlemen whose salary depends on kidnapping to ensure adequate adult congregations!

During the recent Irish Free State election, a Roman Catholic Archbishop and a Bishop enjoined the voters under their spiritual charge to vote "according to conscience." As a large portion of the Irish citizens have a habit of seeking the advice of the local priest in matters of doubt, we presume "according to conscience" means, in practice, according to what the priest tells them—which doubtless would be to support whichever party looked like interfering the least with the Holy Roman Church activities and influence.

The Rev. Dr. T. G. Bickerton, of Philadelphia, now visiting England, was asked by a reporter to voice some criticism of English Methodism. He replied:—

I have learnt, with much surprise, of the prevalence of modernistic theories among certain groups of your ministry. According to the judgment of men in authority, with whom I have spoken, the effect of this accounts for the lack of passion for the souls of men which is sometimes met with in your pulpits, and for the absence of extensive revivals. I have found in leading laymen with whom I have had conversation, a sense of sadness on account of the lack of definiteness as to the authority of the Holy Scriptures and the assurances of faith, which to the layman, both rich and poor, are to be desired above all things in this age of fluctuations and perplexities.

This is a very sad state of affairs, to be sure. And the only cure for it is to prevent Methodist parsons from learning any kind of modern knowledge and compel them to confine their reading to the Holy Bible.

Middlesex County Council will, on October 13, again consider the question of permitting Sunday licences for cinemas. Mr. A. H. Gamble, who organized protests against Sunday opening last year, warns the pious that it is essential there should be "no weakening in the opposition." He quotes various cinema trade papers as saying that Sunday opening is a prize worth winning, that would be immediately payable in cash to the whole industry, and that the concession throughout the country would be worth £7,000,000 per annum. These quotations are, of course, given in order to arouse pious indignation

at entertainment proprietors earning money on the Sabbath. But that merely reveals the Christian's love of cant. For the opposition would be just as frantic if the cinemas were to be open free on Sunday. The parsons seem constitutionally incapable of giving their true and only reason for opposing Sunday Cinemas—namely, that they wish to suppress all competition with their own money-making Sabbath activities.

Said a speaker addressing the Burns' Federation recently: "It is to be hoped we are not becoming too respectable." We hazard a guess that, if the *Freethinker* Burns were alive to-day, he wouldn't be at all at home among the majority of those respectable people who support the Burns' Federation. His candid remarks about religion and "Holy Willies" would probably set their teeth on edge.

Exposure to sunshine and cool open air, with good food, convert sick and weakly children into splendid robust children, declares a professor of physiology. What a pity it is that the Christian know-all, Jesus, didn't tell the world of these things nineteen hundred years ago, instead of leaving suffering mankind to discover the facts for itself. If he had done so, an appalling amount of pain and sorrow might have been prevented. Our Saviour Gods, however, appear always to have proffered advice of least value to the world, and to have been ignorant of that knowledge which would have most benefited it. That is one of the spiritual mysteries which only priests can explain away.

The Rev. Thos. Phillips, of Bloomsbury Central Chapel, begs his congregation to stand behind him as he tries to tell London what Jesus Christ can do for sinful man. Don't come to criticize, don't come for an intellectual treat—you will go away disappointed, he says. Oh this parsonic naivette! Surely the dear man isn't so innocent as to believe people might attend a chapel expecting an intellectual treat. Chapel-goers may not be exceptionally "bright," but they are not quite so stupid as the Rev. Thomas appears to suppose.

Trebitch Lincoln, the one time Member of Parliament, spy, forger and ex-convict, is now appearing in a new guise. Having been in prison he finds it only natural to try what the religious platform has to offer. So he has now appeared as the founder of a new religious sect, the New Crusaders. He says that since his boy was hung for the murder of a brother soldier, he has received messages from him, and through the spirit of his son he is now able to "offer a message of comfort to the world." He hopes to get back to England and to spread the gospel here, to make war on shams and impostures, and is sure that the Anglo-Saxon people is the race chosen by God for manifestations of divine power. We seem to have heard much of this before. But it is strange how easily men who live by imposing on the public drop back into this particular form of religious jargon.

Bishop Gore has provided another "startling announcement," to quote the daily Press, he says that "the early chapters of Genesis have none of the characteristics of history as real science has learned to detect them." There is nothing there, he says, but folk lore and a "vast deal of barbarism." Wonderful! The common teaching of Freethought for about two centuries, and now a Bishop creates a surprise, and newspapers give the matter headlines, when he repeats this piece of infantile religious criticism. But what is the value of our culture when at this time of day the confession of what every educated person in the country ought to know full well, is considered "startling"! Perhaps it is only startling to find a Bishop letting out a little of the truth. How long will it be before the clergy admit that what is true about the Old Testament is true about the New Testament also? And how much of the truth about the Old Testament would ever have been admitted but for the work of the Freethinkers?

The "Freethinker" Endowment Trust.

As will be seen from the subscriptions acknowledged this week—together with the list of promises—the total is £7,063 7s. 9d. This leaves us to get together £936 12s. 3d. by the end of the year. And I am quite certain that this can be done with ease if all do what they can.

What has to be borne in mind is that if some one, and I know more than one who could do it were they so inclined, were to walk into this office and plant down a cheque for £936, it would immediately secure an additional £1,610. Most people would consider that a very profitable investment.

But as one person is not likely to give the whole, I am asking all to give their share. I am not asking those who have given to give more, but those who have not yet sent to do their share in the work of helping the paper that for forty-six years has stood as the representative of Freethought in this country.

I note with pleasure a subscription from Mrs. Bradlaugh Bonner, the only living daughter of the great Charles Bradlaugh. She knows better than most, the constant trial and anxiety of keeping a militant Free-thought paper in existence, and sends her cheque "wishing the paper a long and useful life in the best of causes." The *Freethinker* has already had a longer life than any Freethinking journal in Europe has ever had, and it shows no sign of approaching dissolution. It has the enmity of many whose enmity is in itself a compliment, but it has hosts of loyal and devoted friends.

Mr. Middleton, in sending a cheque, with a promise of a further £20, does so "as a little acknowledgment for what the *Freethinker* has done for me in the past in clearing my mind of religious superstition." Mr. F. Hobday thinks that all *Freethinker* readers "appreciate the great work you are doing for liberty of thought, and it is high time you were above financial worry in connexion with the paper."

Mr. H. Jessop, Secretary to the Trust, and already a very liberal subscriber to its funds, sends another £20 and writes:—

"I am delighted to see another good list of subscriptions for the Endowment Trust. Few know better than I what it means to you after the struggle you have had to keep the paper going. To endow the paper has been my ambition for years. Now I feel this will soon be realized. The trustees will, I am sure, be very grateful to see the consummation of their endeavours."

Mr. A. B. Moss writes that he intends enrolling himself among the hoped-to-be army who will guarantee at least £1 each before the end of the year. He sends a first instalment of 10s., which we value greatly for the spirit in which it is sent, from one who has given such loyal support to the Freethought cause for so many years.

Mr. D. C. Drummond expresses "unbounded admiration for the gallant fight you are putting up, and the unselfish way in which you are giving your life for the 'best of causes.'"

"Cine Sere" remarks that it is a strange phenomenon that £80,000 could be collected for a single bishopric, while only one tenth is required to free the human mind from superstition. But one must consider the start superstition has had. And if we could but keep Christianity away from the children of the next two generations, it would be difficult to raise £80,000 in this country for the whole of the churches.

We must stop here. Next week I complete thirty-seven years' work in the cause of Freethought. I may take advantage of the occasion and write a

birthday article. For the moment I will only say that I am not conscious of any great sacrifice. I have done the work I love in the way I wished to do it. It has brought me very many warm friends, and many hundreds of letters from those who tell me that my writings and speeches have influenced their lives for good. What could a man desire more? In what better way could a man spend his life? And as I have not yet reached the patriarchal age of three score and ten by nearly a dozen years, and am still in excellent health, I am looking forward to dealing some good blows at the hag, Superstition, before I cease work. When I do cease I hope others will find their task easier because of what I have done, as mine was made easier by the labours of those who went before.

I have to acknowledge, this week, further promises of £30 from "Cine Sere," and £20 from Mr. J. B. Middleton. These promises are made on the usual condition of the whole sum being subscribed.

SECOND LIST OF SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Mrs. H. Brad-		C. E. T.	
laugh Bonner	5 0 0	(Manchester)	1 0 0
H. Jessop	20 0 0	R. Crum	0 10 0
J. E. Fysh	5 10 0	J. C. Banks	1 0 0
"The Flea"	0 5 0	Mr. and Mrs.	
L. Willis	1 0 0	J. H. Minett	1 0 0
D. C. Drummond	1 0 0	T. Saunders	0 5 0
O. Underwood	0 7 6	Sidney White	0 5 0
"Ajax"	1 0 0	E. Egerton	
F. Lee	5 0 0	Stafford	1 0 0
T. Dunbar	0 5 0	H. Good	0 10 0
H. Marshall	5 0 0	J. Hendry	0 2 0
J. B. Middleton	10 0 0	E. L. Bishop	0 2 0
F. Hobday	0 5 0	W. Howard	1 0 0
A. J. Watson	1 0 0	A. B. Moss	0 10 0
L. Cheetham	1 0 0		
P. Gorrie	1 0 0	Total	£64 16 6

Previously acknowledged ... £5,388 11 3
Grand Total ... £5,453 7 9

List of promises provided a further sum of £936 12s. 3d. is subscribed by December 31.

Mr. P. G. Peabody	£1,000 0 0
Mr. H. Jessop	200 0 0
Mr. W. J. W. Easterbrook	100 0 0
Mr. C. W. Bush	150 0 0
Mr. G. H. F. McCluskey	100 0 0
Mr. J. Middleton	20 0 0
"Cine Sere"	30 0 0
"Keridon"	10 0 0
Total (Promises)	£1,610 0 0

CHAPMAN COHEN.

THE NEW WARFARE Between Religion and Science.

The present public discussion over the Presidential Address of Sir Arthur Keith to the British Association provides a fine opportunity of driving home the true implications of the hypothesis of evolution.

Send for
"God and Evolution"
By CHAPMAN COHEN.

Price Sixpence :: Postage 1d.

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

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.

THE SECRETARY of the National Secular Society wishes to thank Mr. H. J. Hewer for two books which he has sent for the use of the Society.

"AJAX."—Many thanks for promise of further contributions to the Endowment Trust.

H. BAYLISS.—The correction is quite in order. It is quite good enough if each will do what one can towards doing what one ought. Few of us can do what we would wish to do.

J. W. WEARING.—We should much like to see flogging abolished in both the Army and the Navy. It is surprising that our "war lords" appear to have got it into their heads that it is impossible to treat a man in either service in the same way that he would be treated out of it. There are certainly other and better ways of enforcing discipline than by the brutal one of the treat of flogging.

E. A. KEMP.—Will deal with your letter next week.

M. WHITE and R. YOUNG.—Letters crowded out of this week's issue.

M. CLAYTON.—Glad you are so delighted with *Materialism Re-Stated*. We have tried to put a needlessly confused position as clearly as we could, and in your case we appear to have succeeded. The "much larger work on philosophy" you wish we would write will certainly have to wait until we have more spare time on our hands than we have at present, even if it ever gets done.

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

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

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

When the services of the National Secular Society in connexion with Secular Burial Services are required, all communications should be addressed to the Secretary, Mr. F. Mann, 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.

Next Sunday (October 2) Mr. Cohen will visit Liverpool, and will lecture in the Picton Hall at 7 o'clock. He is taking for his subject, "The New Warfare between Religion and Science," and will review the current controversy on evolution and discuss its bearing on religious ideas. Friends should make the lecture as well known as possible among their Christian acquaintances. There will be a limited number of reserved seat tickets at one shilling.

Mr. John Breese writes suggesting that a series of mental autobiographies by some of the contributors to the *Freethinker*, describing how they became Freethinkers, would prove interesting to most readers. The suggestion is quite a good one, and we should be pleased to have such autobiographies, briefly written, from both contributors and readers. And we see no reason why Mr. Breese, who knows how to use his pen when necessary, should not take a part in the performance.

Dr. Leonard Hodgkin writes:—

Permit me to thank you for *Materialism Re-Stated*. It holds an honoured place beside your *Determinism and Free Will*—two books which have done more to throw a much needed light upon a brace of difficult subjects than any other two works with which I am acquainted. I wish it were possible to compel every critic of Materialism to read your latest work, and surely most of our men of science might read it with considerable profit. You have placed all Freethinkers under an obligation by placing so clear an exposition within their reach.

We feel highly flattered by such a compliment from one whose judgment we know to be worthy of attention. We are also pleased to find from the many letters received that the book has, to use a colloquialism "supplied a much felt want."

An attempt is being made to form a Branch of the N.S.S. at Fulham. Several open-air meetings have been held in the neighbourhood of Walham Green Church, and it is thought there are a sufficient number interested to form a Branch of the Society. Those who favour the project should write to Mr. A. J. Mathie, 32, Micklethwaite Road, Fulham. A meeting will be held at 7.30 on Saturday, September 24, at the corner of North End Road, Fulham.

The West Ham Branch has arranged for a "Blackberry Ramble" of five miles for Sunday, October 2. Friends will meet at Plaistow Station for the train leaving at 10.5, but many may join at intermediate stations between there and East Horndon, the destination. Lunch must be carried. We hope the rain will have taken a rest by then.

The Begum of Bhopal, who recently abdicated, has given the whole of her personal property, amounting to £10,000,000, to be used in the propagation of Mohammedanism. We do not think the missionary societies will receive this item of news with songs of thankfulness.

Bradlaugh Sunday is intended to commemorate the birthday of Charles Bradlaugh, and the Sunday nearest to September 26 is to-day (September 25). The South London Branch held its celebration on Sunday last, in order to enable Mr. Cohen to be present. The Bethnal Green and North London Branches will hold theirs in Victoria Park and Regent's Park. Full particulars will be found in our lecture guide column.

Kyrielle.

THOUGH Albert Einstein teach that time and space
Is one continuum, no heart of grace
I take; the Fates above man's cradle crooned,
"Time flows as blood from out a staunchless wound."

No lint, no ligature, can stop that flow;
The clock ticks on; it soon is time to go:
This fair green earth is but a grave festooned;
Time flows as blood from out a staunchless wound.

Some ask if time can of itself exist:
Remember this, when next you hold a tryst
With your dear love, in time and space marooned,
Time flows as blood from out a staunchless wound.

Time flows, and his fell henchman Death will come
Sudden and silent, not with warning drum:
The stoutest heart has at his advent swooned:
Time flows as blood from out a staunchless wound.

Therefore, be wise, and live while live you can,
And love, for love is Life's best gift to man;
Though Death must win, man need not be dragooned:
Time flows as blood from out a staunchless wound.

BAYARD SIMMONS.

History and Growth of Spiritualism.

(Continued from page 604.)

INTRINSICALLY, fraud, like morality, is phenomenally mutable. From century to century, from age to age, it changes and metamorphoses; it wavers and wabbles; it totters and falls. Years ago, Frederick William Nietzsche gave superabundant and substantial proof to at any rate an esoteric minority, that morality is nothing but a code of laws framed by one section of society and imposed on the other; that every human being is potentially a murderer. Similarly it is easy to show that everyone is a liar; that the mere fact of a lie being unconsciously acted or spoken does not make it any the less a lie. The law, while it does not recognize this, admits tacitly by its crude attempts at justice a monumental truth. But it is frankly inconsistent, and is concerned in its jurisdiction more with the position, social and pathological, of the delinquent than with anything else; inasmuch as the wealthy thief is a kleptomaniac; that insanity alone excuses murder.

It recognizes, for instance, the distinction between the motives which actuate Sir Oliver Lodge in presenting his view respecting the truth of communion with the dead, and those which actuate a spiritualistic medium in giving one the opportunity for actual communication. It bases its distinction on the fact that the one is a distinguished scientist; the other, from the point of view of the law, a vulgar fortune-teller. In the majority of cases, I do not doubt there is a distinction sufficient to justify, though not for the reasons given, the law's mode of looking at the matter. The bulk of the mediums are, in good truth, plebeian cheats; they are carrying out a system of fraud, continually and consciously. But not all. There are many mediums as convinced of the genuineness of their mission as is, indubitably, Sir Oliver Lodge. It is conceivable, though I very much doubt it, that Stainton Moses was convinced of the truth of his communion with the dead, and used the hocus-pocus to force home his message, just as Governments bring out brass bands, and hire poets to compose inspiring verses, in order to stir up patriotic emotion. But conviction of truth does not of necessity imply truth. Nor does sincerity either imply absence of fraud or justify misrepresentation. One Sunday evening I listened for a whole weary hour to the puerile mush which is the stock-in-trade of the Rev. Vale Owen. His audience, in the vast main, was composed of working men and women. They listened with an attention and awe I have never seen equalled; they sang pious hymns with gusto; they drunk up the contents of the speaker's swill-tub with manifest relish. They were misled, those abysmally ignorant factory hands and shop-keepers, in an overwhelming degree. But no one would doubt the sincerity of the Rev. Vale Owen. I could, had I wished, have visited in turn a dozen different tabernacles in the immediate vicinity, and have heard each one of a dozen different pastors deliver his particular brand of pious nonsense. Not of one of the lot would I have doubted for a moment his complete sincerity. But sincerity *per se*, is a much overrated matter. Much of the misery of this world, much of its cruelty and injustice can be traced to the sincerity of idiotic reformers and religious fanatics; just as much of the best work, the finest art, the most admirable thoughts have their respective origins in insincerity. The mass mind looks at sincerity within certain limits, as something wholly admirable, something on a par with altruism, or patriotism. But let this sincerity go beyond certain narrow boundaries and it is not even recognized as

such; it is given another and uglier name. For instance, it is impossible for the average Englishman to acknowledge sincerity in a murderer or a pick-pocket; just as it would never occur to him to question it in a Bishop, or a Salvation Army captain, or Mr. Stanley Baldwin, or Father Bernard Vaughan, or Gipsy Smith, or Woodbine Willie, or the League of Nations, or Ramsay Macdonald. It is for this reason that an act is judged by the people, and to a big extent by the law, according to the social and moral positions of the committer of the act rather than the action itself.

Now when a grown man or woman goes through the chicanery of the physical phenomena of spiritualism, unless he is an actual idiot, there can be no question as to his precise nomenclature. Plain unadulterated fraud is the only adequate description. Every time he makes raps with his toes, every time he tilts the table with hook or knee, every time he parades samples of his collection of conjuring tricks, he is under no illusion as to precisely what he is doing. The issue is clear, definite, precise. There remains, however, in all its immensity, the purely psychical side. This in truth is vastly another thing. To say that every psychic medium is a fraud, as some unquestionably do, is, if we are to judge spiritualism by the canons applied to other departments of religion and politics, manifestly unfair. And what is more, it is decidedly untrue. The clairvoyant who professes to talk with spirits may be and often is an impudent imposter, but some there are who sincerely believe they are genuinely in communication with discarnate beings, just as there are automatic writers whose ingenuousness is unquestionable. That they are entirely wrong, as it is partly the purpose of this article to prove, does not affect the matter of their sincerity. That their doctrine is fraudulent does not necessarily imply that they themselves are conscious frauds, as are the mediums who have tables and chairs dancing round the room.

Clairvoyance, clairaudience, psychometry, and the several brands of automatic writing are to table-rapping what Freemasonry is to Rosicrucianism, what the Established Church is to Mormonism; what the regal mistress is to the Piccadilly joy-girl. Psychic phenomena, as these mystical forms are called, interests the highbrows of spiritualism, the Chelsea artists, the dilettante poets, the New Thinkers. Not for such are the penny peep shows of the physical mediums. Mrs. Tweedale may have been converted in the truth of spiritualism by witnessing, in a garret in the Marylebone Road, four deal chairs walk across the floor, mount the table, and perambulate back again to their original positions, but one cannot imagine Mr. Dennis Bradley accepting this as evidence of survival. No, for Bradley and his galaxy of actresses, and his bevy of Sunday newspaper editors, it is Valiantine with his trumpet, his gramophone and his red lights.

I am free to own that I look with grave suspicion on the trance medium. The condition known as trance is apparently a cataleptic or self-induced mesmeric condition assumable at will. That under the influence of drugs, drink, from prolonged fatigue, and in certain emotional conditions mainly connected with religion or ochlocracy, a man and more often a woman, may reach such a state of cerebral dissociation as to induce visions is certain, but that this trance or sleep can be suscituated to suit the convenience of clients year in and year out, with mathematical precision and regularity is entirely another thing. In the majority of cases the trance is a simulated one, the medium being very much awake. Usually the medium has what is termed a control, through whom the informa-

tion is given or the questions answered. This control, itself a spirit, acts the part of intermediary, talking through the mouthpiece of the medium. Apparently some spirits are themselves unable to communicate direct, hence the use of the control.

GEORGE R. SCOTT.

(To be continued.)

Men as Angels.

THE addresses delivered at Leeds will direct attention to the development of man along evolutionary lines and increase speculation as to what shape man will eventually assume.

Will he finally become the traditional angel figured by painters and sculptors and visualized by most religious people? It would be in accordance to evolutionary law, that man should assume an angelic form, *if* such a form is persistently sought for over a long period of time, but it is unlikely such a desire will be persisted in.

That a man can shape his form like an artist might shape crude clay, is accepted within limits of ancestry and environment. We now know the almost complete history of man, from the first speck of plasm to the child born to-day.

We have advanced slowly and painfully yet consistently to higher and higher forms of our present intricate and beautiful structure.

This knowledge should give us faith, courage and optimism.

Few men develop normally, owing to some slight defect in constitution or environment. Given sound parents, men must have an ideal to strive for, and this ideal must be implanted early. Physical and mental perfection, self-control, the highest morality and the social good must be taught.

We have to know what man has been to visualize what he can become.

Primeval men were of crude ungainly and unlovely shapes, abnormalities and monstrosities were common. The earliest records of men, Chinese, Greek, Egyptian, abound in grotesque figures, hints of what men may have been. Centaurs, mermen, birdmen, nymphs were ideas persisting in the mind, of creatures probably real to them.

The normal always destroyed the abnormal, because of its unlikeness to the type, and because of the fear in men's minds of strange and weird shapes. The races thus tend to develop along somewhat uniform lines peculiar to their situation. The second century probably witnessed men in their most physically developed condition, a perfection of form not yet excelled.

Are we on the eve of a step forward, can we utilize the knowledge of evolution to guide mankind to still better development?

We may note the prevailing English type of man and woman; the rising generation; and seek for characteristics which indicate an advance. I noticed, to-day, some youths swimming the Avon, they swam and reswam without fatigue. Upon clambering out I was delighted to note their healthy, well-proportioned and muscular bodies. They looked like young Adonises, symmetrical in outline, lithe and graceful. This generation is undoubtedly developing along lines of health and beauty. This definiteness is marked particularly among the workers, due to the tendency to select beautiful mates, uninfluenced by considerations of money or ancestry.

The teaching of the Eugenists is being justified; the value of fresh air, of sunlight, of exercise and reasonable hours of labour, these combined give free play to the full development of the body.

What more is necessary?

We have not yet discarded all the useless organs bequeathed to us by our predecessors, but we shall eventually do so; we have not yet adapted ourselves to our present conditions, but are rapidly doing so.

The brain is very inadequately utilized, we are still investigating its origin, confirming known facts and realizing its vast possibilities. The body may now develop uniformly with the brain, or show very unequal development, one at the expense of the other.

Science must prevail if we are to reach speedily an improvement in mankind as a whole. Men may yet be endowed with physical and mental qualities surpassing anything we can conceive in angels or geniuses, combinations beyond the range of present thought.

We cannot speak with absolute assurance, mankind is too often erratic, too easily influenced by mass suggestion, stampeded into rash activity by false gods, the idols of the tribe.

Yet we are now taking the right road, with knowledge will come the desire for the best qualities, and these will develop in the best form adapted for their use; we may yet pass the angels on our way to the gods.

E. H. COXE.

Gems from the Evolution Controversy.

SIR ARTHUR must produce that missing link before the public will swallow the ape ancestry theory.

Rev. G. W. Plasting (Riverside Mission, Leeds).

I am convinced that there are a goodly number in this city (Leeds) who still refuse to make God a liar, and at the Albert Hall . . . some 700 people at a meeting of the Foursquare Gospel Churches affirmed their belief in the truth of God's word and their utter repudiation of the Darwinian theory.

T. H. Jewitt (Leeds Mercury, September 5).

These people (Scientists) denounce all idea of God, of Morality, of Religion, of Right or Wrong, of Justice, or of Liberty for the individual or for the family.

The Catholic Herald (September 10).

The story of the origin of man, as told by Moses, is at least as acceptable as the story preferred by the loyally Darwinian Sir Arthur Keith.

The New Statesman (September 10).

Everything in the world we know is dependent on something else; but underlying it all and working through it all, there must be Something which, whether we can grasp it or not, is sufficient in itself. This absolutely independent Something, which is its own explanation, postulates, one by one, the attributes of God.

Alfred Noyes (The Sunday Times).

[The editor of the *Freethinker* will present a suitable volume to anyone who can explain what on earth this means. The writer is not excluded from this competition.]

How comes it, then, that we have made such enormous strides in intelligence, while the ape has stood still?

C. E. M. Joad (The New Leader).

[An ape, after reading this might query the "enormous strides in intelligence"]

(The teaching) of Nietzsche, with that of Darwinism, made possible and largely brought about the most awful war that has ever made fair earth a hell . . . If Darwinism be true, the pale Galilean has not conquered, but instead the super-ape man will put his foot upon his neck, and trample Christianity, and with it modern civilization, into a reeking mire of blood and tears.

A. F. De Cobain (Goole Times).

Correspondence.

HAPPINESS.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—Permit me to assure Col. Lynch that when I spoke of the Lord not delivering Col. Lynch's into one's hands every day, I had in mind the quality and sincerity of the opposition, not the extent of the slaughter.

Mr. Albert Luc adds nothing material to his case as stated by me in my article. My criticism was based on its irrelevancy. The reason I do not accept the alleged implications arising from my acceptance of Mr. Luc's statements on the nature of happiness is because he stretches those implications so as to rob the term "happiness" of any intelligible meaning. When a

person says his life has been a misery and ends it with a revolver, it may be, of course, that he has really been quite as happy as the man who dies perfectly satisfied with his destiny; but I prefer the testimony of the two individuals themselves to that of Mr. Luc. If we are not to accept such differences as expressing a reality in human experience, the sooner we rid ourselves of such useless terms as happiness and misery the better for clear thinking.

When we speak of promoting the greatest happiness of the greatest number, we are laying down a mathematical formula, we are expressing an ideal and a principle: an ideal, it may be, impossible of attainment in any ultimate sense, yet worthy of engaging man's best endeavour; and a principle which, however difficult of application to the particular case, has proved the most fruitful of all moral principles in promoting human well-being.

When Mr. Luc speaks of "rations" of happiness, and of one individual being "about as happy" as any other (a dubious phrase to enter a scientific discussion, but one certainly implying differences) he is re-introducing a principle he has already rejected, *viz.*, that happiness can be measured. It would also be interesting to know what meaning he attaches to the term "improvement," when he defines happiness as "a consciousness of improvement on the normal." To be effective his argument would have to show that the normal cannot be improved.

Beethoven and whiskey, satisfaction and survival, are both interesting issues, raised in a misleading way by Mr. Luc, and not very germane at the moment. Both aspects are usually much exaggerated in importance. When I first read Mr. Luc's essay I really felt he was presenting Utilitarianism with a problem, but it is a dilemma of his own creation.

VINCENT J. HANDS.

ATHEISTS AT SEA.

SIR,—Having read in the *Freethinker* of July 10, that Captain Davies, Secretary of the National Union of Seamen, says that he has never met an Atheist in his experience among the men of the sea, I hasten to make a reply. Being far away from home, I could not do this sooner.

No doubt Captain Davies speaks with the authority of a long sea experience; my own term extends to a short period of thirty-two years, twenty-four of which have been in the service of one firm.

I observe that he uses the word Atheist; and he may, in doing so, steer clear of some dangerous rocks. One might mention men with strong anti-Christian views, pronounced Freethinkers, and avowed Agnostics; the latter preferring not to be labelled Atheists. But, I find that when these have stated their case they are on all fours with ourselves. However, when all is said and done, the sayings and conduct of these men proclaim, far more than any name they may choose to adopt, their attitude towards religion, or any name we may deem fit to bestow upon them. I publish my own name as a terrible example of a real live Atheist, who has long been known as such among my fellows.

During the period of the war I was engaged in a ship accommodated to carry cadets, a crowd of young men to be trained for future deck officers. Several of them were parsons' sons, and previous to our departure (it was the maiden voyage) a brain storm took place at a certain vicarage. The firm was asked if, along with the efficient bill of fare provided, there was any provision made for spiritual nourishment. Even so!

To the decent library already provided, bibles, hymn books, and prayer books were added; and, as we had no spiritual master on board, the ship's master was requested—or commanded—to conduct divine service. Well do I remember him telling me when on the point of going below on his divine mission: "I am, I hate this — job, but I've got to do it!" That it was against his principles, I know, for his ideas (though he did not use the dread name) were similar to mine. After the — farce, as he called it, he would demand a whisky and soda to drown his sorrow. Such are the grand consolations of religion, especially when they are forced upon

you. Fortunately, only another of the official staff had to attend, *viz.*, the navigation instructor; a man well up in years, who had been formerly a ship's master. I was familiar with him, and can vouch for his Atheism. Then, I should mention the doctor. He was practically retired, and took the trip for the benefit of study and experience. He had degrees in science and medicine, and had acquaintance with Laking, Kelvin, and Treves. To put it briefly he held religion in contempt; and when asked, told me that, so far as his experience went, scientists, as a rule, did not worry about it.

I should add that, in spite of the spiritual encouragement given, some of the boys had pronounced opinions; one of them saying that Christianity was *too silly*: while another wished, on the ground of his disbelief, to be excluded from divine service.

I shall not trouble to add to the list of the unfaithful; this record from one ship may serve to warm the heart of the true believer, and inspire him to carry on the good work. But, for once, we go out of our way to utter a prayer that he confines his mission to the shore; for if there be one thing the majority of sailors do not worry about, it is religion.

By the way, one of our juniors in another ship went religiously potty, and was put ashore from his own ship, and sent home on another as passenger. This happened but recently.

In my younger days, I was engaged as junior engineer on a ship in the Amazon trade. The second told me of a friend of his who had sailed as chief for a well known Liverpool firm. Previous to joining he had to fill the usual application form; and among the questions put was this: "What is your religion?" He replied: "Atheist." He was taken on, and, as stated, sailed in their ships, and, I hear, was much respected. This is what I *heard*, and I believe it to be true. I shall follow up with what I *know*. Some years after, I applied to the same firm for a position. Being rather young and inexperienced, I expected nothing better than a junior's place. To the question: "What is your religion?" I answered: "None." Not long after I was offered a situation with them as second engineer. Perchance, the day may come when firms will employ us as mascots, or lucky jujus; and, for ships where Atheists are carried, insurance companies may agree to reduce the premium. One never knows!

Furthermore, as Capt. Davies may know, sincerity and courage are gifts lacking in the majority of people; there is the fear of offence, and the consequent brake on one's chances of promotion. And, to a man who trains his wife and family—or who has been tamed by them—to live from hand to mouth on a thousand a year, earned or stolen, the spectre of the wolf at the garage door raises a feeling of holy terror. The opinions of such men are exceedingly valuable and decisive on most matters, especially religion!

Opinions, did I say! Opinions; this is the sort of stuff the majority pride themselves on having a right to. Few take time to enquire whether the thing so named should be thus dignified. Often an opinion is only a borrowed idea; something injected into the blood or brain, or coaxed into the system during early training.

We have heard of the dancing bear; how Bruin is placed upon an iron plate, which, gradually heated, causes much discomfort, and compels the poor beast to make a lively use of his feet. Now: "On with the band, Maginnis!" A few repetitions of the treatment, and the bear is taught to dance to the tune; it becomes a kind of second nature.

Men are trained in the same way; and many who recognize the *modus operandi*, finding it more convenient to keep in touch with the other bears, still dance along with them. The war provides a good example of this!

And, mark, this beloved majority is referred to as a pattern, a standard, a criterion, when moral, political or religious questions arise. How well numbers serve the cause of politicians and religionists when the poor beasts remain dumb, or are content to applaud! How politely they are referred to as fellow-citizens, fellow-men, even fellow-workers, etc., etc. But, let them assert themselves, and make matters inconvenient for the easy-going

organized forces that exploit them—then they become the adjectived mob! Let them conform to usage, and they are sensible people, and their acquiescence is marked down as conviction; even their indifference is good enough so long as they remain docile.

Thus we need not be surprised at finding Mohammedans in Constantinople, Buddhists in Burmah, Hindoos in India, or even Christians in England. I say Christian advisedly, in the event of some one imagining that by this I mean a believer in Christ. If you wish to amuse an Englishman at sea, or on shore, the easiest way to do so is to tear and rend the teachings of the gospel Jesus. Of course, steer clear of the *holy* name—this is a part of the bear dance—then, when you get your victim on all fours with your ideas, blow the gaff on him! I advise Capt. Davies to try this trick. He seems to doubt whether there are any Atheists at sea; when he has put this method to the test he will convince himself that there certainly are no Christians—unless, of course, anything is good enough in the present extremity!

Llwybr pawb yw lle bo'r pant.

The straight line represents the plain, or valley; the dots the people, the hill at each end of the line is not shown, and may be assumed.

Convention demands people who are accommodating; who are willing to sit still and smile when their intelligence and better feelings are insulted. And while press, platform, pulpit, parliament and society strive to make life easier for this class than the other, the supply is not likely to fall short of the demand for a long time to come. Even when the old falsehoods and institutions have lost their native charm, they still live and flourish by virtue of the many who support them; as much, if not more, by their indifference, as by their deliberate consent.

WM. J. LAMB.

Mr. Whitehead at Ashton and Manchester.

DURING this week Mr. Whitehead addressed seven meetings, three at Manchester and four at Ashton. The Ashton series passed off uneventfully, except for a curate who persisted in putting questions to the speaker's back from several yards away. Being invited to come to the front to question, or to occupy the platform he, instead, with a great deal of noise, started an opposition meeting on the fringe of the crowd. Mr. Sam Cohen of Manchester, tore himself from his other strenuous duties to help for a few minutes in the discomfiture of the parson.

The Manchester meetings were quite good, the two in Stevenson Square, resulting in sales of literature that well testified to the interest of the audiences. The one held at Alexandra Park a noted storm-centre for Secularist meetings—was very orderly until question time, when a certain amount of effervescence was displayed by a couple of gentlemen who used epithets more than arguments. It appeared from one of the questioners, that the clergy of Manchester are tumbling over each other trying to arrange debates with Secularists. Perhaps it is their modesty which so far has kept their names a secret from the Manchester Branch.

Messrs. Monks, Greenall, Cohen and Rosetti helped at Manchester, and Messrs. Newton, Churm and Connolly were the assistants at Ashton.

Mr. Whitehead will commence a week's mission at Liverpool, on Saturday, September 24, and during the first two weeks in October he will be in Bolton and Wigan.

Society News.

WEST LONDON BRANCH.

HYDE PARK.—The weather was again kind, and the rain fell neither on us nor on the unjust. Consequently, the crowds which now habitually favour us with their attendance and attention did not fail to put in their usual appearance; thus, all the speakers were thereby greatly encouraged. Our veteran friend, A. H. Hyatt,

was at the top of his form; and others, whose names are veiled in modesty, were also in good vein. Altogether, one of our most successful days.

Ravenscourt Park.—This is becoming a successful venture; and entirely due to the tactics of the enemy. They have now started an "Open-air Campaign," with banners and band and clergy to squash the wicked Atheist. The result is that instead of getting an unwilling audience of Christian grumblers ejaculating that "this ought to be stopped," and "you ought to be ashamed of yourself," we commanded the attention of a crowd of our own numbering about 120 or more, some of whom cordially applauded the announcement of the lecturer's reappearance to-day. Local Atheists should feel it a pleasurable duty to support the Branch by their presence.—B. A. LeM.

SUNDAY LECTURE NOTICES, Etc.

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

LONDON.

INDOOR.

SOUTH PLACE ETHICAL SOCIETY (The London Institution Theatre, South Place, Moorgate, E.C.2): 11.0, C. Delisle Burns, M.A., D.Litt.—"Religious Liberty."

OUTDOOR.

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

FREETHOUGHT MEETING, Saturday, 7.30 p.m., corner of North End Road, Fulham (near Walham Green Church). Messrs. E. Bryant and J. Moister.

NORTH LONDON BRANCH N.S.S. (Regent's Park, near the Fountain): 6.0, Lecture by Mr. L. Ebury.

SOUTH LONDON BRANCH N.S.S. (Clapham Common): 11.30, Mr. Hart; (Brockwell Park): 6.0, Mr. F. P. Corrigan. Wednesday, September 28, at 7 p.m. (Clapham Old Town): Mr. F. P. Corrigan; (Peckham, Rye Lane): Mr. L. Ebury. Thursday, September 29 (Clapham Old Town): Mr. W. Sandford.

WEST LONDON BRANCH N.S.S. (Hyde Park): 3.30, Messrs. Carter and Jackson; 6.0, Messrs. Campbell-Everden, Hyatt, and Le Maine. (Ravenscourt Park): 3.30, Mr. Campbell-Everden, A Lecture. Freethought lectures in Hyde Park every Wednesday and Friday, at 7.30. Various Lecturers.

WEST HAM BRANCH N.S.S. (Outside Municipal College, Romford Road, Stratford, E.): 7.0, Lecture by Mr. F. C. Warner.

COUNTRY.

INDOOR.

CHESTER-LE-STREET BRANCH (Assembly Rooms, Front Street): Open daily for reading, etc., from 10 a.m. All Freethinkers and enquirers welcome.

OUTDOOR.

BIRMINGHAM BRANCH N.S.S. Meetings held in the Bull Ring, Monday, Wednesday and Friday, at 7 p.m.

LIVERPOOL BRANCH N.S.S.—Mr. George Whitehead's Mission, Islington Square, 7.30, on Saturday, September 24 to Friday, September 30. Special meeting Corner of High Park Street and Park Road, Thursday, September 29.

ANY OF THE FOLLOWING we have will tell you how consistently and persistently we give absolutely flawless satisfaction. You need not buy this knowledge; we give you references and provide you with the experiences of others. Ask at once for any of the following:—Gents' A to D Patterns, suits from 55s.; Gents' E Patterns, suits all at 67s. 6d.; Gents' F to H Patterns, suits from 75s.; Gents' I to M Patterns, suits from 98s.; or Ladies' Fashion and Pattern Sets, costumes from 60s.; frocks from 47s.—MACCONNELL & MABLE, New Street, Bakewell, Derbyshire.

BULBS! BULBS! BULBS!

SPECIALLY PREPARED FOR EARLY FLOWERING.

Hyacinths in best named varieties, Tops 9/- per dozen. Narcissus Paper White 2/6 per dozen, post paid. Will any Freethinkers that are interested in gardening kindly write their wants in the way of Bulbs and Shrubs. I shall be pleased to supply at special prices. Apply: LEONARD CHEETHAM, Manor Road Nursery, Wales, near Sheffield.

DAVID MACCONNELL, proprietor of the business carried on under the designation of Macconnell & Mabe, and for many years advertised in this journal, purposes reorganizing, extending and developing the concern. With this object in view he has the idea of forming a company, preferably a private limited liability one, and desires immediate responses from his fellow Freethinkers having sums of from £5 to £100 at liberty for investment. Lesser or greater amounts will, of course, be welcomed, but, as the intention is that the number of shareholders shall be neither less nor more than fifty, the necessity for immediate application will be recognized.

This advertisement is merely preliminary, and the whole conduct of further details will be in the hands of a Free-thought lawyer. Applicants may therefore depend upon the fullest protection of their interests, and that all the information given will be securely based upon facts.

To the writer there appears to be something approaching the ideal in a company composed entirely of Freethinkers and Rationalists, conducted solely by Freethinkers and Rationalists, advertised only in the Freethought and Rationalist Press, whose clients and supporters are all Freethinkers and Rationalists, and whose success must, in greater or lesser degree, contribute to the advancement of causes we all hold dear. Communications shall, in the first instance be addressed to DAVID MACCONNELL, Mossiel, Brookside, Bakewell, Derbyshire.

UNWANTED CHILDREN

In a Civilized Community there should be no UNWANTED Children.

For List of Birth-Control Requisites send 1½d. stamp to
J. R. HOLMES, East Hanney, Wantage, Berkshire
(Established nearly Forty Years.)

PIONEER LEAFLETS

- WHAT WILL YOU PUT IN ITS PLACE? By CHAPMAN COHEN.
- WHAT IS THE USE OF THE CLERGY? By CHAPMAN COHEN.
- PECULIAR CHRISTIANS. By CHAPMAN COHEN.
- RELIGION AND SCIENCE. By A. D. McLAREN.
- DOES GOD CARE? By W. MANN.
- DO YOU WANT THE TRUTH?

Price 1s. 6d. per 100, postage 3d.

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

FOUR GREAT FREETHINKERS:

GEORGE JACOB HOLYOAKE
 By JOSEPH McCABE.

The Life and Work of one of the Pioneers of the Secular and Co-operative movements in Great Britain. With four plates. In Paper Covers, 1s. 6d. (postage 2d.). Cloth Bound, 2s. 6d. (postage 3d.).

CHARLES BRADLAUGH
 By THE RIGHT HON. J. M. ROBERTSON.

An Authoritative Life of one of the greatest Reformers of the Nineteenth Century, and the only one now obtainable. With four portraits. Cloth Bound, 2s. 6d. (postage 3d.).

VOLTAIRE

By THE RIGHT HON. J. M. ROBERTSON.

In Paper Covers 1s. 6d. (postage 2d.). Cloth Bound, 2s. 6d. (postage 3d.).

ROBERT G. INGERSOLL
 By C. T. GORHAM.

A Biographical Sketch of America's greatest Free-thought Advocate. With four plates. In Paper Covers, 1s. 6d. (postage 2d.). Cloth Bound, 2s. 6d. (postage 3d.).

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

**Two Hundred and Twenty Pages
 of Wit and Wisdom . . .**

**Bible
 Romances**

BY

G. W. FOOTE

NO man carried his learning with greater ease than did the late G. W. Foote, and no Freethought writer was ever able to put his conclusions with greater force and wit. The *Bible Romances* is an illustration of him at his best. It is profound without being dull, witty without being shallow. It is as indispensable to the Freethinker in his controversies with Christians, as is the Bible Handbook. It examines the Biblical legends thoroughly, and in a style that the writer had made peculiarly his own.

Well printed and well bound.

Price **2/6** Post. 3d.

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

**Religion and
 Sex**

**A Study of Religious
 Belief, and of the
 play of Suppressed
 Sexualism in Religious
 Manifestations.**

BY

CHAPMAN COHEN

Price - **SIX SHILLINGS**

Postage 6d.

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

THE PIONEER PRESS, 61 Farringdon Street, London, E.C. 4.

Postage 2½d.

Cloth bound. Price 2s. 6d.

A QUESTION OF PREJUDICE—SOME CRITICS OF MATERIALISM—
MATERIALISM IN HISTORY—WHAT IS MATERIALISM?—SCIENCE AND
PSEUDO-SCIENCE—THE MARCH OF MATERIALISM—ON CAUSE AND
EFFECT—THE PROBLEM OF PERSONALITY.

CONTENTS:

THE cry that Materialism is dead, out of fashion, or discredited by scientific men of to-day, is one of which the defenders of a watered-down supernaturalism make good use. In this book, the author deals with the question of Materialism from the historical, the scientific and the philosophic points of view. It is a work that needed doing, and it is hoped that it will be found useful in clearing up the quite needless confusion that has gathered round the subject. There is no other book that deals with the subject of Materialism on the same lines. It is a clear and concise statement of one of the most important issues in the history of science and philosophy.

(Issued by the Secular Society, Limited)

CHAPMAN COHEN

BY

MATERIALISM
RE-STATED

Ready Now . . .