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PRINCIPAL CONTENTS.

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Views and Opinions.

Civilization the Enemy.

SOME months ago the International Missionary Council held a Conference in Jerusalem. The report of the Conference covers, so I learn from an article in the Times for October 30, eight volumes. I have not read these volumes and am not likely to.

The most striking result of the inquiry was to show that among the educated classes in practically every country the most serious rival of Christianity is not any of the ethnic religions, but what may be called secular civilization.

This is what Mr. Oldham means by heading his article "The Secular Challenge," and unless it can be checked he evidently regards it, so far as Christianity is concerned, as the beginning of the end.

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A Serious Position.

This is the most dramatic confession of approaching defeat that I have yet met, coming from a Christian writer. Hitherto apologists of Christianity

have contented themselves with setting up the defence that a lust for pleasure among a certain section of the population, a misunderstanding of the "materialistic" aspects of science, Freethinking propaganda among uneducated or half-educated people, or a presentation of Christianity by ignorant preachers which departs from the message of the "true gospel," are the causes for disbelief.

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Man and the Church.

How is the Christian Church to fight this? Clearly it cannot well reverse the whole course of civilization. In the course of its history the Church has, for a time, managed to crush movements that threatened its existence.

tical conviction that only by human knowledge directed to the control of nature can human salvation be achieved. Human nature has a tremendous capacity for self-deception; but there are limits even there, and the limit is surely reached when all that a supernaturally established religion can do is to follow behind scientific knowledge, contributing itself nothing that is of value to the solution of a single one of the problems with which man is grappling.

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Ringing the Changes.

The reaction of this cultural revolt against Christianity is certain to be disastrous to Missions. Mr. Oldham remarks that, "Where a firm conviction is lacking that Christianity has something of transcendent value to give to the world, the missionary cause must languish. Men do not stake their lives in an alien land to propagate their questionings." Quite so. We may pass the remark about "men staking their lives in an alien land," with the comment that missionaries have not run nearly the risks that the ordinary trader has run, and that among "savages," so long as the "civilized" visitor treats them decently, the risks are very small indeed. If readers would only reflect on the number of travellers who visit primitive peoples without running risks at all, they would see this at once. And, generally speaking, the missionary has a far easier time abroad than he would have at home.

But it is certain that those who finance missions have done so because they have pictured "the heathen in his blindness" perishing for want of the Christian gospel. And if the supporters of missions become fearful about the truth of the Christian story, their financial support is very likely to stop short. In this case, while the trading side of the missionary movement (an aspect on which little is said in missionary reports) may go on developing, the propagandist side is certain to weaken. Even the following, in praise of the good done by missionaries, may not suffice. Missionaries are depicted as "pioneering in co-operative banks, co-operative marketing and buying, in child welfare, village sanitation, hygiene and health, training village teachers so that the school may touch every side of village life, teaching history from geography, from local surveys, encouraging agricultural and subsidiary industries such as poultry and silkworm rearing, basket making and cottage industries." Again, I merely remark that to complete this description it would have to be pointed out that the missionaries frequently get this labour performed for less than does the ordinary plantation owner, much as the Salvation Army plays the same game on the unfortunates at home, and also one would have to get a complete account of the financial gain to the missionaries engaged. But it is certain that this was not, and is not, the object that the supporters at home have in view when subscribing to the foreign missionary movement. On the face of it, the missionary movement is financed to do one work, and justifies itself by doing another work of a quite different order.

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A Suicidal Policy.

Accepting this justification of the missionary, it is only another illustration of the dominance of the Secular side of civilization. So far as the missionary does these things—they are being done by other agencies as well—he is actually teaching the native that "natural science will give him increasing power to control and direct not only the forces of Nature, but also his own growth." In other words,

he is increasing the power of non-Christian sentiment, which we are told is common to the educated classes in every civilized country, and which is Christianity's deadliest enemy to-day. The missionary is obviously committing suicide in order to keep himself alive. While he took to the "heathen" the "glorious gospel" in all its early nineteenth century barbarity, he was on equal terms with the people amid whom he worked. His superstitions were on the same level as theirs, his language was, intellectually, the same as theirs, and a fortunate accident might lead them to drop their own form of superstition and embrace his. But he could not maintain this state of things. He himself became infected with doubts about his creed, often, as in the case of Bishop Colenso, by the criticism of a mind not yet brutalized by Christian teaching. And precisely in proportion as he became the carrier of Western civilized ideas to the "heathen," and in proportion as these ideas were adopted, he was sowing the seeds for the rejection of the religion he represented. If disbelief in Christianity is a growing characteristic of the educated classes in every civilized country in the world, it was only to be expected that in proportion as the rudiments of learning became the possession of the native races they would follow in the same path and evidence the same development.

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Religion and Life.

The fight that Christianity is waging to-day is the fight that it has been waging ever since its rise to power. It is a contest of superstition against scientific knowledge and cultural development. The first battle in this war went in favour of Christianity, and the science of antiquity went down before its assault. For centuries the Church was strong enough, using its favourite weapons of slander, persecution, and misdirection, to hold the enemy at bay. A change came with the revival of learning, and antiquity took its revenge by sapping the cosmic scheme on which Christian teaching rested. For, like all other systems of religious belief, Christianity was the expression of a definite view of the world and of man. The astronomy of Copernicus, the physics of Galileo and Newton, the geology of Lyell, the biology of Darwin, all combined to shatter the Christian cosmos into fragments. Sociology followed suit by showing the nature of economic and ethical processes. Anthropology backed up the disintegration by showing the nature of religious ideas; historical criticism by showing the way in which the Christian religion had developed. Man ceased to be the weak, helpless creature that Christianity had depicted him. He learned to stand erect. As Lucretius pictured him, he gave the gods gaze for gaze, and to look closely at gods is unhealthy—for them. It is hopeless for Christianity to expect to repeat its triumph of the earlier centuries and to see modern science go down in the welter of a revived superstition. It cannot train the coloured races to march under its banner, and so call in a new world to redress the balance of the old. It may twist and turn, and procrastinate, and revise, but that can only delay the end, it cannot avert it. Christianity is rapidly becoming an impossible creed for the civilized intelligence.

CHAPMAN COHEN.

REFORM.

On the whole we seem to understand the law which regulated the making of history. People say of any projected reform, first that it will ruin the country: then that it will make no difference: finally, "I have advocated it from the beginning."—*Edward Lyttelton.*

Hymns which Humiliate.

"Talk about it as we like, a man's breeding shows itself nowhere more than in his religion."

O. W. Holmes.

"Hebrew mythology contains things which are both insulting and injurious."—J. A. Froude.

"The vain crowds, wandering blindly, led by lies."
Lucretius.

A DISTINGUISHED metaphysician has told us that literature is but a puny branch of social life, that he is greatest among authors who appeals to the widest circle of readers. If this were true, then would the writer of "Old Moore's Almanac" be the greatest living prose author, and the hymn-writers the princes of poets. Is there a church or chapel where their effusions are not sung? Is there a tin tabernacle or mission-tent from John O' Groats to Land's End but derives spiritual sustenance from the lilt of the hymns? We trow not! Recognizing that all who run can read, more or less, the Christian Churches have circulated a poetic literature, and provided nothing to read which is beyond the understanding of the stupidest of their congregations. We raise our hats to the priests as astute men of business; but our admiration is diluted by the thought that, after all, they have "collared" their docile congregations because these have never been able to rise above their low level of intelligence. Clerical culture is largely taken for granted, whereas it is but the pattern of a sorry profession. The truth is that the people in the pews are often better informed than the men in the pulpits. *Punch*, which is sometimes humorous, hit this off in a picture, some years ago, which depicted a clergyman grovelling on his knees before a sceptical member of his flock, saying: "Pray, pray, don't mention the name of another foreign author, or I shall have to resign my living."

It is very doubtful if the average hymn of to-day has any more claim to be considered as real literature than the usual music-hall song, about which the clergy are so indignant. This may well appear a grave indictment, but the hymns which are regarded as being eminently suited for public worship are far too frequently barbarian in ideas, unrhythmical, and nonsensical. Under the soporific influence of religion, the public has been far too ready to accept bunkum, bombast, and bleat as the fine gold of poetry, and has hailed hysteria as the quintessence of reverence and religion.

The hymns used by Churchmen and Nonconformists alike are not really much better than those painfully familiar and disgraceful compositions which are used by Salvationists, Revivalists, and other howling Dervishes of our streets and open spaces. The charge of sentimentalism is not the only one that can be brought. Some hymns are actually brutal in tone and language, written in the worst possible taste, and are full of sanguinary details and a glowing satisfaction which is repulsive. Here are some samples, more suggestive of a Cannibal Creed than a religion of "Love":—

"There is a fountain filled with blood
Drawn from Emanuel's veins."

"Come, let us stand beneath Thy cross;
So may the blood from out His side
Fall gently on us drop by drop;
Jesus, our Lord is crucified."

"Here I rest for ever viewing
Mercy poured in streams of blood."

"By the red wounds streaming
With thy life-blood gleaming."

"Lift up Thy bleeding hand, O Lord,
Unseal that cleansing tide."

"O those limbs, how gaunt their leanness,
Tortured, torn from our uncleanness,
On these stiff branches weltering."

If we turn to the purely literary aspect of these hymns, we find some of them bad enough to break a critic's heart. For sheer, downright bathos this triplet is worth noting:—

"Upon the Crucified One look
And thou shalt read, as in a book,
What well is worth thy learning."

The solitary attempt at rhyme in the following is sufficient to disqualify an amateur in a limerick competition:—

"Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit,
Then let Thy mercy come."

The author's reason must have been tottering on its throne when he penned this pious outburst:—

"Faithful Cross, above all other
One and only Noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron,
Sweetest weight is hung on Thee."

But the most nonsensical couplet of all occurs in the following:—

"May all these our spirits sate,
And with love inebriate."

"These," as a reference to the preceding lines in the masterpiece shows, refers to nails, wounds, vinegar, thorns and other "properties" associated with the legend of the crucifixion. Toplady's "Rock of Ages" is a perfect medley of irrational images and misapplied metaphors. "Cleft rock," "riven side," "to Thy cross I cling," and "to the fountain fly," are examples. The confused imagery drowns the sense in the veriest verbiage.

Another popular favourite, "Hark! Hark! my Soul," has upset even the Christians. Archbishop Alexander, who knew something of literature, once said of this gem that "it combines every conceivable violation of every conceivable rule with every conceivable beauty." "Onward Christian Soldiers!" which is more popular than "Ol' Man River," is by no means above criticism. The last line of the chorus is not only commonplace in expression, but atrocious in rhyme.

Christians are always boasting of the spiritual uplift of their religion. There is a frankness of "materialism" in some of these alleged "spiritual" hymns which is sufficient to make a bronze statue burst into smiles, and a civilized man burst with indignation:—

"Lord, I believe, Thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me.

And again:—

"Oh! for the pearly gates of heaven,
Oh! for the golden floor."

Plummet cannot sound the depths of feeble-mindedness revealed in some of these effusions. They recall Nietzsche's sneer that Christianity is a religion for slaves, so apparent throughout is the inferiority complex in these compositions. The bewildered outsider feels that he has glanced at a portrait album of a lunatic asylum, so painful and so obvious is the comparison.

These quotations, be it remembered, are from the most distinguished Christian collections, and they are by no means the worst of their class. If any reader wishes his raven hair turned white, and curled afterwards, let him turn to the pages of the *War Cry*, where he will find the work of bold versifiers, weak in their mother-tongue, and yet unafrighted by the awful spectacle of their first "General" arrayed in the unaccustomed robes of

Oxford University, and looking more of a charlatan than usual.

As miracles do not happen, a literary standard in hymns is a counsel of perfection. The Churches are losing their hold on the nation. Even the State Church is notoriously weak among the upper and working-classes, and especially among men. Hence we are not surprised at the inclusion of some appeals to the British working-man in the Church of England hymn book. Listen to the dulcet tone of the priestly syren:—

"Sons of Labour think of Jesus
As you rest your homes within,
Think of that sweet Babe of Mary
In the stable of the inn.
Think how in the sacred story
Jesus took a humble grade
And the Lord of Life and Glory
Worked with Joseph at his trade."

The popularity of certain hymns is due to the music.

"As long as the tune has a right good swing
It doesn't much matter what trash you sing."

And Lewis Carroll's advice to speakers, "Take care of the sense, and the sounds will take care of themselves," is commonly inverted when applied to hymn-writing. Such hymns as have a slight claim to some literary merit are little esteemed by the public compared with "From Greenland's Icy Mountains," "The Glory Song," "Tell Mother I'll be There," and other pieces of divine doggerel.

To an outsider, hymns would suggest restraint, sobriety, the dignity of reverence; but the McPherson mission, like the Torrey and Alexander crusade, and the Billy Sunday revivals, amply prove the association of Christianity with hysteria and theatricality. What is worse, these gospel-shopkeepers gauge their public to a nicety. Their audiences are, perhaps, better dressed and better schooled than those who listen to the trombones and tambourines of the Church and Salvation Armies, yet they sing hymns embodying rank and fulsome barbarism. Christian congregations seem unable to understand the true meaning of words, to distinguish between poetry and piffle, pathos and bathos. Singing their delirious rhymes, they are intellectually on a level with barbarians. Savages do this one way, and the countrymen of Gipsy Smith and the Bishop of London another, but the nature of the act, and the result, are much the same.

MIMNERMUS.

Solace.

THE trees of all their leaves are bare,
The wind and rain have brought them down,
A sadness fills the warm, damp air;
I think I will go back to town
And seek a cosy tavern bright
Where I can stay for half the night
And Autumn's sadness drown.

The ruby wine, the flowing bowl,
Were made for sunless days like these:
Should man, who claims to have a soul,
Remain among the sodden trees?
The inn, with all its ample cheer,
Will cast out doubt and banish fear
And put me at mine ease.

But when gay Summer doth return
To dress the woods and fields with green,
In me the wanderlust will burn,
My cosy inn appear obscene:
When Summer's sun once more shall shine,
Oh, then will be no need for wine
From sadness me to wean.

BAYARD SIMMONS.

Why Revivals Fail to Revive.

IN the *Daily News* for October 10, can be seen two columns, side by side. One is headed:—

AIMEE IS SO HAPPY

ROBERT LYND ON THE CAUSE OF HER FAILURE.

The other is headed:—

PADEREWSKI AGAIN

LONDON AUDIENCE IN RAPTURES.

In the first column, Mr. Lynd describes how Mrs. Aimee McPherson celebrated her birthday (October 9) on the platform of the Albert Hall.

This was the third day of her mission to convert London, but the great audience which filled the hall at her first appearance, from which many were turned away for want of room, was not there. The hall was only half full. Probably it was composed mainly of those who had been disappointed of a sight of the Vaudeville Revivalist from Hollywood, with the "sex appeal." We hope we are doing no injustice to the ladies in the audience if we suggest that some of them came with the idea of picking up a few hints in the matter of "charm" that might come in useful in more worldly affairs.

However that may be, it is evident that those who attended the first performance had no desire to repeat the experience, and the performance produced no more enthusiasm than attended the first day. Mr. Robert Lynd says: "There was no atmosphere of excitement in the hall. At least, if there was, it was not infectious. The audience did its part in singing, but a half-empty Albert Hall has a chilling effect on the imagination."

The other column has a very different tale to tell. Paderewski, who will be sixty-eight this month, gave a piano recital at Queen's Hall, on the same day, and we are told that: "His admirers waited for hours to catch a glimpse of him, and despite the efforts of the police, they made a rush for him." The report concludes: "At the end of the programme men and women rushed from their seats and, waving hats, gloves, and handkerchiefs, surged around the platform." Encores were demanded, and given, for half an hour, and were only ended when men in shirt-sleeves came on the platform and carried the piano bodily away.

Look on this picture, and look on that. These people evidently thought more of enjoying Paderewski's music than they did of their immortal souls. Where will you find, in the religious world, a personality who could attract such multitudes as congregate to witness the arrival of a Mary Pickford, or a Charlie Chaplin? Where is the religious assembly that will arouse the enthusiasm witnessed at a football cup-tie match, or at a fight for the boxing championship?

There is quite as much enthusiasm, emotion, passion, even frenzy, manifested in public to-day as there was in the eighteenth century, but it is not manifested in the cause of religion. The same cause is responsible for the failure of Revivals as for the loss of membership by the Churches, and that is lack of faith, or belief.

But the leaders of religion cannot, or will not, admit this. They say you must not judge the matter by the number of people who attend a place of worship. That there is a vast amount of unorganized religion, and that many people object to the organized religion of the Churches, and yet remain religious.

They further assert that the age-old conflict between religion and science has now been amicably settled, in favour of religion; that the pair have met

together and kissed, and are now in perfect accord. In fact, that modern science has strengthened, rather than weakened the religious position. Let us see whether modern science makes religious belief easier, or more difficult than before.

The old Hebrew writer, looking up at the stars, observed: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?" (*Psalms* viii. 3, 4.) What indeed? But we must bear in mind the extremely limited dimensions of the universe in which the ancient Hebrews believed. They regarded the earth as flat and covered by a crystal vault, or firmament, just as a clock, or wax fruit, is sometimes covered by a glass dome or cover. The sun moved across this firmament by day, and the moon by night, for the sole purpose of giving light to the earth. The stars were merely twinkling points of light stuck in the firmament. There are not more than about five or six thousand stars visible to the naked eye; yet the writer was staggered at the idea that the author of this very limited universe could also take any notice of such an insignificant creature as man! What then would he think of the latest revelations of science as to the dimensions of the universe?

In *Harper's Magazine* for October, there is an article by Professor Eddington, entitled, "Man's Place in the Universe." Professor Eddington is Professor of Astronomy in Cambridge University, and one of the leading astronomers in the world. In this article he tells us that "The largest telescopes reveal about a thousand million stars. Each increase in telescopic power adds to the number, and we can scarcely set a limit to the multitude that must exist." "Amid this great population the sun is a humble unit. It is a very ordinary star, about midway in the scale of brilliancy . . . in the community of stars the sun corresponds to a respectable middle-class citizen."

Our sun forms part of a local star-cloud which itself forms a part of the great galactic system known as the Milky Way. It would take light, travelling at the rate of 186,000 miles a second, says Prof. Eddington, 2,000 years to cross from one side to the other of our local star-cloud. But to cross the great galactic, or spiral of the Milky Way, would require a period "of the order 100,000 light years."

But the galactic system is not the only one. There are others.

The contemplation of the galaxy impresses us with the insignificance of our own little world; but we have to go still lower in the valley of humiliation. The galactic system is one among a million or more spiral nebulae. There seems now to be no doubt that, as has long since been suspected, the spiral nebulae are "island universes" detached from our own. They too are great systems of stars—or systems in the process of developing into stars—built on the same disc-like plan . . . The nearest spiral nebula is 850,000 light years away.

And further, we are told that "these other universes are aggregations of the order of 100 million stars." To the question, as to how far this distribution of "island universes" extends, Prof. Eddington replies that "it has been calculated to extend to a radius of about 100 million light years, which leaves room for a few million spirals." What position does man occupy in this welter of starry universes? To any rational being it would seem that our sun, with its attendant planets, counts for about as much as a mote of dust in a sunbeam, in relation to the rest of the universe.

Putting aside the inconceivability of a personal god—a heavenly Father, as Christians realize him—

having created this cosmos, how can anyone with even a superficial knowledge of astronomy, believe that this God sent his son down to this utterly insignificant earth to die for our sins? The very statement of the supposition reduces it to farce.

Again, conceive the gigantic conceit of a man who, knowing the facts, believes that the suppositious being who created all this, and controls it, yet can find time, and the subject interesting enough, to watch over man; to listen to his prayers and that of millions of his fellows, including "Uncle Tom Cobley and all." Verily the vanity and conceit of the religious mind passeth all understanding.

The reason why religious Revivals are a failure to-day, is because it is impossible, in the face of the facts accumulated by modern science, to believe in the Christian faith.

W. MANN.

Reasons for the Conduct of Marcus towards the Christians.

(Concluded from p. 709.)

It should be noted that from Paul onwards, Christian teachers termed their rites and doctrines *mysteria*; and that the Roman Empire was full of systems called *mysteria*, some of which undoubtedly included evils similar to those imputed to Christianity. As the adepts of such mysteries were bound to secrecy by terrific oaths, comparatively little about them and their practices was disclosed to the public; and, in cases where evil existed, the guilty had the strongest possible interest in preserving silence, for confession would both incriminate them with the authorities, and expose them to the implacable vengeance of their associates. In deed as in name, the Christians made a mystery of their system. They had what is called a *disciplina arcani*, consisting of certain rites and doctrines kept from the public.³⁷ None was permitted to witness baptism before receiving it; or the Eucharist, before being qualified to receive it; which is very singular if those ceremonies were as innocent then as they are to-day. Tertullian even goes so far³⁸ as to blame the heretics for disclosing to pagans the secrets of Christianity. As regards the apologists, if there be any truth in the saying, *qui s'excuse s'accuse*, they did their party a very questionable service, for they laboured fantically to rebut the accusations. This, however, is nothing to the indiscretion of the ecclesiastical authorities, who, on attaining power, destroyed the lucubrations of their opponents, thus exposing themselves to the suspicion of having suppressed evidence which they could not refute. The foregoing remarks show why the Roman authorities thought it desirable to suppress Christianity. The increased severity of the suppression under Marcus may have arisen either from greater provocation on the part of the Christians, or from special dislike to them on the part of the emperors, or indeed from both these causes. The more the sect grew in numbers, the more it would appear a present nuisance and a future danger. Hence a conscientious ruler, like Marcus, would feel obliged to strengthen the repressive measures. Besides this, there was much in Christianity that would make a specially bad impression upon a man of his peculiar character and disposition. The preliminary demand set forth in the ever repeated maxim, "Prove not; only believe, and thy faith shall save thee," was utterly at variance with his deep conviction that man participates in the divine reason; and is able both to understand and to obey its precepts. The perpetual

³⁷ Blount, art. *Discip. Arcani*.

³⁸ *Apol 7 De Prescript. Haer 41*.

harping upon sin, and upon redemption from its penalties through faith in a vicarious sacrifice, was no less opposed to his belief that virtue, not vice, should be the great object of attention; that the sole penalty of wickedness is to be wicked; and that the only means of salvation is in ceasing to do evil by learning to do good. The favourite argument of the Christians, their appeal to fear through the menace of everlasting fire, would seem singularly ignoble to a Stoic; and therefore it is very natural to find Marcus edicting that exploiters of superstitious terrors should be relegated to an island.³⁹ He must have experienced a similar disgust on hearing that the Christians habitually flaunted the hope of immortality as the incentive of virtue, thus placing the crown of life above the life of service. Another part of their conduct, which he evidently regarded with aversion, was the theatrical attitude which, according to the ecclesiastical narratives, they often assumed in the face of martyrdom, for he writes:—

What a soul is that which is ready, if at any moment it must be separated from the body, and ready either to be extinguished or dispersed or continue to exist; so that his readiness comes from a man's own judgment, not from men's obstinacy, as with the Christians, but considerately and with dignity, and in a way to persuade another, without tragic show. (*Med B. xi. c. 3.*)

Finally, the proselytizing methods of the Christians, as described by Celsus and other contemporaries of Marcus, were altogether out of harmony with his frank and upright disposition. They decried science, and insulted wisdom. They avoided persons of learning and judgment, and pursued the ignorant and the superstitious. They reached the wife without the knowledge of the husband; and got at the children through the slaves. They proved their faith from references thereunto forged by themselves in works published under the name of Sibyls, heathen prophetesses of olden days,⁴⁰ and whilst pretending in their apologies that Christianity was not revolutionary, they declared in their other writings that it was the only true religion, and that all its rivals had been set up by devils posing as deities. These considerations would inevitably strengthen the resolution of Marcus to pursue the Christians with the repressive measures which their illegal position and their offensive conduct invited; and which the prospect of their future intolerance towards all other religions make it prudent to adopt for the public safety. Hence, as his principle was sound, its application alone could expose him to censure. Thus the only points that remain are these: In his attempts to suppress Christianity, did he exceed the legal usages of his people, and did he punish more offenders than was necessary? Here it should be observed that torture of accused persons and of witnesses was permitted by Roman Law; and that under the emperors certain cruel punishments were

imposable. In other cases, the condemned had to fight one another to death; whilst in others, they were forced to contend against wild beasts, or were thrown to them to be devoured. The bloody scenes of the amphitheatre, which destroyed sympathy with pain, and even created a morbid delight in witnessing it, were chiefly responsible for these drastic penalties. Moreover, the Roman Empire was vast, and the local governors possessed great latitude in the administration of justice, that convenient person, "the man on the spot" being largely trusted. The proceedings against the Christians usually transpired in consequence of outbursts occasioned by them insulting the faith of their compatriots; or because of some misfortune being supposed to arise from them having excited the wrath of the gods by their contempt. At such times public order was imperilled; and it had to be preserved. It should be particularly noted, that although Mosheim says that the Christians suffered more under Marcus Antoninus than under any preceding emperor except Nero, yet he does not venture to estimate the number of victims. If, however, we consider that the Christians at Nero's day must have been a mere handful compared with what they would be a hundred years later in the time of Marcus, it is evident that the number who then perished could not be very great, despite all the rhetorical outbursts of Eusebius. Another point that supplies food for reflection is, that of all the twelve bishops of Rome mentioned by Eusebius from the reign of Nero to that of Marcus inclusive,⁴¹ only two, St. Peter and Telesphorus, are affirmed by him to have suffered martyrdom, the one under Nero and the other under Pius.⁴² It is very doubtful whether the numbers executed during the nineteen years of the reign of Marcus equalled a fifth part of that which fell at Paris on St. Bartholomew's Day, 1572, when five hundred "persons of quality," and ten thousand of "the inferior sort" were put to death for the Protestant faith to the great joy of Pope Gregory XIII, who ordered a *Te Deum* and other festivities in honour of the event.⁴³

C. CLAYTON DOVE.

Acid Drops.

The dispute between Dean Inge and Lord Birkenhead concerning public salaries does not leave a very nice taste in the mouth. Lord Birkenhead is leaving the cabinet on the ground that £5,000 a year is not enough, and he can get much more in the City. Dean Inge says that if that is so public servants should cease to talk about the honour of public work and devotion to the country. Lord Birkenhead retorts that £5,000 is not enough, and that Dean Inge has a very keen sense of the commercial value of the articles he supplies to the press. In this dispute honours are about equal, and neither comes well out of it. There is, of course, nothing to stop Lord Birkenhead selling his services in the highest market, and getting £50,000 a year if it is possible. Only in that case, and so far as it is the rule, men of that stamp should cease prating about devotion to their country, etc. They display about as much devotion as any other man looking for a job that pays well.

It may be quite true that Lord Birkenhead does not find £5,000 a year adequate. It is equally true that he may find £50,000 unable to supply his wants. But there must be something wrong somewhere if a man

³⁸ Si quis aliquid fecerit, quo leves hominum animi superstitione numinis terreessentur divis Marcus hujusmodi homines in insulum relegari rescripsit. Modestinus in *Digest* 84.19.30. Dr. Aitken, speaking of religious melancholy, says: "There are some preachers whose great power in the pulpit is to be attributed to the excitement and alarm they are able to produce upon susceptible listeners... these preachers were wont to be banished in Pagan times by a law of Marcus Aurelius. (*Science and Practice of Medicine*. iii. p. 594.)

⁴⁰ Justinus, Clement Alexandrinus, Origen, Eusebius, and Lactantius all harp lustily on this string. Mosheim says: "The disingenuous and wicked method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fiction, produced, among other disagreeable effects, a great number of books, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight." (Cent. 3, part 2, c. 2.)

⁴¹ II E ii. 25 v. 9.

⁴² *Ib.* iv. 10.

⁴³ Haydon's *Dictionary of Dates* (1889) art. *St. Barthol.* In Spain alone during a period of 236 years (which is nearly the length of that wherein the Romans intermittently "persecuted" the Christians) the Holy Inquisition executed 32,000, and otherwise punished 291,000. (*Ib.* in *Inquisition*.)

who has a genuine desire to benefit his fellows cannot do it on £100 per week. If his position as a Cabinet Minister involves giving expensive parties which run away with more than his salary, it is about time that some Minister showed enough strength of character to stop a display which can serve no useful purpose. He would in this way be showing intelligent regard for the public service, and so not making it possible for men to be selected because they can spend the money rather than because of their qualifications for the post. But it is worth noting that it is in a country which boasts of its Christian traditions that this slavish adoration of money exists. And great ideas are not served well by men who ask what salary is forthcoming for their services.

On the other hand, I do not see that Dean Inge has, in his public life, proved that he has any right to lecture Lord Birkenhead. As Dean of St. Paul's, he is, I expect, drawing about £2,000 a year; and Lord Birkenhead says that he demands his pound of flesh for his writings. I have no right to complain at his getting what he can, and it is for him to judge whether he is getting it as he can. But one asks, what forlorn hope has Dean Inge ever championed? What movement has he ever given his services to that has meant hard work with little or no income? Has he, for example, ever taken up a work such as the editor of this paper has taken up with, not because there was the salary of an ordinary mechanic attached to it—or ever likely to be—but from sheer delight in the work? And one might even say that Lord Birkenhead by publicly giving up a Cabinet post because the salary is not large enough, has less of which to feel ashamed than a Dean who draws a salary from a Church, many of the doctrines of which he does not believe in, and only retains others by putting a quite new interpretation upon them. It certainly does not lie in the mouth of the Dean of St. Paul's to find fault with the politician. And it is like the ordinary Christian dignitary to preach to others the blessings of self-sacrifice, while taking all he can get both publicly and privately. Vicarious self-sacrifice is a charming occupation, and one in which Christian leaders have always excelled.

From *John Bull* :—

Why not a plain-clothes Cenotaph service this Armistice Day? The time has come to dissociate entirely the nation's day of sorrow from red tabs and tinsel pageantry.

And why not exclude the livery of the priest, and religious mumbo-jumbo? Two-thirds of the men whom the Cenotaph commemorates were not Christians, and belonged to no Church. Mumbling Christian prayers over them is an insult to them, and an outrage. The time has come to prevent priests exploiting the nation's sorrow.

If you give a girl an inch now, says Dr. R. H. Pickard, she will make a dress of it. Yes, and all the parsons want to go and measure it—to see if it is as deep as the width of their minds.

In the *Daily Chronicle* for November 5, the Bishop of Liverpool discusses the question of the effect of the war on religion. He says that he was one of those who was able to undertake an inquiry as to the religion of the soldiers. He found that the belief in God was "almost universal." Allowing for a great many answering as they were expected to answer, we are not surprised. But as he goes on to quote from another parson, that the soldiers "cannot think because they have never been taught how," the value of the belief does not appear to be very great. And he admits that the general effect of the war on religion was to numb rather than to stimulate. He confesses that he did not expect the apathy about religion to last as long as it does, but, ever hopeful, he expects a revival to take place. We have heard of this revival before. It is always on the way—something like the second coming of Jesus.

One indication of a revival of religion the Bishop finds in the space given by the newspapers to religion. Perhaps the Bishop will explain how it has happened that this space given to religion followed the Conference on advertising religion, and the resolve to make greater use of the newspapers. We do not say the two things are connected, but it is strange that one should have followed the other. But the Bishop says newspapers would not give readers religion unless they wanted it. Well, we also know the value of this "want." We have seen it in the case of the dishonest trickery of the B.B.C., which, under the religious leadership of Sir John Reith, has converted its business into a propagandist organ for religion, deliberately suppressed the extent of the objection to it, and published, with an exception here and there, only inspired letters from church and chapel goers praising the religious service. These things are worked up, and the opposition is not allowed a hearing. That is an old policy where religion is concerned.

We see, by the way, that the B.B.C. is threatened with opposition. Arrangements are on foot to give the people of this country one hour each evening of some continental station. We are glad to hear of it. As the case stands, the B.B.C. does not improve. So far as we can judge its talks are very often of a decidedly elementary nature, and its humorous interludes are of the kind that no music hall proprietor would risk putting on. They belong to the commoner kind of music hall turn that was popular about forty years ago. And if we do get that alternative hour on Sunday evening, it would be interesting to learn the number of people that shut down on the childish religious talks for the sake of the Continental programme. The B.B.C. has been challenged to take a plebiscite of its clients in any district in order to see how many would prefer some alternative programme, but—acting probably under the advice of its religious masters—the Corporation has steadily refused to risk this. It prefers to keep on saying that its religious programme gives every satisfaction, while declining to put the whole question to the test. We hope that when the question of the renewal of the Charter comes up, this aspect of the matter will not be overlooked.

Says Mr. Ben Tillett: "God help the man who won't marry until he finds a perfect woman." We hope he doesn't mean that any kind of woman will do, if you accept St. Paul's celebrated explanation of why marriage was ordained by God for man.

Not one in ten Parliamentary electors is a communicant in the Church of England, says the Bishop of Durham. Perhaps an improvement in the quality and the quantity of wine served at Holy Communion might effect an improvement.

What England wants, says Sir Henry Thornton, is a first-class Press Agent. Seeing how manfully they boost the Church and religion, we fancy a good many parsons could qualify for the job—especially as a lively imagination and disregard for truth would be no disadvantage in candidates for the position.

Writing about the strain of cruelty in human nature, the Rev. R. J. Campbell condemns the tyrannical parent who undermines the courage and self-confidence of a child. He adds: "There is no more wicked crime against a human soul than that of rendering it afraid and unfit to face the world. If there be a hell, the habitual pain-makers should have the hottest corner of it." Dr. Campbell will no doubt agree that the "hottest corner" would be suitable for Christians who inculcate terror of hell, and thereby set up "complexes" that undermine the health and mind of imaginative children.

Furnace-stoking, roof-mending, painting and general cleaning are done by the congregation of St. Agnes'

Church, Hove. The Rev. G. W. Fosdick thinks that people who clean their church take a pride in attending it. The rev. gent has struck a very useful wheeze. But we wonder what the unemployed in the building trades think about it. Probably with half-empty stomachs they mutter something about "live and let live."

Can a ghost claim copyright? That is the question which a Berlin Court is called upon to settle. It happened thuswise. A medium received a poem from the German poet Uhland, and the question now arises as to with whom rests the copyright. The owner of the house in which the medium sat says it is his. The medium says it is hers. And the court has to decide the point. We suggest that the best plan would be to get a declaration from Uhland himself, properly attested by other responsible legal ghosts, as to whom he wishes to enjoy the copyright of his work. We see no other way out of it.

The Vienna correspondent of the *Observer* reports that the number of children in elementary schools who are withdrawn from religious instruction has increased by fifty per cent during the past year. The clergy of all the Churches are much perturbed by this phenomenon, as they may well be. If they cannot follow the plan of capturing children, they have small hope of ever capturing adults.

The Rev. Dr. J. A. Sharp, speaking at Bristol on reunion of the Methodist Churches, referred to the relation of the Church to the great mass of "unchurched" people:—

The Church of the future would be the Church which infused into the heart of the British democracy the thought of loyalty to Jesus Christ. Because of the unhappy division of the Christian Church, some were hostile, not to Jesus, but to institutional Christianity. By closing our ranks we shall help to remove the hostility. Standing together we must increase the flames of evangelical zeal and earnestness.

Dr. Sharp appears to fancy that the great "unchurched" ignore the Churches because these cannot agree among themselves. He seems to have no real knowledge of the "outsider." Possibly his conclusions have been formed from a study of letters in the Press, criticizing ecclesiastical institutions and practices. As a matter of fact, in the Press, the opinions about religion held by the genuinely indifferent seldom or never appear.

The truth is, though Dr. Sharp may not be pleased about it, that four-fifths of the people are indifferent to Jesus, to the Churches, and to religion in general. If the average man were, as is claimed, instinctively religious, he would not be particularly repelled by there being so many Christian sects. Indeed, variety in sects he might be disposed to welcome, as offering him a choice whereby he could find a Church to fit his opinions and disposition. In which case, amalgamation of sects would be, not an advantage in catching the "outsider," but a disadvantage.

Dickens wrote a *Life of Christ* for his children, and not for the public. A daily paper devotes big headings to advertising the wonderful news. If Dickens, or any other great writer, had written an Atheistic tract for either private or public circulation, how many of our gallant newspapers would muster courage to tell the world about it in bold type? The unwritten rule in newspaperdom is to pretend that all notable literary men were either good Christians, or else not antagonistic to religion.

To understand the why and wherefore of this pretence, you should bear in mind that it is the public which makes the Press what it is. Four-fifths of the public are, as parsons openly acknowledge, outside the Churches. It should be obvious, therefore, that these millions standing aloof from religion would be greatly encouraged if told the truth about authors' irreligious beliefs. The newspapers know this, and act accordingly.

The Bishop of Blackburn says that the daily press bears constant witness to the fact that people take a deep interest in religion. Well, we know that press, and *Freethinker* readers know quite well how it is done. Christians are allowed to romp at will over its pages, non-Christians are shut out, or only those of a very harmless variety admitted; and then the world is informed that, judging by the volume of correspondence, religion is still an absorbing topic. We hardly think the Bishop of Blackburn is so dull as not to be quite aware how the game is worked. He may even have taken a hand in it himself.

Alderman Collis, of Fenton, Staffs., looks as though he will be getting into serious trouble with the godly. Addressing a public meeting, he said that he had just returned from Germany, and was impressed by the brighter and healthier way in which Sunday was spent when contrasted with this country. Our English Sunday, he said, tended to depress people, and he advocated the opening of cinemas and other means of enjoyment, which would be much better than leaving men and women to wander aimlessly about the streets. Now we beg to call the attention of the great and only "Jix" to Alderman Collis. There ought to be some Act which would lay this man by the heels. His teaching is not at all in accord with what children were taught at their mother's knee when "Jix" was young, and our Home Secretary has informed the world that this is the standard by which he is determined to judge things. What is going to be done about it?

In the face of what Alderman Collis said, it was rather indiscreet for the Bishop of Blackburn to so plainly give the game away by saying that "Counter attractions of cinema, motor excursions, and the like make the habit of worship seem dull and unenterprising." So the Bishop does not like these competitive agencies. He feels that if Sunday could only be made dull enough, some folk would go to church out of sheer desperation. How the good man must long for the good old days—when "Jix" was young.

We are not concerned with the politics of the Glasgow Rectorial election, but one thing in connexion therewith is worth noting. The electorate of the university numbers about 2,500, and one of the candidates was Thank-God-we-are-still-Protestant Rosslyn Mitchell, whose speech on the Prayer Book showed the poor quality of the average member of parliament, by rousing the House to enthusiastic tears. But out of the 2,500, Mr. Mitchell gained only 236 votes. And in Glasgow too! It looks as though Mr. Mitchell had better consider whether, after all, the electorate is quite so rabid about Protestantism as he imagines. It used to be a strong card, but is it so at present?

The Bible Society distributed nearly ten million copies of the Bible last year. But how many were read? The International Bible Reading Association is asking Sunday school teachers to appeal to their scholars to read the Bible. The youngest generation is evidently not craving for the Bible, even though, being nearer to the primitive, they might be presumed to have keener innate religious instincts than elder people. We suspect that the Bible Society—to reverse the old proverb—has taken the water to the horse, but the horse won't drink! The horse doesn't like water drawn from an ancient pond.

In the *Morning Post* there is a delightful example of word juggling from a correspondent, W. L. Paige Cox. The letter is headed "Simple Precepts of Christianity," and the gentleman quotes Mr. Gustave Lazlo to the effect that "Christ came to sit by the hearth, to help us bear our griefs and to share our pleasures." Apart from the fact that Christ has always been styled as a man of sorrow, Mr. Lazlo's estimate of him is a proof of that mesmerism by words having no relation with fact. Who enters the world of theological dispute must leave his senses behind.

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.

W.P.B.—Thanks for cuttings. But why the valedictory address? We are not able to use all the cuttings you send, but we always find something useful and interesting among them. And it is a real help for friends to send us along anything they fancy may be of use.

J.A.R.—Thanks for MS. Hope to use soon.

S. GLADING (Auckland).—We are obliged for report of the debate on the Bible in the Schools Bill.

C.M. (Tokio).—We have subscribers in Japan, beside yourself. There are, indeed, very few countries in the world to which the *Freethinker* does not go. We manage to place a girdle round the earth, even though it may not be a very thick one.

L. EMERY.—Mr. Cohen will not be lecturing in London again until December 9, when he will speak in the Town Hall, Stratford.

N. ATKINSON.—The Christian writer who spoke of more than half the Roman subjects being slaves was talking nonsense. Barrow, in his recent work on Slavery in the Roman Empire, cites figures which place the slaves in Italy at about 25 per cent of the population. And then one has to remember that the slave covered a large portion of the artisan class, while many were teachers and held positions of dignity and responsibility. The position of the slave under Christian rule was infinitely worse than under the pagan Roman Empire.

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

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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.

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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, 15/-; half year 7/6; three months, 3/9.

Sugar Plums.

The first of Mr. Cohen's four lectures at the Secular Hall, Leicester, drew a "full house." The meeting was presided over by Mr. Sydney Gimson, whom we were delighted to see in good health. Mr. Gimson made a very strong appeal for further good attendances, and judging from the appreciation shown by the audience, the course promises to be completely successful. We were specially pleased to see the number of bright-looking young men who are getting into touch with the Society. That is a feature common to our meetings of late, and augurs well for the future of the Movement. Mr. Cohen's subject to-day (November 11) will be "Free-thought and God."

We have had several inquiries from those interested in the progress of our Movement asking why no report of the meeting held in Caxton Hall, on October 17 appeared in the *Freethinker*. The only reason for its

not appearing is sheer oversight. A paragraph was actually written, and then overlooked. We regret it the more as the meeting was a pronounced success. The body of the hall was quite full, and there was a sprinkling in the gallery. A large number of strangers were present, and Mr. Cohen's address was followed with evident appreciation. There was also a good sale of literature. It was altogether a meeting on which all concerned had reason to congratulate themselves, and it is probable that the experiment will be repeated in the new year.

Mr. R. H. Rosetti will visit Plymouth to-day (November 11), and will lecture twice—afternoon and evening—in the Co-operative Hall, Courtney Street. His subject in the afternoon, at 3 o'clock, will be "The Churches and the War," and in the evening, at 7 p.m., "Nature, Man, and God." We hope that Mr. Rosetti has the good meetings he richly deserves.

We are asked to announce that a debate has been arranged between Mr. Percy Sherwin and the Rev. D. R. Davies, on the subject of "Is Christianity of any Value to the Working Classes?" The debate is fixed for November 20, at 7.45, and will take place in the Temperance Institute, Southport. Mr. Davies is, we understand, well known in the Labour Movement, and as this debate is the first thing of the kind that has taken place in Southport, it should attract a good audience.

Apropos of our last week's "Views and Opinions," we have received a letter from the editor of the *Two Worlds*, in which he says: "Knowing your decided antipathy to Spiritualism on principle, I cannot forbear to express my thanks for your remarks in your issue of November 4, which show a sense of fairness which we have ceased to expect from the general press." We appreciate the compliment, and will only add that we hold it more important to be fair to those with whom we do not agree than to those with whom we are in agreement. For the rest we are not aware of having a special antipathy to Spiritualism. It is wholly a question of whether it is true or not. We have a hope that it is not true that we are destined to live forever, as we cannot conceive anything more depressing and undesirable. And it is still more depressing and greatly more undesirable to think of all the people we know living for ever. It is hard enough to put up with them for a few years.

Mr. Oaten also encloses a pamphlet printed some years ago, which contains the gist of an inquiry among the principal lunatic asylums as to the number of inmates whose insanity was directly attributable to Spiritualism. It bears out what we said. Doctors treated it as a negligible quantity. That we should expect, as in most cases they would just be labelled as cases of religious mania. And, as we said, it is not so much a case of Spiritualism driving people insane, as many weak-minded and ill-balanced natures having a morbid craving for intercourse with ghosts. That statement, we may add, cannot be disproved by pointing to strong-minded men who have taken up with Spiritualism. But there is a vast difference in the approach of the two classes of persons.

We are asked to issue a warning against an individual who called on a South London Freethinker lately purporting to have been recommended by Miss E. M. Vance, and attempting to get money. When this was refused he became very offensive, and only cleared out on a threat to call the police. We hope this note will spike the gentleman's guns, whoever he is. And we strongly advise that in all such cases no help should be given until the story told has been verified.

We hope that those who are interested in increasing the circulation of the *Freethinker* will note our offer to send the paper for six weeks to any address on receipt

of threepence in stamps, still holds good. Very much good is done in this way.

Mr. Boyd Freeman writes us that he has presented a copy of his book *Priestcraft* to a number of public libraries, and four of them, Newcastle-on-Tyne, Portsmouth, Leicester, and Dewsbury, have distinguished themselves by refusing to admit the book. He properly says that local Freethinkers might busy themselves in trying to find out who is responsible for this action. We could hazard a guess as to the type of individual who is responsible, even without knowing their names. Christians—good, genuine Christians—will never allow the other side to be heard if they can help it. In the course of a week or two we hope to publish a review of the book from the pen of Mr. H. Cutner.

Although the date on this paper is the 11th, it will be in the hands of London readers in time to remind them of the N.S.S. Social, which will take place at Slater's Restaurant, on the evening of the 10th. There will be plenty of dancing, songs, and first-class refreshments, at an inclusive cost of 3s. The Restaurant is at 9 Basinghall Street, next door to the Guildhall. The 10th is the day for the Armistice celebrations, and Freethinkers may well do their celebrating in company with their fellows.

Owing to circumstances over which we have no control we are compelled to hold over several rather lengthy letters till next week.

A Heathen's Thoughts on Christianity.

THE CHRISTIAN AND THE HEATHEN.

My Christian friends describe me as a "heathen" without very much knowledge, it would seem, of what the word means. And they appear to know less of the origin and meaning of their religion, and nothing whatever of its history. As for other religions, these are sealed books to them.

I do not object to its being assumed that I come from the country, or from the wilds, which is the derivation of "heathen," as it is also of the synonymous word "pagan." But it is used rather as a term of opprobrium, as implying irreligious, rude, uncivilized, cruel. No self-respecting Heathen, Buddhist, Confucian, or Hindu, would be so ill-mannered as to use such a term with reference to the followers of another religion, nor would he necessarily consider that person to be inferior to himself either mentally or morally because of such difference. This, I think, marks the contrast, as regards rudeness, between the Heathen and the Christian.

Further, the Christian claims the right to say exactly what he pleases, in any terms he chooses, about any other religion, and he is surprised, nay, offended, if a follower of that religion should resent it. On the other hand, should the Heathen criticize Christianity, even in the mildest of terms, the Christian is so outraged that he is quite ready to resort to physical force as his final argument. This circumstance attaches the term "civilized" where it rightly belongs.

Buddhism, at any rate, has never persecuted, nor shed a drop of blood, in all the 2,500 years of its history. Christianity stands pre-eminently as the persecuting religion, which has caused more bloodshed than all the other religions of the world put together. The adjective "cruel," therefore, is not quite correctly applied in the above definition of the word "Heathen."

I am a Buddhist, therefore I am not irreligious. But for this reason some of my Christian friends, quite good, nice people in themselves, have assured

me that I shall certainly burn in the torments of hell for eternity when this life-period comes to an end. I do not think anything of the kind will happen to them (or to me), because I do not believe that an Almighty Fiend controls the universe. I am not a Devil-Worshipper. Were such the case, then I would rather go to hell than to a heaven presided over by such a monster.

It is, however, through the persuasions of my Christian friends that I have been induced to examine their religion. If the conclusions which I have come to, and have set down, do not please them, I cannot help it. What I shall say no more than expresses the opinions of the majority of educated Heathen in the East and elsewhere. It may assist Christians to understand why their foreign missions are a complete failure, and why they can never hope for success, either to-day or at any future time. It may also, perhaps, even give them some information concerning their own religion of which they were not previously aware.

THE CREATION OF THE WORLD.

When I ask for evidences of Christianity, I am given a book printed in English, called the Holy Bible. I find that this is a collection of documents translated from the Hebrew and the Greek languages, and I am assured that what is called the Authorized Version is as accurate as one may desire for all practical purposes.

Reading this book, I discover it to be an account of the creation of the world, and of man, following which is a history of the human race through a succession of Hebrew Patriarchs. What, then, of the origin of the peoples of the East, Hindus, Chinese, etc., and those of ancient America? Apparently they were unknown to the writers of these records. As a history of the Israelites, and the Jews, the Old Testament may be well enough; but there were other races more numerous, and more highly civilized, in the world before even the date given in this book for the creation! Further, it is stated that the world was all of one speech up to a date given as 2,218 B.C.E. But we know that there were many different languages further East (whatever may have been the case in the Near East and in Europe) long before that period. It seems that the Bible leaves out of account the greater part of the human race.

I am told that we must not take this chronological computation too literally. If so, why print it at the tops of the pages of the Bible? But, if we compute the ages of the successive patriarchs up to a known date, the result is certainly as stated. Moreover, this point was not surrendered by the Christians until they were compelled to do so by knowledge gained from other sources, and then only after severe opposition—and persecution.

It is stated that, "In the beginning God created the heaven and the earth." What beginning? In Buddhism it is taught that there never was any beginning to the phenomenal universe, only change, transition, "evolution" as we say in modern times, of forms, and combination of forms, an endless kaleidoscopic process of transformation of groupings of phenomena, from eternity to eternity. Modern science teaches much the same thing.

I have information of many hundreds of gods, good, bad and indifferent, belonging to religions far older than this which we are considering. Which god is this? I find that he is the god of Israel, and that his name is Jehovah. At any rate, the Israelites would not allow that he was the god of any people but themselves. He is represented as saying so himself, and he was so "jealous" a god that he severely

punished his people if they had to do with any other gods. Such a god I can understand. There were, and are, many gods like him. Jehovah was the tribal god of the Israelites, and is so still of the modern Jews. But he did not "create" the world in the manner stated. This we know. It is not a matter of speculation or conjecture that the world was not thus created, but of positive, exact knowledge. Whether the events of the "six days" followed in the sequence given therefore does not matter. But it is no use arguing that the "days" meant "periods of time." They are precisely defined, and a Hebrew scholar of my acquaintance tells me that it is so, namely, days of twenty-four hours each.

THE FALL OF MAN.

Finally, the god created a man named Adam out of the dust of the earth. Then he took a rib out of the man and turned it into a woman named Eve. Had the man, therefore, an extra rib, one more than all other men have had since, specially provided for this purpose?

The god told Adam and Eve that they were not to eat of the fruit of one tree which he, the god, had planted. This tree was called the tree of the knowledge of good and evil; from which we may reasonably assume, in view of what happened later, that Adam and Eve had no knowledge of good and evil. In other words, they had no sense of moral responsibility.

Then came a devil. We are not told where he came from. Nor are we told where the god came from. If the god existed before the world, and was a *being*, he must have had a cause. We ask the Christians to "show cause" for this god, and they reply that he had no cause, but was eternal. May we not assume the same about the world itself, and the phenomenal universe, and so avoid a disturbing and an unnecessary factor? However, we will assume that the god just happened, and so the devil may have happened in the same way.

The devil, who looked like a snake, talked to Eve. We are not told what language was used, but since the descendants of Adam and Eve are supposed to have spoken Hebrew, we will assume that it was this. The devil told Eve that if they ate of the fruit of the tree they should be "as gods" knowing good and evil. What gods? Were there, then, other gods besides Jehovah? We know there were, in 4004 B.C.E., but which of them are here alluded to?

Adam and Eve thereupon ate of the fruit, and their eyes were opened, and apparently they then knew the difference between good and evil for the first time.

Shortly afterwards the god appeared upon the scene, walking in the garden in the cool of the day. Where had he been all this time? Did he know what had been going on during his absence? At any rate, he soon found out, and to judge from what he said, he lost his temper. Then he turned Adam and Eve out of the garden.

This, we are told, was "the fall of man" from a state of perfection into one of sin and wickedness. Thus came suffering and misery and death into the world!

The simple-minded Heathen hardly knows what to think of this strange story when he hears it for the first time. His first impulse is to laugh. His second is to suspect that he is being made a fool of, and to feel annoyed. His third is to be amazed that such a stupid tale should be regarded seriously as the basis of their religion, by the representatives (missionaries) of a nation and a race so distinguished for their knowledge and intellectual attainments in other directions. Presently he discovers that these representatives are

by no means thus distinguished, and that the real knowledge of the West must be set widely apart, in another category altogether from its religion.

Consider this god. He creates the world, and finds it all very good. After working hard for a week, he is tired and rests on the seventh day. Whilst he is thus resting, presumably asleep, there comes a devil. The man and the woman, not having knowledge of good and evil, and therefore not being aware that they are doing wrong, eat the fruit of the tree, thus upsetting the god's plans, it would seem. When the god comes, *walking* in the garden, Adam and Eve hide themselves. Apparently the god does not know where they are, for he calls out, "Where art thou?" And so the guilty pair creep forth. Even then the god does not seem to know what they have done; but, seeing them dressed in leaves, he asks, "Who told thee that thou wast naked? Hast thou eaten of the tree wherof I commanded thee thou shouldst not eat?"

What are we to think of this god? We, who have heard of many gods, but few quite so foolish, or made to look so foolish by a devil, know quite well where to place him!

But, my Christian friends tell me, this god was higher than all other gods, higher even than Great Brahma. This god was, and is, all seeing, all knowing, omnipotent, omnipresent, everywhere and all the time. That only makes matters worse. This god must, therefore, have known that the devil was in the garden, what he was doing, that Eve would yield to his temptation, and that both she and the man would eat of the fruit. The god was quite well aware that they had no sense of moral responsibility. He had given them no such sense, had not even warned them about the devil whom he must have known was lurking about somewhere. Yet he allowed all this to go on unchecked, and then he cast these two, poor, innocent, unsuspecting people down out of their happiness, and cursed them and the whole of the human race to follow! This, I think, is what is meant by the "original sin." If so, it was a sin which the god was either unable to prevent, or he deliberately permitted it. In any case, if the responsibility attached to anyone, it was to the god, and not to the man and woman who knew no better.

A more flagrant and brutal act of injustice could not be alleged against the most wicked of human tyrants. The Buddhist stands aghast at it, and in most cases turns away in disgust and leaves it there.

Then the Christian endeavours to explain it away as an allegory. An allegory of what? If it is not literally true that the man and the woman thus "fell" into "original sin," then the subsequent story of the Atonement has no meaning, and the whole elaborate superstructure of the Christian religion falls to the ground. Christianity is based upon the literal interpretation of the first chapters of Genesis. We know that the events there described never happened. Increasing numbers of educated and intelligent people in Christian countries are realizing that this story of the creation and the fall is not true, that it is a pure myth. This is the reason why the congregations of the churches are dwindling away. Christianity is decaying at the root. But the clergy of all denominations dare not acknowledge the fact. They will be compelled to do so, sooner or later, when the knowledge percolates, as it is doing, down through all the strata of society. R. UPASAKA.

(To be concluded.)

I wish to be out on the high seas. I wish to take my chances with the wind, the wave, and star. And I had rather go down in the glory and grandeur of the storm, than to rot in any orthodox harbour.—Ingersoll.

The Deity of Christ.

THE deity of Christ has always been rejected by a more or less numerous section of professed Christians. Learned books have been written to prove that the doctrine is inconsistent with the teaching of Christ and the utterances of the primitive Church. Even an outsider, who studies Christianity as he studies Buddhism or Brahminism, sees that the doctrine of the deity of Christ—or the dogma of God the Son—was slowly developed as primitive Christianity made its way among the Gentiles. It required centuries to reach its perfection in the metaphysical subtleties of the great Creeds, which are accepted alike by Protestant and Catholic. Peter, in the Acts of the Apostles, speaks to his countrymen of "the man" Jesus whom they had slain; the god Christ was an after construction of the Græco-Oriental mind.

We do not propose, however, to trouble the reader with laborious proofs of this position. We prefer to leave the historical ground—at least, in the present inquiry—and to tread the ground of common knowledge and common sense.

Apart from history and metaphysics, for which the popular mind has neither leisure nor inclination, and in which it is often as easy for a skilled intelligence to go wrong as to go right—there are only two ways in which the belief in Christ's divinity can be supported. It may be argued that he was not born, and that he did not live or die, like a mere human being; and that his supernatural career proves his deity. Or it may be argued that he taught the world what it did not know, and could never have discovered for itself.

We will take the second argument first; and in reply we have simply to observe that a very slight acquaintance with the teachings of antiquity will convince us of the truth of Buckle's statement, that whoever asserts that Christianity revealed to mankind truths with which they were previously unacquainted is guilty either of gross ignorance or of wilful fraud. The note of absolute originality is lacking in the utterances of Christ; what he said had been said in other words before him; and it is inconceivable that God should come upon earth, and go through all the painful and undignified stages of human life, merely to inform his creatures of what they had already discovered.

Let us now take the first argument—the supernatural career of Christ. We are told that he was born without a father; but whoever will read the Gospels critically, without the slightest reference to any other authority, will see that they do not contain the first-hand testimony of any valid witness. If the Gospels were written in the second century (as they were), they are no evidence at all. If they were written by Matthew, Mark, Luke, and John, they are still no evidence of the miraculous birth of Jesus; for neither of those writers was in a position to know the facts. The only persons who could know anything about the matter were Joseph and Mary. Joseph himself could only know he was *not* the father of Jesus; he could not know who *was*. Mary, indeed, knew if there was anything uncommon; but she does not appear to have informed anyone; in fact, she is said to have kept all these things hidden in her heart. How, then, did the Gospel writers—or rather two of them, for Mark and John were ignorant or silent—how, we ask, did they discover the minute details of the annunciation and miraculous conception? Joseph and Mary appear to have kept the secret, if there was one to keep; and during all the public life of Jesus, as recorded in the Gospels, not a whisper transpired of his supernatural birth; on the contrary, he is unsuspectingly referred to as "the carpenter's son" by his neighbours and fellow citizens.

Were such "evidence" as this tendered in a court of law, it would damnify the case for which it was adduced; and Catholics are sagacious in reminding the Protestants that the witness of the Bible is insufficient without the living witness of the Church.

A miraculous birth is necessarily suspicious. The advent of a God should be entirely supernatural. It is not enough to dispense with a father; he should also dispense with a mother. Both are alike easy in physi-

ology. But when there is a mother in the case, it is natural to suppose that there is a father somewhere.

With regard to the miracles of Christ's life, however they are acceptable to faith, they are not acceptable to reason. There is an utter lack of evidence in their favour—at least, of such evidence as would be admitted in a legal investigation. It is this fact, indeed, which induces advocates like Cardinal Newman to lay stress upon the "antecedent probability" of the New Testament miracles; which is only supplying the deficiency of evidence by the force of prepossession. Even the Resurrection is unattested. There is no first-hand evidence, and the narrative is full of self-contradictions. This is perceived by Christian apologists. They have abandoned the old-fashioned argument. They say as little as possible about the Gospel witnesses. They stake almost everything on St. Paul, who is not mentioned in the Gospels, who never saw Jesus in the flesh, who only saw him in a vision several years after the Ascension, and whose testimony (if it may be called such) would be laughed at by any committee of inquiry. They also argue, in a supplemental way, that the early Christians believed in the resurrection of Christ. Yes, and they believed in all the miracles of Paganism; for the question at issue between Christians and Pagans was not which miracles really happened, but which were wrought by God and which were wrought by the Devil. In any case, however, belief is not evidence; it is only, at best, a reason for investigation. The resurrection was a fact or it was not a fact, and the disinclination of Christian writers to face this plain alternative is an indication of their own misgivings. A counsel does not resort to subtleties when he has a good case upon the records.

The deity of Christ, therefore, is very far from proved; it is even far from probable. Faith may cry "He was God," but Reason declares he was Man.

G. W. FOOTE.

Books and Life.

ERROR, with seven-leagued boots, has had a start in the history of man's understanding of the external world. Caliban in the Tempest is always a good example of man surrounded by objects imperfectly sensed, and he is also a fair specimen of man as a religious animal. Superstition and ingrowing toe-nails are fairly comfortable bedfellows, and there exists in the present dispensation a state of tension between those who wish to perpetuate these evils and those who desire to be quit of them. Mr. C. R. Boyd Freeman, in his latest book *Priestcraft*, has chosen the vernacular of plain speech for dealing with his subject, and his choice is to be admired. Schopenhauer describes religion as the metaphysics of the poor, and it is a pathetic joke to know that children are juggling about with metaphysics, known as the Holy Trinity, at an early age, even before they have learned Euclid's definition of a straight line. For the use Mr. Freeman has made of patriotism it compels a modification of Dr. Johnson's description of the word. Latin religions are alien to the Englishman who originally came from somewhere near the Baltic Sea, according to Green the historian, and our author has a perfect right to choose his own battle ground. His explanations, criticism, and denunciation are set down in perfectly clear language, he wields the quarter-staff of logic with right good will, and his book is most handy for reference for those in doubt about the name of a spade. Unlike most critics, he has very positive constructive proposals, and stands by the Royal Society of St. George. His exposition will not be welcomed by those who exploit ignorance, and it is to be hoped that his book will have a wide distribution among those who are desirous of lessening the distance between error and truth.

Thomas Hardy died at five minutes past nine in the evening, on January 11 of this year. An obituary article of unusual length appeared with promptitude and despatch (it is necessary to write like this when newspapers are to be mentioned) in the *Daily News*, on Thursday, the following day. There was the usual flow

of cant at the quiet passing of an old warrior of English letters, and the Church, with its characteristic fussiness, scented a job. Towards a memorial to-day only £1,000 has been subscribed, and unfortunately it is not practicable to form a library of Hardy's works as originally planned. Mr. Cecil Hanbury, M.P., has made it possible to secure the poet's birthplace at Bockhampton, which will be preserved, and an obelisk is to be erected at Rainbarrow. From this it will be seen that news value is everything that counts; the lightning rapidity of the journalist is not equalled by the speed in subscription to give a permanent mark in the form of a Hardy library. Intimacy with his works will enable the reader to form an opinion of his comments on the subject. Somewhere on the fringe of sincerity was a note by a writer in the *Times Literary Supplement*; of Hardy he wrote: "His only demand upon us, and there is none more exacting, was that we should speak the truth." Xenophon, Milton, and Nietzsche have this demand as a keystone to their own works; no wonder then, in the present day of religions, quack, infantile, puerile, stupid and debasing, the boot pinches a little truth out of a *Times Supplement* essayist. As a star cannot be reached by spitting at it, the mental temper of "literary blokes" will have to suffer a sea change before it can endure Hardy. But we may register our enthusiasm for a lovely verse of Hardy's written on his eighty-sixth birthday. Here is his tribute to earth, mingling with it the worship and resignation of Meredith:—

"Well, World, you have kept faith with me,
 Kept faith with me;
 Upon the whole you have proved to be
 Much as you said you were.
 Since as a child I used to lie
 Upon the leaze and watch the sky,
 Never, I own, expected I
 That life would all be fair."

This brings to mind the conclusion of Milton's "Samson Agonistes," his Greek drama in form and spirit:—

"Nothing is here for tears, nothing to wail
 Or knock the breast, no weakness, no contempt,
 Dispraise, or blame, nothing but well and fair . . ."

There is a difficulty in comparing Hardy with any English poet; if words mean anything, his verse we have quoted showed that he kept a straight course to the end, and reached fair haven with Landor, leaving priests to grapple with a shadow, for there is now no chance of a "Bonfire of Vanities," which would, of course, include Hardy's works.

In their "To-day and To-morrow" series, Kegan Paul, Trench, Trubner & Co., Ltd., have published a small book of Mr. C. E. M. Joad's, entitled, *Diogenes, or the Theory of Leisure*. 2s. 6d. net. It is a book after our own heart, for in it, this modern philosopher, although divagating occasionally into modern scientific language resembling the rattling of a Ford car, has a good word to say for books. His injunction to take a book with you, on every occasion and wherever you go, is combined with a flippant threat about the uncertainty when the Lord may call you. Montaigne wished to be called when he was planting his cabbages. Mr. Joad, as a typical example of the fabulous cinder-hearted materialist wishes to preserve the beauty of the countryside, which, in our opinion, is a more laudable effort than giving an answer to any of the questions at the recent meeting of Bishops. The author, although disavowing one trinity, has taken another—the Good, the True, and the Beautiful, and if we may say so, these three are in the nature of a Freethinker's dress suit. He can wear them after putting aside the grimy clothes of a workaday world. These three may be slender ethical material, but they are terrible taskmasters and represent in essence the highest endeavour of the intellectual world. Mr. Joad will accept our thanks for his short book, none the worse for brevity; he has taken the sting out of the reproach that the human race is not fitted for leisure.

We wonder if Freethinkers will thank us for recommending *The Forerunner*, by Dmitri Merejkowski. It is a romance of the life of that wonderful genius Leon-

ardo da Vinci, and shows the author to have been saturated in the history of the Renaissance. In Mr. Paul Selver's admirable Anthology of Modern Slavonic Literature, Merejkowski tells the story of his own life. He admits that he did not like going to church, and that the priests in their ornate dress frightened him: On a visit to an archbishop's monastery, he slipped on a dark staircase and fell through a glass roof into a ventilator. He might have broken his neck, so he relates, but he saw in this accident a symbolical meaning; his overtures towards the orthodox church could not lead to any good results. This kind of reasoning, however, does not detract from the excellence of the story in *The Forerunner*, which can be read with enjoyment by the fireside now that invisible hands have stripped the summer garments from the trees. Leonardo wrote the famous words, "the angle of incidence equals the angle of reflection." We first made the acquaintance with this definition in Woolwich Barracks—strange place to learn of Leonardo's immortality. How, we wonder, does this rule apply to the matter we read?

WILLIAM REPTON.

Bee in the Bonnet Conversations.

As a matter of fact they were not conversations, as the Man with the Bee in his Bonnet did all the talking. My portion of the conversations was limited to "Ahs," "Ohs," "indeeds" and occasional remarks which he either did not hear or chose to ignore.

When I annoyed him, he would peer at me through his glasses, remove them, peer at me without them, replace them on his nose and peer at me through them. When I annoyed him extremely he would waggle his glasses at me before replacing them.

IV.

"MR. FORD."

"MR. FORD," said the Man with the Bee in his Bonnet, "is a wonderful man. He is the richest man in the world."

"Is he married?" I asked with interest.

"He found out what people needed."

"Ah."

"Cheap locomotion, and he gave it to them."

"Ah."

"He did not do it in the first place to make money . . ."

"No, of course not, he makes money on the repairs."

" . . . he did it to give people what they need."

"Repairs?"

"And because it was what they needed he became rich. That is to say, he became rich because he served Humanity."

"I think I shall try to serve Humanity."

"If I could think of something people really need, I could become as rich as he is—so could you for the matter of that."

The Man with the Bee in his Bonnet paused for a minute to allow these ideas to penetrate my dense skull. Then he continued. "And what is more, he found out about the Jews."

"About our being the Ten Lost Tribes of Israel?"

"Of course not. I explained to you that that had nothing to do with the Jews. What Mr. Ford found out was about the Jews. He has written a book all about them."

"Ah."

"The Jews are the most powerful people on the face of this Earth—of course they are not going back to Palestine. They want to conquer the whole world."

"Ah."

"They have a lineal descendant of King David, whom they have trained to be King of the World when they have conquered it."

"Indeed."

"And they are beginning to set about conquering it."

"Ah."

"They produced the War."

"How did they manage that?"

"Oh, it was quite simple for them, they have the financial pull everywhere. Mr. Ford is about the only rich man in the World who is not a Jew, and of course they are up against him; but they can't down him, though they try, because he has the people on his side. He is going to be the next President of the United States."

"Ah."

He has had to stop writing about the Jews though, there would have been anti-Semitic riots if he hadn't."

"Indeed."

"However, here's his book on the subject, read it and judge for yourself. I don't want to influence your judgment, but I assure you that it's one of the finest books ever written."

ETHEL BREE.

(To be continued.)

Obituary.

DEATH OF MR. S. SAMUELS.

WE announce with the deepest regret, the death of Mr. Samuel Samuels, whose serious illness was noted in last week's *Freethinker*. Mr. Samuels was a very old and sturdy worker in the Freethought Movement, and known to a very wide circle of London friends. He had been an active member of the N.S.S. for over thirty-five years, and a member of the Executive ever since 1897. He was also a Director of the Secular Society, Limited. There was no more ardent worker in London than he, and at all meetings where it was possible for him to attend, his presence was to be relied on, ready to give a helping hand in whatever direction he could. In this he had the staunch backing of his wife, who died some years ago, and whose loss loaded him with a permanent sorrow. His loyalty to the Cause was unquestioned, and it won him the respect and affection of all with whom he came into contact. No one laboured with less sense of self, and his death leaves a gap in the ranks of London Freethinkers. Keen in judgment, plain and outspoken in speech, he well earned the description once given of him by the late G. W. Foote—"the faithful Samuels." He was in his sixty-ninth year.

The cremation took place at Golder's Green, on November 7. Mr. Cohen officiated and delivered a brief address.

Society News.

NORTH LONDON BRANCH.

Mrs. HORNIBROOK's lecture last Sunday, on "Practical Birth Control," was a model of courage, frankness and humour combined with sound knowledge. She did not shirk any issue, and gave an epitome of her vast experience, which is bound to be fruitful of splendid results. Other branches would do well to invite Mrs. Hornibrook—she is certainly one of the foremost authorities on the subject in the country, and she has some views on Freethought well worth every attention. Needless to say her address was enthusiastically received.

To-day (Sunday, November 11), Mr. Gore Graham lectures on, "The Communist Party—the Workman's Party."

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LONDON.

INDOOR.

HAMPSTEAD ETHICAL INSTITUTE (The Studio Theatre, 59 Finchley Road, N.W.8): 11.15, Mr. R. Dimsdale Stocker—"The Problem of the Guilty Soul."

NORTH LONDON BRANCH N.S.S. (St. Pancras Reform Club, 15 Victoria Road, N.W.): 7.30, Mr. Gore Graham—"The Communist Party—the Workers' Party."

SOUTH LONDON BRANCH N.S.S. (30 Brixton Road, S.W., near Oval Station): 7.15, Miss Ettie Rout—"Practical Birth Control."

SOUTH LONDON ETHICAL SOCIETY (Oliver Goldsmith School, Peckham Road S.E.): Free Sunday Lectures. 7 p.m. Sir Edgar Harper, F.S.J.—"The Ethics of the Land Question."

SOUTH PLACE ETHICAL SOCIETY (The London Institution Theatre, South Place, Moorgate, E.C.2): Armistice Day, Service at 10.50. C. Delisle Burns, M.A., D.Lit.—"Peace and the Common Man."

THE NON-POLITICAL METROPOLITAN SECULAR SOCIETY ("The Orange Tree" Hotel, Euston Road, N.W.1): 7.30, Mr. Seton Karr—"Wild Animals I have Met, and some Psychic Experiences." November 15 at 7.30 p.m.—A Social at above address.

WEST LONDON BRANCH N.S.S. (Eclipse Restaurant, 4 Mill Street, Conduit Street, W.1): 7.30, A. D. Howell-Smith, B.A.—A Lecture

OUTDOOR.

FULHAM AND CHELSEA BRANCH N.S.S. (corner of Shorrolds Road, North End Road, Walham Green): Every Saturday at 8 p.m. Speakers—Messrs. Campbell-Everden, Bryant, Mathie and others.

WEST LONDON BRANCH N.S.S. (Hyde Park): 12 noon, Mr. James Hart; 3.30, Mr. B. A. Le Maine. Freethought meetings every Wednesday and Friday at 7.30. Various lecturers. The *Freethinker* is on sale outside Hyde Park during our meetings.

WEST LONDON BRANCH N.S.S. (Ravenscourt Park, Hammersmith): 3.0, Mr. W. P. Campbell-Everden.

COUNTRY.

INDOOR.

CHESTER-LE-STREET BRANCH N.S.S.—7.15, Mr. Jno. Welsh—"Inorganic Evolution."

GLASGOW SECULAR SOCIETY, Branch of the N.S.S. (No. 2 Room, City Hall): 6.30, Mr. Wm. Thom—"Freudian Psychology and Religion."

HOUGHTON (Proposed Branch N.S.S.): Tuesday, November 13 at 7.30, Mr. T. Brown—"Evolution"

LEICESTER SECULAR SOCIETY (Secular Hall, Humberstone Gate): Mr. Chapman Cohen.—For full particulars see advert. on back page.

LIVERPOOL BRANCH N.S.S. (18 Colquitt Street, off Bold Street): 7.30, Mr. J. Farrand—"Materialism and Atheism." Questions and Discussion.

MANCHESTER BRANCH N.S.S. (Engineers Hall, 120 Rusholme Road): 3.0 and 6.30, W. Newton (*British Union for the Abolition of Vivisection*). Subjects: "Objections to the Practice of Vivisection," and "Vaccination and Inoculation Condemned."

PLYMOUTH BRANCH N.S.S. (Co-operative Hall, Courtenay Street): 3.0 and 7.0, Mr. R. H. Rosetti. Subjects: "The Churches and the War," and "Nature, Man, and God." Admission free. Questions and discussion. Reserved seats 6d. and 1s.

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