

MORE ABOUT HELL.

The

FREETHINKER

FOUNDED • 1881

EDITED BY CHAPMAN COHEN •• EDITOR 1881-1915 G.W. FOOTE

VOL. XLIX.—No. 30

SUNDAY, JULY 28, 1929

PRICE THREEPENCE

PRINCIPAL CONTENTS.

| | Page |
|--|------|
| <i>More About Hell.—The Editor</i> | 465 |
| <i>The State Church and the Nation.—Mimmermus</i> | 466 |
| <i>What Did Paul Teach?—H. Cutner</i> | 467 |
| <i>Religion, Supernatural Fear and Sex.—Theodore Schroeder</i> | 469 |
| <i>Materialism, Old and New.—G. H. Taylor</i> | 474 |
| <i>American Notes.—George Redborough</i> | 475 |
| <i>Freethought and Politics.—R. H. Roselli</i> | 475 |
| <i>The Here and the Hereafter.—R.H.S.S.</i> | 476 |
| <i>Acid Drops, To Correspondents, Sugar Plums, Letters to the Editor, etc.</i> | |

Views and Opinions.

(Concluded from page 450.)

More about Hell.

We gave last week some examples of the Roman Catholic teaching concerning hell. It would be impossible for anyone to picture a teaching more brutally obscene than this, but it would be quite unfair to think of it as being exclusively Roman Catholic. Protestants were quite as emphatic and quite as brutal, and many of its most prominent teachers dwelt strongly on the point that hell was earned, not merely by ill-living, but by a simple refusal to believe in their particular form of Christianity. No one could have given a more revolting picture of the condition of the damned than did so recent a preacher as Charles Haddon Spurgeon. The important distinction between the attitude of the Roman Catholic and the Protestant is that the latter, being more dependent upon the state of the public mind for support is more susceptible to the humanization of mind and manners that is a consequent of a progressive civilization. The aim of the Protestant Church—apart from the desire to hold its own, which it has in common with the older Church—is to capture converts, the aim of the Roman Catholic Church is to breed converts. The one acts as does a trainer who is given a horse or a dog to educate. The other acts as a breeder who aims at producing a relatively fixed type. So far as Christianity is concerned, the Roman Catholic method is as good as any that can be devised; and the first step in the process is to divest a man of every shred of intellectual independence. All such formulæ as "Throw yourselves on Jesus," "Trust in the Lord," "Blessed are they that believe," "Though he slay me yet will I trust him," have this psychological significance. You must become as little children in order to enter the Christian heaven. It is no place for adults.

Damnation and Decorum.

I do not think there is much need to harp upon the brutality of the conception of an eternal hell. Its beastliness is open and obvious, and the man who does not see this is beyond argument. The Rev. F. W. Norwood, who, apparently does not believe in hell, but being a Christian minister lacks the moral courage to say so openly, must find some excuse for it in Christian history. He says:—

It is impossible to read the sermons of John Wesley or Jonathan Edwards without feeling that they were the expressions of men who were terribly sincere, and who felt justified in the use of such an instrument by the amendment of life which followed it. A doctrine which secured such salutary results seemed manifestly to be of God.

Miss Sheila Kaye Smith asks,

After all, is it more cruel to imagine helpless children in hell, than actually to make them work coal mines, send them to gaol, or even hang them for petty offences?

without perceiving that there is a very strong connexion between the prevalence of the Christian teaching and the practices of Christians to which she refers.

Of course these men were terribly sincere, although men may be just as sincere in the wrong as in the right. But it is simply not true that they persisted in the preaching of hell, because they saw the moral reformation that followed belief in it. Edwards and Wesley preached in the eighteenth century, at a time when practically all Christians believed in hell, and when the most eloquent of preachers had exhausted their imagination in picturing its terrors. If the preaching had had any such salutary effect, neither Edwards nor Wesley would have needed to preach about it to bring about a reformation of manners. It would have been there. Neither is it true that it was the moral benefits of the doctrine that impressed either of the two men named. Their purpose was purely religious; the benefits from the belief were to come in the next world, not in this. Miss Kaye Smith, stupid as is her argument, supplies the answer to Mr. Norwood. For the men who were responsible for sending children to their deaths in coal mines, or to practice the other brutalities named were men who believed in hell, and who cheerfully paid of their wealth to have its existence forced upon others. What degree of humanization had the belief on the actions of the mine and factory owners, or upon those who created and enforced the penal laws? It is fortunate for both Mr. Norwood and Miss Kaye Smith that our people are not well-informed on the history of their own country.

* * *

How it Works.

I have often pointed out that of all the world's

religions, there is not one that is so admirably adapted to give expression to some of the worst qualities of human nature, under guise of the higher ones, as is Christianity. Intolerance is made to take the rank of a moral and religious obligation. Untruthfulness is encouraged by the neglect, sometimes the denial, of the value of the intellectual virtues. Narrowness becomes sanctified under cover of zeal for the faith. Sexual obsessions are gratified in the shape of religious ecstasy and illumination. As a Freethinker I have never marvelled at so many blackguards being attracted to Christianity; I should have been surprised had it been otherwise. In the conflict of the social and purely egotistical impulses, man is only too ready to find any excuse for the indulgence of the latter.

Now it is quite true that the belief in hell did not begin with Christianity, but it is equally true that Christian teachers developed the idea of torture in connexion therewith to a much greater degree than did any others. It does not need a very profound study to recognize, when one examines the elaborate stories of the tortures of the damned, the meticulous piling up of torment on torment the emphasis laid upon the difficulty of anyone escaping the fires of hell, to suspect that there is here something more than an unselfish desire to prevent other people going to hell. Take this consideration along with the kindred fact that no other religion ever developed the art of torturing to such an extent as did the Christian Church. When one reads the descriptions given of the tortures used by the Inquisition, and the callousness with which a Christian public would watch men and women being burned to death for the crime of heresy or witchcraft, one must be either stupid or ignorant not to be aware that we have passed out of the region of the normal, and entered that of the abnormal, if not of the pathological.

To put the whole matter briefly, Christianity was doing with the sadistic impulses to which human nature is prone, precisely what it did with the feeling of intolerance and the impulse to untruthfulness. It provided more than a religious outlet for it, it provided an excuse and a justification. I do not think that any competent psychologist would deny or question that a great deal of the energy shown by certain of the clergy in connexion with the question of sex affords a form of sexual gratification to them. Their minds become a perfect brothel, and they live over and over again the evils they describe, and may even believe they are helping to diminish. Had Christianity been a healthier and a saner creed, it would have kept the dwelling place of the dead the dim, shadowy domain it was in the pagan religions. But in its bid for power, it appealed to all the fear human nature experiences, and to all the brutality of which it is capable; and the deadliness of its work was that it cloaked the lower passions of humanity in a way that rendered them the more certain of expression, and the more secure in their gratification.

* * *

Creed and Character.

Let us further consider that this doctrine held the European mind for well over fifteen hundred years. And as with the development of the power of the Christian Church the old civilizations crumbled away, manners became coarser, punishments became more brutal, the criminal code more and more inhuman. It is not possible to note these things without also acknowledging the influence of the Church and its teaching in contributing very powerfully to their eventuation. Principal Donaldson held, a point which was also stressed by Sir Francis Galton, that the hardening and coarsening of human nature that took

place in Christendom during the time the Church ruled, was due to the ascetic teaching of the Church which withdrew the best from the work of procreation, and so permitted the worst to become the parents of successive generations. Undoubtedly this had its influence, but no one can imagine people living in the terror of the Christian hell without their undergoing a development of hardness as a form of protection. Four years of war on the colossal scale of the last one served to coarsen and harden a people with far greater power to withstand it than had the Europeans of earlier centuries. How much more powerful must have been the effect of Christian preaching on a far more ignorant and a far less civilized age? Writers on jurisprudence and the history of the criminal code have also pointed out that whenever Church influence can be traced on European legal codes, it is invariably in the direction of more brutal punishments and a harder reading of the law. No one would be foolish enough to trace the degradation of character that took place under Christian influences as due entirely to the doctrine of eternal damnation. But that it exerted a very powerful influence no one can reasonably question.

Finally, all that needs noting is that the decline of this brutal and brutalizing doctrine belongs entirely to the period that has witnessed the direct Freethinking attack on Christian beliefs. Christianity never gave up the doctrine of hell-fire, it only ceased to preach it when the humanitarianism of the age outgrew the Church and its teaching. Quite unconsciously Dr. Norwood blurts out this truth by saying that Christian leaders began to see that "the character of God cannot be saved if such ideas persist." Saved from whom? Christians have the same doctrines they have always had. They have the same revealed book they have always had. What has brought about the change in opinion, and after so many centuries proving that God's justice demands hell, to find out that if it is persisted with, God's character is ruined! Well, well! one can only say, that if it had not been for Freethought, Mr. Norwood would have still been preaching a God whom he admits disgusts the moral sense of every civilized man and woman.

CHAPMAN COHEN.

The State Church and the Nation.

"We may be so much in the habit of bowing as at last to be unable to stand upright."—Landor.

"Gold will knit and break religions."—Shakespeare.

"It is estimated that in America at least two-thirds of the population are outside the Christian Churches, and the proportion is probably much the same in this country." This pregnant sentence is taken from a recent article on "The Church's Finest Chance," by the Rev. W. B. Selbie, the new Principal of Mansfield College, Oxford, and a former president of the Free Church Council. It is an amazing confession to come from a Christian priest, for it implies that Christianity is a failure after a score of centuries of opportunity. Indeed, Dr. Selbie fully realizes the grave state of affairs, for he points out that "in these days we have returned to a position which is singularly like that of the first two centuries." In other words, the wheel has come full circle, and the end promises to be like the beginning. We pass the exaggeration that Christians numbered a third of the population in the first two centuries. The statement is grossly untrue.

Dr. Selbie tells us that Christianity was once "the normal thing," but he refrains from telling us that this singular uniformity of opinion was effected by

Christians murdering all opponents. So much, indeed, was this the case that the holier the religion, the more questionable were the means used to support it. In the days of Faith, Roman Catholics burned Protestants, and Protestants murdered Catholics, and both slaughtered Freethinkers. After centuries of bullying the weak and destroying the strong, the Christian Churches are astonished to find that the majority of our people now stand aloof from Christianity, and are absorbed in Secularism.

It is something to find a Christian priest actually admitting that his religion is that of a small minority. So far as this country is concerned, the collapse of religion is really worse than it seems on the surface. The State Church still stands like a triton among the minnows, but it is precisely because it is the State Church that it bulks so largely in our social system. It has, for example, the lion's share of appointments in the Universities and Public Schools. It holds the bulk of the chaplaincies in the Army and Navy. Bishops receive princely pay, live in palatial residences, and many have seats in the House of Lords. Even the average Anglican clergyman is independent of the size of his congregation, and is in no wise disturbed if he works one day weekly instead of six. Half-empty Churches are the rule rather than the exception. The main reason for men joining the State Church is not a desire for martyrdom, but a prospect of "purple, palaces, patronage, profit, and power," as a former cheerful dean of St. Paul's Cathedral happily expressed it. If it were not for the money-bags controlled by the Ecclesiastical Commissioners, the Anglican Church would at once sink to the level of its less fortunate Nonconformist rivals.

The Free Churches are in a terrible condition. The Congregationalists, one of the oldest and proudest of the Nonconformist bodies, are in a parlous state. The Baptists have been on the down grade for years past. Only the fusion of the Wesleyans and Methodists has enabled them to keep up appearances. The Unitarians, who, under Martineau, supplied brains to the theologians, have almost disappeared from public view. The Roman Catholics make a pretence of advancement, but it is largely spoof and make-believe, like a theatrical manager who seeks to represent the Battle of Waterloo with two dozen supers, a few explosives, and two flags.

Dr. Selbie, who is a Congregationalist, knows better than the State priests that the Christian Churches are "up against it." The real meaning of this grave crisis in religious superstition, is not a revival of paganism, although priests would like people to think so. It is due to the fact that the Christian Superstition itself is crumbling. Everything eventually crumbles which is not true. Never in the history of the world was there so little religion, never so much Secularism as at the present time. Never have men attended places of worship so little, never have they attended philanthropic meetings so assiduously. Christianity is in the melting-pot, and Secularism is slowly permeating everywhere. The Christian Religion, which is an Oriental superstition foisted on the Western world, no longer satisfies, for no faith can satisfy when it is found out. Men nowadays no longer accept upon mere trust the religious beliefs of their remote and ignorant ancestors. Over the pulpits of the fast-emptying churches is inscribed: "To the glory of God." That is the voice of the past. Secularism sounds the vibrant and triumphant note of the future: "To the service of humanity." Based on fables, supported by brute force, trading on ignorance, the Christian Religion finds the conscience, of the race rising above its teaching. The voice of reason has been a still, small voice, sometimes almost inaudible, though never quite

stilled, but now it is swelling into a sound like the sea, which will one day overwhelm the chanting of the priests.

According to the conservative estimate of a prominent Christian priest, Christianity in all its forms can only claim the allegiance in this country of a third of the population. Of this the State Church has about a half, whilst the various Nonconformist bodies share the remainder. Reduced to plain language, this means that the so-called National Church is no longer the Church of the nation, but only of a one-sixth minority. Yet the Anglican Church clergy act as if they were still possessed of undisputed power, and from time to time act as if they were back in the Middle Ages, and above the law itself. The recent case of the Cambridge farmer who was cast into Bedford Gaol when he refused to repair the chancel of Hauxton parish church is a case in point. It was a priestly attempt to make the Judicature the obedient servant of their Church; just as in the case of the suggested new *Book of Common Prayer*, the Bishops are trying to wriggle out of the control of Parliament. Priests are as slippery as eels, and as non-moral as sharks. They are so fond of granting dispensations that they think, on occasion, that they can dispense themselves from the oaths which they take at ordination. They imagine that they can act in the twentieth century exactly as they used to in the sixteenth century, and get away with it. There used to be a joke in circulation of a bus-driver who shouted to a rival: "Do you want all the road," and who got the saucy reply: "No! Only the bit you've got." Priests resemble that bus-driver. They want to take the little liberty that the ordinary citizen possesses. The best and most forcible answer to such impudence is the disestablishment and disendowment of a church which represents nothing but the bad ecclesiastical traditions of the Dark Ages of Ignorance.

MIMNERMUS.

What did Paul Teach?

EVER since the Christian Church was more or less fully established, two great questions have agitated its intelligent followers. These questions have occupied the lives of thousands of its theologians, and have filled hundreds of thousands of books. In addition quite the same number of articles in pious papers has been devoted to them, and millions of sermons have been delivered in superhuman efforts to solve them. Nowadays they are called "The Enigma of Jesus," and "The Problem of Paul," and any reader of the religious press in general, and religious books in particular, will soon discover that anything like a solution is as far off as ever.

Of course, the less intelligent members of the various Christian sects can be fobbed off with any reply. There is no enigma of Jesus for the faithful, whole-hearted believer. Jesus was the Son of God, sent, because the Almighty so loved the World, to save sinners from His wrath, and so long as you believed every word of the Authorized Version of the Bible, if you were a Protestant, or the Douay Version, if you were a Catholic, you would go straight up to Jesus in heaven the moment you died, the unbeliever disappearing shrieking for mercy into the never-ending fires of Hell. No enigma there, whatever. On the other hand, there is no problem of Paul for the genuine Christian. Paul was a dreadful persecuting Jew called Saul, till Jesus came in all his glory to him in a vision, and straight away Saul became Paul, a marvellous Christian who wrote thirteen Epistles, full of Divine Wisdom, through the Holy Ghost, who founded many Churches, carried on the work of Jesus with fiery missionary zeal, and

who was martyred by the Romans, probably at the instigation of dreadful unbelieving Jews, in the year 65 A.D. Problem of Paul, indeed!

Alas, wicked infidels, in the name of scientific investigation, particularly in Germany, have had the audacity to scrutinize both the documents on which our knowledge of Jesus is based, and the letters of Paul, which tell us almost all we know of the mighty apostle. And the more the documents are examined, the more difficult are the problems encountered, and incidentally, the further off seem the solutions.

In the case of Jesus, theologians are uniting, not to prove that Jesus was the son of the living God, as much as to prove there really was a Jesus. Doubts are increasing at an alarming rate as to his actual historicity, and Christians (as well as some Rationalists) consider they have done a good day's work if they show there must have been some obscure Jewish peasant about whom we know absolutely nothing, and are never likely to know anything, who really lived in an obscure village in Palestine, and who eventually became the hero of the Gospels. The Virgin Birth, the Miracles, the Crucifixion, and the Resurrection are "accretions" added to the "original" story by a "later hand." So much for the enigma of Jesus.

The Problem of Paul seems to be in a somewhat similar state. There are theologians, like Van Manen, who, while not doubting for a moment the actual existence of a Paul or a Saul, or somebody of a similar name, feel bound to deny the authenticity of the whole of the thirteen famous epistles. Whoever may have written them, it could not have been Paul. Nine of the epistles have been given up by even eminent and thorough believing Christians. The remaining four, considered quite "genuine," are now looked upon with a great deal of suspicion. Of course, they were "originally" written by Paul, the Great Apostle, but they have unfortunately been "interpolated," and some of us, after reading all about the "interpolations," are beginning to wonder whether the interpolations are not the "genuine" writings and the genuine writings are not the "interpolations,"! Personally I go further. After doing my best to understand Paul in our own Authorized Version, and studying other versions in my spare time, I confess very sadly, if you like, that the letters of Paul might just as well have been left in Greek, for I found it almost hopeless to disentangle any coherent teaching from them. What Paul was really driving at, the Lord knows, but I don't. I admit that this may be due entirely to my own lack of intelligence, but there it is. I haven't read a book yet which has solved the problem of Paul for me, as far as telling me what he meant anyway. One of the best accounts for those who would like to investigate the matter more fully will be found in Mr. C. Clayton Dove's *Paul of Tarsus*, and I doubt whether a more lucid exposition of Paul can be found anywhere.

Now comes Mr. L. Gordon Rylands with a work that no mere short review can do full justice to. It is very closely reasoned indeed, and shows a wonderful knowledge of what is known as "Wisdom" literature and Gnosticism.* Mr. Rylands insists that he uses the term "Gnostic," "where perhaps other writers would have employed the term 'Hellenistic,'" though "the latter term is somewhat ambiguous." Elsewhere (page 35) he explains more fully the word "Gnostic," and it is obvious that no one can understand Paul or the epistles attributed to him without a thorough grasp of Gnosticism and all it implies:—

* *A Critical Analysis of the Four Chief Pauline Epistles*, by L. Gordon Rylands, 1929. 12s. 6d. Watts & Co.

Gnostics derive their name from the Greek word *gnosis*, meaning "knowledge," or "divine wisdom," because they believed that the primary condition for the salvation of mankind was knowledge of the true God and of his purpose. Through ignorance of the true God men had been led away into the falsehoods of polytheism and the worship of idols. The first Gnostics were Jews, who had come under the influence of Greek philosophical speculations. The belief among Jews that their nation had been specially chosen by God was transmuted among Jewish Gnostics into a conviction that the Jewish race was destined to bring to men knowledge of the true God. Hence the Gnostic propaganda of the first two centuries took the form of a crusade against idolatry and false gods.

Mr. Rylands goes deeply into this question of Gnosticism, and his examination of *Romans* is a masterly piece of analysis. He detects two or three writers in the epistle, and assigns the terms R1, R2, R3, to them, and indicates why he does so. The different *styles* in language, the different expressions, and even the different and contradictory doctrines, are all clearly brought out, and no one who follows Mr. Rylands can doubt for a moment that he is mainly right. As a contrast, however, let me quote Horne and Tregelles' *Introduction to the Textual Criticism of the New Testament* (page 521):—

In perusing *Romans*, it will be desirable to read, at least the eleven first chapters, at once, uninterruptedly, as every sentence, especially in the argumentative part, bears an intimate relation to, and is dependent upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. . . . It is only through minute study that the depth of the instruction here conveyed by the Spirit of God can be fully apprehended; each sentence is replete with meaning and principles of widest application are solemnly enunciated and enforced.

This passage forms part of the conclusions of a chapter on *Romans*, which sets out to elucidate the meaning of Paul, and all I can say about it is that after carefully reading the attempt, I was (and am) as completely befogged as ever. And Mr. Rylands' careful commentary gives one of the reasons why Paul is so difficult to understand: if more than one writer had a hand in an epistle, if one was more "Gnostic" than the other, or if one was Gnostic and the other wasn't, and if the whole was edited in the interests of the growing Catholic Church, how in the world can clear and reasonable teaching emanate from such a hotch-potch?

Moreover, another difficulty is shown to exist by Mr. Rylands—namely, the difficulty of various readings. These readings found in different copies of the Greek New Testament, written at different times, made from all sorts and conditions of manuscripts by all kinds of monkish writers, are often pooled by apologists. Their argument is that the main tenets of Christianity are not affected by variations of certain phrases or words. That might be so if some agreement could be arranged as to what the "main tenets" actually were. In Paul's case a wrong word may make nonsense of his meaning—as indeed it actually does. In desperation, editors and commentators turn sadly to the various codices which agree with their view, and do their best to ignore those that do not. Mr. Rylands gives instance after instance of different readings. For example, he takes *Acts* xviii, 5, where "we are told that Paul being constrained by the word (the Logos) testified to 'the Jews' as though he had not been speaking to the Jews before." In a note, Mr. Rylands says, "In many MSS. 'Logos' has been altered into 'Spirit,' for an obvious reason. The choice of the reading 'logos' is not arbitrary; it is justified by the

abundant evidence that early Paulinism was Gnostic."

The Codex sinaiticus here has "logos," as indeed have many others of the old MSS., but our Authorized Version gives the word "spirit," and it is interesting to follow Mr. Rylands with a Variorum Bible, and see how cleverly he makes out his case. He claims at least "four editions after the original" of the first epistle to the Corinthians, and it should be noted that even drastic critics of Paul have always claimed this letter as "genuine."

The great difficulty of attributing *Galatians* to a Paul who wrote soon after the death of Jesus is discussed very keenly by Mr. Rylands, and those who still believe in the "historicity" of Jesus and call upon Paul as a witness should try and reply to the author. He gives in its entirety what he believes to be the actual epistle as written by Paul, and finally concludes a very exhaustive and penetrating study with a discussion of the work of Tertullian, Marcion, and Epiphanius. This is an excellent chapter, and indispensable for all those who take any interest in the textual criticism of the New Testament.

Mr. Ryland claims that he gives a truer picture of the real Paul than has heretofore been given, and his Paul is certainly not the orthodox one.

Altogether this is a notable book, which is quite likely to take its place among those classics of Free-thought which deal with textual criticism. It is scholarly and original, and Mr. Rylands, after calmly and dispassionately surveying the orthodox positions, proves conclusively that the four "genuine" epistles of Paul have been interpolated and edited in the interests of the Catholic Church. But I must confess I am still in the dark as to what the "original" teaching of Paul really meant.

H. CUTNER.

Religion, Supernatural Fear and Sex.

Mr. HUGH E. M. STUTFIELD is among that numerous and respectable company, who enter the arena to express their displeasure over the products of the psychoanalytic method of observation, and particularly as that is applied to the problem of religion. However, judged by the relative space which he devotes to these two subjects, he seems to feel that Roman Catholic mysticism is even more objectionable than psychoanalysis. On the whole, he expresses himself in agreement "with Mr. Thouless' observation that the sex instinct is part of the instinctive foundation of religion though not the whole of it." Many habitual temperamental compromisers express the same thought. Further on Stutfield says: "I propose to show that there are other ingredients in the mystical or religious cauldron, besides the erotic instinct, and the most important of these I think is fear." Perhaps that is as good an occasion as any, for the formulation of a psychoanalyst's attitude toward that issue. Obviously, Mr. Stutfield himself has much unconscious fear of sex and psychoanalysis, otherwise he probably would not have used such extravagantly emotional phrases as "moral cesspool"—"lower and meaner elements of human nature"—"nasty interrogations," etc., in relation to sex and psychoanalysis. Farther on we will refer again to this extravagant language. Nowadays, all healthy-minded persons are apt to have enough of intelligence, in relation to their fear

of naturally dangerous objects, to avoid the major injuries. However, it is not the wholesome fear of speeding automobiles, or locomotives, or accidental electrocution, that makes us religious. If such wholesome fears, of merely natural forces, could make us religious, then we would all be indulging in propitiatory services to, and worship of, chauffeurs, engineers, and electricians. Instead of inducing religion, the intelligent, wholesome fear of nature only induces the use of practical and effective, but *wholly natural means* for avoiding the possible, and relieving actual natural injury. Such wholesome and naturalistic fears, when they are entertained by persons of even a moderate amount of intelligence, do not induce fears of the unknowable supernatural, nor reliance upon supernatural preventives. To induce the resort to the supernatural, a fear must first be of somewhat morbid intensity, or the person must be unusually ignorant, or both. Healthy-minded fear plus ignorance will not, by itself, evolve to religious morbidity. Neither will healthy-minded fears, standing alone, induce a religious attitude of mind. First there must be some morbid intensity. No wholesome fear of natural forces, as that may be held by a healthy-minded intelligent person, will induce a flight from the realities, for a resort to imaginary, supernatural danger. The normal attitude toward lightning for example, at most will induce only something like experiments with lightning rods. An unwholesome fear will induce absurd inferences, if lightning rods are tried. No morbid fear of lightning originates in lightning, nor derives its psychologic power from lightning, even when its victim explains such fear in terms of the lightning. A morbidly intense fear of lightning is likely to induce a resort to remedies which, from a healthier view point, seem very foolish and phantasmal. This morbid acceptance of foolish and futile preventives, or remedies, often includes efforts to commandeer supernatural aid, even for the annulment of natural law, by miraculous intervention.

Perhaps Mr. Stutfield's own repressed (unconscious) attitude of fear concerning sex was only delusionally projected into religious and mystical persons. If his opinion about fear in religion was a delusionally induced opinion, then he would naturally reject the psychoanalyst's sexual explanation for religious fears and experiences, and himself would feel no need for first considering the psychoanalyst's *method* of research, or the resultant concrete evidence upon which their general conclusions are formulated. That is just what was done by Mr. Stutfield. And, if his opinion about religious fears was a mere delusional projection of his own fear about sex, and the product of an emotional need for concealing the sexual basis thereof, that too, will show itself in his mode of statement. In that event he will arbitrarily express for the religionist, the same dissociation of personality as that which already existed within himself. He can confidently make his assertion about a sexless fear in religion, without feeling any need for first making *even one* psychogenetic study of religiosity, upon which to base his repudiation of the research of others. As he must deny that his own fear of sexual self-revelation produced the extravagant adjectives against psychoanalysis, as above quoted, so he will quite scrupulously respect the similar mask of religious theory, which the mystical religionist uses for his sexual impulses, and for his psychosexual experiences. Quite in harmony with this, Mr. Stutfield ignores the claim that sexual fears are so far found, by psychoanalytic observation, to be the essence of fear in every examined case of supernatural or metaphysical danger. All this is only another way of saying that Mr. Stutfield's

statement embodies just those characteristics which we would expect, if there exists a psycho-neurotic determinant for his opinion, about the existence of and influence of sexless fear, in the creation of super-natural religion.

Mr. Stutfield proves abundantly that fear is a tremendous symptomatic factor in religion. Of course the fear is there. However, that is beside the issue. We wish to know how such a fear of *phantasmal Gods and demons* ever entered the mind with such a degree of intensity as to be valued as being religious, and evidencing the existence of the super-natural; and how all this came to be, without having an experimental background of sexual guilt. His *a priori* declaration, and his merely logical argument in support thereof, are not very convincing, to any one who has outgrown the pre-adolescent and pre-bubescence conflicts of impulse. If Mr. Stutfield had outgrown his own erotic conflict, he would not have been content to express a merely emotional aversion to the findings of psychoanalysts, but have criticized their method of observation. It may be that the fears of nature were stronger in the primitive man than now, although there is no proof of that. Even if it were so, the emotional conflicts of the infantile and childish eroticism was always there, as is shown by the myths of the race and by its ancient moral codes and values. Mr. Stutfield, and his associates, need to study the genesis of the preadolescent *psychology* of the religionist. At best he and his kind can only encourage those who are void of supernatural fear, to make further psycho-genetic research on any actual human being in which Mr. Stutfield may claim that religious fears, and their reassuring religious experience, are present without any involvement of sexual fears, sexual shame, or sexual guilt. Psychoanalysts have published numerous clinical records of pathologic cases of mild and extreme theomania, in which the intense fears of phantasms, as well as the need for, and the resultant experience and identification with supernatural powers, were found to be mere displacements of the personal fears of sexual origins. These findings have been checked, to see if a deductive application of psychoanalytic theory would explain the "spiritual love affairs" of the "saints" and others. By this method the two are found to be entirely consistent. All of these cases together may not be numerous enough, as yet, to give a great degree of certitude to the resultant generalization. However, before we pay much attention to the repudiation of such generalizations, we wish our opponents to produce *at least one case*, in which religious fears or religious experiences, have been submitted to a *thorough psycho-genetic* investigation, without the discovery of any sexual fears. Of course we also wish them to exhibit their technique for psycho-genetic research, so that we can compare it with our method.² Please turn some such cases of accredited orthodoxy over to us, for psycho-analytic investigation. We readily admit that fear is always present in religion. We doubt that any alleged fear is always present in religion. We doubt that *any* alleged fear of men can become intense enough to be ascribed to supernatural causes, and to induce resort to super-natural means of protection, or induce religious experiences, without *some sexual component* in its causation. That is all.

THEODORE SCHROEDER.

Cos Cob, Conn.

² *Psychoanalytic Method of Observation. International Journal of Psychoanalysis*, v. 6 (No. 2) : pp. 155-170; 1925; Abstracted in : *Psychoanalytic Review*, v. 15 (No. 2) : pp. 460-461; October, 1928.

Acid Drops.

Dr. Stanton Coit is the President of the Ethical Church, and the Ethical Church appears to have all the mental flabbiness of the average modern Church, without the recommendation of possessing an historical standing. Presumably he likes the name Church, because it does not quite cut him off from the rest of the Churches, and he likes the term God because, while it means anything, everything, and, in practice, nothing, it has a soothing sort of a sound, and quite fits in with "Church." There are hosts of people who, while they have broken with the ideas for which certain words stood, never seem to quite screw their courage to the point of throwing away the words which represented the discarded beliefs.

Figuring in the *Reynolds Pulpit*, Dr. Coit undertakes to inform the world "How to Cure Scepticism." And the way it is done is this. It is no use, he says, to tell children to call upon God, or to believe in God, if there is nothing definite to which you can point them. The "omission to point to anything in everyday experience and call it God, is the chief cause of scepticism and atheism. But:—

There are factors in every man's experience to which the word God is strictly applicable. Unselfish love, disinterested justice, is such a factor. It is Holy, infinitely significant, and precious . . . Teach your children that Truth, Beauty and Goodness are God. Thus you will make it impossible for them ever to become Atheists or even sceptics.

I do not remember that Dr. Coit ever distinguished himself for profound thinking, but it looks as though the moment he begins to talk about "religion" he loses all sense of proportion and says goodbye to common sense. His recipe appears to amount to the advice "Call anything you believe in God, and then as you believe in it you will never be without the belief in God. Reduced to plain language, it would almost seem as though Dr. Coit was poking fun at many modern religionists, but we fancy his mind is hardly subtle enough, nor his sense of humour active enough for this to be the case. Of course, if you can call anything God, then Atheism is impossible, for how can anyone be without a God if anything he believes is God. All we can suggest is to take that kind of a teaching to a church and see what kind of an impression it produces. It probably does for the Ethical Church, but we imagine that this is another name for Dr. Coit.

Of course, if Dr. Coit means that Atheism has nothing to do with beauty, or goodness, or truth, or justice, to say so is not argumentation, it is simple impertinence, and belongs to the worst kind of religious impertinence. It is a form of religious blackguardism of which even the best of Christian leaders are getting ashamed. It is curious that the Ethical Church should revert to this kind of religious propaganda. On the whole we should prefer to join one of the Established Churches. The nonsense there has at least the recommendation of being ancient.

The foundation-stone has been laid of the Shakespeare Memorial Theatre at Stratford. Apropos of this, a weekly paper says that this shows that "the world is not unmindful of what it owes our greatest Englishman." The whirligig of time brings its revenges. Men of the theatre were once branded, with the Church's approval, as "rogues and vagabonds." To-day, Shakespeare is hailed as our greatest Englishman. No one has ever suggested that the term was deserved by a Christian bishop. Which shows that sense of proportion still has a look in.

At last we have the real reason for the dwindling of Sunday school scholars. A Dorset reader of *The New Chronicle* says:—

If parents are not sending their children to the Sun-

day schools, it is because the churches and chapels behind the schools are failing to dispense sincere Christian truth and example to the parents. So, it is not horrid Secularism, or pleasure seeking, that is the cause of the trouble, after all. The parsons are not telling the truth! Shame on 'em!

The young generation to-day, says Mr. Trevor Allen, slips into an age of opportunity. True enough. And, since no journal but the *Freethinker* will say it, we add that one phase of opportunity waiting to be seized is in the direction of freedom of thought. There are all the achievements of past pioneers waiting to be built upon or else used as jumping off stages for further progress. The Churches have been shorn of much of their former power. There are privileges to be taken from them; and there are rights to be won by Freethinkers. The majority of the people are no longer influenced by the Church's traditions and teachings. Hence, young workers for "the best of causes," will encounter a less active antagonism to, and a more sympathetic hearing for, the views they would disseminate. Truly, the young Freethinker slips into an age of opportunity! The quicker each one seizes it, the more rapid will be the progress of the Freethought Cause.

Do you know that over 90 per cent of the young men of this country are to-day outside the Churches? An expert who travels all over England puts it at 95 per cent. The live question of the day then is—will the next generation be pagan or Christian? All these dreadful tidings come from the pen of "Scribe" in the *Methodist Times*. He also asks church leaders to apply this test: "How many young fellows are there [attending church] between the ages of sixteen and twenty-five?" Alas, brethren, deucedly few! By the way things are shaping, we fancy that much-heralded revival of religion will get small help from the young men. It will have to depend on young girls of up to seventeen years and the old woman—not forgetting Mr. James Douglas and Mr. Harold Begbie.

The "Scribe" adds, that it is almost generally agreed now that "soft, sloppy methods leave our virile youth cold." "He will not be wheedled into the church by means of entertainment devices which he regards as the jam, to enable him to swallow a pill." Youth, it would seem, is very wide awake. No wonder the parsons feel desperate! The question is—are any of them capable of producing anything other than "soft, sloppy methods"? A look at the portraits in conference issues of Methodist journals will supply the answer.

The Bishop of Exeter has sent a message to the Wesleyan Conference at Plymouth. It is hardly to be called a cheerful one for pious souls:—

At present Europe is threatened with a movement against Christianity. It shows itself at present in an indifference to public worship and disregard of Sunday, but it will become a definite anti-Christian propaganda as it is in Russia. It is time for Christians to close their ranks . . .

The Bishop also expresses the wish that his own Church might avoid bitter controversy, and seek unity; and that, profiting by Methodist example, it might step from unity to re-union. Outsiders see most of the game. And therefore we may be pardoned for suggesting that the Churches will seek re-union only when they have lost most of their power and privileges, and realize that they will lose the remainder if they don't hang together. When such a state of affairs arrives, what a lot of fundamental or vital differences between the sects will get slung overboard! And for this "massacre of the vitals," there will be no difficulty in producing holy approval in "what Jesus said." A wonderfully accommodating book is the Bible!

Writing about Methodism in Devon, the Rev. Win-

bolt Harding thinks the difficulties of reaching holiday crowds are very great. Visitors, it appears, have the wrong kind of habits, owing to motoring. Therefore the rev. gent. soulfully concludes that seaside crowds bring home the fact that the Church's future warfare is to be a soldier's battle. Things are not so bad as this, surely. Why, to judge by the grateful letters published by the B.B.C., we thought the masses had nearly all been converted to religion.

The same Mr. Harding is convinced that Devon and Dorset would be a spiritual wilderness, but for the Methodist Mission. But, alas, the non-religious influences of the age are affecting even the remote villages covered by the mission. Motor-buses convey young people to the nearest towns and theatres, and away from the religious services at the tin tabernacles. Nevertheless, the good man concludes that there is a deep hunger for religion knocking about somewhere or other. All the same, we are inclined to fancy that the alleged revival of religion is hardly likely to start erupting with the help of the young people of Devon and Dorset villages.

A Leytonstone commercial traveller was charged with being in charge of a motor-car while drunk. He was sentenced to a month's imprisonment, but appealed. On appeal, evidence was given as to his good character, part of which was that he was Secretary to the Board of Management of St. George's Presbyterian Church, Leytonstone. The Chairman of the justices thereupon altered the sentence to a fine of £50 and costs. We have nothing whatever to say against the alteration of the sentence, imprisonment is often the most stupid way of punishing a man, when the mere trial would be punishment enough in itself. But when the chairman said that they would not be justified in sending to prison a man who stood so well with his friends and his church, we would remind him and others, that some of the greatest scoundrels who have figured in criminal courts, have stood well with their church, and many of those who do stand well with their church deserve a much heavier sentence than was passed in this case. But if these justices are inclined to take a standing in Church as evidence of character, we suggest it is time they resigned their commission.

There is a row going on at Ramsgate as to whether the Churches and Chapels may decide what the people may or may not do on Sundays, or whether they shall decide for themselves. Naturally the Churches and Chapels are against the latter alternative. It is true people cannot be compelled to go to church, but they may at least be prevented spending Sunday in a healthy and agreeable manner. And if people will not be miserable in church on Sunday, it is emphasizing the misery of the godly for the ungodly to be enjoying themselves in their own way—particularly, as some of the church-goers have explained—they have the mortification of actually hearing the happy laughter of the ungodly. It is true that the ungodly will have little pleasure hereafter, but it is their enforced misery here that the godly desire.

A meeting was called at the Ramsgate Congregational Hall, to consider the question of Sunday games, and to ask the local authority to reverse its decision to open its grounds for Sunday use. It was a religious meeting, and carried through in quite a religious manner, since the chairman announced that no speeches in opposition would be heard until after the resolution against Sunday games had been carried. This was quite agreeable to the different brands of Jesusites who were present, which included churchmen, nonconformists, and Salvationists—the latter supplying a band. Of course the resolution against the Council's action was carried, and then several speakers were permitted to mount the platform. But they were not given a hearing, and when ordinary interruptions failed, the Salvation Army band appears to have come in very handily. It was all quite Christian, and, of course, quite contemptible.

One of the principle speakers against the Council was the Rev. N. A. Turner-Smith. He said he was born a Free-Churchman—and freedom was in his blood, but by the action of the Council they were being forced to become Sunday traders, and this was restrictive of their freedom. So the only way for him to have his freedom was to prevent other people having theirs. This puts quite a new aspect on what we are to understand by freedom. When a Church or a Chapel opens its doors for business on Sunday, inasmuch as we are compelled by law to contribute towards its expenses through the rates, we are being turned into an upholder of Christianity, and those places are restrictive of our freedom. On the other hand, the Council has trams on Sunday, the railways run on Sunday, the gas and water companies do their business on their Sunday, policemen are employed on Sundays, and all of these are turning Mr. Turner-Smith into a Sunday trader. He ought to advocate stopping the lot. We suggest to this very logical parson, that the only right way for him to behave would be to adopt the advice of G. W. Foote—go to bed on Saturday night, remain there till Monday morning, and employ a Jew to turn him over when he wishes to have a change of position. And the moral health of the community might easily be improved by Mr. Turner-Smith remaining in bed over the "Saw-bath."

Now that the Labour Party has so enormously increased its strength in the country, we have one other comment to make. There is no question that Sunday is the working-man's holiday. There is no question either that to provide games and recreation for the youth of both sexes make for the moral, mental, and physical health of the community. We suggest to the members of the Labour Party all over the country that on this question they have the opportunity of permitting every one to spend Sunday as he or she desires, so long as they behave in a decent and peaceful manner. Anything that makes for a healthier body, a mind, and a healthier ethic should be of help in solving political and social problems. Of course, acting in this way might lose some of the chapel vote, but one can't be always holding a candle to the devil.

If the Government does resolve to acquire the ownership of mining royalties, it will be worth while noting the attitude of the Ecclesiastical Commissioners. How much exactly the Commissioners acquire from this source is not made public, but it must be over half-a-million annually. In any case, we venture to prophecy that the clergy will be found demanding their full pound of flesh when the time for purchase arrives. Meanwhile we note that none of the clergy are prominent in demanding that this shall be done. And it cannot be argued that so far as the coal industry is concerned the parsons do anything but simply collect the money.

Moreover there is always the question of the taxation of religious buildings. Millions are lost annually by every church and chapel in the country being permitted to go scot-free—a freedom which compels every one to pay his or her share of what the religious buildings ought to pay. So far, the *Freethinker* is the only paper in the country that persistently calls attention to this subsidization of religion by the State.

The aims and arrogance of the Roman Catholic Church is illustrated by an incident that has just occurred. The Father of a Roman Catholic Monastery banished from Malta one of his monks. As the monk is a British subject, Lord Strickland, who is Prime Minister, promptly and properly vetoed the order. Now the Pope has entered a strong protest against the cancellation, and hinted at dire and dreadful things if the Church is interfered with in this manner. It is a very apt reminder that the Roman Church has never abated its claim to stand superior to the civil power.

Mr. Geoffrey Dawson moved a resolution of thanks to Lord Dawson of Penn, after he had distributed prizes at the Giggleswick School, Yorkshire. Mr. Dawson said that the King's Physician had earned the gratitude of the whole nation in prolonging the life of the King. In reply, Lord Dawson did not make any reference to the help of the Almighty, or the prayers of all the numerous religious bodies that have been busy. Instead, he spoke well of the team work of his colleagues during the King's illness, not forgetting the less fortunately situated people who attend hospitals. And this incident, we think, is a good example of the poles apart of science and religion.

In the midst of wars, thunderstorms, and the thermometer at eighty, we have a report of a strange phenomenon at Bootle. A stricken pilgrim, returned from Lourdes, we quote from an ironical newspaper report, saw on a kitchen window, a picture of Our Lady of Lourdes and Bernadette. The window pane is to be preserved. And this is reported on the same page as the fierce storm and drought, bathing fatalities, a man knocked down and killed by an omnibus, and five injured in a road smash. You pays your money and you takes your choice. There is no doubt that the picture on the window-pane is proof positive that the Pope is the Lord's anointed or anything else you like. It is rather a pity that the foolish reporter described the returned pilgrim as "stricken."

Some wireless listeners have told the B.B.C. how pleased they were with Negro Spirituals. For our part, we think the broadcasting of these Spirituals may serve a useful purpose. They may help some intelligent person to appreciate what "true" religion—un-bowdlerized by modern apologists—really is. The sentiments of "Drown old Pharaoh's Army, Hallelu!" are entirely and purely Christian. They may rather shock the finicky modern Christian. But he should ask himself whether the orthodox Christian doctrine, that all men who refuse to accept Christ will be made to suffer for it, is superior to it.

Museums, says the Mayor of Worthing, would be better with very large cellar accommodation. Certainly either the museums or their cellars should be made large enough to accommodate the paraphernalia of the Christian Churches. In the time to come, no doubt they will be. And educationalists will take children to view these religious exhibits as an object lesson on the folly of mankind during the Christian era.

A United Free Church and Anglican religious campaign has been fixed to be held in Bradford for September 12 to 20. These dates seem right for a little extra Freethought activity in Bradford. It is only fitting that the Devil should inspire his followers at the same time as Christ is inspiring his. Bradford would be all the better for having at hand the antidote to pious nonsense.

Bishop Barnes says that it is the "rightly educated man" who can best fashion a living Christian faith. We note the word "rightly." Educated would not do. And it would appear that a very large proportion of the leaders of thought are not rightly educated, since they have not fashioned a Christian faith. We presume that the rightly educated man is one who agrees with Bishop Barnes. The test is quite simple.

Six more toll-gates are free on the highways of this country. They were only bars to physical movement. On the road to intellectual freedom are many toll-gates, erected through the influence of the Christian religion. When men's eyes are open wide enough to see that these mental toll-gates are there, they will thrust them, and the priestly gate-keepers, aside to let Progress continue on her journey.

National Secular Society

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

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

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

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

TO CORRESPONDENTS.

THOSE SUBSCRIBERS WHO RECEIVE THEIR COPY OF THE "FREETHINKER" IN A GREEN WRAPPER WILL PLEASE TAKE IT THAT A RENEWAL OF THEIR SUBSCRIPTION IS DUE. THEY WILL ALSO OBLIGE, IF THEY DO NOT WANT US TO CONTINUE SENDING THE PAPER, BY NOTIFYING US TO THAT EFFECT.

FREETHINKER ENDOWMENT TRUST.—G. M. Gronn, 5s.

T. MOSLEY.—Thanks for cutting. It is evident that a man may be a parson in his mental make-up without belonging to any particular Church. We have not forgotten our promise.

W.S.—All communications must be accompanied with name and address, not necessarily for publication, but as a guarantee of good faith.

PETERSON.—The remittance was received and acknowledged in the *Freethinker* for June 16. We value your expression of sympathy very much.

C.M.B.—*The Fiends' Delight* is out of print, and we should say is very scarce. It was published in London, but since then British publishers have become far less daring where religion is concerned. The only copy we have ever seen is *our own*.

A. SPENCER.—Thanks for reference. One must be careful in such matters, and "stealing" is hardly the *exact* word to use in such a connexion.

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

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

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

When the services of the National Secular Society in connexion with Secular Burial Services are required, all communications should be addressed to the Secretary, Mr. R. H. Rosetti, giving as long notice as possible.

Orders for literature should be sent to the Business Manager of the Pioneer Press, 61 Farringdon Street, London, E.C.4, and not to the Editor.

All Cheques and Postal Orders should be made payable to "The Pioneer Press," and crossed "Midland Bank, Ltd., Clerkenwell Branch."

Lecture notices must reach 61 Farringdon Street, London, E.C.4, by the first post on Tuesday, or they will not be inserted.

Friends who send us newspapers would enhance the favour by marking the passages to which they wish us to call attention.

Letters for the Editor of the "*Freethinker*" should be addressed to 61 Farringdon Street, London, E.C.4.

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 actual educational value of the modern newspaper may be gauged by the state of the public mind concerning Russia. No ordinary person, particularly the one who reads more than one newspaper a day can be at all sure what is going on there. Whether Russia is in the grip of a band of dark and deadly murderers, with the people cowering in terror, half-starved and ill-clad, with starving and neglected illegitimate children roaming the streets, or whether it is ruled by a band of whole-souled idealists, who have established a first-class educational system, ruling a people devoted to the gospel of Lenin, with art and literature brought well within the reach of all, depends upon what paper one reads. And if one reads all sorts of papers one ends with feeling that the first step towards getting at the truth is to scrap the newspapers and leave them to their task of printing sensational scraps of sensational cases, varied with lurid descriptions of a Royal procession, or articles on "The Woman I have Loved," or "Why Men do not stay at Home."

A recent book by an American Journalist, Theodore Dreiser, *Dreiser Looks at Russia* (Constable & Co., 5s.), presents us with an impressionist sketch of Russia, which strikes one as being on the whole quite fair. There is distress and hardship, and, what to ourselves would be intolerable government tyranny, but there is far greater contentment and less individual suffering than under the old regime. The rulers of Russia, fanatical idealists, trying one of the greatest experiments ever tried on a colossal scale—that of breeding a generation to which the Soviet form of government shall appear proper and inevitable, are pictured. The rulers are ruthless, but unselfish in their fanatical devotion to the work of creating a new earth, if not a new heaven. Education is given to the people of Russia to an extent they have never before received it. And whatever else the rulers of Russia may be, they are not self-seeking. They lead strenuous lives and die poor men. This is the Russia that Mr. Dreiser saw, with all its light and shades, and although his visit was a very brief one, we should not be surprised to find that his picture is not far from the truth.

Mr. J. Brighton is doing good work in the Chester-le-Street district. His last report speaks of good meetings, with much appreciative listening from those present. He has also received an invitation from one of the local clergy to address the Brotherhood belonging to his church. The invitation has been accepted. We hope it will be repeated.

A debate on the subject of "Does Man Survive Death?" will take place at the end of October, between Mr. Cohen and Mr. Shaw Desmond, the well known novelist and dramatist. Full details will appear later.

The holiday season is now in full swing, and we take the opportunity of reminding friends that we have plenty of specimen copies of this paper for distribution, and anyone may do a little very useful work in distributing them. A supply of leaflets may also be had for the same purpose.

The world wants men—large hearted manly men—
Men who shall join its chorus, and prolong
The psalm of labour and the psalm of love.
The time wants Scholars—scholars who shall shape
The doubtful destinies of dubious years;
And land the ark that bears our country's goods
Safe on some peaceful Ararat at last.
The age wants Heroes—heroes who shall dare
To struggle in the solid ranks of Truth;
To clutch the monster Error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lead a universal Freedom in.

J. Priestley.

Materialism, Old and New.

I.

MATERIALISM, at the present time, is without prestige in the philosophic world.

Confining ourselves exclusively to twentieth century writers, a few examples, whilst by no means exhausting the list, may serve to show exactly how much Materialism is loved.

Külpe, the German writer, describes it as "a mere naive absurdity." "Materialism," he tells us, cannot explain even the simplest psychological process," and because of its utter puerility "has not lost all standing in philosophical circles."

Writing in 1913, the same author has the same views:—

In general it is characteristic of Materialism that it has no respect for the mental sciences, their methods and results; and that it does not recognize the metaphysical character of its own pronouncements . . . There is only one science which it blindly trusts, and that is natural science.

In 1902 Mackenzie, then a provincial college tutor, wrote:—

The impossibility of a completely mechanical system of the universe . . . may perhaps be regarded as one of the few points that have been definitely established in metaphysical theory.

Thus Picton, the authority on Spinoza, in 1904:—

Materialism has never been anything but a morbid concomitant of the wonder excited from time to time by fresh glimpses into the maze of natural phenomena.

Many writers, especially churchmen, suffer from pure misunderstanding of the modern materialist standpoint. Canon Stréeter (1928) declares the materialist to "start with the assumption that matter alone exists." Prof. J. A. Thomson is no more satisfying:—

The materialistic outlook sees only electrons and protons . . . It leaves mind out of account, regarding it as an illusion produced by living matter.

Probably, after all, the Duke of Argyll gave the most honest and self-searching reason for his rejection of Materialism:—

There are two great enemies of Materialism. One is the power of things hoped for; the other is the evidence of things not seen.

How an absent witness can give evidence only the Duke knows.

In his preface to a recent edition of Lange's *History of Materialism*, Bertrand Russell shows a broader spirit:—

The old solidity of matter is gone, and with it the characteristic that, to the Materialist, made matter seem more real than fleeting thoughts.

It is my experience of public libraries that Materialism does not get its fair share of representation on the shelves devoted to philosophy. If we wish to see what the protagonists of philosophic Theism have to say we shall find ample material at our disposal. The same applies to Vitalism, or Pragmatism, or Idealism in any of its forms, yea, even to such lesser nightmares as Occasionalism and Psychophysical Parallelism. Such writers as Bradley or Bosanquet, Balfour or Ward, and certainly Lodge, penetrate into quite the smaller type of library. Yet that magnificent one of which is without a single work that can be said to be in any way truly representative of up-to-date Materialism. (There are, I should say, works by MacCabe, but not specially representative of Materialism).

The Library Committees of to-day are—so we are told—mainly composed of well-read, intelligent men,

with broadmindedness as a special virtue. At a big city library I recently entered *Free Will Or Determinism* in the Suggestion Book, and was informed by an official that although the Committee was the last word in broadmindedness the odds against their recommendation of the book were very great because "most people regard man as a free agent."

There are, of course, to be found everywhere works of a general nature which discuss Materialism along with other philosophies, but it is invariably the Materialism of La Mettrie, Moleschott, Büchner, Carl Vogt, etc., and it is regarded not only as untrue, but feeble and out of date. We hear much about "the hey-day of Materialism," and its final utter defeat. It is now, and has been for some years, regarded as dead and buried. The journalists have made it serve as a general term for the base material pleasures of life. They, the most casual students of philosophy, to whom a little knowledge is a dangerous thing, look on Materialism as a transient form of human thought, now happily defunct.

It is a remarkable fact that not all Atheists are Materialists. The most outstanding example that comes to mind is Mr. C. E. M. Joad. Now it is quite certain that just as Mr. Chapman Cohen regards Vitalism as an attenuated remnant of the god-idea, so Mr. Joad, with apparently equal conviction, regards modern Materialism as the attenuated remnant of that of the nineteenth century. And so long as the latter view is widely held modern Materialism, as given in its most concise form in *Materialism Restated*, is starting at a disadvantage. Before it can be received impartially, it has to free itself from the shackles of popular prejudice and misunderstanding.

As a personal instance, a short while ago I partook in a religious controversy in a provincial newspaper, and had occasion to put forward materialistic views. In reply, a local minister triumphantly threw back Moleschott and Cabanis, as though that clinched the matter. Another gentleman expended a considerable quantity of energy over two verbose columns, calculated to lay Materialism low for all time, and ended by confessing that he had never heard of Chapman Cohen.

The fault did not altogether lie with the gentleman, because, as I have said, we cannot expect the restated Materialism to be widely diffused when the public libraries and press are closed to it, as at present.

How are we to rescue Materialism from the philosophic ostracism into which it has fallen? That is the question I purpose discussing in another article.

G. H. TAYLOR.

(To be concluded.)

Man and Society.

TAKE but degree away, untune that string,
And, hark, what discord follows! each thing meets
In mere opugnancy: the bounded waters
Should lift their bosoms higher than the shores
And make a sop of all this solid globe:
Strength should be lord of imbecility,
And the rude son should strike his father dead:
Force should be right; or rather, right or wrong,
Between whose endless jar justice resides,
Should lose their names, and so should justice too.
Then every thing includes itself in power
Power into will, will into appetite;
And appetite, an universal wolf,
So doubly seconded with will and power,
Must make perforce an universal prey,
And last eat up himself.

WILLIAM SHAKESPEARE.

American Notes.

THE PRESS WAKING UP.

The Boston Censorship has added folly to folly in suppression, and made itself ridiculous a hundred times in attempting to justify its inane attempts to suppress the insuppressible. This is the *New Republic's* criticism of these puritans:—

The Massachusetts censorship law is as beautiful as it is dumb; under its provisions, any book which contains *one word* that may be adjudged obscene may be debarred from sale; and every court-room in Massachusetts breaks the law continuously by permitting a Bible within its maidenly precincts.

We have yet to see British "liberal" journals as outspoken as the *New Republic*, and many other American journals habitually are.

GOD: *alias* NORFOLK HOWARD.

Mr. Krishnamurti, once said to be a candidate for Messiahship, has some clarifying explanations to offer about God. In the *American Theosophical Messenger* this modern Christ tells us:—

My teaching differs entirely from that of the Materialist, and if you have not perceived it, I am sorry for you. I have never said that there is no God. I have said that there is only God as manifested in you; and when you have purified that which is within you, you will find truth. Of course there is God—but I am not going to use the word God, because it has a very specific narrow meaning. To some it suggests a strong fist of anger; to some a being with a long beard; to some an Omnipotent, Omniscient, Supreme Intelligence. I prefer to call this Life, because it brings you nearer to the Truth. Truth which is life, is like sunshine.

So you see, when you want to know who God is, you always find out that "He" is Somebody or Something Else.

J. B. WATSON'S UTOPIA.

The founder of the Behaviourist school of psychology denies man a soul and holds that his personality, character, and conduct are made up of responses to stimuli. He is writing a "Utopia" for the orthodox weekly called *Liberty*, owned, I believe, by the proprietors of the *Chicago Tribune*: J. B. Watson is neither bowdlerized nor edited, when he writes in this American weekly. It is a welcome change from the crude nonsense of the *Sunday Express* and other British journals to read in *Liberty*, Professor Watson's outspoken commonsense:—

Utopians are not Christians . . . There are no churches or clergymen in Utopia. The Utopians have never been confronted with any evidence that there is any kind of life hereafter. They have never observed any telepathy, spiritual manifestations or things occult. They believe that religion is based on a projection of the old family system (father, son, etc.) and simply carries on the evils of family life, which originally drove them to Utopia for a new start . . . Young Utopians are taught that death is the end of an individual's existence . . . hence treasures are to be laid up here and not in some mythical hereafter.

Religion excuses failure and weakness. It encourages resignation, laziness, and inefficiency, and has since religions began. Prayer is looked upon as an expression of weakness; of the individual's inability to conquer his environment. Even in everyday affairs the youngster is taught to appeal very sparingly for help from anyone, and then only after his own experimentation has failed to yield results.

Watson's conclusions may be right or wrong, but it is certain that he builds on a very sound foundation.

"YEA! CARNAGE IS THY DAUGHTER."

The Bishop of Detroit, the Right Rev. Michael J. Gallagher, is afraid that all the current talk about peace may one day result in peace action!

"Peace is fine, theoretically," said his lordship, on Memorial Day,

but it would be treason to our flag not to be prepared for war. After the Cross, we bless the Flag. We would risk our lives and all we possess in ITS defence.

It looks as if the Cross will have to take a back seat.

Mike may *live* on the cross, but he will only risk "our lives" for the much more sacred Stars and Stripes. He "blessed" several of these emblems in the cemetery.

But it is at least an honest bishop who declines to talk cant about a purely fabulous Prince of "Peace."

BIRTH CONTROL IN CANADA.

Writing in *The Commonwealth*, an American Catholic journal, the Rev. Father J. B. M. Clark comments on the declining birth rate of Canada. He says:—

The birth rate in the eight Anglo-Saxon provinces is estimated to have gone back something like 18 per cent in the last six years, and although the French province of Quebec still progresses in this respect, largely through the determined stand taken against birth control by the Roman Catholic clergy, *infant mortality among the inhabitants is so heavy as seriously to offset the gains in birth.*

Well, what does that matter to Mr. Clark and his moral Church? These Catholic infants live long enough to be baptized, and are safe for an eternity of Father Clark's sermons and similar enjoyments in heaven. The mothers only suffer for a short lifetime, and the babies suffer only for a few days. And God is Love.

GEORGE BEDBOROUGH.

Freethought and Politics.

(Paper read at the Annual Conference of the National Secular Society.)

EVER since its foundation the National Secular Society has stood as a non-political organization. It has numbered among its members a very large proportion of earnest political and social workers, and while we may claim that their political outlook was broadened and humanized by their Freethought, it was not as representing the National Secular Society that they worked.

But from time to time certain well-meaning friends advise us that the Freethought Movement in this country would be greatly strengthened if the Society definitely entered the political arena with an agreed programme. These well-meaning advisers may be divided into two classes—those who strive to introduce into our meetings an unauthorized political advocacy, and those who would have drawn up a definite and authoritative political programme.

The first may be dealt with very summarily. No member or speaker has a right to use our platform for any other purpose save that for which it is officially established. While the National Secular Society appeals for support on a non-political programme, no one is justified to use the accident of his position to pledge the Society's credit in support of political ideas, which however valuable they may be are not officially authorized.

With regard to the second, it may be said that it is never definitely stated with which of the political parties this Society ought to ally itself; but as the advice to take up political work comes mainly from one kind of politician, it is not difficult to form an opinion on the matter. Or if we take it that the advice comes from those who have no particular political bias, then the question resolves into the wider one whether we could enter the political field, and at the same time retain our distinctive character and teaching?

Of the older political parties, it may be pointed out that the Conservative party is largely a Church party, and they would hardly be likely to receive us with open arms. On the other hand the Nonconformist Associations of the Liberal Party would probably act in much the same manner. Both would welcome our votes, but that is all. Both parties stand for religious privilege, and also for what one may term spiritual respectability, and it is tolerably clear that the National Secular Society would not be accepted by either as co-worker. And there would always be the dangerous possibility of sinking our advocacy of definite Freethinking principles for the sake of some immediate political gain.

What, then, of the Labour Party?

From a casual glance this may be thought to be the most promising, but the religious atmosphere that has

been developed here is the most unhealthy symptom of the Movement, and one that has gained strength during recent years. From this there is little excuse in the history of advanced political ideas. No student of Socialism can go through the history of the Labour Movement without coming into direct touch with the influence of Freethinkers and Freethought writings. The pioneers of the Labour Movement were largely Freethinkers, and their way of approach was by way of direct Freethinking. That influence has remained present right through. It is easy for most of us to think of large numbers of ardent workers in the Labour Movement who are ardent Freethinkers, many of whom have actually passed through the National Secular Society, yet it is doubtful if many public meetings held under the auspices of the Labour Movement are allowed to pass without laudatory allusions to Christ and Christianity. Labour speakers appear to feel themselves under some obligation to indulge in religious "puffs." Experience has taught speakers that the open avowal of Freethought will not only not win votes, it may alienate them, and as votes are of prime importance and must be won, nothing detrimental to getting them must be said. The charge of Atheism or unbelief is a politically dangerous one, and has to be out-manouvered. Apparently a favourite method of accomplishing this is to suppress all indication of the political value of Freethought, and to assume a religious air. Unquestionably votes may be won in this way, but the price paid is likely to be a heavy one. Principles are sacrificed and independence surrendered. Already there is ample evidence of that sacrifice and surrender. The annual motion in favour of a policy of Secular Education, has been dropped from the Trades Union Congress programme for some years, owing to a desire not to give offence to Roman Catholics, while the Labour Party fears losing votes should it advocate it. There is only one reason why this is the case, and that is fear of the combined religious vote. The Church is the one institution that benefits from the retention of religious teaching in the school. Everything else suffers.

Perhaps it is hoped to surreptitiously use the Church as a method of advancing Labour aspirations. On that all that one need say is that if Labour leaders imagine they can jockey the priest and the parson, they are making the mistake of their lives. In such a contest one may back the priest every time. He is a past-master of the game, and already is using the Labour Movement as a means of advancing his own sectarian aims, and has secured some of the leaders as unpaid commercial travellers for pushing his goods.

For these reasons we have to include the Labour Party with the other political bodies as impossible of any general co-operation with the National Secular Society.

The diversity of human thought makes an agreed order of political thought, universally accepted impossible; probably it is undesirable. In spite of the attempts being made in Italy and Russia, a universal pattern of mind is an impossibility. Hence it follows there will continue to be rival theories and ideas on political subjects that must divide Freethinkers into groups as they divide other people into specific bodies. Believing, not merely in freedom of thought, but also recognizing this as the condition from which emerges the fact of sane and orderly progress, the National Secular Society recognizes the healthiness of the clash of rival theories, and also its own part in creating the ferment from which these rival theories come.

But this does not mean that the Society must, or ought to champion this or that political theory against all others. A Society unites its members on points of agreement, not on points of disagreement, and the point of agreement with us is the recognition of the fact that clear thinking, clean thinking, free expression, animated by a love of humanity as indispensable conditions for making man the actual paragon of animals as well as his being theoretically such.

So long as the National Secular Society continues to work along its present lines, so long as it continues to awaken and nourish these sentiments among its members, our organization will continue to do its work and to influence in the future as it has done in the past many thousands who are quite unacquainted with its work.

It recognizes the right of every one of its members to take whatever political policy he or she chooses. It does not lie within the Society's aim to say "yea," or "nay" to this political theory or that. When the time comes that there may be formed separate groups of Freethinkers, each one advocating a distinct political opinion, the strength of religion will have become so far weakened as to make the special work of the National Secular Society almost unnecessary.

R. H. ROSETTI.

The Here and The Hereafter.

I HAVE just come across a little book of poetry which combines the spirit of progress with that of common-sense—a very rare combination in a Christian country. It is entitled *Poems of Spirit and Matter*, and is published by Arthur H. Stockwell, Ltd., of Ludgate Hill. The author modestly hides his identity under the eccentric pseudonym of "Psycho-Analysed 'Harmon,'" and he hopefully dedicates his little volume "to the harmony of Religion, Atheism, and Science." Not that Religion and Atheism can ever exist in harmony, but that is a point over which we need not quarrel, for it perhaps expresses the author's feelings as well as some of his poems. The actual poetry is very weak, impossible in places, but the genuine feelings and pleadings of the author are there, and is not the motive everything? It is, in fact, a plea for the betterment of mankind.

In the preface the author asks, "is not our personality, our consciousness of the wonderful and immortal spirit of life that is ever seeking a fuller and richer consciousness? . . . The spirit of life is trying to find its best expression, using individuals as its instruments, and the aim of religion and science should be to bring life as a whole into harmony . . . We can hope for another life, but it is nothing really to do with this one." With all of which we agree, for it is what we have been teaching for years, and teaching it in direct opposition to the Christian Churches. "It seems though we may be forced into speculation about the hereafter it really leads us nowhere. The Religion of the future must adjust civilization to the individual from birth upwards by dealing with things and not with individuals. Scientists and Psychologists must be its priests." And what will our clergy do then, poor things? "We seem to be lost atoms ever seeking an elusive ideal between the world of Reality and Imagination, that we must try to harmonize in a real ideal."

"Harmon" strikes the key-note right away with a short poem on "Happiness":—

"As the part depends on the whole,
The greatest happiness is
To help the whole to be happy.
Who can contradict this?"

"We make men live for themselves alone
By putting 'Sinners' on the shelf.
Give them a rational vision of life
And goodness will come of itself."

This is quite contrary to Christian teaching, of course, for our good parsons tell us that we are all miserable sinners, and that goodness will only come to us if we put our trust in Christ.

Again, in "Action and Rest" we have this:—

"A good day's work,
A good day's play,
Some kindly acts,
Help on life's way.
A wondrous song,
A painter's brush,
A country stile,
A city's rush.
A football match,
A well won game,
A jazz band's strain,
Church pigeons tame.
Such is life.
Beyond it, what?
We cannot say,
But life we've got."

and in "Spirit":—

"Whatever fate you have in store
I am prepared for thee.
Extinction if it must be so,
Or immortality."

All of which must certainly seem terrible to the ears of the good Christian, but which is the truth nevertheless. If we do live again—and nothing is certain in this world—why on earth should it make any difference to our lives here? The man who does good—or doesn't do evil—just because he is going to get something—or miss something—is a very weak specimen indeed. The only way of doing good lies in doing it for its own sake, and this is just what our poor, priest-ridden Christian cannot see. According to him—and he is only following out what he has been taught—the only reason for doing good is to please the president of the Holy Trinity Good-fellowship Society, so that the doer may receive a nice white frock, with a golden crown and a silver lute—or perhaps a four-valve wireless set. When will the world wake up? When will it discard its ridiculous gods and live in the way it should be lived? That is the question we are continually asking, and we are just as continually being met either by scorn, or contempt, or pious horror. But every dog has his day, and soon will humanity throw divinity aside and look to itself for its salvation. That is the time we are all striving for, and if all of you do your bit, that time might yet come before you wave goodbye to Mother Earth and cross the border to face "extinction, if it must be so, or immortality."

R.H.S.S.

Correspondence.

TO THE EDITOR OF THE "FREETHINKER."
CHRISTIAN EVIDENCE.

SIR,—I have been told that there is a statue in St. Peter's Cathedral, Rome, representing that saint, which was originally Jupiter; and that this was adapted by having the thunderbolts, which the God held in his hand, replaced by the keys supposed to be in the custody of Peter, and by the addition of a halo. Can any reader tell me if this is so, together with the authority for the statement?

Incidentally, in looking up various books of reference, I came across a remarkable example of "historical evidence," as understood by Christians, in the article on St. Peter in the *Encyclopædia Britannica*. The writer of the article is the Rev. Kirksopp Lake, M.A., of Lincoln College, Oxford, author, among other things, of a book entitled *The Historical Evidence for the Resurrection of Jesus Christ*. A man who can find evidence for an event of that kind would certainly not be at a loss to "prove" that Peter was in Rome. This is how he does it:—

The earliest witness of Peter in Rome is probably Peter (see Peter, Epistles of), for it is probable that the reference to Babylon ought to be interpreted as meaning Rome. If so, and the epistle be genuine, this is conclusive evidence that Peter was in Rome.

The reference alluded to is the last verse but one of the Epistle, which runs: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."

If a man were to write a letter, adding that friends in New York sent their kind regards, it would be conclusive evidence that he was in London. Especially so, if there was a doubt whether he really wrote the letter!

The worst feature about this nonsense is that it occurs in what claims to be an authoritative work of reference, which ought to be as impartial and as accurate as possible. It shows how the Christian mentality taints every source of knowledge with which it comes in contact.

E. J. LAMEL.

FREETHINKERS AND ESPERANTO.

SIR,—The choice of an International Language does not rest entirely between Esperanto and Ido, for are there not Occidental, Novial, Interlingua and many others. When selecting from this bewildering array

the main question to ask is, which of these is most firmly established and most likely to endure. At this point the excellent organization, to which even Mr. Harding gives tribute, comes into the argument. The world-wide organization of Esperanto is not merely for propaganda, but also to bring the language to the service of travellers, business men, scientists, and any and every other people wishing to use it. Thus Esperanto is truly an International Language, which has passed through its experimental stage, and has now reached such a position that it is assisted by State grants in several countries.

Esperanto is capable of expressing the finest shade of meaning, and it is this very precision which creates a certain difficulty for those who do not normally trouble about such fine distinctions; the difficulty lies in the thought, not in the language. For the ordinary person who does not require scientific exactitude of expression Esperanto has large-sensed words, constructed by a simple and logical system of word building, which reduces the task of learning to a minimum.

Freethinker readers are accustomed to test things for themselves rather than to accept the opinions of others, and I, therefore, suggest that they undertake the special "Freethinker Rapid Correspondence Course," which is available from the British Esperanto Association, 142 High Holborn, W.C.1, at a cost of 3s., plus 6d. during the Course for postage of Test Papers.

H. W. HOLMES.

AS OTHERS SEE US.

SIR,—You will no doubt accept candid criticism from one who can claim to have much in common with yourself. The opinion of others is useful even when not wholly flattering to one's vanity. I am not sure of the intention of your journal. If it is to organize men free in mind, I question whether it is as successful as it might be. If it is to convert "men of faith" to a sound and reasonable, because reasoned, understanding of human nature in relation to present-day knowledge and affairs, it must fail. Any success it achieves, or appears so to do, is due more to the worthlessness of the others rather than its own positive precepts and criticisms. The outstanding reason for this lack of success is its obvious intolerance. The journal is as tolerant in its attitude as any (other) religious periodical or set of individuals.

May I be constructive?

In order to be more successful, you could set apart a page for opinions of men free in mind and outlook. At present you would be more justified in calling yourself "Anti-Christ." You are anti-Christians rather than Freethinkers. That you abhor Christianity and all its dogma we understand, and in so far agree with you. But to use their weapons of abuse and mis-representation does harm to your cause and is not justified. Speaking as one whose aim in life is to get young men to think for themselves, your efforts to convert others to freedom from religious superstition—if such is your journal's aim—are bound to fail. Advocating freedom of thought, you propagate an attitude less superficially attractive and no more "free."

Just one example from the issue of July 7, page 425, in a brief reply to E. H. Hassell, re Jesus as a Socialist. Allowing for the vagueness of the term "socialist," this is still objectionable to one who desires to understand for himself, and who will take great pains to see the truth in its true relationship. Ignatius Singer, in his *Rival Philosophies of Jesus and of Paul*, gives a reasonable explanation of the 1500 years old traditions of the New Testament. You, like most bigots, confuse Jesus, the peasant philosopher, with the "Christ" of Paul, the propagandist. At varying times you have ridiculed the stories (myths) of Jesus, sometimes, with truth on your side, I admit, but at others less so. Whether he existed is not a question worth confuting or substantiating more than whether Shakespeare wrote his plays. Whether each invented or merely used contemporary knowledge and opinions is equally futile. For purposes of "shock tactics" abuse of the Christ myths may be justified, but, for the seeker after truth for one's own understanding, the confusion of Jesus and "the Christ"

is fatal. Nor is it a question of mere desire for self-satisfaction upon questions still debatable. Christianity has long left Bible-dogma and its progress. The fact remains that, in ordinary minds, Christianity means not creed or its practice, but a standard of conduct based on present-day laws and customs. Herein lies the danger of wholesale condemnation. Few who call themselves Christians read the Bible, let alone study it. Fewer still could analyse it, and fashion for themselves a code of life therefrom, were it possible to do so.

H. WHITHAM.

"BRADLAUGH'S FIRST BOOK."

SIR,—No one is more grateful than I am to be corrected on any question of bibliography, and I must thank Mr. Victor B. Neuburg for the details he gives of the first edition of *Genesis*. Bradlaugh's own words are, in the preface to the third edition, "Originally commenced in 1856 . . ." and it is quite probable he did not mean *issued* or *published*—the meaning Mr. Robertson gave. Bradlaugh probably meant that he commenced *writing* his book in 1856, though the first number was not issued till 1857, as Mr. Neuburg proves. I must add that I read Mr. Neuburg's contributions to this journal with the greatest admiration and interest. May he long continue to serve the cause he loves with such brilliant, informative and provocative articles.

H. CUTNER.

Society News.

MR. GEORGE WHITEHEAD addressed seven meetings in the Birmingham Bull Ring, and aided by the beautiful weather, managed to attract good audiences. Unfortunately the meetings also attracted the attention of the local religious fanatics, and every evening saw a choice collection of half-crazy followers of Christ doing their best to burst a blood vessel in howling imprecations at the Secularist speaker. The Bull Ring is always a noisy place, but this week's exhibition of bad manners on the part of opponents, added to the efforts of several drunks, produced at times a small pandemonium which put considerable strain on the speaker's voice. Nevertheless all the meetings could be counted successful, and many favourable verdicts were registered regarding them. Messrs. Melton, Jerry and Miss Dobson helped, while Mr. Dobson's enthusiasm, as usual, set an example to younger members. He incidentally carried the platform to all the meetings. Until August 2, Mr. Whitehead will be lecturing in Plymouth Market.

My soul is an enchanted boat,
Which, like a sleeping swan, doth float
Upon the silver waves of thy sweet singing;
And thine doth like an angel sit
Beside the helm conducting it,
Whilst all the winds with melody are ringing.
It seems to float ever, for ever,
Upon that many-winding river,
Between mountains, woods, abysses,
A paradise of wildernesses!
Till, like one in slumber bound,
Borne to the ocean, I float down, around,
Into a sea profound, of ever-spreading sound:
Meanwhile thy spirit lifts its pinions
In music's most serene dominions;
Catching the winds that fan that happy heaven.
And we sail on, away, afar,
Without a course, without a star,
But, by the instinct of sweet music driven;
Till through Elysian garden islets
By thee, most beautiful of pilots,
Where never mortal pinnacle glided,
The boat of my desire is guided:
Realms where the air we breathe is love,
Which in the winds on the waves doth move,
Harmonizing this earth with what we feel above.

Shelley.

SUNDAY LECTURE NOTICES, Etc.

Lecture notices must reach 61 Farringdon Street, London, E.C.5, by the FIRST POST ON TUESDAY, or they will not be inserted.

LONDON.

INDOOR.

THE NON-POLITICAL METROPOLITAN SECULAR SOCIETY (The Orange Tree Hotel, Euston Road, N.W.1): August 8, at 101 Tottenham Court Road, Dance, 7.30 to 11.30. Admission is.

OUTDOOR.

WEST LONDON BRANCH N.S.S. (Hyde Park): 12.0, Messrs. James Hart and R. G. Lennard; 3.30, Messrs. E. Betts and B. A. Le Maine; 6.30, Messrs. B. A. Le Maine and A. H. Hyatt. Freethought meetings every Wednesday, at 7.30, Messrs. J. Hart and R. G. Lennard. Every Friday, at 7.30, Mr. B. A. Le Maine. The *Freethinker* can be obtained outside Hyde Park during our meetings.

WEST LONDON BRANCH N.S.S. (Ravenscourt Park, Hammersmith): 3.30, Messrs. R. G. Lennard and C. Tuson. FULHAM AND CHELSEA BRANCH N.S.S. (corner of Shorrols Road, Walham Green): Saturday 8.0, various speakers. Effie Road, Walham Green Station, Sunday, 8.0, Mr. F. P. Corrigan—A Lecture.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Bandstand): 3.15, Mr. R. H. Rosetti—A Lecture.

NORTH LONDON BRANCH N.S.S. (Regent's Park, near the Fountain): 6.0—A Lecture.

WEST HAM BRANCH N.S.S. (outside Technical College, Romford Road, Stratford, E.): 7.0, Mr. F. Mann—A Lecture.

SOUTH LONDON BRANCH N.S.S. (Clapham Common): 11.30, Mr. L. Ebury; Brockwell Park, 6.30, Mr. L. Ebury; Wednesday, Clapham Old Town, 8.0, Mr. L. Ebury; Friday, Liverpool Street, Camberwell Gate, 8.0, Mr. F. P. Corrigan.

COUNTRY.

OUTDOOR.

GLASGOW BRANCH N.S.S.—Ramble to Ballageich. Meet at Clarkston Car Terminus at 12 o'clock prompt.

NEWCASTLE-ON-TYNE BRANCH N.S.S. (Town Moor, near North Road entrance): 7.0, Mr. R. Atkinson—A Lecture.

PLYMOUTH BRANCH N.S.S.—Mr. G. Whitehead will lecture until Friday, August 2.

MR. J. T. BRIGHTON will lecture at the following places during the week: Friday, July 26, 7.15, Spennymoor, Queen Street; Saturday, 27, 7.30, Stanley; Friday, August 2, Spennymoor.

MR. J. CLAYTON will lecture in the following places during the week: Sunday, July 28, Blackburn Market, 7.0 p.m.; Monday, July 29, Colne, 8.0 p.m.; Wednesday, July 31, Nelson (Chapel Street), 7.45 p.m.

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

Miscellaneous Advertisements.

A BUSINESS MAN writes: "Some years ago I engaged an Accountant to write up my annual accounts, and send the Returns for Income Tax purposes to the Inspector of Taxes. I had been greatly bothered in previous years but, since then, I have had no worry or trouble of any kind with this matter. I believe it is an advantage in every way for anyone in business, whether large or small, to pay an Accountant to deal with the authorities, as the fee is more than saved by securing all, and full, allowances and deductions due under the Income Tax Acts."—Write to ACCOUNTANT, 11 Salisbury Road, Forest Gate, E.7, if you need help with your business accounts.

EARN money writing showcards for us at home; we train you by post and supply steady work at good pay.—Apply SHOW CARD SERVICE, LTD., Hitchin.

UNWANTED CHILDREN

In a Civilized Community there should be no UNWANTED Children.

For an Illustrated Descriptive List (68 pages) of Birth Control Requisites and Books, send a 1½d. stamp to:—

J. R. HOLMES, East Hanney, Wantage, Berks.
(Established nearly Forty Years.)

The Case for Secular Education

(Issued by the Secular Education League.)

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

PRICE SEVENPENCE

Postage 1d.

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

PRIESTCRAFT:

A Study of the Exploitation of the Religious Sentiment

BY

C. R. BOYD FREEMAN

MR. FREEMAN writes with the gloves off, and does not mince matters when handling what is really one of the greatest curses from which modern civilization suffers.

PRICE 6/-, postage 3d.

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

A Book every Freethinker should have—

BUDDHA The Atheist

IN this book Buddhism is expounded plainly, freely, accurately, and without circumlocution or apology. It is written by a Buddhist who has studied the subject at first hand for thirty years, not merely from the writings of others, but from Buddhists in Buddhist countries. It will be accepted by English-reading Buddhists as a necessary corrective of the misrepresentations of their religion so widely current.

By "UPASAKA"

(Issued by the Secular Society, Ltd.)

Price ONE SHILLING. Postage 1d.

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

220 pages of Wit and Wisdom

BIBLE ROMANCES

By G. W. Foote

The Bible Romances is an illustration of G. W. Foote at his best. It is profound without being dull, witty without being shallow; and is as indispensable to the Freethinker as is the Bible Handbook.

Price 2/6 Postage 3d.

Well printed and well bound.

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

THE "Freethinker" Endowment Trust

A Great Scheme for a Great Purpose

THE *Freethinker* Endowment Trust was registered on the 25th of August, 1925, its object being to raise a sum of not less than £8,000, which, by investment, would yield sufficient to cover the estimated annual loss incurred in the maintenance of the *Freethinker*. The Trust is controlled and administered by five Trustees, of which number the Editor of the *Freethinker* is one in virtue of his office. By the terms of the Trust Deed the Trustees are prohibited from deriving anything from the Trust in the shape of profit, emoluments, or payment, and in the event of the *Freethinker* at any time, in the opinion of the Trustees, rendering the Fund unnecessary, it may be brought to an end, and the capital sum handed over to the National Secular Society.

The Trustees set themselves the task of raising a minimum sum of £8,000. This was accomplished by the end of December, 1927. At the suggestion of some of the largest subscribers, it has since been resolved to increase the Trust to a round £10,000, and there is every hope of this being done within a reasonably short time.

The Trust may be benefited by donations of cash, or shares already held, or by bequests. All contributions will be acknowledged in the columns of this journal, and may be sent to either the Editor, or to the Secretary of the Trust, Mr. H. Jessop, Hollyshaw, Whitkirk, Nr. Leeds. Any further information concerning the Trust will be supplied on application.

There is no need to say more about the *Freethinker* itself, than that its invaluable service to the Freethought Cause is recognized and acknowledged by all. It is the mouthpiece of militant Freethought in this country, and places its columns, without charge, at the service of the Movement.

The address of the *Freethinker* Endowment Trust is 61 Farringdon Street, London, E.C.4.

SPECIAL OFFER—

THE ETHIC OF FREETHOUGHT. By KARL PEARSON, F.R.S.

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

A CANDID EXAMINATION OF THEISM. By "PHYSICUS" (G. J. Romanes).

PRICE 3/6. Postage 4½d.

KAFIR SOCIALISM AND THE DAWN OF INDIVIDUALISM. By DUDLEY KIDD.

Published at 10/6. PRICE 3/- Postage 6d.

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

FOUR LECTURES on

FREETHOUGHT and LIFE

By Chapman Cohen.

(Issued by the Secular Society, Ltd.)

Four Lectures delivered in the Secular Hall, Leicester, on November 4th, 11th, 18th and 25th, 1928.

Contains lectures on: The Meaning and Value of Freethought; Freethought and God; Freethought and Death; Freethought and Morals.

Price - One Shilling. Postage 1½d.

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

Bargains in Books!

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

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

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

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

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

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

FREUD'S THEORIES OF THE NEUROSES. By Dr. H. HITSCHMANN. With an Introduction by ERNEST JONES, M.D., M.R.C.P. An English edition of this well-known book, which heretofore has been obtainable only in the imported American edition. It provides a summary and a sympathetic presentation of the Freudian theory.

Published at 12/6. PRICE 3/6. Postage 5d.

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

Five Leaflets by Chapman Cohen.

WHAT IS SECULARISM ?

6d. per 100.

DO YOU WANT THE TRUTH ?

1/- per 100 (4 pages).

THE BELIEFS OF UNBELIEVERS.

1/- per 100 (4 pages).

DOES MAN DESIRE GOD ?

1/- per 100 (4 pages).

ARE CHRISTIANS INFERIOR TO FREETHINKERS ?

1/- per 100 (4 pages).

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

MATERIALISM : HAS IT BEEN EXPLODED ?

Verbatim Report of Debate between

Chapman Cohen and C. E. M. Joad.

One Shilling Net. 3 3 Postage 1½d.

Revised by both Disputants.

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

The Bible and Prohibition.

BIBLE and BEER

(Issued by the Secular Society, Ltd.)

By G. W. FOOTE.

A careful examination of the Relation of the Bible and Christian leaders to the Drink Question.

Price - - TWOPENCE.
Postage ½d.

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

History of the Conflict Between Religion and Science

By PROF. J. W. DRAPER.

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

Cloth Bound. 396 Pages.

PRICE 2/- . POSTAGE 4½d.

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

Essays in Freethinking

(Third Series)

By CHAPMAN COHEN.

Contains Essays on:

ATHEISM: ENGLISH AND FRENCH—RELIGION AND THE FEAR OF DEATH—GOD AND MAN—RELIGION AND THE STATE—DESIGN IN NATURE—GOD AND HIS BIOGRAPHERS—GOD AND MORALS—FASTING AND FAITH—WITCH DOCTORS IN LONDON, Etc., Etc.

CLOTH BOUND 2/6 POSTAGE 3d.

The three Vols. of *Essays in Freethinking* will be sent post free for 7/6.

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