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Views and Opinions.

Live Churches and Dead Creeds.

THE *Daily Express* has commissioned a number of journalists on its staff to comb Britain in search of "living churches," and on Sunday, October 30, one of these, Mr. Hannen Swaffer, visited Glasgow. Mr. Swaffer found there about 350 religious meetings advertised in Glasgow, and among them one announcing Mr. Cohen to speak on the "New Warfare Between Science and Religion." So in the evening Mr. Swaffer spent half an hour listening to the editor of this journal. Mr. Swaffer says he was interested in the audience, "they looked intelligent enough, as they listened to the destruction of everything which orthodox Christians call the supernatural," and the lecture was "moderately spoken and well phrased." Still all was not satisfactory. We could not well come under the head of a "living church," since we were not a Church at all. And we were not so satisfactory as the Churches Mr. Swaffer looked at. For Mr. Swaffer's plan with regard to the Churches is quite a simple one. He looks in at the service, and then he interviews the presiding minister. And having got it "straight from the horse's mouth" that the church really is alive, it goes down on his list. One wonders what would happen to an article sent to the *Daily Express*, in which the writer said he found the preaching bad, and the whole circle of ideas taught in the Churches hopelessly out of date? One can easily guess.

* * *

Eating the God.

On entering the hall Mr. Swaffer bought a copy of Ingersoll's *Mistakes of Moses*, and was "a little shocked to find that J. T. Lloyd's 'Study in Christianity and Cannibalism,' which they sold for threepence, was called *God-Eating*, a much more insulting indictment of a magical Sacrament than even Dr. Barnes had phrased." But for a man in search of something living that objection strikes one as very

curious indeed. Is the title of *God-Eating* really insulting? Let me say that I suggested the title to Mr. Lloyd, and so am quite prepared to take all the responsibility for it. And if truth, if accuracy is insulting, then Mr. Swaffer is correct, but not otherwise. One can only charitably assume that Mr. Swaffer is quite unacquainted either with the origin of this particular belief, or with what the majority of Christians still profess to believe. There is no question whatever that the Christian doctrine of the Sacrament, whether that be symbolically, or actually the body and blood of a God, originates in the literal eating of a God or a totem such as is found amongst savage peoples. Neither can there be any doubt that the essence of the question about which the two parties in the English Church are now divided, and the question that has been in dispute since the Reformation, is just whether the bread and wine after consecration becomes the actual body and blood of Christ, or is only symbolically so. It is also undeniable that some of the greatest leaders of the Christian Church have always held to the most literal interpretation of the New Testament saying "This is my body." Thus Eusebius says that Christians are fed with the body of the Saviour. Tertullian speaks of handling the Lord's body in the Eucharist. St. Chrysostom says he "buries his teeth in Christ's flesh." Cyril of Jerusalem says that we became at one with Christ, via the Eucharist, "by his body and blood being digested into our members." The decree of the Council of Trent dated October 11, 1551, says emphatically that after the consecration the whole substance of bread is converted into the whole substance of the body, and the whole substance of wine into the substance of the blood. That certainly seems plain enough; but if more be needed, Mr. Swaffer need only open his eyes to realize that it is precisely this question around which the quarrel rages. Is the bread and wine converted into actual flesh and blood, which is eaten by the worshipper, or is it not? It is a pity that Mr. Swaffer did not prepare himself for his investigations by acquainting himself with the meaning and the history of Christian teachings, and the nature of the disputes in Christian theology.

* * *

Glossing Superstition.

But if all this row is not about "God-Eating," what is it about? The majority of Christians—the whole of the Roman Catholic Church, and multitudes in other churches, believe that the bread and wine becomes the actual body and blood of their God, and they eat it and drink it, in that belief. They say that there would be no use in eating and drinking it if the bread and wine were not so transformed. They are not out for a convivial gathering, indulging in a share of the "cakes and ale" that are going,

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but partaking in a most sacred, a most awful mystery. They are eating the God. The title of Mr. Lloyd's pamphlet is not insulting, it is merely truthful. I admit that it is disturbing, but not only is truth usually that, but in this case it is intentionally so. It is our aim to make Christians realize the nature of their beliefs, and so disgust them with their moral offensiveness as well as with their intellectually hopeless character. You do not effect the end of getting Christians to become helpful Freethinkers by helping them gloss over their superstitions with a covering of rationalism. That is merely giving superstition a new lease of life. That game at the time of the "Reformation" lost Europe nearly two hundred years of intellectual progress. It is the game that—knowingly or unknowingly—men like Bishop Barnes are playing to-day. They want to make Christianity tolerable. I want to make it impossible. They want to induce Christians to see something in Christianity that will keep them within the Churches. I want them to see all that is truly and properly in Christianity—and that will drive them out of the Churches altogether. There are others—non-Christians—who refrain from speaking plainly about Christian beliefs because they wish to "live at peace with their Christian neighbours." So do I wish to live at social peace with them, while they are here. But I am working for a civilized society in which there are no Christians left to live with.

* * *

Old Truths and Ancient Lies.

My own address disappointed Mr. Swaffer. I told him nothing new, "I had read all that in my agnostic days." Oh, that pose! The youthful agnostic, the man whose disbelief was due to the hasty and inadequate thinking of callow youth. It is little more than a bit of journalistic or pulpit jargon. One is just a trifle curious about the quality of Mr. Swaffer's early agnosticism, that it could not withstand the impact of his natural knowledge and reflection. But that must remain a mere desire, since Mr. Swaffer is hardly likely to satisfy us. It must remain hidden like the hero whom the novelist tells us wrote poetry or painted a picture before which the world knelt in speechless adoration, but who never favours us with a sample of the work that struck the world dumb. But I am neither hurt nor surprised at being told that all I said on that occasion Mr. Swaffer had heard before. I have never laid claim to say things that had never been said before. I am fighting an old fight, and am using substantially old arguments—why, some of them go right back to the days of the ancient Greeks. And I am telling the old truths—sometimes, I venture to think, in an up-to-date way—because the old lies are still current. Mr. Swaffer appears to be unaware that there are millions of people in the world who still believe in the fairy tales of primitive religion—look at Sir William Joynson Hicks, and the clergy generally! The majority of Christians in this country are still living, so far as religion is concerned, in the eighteenth century, and many have not even got that far. Of course, I am telling the old story, but it is having its effect. It is awakening doubts in the minds of large numbers of believers, it is completely converting others. It has partly converted Bishop Barnes; it has had its influence on Bishop Gore and Dean Inge, it has, at any rate, created an atmosphere which has enabled these and scores of others to speak with greater freedom than they could have done in its absence. Why should I not go on telling the "old, old story"? Why, in its absence, Mr. Swaffer would not now be

running round searching for a "living Church." For there is life in even the graveyard. Not the same life that meets us outside, but graves teem with living things of a very low order.

* * *

A Living Death.

What is it that Mr. Swaffer and his colleagues are searching for? Ostensibly for a living Church. But what do they mean by a living Church? Such an answer only leads to the further enquiry as to what are the tests as to whether a Church is living or not. I do not see from any of the articles published by the *Express*, that they apply a test to the kind of teaching that is given. That would be too dangerous a test, and would probably damage the circulation of the paper. It would mean that the *Express* would have to take sides with one body of Christians against the rest, and while it is profitable for a newspaper to take sides with Christians against Freethinkers, it would never pay to take sides with Freethinkers against Christians, or even with one lot of Christians against the rest. The rule here is: The voice of the largest circulation is the Voice of—whatever is the name of the chief deity worshipped in Fleet Street. What the *Express* agents understand by a living Church is a Church that has a large congregation—which is only the fetish of the large circulation in another form. If Mr. Swaffer had been in Jerusalem some 1900 years ago (assuming the Christian story to be actual truth), and had come across a poor wandering wayside preacher talking to a handful of poor fishermen, he would not have called that a living Church, he would have gone off to some well-attended Synagogue, had a talk and supper with the Rabbi, and then have informed his readers that here there was at least one Church that was alive. It does not matter if even a Church is crammed with (religious) corpses. So long as it is full, that is enough. It goes down on the list as alive.

* * *

What is a Living Church?

You see the whole search is for a parson who can capture a congregation. How he does it matters little, just as Lord Beaverbrook explained that the great thing with a paper is to give something that the largest number of people like to have. Whether they ought to have it, is quite another thing. "Likings" sell papers, "oughts" do not. Mr. Swaffer is searching for a Church where a minister talks reams of windy platitudes concerning the lives of the poor, the beauties of honesty, exalts the commonplace virtues of social life, because no one questions them, but keeps carefully off those topics on which the public need enlightening, because they would lead to dissension. A live Church is where they have "bright" services, music, and lights and other things that will induce a sense of dreamy comfort, so that the congregation leave with the feeling that they have been at a quite enjoyable "Social," and will come again. That is Mr. Swaffer's idea of a living Church. And one reaches the conclusion that the condition of having a living Church is to have a dead religion. For the ideas that made Christianity, the ideas that underlie the doctrines and dogmas of the Churches are kept in the background. The clergy dare not preach them, that is, if they wish to have a "live Church." So much Freethought has, at least done. It has made Christian doctrines so repulsive to large numbers of still professing believers, that merely to describe them is called an

"insulting indictment." I do not doubt but that Mr. Swaffer will find many of the popularity-hunting and opportunist clergy examples of what he will consider a live Church. But I am quite certain the historian will recognize that their being so is proof positive of a Dying Creed.

CHAPMAN COHEN.

Faith and Modern Knowledge.

THE acceptance of modern knowledge logically involves the rejection of ancient faith, because in its very nature faith implies ignorance. As a rule whole-hearted believers are simple, uneducated, ignorant people. It is undeniable that to-day, however, several prominent leaders of the Church publicly avow their adoption of the discoveries of modern science; but it is equally true that such divines are perpetually making an apology or defence of the faith which they still cherish. One of these is the exceptionally learned Bishop of Durham, who has had the courage to confess, on numerous occasions, that Christianity has been and is a colossal failure. The gravity of that admission is only too obvious, for its inescapable implication is that God, at his very best, is desperately impotent. Curiously enough, whilst acknowledging the undoubted failure of Christianity, Dr. Hensley Henson continues to preach it, and its material success is sufficient to yield him an income of £7,000 a year. A few Sundays ago he preached a sermon in Westminster Abbey, entitled "Change and Continuity in Religion," which is published in the *Christian World Pulpit* of November 3. What his Lordship tries to do in this discourse is to explain how the diffusion of scientific knowledge necessitates a more or less drastic modification of the Christian creed. He says:—

Many simple believers, more devout than well-informed, were considerably troubled in their mind when they read the notable address of the President at the recent meeting of the British Association. So clear and confident a declaration of faith in the Darwinian doctrine of human origins seemed to them to conflict sharply with the first article in the Creed. They had an uncomfortable suspicion that, in professing themselves Christians, they were going into opposition to the teachings of science, committing themselves to a position which they would not finally be able to maintain; and there were not lacking persons, claiming to speak in the name of Christianity, who confirmed their fears. "Darwin's triumph has destroyed the whole theological scheme," said an eminent preacher in this pulpit with perilous terseness; and no doubt that assertion will be much more generally remembered and quoted than the same preacher's declaration in the same sermon, "that, on the whole, the modern scientific view of the origin of man's body and mind agrees well with Christ's teaching." The first impression of the discourse was disturbing enough, but the conclusion to which it led was essentially, almost demurely, orthodox.

Now, what is Darwin's theory of human origins? As stated by himself in the *Descent of Man* (page 927) it comes to this:—

He who is not content to look, like a savage, at the phenomena of Nature as disconnected, cannot any longer believe that man is the work of a separate act of creation. He will be forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog—the construction of his skull, limbs, and whole frame on the same plan with that of other mammals, independantly of the use to which the parts may be put—the occasional re-appearance of various structures, for instance of

several muscles, which man does not normally possess, but which are common to the quadrumana—and a crowd of analogous facts—all point in the plainest manner to the conclusion that man is the co-descendant with other mammals of a common progenitor.

Such is Darwinism as defined by its immortal founder, and it inevitably follows that if it is true the Biblical account of man's origin is entirely false. The *Descent of Man* was published in February, 1871, some twelve years later than the *Origin of Species*. In an article in the *Contemporary Review*, 1871, Professor Huxley affirmed "that in a dozen years the *Origin of Species* has worked as complete a revolution in Biological Science as the *Principia* did in Astronomy," with the happy result that the *Descent of Man* was accorded almost a grateful reception by the scientific public. Nevertheless, a slashing attack appeared in the *Times* on April 7 and 8, 1871, of the writer of which Darwin himself said: "I have no idea who wrote the *Times*' review. He has no knowledge of science, and seems to me a wind-bag full of metaphysics and classics, so that I do not much regard his adverse judgment, though I suppose it will injure the sale." Of course, practically all the theologians bitterly condemned it because it contradicted the story related in Genesis, upon the alleged historical accuracy of which the Apostle Paul built his conception of the nature and object of the Christian religion. Darwinism does much more than discredit the Genesis story of creation; it also completely undermines the foundation upon which the whole structure of the Christian religion has been built up. If Adam goes, so does Christ. If all mankind did not fall in Adam's first transgression and thereby become sharers of his guilt and punishment, there was no need of the intervention of God's only begotten Son to restore to us what we had never lost. Realizing this, Catholics like Hilaire Belloc and G. K. Chesterton and Protestant Fundamentalists like the editor of the *British Weekly* and members of his school, repudiate Darwinism as the most Godless heresy ever invented. Those divines who, like the Bishop of Durham accept it, no longer believe in the verbal inspiration and infallibility of the Bible as the Word of God, nor can they adopt and honestly attach their signatures to any orthodox creed.

Once a man departs from orthodoxy no one can tell whither his sense of independence may almost unconsciously lead him. The Rev. John Bevan, M.A., of Ballham, who is in charge of "Our Question Box" in the *Christian World*, may be theologically described as a freelance. In the issue of that journal for November 3, a correspondent asks him why he rejects the orthodox doctrine of Salvation by faith in the blood of Christ and the following is Mr. Bevan's answer:—

Let us be quite clear. It is impossible for me to believe that the blood shed by Jesus at his execution effected an atonement for my sins. How any person's sins can be forgiven because an innocent person sheds his blood I am unable to understand. A man's sins are forgiven, in the only sense in which I can understand forgiveness, by his being filled with a new spirit, a spirit of goodness, which is mediated to that man direct by Christ, or the Spirit of Jesus.

Much of Mr. Bevan's teaching commends itself to us as beyond all doubt true; but why he remains a minister of the Christian Gospel is a complete mystery to us. That Gospel he utterly disbelieves and never preaches; but he cherishes some extraordinary notion of the mediation of Jesus in making people good, and yet he knows quite well that there

are multitudes of delightfully good people in nations to which even the name of Jesus is utterly unknown.

The truth is that modern knowledge, when given fair play, destroys supernatural beliefs, because it makes clear to those who appreciate it, that the only real world known to us is the one in which we now live and have our being.

J. T. LLOYD.

The Scrimmage Among the Saints.

"All that is human must retrograde if it does not advance."—Gibbon.

"A merciful Providence fashioned us hollow
In order that we might our principles swallow."
Lowell, *Biglow Papers*.

THE present turmoil within the ample folds of the Established Church is something more than a storm in a teacup. Ever since the rise of the Oxford Movement, the gulf between Anglo-Catholics and Protestants has been gradually widening, and the quarrel between the two bodies has become increasingly bitter and more acute. And, curiously, laymen, in increasing numbers, have been attracted by the more picturesque ritual and ornate services of the High Church priests. It is as if the growing lack of faith among believers had found temporary satisfaction in the theatricality of the priestly players who ape the mummeries of the tenth century in the more spacious times of the twentieth.

This time the scrimmage between the priests is more than usually interesting. So heated has the discussion been, that right-reverend Fathers-in-God have unpacked their hearts with words like washerwomen, to the dismay of the believers and the delight of the unbelievers. And, despite the unco' canniness of the Archbishop of Canterbury, who is a pawky North Countryman, and a past master at pouring oil on troubled waters, the issue between the combatants has widened from a petty jealousy between Anglo-Catholics and Protestants, until it now embraces the vastly more important question of Rome or Reason.

At the present hour there are covered by the banner of the Anglican Church, men who hold extremist doctrines of the freedom of the individual, and creatures who are willing to submit to the utmost doctrine of priestly control. How long will this battle between Romanists and Broad-minded Churchmen last?

A reverend Canon, in full war-paint, in St. Paul's Cathedral, asks for a Bishop's trial for heresy, and gets snubbed, not too politely, by his dean. Bishop attacks bishop in an equally public manner. Bishop Gore, after admitting the barbarism of the Old Testament, attacks Bishop Barnes for being a Protestant in a Protestant Church in a Protestant country, and Bishop Barnes replies by suggesting that the High Church ecclesiastics are no better than South-Sea Islanders. Both bishops are heretics, could they but see it. If Bishop Barnes be guilty of heresy for accepting scientific ideas of Evolution, does not Dr. Gore lay himself open to the same charge, by his damning admission that the earlier records of the Christian Bible are simple folk-lore?

This battle of the bishops is highly instructive, because it is a quarrel in which the ecclesiastics are more concerned than the laymen. No doubt these prominent priests speak with a sense of waning authority, for there is more zeal in the pulpit than in the pews. To-day, the voice of the Archbishop, at which monarchs once trembled, attracts as little attention as "the horns of Elfland faintly blowing." Even the heresies of the bishops would scarce rouse much attention if they were not puffed into notoriety by

overworked newspaper editors sighing for a fresh sensation for a jaded public.

It is no secret that of recent years the Anglican Church has ceased to attract the large numbers of people it did in the middle and later years of the last century. This is also true of the Nonconformist Churches, who lack the huge financial resources of the Ecclesiastical Commissioners. And the breach is actually being widened by the capture of the Anglican Church by the High Church Party, which is as much like the Romish Church as margarine resembles butter. While the Popish forms of worship and ceremonies may appeal to a section of the people they no longer mean anything to most of the community. Even those who are most optimistic about the present outlook must agree that the condition of religion in this country is far from what the priests had hoped after centuries of almost undisputed authority. Churches are half empty. The Bible is only read in schools under compulsion. Sunday is increasingly devoted to amusement. The crowded Divorce Courts also prove that priestly authority is no longer held in respect in this country. To the sincere believer the signs of the waning of the Church's power must be very dispiriting. To the ordinary well-educated citizen, the problem is even more astonishing. For the quarrel of the bishops shows very clearly that they are far more concerned in bolstering their own narrow views of ancient creeds than in seeking truth for its own sake. And that criticism is applicable to High Church and Evangelical alike, to Bishop Gore, to Bishop Barnes, to Canon Bullock-Webster, and to hundreds of other priests.

Priests cannot have things both ways. They see educated people leaving the churches, they notice that the conscience of the race is rising above their mummeries and superstition. Accordingly, they pretend to find harmony between the legends of "Genesis" and geology, and attempt to reconcile the barbarities of the Old Testament with the absurdities of the New.

The plain, blunt truth is that the attacks of the Freethinkers on the Christian Religion are beginning to tell heavily, and the priests are getting nervous, and are watching their lines of retreat. Recently the House of Convention decided to eliminate some of the undesirable passages from the Bible, and substitute others for use in the Anglican Prayer Book. Even hymn books have been dealt with in a similarly drastic manner. These smart clerical manoeuvres will not save the Christian Religion, but the priests hope that, for a time, the Freethought sharpshooters will be evaded. It will only be for a time. The Christian Churches leave Humanity chained within the prison of superstition. It is the definite purpose of Freethinkers to break those fetters and set men and women free.

MIMNERMUS.

The first requisite of science and the prime necessity of education is to make people think.—*Sir John Sankey*.

Have good-will to all that lives, letting unkindness die,
And greed and wrath, so that your lives be made
Like soft airs passing by.

Buddha.

By mutual confidence and mutual aid
Great deeds are done and great discoveries made,
The wise, new prudence from the wise acquire,
And one brave hero fans another's fire.

Homer ("Iliad").

"He was not Pure and Great."

OF course, he was not. He was a sort of Unitarian; in fact, a sort of infidel. So the righteous and evangelical thing to do was to cook this man like a piece of meat for dinner on the Lord's Day. "He was not pure and great." True must the sentence be; for it is written in McClintock and Strong's *Cyclopædia of Biblical and Ecclesiastical Literature*.

* * *

On a sunny afternoon in August, 1927, I climbed a slope that led up from the edge of a city, and, on all sides, were comfortable villas and gardens, and the broad shade of trees; and in the distance gleamed the ripples of a blue lake, and the Alps rose high. I paused before a block of grey granite which crested a little mound. History was writ across this stone, so I drew near and copied (from the French) this inscription:—

On 27th October, 1553, died here, at the stake at Champel, Michel Servet de Villeneuve d'Aragon, Born 29th September, 1511.

Evidently he was a foul criminal—violateur of children, and a cannibal perhaps—and the citizens of Geneva wreaked just vengeance on him; and even the Twentieth Century may repeat the curse.

I walked to the rear of the granite block, and saw on the back a second writing, thus:—

We, respectful and grateful sons of Calvin, our great reformer, must yet condemn an error which was that of his time. We, firmly attached to liberty of conscience, in accordance with the true principles of the Reformation and of the Gospel, have raised this Monument of Repentance, 27th October, 1903.

All this is strange and confusing; and so, in September, 1927—four hundred and sixteen years after the birth of the man who was "not pure and great"—I have turned the leaves of learned books, and scanned the tale of the wretched Michel.

Born in the town of Villeneuve, in the province of Aragon, this Spaniard was the son of a notary, or legal scribe. As a student in the university at Toulouse, France—where he Latinized his name into "Servetus"—he read, for the first time, the holy Bible; and much he meditated on God the Father, God the Son, God the Holy Ghost, the Universe, and Baptism as the mode of signifying entrance into Christ's Kingdom. Journeying into Italy, he felt disgusted when he beheld multitudes bowing in servile worship before the Pope. In Germany, he thrilled—or he did not thrill—at the sight of Martin Luther, the pure and great Protestant Reformer. The year 1531 took him to France again, and he, as expert reader and writer, served a printer in the city of Lyons. He himself gave the printers work to do when he issued a tract on *Errors Concerning the Trinity*; for, as he was not pure and great, he had got so far as to smile at "Trinitarians." These Trinitarians, he considered, were like the ancients who fabled about a dog with three heads on one neck. Servetus thought a normal universe was one, and God must be one; and Christ, centre of the universe and of morality, was the Eternal Son, but not God. And besides all this naughtiness, the Spaniard judged (Oh! gross judgment) that people who had been baptized as infants in a church ought to be baptized as adults in order to intimate that a man should exercise adult reason in deciding the claims of religion; and he himself was dipped in an adult baptism. Next, this young Spaniard trudged to Paris to study herbs and potions and general "medicine" at the univer-

sity, and, in 1536-7, met the pure and great Calvin;* a man devoted to God, and the Holy Trinity, and the Bible, and the doctrine of Man's Natural Wickedness, and the Doctrine of Predestination of a Few to be Saved; in a word, devoted to Truth and Justice and Goodness. Warm and high were the argumentative words of Calvin and Servetus, as they talked of God the Father, and of the Two Others, and the nature of the Two Others; and, likely enough, students in cap and robe crowded eagerly to share the din, when (as I guess) the Trinitarian paled, and the Unitarian reddened. This, you see, was sixteen years before the damned crime . . . no, I should say the memorable scene at Champel, by Geneva. Studies at Louvain were followed by studies at Montpellier. From 1541 to 1553, Michel made a good income as physician at Vienne, France; and, being still fond (shall we say too fond?) of theological debate, he wrote and received letters from Calvin on questions of God the Father, God the Son, God the Ghost, and Christ the Centre, and the Right Kind of Baptism, and so on. Calvin was now leader and master of the souls in Geneva; and the citizens obeyed his strict code of conduct, and the city abounded in sanctity, and Bible texts were sweet on all tongues. And can any sane man say it was right of Servetus, who was "not pure and great," to get a book on the Trinity printed in Austrian Vienna, and circulated in France? Was he not justly jailed by the Roman Catholic Authorities?

He escaped; and then, like a fool, made for Italy by way of the city of Geneva, where the "pure and great" Calvin radiated love and wisdom; and he put up at the Rose Inn. A box or bag contained his belongings, which included goods saleable in case of need, such as rings and jewels. Calvin, glorious star of the Reformed Faith, heard of the heretic's arrival, and ordered his arrest and trial; and meanwhile, dispatched copies of Michael's bad book to the holy men of four Swiss cities, and they, with one consent, classed the writing as hellish. Thirty-eight articles of accusation were framed against the Spanish physician and wrong-minded debater. The final judgment told of his awful propaganda of errors touching God the Father, God the Son, God the Holy Spirit, the Divine Majesty, and the Holy Trinity, and of his deliberate ruination of souls; and so the Christian Court, "having God and his holy Scriptures before our eyes" (they said), "and speaking in the name of the Father, Son, and Holy Spirit," condemned Servetus to be bound next day, and led to Champel and burned alive with his horrid book. Calvin agreed, but amiably proposed beheading instead. His brethren in the Faith over-ruled his view, and the "pure and great" Reformer modestly yielded.

In the evening, the two theologians met and conversed, Calvin with that happy ease which comes of a conviction of truth, and Servetus in a ridiculous state of agitation which obviously goes with a foul conscience; and such sacred words as "God," "Son," "Ghost," "Trinity," "Divine Majesty," "Christ," echoed round the scene of discussion; and Calvin's friends listened with admiration; and Calvin, as was most meet, admired himself too.

The October sun beamed on the pious multitude who crowded Champel. Servetus, strapped with thongs, listened while Farel† shouted the terrible truth that Satan had possessed the soul of the learned Servetus, and turned his learning to evil; and Servetus muttered: "O God, save my soul! O Jesus, Eternal Son of God, have pity on me!" He knelt

* Or Chauvin (the original French form); but perhaps, in 1527, the Calvinists may not care to be termed "Chauvinists"!

† This pure and great Reformer (1489-1565) was a popular preacher, and an eminent friend of Calvin.

as he prayed. And shall we suppose his thoughts wildly coursed thus:—

"God the Father!—verily my blood will boil—God of Mercy, support me!—my tongue, turned to coal in my mouth, will choke me—Christ the Centre, have pity!—eyes scorched, hands rotted, bowels afire—God of Love and Grace!—all my being changed into hell—the whole world crashing in smoke and agony, and yells of Geneva . . ."

"He was not pure and great." The sainted McClintock affirms it; the sainted Strong affirms it. This *Cyclopædia* is a standard work for churches, chapels, and Elect People. And poor, dear Calvin, "pure and great" and fraternal, how his tender heart must have suffered when his beautiful prayer for the beheading was turned down! What a Satanic world is this, in which the feelings of the Righteous are so outraged and lacerated!

F. J. GOULD.

The Master: As Seen by a Follower.

I HAVE just been reading *The Man Nobody Knows*, by Bruce Barton. It is, I believe, a fairly recent publication, and one which has given rise to some criticism. It is an attempt to present the human side of the life of Christ as against the distorted theological portrait. The author dwells upon the physical strength which must have been possessed by Jesus and his love of laughter and fun; he has nothing but contempt for the conventional picture of a weak and weary Man of Sorrows. He considers that the way in which children are taught to look upon him destroys the very truth which it was his mission to proclaim; that they cannot, in fact, see the wood for trees. With much of the spirit and tone of the book I am in entire agreement. It is a fact that only when I had cast off the religion of my fathers and no longer attended a church, did I discover that the life-story of the carpenter of Nazareth was extremely interesting, and that his thoughts and actions were noble in the extreme and worthy of the admiration of any man, be he religious, rationalist or materialist.

But although Mr. Barton has put a great deal of distance between himself and the official creeds and dogmas, he seems to be unable to shake off many of the old ideas. For instance, he still regards Jesus as the one and only hope of salvation for the world and the inhabitants thereof; he still speaks of him as Our Lord, and frequently uses the term "reverence" where it would seem that the word "respect" would be ample. Let it not be thought that I wish to disparage that altogether fine, if somewhat vague and mythical, figure known as Jesus of Nazareth; it is simply the lack of a sense of proportion which I lament. This lack prevents such as Mr. Barton perceiving the discrepancies in the Gospel accounts, and the possibility of error and corruption. He takes every little detail recorded therein as being beyond question. And it seems to me that this same childlike faith leads to some embarrassment when he is dealing with the miracles. He accounts for the miracles of healing quite plausibly by suggesting that they were examples of what we know to-day as "faith-healing." With this explanation I find no fault; if the miracles ever happened at all—a question upon which I preserve an entirely open mind—the supposition is reasonable enough and certainly has a certain amount of outside evidence to back it. But when he comes to such things as the stilling of the storm and the conversion of water into wine, the author seems to be on very shaky ground. With regard to the former event his account, condensed, is as follows: he first of all presents the familiar scene of the disciples in the boat and Jesus asleep in the stern. The storm arises and there follows the panic-stricken cry for help. Jesus awakes, and the author lays stress on the fact that he is immediately in command of himself and the situation. Mr. Barton closes the scene with these words: "He issued a few quiet orders, and presently the menaced boat swung round into the

smoother waters of safety. Call it a miracle or not—the fact remains that it is one of the finest examples of self-control in all human history." Quite true, Mr. Barton; I am inclined to agree with you. But you seem to be begging the question somewhat. For what as a matter of fact is *your* explanation of the saving of the craft and its occupants. Did Jesus merely perceive where lay the quiet water and was possessed of the necessary knowledge to guide the boat to it, or was this an exhibition of his supernatural and divine powers?

It is just this element which spoils what would otherwise be an excellent attempt to justify the extent to which the peasant of Galilee has been thrust into the limelight. He takes it for granted that the Gospel accounts are free from all doubt and error, and consequently, when he comes to any obstacle, he skims gently but firmly over it. I will not insult Mr. Barton by suggesting that he is not aware of the fierce controversy which for centuries has raged round the question of the authenticity of the New Testament, nor would I care to presume that he has never read *The Life of Jesus*, by Ernest Renan. But if he has read the work of one of the most highly respected historians of modern times, what has he got to say in reply to the statements made—statements which are so greatly at variance with the generally accepted version that, to say the very least of it, they give one furiously to think?

However, the view taken in the book is decidedly refreshing, and a very pleasant change from what we are accustomed to read on this subject. It is written by a man of obviously wide vision, keen perception, and much human affection. If these lines should by any chance meet his eye, I would not like him to think that this article is an attack upon either him or his work. It is merely a frank effort at criticism, which I am quite sure he would be the last to wish to be stifled. We cannot go all the way together, but it is pleasant to think that we can go so far and then agree to differ.

B. S. WILCOX.

The Better Land.

"We return no more."—See Scott's introduction to *Rob Roy*.

THERE is a better land,
Far, far away;
And, we're told, a happy band,
Shining as day.
But though mortal man send out
Soul and wits upon the scout,
All seems dark and wrapt in doubt,
Far, far away.

Here is a world we know,
Each passing day;
And fairly pleasant, though
Some folks say nay:
Nor are they all earthy, who,
Warm with life, prefer it to
Land unknown, beyond the blue,
Far, far away.

If there's a better land
So far away,
Best let it be, they think,
Till a far day:
When we're cold, and box'd in black,
Gone the unreturning track,
Vain all talk of dead come back!
Back there's no way.

H. BARBER.

As the caterpillar chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys.
William Blake (*The Marriage of Heaven and Hell*).

Acid Drops.

Dean Inge sends a letter to the Press on behalf of the Churchmen's Union, in which he says that the acceptance of evolution as a biological theory is often unaccompanied by any attempt to follow up the consequences of the theory in their bearing on traditional theological statements. This is quite true, but in the case of Dean Inge himself, we beg to point out that these consequences are only pursued with regard to certain theological statements that are so glaringly ridiculous that all men and women should be ashamed to confess them. For our part we are waiting to see Dean Inge show enough courage to face the consequences of the theory of evolution on the idea of a God and a soul. When he does that, the game will, so far as he is concerned, be up; and he will have to leave the Christian Church.

It is a hopeful sign, says the *Sunday School Chronicle*, that at last there seems to be a desire on the part of those who have to do with juvenile delinquency to discover the first cause of the trouble. Mr. Murray, of the Holloway Discharged Prisoners' Aid Society, suggests that no sentences of imprisonment should be passed on a boy or girl until there is a medical certificate as to the real reason why the young person went wrong. Our con- temporary concurs with this suggestion, and adds that it would call in the psychologist also, and other persons who have studied the special problems surrounding young adolescents. We congratulate the *Chronicle* on having got rid of the stupid Christian notion that delinquency is the result of temptation by a devil, plus "original sin." We hope it appreciates the fact that stupid Christian obsessions of the past have caused an enormous amount of unnecessary suffering to "sinning" children, and have prevented their being rationally treated and educatively reclaimed.

Mr. Pattison, of the Home Office, says that punishment is cheap and easy. But the better method calls for qualifications more rare and more expensive than brute force—observation, analysis, classification and training. To this we will add that the better method would have been discovered and tried years ago, if the Christian Bible had not been dominating law-makers, judges, Home Office officials, magistrates, and prison authorities.

The Rev. W. H. Coradine, of Kenton-at-Harrow, writes to a daily paper:—

The Archbishop of Canterbury's letter is non-committal, as everybody expected. No light; but be at peace, good children. This peace at any price is simply ruining and emptying the churches.

That is one explanation of the slump in churchgoing. A reader of a different paper gives us another. He says, if the Church is only a debating society concerned with the discussion of fantastic beliefs, then let the priests carry on behind closed doors. The general public is not interested, only disgusted. We wonder what the real reason is why churches are employing? One Christian thinks peace is doing the trick, and another Christian thinks wars. Oh, dear, what *can* the matter be!

"Candidus," of the *Daily Sketch*, suggests that the best way of curing the evils of wars would be to set aside portions of waste lands and insist upon all wars being fought out by the professional champions of the sport. The results of the contests, he adds, would be just as decisive, and would prove just as much as contests of whole nations. The suggestion is a good one. What may be added is that the parsons too should be dumped with the armies, to bless banners, to encourage the combatants, and to beseech God for a victory. Otherwise, there could never be a victory, or decision, and the whole scheme would fail. For it is a well-known fact, disputed by no intelligent person, that God gives a victory only when the parsons ask for it, and have explained to God which army has justice and right on its side. If they didn't do that, God wouldn't know what the devil to do.

After Sir Arthur Conan Doyle has told us that soon it will be a very ill-informed man who disbelieves in ghosts, comes the suggestion in a daily paper that fairies may exist. Why stop at fairies? There is as good evidence as ever there was for belief in hobgoblins, imps, gnomes, brownies, vampires, mermaids and ogres. And, naturally, there must be witches and wizards to call them up from their lurking places in the ether. Obviously, too, there are uses for amulets, chains and mascots to assist in warding off evil intentions of some of the malignant "little people." And it is not the works of our scientific thinkers that we need go to for our guidance, but Hans Andersen's fairy tales—those charming records of fact, not of fancy, as we purblind moderns have erroneously supposed. By the look of things, an intellectual revolution, fostered by Sir Arthur and the daily newspapers, is just about to erupt. If that be so, there ought to be a good sale for the Old Testament, which gives the latest information about spirits and demons.

The Salvation Army is now engaged in a twenty-day "Big Push"—a concentrated and determined attack on the indifference of the great mass of the people to religion. All the artifices of the circus—such as is pleasing in the sight of the Salvationists' God—are being employed. The country is being drenched in "Blood," "Fire," and Hell, with a very large capital aitch. And after the campaign is over, the people will be so religious that the newspapers will cease printing advertisements for theatres and concerts, whisky and beer, cigarettes and tobacco, and pretty clothing; and there will be no betting news, spicy police court stories, or sexy serials. Hence, anyone will be able to tell if the "Army's" Big Push was successful—watch the newspapers.

How wonderfully history testifies to the adaptability of Christianity, says the Rev. A. E. Whitham, in the *Methodist Recorder*. See it recovering from the first shock of disappointment in the failure of the Second Coming, the immediate adjustment of itself and work to the ages of waiting. See it square itself with the Copernican science, the Renaissance, the Reformation, the thunderbolt of Darwin, the flood of light on the Bible, and the study of comparative religion. See it in the presence of the rise of Nationalism, and now watch it bringing out of its treasury the word for our Socialistic era, never wanting a vocabulary, never for long embarrassed for a message, always able to provide the salt and leaven for the dullest and the most fermenting ages. What the reverend gentleman means is that the Christian religion is a super-chameleon. Its God has a wonderful trick of changing colour to the view of each successive generation.

The *Daily Mail* correspondent on cinema matters thinks the Church will benefit considerably by the messages conveyed through religious films, to people who usually never enter a church. He hopes that the value of the screen for deepening the Christian faith will be realized by the clergy. We fancy the clergy need little reminding about the possibility of using the screen for boosting their patent nostrum. One drawback to the Churches' use of cinemas is, that patrons have come to regard all pictures they see there as fiction. The fact once disposed of, however, the Churches ought to do good business through the cinemas. There is many a "full-blooded" episode in Holy Writ, notably that concerning Lot and his daughters, which would film beautifully and be bound to deepen religious faith, provided the subject is treated really reverently.

England has suffered the most unfavourable harvesting season known for a quarter of a century. Corn, potatoes, fruit are all below the average. All labour has been costly and difficult. Fields have become flood areas, cattle and sheep have had to be towed to safety. Deluges have swept away waggons and poultry, and have ruined hay harvests. Commenting on these facts, a weekly paper says that we have reason to be devoutly thankful that we

are not as our ancestors were. To them this disastrous summer would have meant famine, disease, and death. They would have shuddered with ague in damp, unlighted, unventilated hovels, and starved through the horrible days of winter scarcity. Disease would have struck down them and their live-stock. Our contemporary does not say to whom we have reason to be devoutly thankful. Is it to God? If so, we presume our ancestors had reason for cursing the God who withheld from them the knowledge that would have prevented their sufferings.

The scholar of to-day, says Miss Ada Ammon, is often cleverer than the Sunday school teacher. The enormous difference in the education of children in comparison with persons educated some years ago, resulted in the instincts of logical criticism being used at any earlier age than had hitherto been the case. The Bible, therefore, did actually present endless difficulties to the mind of the modern child, and the teacher must be prepared to find logical answers to the logical questions asked about it; otherwise, children lose faith in parents and teachers. This, we take it, is none too happy a state of affairs; for it is a deuced hard job to find logical answers to logical questions about the Biblical bundle of illogicalities and irrationalities. The modern Sunday school teacher's lot, like that of the policeman, seems not a happy one. Still, some of Miss Ammon's statements embody a good testimonial to the work accomplished by the day school teachers.

When the last word has been spoken against churches and parsons, says the Rev. Dr. S. W. Hughes, the average man who is detached from religion is outside because of cowardice—the challenge of the Church calls for courage, penitence and prayer. This is the latest version of that rare old Christian libel on unbelievers—that they reject religion in order to become the complete black-guard. There are heaps of other choice slanders that the rev. doctor might also use to cover up the failure of the Churches, and to explain religion's lack of appeal to the modern man. We suggest Dr. Hughes applies to the Christian Evidence Society for useful ammunition.

Now that the defenders of country-side beauty have successfully protested against eye-sore petrol signs and pumps, perhaps they will turn their attention to getting suppressed those lugubrious religious lunatics who disfigure every gate and telegraph post with chalked messages about "Eternity" and "The Lord is at Hand."

One of the functions of the Church, says the vicar of Ashford, was to encourage people to think; and if the controversy over the Bishop of Birmingham and his views was going to make people think, he did not for one instant regret it. We wonder whether the vicar will be pleased when he knows that large numbers of people are starting to think how very childish, not to say absurd, these religious matters really are.

Mothers naturally are disposed to be religious, declares Sir Francis Younghusband, because they are closer than any to the deeper realities of life. Who could dream of disputing that, or its implied opposite truth—that Freethinking mothers and men—poor things!—are blind to the deeper realities of life?

The Dean of Durham's yearly reward for following in the humble steps of an inspired tramp of Nazareth is £3,000. Past and present credulity provides the money. Posterity will wonder how the trick was worked so successfully in a country where there were laws against obtaining money on false pretences.

A pious contemporary says that a leading theatrical paper boldly advocated recently the Continental Sunday plan, namely, theatre performances on Sunday, and no performance on Monday. But the proposal met with a storm of opposition from actors who resented the threatened loss of their Sunday rest. Seeing that the actors would get a Monday rest, we can see no reason

why they should oppose Sunday playing, which meets the needs and leisure time of the play-going public. We invite theatrical folk to consider the fact that Sunday performances and Monday rest would be much more profitable than the present arrangements.

Mr. Duff Cooper, M.P., says he thinks nobody wants war to-day. Evidently he hasn't been noticing the recent pretty little "scraps" among the followers of the Prince of Peace.

Among our letters this week is one from a reader who belongs to the "reverent" type of unbeliever, and who wonders whether we might not do more good if we paid greater attention to the feelings of Christians, and showed more sympathy with their difficulties. He says it would surely be a good work if we succeeded in inducing a more liberal tone to their religion. There is no telling, but in any case, there are quite enough timid souls at that game already, and, in the main, they are very good friends of a religion that, if it were attacked openly and boldly by all who disbelieve in it, might soon disappear. So we are afraid we must keep going on in the old way. And we notice that Dr. Major, the editor of the *Modern Churchman*, remarks in a recent issue, in the course of a defence of Bishop Barnes, that it is not the concern of a teacher of truth to make it easier for "orthodox liars for God." And when one gets that remark from such a source, one feels inclined to call the attention of timid unbelievers and advocates of a "liberal religion" or of the other phrases by which many seek to disguise their heresies and remain in the shadow of respectability, to the fact that unless they look sharp they will find themselves toiling along in the rear of the Churches instead of helping the clergy to speak the truth about Christianity.

Apropos of the Bishop Barnes excitement, a reader of a daily paper says: "Is it not a healthy sign when a priest tries to give you the truth?" Both healthy and welcome. As Dickens' Cap'n Cuttle might say: "When seen, take a note on it." It's much too rare a phenomenon to be passed over in silence.

The Rev. Harold G. Fiddick is concerned about the lads and lassies who drift about the streets "killing time." If he refers to what happens on the Sabbath, we suggest an excellent cure for the trouble would be to remove all stupid puritan restrictions on wholesome amusements. Should this not meet with the rev. gent's approval, perhaps he will pardon our suggesting that his concern for the lads and lassies is not exactly disinterested.

The Battle of the Bishops.

AN OPEN LETTER TO BISHOP BARNES

By Chapman Cohen.

(Issued by the Secular Society, Ltd.)

Price ONE PENNY (16 pp.)

5/- per 100, for Propagandists.

A large edition of this pamphlet has been printed, and they should be put into circulation at once.

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

The "Freethinker" Endowment Trust.

THIS week the Trust Fund takes a very solid step forward, thanks to a cheque for £100 from Mr. Cahn. We are still waiting for more of the dozen we mentioned, who could well afford to follow Mr. Cahn's excellent example.

To-day's list, however, brings us below the £400 mark. Every pound now subscribed is worth at least four. There is £1,615 waiting for the Fund, as soon as that £400 is furnished. We have about six weeks in which to do this. What about doing it before the end of the present month? It is quite easy if all lend a hand. It gets more interesting as we approach the end.

We are accomplishing something that fifty years ago would have seemed a wild impossibility to Freethinkers. It is not merely giving help to the movement for the moment, it is help that will be permanent. Think of it, an endowed Freethought paper! It's enough to make Christians yell out for a drastic application of the Blasphemy Law, or to expect some striking manifestation of the "Divine Displeasure." Anyway we are all doing something of which we may well feel proud.

NINTH LIST OF SUBSCRIPTIONS.

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PREVIOUSLY ACKNOWLEDGED	5,849	0	6
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Total	£5,896	18	3

Promised on condition that a further £398 os. 9d. is contributed by December 31, 1927 ... £1,615 0 0

Cheques and postal orders should be made payable to the Freethinker Endowment Trust, and crossed Clerkenwell Branch, Midland Bank, and directed to me at 61 Farringdon Street, London, E.C.4.

CHAPMAN COHEN.

TO CORRESPONDENTS.

Those Subscribers who receive their copy of the "Freethinker" in a GREEN WRAPPER will please take it that a 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.

H. JENNINGS.—We do not say that the position taken up by Sir Arthur Keith with reference to *Darwinism* is not open to serious challenge. It is, and quite a number of scientific men would join issue with him. But he is not open to question as to man's development from the lower animal world. There is hardly more question about that than there is as to the truth of gravitation. Evolution holds the field.

MEDICUS.—Next week. Unavoidably squeezed out of the present issue.

H. MAY.—As you will see, the "Open Letter" has been enlarged and reprinted. It is offered at a price that will enable you and others to distribute copies where they will do most good.

J. TWILLON.—Pleased to hear from a thirty years reader of the *Freethinker*.

DON WALTON.—We are flattered by your high opinion of what we are doing. We are conceited enough to take some credit to ourselves for the change in public opinion.

W. COLLINS.—The writer might have summed it up by saying that in his opinion, if a man wanted a wife he could get one anywhere.

J. HAMPSON.—Thanks for the steps you are taking to secure new readers for the *Freethinker*. Every one counts.

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.

At the request of a great number of readers of the *Freethinker*, Mr. Cohen has enlarged and re-written his open letter to Bishop Barnes, incorporating with it his criticism of the Bishop contained in last week's issue of the paper. The pamphlet covers sixteen pages, and will be ready for sale by November 14. The pamphlet is issued by the Secular Society Limited, and it should have a wide circulation.

This is a purely propagandist effort, and we invite the assistance of every one of those of our readers who are interested. The price of the pamphlet will be one penny, but in order to get it distributed it will be sent out at the rate of 5s. per 100 copies. Now there are scores of readers who ought to take 100 copies, at least. Many could well distribute large quantities. But 50,000 copies of these ought to be flying about the country within the next week or so. To do its work properly, it should be in the hands of as many as possible of the public at

once. What we have said should be enough to attain this end. Those who cannot distribute the pamphlet themselves could send along their money, and we will get others to distribute them in their stead.

Mr. Cohen had two fine meetings at Kenfig Hill (South Wales) on Sunday last. These were the first Freethought meetings held there, and the hall was crowded afternoon and evening. There were visitors present from Swansea, Maesteg, and other places, and the way in which the lecturer's points were received were evidence of the trend of the opinions of those present. It looks as though South Wales was about ready for another Freethought "Revival." Mr. J. Davies, to whose efforts the holding of the meetings was largely due, occupied the chair both afternoon and evening.

To-day (November 13) Mr. Cohen "treks" to the other end of the country, and will deliver two lectures at Chester-le-Street. The meetings will be held in the Co-operative Hall, at 2.30 and 7.30. Large audiences are expected, and arrangements have been made to provide visitors with tea.

Mr. R. H. Rosetti will, to-day (November 13), lecture in the Bristol Street Council Schools, Birmingham, at 7 p.m. Local friends will please note, and we hope they will do their best to bring Christian friends along with them. The subject will deal with God, Evolution, and Sir Arthur Keith's Presidential Address.

Mr. George Bernard Shaw's letter which accompanied his contribution to the Endowment Trust Fund, and which we published in our issue for October 30, was reprinted in a number of papers, and the *Daily Herald* headed its reprint: "Mr. Bernard Shaw gives £10 to save paper." We did not trouble to correct this, but we note that our old friend, Mr. J. F. Hampson, writes to the *Herald* correcting the statement, and points out that the *Freethinker* is healthy, and "will live so long as Christian privilege and domination need to be fought."

Mr. Hampson is quite correct. We have never ceased to assure our friends that there is no question whatever of the *Freethinker* becoming extinct. It has too many friends for that, and if these were fewer, well, we would not let the old paper die if we had to "sell our boots" to pay for the paper on which it was printed. We have never asked for assistance on the ground of the threatened extinction of the paper, but only on that of everyone lending a hand to make the burden easier. The paper should be made more efficient than it is, and that can only be done properly, not merely when the deficit incurred is made good, but when there is something of a balance to allow for necessary developments. These are the two things we have always had in mind, and we shall not rest until we have accomplished both objects. We look like succeeding in the first, and then we shall have to go on with the second. And we don't even promise that we shall be content then. So soon as we accomplish one task we shall, we expect, start another. It keeps things moving. So, there is no need to live under the delusion that when the present effort is concluded there will be an easy time for everyone concerned. There will not. We don't have an easy time, and we don't see why others should have. Keep on working, is the motto.

Mr. F. Mann is paying his first visit to Manchester to-day (November 13) and will lecture in the Engineer's Hall, Rusholme Road, at 3.0 and 6.30. We hope to hear of good meetings, and we are quite sure that the lectures will be well worth the hearing. Tea will, as usual, be provided for those visitors from a distance.

We are glad to announce that Surgeon Rear-Admiral C. M. Beardnell will deliver two lantern lectures on Evolution in the Essex Hall, Essex Street, Strand, on Thursdays, November 10 and 17, at 7.30 p.m. Admission will be free to the back of the hall, with reserved

seats at 1s. and 2s. each. The lecturer is one who knows his subject, and in the present circumstances the lectures should prove more than usually interesting.

We are asked to announce that the Glasgow Branch will be holding a Social at the D. & F. Cafe, Glasgow Cross, on Saturday, November 19. There will be music, whist, and dancing. The tickets will be 2s. 6d. adults, juveniles half price.

Psycho-Analysis.

VERY few people knew anything about psycho-analysis twenty years or so ago, though students of psychology were forced to take notice of the remarkable work of such men as Freud, Jung and Adler. Sex and sexual aberrations had been discussed in many great books, notably by Havelock Ellis, Iwan Bloch, Forel and Krafft-Ebing. The part played by sex in our lives and conduct was shown to be of far greater import than was ever dreamt of by the ordinary, that is, the average man. How much illness, neurotic and otherwise, was due to something sexual, some inhibition or phantasy, something that may have happened in our childhood even? A work like Iwan Bloch's *Sexual Life of Our Times* must have been a tremendous shock to those complacent individuals whose knowledge of "sin" was bounded by its Christian conception—a conception so grotesquely untrue. For Freud—at least in his early days—sex was the hidden motive of almost all our acts, though it is but fair to add that he gave a very wide meaning to the word later on. The great feature of psycho-analysis was in its promise to cure many obscure ailments, particularly those not exactly physical, which had defied ordinary medical treatment, and the sexual question was discussed in a much broader way than had ever happened before in medical history.

Yet though many people are familiar with some of the aspects of psycho-analysis, even to the extent of understanding some of its terminology, it is true that a great deal of confusion still exists as to what it really is and sets out to do. To take up the various theories of Freud himself, and those of his followers who have left him on some important points, and to make a coherent whole easily understood was no easy task, yet it has been successfully accomplished by Mr. George Whitehead.* Indeed, it would be hard to imagine a clearer explanation of a subject so bristling with difficulties. Mr. Whitehead keeps a cool head throughout. He is not afraid to differ from Freud. He puts the case for that great professor fairly, and points out wherein Jung and Adler have left him. He gives remarkably clear explanations of the now well known terminology—complexes, the unconscious, the libido, inhibitions, sublimation, etc. The chapter on dreams is particularly helpful for those who wish to understand Freud, but whether Mr. Whitehead has succeeded in making Freud's interpretation or those of his rivals the true one, the reader must decide for himself.

The author has read widely and well, as his authorities show, and he has pondered on all he has studied. His last chapters, dealing with the method of cures by hypnotism, suggestion, Couéism, and finally by psycho-analysis, should be of the greatest use to those who believe that a pennyworth of actual cure is far greater value than a pound's worth of theory, which may or may not cure.

Of course there are many severe critics of psycho-analysis. They dispute almost all its claims. Yet in the ultimate one feels that Freud has let some very

* *An Easy Outline of Psycho-Analysis*, by George Whitehead. Herbert Jenkins, Ltd., London. 2s. 6d. net.

useful light on the extraordinary and obscure workings of the mind, conscious and unconscious.

And, therefore, for those who wish to understand this new psychology without wading through many long and difficult works, Mr. Whitehead has provided a particularly useful guide. Personally, I think this is the best book he has yet given us.

H. CUTNER.

"God and the Groceryman."

MR. HAROLD BELL WRIGHT is one of the "biggest sellers" in U.S.A. There are probably quite as bad writers in England. There is no worse a novelist I am sure. Wright became famous through his "Shepherd of the Hills." I imagine that Mr. Wright is in the line of succession to E. P. Roe. No, with all its faults, *Barriers Burned Away* is a sort of coherent story, and some of its characters are almost real.

If I were reviewing this work as a novel, I should have to say some very harsh things about its style, its plot, its puppets, and—above all—its inconceivable dialogue. The hero, for instance, casually mentions to the grandpa of the heroine the following breathless catalogue of his requirements:—

"I'm no saint but, after what I went through in France, I don't believe that any country needs men to be killed for it as much as it needs men to live for it. And so I want to do my share of living for my country as I tried to do my share of dying for it."

"And that means . . . ?" said grandpa. "That means, as I understand it, Citizenship. It means taking my part in civic affairs right here in my home town, helping to make it a better place for everybody to live in. I want success in my business, because business is part of the great game. I want money—honest money I mean—because I want the power to make myself felt. I want a home—every decent man does, I think. I mean an established home, not a one-night stand arrangement in an apartment house or hotel. I want children and a place for them to grow into the right kind of men and women, and I want to help make the community the kind of community that will give the boys and girls a chance. I want grandchildren."

Surely the rummiest sort of "wants list" a young man ever poured into the ears of his best girl's grandfather.

But "God, etc." is not an ordinary bread-and-butter novel. It is a book with a purpose. It is ostensibly written to advocate "real" Christianity instead of—well, you know what people mean when they begin to talk about real Christianity. I think my friend Mr. Cutner recently calculated that the number of "genuine" Christianities of recent years must run into thousands. He must add *God and the Groceryman* to his collection.

On page 283 of his book, Mr. Wright explains that "No one of the most ordinary intelligence can fail to understand what Jesus taught as the essential activities which should engage the strength and time of Christians." He quotes a few of the best sayings of Jesus, and I was really hopeful that Mr. Cutner would welcome a "genuine" and definite Christianity to add to his collection. But Mr. Wright is far too Christian to be definitely anything; and his little budget of irreproachable old maxims which Christ is wrongly said to have invented, is followed by a sudden plunge into meaningless summarizing of the remainder of Mr. Wright's "essential Christianity."

These and many other sayings, with innumerable examples, reveal the mind of the Master, with unmistakable clearness.

Mr. Wright's thesis is:—

Young America is rejecting the Church because it sees through its pretences, shams and failures of denominationalism.

Those last two words are eloquent. You see Young America is perfectly wild for Mr. Wright's "genuine" Christianity—it only rejects a long word, which probably most young Americans never heard of.

There is a great deal of statistical and other information which, as it stands, is a striking indictment of American Christianity (I advise readers to check all figures given by religious, or even genuinely Christian statisticians). He labours hard to show the appalling waste of money and effort in church buildings, salaries and organizations, which, as he says, are infinitely more interested in Congregationalism, Presbyterianism, Baptistology, Methodism, etc., than in the thing which Mr. Wright calls "essential Christianity."

It is, to outsiders, an amusing fight. It is nothing else. The world would gain nothing at all by a union of the warring sects. It is the "essential," the "genuine," the "real," and every existing form of religion, with, of course, rare exceptions—which is the enemy of mankind.

We can dismiss Mr. Wright's peculiar demands for an unthinkable union. Such a union would demand inconceivable sacrifices. The world has gained immensely by the fact that religions are fissiparous. Their divisions are natural because Christianity is in itself the most narrowing influence in existence, owing to the fact that it is essentially intolerant. Mr. Wright is wrong if he thinks his own "essentialism" is any more charitable than the worst of the denominations he denounces. Let us see.

On page 274 he courteously brackets together "licentiousness, crime, political graft and injustice" as having been faced and conquered by Jesus and eleven of his disciples, and he infers that only Christians oppose these evils to-day.

On page 17:—

Mental and nervous diseases are fruits of immorality, and immorality roots in irreligion. Only by re-establishing the people's sense of God can our nation regain its moral, mental and physical health, and insure the future of the race.

I have quoted this to show the nature of Mr. Wright's superior charity because he puts on a great deal of "side" about the "intelligent thinking Christians," who are so much better than the "others" (the vast majority presumably) who "dissipate their energies" in denominationalism.

The Church of to-day is utterly unable to meet this national crisis of immorality and lawlessness, which is the direct result of the irreligious spirit of the people. (page 26.)

Do you begin to see the drift? Christianity has existed for nearly 2,000 years, and Mr. Wright professes to think the world is in a devil of a state. Of course, therefore, it is only "so-called Christianity" which has been in power so long.

There are, however, "a great multitude of sincerely religious church members . . . who are far more Christian than the organization which they support" (page 32)—presumably these are the "genuine Christians" whose noble, beautiful, wonderful religion is nevertheless absolutely useless because there are 183 denominations keeping them from living up to this "genuine" thing.

It looks very fishy to the observer to hear that this "great multitude" agrees "that the nation is breaking down, spiritually and morally" (page 33), although on the same page it is said that "we are on the verge of the greatest religious revival known

to history. Possibly the two events would account for each other!

Mr. Wright's opinion of the present-day parson is no more flattering than was Sinclair Lewis's, in *Elmer Gantry*.

The modern down-to-date clergyman, under the ruthless competition of this denominational system has little time or strength or thought left for the Christian religion. He is ten per cent. social visitor, tea drinker, and diner-out; five per cent. handy man and speaker for all kinds of boosting clubs; five per cent. political henchman; twenty per cent. denominational advocate; five per cent. protector and comforter of that portion of his membership who, because their deeds will not bear the light, must live under the cloak of the Church; and fifty per cent. public entertainer. The remaining five per cent. of him is teacher of the truths of Jesus, which alone constitute one hundred per cent. of Christianity (page 166.)

Mr. Wright perhaps exaggerates the value of the average parson as an "entertainer," but in support of this part of his case the author quotes American newspaper announcements (some of which I have seen):—

"Popular Sermons."

"Up-to-date Jazz Bands at — Church."

"Broncho-Jack is Here to Hog-tie the Souls of Men."

"Hear our Humorous Minister."

"The Fighting Parson v. Beelzebub."

"How to Get a Kick Out of Life."

"Come and Hear Sunshine Jim."

"Baseball Talk."

"The Go-Getter Church."

"How our Pastor Knocked Out Bob Fitzsimmons."

"Why Johnny Fell Out of Bed."

On which Mr. Wright concludes:—

The methods of our modern ministers breed contempt, disgust and scorn. Their sermons have no more authority than a vaudeville performance (page 280).

This is a general indictment: it applies to all the 183 denominations of Christianity, and yet our precious author has the impudence to say:—

"Immorality follows irreligion as darkness follows the setting of the sun" (page 273).

Obviously Mr. Wright's absurd indefinite "genuine Christians" would make the total 184 denominations, and that is all that would happen, judging by his own criterion. And that new little sect would probably be more shameless, more intolerant, more dangerous to liberty and free thought than the maligned denominations whose supporters will smile at Mr. Wright's childish helplessness.

GEORGE BEDBOROUGH.

The Amazing Achievement of Atheism.

"'Tis the eye of childhood
That fears a painted devil."

I SOMETIMES think that, if I were not a Philosophic Atheist, I should feel inclined to call myself such all the same. It is safe to say that English is the greatest, the most powerful, the finest language ever used by Humankind; and, in that tongue of Shakespeare, I know no worthier word—no nobler name—than that of Atheism or Atheist. The development to Atheism is the development of Humankind. The culminating point is the victory for philosophic Atheism—when "God" has to make way for Humanity. Even when that victory has been won intellectually—as now—the fight has still, steadily and continuously, to be carried on. The forces of

darkness, of error, of evil, of reaction—in a word—of Godism, are ever active. They will seize any opportunity to re-gain their tyranny over the minds of men, women, and children. They will do their damndest—or their godliest—to drag humankind back and down to the mental slavery from which we have "so late emerged"—and so painfully. Hence the necessity for the Freethinker still to be strenuous for Freedom, Truth, and Right.

To-day we can study scientifically—and understand—the birth, growth, and decay of "God." We know that "God" was begotten—as the religious racing man might say—by FEAR out of IGNORANCE. We know how it happened. Even some of the present-day believers in "God" will admit this—"in a sort of a kind of a way." Of course, they always proceed to argue that *their* "God" is different. It is a Refined Essence—a Sort of a Something, Somewhere, Sometime, Somehow. A rational person might comment that their "God" has been so refined that It has faded away into complete nebulosity. It is not, now, even a silver lining to the cloud of doubt.

One unfortunate, but very evident, fact is that some of those "advanced" believers in a fading-away vaporous "God" are not above tacitly assisting the reactionary influence of the old-fashioned Godists. They will condone the vain attacks of all sorts of Godists upon hated—because victorious—Atheism. Sometimes they will actually participate in the campaign of slander, misrepresentation, and innuendo. Perhaps this is due to a desire to curry favour with the (more) orthodox. If so, their attempt fails. They cannot serve both Freethought and "God." They are despised by both Wee Free and R.C. Sections of the Christian sect; and, if the Atheist's contempt is more philosophic, it is none the less well merited. Of them it might be said, "His forward voice now is to speak well of his friend; his backward voice is to utter foul speeches, and, to detract."

The fight that has been waged through all the ages is as old as Human Thought itself. It has to be fought to-day; that we may hold what has been won. It has been—and it is—a struggle of Freethought—Free Inquiry—against Authority: of Reason against Faith: of Knowledge against Superstition. What a fight it has been, too! The Freethinker has always been in a numerically small minority; and he is to-day—although Atheism is, intellectually and morally, triumphant. We can picture him—away back in the earliest human tribe—One-who-would-be-Free, against the great mass of the tribe dominated by fear and ignorance and by the Ju-Ju men, the primitive priests and parsons. *There*, we have the beginning of the long struggle for human freedom—and human freedom means, *first of all*, mental freedom.

It should not be necessary—to Freethinkers—to emphasize the constant need to keep up the Fight and carry on the good work, with as much energy as ever. We must hold what we have gained; and continue to pioneer, still, at the same time. Lethargy or neglect means losing ground. There never was greater necessity for our *Freethinker* than there is to-day; and I think we can say that our paper—our chief weapon—has never been more effective. I can write that with all due modesty; for mine is but an occasional contribution. As for that, "The fewer men, the greater share of honour."

We learn "that by a rule in nature," all is motion. Everything is in movement; and no movement—least of all the Freethought Movement—can stand still. If it did; there would be no Movement! This Earth moves. "And still it moves." I suppose that, even in R.C. Christian Schools (supported by Public Money), that is *now* taught. Whether or no they have reached the point of recognizing—scarcely

teaching—that the whole solar system moves, as a whole, I know not. (The R.C. Church Authorities must have had a fit, when they first heard of that!) Movements, like Individuals, Nations, Classes, and other bodies, corporate or incorporate, cannot remain stationary. If they do not move forward they go backward. Were Atheism to stand still, religion would soon drag us all in reversion to a lower state. Human knowledge with human effort has made many a beautiful garden. Let the human knowledge be unused: let the human efforts cease: and soon that garden's beauty will be gone. Nothing but weeds will be in evidence. That's one result of leaving things to "God"!

Wondrous are the varieties of the rose that have been produced by human intelligence, care, and labour; but these things of beauty and joy to our senses are maintained only by unceasing human attention. This, also, is true of dog-fancying and all the many different breeds of dogs—each for a different purpose—that have been developed by human enterprize. So with pigeons. In every case, as soon as the human guidance and human effort cease, the flowers, animals, birds, or what not, decline back to the wild again. Luther Burbank, in particular, achieved great things in cultivating new varieties and new species of plant life, for beauty or for use or for both combined. His work has been of inestimable value to the people of the United States and of the world: and that work was, in a very real sense, Practical Atheism; for he was a Freethinker himself.

Again, in the sphere of Hygiene, of Sanitation, of Medicine, and Surgery, and allied Atheist activities, the resurrection of "God's" influence would mean a reversion to the dirt, disease, danger, and vice of the Dark Ages—when the Christian "God" and the Christian Church had more power than they have ever had. Epileptics would have cause to rue the day that Atheism declined—when "God's" servants started to torture them in order to drive out the Devils that "possessed" them. With the return of the Christian "God"—if we can imagine such a calamity—we should see the Re-Establishment, not only of the Church, but also of the belief in Witchcraft. That belief was dear to Christians—to Protestant Christians and R.C. Christians alike, to John Wesley and to "The Pope of Rome"—in New England as well as Old England, and Old Scotland, and All Old Christian Europe. Their hideous barbarities cost hundreds of thousands of men, women, and children a horrible price indeed.

Look, again, in another direction—one of the most important, too—that of the material basis of life. No matter what our ideas may be; the food supply is a primary matter. Without food, we should have (pace John Strachey) no ideas at all—not even any idea of food! The supply of food is precarious to many thousands at the present time; but, in the early stages of human life, it was precarious for *All*. Whether in the hunting, the herding, or in the settled agricultural state, it was, to a great extent, a matter of *Luck* (= "God"). It was, largely, a gamble—and gamblers are generally superstitious. They prayed to "God" (or "Gods") for success in their hunting, in the increase of their flocks and herds or for a good harvest. Often enough, their Prayers were of no avail—as Prayers often are. Slowly, gradually, but steadily, step-by-step, they learnt that—in the words of Ingersoll—"The Hands that Help are better than Lips that Pray." They discovered that a little manure was more useful than a lot of prayer. Then human minds, as well as human hands, began to help; and—in a comparatively short space of time—human knowledge, experiment, and research, produced results greater

than all the help of "god" in all the ages past. The Atheist attitude towards agriculture began to develop. To-day, the up-to-date farmer seeks not the aid of "God," "God's" Church, or "God's" servants.

"This kind of service
Did not deserve corn gratis."

ATHOS ZENO.

(To be continued.)

The National Secular Society.

REPORT OF EXECUTIVE MEETING HELD ON NOVEMBER 3,
1927.

The President, Mr. Chapman Cohen, in the chair.

Also present: Mrs. Quinton, Miss Kough, Messrs. Clifton, Coles, Gorniot, Moss, Neate, Quinton, Samuels, Wood, and the Secretary.

Minutes of the last meeting were read and confirmed. The monthly financial statement was presented and adopted.

New members were received for the Bolton and South London Branches, and for the Parent Society.

The Secretary reported correspondence from the Birmingham, Glasgow, Plymouth, and Shotts Branches; and from members of the Society, and others.

The Secretary reported that a meeting had been arranged for November 27, in Stratford Town Hall, to be addressed by the President.

The question of arranging a number of meetings in London during the winter months was discussed, and the Executive also considered the question of holding socials and dances.

The President raised the question of a possible amendment to the law concerning Freethought marriages.

The Executive received the Secretary's report of Mr. Whitehead's "Mission," and expressed its appreciation of the work Mr. Whitehead had done.

The meeting then closed.

FRED MANN,
General Secretary.

Society News.

GLASGOW SECULAR SOCIETY.

The President (Mr. Hale) addressed the "Mavis Valley Men's Guild," on November 2, on "A Story About Man." The audience paid close attention to the speaker, and at the end of his Address gave plenty of opposition. Our old friends a "Supreme Intelligence Behind the Universe," and the "Gospel Christ," had an airing once again.

On November 3, he addressed the Govan I. L. P. Guild of Youth, on "The Growth of a Myth." The attendance was small, but, judging from the questions put to the speaker, the audience had paid attention to his leading points.

Mr. Irvine, of the Ethical Society, who lectured on "Spiritualism," on Sunday last, had a fairly large audience to listen to him. He dealt with the subject from his own personal experience, and kept on very secure ground. The opposition kept up a bombardment for over an hour, which did not disturb Mr. Irvine. In his concluding remarks, he stated that he was a Spiritualistic Atheist. We hope to have him back later in the season.—J. C.

NORTH LONDON BRANCH.

Miss ETTIE A. ROUT's exceedingly interesting and instructive address on "Native Diet," was received with great interest last Sunday, several questions and a good discussion following.

To-night, Mr. George Saville is addressing us on "Substance and Shadow." We should be glad if our North London friends would make these meetings as widely known as possible, and then help to swell our audiences.—K. B. K.

Obituary.

MR. ERNEST BARRALET.

After five years suffering Mr. Ernest Barralet passed away in his 57th year on October 22. Cremated at City of London Crematorium, Ilford.

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.

ETHICS BASED ON THE LAWS OF NATURE (Emerson Club, 1 Little George Street, Westminster, S.W.1): 3.30, Lecture in French, by Mademoiselle Delbende, on: "La France Intellectuelle et Héroïque de la Révolution." All are invited.

NORTH LONDON BRANCH N.S.S. (St. Pancras Reform Club, 15 Victoria Road, N.W.): 7.30, Mr. George Saville—"Substance and Shadow."

SOUTH LONDON BRANCH N.S.S. (30 Brixton Road, S.W., near Oval Station): 7.15, Mr. F. P. Corrigan—"The Art of Propaganda."

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road, S.E.): 7.0, Dr. F. H. Hayward—"Robert Owen and William Blake—An Appreciation."

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

THE METROPOLITAN SECULAR SOCIETY (34, George Street, Manchester Square, W.1): 7.30, Mr. Hornibrook—"Natural Health." Thursday, November 17, Debate: "Is Free-will a Fallacy?" between Mr. Ratcliffe and Rev. W. H. Claxton.

OUTDOOR.

FREETHOUGHT MEETINGS.—(Corner of North End Road, Fulham—near Walham Green Church): Tuesdays and Saturdays, 7.30. Speakers—F. Bryant and F. Moister, Local Freethinkers' attendance invited.

SOUTH LONDON BRANCH N.S.S. (Clapham Common): 11.30, Mr. J. Hart. Wednesday, November 16, at 8 p.m. (Clapham Old Town): Mr. Leonard Ebury.

THE METROPOLITAN SECULAR SOCIETY (Hyde Park): 11.30 and 3.0, Speakers—Messrs. Botting, Parton, Baker and Hanson.

WEST LONDON BRANCH N.S.S. (Hyde Park): 3.30, Messrs. A. Hyatt, B. A. Le Maine; 6.0, Messrs. Campbell-Everden, Carter and Jackson. (Ravenscourt Park, Hammersmith, W.): 3.0, Mr. Campbell-Everden, A Lecture. Freethought lectures every Wednesday and Friday in Hyde Park at 7.30. Various Lecturers.

COUNTRY.

INDOOR.

BIRMINGHAM BRANCH N.S.S. (The Council Schools, Bristol Street, Birmingham): 7.0, Mr. R. H. Rosetti—"God, Revolution, and Sir A. Keith's Presidential Address." Questions and discussion cordially invited. Admission free. Collection.

CHESTER-LE-STREET BRANCH N.S.S. (Co-operative Hall): Chapman Cohen will lecture at 2.30 p.m., on, "Did Jesus Christ Ever Live?" Chairman: J. T. Brighton. In the evening, at 7.30 p.m.—"What the World Will Gain from Unbelief." Chairman: T. Brown. Teas provided at 9d. each.

GLASGOW SECULAR SOCIETY, Branch of the N.S.S. (No 2 Room, City Hall, Albion Street): 6.30, Speaker: Mr. Guy Aldred. Subject: "Why I am an Atheist, Not a Secularist."

LIVERPOOL BRANCH N.S.S. (18 Colquitt Street, off Bold Street): 7.30, Dr. Carmichael—"Materialism Re-Stated."

MANCHESTER BRANCH N.S.S. (Engineers' Hall, 120, Rusholme Road, Manchester): Mr. Fred Mann, 3.0, "Spiritualism Without Spirits"; 6.30, "Lenin and Mussolini." Questions and discussion cordially invited. Admission free. Collection. (Tea will be provided at a cost of 1s. 3d. each, for the convenience of visitors staying to the evening meeting.)

OUTDOOR.

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

AN EXPLANATION of your having so long ignored us we should like, but we shall truly be quite content if you will only hear us now. Please write to-day 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.; Gents' Overcoat Patterns, prices from 48s. 6d.; or Ladies' Pattern Sets, costumes from 58s.; coats from 41s.*—MACCONNELL & MABE, New Street, Bakewell, Derbyshire.

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