

WOMAN AND THE CHURCH.

The FREETHINKER

FOUNDED · 1881

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

VOL. XLVIII.—No. 14

SUNDAY, APRIL 1, 1928

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page
<i>Woman and the Church.—The Editor</i> - - -	209
<i>Putting the "Sun" into Sunday.—Mimnermus</i> - - -	211
<i>The Origin of Spiritualism.—George R. Scott</i> - - -	212
<i>Ideas Without an Archetype.—Arthur B. Moss</i> - - -	213
<i>The Sheep and the Goats.—C. Clayton Dove</i> - - -	218
<i>Negro and other Spirituals.—Wm. J. Lamb</i> - - -	218
<i>"Heavenly Discourse."—George Bedborough</i> - - -	220
<i>The Shadow Show.—Gwyn Evans</i> - - -	221
<i>Acid Drops, To Correspondents, Sugar Plums, Letters to the Editor, etc.</i>	

Views and Opinions.

Woman and the Church.

THE last extension of the franchise has brought the vote to men and women on the same terms. Personally, I think it is a reform that is long overdue, and it has always been one of the immediate objects of the National Secular Society to secure the equality of the sexes before the law—subject to such differences as nature has imposed. And the ability to vote is certainly not one of these. There may be questions as to the value of the vote, but that being granted there seems no reason in common sense or justice why a vote which may be wielded by the man may not on the same terms be exercised by the woman. No one who considers either the amount of judgment or knowledge which the average male voter carries to the polling booth can argue that the amount of mental ability involved is beyond the reach of the other sex. If it is argued that women may be swayed by emotion, one need only reply by pointing to the manner in which men vote under the sway of passion, the degree to which they are affected by election cries, and the unreason with which men cast their votes now on this side, now on that, and with no very clear comprehension of the issues at stake. It was not with an eye on women that political leaders long ago decided that a good election cry was everything. And the level of intelligence expected may be gauged from the quality of the election posters on the hoardings whenever a free and independent voter exercises the privilege of electing a candidate who has been selected for him by someone else. We have reached a stage in our political history when an extension of the franchise, if it does no good, can do little or no harm.

* * *

The Pulpit Barred.

To-day, nearly every walk in life is open to women. They may enter Parliament, and sit upon Councils. They may practise at the bar, or graduate as doctors of medicine. They have free entry into

art, literature, or business. They may enter every profession save one. With an exception here and there woman may not enter the pulpit. She is welcomed in the Church; indeed, desperate efforts are made to secure her attendance. But once there, she must occupy a subordinate position. The higher position—that of the pulpit—is denied her. Why is this so? It cannot be because of any physical disqualification such as may obtain in the case of the army or the navy. There is nothing in the clerical profession that demands extraordinary reserves of physical strength. It cannot be because the intellectual powers demanded are greater than those possessed by the average woman. Those who care to listen to a course of sermons, or to read a number of them, will agree that, without dealing with the value of the opinions expressed, it would be hard to take an equal number of addresses delivered on any subject where the intellectual level is lower. A woman who could not preach an average sermon ought certainly not to be trusted with a vote, and in any reasonably rigid mental test it is doubtful whether the inability to give nothing better than the ordinary sermon would not furnish grounds for being confined in some institute for the mentally incapable. There are no reasons for the exclusion of women from the pulpit to be found in the physical, the social, or the mental sphere. There is only one reason for it, and that is a religious one. Everything else that is urged is mere camouflage.

* * *

Woman and the Time Spirit.

In the *Evening Standard* of a recent date, Dean Inge asks the question: "Should the Church Admit Women Priests?" and curiously leaves the subject, save for a single sentence, without coming anywhere near the real reason why it is not allowed. He admits "they are not clamouring for admission to the ministry," which is a compliment to women in general; for it would be a slur upon their intelligence if, at a time when the more intelligent among males simply will not enter the Church, women were eager to take up the position. But Dean Inge plaintively confesses that "even a few hundreds would be useful." It would, apparently help the Church in a tight corner, for the complaint is going up from all quarters that there are not enough candidates for ordination, and a few hundred women would at least fill the vacant places. He also says that Churchmen must not be timid, they must go forward in alliance with the intellectual forces of our time. It is a wonder it does not occur to the Dean that it is precisely because religion is not in alliance with the intellectual forces of our time that difficulty is found in securing enough parsons, and an insuperable difficulty in getting any of a very high mental type.

And if women are susceptible to these higher intellectual influences, why should he expect the Church to be more successful in angling for women parsons than it is in catching men for that purpose? I do not think so meanly of the intelligence of women as to think they will rush to fill a profession that is lower to-day than at any time in the history of modern Europe. The demand of woman for equality is one of the signs of the time. But I do not see that there is any demand to be allowed to take up a profession of which the more intelligent men are getting ashamed.

* * *

Special Pleading.

I am really not very much concerned with Dean Inge's examination of the reasons which some people give why women ought not to be allowed to become priests. He refers to religious institutions and "their unique power of blocking progress," but does not enlighten us as to why this should be so. He tells us that one objects because it is not customary, another because it would be a bar to reunion with Rome, another because it is improper. But to say these things is merely to restate things as they are, it does not tell us why they are as they are. The plain fact is that the Christian Churches will not have women in the pulpit at any price. The Roman Church, which numbers half the professing Christians in the world, will never agree to women priests. A serious move in the English Church to put women in the pulpit would create a far greater storm than has arisen over the ridiculous prayer book. Several attempts have been made in the Wesleyan Church to get women into its pulpit, but without success. During the whole of its history, the Christian Church, as a whole, has always insisted upon the religious subordination of women, and the greater portion of the Church, and for the greater part of the time, upon their social subordination also. Dean Inge says that St. Paul forbade women to officiate in the congregation "to meet local and temporary conditions." But that is quite a casuistical reading of Paul, as anyone may see for himself. He says that the opinion that contact with women involves defilement is an objection that carries weight among savages. I quite agree with this, but it is an opinion that is backed up by the example of Jesus Christ. For I would remind the Dean that, according to the New Testament, Jesus, after the resurrection, would not allow the woman to touch him, but readily allowed the doubting Thomas to plunge his finger into the wound in his side. And it would be passing strange if those who were nearer to the time in which the Christian Church had its birth, and if all the centuries of Christians, were wrong in their views about women and their religious status, and only a few Christians, whose religious opinions are suspect, are correct in admitting a claim that has its origin quite outside the ranks of Christianity. I prefer the statement of the Bishop of Durham, made as recently as March 22:—

The Church of England would hardly be justified in taking up, on its own authority, a position which would involve a departure from the institutions of Christ and the traditions of the universal Church.

That is in line with the historic attitude of Christianity.

* * *

Back to the Savage.

There is one passage in Dean Inge's article, already touched on, which does go to the core of the matter, but that is not proceeded with. He says:—

Another objection is derived from the physical and physiological characteristics of the female sex which are supposed to convey defilement. This argument carries weight among savages.

The curious thing here is that, evidently knowing the opinions of savages on this point, Dean Inge will not recognize that in this respect the Christian point of view, the point of view which permeates the New Testament and which permeated the Church, was actually a reversion to the savage point of view—not as regards woman's physical peculiarities, but certainly with reference to the physiological ones. And the defilement feared is *religious* not physical defilement. Readers of my *Religion and Sex*, will recall that I have there traced at length the strange views that all savages hold concerning the specific sexual functions of women. They did not say, as did the Christian Church, that woman was lower than man, they said simply that she was different from man, and that her differences, expressed in her specific physiological qualities, represented a danger to man. She was taboo, at certain times and certain seasons, and at all times an element of danger because of the degree to which she was charged with that supernatural influence which primitive man everywhere fears. From this view of woman's nature the ancient world had either freed or was rapidly freeing itself. But it was revived by the Christian Church, and lies at the root of the fierce and strange denunciation of woman that figures so largely in the early Christian writers. But Christianity arose among a people that were in contact with a fairly high civilization, and the primitive belief became "rationalized." An ethical justification in the shape of the evil desires which woman roused in the mind of man, the extent to which she diverted him from the great purpose of working out his spiritual salvation, these and similar reasons were discovered as a justification for reviving savage beliefs and practices. The history of the Christian Church, and the way in which it robbed woman of the dignity and independence given by Roman law and custom, are all commentaries on this.

Of all the impostures which the Christian Church has inflicted on the world, the strangest has been that of Christianity being a *higher* religion. It has so insisted upon this, and has been so intolerant of opposition, it has lied so lustily in its establishment, that not only has this myth been accepted by Christians, but even with those who are not Christians the claim often passes unchallenged. Yet one has only to examine the higher developments of religious thought in Greece and Rome, to see that even here Christianity was retrogressive. It revived and strengthened the expiring belief in demonism, it gave the doctrine of torment in the next world a vitality which has not yet been destroyed. It revived the teaching of the religious uncleanness of women, and gave it an ethical and social justification. And yet with these and other things staring one in the face, writers can still claim that Christianity was a religious advance. I wonder when competent scholars will have the courage to write a truthful account of the origin and nature of the Christian Church?

CHAPMAN COHEN.

Undisturbed.

SAID the Aspidistra to the Bible,
We have lived together all these humdrum years,
And, though the highbrowed folk me libel,
This one consoling thought me greatly cheers;
Our easy-payment owners look at me;
But do they ever even glance through thee?

BAYARD SIMMONS.

Putting the "Sun" into Sunday.

"The dangerously uneducated man is not the natural man who has never been to school, but the monster who has been elaborately uneducated at the public schools, the Universities, and in the Church of England."

Bernard Shaw.

BYRON once said that military fame sometimes meant that one's body manured a foreign field and one's name was spelt wrongly in the newspapers. The fate of pioneers is often as hard. Newspapers are produced in a great hurry, and the scissors and paste are sorry substitutes for accuracy.

When Mr. Henry Mills died, recently, a number of newspapers referred to him as the founder of the Sunday League, whereas he was only the late Secretary of that body. The League was founded by Robert Morrell, a stalwart Freethinker, and the pioneer work of the movement was done before Mr. Mills was born. Many famous Radicals helped the movement, but no name stands out more boldly than that of Charles Dickens, who died as long ago as 1870. Dickens not only helped the Sunday League with money, but he also gave readings from his own works for its benefit. Nor was this a late conversion on the part of the great novelist, for, many years earlier, Dickens had written very strongly in favour of putting the "sun" into Sunday.

Dickens's pamphlet, "Sunday under Three Heads," was a forceful expression of revolt against a rigid and narrow Puritanism. Taking the bull by the horns, Dickens castigated the then Bishop of London for his uncivilized views regarding Sunday recreation for working people. Now, thanks to the pioneers, Sunday concerts, cheap seaside and country excursions, and other social amenities, help to make life more tolerable for the working masses in this country.

From being the gloomiest day in the week Sunday is rapidly becoming a real holiday. It is the day when the rich man gives his choicest parties, and the day when the poor man enjoys some measure of freedom. It is the day of social intercourse, from golfing engagements to motor-car parades. In fact, it is growing more and more a day of amusement, and that it is not more so is due less to public sentiment than to the existing state of the law.

"There's the rub," as Shakespeare puts it. People are actually prevented from enjoying themselves more fully on Sunday because of the dead hands of legislation. And the dead hands are not those of ordinary legislators, but are mainly, if not entirely, the hands of the bishops. The very phrasing of the old Acts lets the cat out of the bag, for religion ever betrays its own snuffle.

The Sunday Observance Acts, by which our Sundays are "cribb'd, cabin'd, and confined," are part of the heavy price we have to pay for Priestcraft in this country. They consist of old Acts of Parliament of Charles the First, Charles the Second, and of George the Third. Their clauses read very strangely to-day. For example, you may be put in the stocks for attending a sports meeting outside your own parish on a Sunday. Mark the word: "parish"!

Some of these clauses have fallen into disuse, but the Acts are not dead. Nor will they die till they are repealed. In country towns, newsagents and hairdressers are occasionally fined "for executing worldly labour on the Lord's Day." At High Wycombe one tradesman was fined regularly each Monday for years for the dreadful crime of Sunday opening. At a well-known seaside resort a newsagent was fined and fined until he instituted proceedings against the local Town Council for charging admission to the Pier upon Sunday. Then the petty persecution was stopped, but not until then.

The Act of George the Third was not drafted by that mad monarch, but was the work of Dr. Porteous, a former Bishop of London. This precious Act makes the house, room, or hall, where debates, amusements, or entertainments are carried on a "disorderly house," where payment is made for admission on Sundays. We know the "many subtle contrivances" by which this church-going law is evaded. But for these polite evasions, Freethought lectures and Sunday concerts would be wellnigh impossible.

Fortunately, the 50,000 priests, including the entire Bench of Bishops (forty in number, the same as the "Forty Thieves") cannot force the clock back. It would be absurd to-day to call upon the Houses of Parliament to resist the liberty of Cabinet Ministers in regard to golfing, or to enact that there shall be no more week-end dinner parties. Much less can it be hoped to abolish Sunday cycling, boating, or motoring, by the same means. The tradesman in his motor, and the working-man on a bicycle, have the same right as the Prime Minister to the enjoyment of the fresh air, and the sight of the sea. Nor would anything be gained by barring people from public parks, or even cinemas on the "Lord's Day." Modern life is a vastly different matter from the simple existence of the ancient world. Even Spurgeon, the famous Nonconformist preacher, realized this, and used to say that carriage-horses were Orientals, and had their Sabbath on Saturday, but put in a full day's work every Sunday.

Britain has the unenviable distinction of being the only European country where people cannot enjoy themselves thoroughly on the one day in the week when they are free from their labour. From Moscow to Madrid people flock to the theatres on that day. A poor Briton must not see a play, even if it be written by Shakespeare or Shaw. The greatest favour he may expect from his "pastors and masters" is the choice of a cinema, or a public-house. He may witness a cow-boy film, or drown his sorrows in the flowing bowl, and too many still prefer the latter of the two evils.

I have been trying, in a mild way, to account for the long time it has taken Britons to attempt to put the "sun" into Sunday. For the ethics and logic of the whole business one must turn to the priests, the lineal descendants of those fanatical Oriental theologians who wore highly-coloured blankets and sandals. In England the practice of the Roman Empire prevailed. This meant giving up work on Sunday, but not by any means giving up games and amusements. From Anglo-Saxon times to the Tudors legislation is fairly consistent on the same lines. Trade was interdicted, but amusements were not. With the advent of the so-called Reformation things changed very much for the worse. The fanatical Puritans got the upper hand, and nearly all forms of amusement were taboo. Macaulay says, sarcastically, that the Puritans condemned bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the beholders. The greater part of English religious history for centuries following is made up of conflict between this religious austerity and the slow growth of a far wider Humanism.

Yet Puritanism has never really represented England as a whole. Its long period of power only shows the triumph of an organized minority over an unorganized majority. Puritanism was strong enough to lay a very heavy hand upon some features of English life, such as the institution of Sunday, just as it has laid a heavy hand upon the United States, where a man can be prosecuted for laughing at the story of Adam and Eve; and, on the other hand, may take to himself, after convenient legisla-

tion, as many wives as Henry the Eighth, or Bluebeard.

If the British working classes were not among the most patient people in the world, no body of priests could cheat them of their weekly holiday. The gloomy Sunday is a priestly invention. The persecuting Acts of Parliament were the work of Bishops. Some day, perhaps, an ordinary Member of Parliament will present a new Sunday Observance (Amendment) Act. There is need for it, for it means putting the "sun" into Sunday.

MIMNERMUS.

The Origin of Spiritualism.

(Continued from page 203.)

REASON in its real meaning is a remarkably rare commodity. Man in the majority of instances is not a reasoning animal. He is, on the contrary, a creature of impulse, emotion, passion. By virtue of a written language he acquires easily a mass of stereotyped thought, in the main, erroneous, and thereby gains credit for the possession of reason. For by some queer process of thought the word reason, as applied to mankind by the huge majority, has ceased to mean a capacity for ratiocative thought and become significant of the English and American Babbitts, the occupiers of mayoral chairs, the pontiffs of Freemasonry, the speakers at Rotarian gatherings: in short, the men who can be relied upon to broadcast the identical mush and bilge that is suitable mental diet for those manifesting the cerebration of a factory hand.

Reason does not necessarily imply truth. But it does imply the perception of existent non-truth. Further than this it cannot with any absolute assurance go. It is the balanced association of ideas in relation to accumulated wisdom.

Inevitably, within the limits of herd mentality, reason never greatly transcends instinct and automatic action, with the result that intelligence in the grown man rarely exceeds that displayed by a child at the age of fifteen.

The highest mentality is the concomitant of perfectly balanced cortical association of a vast accumulation of ideas, eclectically selected from the whole available mass of automatic, erudite and experimental knowledge. Not for the product of every woman's womb is this the destiny. On the completeness or otherwise of this fund of associations gathered in the cortex does the perception of each new sensory impression largely depend.

Comparable with the stock of allied ideas is each new perception. Its true placing, in the main, is dependent on the completeness or otherwise of this stock. But not altogether. Even a learned observer may be woefully misled by a new or strange peripheral sensation. His judgment may be temporarily or permanently unbalanced in certain fields. There are a hundred and one influences which may cause this paralysis or distortion of the critical faculties, this disturbance of association of ideas already in the cortex.

All knowledge, apart from that which is automatic is the result of sense impressions. The destruction of any organ of sense, partially or wholly, is followed by a corresponding limitation of perception, and what is more to the point and rarely observed, a homologous restriction of delusionary perception. No born blind man ever saw visions of angels or rats; no deaf mute, afflicted thus from infancy, ever heard the voice of God exhorting him to go out and snatch souls from the devil. But if permanent loss of the more important sense organs is, comparatively speak-

ing, somewhat rare, insomuch as the number of blind and deaf persons perambulating the thoroughfares is but a fractional section of the joggling crowd; temporary tampering with these and other sense organs is the commonest thing on earth, in turn leading to a chronically diseased condition of the cortical regions so universal that brained trouble or rather vacuity is the standard by which mentality is judged. A slight departure from the trammelled path is looked upon with suspicion: any sign of originality leads to much shaking of empty heads; the owner of that supreme manifestation of association resulting in actual genius is often enough denounced as a madman, or as a plain clown. Thus Frederick William Nietzsche. Thus Max Stirner. Thus James Joyce. While the men who by contemporary judgment are made the leaders of thought, the sitters on the right hands of kings the wearers of haloes, are the spewers of empty platitudes readily assimilable by every reader of the screeching daily news-sheets, the cacophonous bawlers of ideas that find easy associations in the brains of anyone approaching that of the man in the street. Thus Joseph Chamberlain. Thus David Lloyd George. Thus Theodore Roosevelt. Thus the Rev. Billy Sunday.

Disturbed association comes to the majority in varying degrees. In its slightest forms, as in the transitory period between actual sleep and wideawakeness, and at the close of an exhausting day, dissociation may be supremely slight. In moments of vast emotional excitement, such as religious ecstasy, patriotic frenzy and erotic mania, the disturbance is sufficient to preclude the possibility of ratiocative thought and often enough is indistinguishable from actual madness. In these mild forms (to which may be added such everyday physiological causes of distorted neural sensations as extreme cold, cutaneous inflammation or excitability, lowered or increased blood pressure) no mortal man nor woman can be altogether free. It rests entirely with the strength and completeness of associations already existent in the cortex as to how such peripheral disturbance will affect the mentality of the percipient. Only where this fund is fundamentally weak, or where it is rendered temporarily stagnant will the new association be a false one; only in these circumstances can the visionary be confounded with the real. It was through a paucity of association verging on animal mentality that Joan of Arc was led to believe in the objectivity of the saints and angels that, in moments of physiologically induced sense deceptions, appeared to her in visions. It was ecstatic tampering with an altogether higher mentality that caused Swedenborg to objectify a vision of an angel of God, induced by visceral disturbance and fatigue consequent on a heavy supper.

Infeblement of response to sensory stimuli is continually being manifested. Continued automatic movement of any kind is perhaps its most common form. Prolonged reading is in many cases enough in itself. Invalids and aged people are so susceptible to disturbed association, that even the best of them can rarely be relied upon to give a critical or just opinion. Through nerve exhaustion, anomalous working of the optic muscles, and other causes the liability to negative images, of which a striking example may be seen in the after image of the sun, cannot be avoided, and these naturally enough induce dissociation of ideas. Similarly there is the common confusion of successive stimuli on which every conjuror relies for the success of his trickery. In short, every sane man is habitually liable to subjective ideas induced by ambiguous or anomalous sense impressions. It depends entirely on the strength and completeness of his associated ideas

already registered in the cortex, how far he will become the victim of delusion or hallucination.

Plainly impossible is it to increase or invigorate the associations in one cortical centre with its concomitant vibratory neural oscillations without causing lowered sensibility in some other sensory centre. At a moment of intense mental concentration the peripheral organs are at a remarkably low ebb. No man engaged in the working out of a scientific thesis, the critical examination of a new theory, the writing of a novel, is capable of response to elementary sense stimuli. It is the one whose associative ideas are so low as to necessitate thinking in images, who sees everything and hears everything from getting out of bed to getting in: the savage, the infant, the idiot. Galton, as a result of exhaustive enquiries, found visual imagery developed to a greater extent in children and in adults flourishing the intellect of children than in educated men: he found that capacity for abstract thought was coincident with weak concrete imagery.

An idiot gets the clearest possible perception of a dog or a monkey or a chair. His visual image of that particular animal or object is probably as nearly a perfect duplicate of it as the image recorded by a camera. The nearer the approach to amentia the clearer the sensory perception. It is not fogged by cortical association. Except in the case of an idiot, the human brain working through the eye sees a good deal more than a bare image of the thing viewed. It sees, for instance, in a new born babe, not only the child itself but also its mother or its Uncle Jack, whereas the idiot would see nothing but a baby, for the very good reason that it would never occur to him to look for anything else.

I have already taken some pains to point out how every observer adds something to every sense impression, and this addition is directly, though unconsciously caused and circumstanced by his fund of associative ideas. The impression, whatever it actually is, will be coloured by the knowledge of the perceiver. It is precisely from these colourations of actual perceptions that we can judge the mentality of the observer, which may range all the way, and in any one of a million degrees from actual amentia to downright insanity. Luckily for the safety and general sanity of the world, this coloration is restricted almost exclusively to popular perceptions and concrete ideas. Anything really revolutionary, to the vast majority, is so much Greek. For with the exception of isolated cases cortical associations are almost as uniform as are instincts; hence the illusions and hallucinations of mankind retain the same uniformity. No writer, for instance, has been more consistently misunderstood than Nietzsche. He has been cheerfully referred to as a Socialist by a number of those who pose as Labour leaders, when as a matter of accurate fact, his whole philosophy is antithetical to Socialism. During the late war every penny newspaper belaboured him as the prime instigator of German monstrosity, whereas, in truth, his writings were so anti-German that the Kaiser's Government suppressed *Ecce Homo* for ten years. It was perfectly natural that Nietzsche should be misunderstood: he himself foresaw it. Who would expect a shop-keeper, or a cloth manufacturer, or a Rotarian to get the meaning of *Thus Spake Zarathustra*? As well hand a copy to an anthropoid ape.

GEORGE R. SCOTT.

(To be continued.)

Ideas without an Archetype.

If we pay a visit to our museums, and go into the right departments, we can invariably find images of some of the ancient gods—small ugly creatures for the most part; some like human beings, some with bodies of horses and human heads, but all of them with some counterpart in nature. For man in the distant past has worshipped numberless gods and goddesses, each of whom have been supposed to have had control over certain departments of nature.

One was master of the wind and the storm; another made the sun to shine, the trees to grow and the heavenly bodies to move in perfect order; another was the god of war, but there does not appear to have been any who were in favour of perpetual peace.

Some of these gods had several heads; some had only one arm or one eye; others had wings; others, like serpents, dragged their weary lengths upon the earth and some appeared like giants and hurled thunderbolts at the heads of unoffending peoples; some were invisible spirits and others were only visible in the form of man. Before, however, man had reached this stage he had worshipped fetiches—gods of wood, stone, trees, fire and water. But in the process of time man reached the stage of anthropomorphism; that is, he made his gods like unto himself with human attributes very much amplified. Man possessed some knowledge, God was said to possess infinite knowledge—man possessed a limited amount of strength, God was said to be all powerful—and thus by degrees all the attributes claimed by priests and parsons for their Gods, were manufactured and developed to allay the fears and satisfy the credulity of their followers. When, however, the people became more thoughtful and educated, even the anthropomorphic conception of God became subject to doubt and disbelief; and consequently the more cultured and subtle among the theologians formulated the newer and more metaphysical conception of Deity—viz: that although God was a Spirit—he was nevertheless a personal Being; infinite and eternal; omniscient, all powerful, and all good.

But when put to the test the theologians were always unable to give satisfactory evidence of the truth of any of these conceptions. In fact it was always open to any Freethinker to demonstrate that such theologians were arguing for a conception of Deity that was a contradiction in terms, that they had no clear or definite idea of what they meant by God—that in point of fact, such an idea as they presented was an idea without an Archetype—that is, there was nothing in nature to correspond to it. As my old friend, the late Charles Watts, used to say in his lectures, "the only idea the Christians have of God is an idea, of an idea, of which nobody has the slightest idea"; which after all was a very neat and witty way of stating the fact.

And the same is true of the Soul—that is another idea without an Archetype.

If we search through the Old Testament we shall find nothing concerning the existence of an immortal element that will exist after man is dead. It is true that in Genesis it says that God "breathed into man the breath of life, and man became a living Soul"—but no modern theologian argues to-day that the breath of man is the Soul. Psalm cxlvi. 4, also says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When we come to the New Testament, we find after the alleged crucifixion Jesus rose from the dead *bodily*, and that he afterwards appeared to his disciples in the flesh and showed them the wound prints in order to demonstrate that he had really risen.

In the Universe honour that which is highest. So, too within yourself, honour the highest.

Marcus Aurelius.

After that Christians argued for the resurrection of the body—and such a belief is embodied in "The Apostles Creed" to this day.

But although Christians argue for the resurrection of the body to-day—it is a celestial body that has nothing in common with the terrestrial one—but they superadd to it an intelligent soul that will exist through all eternity. But they do not say that a man is to carry his head and his brains with him into the next world, whatever that may be. In his *Essays on Religion*, page 198, John Stuart Mill says: "We have sufficient evidence that cerebral action is, if not the cause, at least in our present state of existence, a condition *sine qua non* of mental operations, and that assuming the mind to be a distinct substance, its separation from the body would not be, as some have vainly flattered themselves, a liberation from trammels and restoration to freedom, but would simply put a stop to its functions and remand it to unconsciousness, unless and until some other set of conditions supervenes, capable of restoring it into activity, but of the existence of which experience does not give us the smallest indication." In other words, there is not the slightest evidence that the intelligence of man can exist apart from the bodily organization—and therefore the Christian definition of the Soul is absolutely untenable.

Heaven and Hell are two other words which, as they are presented in their modern garb, are ideas without an Archetype. Only a matter of fifty years ago Heaven and Hell were believed by most Christians to be real tangible places of existence. One above the earth and beyond the clouds, and the other somewhere below the earth, wherever that may be—to which sinners and unbelievers were consigned by a good, kind Heavenly Father, to endure an eternity of torture in a fire that was never quenched. As a youth I heard the late Charles Haddon Spurgeon, the famous Baptist Minister of the Metropolitan Tabernacle, depict the horrors of Hell that awaited the sinner and the blasphemer; and I also heard the Rev. Wm. Allen, of St. James's Church, Bermondsey, a minister of the Church of England, fulminate as furiously against the poor unfortunate unbeliever, who would receive God's *just punishment* by being consigned to everlasting pain in Hell. Yes, Hell was then "an everlasting lake of brimstone and fire." And according to "The Apostles Creed," Jesus descended into Hell—after the crucifixion—which cannot be very far from Heaven, because, according to one Gospel, Dives and Lazarus had a conversation together from their respective abodes. Indeed, we cannot be quite sure after reading Revelation xiv, verses 9 and 10, whether Hell is not in Heaven itself; for read and ponder these words: "If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the Holy Angels and in the presence of the Lamb." There! What can you make of that? It looks as though Heaven and Hell are very close together—inextricably mixed, so to speak. But to-day the belief in a material Hell has quite vanished out the minds of intelligent Christians; only a few very primitive sects like "the Salvation Army," and "the Primitive Brethren," still retain belief in it. And with the abolition of Hell the belief in a literal Heaven up above the clouds will gradually vanish also. There can be no doubt that the decay of these beliefs has been brought about by the persistent efforts of aggressive Freethinkers during the last fifty years;

and there can be little doubt that their efforts will ultimately give a number of other theological beliefs their quietus also.

God—Soul—Heaven—and Hell were formerly regarded as the roots of the Christian creed. Freethinkers have ruthlessly destroyed these alleged roots, and metaphorically left nothing but waste and barren ground beneath.

The Freethinker has been right all along the line, for he has bidden men not to look above for the long-dreamt-of Paradise, but to strive to realize it here on earth. As the poet sings:—

"It is not for man to look on high
For Eden's fabled glow,
But to clear away the weeds
And make a paradise below.
And to make this world more beautiful,
More lovely and more true,
And a nobler world to live in,
Than e'er our fathers knew."

ARTHUR B. MOSS.

Acid Drops.

Empires rise and fall, seas dry up, mountains suffer a gradual process of denudation, all things have their seasons of growth and decay—all things save one, for the religious liar is eternal. At the Tottenham Court Road Y.M.C.A., the Rev. Leslie F. Church told the following story. The superintendent of a certain burying ground said to him:—

"I'm afraid I have done something wrong. This death certificate says there was to be no religious service of any kind, as the deceased was an Atheist. The funeral was an hour ago. A dozen members of the Secularist party came. The widow came in a motor-car, and after the interment drove away. I thought it was all over, but the friends looked at me and said, 'That is not the end. We can't go and leave him like this. Surely there is someone who could put up a bit of a prayer to Jesus Christ.' I hesitated, but eventually I found an old grave-digger who is a friend of Jesus Christ, and he came and offered a prayer over the grave. The supposed Atheists, much moved, said, 'Thank God,' and went away satisfied."

We take the above from the *Sunday School Chronicle* for March 22. All we have to do is to congratulate the Rev. Leslie Church on being in the line of the true Christian tradition. And we advise Mr. Church to stick to the Church. There is no other walk in life in which he would feel so much at home.

Sheffield is to have a slum clearance costing £70,000: The infantile mortality in the condemned area is 58 per cent. higher than that of the rest of the city. The tuberculosis record over thirty-seven years reveals that this area has a 70 per cent. worse record than the other portions of Sheffield. We suggest the slums could have been removed years ago if the money wasted on churches had been devoted to slum clearance. The Christians of Sheffield, however, have been content to consider the needs of God before those of man. They have been satisfied with praying to God to make the slum-dwellers more righteous. That is the Christian way.

There is a Saturday sermon now for the *Morning Post*, the *Daily Express*, and the *Daily News and Westminster Gazette*. This, we suppose is another argument to prove the innate need of man for religion. A sample also of the wide sweep taken by the Saturday sermonizers is in the following from the *Daily Express*:—

Tolerance is an essential adjunct of spiritual sanity in all its aspects. What warrant have Anglicans, Non-conformists, or Roman Catholics for saying that they are right and that all others are wrong?

The three denominations cover the world—only in their sublime arrogance—and this method of tolerance, and the comparative study of religions is a gift that places such a man as Sir James G. Frazer in a kindergarten class.

The *Daily Express* sermon, true to the profession of beggars, delightfully begs the question at the commencement. It begins: "With Easter approaching, the thoughts of many people are focussed more closely on spiritual things." We agree, if the Railway and Shipping announcements of holidays are to be reckoned as spiritual things. And what have those dear darlings the Seed Cataloguers to say about spiritual things? They sing a song in colours that brings paradise to gardeners, big and little, and promise, with back-bending and spade raising—something a little nearer to the hearts of mankind than pearly gates and trumpets. With them, sermon spouters may be reckoned as "also rans."

The pulpiteer in the *Morning Post* pauses very frequently for a reply. In the twentieth century, when all Christian countries are armed to the teeth, the riddle of the Sphinx is put forward in the following question, when most housekeepers are trying to make incomes meet expenditure. Did the loaves swell visibly in Jesus' hands? Poor Jesus. Freethinkers will soon have to form a league for his protection. The answer to this question is that the loaves swelled in the addle-pates of incredulous believers, who not infrequently have swelled heads to allow for such phenomena. They believe themselves to be the salt of the earth—to which may be attributed that significant saying, "Pass the salt." To return to the pulpiteer, he must be very simple to ask such a question; no one living at present was there at the time, presuming the event took place, and, if the reverend gentleman wants information he had better go back to Methuselah! or be prepared to be told in the language of the man in the street, that the answer is a lemon.

According to a newspaper report, Thomas Hardy, in his will, requested that a tablet should be erected in the Church of St. Juliot, near Boscastle, recording his connexion with it. Quick to take advantage of this, we are informed that a scheme is being launched to raise £1,000 for the restoration of this church as a memorial to the great novelist and poet. The two matters don't seem to be ship-shape, but we suppose, in matters of this kind all things are possible. The fourteenth verse of "God's Funeral" might be printed on the appeal:—

"I could not buoy their faith: and yet
Many I had known: with all I sympathized;
And though struck speechless, I did not forget
That what was mourned for, I, too, long had prized."
This is a case where past tense is made present for the Church.

The National Sunday School Union Council have held a special meeting to discuss the unpleasant fact of a large decrease in membership of the Sunday schools. The Rev. Carey Bonner said it had to be recognized that the decrease was a reality. The causes he said were: the lust for pleasure; the supplanting of spiritual aspirations by gross materialism, the manifest discarding of the Lord's Day as a day of rest and worship; the use of motor-vehicles for week-end outings; the disappearance of the sacredness of home life; and the mania for gain apart from honest labour evidenced by the great increase in betting and gambling.

The Council suggested a national propaganda to overcome the sad difficulty. The chief points from this are: (1) the use of a transfer system when scholars leave one district for another; (2) canvassing for new scholars; (3) strengthening of the bonds between school and home by working a Cradle Roll; (4) giving attention to more complete working of the graded system in the schools; (5) increased attention to the forming of teacher training classes; (6) making the schools more central in the work of each church; (7) promoting week-day organizations for young people; (8) observing increased housing accommodation, and as far as possible, making provision for the religious needs of the young people. None of these splendid notions are likely to be of use as cures for the alleged causes of the decline. And they cer-

tainly will not affect the real causes. Still, solving Christian puzzles is an amusing pastime for the pious; if they keep Christian people out of mischief, that is something to praise God for.

To people who declare: "I have no use for religion and the Church," should be put the test question: "Do you wish everyone else to have no use for religion or the Church?" says the Archdeacon of Bradford. This is supposed to be a particularly hard poser. For the Archdeacon wishes it to be understood that "if the destruction of religion becomes the law, universal civilization will be heading for ruin." We would remind the Archdeacon that the things from time to time alleged as likely to ruin civilization have been many and various. Universal swearing, beer-drinking (or lack of it), theatre-going, cigarette-smoking, and universal use of short-skirts, bobbed hair, lip-sticks, or nose powder—all these have been the subject of ominous warnings. Universal destruction of religion (Christian brand) as a promoter of the ruin of civilization is a very ancient baby-scarer. Serious students of sociology who understand how civilization has been built up, and on what, are not likely to be frightened by it.

Dr. J. H. Ritson, Senior Secretary of the British and Foreign Bible Society, is on his way to Jerusalem for the official opening of the Bible House by Lord Plumer. One of the advantages of being a professional follower of the poverty-stricken Jesus is that it enables one to take a holiday trip abroad, with all expenses paid by the nugs who have to stay at home.

At a children's service held in the Central Hall, Southampton, in the dockyard area, the Rev. C. J. Tribe told the children that they might give a present for the third anniversary. Many children responded with farthings, halfpennies and pennies. What a Church it is that has to descend to cadging the meagre pocket-money of kiddies!

Mr. Rodman Wanamaker, son of the American store-keeper, John Wanamaker—a great Sunday school enthusiast—has bequeathed £400,000 for honouring the memory of his father. The father established a model Sunday school. The son's bequest is to be used to establish a trade school. This may serve to illustrate that a son may be wiser than a father.

The Rev. Mr. Wiseman is sure the Spirit of God is yearning over the country, watching for an opportunity to break through. We hope God is fond of "yearning." He's been getting plenty of opportunity to indulge in it during the last decade, and by the trend of things appears likely to get still more.

Gipsy Smith is busy in California—busy hypnotising Christians into publicly confessing they have just been converted to "wonderful Jesus." Everywhere he goes he converts hundreds of Christians to Christianity. Wonderful, wonderful Gipsy!

Reading the *Methodist Recorder's* weekly accounts of highly successful missions all over the country, one wonders why every year all the Churches have to record a falling off of clients. According to the pious reporters' tales, people must be simply crowding into the Churches. Yet parsons keep lamenting that week-end pleasure-seeking is leading the people away from God. We wonder who is speaking the truth.

Dr. T. R. Glover, speaking at the City Temple, on "The Goodness and Severity of God," said that the supreme picture of God is Jesus Christ on the Cross, God's identification with human suffering, God's care and love and quest for the individual human soul. It is, says Mr. Glover, a tremendous Gospel, and he does not know anything else that would keep a clear mind

and a feeling heart sane. Yet, we would remind Mr. Glover, there are thousands of Freethinkers with a clear mind and a feeling heart who manage to keep sane without his tremendous Gospel. Maybe it is because they are not mental cripples that they can dispense with the Christian crutch.

Dr. T. R. Glover (in the *Daily News*):—

What would a reasonable man living to-day—a man with some real hold upon our human inheritance, trained to recognize the differences between fact and theory, between tradition and truth, trained also to feel the limitations of knowledge and to expect their progressive removal—such a man, what would he make of religion? What would be his attitude to it? Would he discard it as a hindrance or welcome it as a help? What sort of religion would he want, if he wanted any at all?

What Mr. Glover apparently expects his readers to believe is that his reasonable man would welcome religion as a help, and would desire the Christian religion before any other. We presume the reasonable man, having a trained mind, would find easy of credence the historically true story of a God (author of the universe) sending a bit of himself to earth to be murdered, so that the more credulous portion of mankind might escape after-death torture (physical or mental), and enjoy everlasting bliss in a sort of super-Baptist chapel situated no one but God knows where. Something to be thankful for is that Dr. Glover's kind of reasonable man gets scarcer every year.

Dr. Glover also says: "Our religion must teach us to ask questions and to seek answers; it must make energetic curiosity a virtue, and count the inquisitive intellect a sign of grace." Now that is exactly what religion never has taught men to do. On the contrary, it has done its best to brand energetic curiosity as a vice, and to extirpate or silence with burning faggot, torture, banishment, or boycott, men with an inquisitive intellect. Its age-long battle against science is evidence of how much religion loved energetic enquiry.

But, perhaps, Dr. Glover means that religion *ought to teach* men to ask questions, etc. In that case, the only kind of questions likely to be encouraged by religion are those respecting God, a presumed after-life, and what Jesus said about that and God. Those sort of questions are, of course, meant to be answered by a God-inspired Bible. Questions such as those that science and sceptics might ask are not desired, and never have been desired by religion. Did not the Bible show the evil fate that overtook men who asked such questions? Dr. Glover's acquaintance with modern thought has taught him to appreciate the inquisitive intellect. But is it intellectually honest for him to try to delude Christians into believing he got this appreciation from religion?

Dr. Russell Maltby says that in these days men must learn to see the hand of God in the rising of subject nations, in the precarious relations between nations, in the social systems that are being challenged. Dr. Maltby has a fund of consoling philosophy ready to his hand. He appears to believe that anything he cannot understand the causes of, or anything the Christian Church cannot hinder or suppress, is for the best—God wills it! Let us hope he is able to bring his philosophy to bear when he contemplates the widespread growth of Sabbath pleasure-seeking, with its consequent neglect of Sabbath worship and the minister's collection bag. God is testing his servants' courage!

Derby magistrates recently sentenced a homeless wanderer to seven day's hard labour for vagrancy. According to certain of the pious, Jesus Christ is due here again any moment now. He would be advised not to resume his former vocation of vagrant. For our Christian magistrates would give him little opportunity for preaching and for cadging alms from the benevolent. He would spend his days at hard labour in a Christian

prison. There he would be lent a Bible to enable him to learn a better way of life; and on leaving, a pious person would most probably present him with a Christian tract inciting him to adopt that better way.

In writing on "The Strength and Weakness of Puritanism," Mr. W. J. Tunbridge says in a Methodist journal:—

The weakness has been that religion has been made too much of a taboo. You must not do this and must not do that. You can play an organ on Sunday but not a piano. *Punch* was not allowed in the Y.M.C.A. reading-room because it lacked seriousness. Handel's "Messiah" was condemned on two grounds—one because it drew people to a concert-hall, and the other because it set Scripture to music... Poetry, art, drama, music, and the novel were all eliminated. Little children grew up with no fairy tales and no pantomime. Such men may have saved their own souls, but they can offer no guidance to us. They made religion repulsive to many of their own day.

It only need be added that these men who banned this, that and the other of the things of culture were Christian bred; and that the inspiration which guided their unlovely lives and repulsive notions was got from the Christian taboo book. What we must not forget is that there are still many thousands of this type of men (and women) abroad in the land. The Methodist Church, the Baptist Church, and the Salvation Army harbours most of them. But it would appear that the better type of Methodist is getting ashamed of them.

One more clerical gem. The Rev. E. M. Weaver, of Bradford, says that Christians may claim that all real social progress and reform has a Christian genesis. The Rev. Mr. Weaver is too modest. He says nothing about the arrangement of the solar system, gravitation, geometry, and the differential calculus. If one reads the New Testament with the proper degree of spiritual insight he will see that we owe all these things to Christianity, to say nothing of Ananias, the Bishop of London, and Charles Peace.

The Paignton Urban District Council lately entered an action against a lady for placing food upon a grave under their control. The lady, who is a widow of a clergyman, has been placing gifts of chickens, pigeon pies, fruit and wine upon the grave of her husband, and this the Council allege has caused scandal, and are asking for an order to prevent the continuance of the practice. The lady maintains that she is carrying out a custom of the Greek Church. An official of the Greek Legation explained to a newspaper reporter that the idea is that the soul needs nourishment, and the food is provided for that purpose. That, of course, is the root of the matter, and we have a survival of the custom in the common habit of placing flowers on a grave. But the whole practice goes back to the origin of religious beliefs. The ghost undoubtedly is the starting point of many of the gods, if not of all, and the grave is in all probability the origin of all the churches and temples in existence. But it is awkward for good believers to be thus publicly reminded that the savage is the real founder of their religious convictions.

It may interest many to know that clause 7 of the King's Regulations for the Navy provides that:—

Every person in the Navy is to abstain from abusive or irritating language, especially to inferiors, and is of all times to exert his influence against all that tends to the disparagement of religion.

One may always trust the clergy to guard their own interests wherever there is the least possibility of them being endangered.

The preaching of the Churches, declares the Rev. D. Tait Patterson, has ceased to be expository, and has become very largely topical and nonsensical. From this one infers that the only change in preaching is that it has become topical.

National Secular Society.

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

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

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

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

TO CORRESPONDENTS.

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.

R. J. GALE.—Sorry we are not in a position to give you the information you require.

Will C. F. SMITH please communicate with this office without delay? The matter is important.

FRANKLIN STEINER.—We know nothing whatever of a Bedfordshire College, of which "Professor" Macready Price is the head. If it exists its character as a college would be indicated by the "Professor" at the head.

S. PULMAN.—You may rely upon our carrying out our promise at an early date. Will advise you in due course.

L. WILLIS.—We admire your pertinacity. It is the only policy that tells.

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.

Stratford Town Hall was well filled on Sunday last to listen to Mr. Chapman Cohen's address on "The Priest and the Child," and there was a good number of questions at the close of the lecture. A very gratifying feature of the meeting was the large number of young people there, of both sexes. Mr. G. Walker acted as Chairman, and filled the position well.

The second of the two meetings at Fulham Town Hall will be on Thursday, April 5, when Mr. George Whitehead will be the speaker. His subject will be: "Why I am not a Christian." The lecture commences at 7.45.

The Manchester Branch will hold its Annual Meeting on Saturday, March 31, at Milton Hall, Broad Street, Pendleton. There is important business to transact, and it is hoped that all members will attend. The meeting will be held in the afternoon at 3, and will be followed at 6.30 by a Social, which will include a Whist Drive and Dance. The Social will be open to members and their friends.

The West Ham Branch is holding one of its Socials on Saturday evening, March 31. There will be the usual varied entertainment, and admission is free to members and their friends. The function will be held at Earlham Hall, Earlham Grove, Forest Gate, E., and will commence at 7 p.m.

We continue to receive letters advising us of the many protests that are being sent in to the B.B.C. against the use of wireless by the different religious organizations, and the shutting out of all possible criticisms of religious beliefs. We hope that every reader of the *Freethinker* will make it a point to continue this, until either the B.B.C. reforms, or is driven to frankly avow that one of its purposes is to serve the Churches and Chapels. We shall then know just where we are. Since we advised our readers, many weeks ago, to do this, a change in the situation has occurred, owing to the Government withdrawing its ban on the broadcasting of controversial matter, and the B.B.C. is growing a little ashamed of its idle plea that this is a Christian country, and therefore it is justified in making itself an instrument for the propaganda of Christianity. Here is an opportunity for the very large numbers of Freethinkers in the country to make their existence felt, and we strongly advise them to make the most of it.

The Leicester Secular Society recently passed a resolution protesting against the ban placed upon criticisms of religion by the B.B.C., and is preparing a petition asking for an alternative service on Sunday evenings. If this were allowed we fancy there would be very few listening to the stupid sermons at present on tap.

In Scotland the parsons appear to be making a strong bid for establishing control over the schools. In the North of Scotland, Inverness has thirty-five clergymen out of sixty-five candidates for forty-one seats, Aird and South Uist has none but clerical nominees, and Ross and Cromarty has twenty-two parsons out of forty-four candidates for thirty-seven seats. It looks as though a good dose of the *Freethinker* would do these parts some good.

At Glasgow a *Freethinker* reader put the following question to Sir Robert Wilson, Chairman of the Glasgow Education Authority:—

Can Sir Robert give a record of the votes registered for and against on the question of secular education in the schools, if such a vote has been taken at any meeting of the Glasgow Education Authority recently?

The reply was:—

The Authority prior to this election was composed of twenty-eight Moderates, twelve Catholics, and five Labour seats. No such question has been discussed by the Authority to my knowledge, and the chances of such a discussion in Glasgow Education Authority are happily very remote.

We note the satisfaction that the chances of the question being raised are very remote. We hope that the Freethinkers in Glasgow will see to it that the time when the question will be raised is nearer than Sir Robert imagines.

We are asked to announce that the book *Heavenly Discourses*, mentioned by Mr. Bedfordshire in his article in this week's issue, can be obtained in England from W. T. Colyer, 47 Eastcheap, E.C. 2s. 6d., postage 3d. extra.

The Sheep and the Goats.

(Concluded from page 198.)

ACCORDING to Numbers, the Lord compelled Balaam to repeat this last declaration over the Israelites when he had come to curse them at the request of their enemy Balak, king of Moab. (xxiv. 9.) Hence, there seems good reason for believing that in the present parable, the "brethren" of the "king" are Jews; and if this belief is correct, then the authenticity of the parable is beyond doubt. Howbeit, although the above interpretation looks so reasonable, yet, nevertheless, an opinion prevails that the "king" is the Gospel Christ, not the Jewish Messiah; and that his "brethren" are Christians, not Jews. On these assumptions the meaning of the parable is that those who help Christians, help Christ; and that those who neglect Christians, neglect Christ. Now, according to Mark, Jesus insisted upon the rewards and the punishments to be given respectively for kindness and unkindness done to his disciples.

Whosoever shall give you a cup of water to drink because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great mill-stone were hanged about his neck, and he were cast into the sea. (ix. 41, 42.)

Matthew introduces these two verses separately at two different points (x. 41; xviii. 6.) Hence, it might be argued that those to whom Jesus refers in the above passages as "little ones that believe on me," are the very same persons to whom, in the present parable, "the king" refers as "my brethren," the teaching being the same in both cases. Indeed, he who thought that the most trivial act of charity deserved a reward if done for his sake to one of his followers, would naturally think that to feed the hungry, clothe the naked, visit the sick, befriend the stranger, and comfort the prisoner did not merit the gracious invitation, "Come ye blessed of my Father," unless the recipients were members of his own particular church. In his version of the above passage, Mark introduces the noun "Christ" without article, thus making it signify not "the Christ," but simply "Christ." This points to a time when "Christ," through its long association with "Jesus," had acquired the force of a proper name, as distinct from that of a mere title. Where Mark has "Because ye are Christ's," Matthew has "in the name of a disciple," which seems to bear the stamp of a period when the credit of the apostles was far advanced. Probably all that can be attributed to Jesus on the matter is the allusion which he appears to have made to the fortunes of Elijah and Elisha in these words:—

He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. (x. 41.)

Such a saying would be like the first mussel in a clump. Hence, the promises and the menaces which Jesus is said to have uttered with respect to those who do, or do not, treat his "little ones" kindly, may have been invented long after his death. This was certainly the case with the present parable, if the "brethren" there mentioned are Christians. The only classes to which it refers are the "brethren" and "the nations." The latter, of course, are Gentiles, and therefore if the former are Christians, Jews are completely left out of account. Thus at the date of the parable it was no longer Judaism, but Paganism that Christianity had as its neighbour; and

Gentiles, not Jews, were the persons provided with the opportunity of entering "the kingdom" by assisting the "brethren" of the "king." The omission of Jews could only be explained by the fact that before the parable was made, they had vanished in the dispersion succeeding the fall of Jerusalem. Many who believe that the "brethren" in the parable stand for Christians, are but little solicitous to maintain its authenticity, and therefore the last observation would not inflame their blood. But, it seems to me that apart from the negligible point thus raised, the theory is liable to objections which directly refute it. For instance, if the "brethren" of the "king" are Christians, whence do they come? They are not of Gentile origin, for the Gentiles are distinguished from them under the title of "the nations." They cannot be of Jewish origin, because their compatriots are not judged on account of treating them well or ill; this fate being reserved solely for "the nations." Upon the other hand, if the "brethren" are Jews, but not Christian Jews, then the bringing of none but Gentiles into judgment is quite in order, and the parable is perfectly consistent. At the time when the Gospels were compiled, the true sense of the parable would have become offensive to the Christian community; and leaders of thought would have suppressed it by inventing a new signification. "In this world 'tis ever thus."

Only one objection, that I can see, still remains, to wit, that the parable is said to have been spoken to the disciples, and not to the multitude. There is, however, but a single report, and in certain cases, where two reports of a saying, or a parable, exist, one of them states that the disciples were the hearers; and the other, that the hearers were the multitude. The discourse which the present parable appears to end, exhibits great confusion. Hence, it is possible that the parable does not really belong to it, but was spoken on another occasion. For the Passover, large numbers of Jews from all parts of the world gathered at Jerusalem, many of them ragged pilgrims such as gather to-day at the holy cities of Islam. The lesson of the parable would have been very welcome to such crowds, comforting the poor brethren from abroad, and flattering all in their national pride and prejudice. It would also tend to disarm the suspicion of the authorities against Jesus, if his previous conduct had led them to believe that he entertained the design of causing a revolution on the pretext of being the Messiah.

C. CLAYTON DOVE.

Negro and Other Spirituals.

(Continued from page 189.)

FOR the Negro, as well as the other poets, there is a wealth of raw material to satisfy the sacerdotal demand—the nativity, ministry, crucifixion, resurrection, the long delayed second coming, the depraved state of man through the sin of the bewhiskered first Adam, and his redemption, unless he be too pigheaded to receive salvation, through the virtues of the second edition. With the inspired gentlemen of the sunny South, there is no suspicion of "small beer"; it is for, or against: eternal damnation, or everlasting life. The sons of Satan are roasted like the herring in *Tam o' Shanter*: while they who love Jesus top hole have the run of the new Jerusalem. So, Prof. Ramsay, in *The Heavenly Highway* bursts forth:—

When my journey on earth is ended,
And my soul unto God ascended,
And I go to receive my *just tho' small* reward—
First of all I would see my Saviour,
Not to ask of him any favour,
But to walk in the heavenly highway with my Lord.

There seems an echo here of the English poet's :—
O, for a closer walk with God.

We have the authority of another that the Lord loves his walk-about, and favours gardens when the eve is cool; and occasionally—according to the authority of Moses—he appoints a deputy, as when his voice takes a stroll.

With the southern brotherhood there obtains the pessimistic and optimistic view of man's pilgrimage on earth; the latter, perhaps, is most favoured. According to the former brand of Christians, we are but strangers here; fettered, harassed, scorned, rejected of men, "suffering the slings and arrows of outrageous fortune," and all the rest of it. So the Rev. B. B. Edmiaston moans his fate :—

We are pilgrims in a foreign land;
And to us its disappointments often come,

To which, in a burst of spiritual and literary perfection, Prof Lethal A. Ellis adds :—

The world is rushing onward in folly and neglect,
It's running wild in danger for the Saviour they neglect;
The dollar and the ball-room are leading them astray—
For the blessed Bible tells us that Jesus is the way.

(N.B.—Of our charity, we suggest that "neglect" in the second line is a misprint for "reject." But perhaps this would be admitting too much.)

Their treasures are their pleasures with all its worldly fame,
No thought of how the measure may land them down in shame,

To dwell in Hell for ever with all its agony—

Oh, what an awful homage to spend eternity!

Some sarcastic infidel soul may remark : "Yes, damned awful, like the last line!"

We are forcibly, if not pleasantly, reminded of the Welsh hymns of our none too happy early youth, with their sweet, wailing tones of the tortured souls, as affected by the sacred bards. Here follows a fair translation of the opening lines of a popular hymn :—

Beth sydd i mi yn y byd, &c.

What is in the world for me?
Great oppression constantly;
Foe doth follow foe alway
For to pierce me night and day :
Healer of the wounded soul
Quickly come and make me whole.

Another poet tells us that his pleasure 'neath the sun is fast drawing to a close; and that his desire is fixed upon a higher form of bliss in the land of the far beyond.

Pererin wyf mewn anial ddr, &c.

A pilgrim in the wilderness
Am I who seeks his Father's place,
Rejoicing on the mountains high
When I the borderland espy :
My colour's black, my dress is white,
I'm sad, and beaming with delight;
I'm very near, yet far away,
I'm worse, I'm better every day.

This has a truer ring, and we believe is nearer the mark; so, we herewith bestow upon the bard the "Noble Order of the Jolly Dogs."

The Welsh hymnologists having fallen foul of, and struck full and free at the world, men and things, I must add a verse from a hymn book published for children. No doubt the sad plight of the Oriental little ones will bring tears to the eyes of those who, like myself, have revelled in the feast of an early youth of a rigorous Calvinistic training. Here goes :—

Draw draw yn China a tiroedd Japan
Plant bach melynion sy'n byw;
Dim ond cilunod o gwmpas bob man,
Neb i ddy wedyd an Dduw!

Chorus.

Here follows our modest effort at translation, which conveys the sense, if not the beautiful rhythm of the original. I was compelled to furnish a compliment of my own to Japan to fulfil the demands of the metre :—

Far far in China and Japan's fair land
Dear little yellow ones dwell;

Nothing but idols on every hand,
No one of God for to tell!

Chorus and dance.

Return we at long last to our poets of the West. Think not, dear readers, that the bards intend being eternally sat upon. So, we find our brethren on the war path, laying about them at the hosts of sin and oppression. Yes, sir, and in the great style of the warrior in grand opera, who sings :—

Now my courage, strength returning,
Banners waving, trumpets sounding :
Forward march to victory.

And so Prof. James Rowe :—

There are sounds of triumph ringing in the air;
High and proudly waves the flag unfurled;
Happy throngs are marching in the love-light fair—
For the mighty Saviour takes the world.

Unfortunately, however, the world is not very accommodating.

Prof. Biggs, also, has a hook to point for the enemy :—

We're marching forth to battle
'Gainst the host of sin;
An army great and strong,
We'll triumph over wrong—
For Christ our loyal Captain
Sure will see we win.

After which we feel impelled to wish them good luck. This is the type of hymn, popular at revivals, and occasions when a special demand arises for pious remounts.

Our warm-blooded brethren are very versatile; and the many roles their gods are qualified to assume reminds one of a certain political quick-change artiste—though there seems much doubt of his ability, or desirability in any capacity.

Christ is found playing many parts. He is an infantry captain, ship's captain, ship's pilot (a special one we presume) shepherd, doctor, bridegroom, judge, king, planter, railway conductor, realtor; and recently we find him radio station announcer. Prof. Utley employs him in this department, as shown in *The Radio Station* :—

From a radio station in Heaven to-day,
The announcer is calling to you;
It is Jesus of Nazareth who's seeking your soul :
Let Him tell you just what He should do.

It should be observed that most of the dirty work of Salvation, and general rendering of assistance is done by the Son; in fact we are told not "to tempt the dear Father." He (the Son) is the knocker-up, and special pleader of the heart. Still, his patience must not be abused, for Prof. Baxter in "Jesus calls for you" tells us :—

Jesus calls once but may close the door
To that home beyond the blue,
If you still neglect, if you still reject,
All the call He gives to you.

And how the Avenger will fall foul of the heedless is beautifully illustrated by Prof. Sheppard in "Turned away at the Pearly Gates" :—

Some into darkness there will be cast
To meet their destiny—awful fate;
Weeping and gnashing of teeth there'll be,
Turned away at the pearly gate.

The Judgment will be a serious affair, when the baffled sinner, with no counsel for the defence, will be compelled to testify against himself. As the verdict is known beforehand, a great deal of unnecessary trouble might be saved; but, there being plenty of time in Eternity, years need not matter. Or, perhaps, the great Judge, with whom all things are possible, will take the whole herd of sinners at once, and make short shrift of the business.

The poet Showalter gives a vivid description of the dread event, as revealed to him in a vision :—

I dreamed that the great judgment morning
Had dawned and the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the white throne.

But, he gives us to understand that it is the last the Judge will tolerate of such foul connexions, for :—

The gambler was there and the drunkard,
And the man who had sold them their drink,
With the people who gave them their license,
Together in Hell they did sink!

Glad, I have little doubt, to get it over.

Several poets, Welsh included, have dealt with the subject of the Judgment Day; the great call to the great gathering. The frozen moon will cease giving her light; the stars will fall into the deep; the dead will be cast upon the shore. One furnishes the Judge with a book, containing the names and records of the spiritual rotters; the good, we are told, will need none; so the Heavenly Provider may economize at the expense of the saints. And, as they are all decided upon the inevitable universal crash, we may leave it to them to dispose of things to suit their own rich fancy. It is therefore but fair that Prof. Golden should be allowed his own golden version of the scene:—

When the moon is bleeding on that great day
You then must heed His command;
When the stars are falling 'twill be too late;
Take hold, take hold of His hand.

Our brethren are modest enough not to venture on any specified date for the round-up, but the Rev. Edmiston assures us that:—

As a thief in the night will that great day come
When the Earth melts with fervent heat.

We are thus prepared for a "hot time in the old town."

Thus far have we journeyed towards our goal; and have seen much tribulation on the way. But there is a glimpse of fairer scenes and happier days; and the promise of Love will be amply fulfilled in our next.

Leave it to the poets!

WM. J. LAMB.

(To be concluded.)

"Heavenly Discourse."

A NEW BOOK OF PROFANE SATIRES.

THE art of satire is waning, but has never wholly disappeared. Probably "light satire has been merged in ordinary humour. There is no lack of wit nowadays, and there are many Stephen Leacocks who are able to "satirize" gently the passing follies of the hour. Everybody reads these "satires of society," they fulfil all they aim at: we laugh and forget.

A tremendous intensity of purpose will not in itself produce great satire, but it is essential to its production. A conjunction of wit, knowledge, literary genius, and an underlying severity of aim will be wanted if our satirist is to succeed in arresting and holding the attention of thinking people.

Swift was not the first, Samuel Butler was not the last British satirist to stir mankind. No Freethinker can forget James Thomson (B.V.), whose *Satires and Profanities* ought to be reprinted for the benefit of the present generation. Thomson was the greatest literary artist that modern freethought has produced. His "Satires" undoubtedly assisted the Bradlaugh-Foote group in the salutary work of emancipating the minds of men.

There is a journal published in New York called the *New Masses*. I cannot speak here of its political, social and universal iconoclasm. On the subject of religion it is certainly fearlessly free. I turn every month to its "religious" pages—and I am rarely disappointed. Charles E. S. Wood's *Heavenly Discourse* is a reprint of some of his "Profane Satires" from that journal. The influence of James Thomson is very evident, and it is equally obvious that Mr. Wood reads the *Freethinker* regularly. I see (unless I am greatly deceived) some distinct traces of "Chapman Cohenism" in Wood's references to determinism.

The book is artistic rather than scientific, and indeed some critics might call it sentimental—which is an uncommon basis for a profane satire.

The "Dramatis Personæ" are God, Jesus, Buddha, Confucius, Voltaire, Paine, Ingersoll, Socrates, Rabelais, Mark Twain and others: a pretty tough team to pick out of mythology and history. The book is illus-

trated by Art. Young, who has followed the William Blake tradition—not fearing to fashion or photograph even the great "I AM" himself. The frontispiece represents a dignified deity not unlike Mr. Foote, another shows a comic "God at the Wheel," somewhere in space trying to keep the universe going, while stray worlds and falling planets evade his not quite omnipotent sway. Another Jehovah is dressed like the traditional American General. The funniest of all is the despairing deity enthroned above the clouds answering a prayer for rain (from "Denver, Colorado, America, Earth"). In this picture God has just deputed Aquarius to give Denver its answer. Unfortunately the enthusiastic obedience of Aquarius completely eradicates Denver by emptying the Atlantic on that prayerful city.

For artistic or other purposes the author has made God "rather a dear," and has reserved the bite and sting of his satire for the Saints, Disciples, Priests and Believers.

In one chapter Jesus is quite surprised to learn that he is a Jew. He taxes his Father about it. "Yes, my Son," says God, "by myself, it is true. You and I are Jews. I was born a Jew." "You, born?" asks Jesus, and God answers, "Certainly, every god is born of man."

There is a striking conversation between God and Mark Twain, which is decidedly frank:—

GOD: I think, Samuel, I ought to destroy the earth.
MARK TWAIN: Don't trouble yourself: leave it to man.

GOD: I wouldn't destroy anything for being wicked. Wickedness is a fashion. It changes. But stupidity never does.

TWAIN: But didn't you destroy San Francisco because it was so wicked?

GOD: O yes, of course.

TWAIN: They why did you destroy all the churches and the Y.M.C.A., and leave standing the dance halls and gambling saloons?

GOD: I was confused that day, Samuel. Don't mention it to anyone, but I thought the churches were worse than the brothels.

TWAIN: But why pick on San Francisco. Why not Paris or London?

GOD: Samuel, I burned Chicago and San Francisco because they were bad. I burned Baltimore because it was so good. I struck dead Ananias and Sapphira for lying. For lying I rewarded Jacob and Rebecca. I struck dead P. S. Grant for being a modernist, and William J. Bryan for being a fundamentalist. I am the most erratic assassin and arsonist in all history.

Around the name of Anthony Comstock there is an enlightening "Discourse" on Birth Control. St. Peter eloquently attacks these horrible Sangers, Marie Stopes and R. B. Kerr, who "teach poor women how to limit their litters of ill-fortuned, misbegotten young." St. Peter appeals to God to support "My Church which feels it is wicked to interfere with your sacred laws of life." And God replies to St. Peter:—

"As for example in the Great War, in the factories, the mines, the slums and the gallows . . . Stir the fire . . . I wish Satan was back . . ."

And poor Comstock has the surprise of his immortal life: He is naked! Worse still, he is in the presence of Eve and other naked persons. Comstock begs for a few fig leaves—not even a halo will cover the ghastly impurity of the immoral nudity he sees in heaven. "He is too obscene for words," says God, "Gabriel take him away, fannigate him . . . Has anyone some smelling salts? . . . I had an easy time with the pagans, but since these Christians came, immortality has hardly been worth living."

Billy Sunday is worse still, his protests are a comic "Communion Service," and his fate is a warning to Saints.

There is perhaps too much about war and American politics, but a book whose author is inspired by keen admiration of Voltaire, Rabelais and Ingersoll cannot fail to interest English readers everywhere. It is a marvel of cheapness, over 300 pages cloth bound, post free 2s. 6d., from the Vanguard Press, New York.

GEORGE BEDBOROUGH.

The Shadow Show.

"For in and out, above, about, below,
'Tis nothing but a magic shadow show,
Played in a box—whose candle is the sun,
Round which we phantom figures come—and go."
OMAR KHAYYAM.

CURSORY NURSERY RHYMES.

Fifty thousand medicine-men, with fingers in the pie,
no journal—save the *Freethinker*—to ask the reason why.
The great Jehovah's fetish book, foisted on our schools—
I ask you confidently—*Aren't we April Fools?*

King Amanullah, where have you been? "I've been to
sea in a submarine"; and what, Amanullah, did you
see there? "That talk of Disarmament's 'all in the
air!'"

Hey diddle diddle, I'll ask you a riddle. Was the
Red Letter published too soon? The *Dail Mail* laughed
to see such sport. Alas! for the "Lossiemouth loon."

Little Dean Peep has lost his sheep, and he doesn't
know where to find 'em, they've left his church and him
in the lurch—and his Fairy Tales behind 'em!

Bye Bye Baby Bunting, mamma's gone a stunting,
flying in her aeroplane, to break a record once again.
Hickory Dickory Jix, Sir William's in a fix, with a
Conservative crew—who are Papists too—Hickory
Jickory Jix!

Archbishop Hubbard, went to the cupboard to drink of
the Blood of the Lamb, saw "No Reservation," and
muttered "Damnation!—You call me a Papist—I am!"
(So unlike the King of Siam!)

Fifty thousand medicine-men, brothers in the Lord,
quarrelling how to eat him, leaves me rather bored.
When the Prayer Book's opened and they start to read
the rules—I ask you confidently—*Aren't they April
fools?*

THE PAST PANORAMA.

April the First! The Feast of Fools, likewise of St.
Melito of Sardis, and St. Gilbert of Caithness, Scotland.

"Lord, what fools we mortals be"—all of us,
Catholic and Protestant, Christian Scientist and Seventh
Day Adventist, Morman, yes, and Atheist. For look
you, my masters—a fool is lacking in common sense,
acts without wisdom, is a stupid or silly person, a zany
and a simpleton.

Thus speaks the Dictionary, and on this most glorious
Feast of Fooldom even we Freethinkers are caught in
folly's motley mesh, for the oracle of Oxford has
spoken: "A fool is one without spiritual wisdom, a
wicked person.

"Fools," saith the Psalmist, "because of their in-
iquities and because of their transgressions, are
afflicted."

Ergo, even our revered Editor, who lacks that spiritual
wisdom that sees God in a wafer and Divinity in a dog
collar, is at one with the least of us to-day.

"The Fool," thunders the Rev. Boanerges Bilge,
"saith in his heart, there is no God!" "Invest me
then," as Shakespeare said, "in my motley." Give me
leave to speak my mind this April morn.

In the Panorama of the Past, what jester then, has
anticked on this Feast of Fools?

On this day in 1185, Prince John, the son of Henry II,
received the homage of the Irish chiefs at Waterford. A
merry jest, when one looks back at the panorama of
Eriu. To paraphrase the Persian Patron of our Shadow
Show. "Who then the foolers pray—and who the
fooled?"

On this day, too, was born William Harvey in 1578,
destined to be called worse than fool by the know-all
chirurgeons and leeches of his day. For did he not,
forsooth, demonstrate the circulation of the blood?
Depend upon it, Holy Mother Church itched for the
faggot and the rack, to punish his godless presumption
against established theory. On this date, too, in 1815,
was born another whose name was linked with blood—
not peaceably and with honour, like that of Harvey, but
with dread and tears.

"Blood and Iron" Bismarck was born on All Fool's
Day, and the world still shudders from his folly.

Whether the next event of importance can be classified
as folly, Time alone can tell, for on April 1, 1877, Edison
announced the invention of the microphone. When we
consider its latest development—the bladder-banging
bombast, broadcast from the pulpit on the Sabbath—and
the dreary drivel that generally emanates from 2 I.O.,
the date seems singularly appropriate.

One gesture of sanity at least, in this mad world, was
made on this day in 1904. The religious emblems were
removed from the French courts of law despite the
threats and protests of the Church.

When we consider our Christianized bench, the solemn
farce of kissing a germ-ridden fetish book, the pious
defence of God Almighty against the wicked Atheist by
P.C. 49, we can repeat: "They order things better in
France!"

LITTLE BROWN MUGS!

It had been decided to repaint St. James's Church,
Bermundsey, according to a London paper, but the con-
gregation divided itself into opposing camps—Brown and
Green.

There's trouble down at Bermundsey,
They've vainly tried to screen;
Should the Ju-Ju hut be painted brown
Or ornamental green?

The trouble down at Bermundsey,
Is really this—I ween;
The Congregation's being "done brown"—
In any case, they're "green."

OUR DUSTBIN—RUBBISH MAY BE SHOT HERE.

"Prayer saves patriotism from becoming Jingoism."
The Bishop of London.

"The Salvation Army represents the highest things of
life.—*General Bramwell Booth.*

"You cannot improve on the Gospel's message."
Rev. T. R. Glover.

"The disruption of the Empire would shake the
fabric of the universe."—*Stanley Baldwin.*

"The very presence of a British man-of-war has a
soothing effect on the people who see it."
Rear-Admiral Beamish, M.P.

"There is nothing incredible in Divine guidance."
Dr. J. H. Jowett.

"Housing is essentially a religious question."
Sir A. Griffiths-Boscawen.

"The woman's franchise is due to Christianity."
The Bishop of London.

IT'S YOUR MONEY THEY WANT.

A journal devoted mainly to the gentle art of winning
football competitions, picture puzzles, etc., has recently
altered its title from the *Competitors' Journal* to *Every-
body's Weekly*, and is enlivened with tabloid articles by
celebrities, nonentities and notorieties. Judging by its
varied contents, the paper should have a wide appeal to
the nit-wits who grow hysterical with hero worship over
a man who kicks an inflated bladder every Saturday, and
who slobber over lickspittle guff concerning Royal babies
in their prams. Is Democracy worth saving?

Specimen articles, chosen at random from this tripe
caterer to the classes, include the confessions of Mrs.
Maybrick, the murderess.

Incidentally, she would be a valuable acquisition to
Sir Arthur Conan Doyle, for she writes that she has
always been a woman of strong psychic gifts!

She states that in prison, undergoing sentence for the
murder of her husband, she had several visions of a terri-
fying nature, and said the ghost of the murdered man
actually gloated over her misfortune in the cell.

Strange! Passing strange!

GWYN EVANS.

Correspondence.

THE ORIGIN OF RELIGION.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—If I understand Grant Allen and have read his *Evolution of the Idea of God* intelligently, he conclusively traces all forms of religion from the worship of the dead. Beginning with a primitive mentality that does not know the difference between sleep and death, the corpse is kept in the hut, talked to and offered food, and begged to do something. Shade and spirit belief follow this stage. Spirits take up their abode in the wind, stars, and any object, and are begged by the living to be kind to them. Mr. George Scott says that anthropologists who assert this are in error, and that "it is the worship of the unknown, mysterious inner forces projected into sensory impressions by animals and primitive man that is the root of immortality, and in consequence of religion." Mr. Scott appears to me to attribute too much mental ability to animals and primitive man. I think that Grant Allen was in keeping with very gradual evolutionary development in deriving religious belief from something far more primitive. Mr. Scott appears to weaken his case by his previous examples of primitive man's misunderstanding and ignorance of the nature of mental abstraction. M. BARNARD.

Obituary.

MRS. JOHN GAIR.

WE much regret to announce that Mrs. John Gair, of St. Catherine Street, Pontypridd, passed away on Thursday, 15th inst., after a long and painful illness patiently borne.

Mrs. Gair was taken with rheumatoid-arthritis six or seven years ago, and had been completely confined to bed for about four years.

Mrs. Gair was an ardent freethinker, and quite outspoken in reference to the subject, being delighted to serve the cause at all times.

Mr. Chapman Cohen, Mr. J. T. Lloyd and Mr. Whitehead had been made welcome at her house over weekends on many occasions when lecturing in the neighbourhood.

The body was cremated on Saturday, 17th inst., at the Glyntaff Crematorium, Pontypridd; Mr. John Gair (husband), five sons, other relatives and numerous friends, including Councillor J. T. Jones, being present to pay their last respects.

We tender our sincere sympathy to the family.

SOME PIONEER PRESS PUBLICATIONS:

THE HOUSEHOLD OF FAITH. By Col. R. G. INGERSOLL. id., postage ½d.

WHAT IS RELIGION? By Col. R. G. INGERSOLL. Contains Col. Ingersoll's Confession of Faith. id., postage ½d.

WHAT IS IT WORTH? By Col. R. G. INGERSOLL. A Study of the Bible. id., postage ½d.

THE MARTYRDOM OF HYPATHIA. By M. M. MANGASARIAN. id., postage ½d.

CHRISTIANITY IN CHINA. By W. MANN. An Exposure of Foreign Missions. Price 6d., postage 1d.

MODERN MATERIALISM. By W. MANN. A Candid Examination. Paper, 1s. 6d., postage 2d.

PAGAN AND CHRISTIAN MORALITY. By W. MANN. 2d., postage ½d.

SCIENCE AND THE SOUL. By W. MANN. With a Chapter on Infidel Death-Beds. 3d., postage 1d.

THE HISTORICAL JESUS AND MYTHICAL CHRIST. By GERALD MASSEY. A Demonstration of the Origin of Christian Doctrines in the Egyptian Mythology. 6d., postage 1d.

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

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.

FULHAM TOWN HALL.—Mr. George Whitehead. (See advt. last page.)

NORTH LONDON BRANCH N.S.S. (St. Pancras Reform Club, 15 Victoria Road, N.W.): 7.30, Mr. A. L. Braine—"Woman Adrift."

SOUTH LONDON BRANCH N.S.S. (30 Brixton Road, S.W., near Oval Station): 7.15, Mr. L. Ebury—"What are we?"

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road, S.E.): Free Sunday Lectures. 7.0, Prynce Hopkins, M.A., Ph.D.—"The Comparative Morality of the World's Religions."

SOUTH PLACE ETHICAL SOCIETY (The London Institution Theatre, South Place, Moorgate, E.C.2): 11.0, Dr. Bernard Hollander—"The Psychology of the Female Mind."

WEST HAM BRANCH N.S.S.—Branch Social, Saturday, March 31, at 7 p.m., at Earlham (small) Hall, Forest Gate, E. Admission free. Please bring friends.

OUTDOOR.

SOUTH LONDON BRANCH N.S.S. (Clapham Common): 11.30, Mr. J. Hart. (Clapham Old Town): Wednesday—Mr. F. P. Corrigan. (Cooks Road, Kennington): Thursday—Mr. S. Hanson.

WEST LONDON BRANCH N.S.S. (Hyde Park): 12 noon, Mr. James Hart—A Lecture; 3.0, Messrs. Hyatt and Shaller; 6.30, Messrs. Campbell-Ryverden and Le Maine. Freethought lectures every Wednesday and Friday, at 7.30. Various lecturers.

COUNTRY.

INDOOR.

BROADSTAIRS LITERARY AND DEBATING SOCIETY (Corner House Café, High Street, Broadstairs): Tuesday, April 3, at 8 p.m. Debate: "That Corporal Punishment should be Abolished." Proposer—Mr. H. E. Latimer-Voight. Opposer—Mr. A. H. Davis, M.A. Visitors cordially invited.

CHESTER-LE-STREET BRANCH N.S.S. (78a Front Street): 7.0, Mr. Robson—"Rationalism v. Authority." Chairman: Mr. F. Price.

LEICESTER SECULAR SOCIETY (Secular Hall, Humberstone Gate): 6.30, Performance by the Children of the Secular Sunday School. Silver collection.

LIVERPOOL BRANCH N.S.S. (18 Colquitt Street, off Bold Street): 7.30, Mr. P. Sherwin—A lecture. Questions and discussion.

MANCHESTER BRANCH N.S.S. (Milton Hall, Broad Street, Pendleton): Saturday, March 31, at 3 p.m.—Annual General Meeting; 6.30, Social Evening, Whist Drive and Dance. Teas provided for those who wish to attend both meeting and social.

OUTDOOR.

BIRMINGHAM BRANCH N.S.S.—Meetings held in the Bull Ring on Mondays, Wednesdays and Fridays, at 7 p.m.

YOU WANT ONE.



N.S.S. BADGE.—A single Pansy flower, size as shown; artistic and neat design in enamel and silver. This emblem has been the silent means of introducing many kindred spirits. Brooch or Stud Fastening. Price 9d., post free.—From THE GENERAL SECRETARY, N.S.S., 62, FARRINGTON ST., E.C.4.

MR. MACCONNELL, of Macconnell & Mabe, Ltd., will be in Glasgow on Easter Monday, and will be glad to meet anyone interested at 14 Napiershall Street, Kelvin-side. Those intending to call please write to Bakewell before Good Friday.

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 Hannay, Wantage, Berks.
(Established nearly Forty Years.)



You Pay the Tenpence

WE pointed out some time ago that the consumer pays for all—all expenses must be added to the costs of goods. This is a vital matter for the vendor, and it is no less important to the buyer—the consumer. If you know exactly what you are paying for, you know exactly whether you are buying economically or otherwise.

You have noticed that you would pay the tenpence we have been talking about; have you studied also what you do not pay for? You have been measured and fitted on for each suit you have hitherto had. Do you realize that this costs money? Your own time is occupied, someone else's is taken up, a lot of extra material is used, and the consumer—yourself—pays for all. By our system, one measuring does for always—you save time and we save time. Our system makes fitting on absurd and unnecessary, thus costly cloth wasted by the fitting on method is saved, as well as precious time for both of us. The more deeply you study the subject the more thoroughly must you realize that our service is **THE** one for the busy person, and for those who spend wisely. It is, in short, designed to serve you perfectly, and we shall have pleasure in sending you those patterns by return of post.

Send a postcard to-day for any of the following patterns:

B to E, suits from 57/-
F to H, suits from 79/-
I to M, suits from 105/-
EBORAC One-quality,
suits from 69/-
B Serges, suits 63/- to
100/-

LADIES' Book, costumes
from 62/-, frocks from 45/-
Patterns are sent out on the
understanding that they will
be returned to us. We pay
postages both ways to all in-
land and North Irish ad-
dresses.

MACCONNELL & MABE, Ltd., New Street, Bakewell, Derbyshire.

SOME PIONEER PRESS PUBLICATIONS:

- DETERMINISM OR FREE-WILL?** By CHAPMAN COHEN. An Exposition of the Subject in the Light of the Doctrines of Evolution. Second Edition. Half-Cloth, 2s. 6d., postage 2½d.; Paper, 1s. 9d., postage 2d.
- GRAMMAR OF FREETHOUGHT.** By CHAPMAN COHEN. A Statement of the Case for Freethought, including a Criticism of Fundamental Religious Doctrines. Cloth Bound, 5s., postage 3½d.
- CHRISTIANITY AND CIVILIZATION.** By Prof. J. W. DRAPER. A Chapter from *The History of the Intellectual Development of Europe*. 2d., postage ½d.
- COMMUNISM AND CHRISTIANISM.** By Rt. Rev. W. M. BROWN. Analysed and Contrasted from the Standpoint of Darwinism and Marxism. With Portraits. 1s., post free. (Paper.) Cloth 4s.
- GOD AND EVOLUTION.** By CHAPMAN COHEN. Can a Christian Believe in Evolution? A Straightforward Essay on the Question. 6d., postage 1d.
- SOCIETY AND SUPERSTITION.** By ROBERT ARCH. A Commonsense View of Religion and its Influence on Social Life. 4d., postage ½d.
- RELIGION AND SEX.** By CHAPMAN COHEN. Studies in the Pathology of Religious Development. 6s., postage 6d.
- CHRISTIANITY AND CIVILIZATION.** By Prof J. W. DRAPER. A Chapter from *The History of the Intellectual Development of Europe*. 2d., postage ½d.
- THE OTHER SIDE OF DEATH.** By CHAPMAN COHEN. A Critical Examination of the Belief in a Future Life, with a Study of Spiritualism from the Standpoint of the New Psychology. Paper Covers, 2s., postage 1½d.; Cloth Bound, 3s. 6d., postage 2d.
- THEISM OR ATHEISM?** By CHAPMAN COHEN. The Great Alternative. An Exhaustive Examination of the Evidences on behalf of Theism, with a Statement of the Case for Atheism. Bound in full Cloth, Gilt Lettered, 3s. 6d., postage 2½d.
- BIBLE ROMANCES.** By G. W. FOOTE. 2s. 6d., postage 3d.
- REALISTIC APHORISMS AND PURPLE PATCHES.** By ARTHUR FALLOWS. Paper Covers, 3s. 6d., postage 4½d.
- THE BIBLE HANDBOOK.** By G. W. FOOTE. For Freethinkers and Inquiring Christians. (With W. P. BALL.) Seventh Edition. 2s. 6d., postage 2½d.
- AN ESSAY ON SUICIDE.** By DAVID HUME. With an Historical and Critical Introduction by G. W. Foote. 1d., postage ½d.
- MISTAKES OF MOSES.** By Col. R. G. INGERSOLL. 2d., postage ½d.
- THE FOURTH AGE.** By W. REPTON. A Psychological Study of the Great Civil War, 1914—1918. 1s., postage 1d.

Can be obtained from:

THE PIONEER PRESS, (G. W. Foote & Co. Ltd.), 61 Farringdon St., E.C. 4

FULHAM TOWN HALL

FULHAM ROAD

Thursday, April 5th, 1928

FREETHOUGHT LECTURE

GEORGE WHITEHEAD

WILL DELIVER AN ADDRESS ON :

Why I am not a Christian

ADMISSION FREE

COLLECTION

Questions and discussion cordially
invited

More Bargains in Books ! !

HUMAN BEHAVIOUR in relation to the Study of Educational, Social, and Ethical Problems. By STEWART PATON, M.D. (Lecturer in Neuro-Biology at Princeton University).

Published 1921 at 21/-. PRICE 7/-. Postage 9d.

RELIGIOUS THOUGHT AND HERESY IN THE MIDDLE AGES. By F. W. BUSSELL. Contains elaborate studies of Religion and Heresy in Hindustan and Further Asia, and Islam, its Sects and Philosophy. 873 pp.

Published 1918 at 21/-. PRICE 6/6.
Postage 9d. (home); 1/2 (abroad).

ROBERT BUCHANAN (The Poet of Revolt). Complete Poetical Works, Two Vols. Contains the author's remarkable and lengthy Freethinking poems, "The Devil's Case," "The Wandering Jew."

Published at 15/-. PRICE 6/6. Postage 9d.

MATTER MAN AND MIND. By W. F. F. SHEARCROFT. The A.B.C. of Evolution—The Origin of Life—The Structure of Matter—Heredity—Psycho-Analysis—The Ether—Relativity—Radio-Activity—Vitalism—and a host of other topics.

Published 1925 at 8/6. PRICE 4/6. Postage 5d.

THE PSYCHOLOGY OF SOCIAL LIFE. By CHARLES PLATT, M.D., PH.D. A Materialistic Study. An important and suggestive treatise.

Published at 12/6. PRICE 4/6. Postage 5½d.

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

The Case for Secular Education

(Issued by the Secular Education League.)

THIS booklet gives a concise history of the Secular Education controversy, with a clear and temperate statement of the arguments in favour of the abolition of religious teaching in all State-aided schools.

PRICE SEVENPENCE
Postage 1d.

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

Essays in Freethinking

(Second Series)

BY CHAPMAN COHEN.

Contains Chapters on: A Martyr of Science—Religion and Sex—The Happy Atheist—Vulgar Freethinkers—Religion and the Stage—The Clergy and Parliament—On Finding God—Vice and Virtue—The Gospel of Pain—War and War Memorials—Christian Pessimism—Why We Laugh, Etc., Etc.

CLOTH GILT, 2/6 POSTAGE 2½d.

Vols. I and II of *Essays in Freethinking* will be sent post free for 5/-.

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

History of the Conflict Between Religion and Science

BY PROF. J. W. DRAPER.

This is an unabridged edition of Draper's great work, of which the standard price is 7/6.

Cloth Bound. 396 Pages.

PRICE 2/-. POSTAGE 4½d.

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

Materialism Re-stated

BY

CHAPMAN COHEN

(Issued by the Secular Society, Ltd.)

A clear and concise statement of one of the most important issues in the history of science and philosophy.

Contains Chapters on:—A Question of Prejudice—Some Critics of Materialism—Materialism in History—What is Materialism?—Science and Pseudo-Science—On Cause and Effect—The Problem of Personality.

Cloth bound, price 2/6. Postage 2½d.

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