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EDITED by **CHAPMAN COHEN**
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Views and Opinions.

Boosting the Bible.

In the times when religion was more safely established than it is to-day, there was naturally less need for elaborate evidences of its truth. But if evidences were provided, those who provided them had to show greater caution, and often more ability than need be shown nowadays because there was, within limits—a greater safety in criticizing. If a writer set out to prove the existence of a God, the God he provided had to be the real article. A mere mathematical symbol, or the personification of an ideal, or a kind-of-a-sort-of-a-something which does duty nowadays would never have done. If the truth of the Bible was in question, then it had to be the truth of the Bible that must be proved. Merely to show that the Bible said that all men die, or that some country mentioned in the Bible had actually existed, would not answer. Believers were not so hard-pressed as they are to-day, and they could be more critical in examining the quality of the arguments offered in favour of religion.

As with the arguments so with the religious personnel. There was a time when the now old cry that the parson was generally the fool of the family could not be justified. That was when life was less sophisticated than it is to-day. With science in its infancy, with a knowledge of comparative religions of little extent, and with anthropology unborn, there were fewer avenues of employment for a man's intellectual energy and his adventurous spirit. A man of ability could then enter the Church and announce himself as a champion of religion without a sense of self-stultification. But the world grew larger and was better understood. The development of life and thought made the gap between religion and informed thought increasingly large; new avenues of employment in politics, in science, in commerce, in literature were opened, and every new development meant an inroad

on the religious monopoly. Men of ability saw the weakness of the religious position and the questionable nature of its claims. Those with ability and character shrank from a close identification with the Churches. Those with ability, but without character, used religion as just a pawn in the game of "getting on." Those with little ability found in the service of religion an easy avenue of distinction. In this way the dual process of an enlargement of the environment and a lowering of the mental calibre of the believers in orthodoxy made for the two things noted—the use of arguments which would certainly have been rejected by earlier generations of believers, and the welcoming of recruits who in a former generation would have been at once placed in "class C," or most probably graded very much lower in the nation's alphabetical classification. When an army is conquering and has plenty of soldiers, it can be far more critical of recruits than when it is hard pressed for men.

* * *

Spoofing the Public.

Two or three weeks ago I made a passing reference to the series of articles being written by Dr. Yahuda in the *Daily Telegraph*, dealing with some of the Bible stories. Dr. Yahuda has a reputation as a linguist, on which point I am quite incapable of expressing an opinion worth attention. But I do not for a moment believe that he can be such a fool as to believe what the general title to his series of articles says. This is "The Truth of the Bible." That I feel certain originates with either the editor of the *Telegraph* or with some of the sub-editors. Indeed, one can imagine something like the following conversation between two sub-editors:—

Number One.—Here is a series of articles dealing with the origin of Bible yarns. What general title shall we give them?

Number Two.—Call them "The Truth of the Bible."

Number One.—But that would not be correct. The articles merely attempt to show the mixed origin of Bible stories.

Number Two.—What on earth has that to do with it? We are writing for a Christian public, and what Christians wish to be told to-day is that the Bible is true. Most of them will certainly not think further than the general title, and if they are told in the headline that the Bible is true, not one in fifty will ever dream of contrasting the headline with what the articles actually say.

Number One.—But what of those who see that the articles do not correspond with the headline?

Number Two.—Oh, that's all right. No paper except such a one as the *Freethinker* is likely to say anything, and the kind of Christians for whom we are writing never read that, and the more liberal ones who do are not likely to spoil the game by raising a protest.

Number One.—But what of the readers of the *Telegraph*?

Number Two.—We can look after them. We should only publish letters from those who write approvingly, at most only such as criticize in a way that is not likely to spoil the general effect. And we are likely to improve our circulation among the clergy and all Fundamentalists in the country.

Whether that is an exact presentation of what was the case I cannot, of course, be sure, but I am quite certain that it expresses the substantial truth of the situation. It may be said that Dr. Yahuda ought to have taken care to see that this kind of misrepresentation of the nature of his articles did not occur or when it did, make a public protest against his being made to appear as a trafficker in the ignorance and superstition of his readers. But it has become so much the fashion for writers to the papers to bow to the decrees and advertising mania of editors and circulation managers, that Dr. Yahuda may perhaps be excused the sacrifice of personal dignity inflicted in the process.

* * *

Letting out the Truth.

What is it that Christians originally and generally meant—even up to two or three generations ago by the "Truth of the Bible?" They meant that when the Bible gave an account of creation, of the origin of languages, of the Bible, etc., when it told them of the beginnings of morals, or the story of the Exodus, or the miraculous events recorded in the Bible, these were truthful records of actual happenings. The six days of creation were actual days, even though as W. E. Gladstone was arguing less than fifty years ago, the days should be read "periods." When Christians wrote of the truth of the creation story, they meant that it was a statement of fact. In short they had not advanced to the point of present-day writers, who claim religion to be true, and by "religion" they mean something that never was and never can be religion.

Now Dr. Yahuda does not prove the truth of the Bible. He does not even say that the Bible is true. His arguments never come within a thousand miles of any such thing. What he does is to show—I am taking all he says for granted—that the Bible stories of creation, of the flood, of the creation of man and of woman, originate in different quarters, but that in their biblical form they were put together by someone who was conversant with Egyptian customs and Egyptian mythology, and the stories were retold in a way that lent themselves to building up another mythology. In stating these things Dr. Yahuda may be right or wrong, so far as the truth of the Bible is concerned, it does not matter. No Freethinker ever claimed that the writer of the Bible had nothing whatever to build upon, that he made his stories as the nigger made his wooden god—out of his own head. Dr. Yahuda is only helping some people to see the way in which the Bible myths originated in their present form. If he had headed his articles "The Legendary and Mythological origin of Bible Stories," it would have properly expressed their real character. But if he had done so I question whether they would have appeared in the *Daily Telegraph*.

I do not suppose that Dr. Yahuda is acquainted with the Freethought literature of, say, seventy or eighty years ago, but unless he has restricted himself severely to philological and Egyptian studies, he might have remembered that in the late eighteenth century the identity of Biblical with Egyptian, Hindoo and other mythologies was being dwelt upon by writers of European reputations; and fifty years ago the Freethinking Gerald Massey traced the whole of the Bible stories to Egyptian sources. Dr. Yahuda

has added nothing substantial to what was then said on this head, he has only given more detailed evidence, mostly along linguistic lines, and with special reference to Egyptian, Assyrian and Babylonian mythology. The Christian who can take these articles as proof of the truth of the Bible, is not saved from unbelief or rescued from unbelief. He is too muddle-headed to be anything but a bibliolator. He was doomed to Christianity from his cradle. The science of the world cannot cure him. It can only await his passing—with the hope that he will pass without progeny.

* * *

Evolution and Religion.

I come back to my starting-point. In earlier generations, when the truth of Christianity was questioned, it was challenged by a few against an overwhelming majority of believers. The truth of Christianity was evidenced to the mass of believers by the prevailing views of man and of the world, and their belief was protected by the little that was known of the origin of the religious ideas, and of the close family relations existing between the Christian and other mythologies. In such an environment men of ability and character could give themselves to the service of religion. But the world widened and deepened. Life became more complex, and new channels for the expenditure of human energy developed, while religion still remained one of the chief coercive forces of the social environment. So men of ability and character who saw the weakness of Christianity, could no longer dedicate themselves to its service, but quietly adopted some other walk of life, with only one here and there in religion. The long process of the death of a religion—as usual, dying from the head downwards—had commenced.

But this process of intellectual attenuation threw the defence of religion into the hands of a poorer type. The "Class C" of the religious world came into power. Men who would have been kept under because of their paucity of mental power began to take a prominent place in the churches. A poorer type of character began to snatch at anything that could by any trick of language or distortion of meaning be made to stand for Christianity so long as the old terms were used. Instead of taking the plain and honest course that if what people had always understood by Christianity was not true, then historic Christianity was false, and its record merely the history of a great falsehood, or at the most charitable valuation, of a great mistake, we began to hear of the eternal truth of the Christian religion, and to be told that modern criticism, by proving that historic Christianity was false had made "real Christianity" better than ever. Everything connected with Christianity was different from what it had always been, but somehow it remained the same. That is really the greatest miracle connected with the Christian Church. As words no longer stood for things but for other words, and different words stood for the same thing, and might be made to mean other things when required, believers began to think they were quite safe. And so long as the type of mind that can be fooled in this way exists, they are safe. For they are not striving after ideas, they merely love to hear the same sounds, and if each one sees a different vision when he hears the same sounds, why complain? For wise words cannot wean a fool from his folly, nor can exposure divorce a trickster from his knavery. One can only trust to that gradual alteration in the social environment which prevents the fool and the knave receiving the profit and honour they are apt to receive at present.

But I beg my religious critics not to condemn hastily what I have just written. It will be found in the Bible, in the Book of Proverbs:—

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

CHAPMAN COHEN.

Towards Civilization.

"Nought may endure but mutability."—*Shelley*.

"Mankind is made better by no mean,
But Nature makes that mean."—*Shakespeare*.

SHORTLY before his death, Charles Spurgeon, the most popular Christian preacher of the nineteenth century, noted, with acute dismay, that most of the Christian Churches were on the down-grade. He, it must be remembered, was a hard-shell believer, a devout die-hard, and he saw only too clearly that other preachers and theologians were abandoning the old dogmas which had been associated with the Christian Religion for many centuries.

To-day, forty years after the dying jeremiad of the Boanerges of the Newington Tabernacle, we can see some of the changes that have taken place in the interval. The most important is that the dogma of eternal damnation has been almost entirely abandoned. Only two churches of any real importance preach a literal fiery hell. Poles asunder in so many respects, the Roman Catholic Church and the Salvation Army, still hold fast to this barbarous teaching, and, so cock-sure is the more youthful organization, that it has worked into its trade-mark, "Blood and Fire." Even Spurgeon's own colleagues, the Baptists, are very luke-warm in their support of the old dogma. As for the Free Churches generally, the kindest thing to say of them is to remark that brimstone is conspicuous by its absence from the addresses and sermons of their preachers. They seem to say, like Macbeth: "Take any shape but that!" Free Church ministers prattle prettily in their pulpits of such subjects as the Brotherhood of Man, Disarmament, the Housing Question, Local Option, but scarce a word of that awful Inferno across whose portal was the dread inscription, so Dante says, "Abandon Hope all ye that enter here."

The second important change in the attitude of the numerous Christian Churches is that they have shifted their ground of defence from the Old Testament to the New. Half-a-century ago tens of thousands of ministers were Bibliolators, defending the Christian Bible from cover to cover, from the first error in "Genesis" to the final absurdity in "Revelation." Even Gladstone could apologise for the mistakes of "Moses" without being laughed at too loudly. All that is now changed, and the Convocation of Canterbury of the Anglican State Church (the Church of the *Daily Herald*) has actually eliminated the more barbarous Biblical passages from their official Prayer Book. Such camouflage, intended to deceive innocent believers, will not avail them long, but the trick is worthy of the priests of a creed, which, outraging the spirit of the age, prays for rain and fine weather and for individual members of a special Royal Family.

The real truth is that the Freethinkers have made the priests ashamed of the older portions of the Christian Bible, which bear far too close a resemblance to the pages of the Newgate Calendar. The

fight of the immediate future will concern the New Testament and the personality of Christ. So far as the Intellectuals are concerned, that battle is over. Continental scholars from the time of Renan and Strauss to the present-day, and John M. Robertson in England, have resolved the Second Person of the Christian Trinity into a Christ-mythus. But the man in the street, and the people in the pews, do not read erudite works on critical theology, so it must be left to the Freethinkers to popularize these views.

The all-important factor in the perpetuation of the Christian Superstition is that it is a vested interest, out of which no less than forty thousand priests in this country alone make a comfortable living. The Parliamentary Anglican Church (which the *Daily Herald* so admires) owns and controls property worth over £100,000,000. Its higher ecclesiastics are regarded as aristocrats, and enjoy salaries ranging from £15,000 to £2,000 yearly, with palaces and houses thrown in. Some of the bishops have seats in the House of Lords, where they impede Democracy, and excite the admiration of the *Herald*. The Roman Catholic Church has plenty of money, but, as this is a non-Catholic country, its vast wealth is largely found on the Continent, where it is even a menace to the French Republic, and a public nuisance from Malta to Madrid. The Free Churches rely upon trust-funds and endowments, and their leading ministers enjoy salaries as attractive as those of Anglican Bishops or Cabinet Ministers.

So long as churches command patronage to the tune of millions of money yearly, so long will men be found to prostitute their intellects for a position. Henry of Navarre, a Protestant, sold himself, saying "Paris is well worth a mass." Swift, too, humbled himself for a promised bishopric, which he never received. These men have always had thousands of imitators. Priests know that almost every man has his price. To those who will not take money, they offer position. And so long as priests control millions of money will Priestcraft be a menace not only to Democracy, but to civilization itself.

You simply cannot have Public Control and Priestcraft. The French Republicans who are nothing if not logical, realize this, and are Anti-Clerical almost to a man. The English Radicals of half a century since were as Anti-Clerical, and included the Disestablishment of the English State Church in their political programme. Why are present-day Socialists so luke-warm in their opposition to superstition? Are the priests too clever for them? Remember, priests have been at their sorry game for thousands of years. Their lip-service to Democracy is simply a way of "telling the customer that she is right." If a Republic were declared in England to-morrow morning, these creatures would offer prayers for the President, pocket their pay-rolls, and smile quietly at the gullibility of laymen. And they would continue to gull the rising generation, just as urbanely as they deceive the innocent Socialists to-day, who are "lost in their own shop."

Human nature does not need a supernatural religion, does not need an other-world superstition. It needs to be freed from the shackles of the priests. But mankind in the mass thinks slowly, "there's the rub!" Hence the necessity for Freethought propaganda and Freethinkers.

"Not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward look, the land is bright."

MIMNERMUS.

The Road Back.

ROBERT BROWNING the fop, is not a person for whom one can readily conceive an affection. But he was extremely lucky in his life-mate—a poet immeasurably superior to himself—and he certainly showed up the mechanicalities of Romanism in practice. His object was to further the interests of Protestantism; but he has served to throw suspicion upon the whole system of clericalism—Catholic and non-Catholic—and Free-thinkers who have not done so will be rewarded by studying several of his satires.

The developments that have taken place since Browning's time are instructive and significant. One main fact emerges from an impartial consideration of Christian history during the present century, namely the advance of Rome and the back-set to Protestantism. At the beginning of this century Rome seemed to have acquired a new vitality, and Protestantism generally speaking remained stationary. Of late years Rome has received a large number of recruits from Protestantism—several being persons of eminence and distinction in their respective spheres. Rome is still able to boast of a stream of converts from other religions; and her foreign mission activities dwarf those of all Protestant sects put together. For that is one of the main weaknesses of Protestantism—its *sectarianism*, and consequent dissipation and overlapping of energies in the mission-fields. Rome knows of no sectarianism and admits none. This great fact contributes materially to her invulnerability. Not but what some bright Protestant spirits are active in their efforts and appeals to eradicate sectarianism among Protestants. Some notable unions of Presbyterian and Methodist bodies have been achieved within recent years; but they are only notable in the sense that they show appreciation of the power Rome possesses through her unity and indivisibility: and they do not go nearly far enough, and they have come too late. In the words of the Victorian lament of the fictitious person, who lost his chance of salvation:—

Too late, Too late, is now the cry,
Jesus of Nazareth hath passed by!

When one Roman Catholic cleric indites a letter to another he subscribes himself with the sign of the Cross, followed by "Yours in J.C." Rome rules by mascots, forms, signs and symbols, holy relics, chips of the Cross of Calvary, saints' bones, parings of saints' toe nails, dead saints' shrouds, shoes and handkerchiefs, holy wafers, holy water, and consecrated wells which are advertised to cure rheumatism, cancer, consumption, pains in the hips, back or belly, neuralgia and indigestion. The writer confesses that he has never had the pleasure of meeting anyone who was cured of any of the aforesaid afflictions by bathing in a holy well. But he remembers that Robert Burns called toothache "The Hell o' a' Diseases"—a description which has been echoed by many a sufferer since his day. Chronic sufferers may have got some temporary relief by suggestion when worked up into a state of religious ecstasy. But though the Roman Church has blessed so many of these simple and empirical sources of health, doctors and chemists are still very busy treating and prescribing and dispensing for many ailing individuals even among the ranks of those who are professedly members of the Roman Catholic Church. We know, of course, that we shall be reminded that it is lack of enough *faith* that prevents poor sufferers from obtaining benefit from these simple Church remedies. As of old we are informed "He could do no mighty works in that place because of their unbelief." Or was it because of their *incredulity* whoever "they" may have been? There is considerable significance about that scriptural pass-

age as referring to the miracles of the New Testament! An ignorant and credulous crowd is easily impressed by a magical exhibition and a bit of "hey-presto" hanky panky. But when the magician comes into contact with a body of people who are neither ignorant nor credulous, and who insist upon investigation to the bottom, he clears out because of the "unbelief" of his critics! It is highly remarkable that human minds can be so influenced and trained as to be capable of believing implicitly in miracles having been performed, *i.e.*, things entirely out of the course of Nature, and therefore extra-natural or outside of Nature.

Here at least Catholic and Protestant are both on common ground. Both alike accept the miracle of the Incarnation, the miracles of the New Testament and the miracle (greatest of all) of the Resurrection. And that is the main ground of all those who hope for the Reunion of Christendom. Upon that Pope and Cardinals, Bishops, Presbyters, Priests and Pastors firmly take their stand. Day by day the Romish practices which were so bitterly denounced by Protestants a hundred years ago are becoming less and less repellent to the Protestant sense. "Back to Christ!" is the cry of the least Catholic of all believers. The Pope smiles knowingly. For that cry in the core of all the unchangeable teaching of the Papacy means (or one day will mean) "Back to Rome!"

It is not so long since that to the working class Methodist believer, say, Anglicanism with all its trappings and paraphernalia, was as abhorrent as Roman Catholicism itself. But the Anglican Church of to-day boasts of having within its membership quite a number of the working class. Not quite however, so many as Rome has! Not by any means. And what is to prevent the Catholic workman making a convert of his Methodist shopmate? That is if he is earnest enough. Nothing. The thing is being done every day, and it testifies to the astuteness, vigilance and diligence of the Roman Catholic priesthood who (unlike so many of the Protestant clergy) do not confine their attention to intercourse with their better-off parishioners.

Many working men are disgusted with the half-baked casuistry displayed by Protestant clergymen who are given to aping the posings, posturings and attitudinising of the Roman clergy. What, they ask, is the good of this half-way house business? What is the good of running with the hare and hunting with the hounds? Why not be one thing or another? And the working man who *thinks*, and therefore begins to question, either lands in Rome—or in Independence!

Every cleric is a pope at heart. Presbyterian is but Priest writ large. From Rome the Protestants came out; and as surely to Rome shall they, though reduced in numbers, return—on Rome's terms. Dr. Orchard is only a type. The process of movement on the road back to Rome is irresistible. For have all religiously-minded people not realized that sectarianism cannot face the onset of the growing *army of Freethought*? The legions of pietists must have cohesion if they are to withstand this growing menace—they must have the authority of certitude—they must have absolute unity—they must present an undivided front to the common relentless foe. Every day the consciousness is spreading in every Protestant communion that that cohesion, that authority and that undivided front are only exemplified in the case of Rome. We shall see the Road Back to Rome more crowded soon. The final conflict will be between "Rome and Reason."

IGNORUS.

The Miracles of St. Martin.

(Continued from page 556.)

SUCH are the works in which Sulpicius has borne testimony to the miracles of Martin; it now remains to consider his claims as a testifier. He says that having by hearsay been inflamed for Martin with impassioned desire, he made in order to see him "a pleasant peregrination," and thereupon received from him kindly greetings followed by personal ministrations. Then he adds, that because his mind was already burning to write Martin's life, he sought the facts during this visit, getting them partly from Martin, and partly from other witnesses, or cognisant persons.³³ The above statements relate to "The Life of St. Martin." As regards "The Dialogue," Sulpicius, whilst frankly terming its conversational form a device to avoid tediousness, solemnly vouches for the historicity of its assertions.³⁹ These he gives on the authority of Gallus, one of the three interlocutors, whom he represents as having been a disciple of Martin, and whom he reports as saying that he joined himself to Martin upon leaving the schools.⁴⁰ At the end of the *Life*, Sulpicius avers that Martin (then alive) had enviers and detractors, among whom were certain bishops; and that he himself will not escape his share in such hatred. Then he says:—

Readily do I confide that this little book will be pleasing to all the saints. For the rest, he who shall read these things faithlessly, this same man will commit sin. I am myself conscious, that being impelled to write of [those] matters by the faith and love of Christ, I have set forth [what were] manifested and told [what are] true. Whosoever believes—not whosoever reads—will, as I hope, have a reward prepared for him by God. (*Vita* 27.)

In the *Dialogue*, Sulpicius makes Gallus remark that many who doubted the facts reported upon the previous day might refer to witnesses still in good health, after which he lets him say:—

But if they are so faithless, I confess that they will not credit even those persons. I marvel that anyone with even a feeble sense of religion is ready to commit so great a sin as to think that anyone could lie about Martin. Let that suspicion depart from anyone who lives under God. For Martin does not need to be supported by lies. The trustworthiness of the whole discourse we leave with thee, O Christ, having said nothing save what we ourselves have seen, or what we have known from manifest authorities, even often from himself. (*Dial* III. 5.)

Then, somewhat inartistically occurs the previously cited excuse of Sulpicius for employing the dialogic form.

PART II.

THE TESTIMONY.

I.

EXORCISMS.

FEW men have ever had such an intimate knowledge of the Devil's ways as Martin had, or have worsted him so completely as Martin did. The conflict between them began when Martin was quite a young man. Hilary, Bishop of Poitiers wished to appoint him a deacon, and when from modesty he declined the appointment, Hilary offered him the lowlier office of exorcist. Martin accepted this offer, partly from fear of seeming proud, and partly from liking for the

perils of the position. It was not long after this event that Martin and the Devil first met. Their meeting took place not far from Milan. A person in male attire accosted Martin, informing him that wherever he went, or whatever he tried to do, the Devil would oppose him. Martin replied with a pat quotation from the Psalms, and his interlocutor forthwith disappeared (*Vita*. 6). Preferment came rapidly to Martin, and he soon became Bishop of Tours; but his conflict with the Devil did not relax. He knew all the disguises of his enemy so well that they never deceived him, no matter how clever they were. Jupiter, Mercury, Venus, and Minerva figured among the impersonations; all these, however, and the rest, vanished at the sign of the Cross. (*V*. 22). Once the Devil appeared to Martin arrayed as the kingly Christ, but Martin (who for the moment seems to have forgotten the Nicene Creed) said that Christ would not appear save in the habit and with the marks of his past suffering. At these words, the Devil faded away like smoke, leaving behind him an intolerable stench. Sulpicius adds that as he learned this event from the lips of Martin, its truth is beyond all doubt. (*V*. 27). Another time the Devil burst triumphantly into Martin's cell, holding a gory ox-horn in his hand, and exclaiming, "See what I have done to one of your company!" Martin had the roll called, and all answered to it except a rustic who was employed to haul timber. Him they found in a dying state not far from the monastery, and he told them that, as he was tightening the loosened thongs of the oxen, one of them struck him between the legs with its horn. "You may see," says Sulpicius, "by what judgment of the Lord that power was given to the Devil" (*V*. 21). A bruit of barbarian invasion having caused great disturbance in his city; Martin summoned a demoniac into the church before the people, and ordered him to confirm or to deny the truth of this rumour. He replied that ten demons possessing him had invented the tale to frighten Martin out of the city, and that the barbarians thought of nothing less than such an attack. This explanation restored peace. (*V*. 18).

A fiend-ridden cow forsook the herd, and gored the wayfarers whom she met. When she began to get near Martin, Gallus, and the rest, who were returning from Treves, the men following her at a distance warned them loudly of the danger. Martin, raising his hand, stopped the beast instantly, and, seeing the devil astride of her, ordered him to depart and leave her in peace. Thankful for the deliverance, she prostrated herself at the feet of Martin, and then, when he told her to rejoin the herd, she did so more quietly than a sheep. (*Dialogue* ii. 9.)

One of Martin's monks, Anatolius by name, displayed great pride and boasted that at night God would give him a resplendent robe. Lights and loud voices in his cell were perceived from outside by anxious watchers, and when he exhibited the robe, they suspected something was wrong with it. Hence they begged him to come before Martin, and, upon his refusal, took him along by force; but on the way the robe vanished completely, this proving that it was a work of the Devil who knew the unailing power of Martin to expose the trick. (*V*. 23.)

On another occasion, Martin being about to enter the house of a family-man, halted on the threshold, saying that he saw a horrid demon in the hall. The fiend, disregarding Martin, entered the householder,⁴¹ who became furious, threatening with savage teeth to worry all comers. Martin, placing his fingers into

⁴¹ Some variations of the text say that it was the male cook, or one of the slaves who was thus possessed.

³⁸ *Vita* 25.

³⁹ *Dial.* iii. 5.

⁴⁰ *Ibid* ii. 1.

the mouth of the raging man, told him to devour them if possible. But at once he drew his jaws as far apart as if a white-hot iron had been inserted into his mouth, and thereby the digits of the Saint were spared. Then the demon was compelled to depart under pains and penalties, but he was refused exit through the mouth of the sufferer, and got thrust out at the other end, leaving behind him a foul mess. (V. 17).

A slave of the Proconsular man Taetradius being excruciated by a demon, his lord besought Martin to eject it. Martin ordered the slave to be brought into his presence, but this the demon would not permit. Taetradius then begged Martin to visit the slave. He, however, said it was impossible for him to visit the house of a Pagan, whereupon, Taetradius promised to become a Christian if Martin healed the slave. Martin wrought the cure, and Taetradius kept his word. (V. 17.)

Entering one day into the office of Count Avitianus, a warrior of great ferocity, Martin saw behind him an enormous demon, upon whom he blew a gust of breath from a distance. Avitianus, knowing nothing of his frightful attendant, and thinking that Martin had been breathing at him, demanded what he meant. Martin then replied that he had not breathed at the Count, but at the hideous monster bending over the Count. Ever after this incident, Avitianus displayed a softer disposition. (D. iii. 8.)

At Claudiomagus, a village on the northern boundary of Aquitania, was a church celebrated for the number of its holy virgins. Here Martin stayed in passing, and, when he was gone, those sweet saints rushed into his apartment, kissed each spot where he had sat or stood, and divided among themselves the straw wherein he had lain. Shortly after this, one of them hung wisps of that straw from the neck of a raving man possessed by a demon whose ejection immediately followed. (D. ii. 8.) Whenever Martin crossed the threshold of his cell to visit his church, two miles distant, the clergy who were in it knew at once of his coming, for throughout the sacred fane the possessed gave a terrific roar as the demons in possession trembled at the approach of their judge. Gallus himself saw one of these sufferers lifted up from the ground and suspended in the air with outstretched hands when Martin was on his way. Others during the process of exorcism were carried up by the feet and hung head downwards, but decency was always preserved because their skirts were miraculously kept from falling about their heads. (D. iii. 6.)

Martin, who was famous for performing his exorcisms without any fuss (*Ibid*) was naturally detested by the fiends. Some of the brethren testified, says Sulpicius, that they had heard a crowd of them pouring abuse on him in insolent tones, and blaming him for taking back into the monastery erring but repentant monks; and that when their leader, the great Diabolus himself, urged that there could be no pardon for the lapsed, Martin promised him mercy from the Lord if he would but repent and amend before the Judgment Day. (V. 22.)

Even at the very end of Martin's life, as he lay on his wretched bed of straw, and for the last time had commended his soul to God, he saw the Devil standing near, and with his final breath exclaimed, "Why standest thou here, bloody beast? Nothing wilt thou find in me, Destroyer. My place is Abraham's bosom." (*Epis.* iii. 14.)

C. CLAYTON DOVE.

(To be continued.)

Acid Drops.

It will be remembered that the British Government declined to surrender the right to use aeroplane bombs so long as they were used for "police purposes." Everyone can very easily make the vital distinction between the possibility of having a bomb dropped on him as an act of war, or one that is dropped merely in the course of police duty. Then when the trouble on the North West Frontier in India began, an official statement was issued that in these bombing expeditions full warning to clear out was given to the inhabitants of the place to be bombed, so that very seldom was anyone hurt. It was really a kind of firework display got up for the entertainment of the natives. We also have public displays of one kind or another in this country that are used for keeping the people quiet.

Now Lord Willingdon, the Viceroy of India, has officially declared that in the bombing of the native villages the affair was carried out "in accordance with the dictates of humanity." To this Lord Willingdon, who ought to know, you know, adds that during the bombing only one man was injured and no one was killed. Lord Willingdon does not say it, but it was probably taken for granted that the injured man will at once receive a letter of apology from Lord Willingdon and compensation from the Government. But what a pity it is the British delegates do not suggest to the Disarmament Conference that every nation uses the type of bomb made in Britain which during the war never exploded when women and children were in the neighbourhood, and when dropped on native villages refuses to explode when anyone is near enough to be injured—except, that is, in the case of the one person who *was* injured in the recent bombing.

Very recently we called attention to a trio of clerics who had been speaking with rare and refreshing freedom about their average fellow clergyman. They may offend by so doing conventional ideas of loyalty, but for our part we appreciate their motives and commend their spirit. We have to add to our gallery this week the Rev. Harold Anson, Rural Dean of Oxted, who, at the Modern Churchmen's Conference at Cambridge, said that many of his clerical friends, whose voices at ordinary times were beyond reproach, found it necessary in the pulpit to "bleat like sheep or howl like dogs." We are again thankful that we are getting relieved to some extent of the necessity of continual reiteration of such home-truths, but we are afraid that the work of bringing down the status of those specially "called" to work in the Lord's Vineyard to that of ordinary men will take much time and will still require a helping hand from us now and again.

The Church *must* change, said Ingersoll, or perish. We should say it is recognition of this cardinal truth which has led to the attitude of many of the speakers at this Conference. Monotonous services, said one cleric, will have to go. There should be innovations, such as readings from other books beside the Bible, and one sporting parson, in dealing with the question of the Bishop's sanction for these innovations, said, in effect, "Chance it!" Not one word, as far as the reports go, about revealed religion, the seat of Authority, or the Awful and Unchangeable God. Man proposes and the Church follows—for the Church *must*.

Similarly the modern Churchman's Conference must listen to Miss Honor Rose, eighteen years of age, for a Church that does not cater for youth is, without doubt, doomed. Youth, said Miss Rose, is turning to science, art and philosophy to satisfy its needs and the Church gives them nothing. "Public worship has no attraction whatever for the young." Whether the Churches can give this wholesale amount of accommodation by turning to science, art and philosophy, is more than doubtful. The Church's policy in adapting itself to its environment

is homeopathic, that is, it is accomplished in as small doses as ever possible. The big dose Miss Rose requires would mean suicide, and although the Church does not mind dying, it insists on taking an unconscionable time over it, so that the fact is not too obvious to the man in the street. Fifty years ago, Miss Rose would probably have been confined to her room, and a state of grace induced in her by physical chastisement and a diet of bread and water. To-day the Conference sat up and took notice—for the Church *must* change or perish.

What is required, of course, is a real Church, with a capital C, which knows where it is, drawing its knowledge from the fount of Divine Wisdom. Its rulings on every eventuality of human life come pat and to the point. A Holy, Inspired and Unchangeable Church, with short and easy methods of dealing with precocious juvenility and other forms of intellectual pride! Do we want to know, for instance, if cremation is right or wrong? The Roman Catholic Church will tell us. Its attitude is set forth authoritatively in an article in the *Catholic Herald*. Any Catholic who insists on cremation must be denied the Last Sacrament and the rites of Christian burial, and is guilty of "mortal sin." Just what we expected from the Unchangeable Church, a pronouncement plain and unmistakable! But stay! As the rite of burial is not "one of the commands which the Church has received from God directly, but is a command which she imposes in virtue of Her own divinely received authority, she can either abrogate or change it. This abrogation or change depends upon the authority of the Pope or a General Council." So changes can occur, and what is "mortal sin" to-day may be all right to-morrow, and become eventually an act of piety. The Church must change or perish, be it Church of England, Roman Catholic or Orthodox Greek.

The Holy Office has also made an interesting ruling in connexion with amputated limbs, for the guidance of some American nuns who run public hospitals in America. On August 3, 1897, it was laid down that with regard to non-Catholics the Sisters might follow the directions of the medical attendants, and cremate, but as regards Catholics they were either to ensure that the amputated limbs were buried in a Catholic cemetery, or they were to set aside a part of their own private garden for the purpose and have it blessed. Perhaps at some future date the Holy Office will be good enough to issue a ruling as to the proper treatment to be undergone by the vermiform appendix when removed from the body of a good Catholic. The unemployed, in particular, we are sure, will await this ruling feverishly, and so will social students and those at all interested in questions of human welfare.

A very cheering remark met our eyes in a religious weekly—"There is hope for *all* in the Gospels." That, however, is not quite true. The Gospels have no hope to offer to those who refuse to believe what they are told. There is no hope for persons who disbelieve that there is such a God as described in the Bible, that the world was wicked and so "God" sent a bit of himself as a human sacrifice and to act as a "Redeemer," that unbelievers are doomed to everlasting punishment, and that the Gospels embody a divine revelation of "God" to man. There is certainly no hope in the Gospels for all who have mentally outgrown the ability to believe in fairy-tales.

A correspondent in a Catholic newspaper calls attention to the shameful way in which any inquirer at a Catholic Evidence Guild meeting in Hyde Park gets treated by the Catholic audience. They "snap" at the interjectors and abuse them, and it seems that the "real" Catholics attending are very hurt at the disgusting manners of their fellow-believers. What we do not understand is how the correspondent expects anything else. The interruptions and interferences shown by the Catholics when a *bona fide* question is asked are just as

far as Catholics can go with safety these days. Given more power and there would be bodily violence, and more power still would mean getting back to the happy, pious days of "Bloody" Mary. Without swallowing everything ultra-Protestants say about Catholics, history records sufficient slaughter, massacre, torture and burning on the part of genuine Roman Catholicism to make one particularly wary of God's own religion; and Catholics themselves are seeing what it has done for their own brothers-in-Christ, as is admitted by the correspondent referred to above.

Another legend has gone west. Mr. C. A. R. Radford, Inspector of Ancient Monuments of Wales, has stated that the story of King Arthur, born at Tintagel, Cornwall, and holding court there with his Knights of the Round Table, is "definitely untrue." Tintagel Castle was built perhaps in the twelfth century. If the stories contained in the famous *Morte d'Arthur* are not true, what becomes of the Quest of the Holy Grail? Shall we eventually find that the Sacred Chalice, the Cup out of which Jesus drank at the Last Supper is just as much a myth as all the other wonderful stories told of Our Lord? Perhaps Mr. Radford is not a thoroughly believing Catholic, but just a hard-headed excavator, and prefers fact to fancy.

The idea that Beauraing should have the sole honour in Belgium of visits from Our Lady (and possibly the cash of pilgrims) has upset the inhabitants of Banneaux to such a degree that they have flooded the country with the inspiring news of a special visit from Our Lady to their own little village. The first "apparition" came to a "little mother," Mariette Breco, a dear sweet little girl of twelve. Believers and unbelievers alike can talk of nothing else, for it was while Mariette was looking out of the kitchen window that she suddenly saw a "hoofed lady" all shining with light, and her mother also seeing something "not very distinctly," came to the right conclusion at once. "It's the Blessed Virgin," she cried. The father called them fools but Mariette immediately confided her wonderful luck to her friend Josephine, who told the Abbé Jamin; and when Mariette saw the Blessed Virgin again in the same way a day or two later, how could there be the slightest doubt?

As a matter of fact, quite a number of witnesses also saw Our Lady at the same time, and they followed her to a spring and distinctly heard her say, "This spring is reserved for me." Later on, she spoke to Mariette and said in correct French, "I am the Virgin of the Poor," and lots of other marvellous things such as "I am the Mother of the Saviour and the Mother of God," and "Pray much, dear child." Then the Blessed Virgin disappeared and poor Mariette is heartbroken because she hasn't seen her again. The proof that everything happened as related is that already a crowd of sick people have been cured at the Holy Spring, cancer, Pott's disease, deafness and total blindness, especially disappearing with one dip. We give these details in the hope that more and more pilgrims will go to Banneaux. Those with money to spend will have, of course, the best chance of seeing Our Lady as they can pay in advance for plenty of Masses. How inspirational this account must be for genuine believers!

Twenty thousand people met at the Crystal Palace on Saturday, under the auspices of the Elim Four Square Gospel Alliance. Pastor Jefferys conducted the meeting. Dozens of men and women testified to being cured of cancer, paralysis, blindness, deafness, consumption and other diseases. Method of cure, Prayer plus Total Immersion. Now then, Holy Mother Church, get a move on, please? Your own special prerogatives are being usurped.

Although not a Catholic, a reader of a pious journal regretfully thinks that "the Protestant Church as a whole ignores the divine maternity of Mary." In this connexion we respectfully suggest that the Protestant

Church should repair this defect by acclaiming Mary as the very first Christian martyr. It was surely no small martyrdom to have to conceive and bear an illegitimate child, even if divine, without being asked for her consent. Even if the thought were comforting to her vanity she must womanlike, have sensed the difficulty of putting her story "over."

The Challenge of the Slums, a 3d. book by the Bishop of Winchester, is the call of the Anglican Archbishops to all adherents of the Government religion to take part in the new campaign for the abolition of the slums. Curiously enough, the slums have existed for some good few years now, yet only recently has the Church discovered they are a "challenge." It is writers outside the Church who have made this revelation to God's special agents on earth. When slums eventually disappear, the Church will, of course, claim the whole credit for the disappearance. That is the kind of routine the Church has always followed. It is known to the impious as "nobbling."

After the great rejoicing over the Methodist amalgamation, and the counting of noses as a warning to wary politicians that Methodist prejudices have to be considered when votes are being sought, there come sad tales of "menaced Methodism." Many who are nominal members contribute very little to the service and life of the Church. In many places Sunday congregations are discouraging. Large numbers of "adherents" drift away each year, "feeling that no man cares for their souls." That is the explanation which is given. But the probable reason is that many of them have outgrown the very carefully implanted belief in the Christian religion generally, and the crude and narrow creed of Methodism in particular. But that is not to us an occasion for sackcloth and ashes.

In regard to this tale of woe, someone remarks that during the past year "30,000 people have lost their interest in Methodism." And is this to be wondered at, "when we as a Church are failing to retain our young people who are being brought up in the Sunday schools of Methodism." In other words, there is an uneasy feeling that the right kind of dope is not being used in the Church's kindergartens. This seems a pity, after all the loving care expended on its preparation and inculcation. But apparently it doesn't take into account the fact that even young Methodists cannot be entirely segregated from the many different ideas abounding in the world outside narrow Methodist circles. The special and unavoidable danger to which the young adherents of any Christian sect are to-day exposed is that they are liable at any moment to come into fatal contact with broader and more enlightened minds.

The Vatican, not to be outdone by the exhibition of relics elsewhere, has had its own precious relics on show recently. The Pope has ordered eleven caskets to hold them, and they are worked in gold and gilt silver, and ornamented with pearls, sapphires, rubies, emeralds, malachite and lapis-lazuli. The contemplation of these precious jewels must make the Pope's heart bleed for the poverty and misery and unemployment of his out-of-work brethren-in-Christ. The caskets hold, we are glad to note, the sandals worn by Our Lord as well as the genuine pieces of the Holy Cross, the head of St. Prassede (in beautiful preservation), and many other relics of St. John the Baptist, St. Euphemia, St. Dionysius and other holy men and women. The pity is that such a marvelous collection cannot be exhibited here in England—say in a Salvation Army hall for preference. It might convert the entire Army, and what a blessing that would be!

Talking about the Salvation Army, we note that the Dean of Exeter was delighted at the success of the Cathedral festival recently. The Free Churches "held out the hand of brotherhood" which was joyfully grasped," and "the Salvation Army band led our final

praises." Strange to say (or perhaps it was not strange) a pious Church leader writer is very angry at this exhibition of "brotherliness." He scornfully points out that "the Salvation Army rejects the Sacraments," and the Dean had no assurance that the members of the band were even "baptized persons," or even confirmed. And he rebukes the Congregational Moderator of the Western Province for expressing the thanks of Free Churches for being allowed to help in the festival. No one has a right to do so unless he believes in the Catholic faith and accepts Catholic principles. How touching all this is in proof that Christians with their three Gods and one Faith are filled to overflowing with love. How beautifully they all agree; and how happy in Christ they always are!

Another delicious example of Christian fellowship and brotherhood is provided by the Rev. F. Luget, the rector of Middleton. This representative of God happens to hold the only water supply in his village and during the recent drought, he has refused to give any water at all to the villagers (whose one pump had dried up) except to those who attend his church. One can visualize the rev. gentleman holding back food also if he could corner it for the same reason.

Naturally Mr. Luget is specially favoured of the Lord. He has seen "Our Lady in a vision," and "a miracle water spring has appeared on the steps of his church," and he expects the stream to make periodical visits. As for Our Lady she has been seen several times, in the church and on the lawn, and other people have also seen her. We wonder whether it was she who advised the dear rector to keep back the village water? We are still living in an age of miracles, than heaven!

Hunstanton, where the mythical mystical St. Edmund (Irishman, Thief, King, Saint and Martyr) is alleged to be buried—is an up-to-date seaside resort. Beside the usual dreary-weary "Places of Worship," there is a novel horror of pious presumption. The Rev. S. B. Green is determined to rope in the children. His church announces:—

During August a very brief service of Family Prayers is held in the Apse from 9.45 to 10 each morning, the children bringing their spades, buckets, etc., on their way down to the beach.

"Blessing the Buckets" and "Sanctifying the Spades" is a new one on us!

Fifty Years Ago.

In the month of August Wantage held its annual flower-show. Mr. J. R. Holmes, Secretary, exhibited a floral device of scarlet and white flowers, surrounded with ivy-leaves. The subject was "*Ecrasez l'infâme.*" Voltaire's immortal phrase was translated by the Rev. Dr. Camerelli, "Crush the infamous Christ." Then the Rev. Dr. Camerelli and the vicar of the parish, the Rev. James Macdougall, flew at the device (which was eight feet long and two feet broad) and tore it down, jumped on it, and threw it into a muck-hole. Mr. Holmes rescued his device, but the clergymen evidently thinking it a device of the evil one, assailed it with sticks, flinging it to the ground, and gave the device in charge to a policeman. Camerelli shook fists, wanted to horsewhip, and called Mr. Holmes a blackguard. Macdougall was livid. Later the Rev. C. A. Joy saw the maltreated device. The French had to be translated to him. He then wanted to kick Mr. Holmes off the ground. But Joy is a cripple and Holmes is a strong young man. Hence neither kicking nor horse-whipping came off. Other translations volunteered by the parishioners of the amiable and able Christian clergymen were, "Crush Christ," "Christ is infamous," "There is no God."

The "Freethinker, September 9, 1883.

THE FREETHINKER

FOUNDED BY G. W. FOOTE.

EDITORIAL

61 Farringdon Street, London, E.C.4.

Telephone No. : CENTRAL 2412.

SPECIAL.

I WANT to make a very special appeal to the readers of this journal, in my dual capacity as editor and as President of the National Secular Society.

When I proposed to the Executive, and later to the Annual Conference, that we should endeavour to make the Centenary of Charles Bradlaugh a national event, and that this should be done by the formation of a general committee, which should be representative of all classes of men and women who appreciated Bradlaugh's character and work (or Bradlaugh's character or work) I had in mind three things. One was to pay due respect to the life and work of a great reformer, the other to use the occasion to effect a revival of those ideals for which Bradlaugh stood, the third, to still further strengthen the National Secular Society, of which Bradlaugh was Founder and President, until failing health forced his reluctant resignation. I am glad to say that up to the present these purposes have been partly realized—I do not know that they would be ever realized to the point when we should cry "Hold, enough!"

The first step taken was to invite the co-operation of the Rationalist Press Association to the end of forming a Bradlaugh Centenary Committee. This met with a prompt and hearty response, and with the formation of the Bradlaugh Committee the provisional one ceased to exist, although, so far as the name of the Executive Committee is concerned this was more a change of name than one of personnel. The General Committee that was formed, numbering many distinguished men and women in all walks of life, is evidence that Bradlaugh's name and work still rank high among those who appreciate worthy work in the service of man.

There has been considerable press notice of Bradlaugh and the coming Centenary, and there has been increased interest in the National Secular Society and its work. But like a well known Dickens' character, I want more.

As already announced there will be a Bradlaugh Centenary issue of this paper on September 24. This will extend to at least an increase of one-half on the usual size, and it will be well illustrated by both cartoons and portraits. But there will be no increase in price. It will mean, as did the Ingersoll issue, a lot of extra work, but that does not matter. One had better wear out than rust out, and I may reply to those friends who have written expressing fears that with the intensive lecturing campaign planned I am doing too much; that while I will not do more than is necessary—I have a great capacity for laziness—I intend doing all that ought to be done, so far as I can do it.

But I do want my readers to lend a helping hand, since without that, much of what is being done will fail of its full effect. Every reader of this notice who is genuinely interested in the realizing of Bradlaugh's work and ideals should either order extra copies of the special issue of the *Freethinker* through their news-agents, or they can send direct to the office. These will be supplied at the rate of twelve for 3s., 25 for 5s. 6d., or 50 for 10s. Or, if the money is sent, we

will distribute papers according to instructions, and if that does not bring new readers and new members into the Society then we can safely and sorrowfully assume that God or nature intended certain people to be Christians and that nothing we can do will avert their fate.

I think my readers know that I never ask anything from them unless I feel it to be of benefit to the Cause, and unless I believe that what is done holds a promise of success. We are sparing ourselves neither trouble nor expense, and we want our readers to ensure that that trouble and expense does not fail of the best results because of a lack of interest on their part. We *must* make Bradlaugh Year memorable in the annals of British Militant Freethought.

We want to hear from you as soon as possible, say not later than September 12—we go to press on the 19th—but the earlier the better. We shall certainly print about twice our usual supply, but we ought to print more. We do not get such an excellent opportunity to do so serviceable a piece of work every day, and we must take advantage of the occasion.

Now with regard to the demonstration in London on September 23. There is certain to be an overcrowded house, and tickets must be taken without delay. The prices are sixpence and one shilling each. Let us hope the evening will be cool.

The Bradlaugh Dinner will be on September 26 at the Trocadero Restaurant, price of ticket 10s. 6d. Application for tickets must be made before September 19. Before the dinner an interesting collection of cartoons, autograph letters, Indian gifts, etc., to Bradlaugh will be on exhibition in the reception rooms.

The Bradlaugh Centenary volume *A Champion of Liberty*, will be issued about the middle of this month. It will consist of about 350 pages, with numerous cartoons and portraits, and with introductory chapters by Dr. Drysdale, Sir J. A. Hammerton, Mr. W. Ivor Jennings, Mr. Chapman Cohen and Mrs. H. Bradlaugh Bonner. The price will be 2s. 6d., by post 2s. 9d., and orders may be sent at once.

I have only one thing more to say. *Get to work*, it is the only real way of showing interest.

CHAPMAN COHEN.

TO CORRESPONDENTS.

- J. H. SHAW.—The charge against Haeckel of "forging" diagrams in order to prove man's animal descent, is based entirely upon religious bigotry. In constructing the exact pedigree of man the stages are bound to be to some extent imaginative reconstructions, and these will be modified in terms of more accurate knowledge. But the main fact, the animal descent of man, remains quite unaffected by the question of the accuracy of a pictorial representation of the process. No scientist questions the latter point to-day. Had Haeckel committed actual forgeries in defence of religion nothing would have been said about it—inside religious circles.
- A. HATTIE AND R. LEIGHTON.—Sorry we are compelled to hold over your letter till next week.
- S.W. (Queensland).—Thanks for cuttings, which we will use and pass on, as desired.
- A. MENZIE.—Mr. Cohen will not be lecturing in London until about the end of November.
- AUDREY AND LESLEY.—Many, many thanks for your pretty birthday greetings. We like the remembrances of our old friends, but we love the greetings of our very young ones. We hope you will always think as kindly of us.
- P. FOSTER.—We read your letter with interest. It would be a good thing to establish a Branch of the N.S.S. at Wigan. Mr. Rosetti will be writing you.
- F. SHALLER.—Thanks for paper, but Christians are never likely to do justice to the work of Freethinkers. It is fortunate that Freethinkers do not work for their approval. As with G. W. Foote, we do not owe our success to the press, and we cannot be injured by it.

P.J.M.—Thanks for cuttings.

I.H.A. (Swansea).—Shall appear, but we are terribly crowded with copy just now.

M. ROGERS.—The Spiritualistic yarn about Bradlaugh re-appearing at a seance is too absurd to waste space on. No one outside an asylum, or who is not a Spiritualist, is the least likely to pay attention to it. If we are not able to manufacture a more plausible lie than is published by the *Psychic News*, we should forever speak the truth.

BRADLAUGH CENTENARY FUND.—Amount previously acknowledged, £650 10s.; The National Secular Society, £100; The Rationalist Press Association, £100; P. G. Peabody, £2; Mrs. Jane Crompton, £2; C. E. Thomas, £1 1s.; G. H. Robertson, £1; H. Lloyd, 19s. 9d.; Mr. and Mr. Vasey, 10s. 6d.; Miss K. B. Kough, 10s. 6d.; M. Flax, 10s.; J. Davies, 10s.; Dr. H. Russell Phillips, 7s.; B. A. Le Maine, 5s. 6d.; W. H. Birch, 5s.; G. Sethi, 5s.; H. S. Bayford, 5s.; Miss Miles, 5s.; L. Cheetham, 5s.; J. S. (Felling), 5s.; Miss V. King, 5s.; Miss Smith, 5s.; A. Radley, 5s.; Dr. N. N. Katrak, 2s. 6d.; F. Goodwin, 2s. 6d. H. W. Histon, 2s. 6d. Total £862 19s. 9d.

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Sugar Plums.

On account of the Bradlaugh Centenary, Mr. Cohen is commencing his lectures a little earlier this year than usual. His first lecture will be on Sunday next (September 17) in the Town Hall, Birmingham, on "A Hundred Years of Freethought." We hope that all our Birmingham friends will put their backs into the task of filling that large building. The meeting should mean the source of an accession of strength to the Birmingham Branch of the N.S.S. The lecture will commence at 7.0.

Following Mr. Cohen's Bradlaugh Lecture at Glasgow, on October 8, he will on the following evening hold a discussion with the Rev. Mr. M'Queen in the Berkeley Hall, on the subject of "Christianity or Secularism." Mr. J. Maxton, M.P. will take the chair. Mr. M'Queen is a very well known Glasgow man, and the discussion should prove of more than usual interest.

The Central Public Library, Northampton, has arranged for about one hundred interesting Bradlaugh exhibits to be on view in the Central Public Library, for the week commencing September 11.

We have often warned Freethinkers who belong to political movements that they are far too submissive to those who do their best to exploit them in the interests of their religion. And often the very movements that are exploited are those which owe most to Freethinkers for their existence. In view of this we are pleased to receive a letter from Mr. J. H. Round, of 46 Church Street, Camberwell, who is taking steps to organize Freethinkers inside the Labour Party to the end of keeping an eye on those who thrust their religious views where they have no legitimate place. We believe that Mr. Round has already met with some success in his endeavours, and he asks our assistance in getting into touch with Freethinkers who will join him in his efforts. We think it high time such a move was made, and we wish it every success. Those who are interested should write Mr. Round for further information. An article from his pen will appear in our next issue.

Chicago Freethinkers celebrated the Ingersoll Centenary on August 11, at Lakeside Hotel. There was a large attendance and great enthusiasm. Letters were read from Mrs. Probasco (daughter of Colonel Ingersoll), Mr. Joseph Lewis and others. The speakers included the famous Judges Lewis A. Stebbins and Ninian Welch, Dr. Edward Schoolman (one of Chicago's best speakers), several well-known Attorneys, Dr. Carlyle Summerbell, one of the most liberal and hospitable Unitarian ministers (now living in Florida) and Percy Ward, once well-known in English N.S.S. circles.

Superstition has an enormous hold on Chicago. It is said that over 40,000 congregated recently to hear Mass administered to the Italian flyers. The Ingersoll Centenary meetings may help to end this pious insanity in a city where once Lincoln and Ingersoll were "worshipped," and where Mr. Mangasarian and Clarence Darrow were always sure of audiences numbered by thousands.

We are pleased to hear from Bradford saints that Mr. G. Whitehead drew good audiences, obtained a number of new members for the local N.S.S. Branch, and left a good impression as to what Freethought stands for. The Branch may also benefit from the visit in other directions. Mr. Whitehead will be in Bolton to-day (September 10). Full details of meetings will be found in the Lecture Notice column, and we have no doubt that Bolton's reputation for good audiences will be maintained.

As a consequence of the visit to Paisley of Mr. Whitehead, we are pleased to know that there is some prospect of the local Branch getting seriously to work again. We hope that this expectation will be realized. Freethought in Paisley has had a rather chequered history up to now.

Revisiting Ireland.

It is always interesting to return to one's native land after a lapse of many years. The writer recently finished a tour in Ireland where he not only saw the scenery of different parts of the country, but also tried to gain as much knowledge as could be gathered in a month or so. The Englishman cannot understand the Irish political situation to-day, and that is not to be wondered at: neither can the Irishman. Mr. Sean O'Casey knew his own countrymen when he said in *Juno and the Paycock*, that in Ireland everything was always in a state of "chass." The Englishman knows that the two political parties in Ireland are the Cosgrave Party, which stands for the Treaty, and the de Valera Party, which accepts only a part of the Treaty under sufferance and is Republican at heart. Speaking generally, the older priests, men over 35 or 40 years of age, are in favour of Cosgrave, but the young priests, drawn from the ranks of the publican and the small farmer class, are I.R.A. to a man. Here comes the snag. In their hatred of England, they have allowed the entry of literature attacking England, but this literature was not only anti-British but also Communistic and definitely anti-God. The Catholic prelates see the danger ahead, and only recently Cardinal McRory, Primate of Ireland, preached a sermon dealing especially with the danger of Communistic and Atheistical literature.

During the 1916 Rebellion and after, when Irishmen were busy killing the Englishmen, the Roman Catholic Church of Ireland remained practically silent; but after the Treaty was signed, and when the Irish started to kill the Irish, that became a different matter. Sermons were preached from the pulpit denouncing the sin and iniquity of this. But the priests had forgotten that in the years from 1916 onwards, a large section of their flocks had become expert gunmen. You cannot suddenly extinguish the

blood-lust of the killer who has once tasted blood, not even by a sermon from a Catholic Primate. The Irish Free State to-day presents the spectacle of a people divided into the warring camps: on the one side the I.R.A. with their definite Republican sentiments and their leaven of Socialism, led by a rabid Roman Catholic (de Valera), and supported by the young untravelled priests; and on the other side there is Cosgrave's Party, composed of farmers and businessmen, led by the older, travelled and experienced priests, who all view the present economic boycott with horror, and have enough brains to realize that civil war is going to do the cause of Ireland and the cause of Roman Catholicism immense, perhaps irretrievable, harm all over the world.

But let no ordinary Freethinker run away with the notion that religion is dead in Ireland. In the country parts the people are still steeped in superstition and ignorance. In Donegal, one of the wildest, most rugged and poorest countries in Ireland, the chief town is Letterkenny—a little place of some five thousand inhabitants. Yet it boasts a cathedral that cost over £300,000! Most of the inhabitants in this country live in miserable tiny little cottages. I have seen a Donegal peasant cutting turf—one of the main occupations—and stopping work to lift his hat reverently to a high-class motor-car containing four fat sleek priests. In Kerry one can still see the women along the roads stop and curtsy to every member of the black-coated army of parasites.

The priests keep alive the intense national hatred of England, and yet pretend to preach love of humanity. I have read reports of speeches delivered at the graveside of men like Wolfe Tone which were practically tirades of hatred against England; yet these same priests when they are transferred to the British Colonies will open a bazaar decorated with the motto, "One Flag, One Empire, One People," and profess the utmost loyalty to the English Crown.

The compulsory study of Gaelic has the whole-hearted support of the Catholic priesthood. This is a more cunning move than it seems, because when the children are proficient in Gaelic the clergy hope that the only books the Irish will be allowed to read will be Gaelic books printed in Ireland, and dealing with absolutely innocuous subjects and the bolstering up of their particular superstitions. Besides, learning Gaelic is obviously much safer than learning French, where by chance some Irishman might read Voltaire in the original.

A Freethinker cannot help at times being amused by some of the vagaries of the sons of the Church. It was Friday in one little town in Donegal, and when we came down to breakfast there was a commercial traveller at our table who began by ordering bacon and eggs for his breakfast. The waitress looked at him in horror: "Mr. Dooley," she exclaimed, "have you forgotten it's Friday." "Glory be to God," said the devout commercial traveller, "for the moment I had." So he "celebrated the Fast Day" by eating three eggs, six rounds of hot buttered toast, half a pot of jam, washed down with several cups of strong black tea. An hour later we saw him lowering stout in fine style.

It is interesting also to note how provincial differences prevail in different parts of Ireland. For example, in Donegal, the Sodality of the Sacred Heart comes first. Almost always the picture that is on the wall is a cheap oleograph of Jesus Christ with ribs exposed showing a huge heart. Jesus Christ is apparently much more popular in Donegal than his Holy Mother. In other districts it is the Blessed Virgin that is plastered on the wall.

Biology and Mind.

PASSING from the physical sciences let us inquire what biology can tell us about mind. In leaving physics we do not, of course, leave Determinism, which must apply to every branch of science, covering all classes of phenomena, from the simplest to the most complex. There is not one method for physics, another for biology, and so forth. There is one fundamental scientific method, viz., mechanistic Determinism. Irrespective of his department, the scientist will, when interpreting his observations, use the same logic in framing his generalizations in biology as in physics. As Julian Huxley remarks, "If we investigate each science by different methods we shall divide our universe into natural and supernatural, . . . scientific and unscientific, mysterious and straightforward."

* * *

Biology and mind. But surely, some may be tempted to interpose, biology's province is life; we should leave mind to psychology. This notion is challenged by the objective methods in their various forms—Hunter's "Anthroponomy,"¹ Watson's Behaviourism, Pavlov's² Reflexology, which are annexing regions of enquiry which have hitherto remained the province of psychology.

"It has been customary in the past," writes Prof. L. Hogben, "to assume that the problem of consciousness defines a field in which the methods of experimental physiology break down, but the work of Pavlov's school has successfully tackled conscious behaviour" in non-teleological terms. It has, in fact, "reduced it to the investigation of the conditions under which new reflex systems are brought into being."

We see the apple, for example, and our mouth waters. A Reflex action. We take a bite. This time, voluntary action. What is the difference? One involves conscious control; the other doesn't. The reflex action can take place *without* consciousness. We can, for instance, remove the forebrain from a living dog, and it will secrete saliva: or we can decapitate a frog, and see its toes respond by twitching or withdrawing, to the stimulus of water warmed to about 40° C. All we need for the latter is a preparation of nervous systems, toeskin and leg-muscle. But for voluntary action we need a new concept—consciousness.

Does this necessitate the introduction of a new principle—the soul? Or is there some material condition which would give us what we need? There is; it is the brain.

Now consider the difference between a Reflex and a Voluntary action. A decapitated animal has a certain comparatively small range of behaviour—reflex behaviour. But the intact animal will behave in a much more complicated and varied manner. Why so? Because the addition of the brain gives it a "soul" located therein? Not at all; the hypothesis is quite redundant. An intact animal will behave in a more varied way, simply because the nervous impulse has more paths along which to travel, and this will complicate the response. Again, the brain receives the nerves which bring in impulses from the three great receptor organs (in the older terminology, sense organs) of the head—the eye, ear and nose.

Here, then is a *tangible, not a mysterious*, distinction between the behaviour of the spinal and the in-

¹ A coined word.

² His work has been translated into English, but there is a very serviceable resumé in Lovatt Evans' *Recent Advances in Physiology*.

fact animal. Conscious control is a function. Meanwhile, a succession of mental states has emerged; the syntheses are private centres of reference. The unified history of such centres may be termed, say, the mind of John Smith.

The promise of the objective methods, then (as against the introspective), is to show that there is no inexplicable distinction between reflex and voluntary action; that when we make a decision, it is not inexplicably different to the scientist from the reflex blinking of an eyelid. The voluntary will be the highly complicated reflex, with no fundamental barrier between them. No unrelated principle has been called in. We have managed without the "soul."

The mind of a human can be influenced by building up, or conditioning, new and beneficial reflex systems in infancy. "The modern physiologist of the conditioned reflex has undermined the distinction between reflex and voluntary behaviour . . . Modern biology claims to interpret the characteristics of conscious behaviour as properties of physical objects." (Hogben, *Vitalism and Mechanism*). It is thus relieving man of his burden of "soul."

To the Kantian philosopher there were some things that mind, and only mind, as a unity, could perform. Was it not mind that received the external world into a kind of framework of Space, Time and Causality? Events, for Kant, dropped automatically into the mind's bag of "before and after," "east and west," "near and far," etc.

The "external sense" took care of Space, while the "internal sense" had charge of Time.

To-day biology relates the appreciation of Space to the labyrinthine, and that of Time to the proprioceptors.

The belated discovery of these receptor elements is not hard to understand. Whereas the connexion of eye, ear and nose with light, sound and smell, is comparatively obvious, the labyrinthine and the proprioceptors are accessible only to dissection or to the microscope. The former relates to the influence of gravity, giving notion of space; and the latter to body—rhythm, giving notion of time.

First, Space. About a century ago Flourens demonstrated that animals are receptive to the influence of gravity. In human bodies the receptive area is located in that part of the internal ear known as the labyrinthine organ. Destruction of the labyrinthine in a fish prevents its characteristic orientation in space when swimming, and the same would apply to a cat thrown from a height. Thus, appreciation of space is found to be a natural consequence of the structure of the internal ear.

Then, as regards time-appreciation "Sherrington has shown that the tendons and muscles possess special structures which he calls proprioceptors. They respond to the stretching of muscles. By virtue of those muscular rhythms which Galileo employed as his standard of reference in devising the first clock, the human body is a self-recording timepiece." (From a resumé by Hogben, *Biology and Humanism*).

The human body is a clock, from whose tickings we cannot (normally) escape.

Periodic changes in tone of the body-muscles influence the proprioceptors in a manner essentially analogous to the way in which light affects the eye.

Thus modern biology need not rely on Kant's mystic "faculties of pure *a priori* cognition."

The obvious fact is, of course, that Kant's philosophy was circumscribed by the biological limitations of his period.

In view of recent research, then, it would be quite unsafe for the psychologist to proceed, ignorant of the findings of biology. Nor has the biologist come to the end of his tether. On the contrary, he envisages the possibility of indefinitely extending his investigations in that direction.

G. H. TAYLOR.

"Powder and Shot."

IN commenting upon the source of the wealth of the clericals in Britain, Freethinkers have always given due weight to the unjust levying of tithe. (See previous numbers of the *Freethinker* and *Revenues of Religion*, by Alan Handsacre). To-day the combination of contracting markets for agricultural produce, low prices, high rents and other heavy charges has brought the whole question of tithe into the foreground. The farmers have for a long time been pursuing an active campaign to resist the payment of what they consider an unjust tax upon the fruits of their labour. So intense has been the feeling roused in the campaign that the daily newspapers representing the various political parties, realizing that they cannot afford to alienate such an important part of the electorate, have been stirred to interest themselves in the plight of the farmers by printing day-to-day accounts of the progress of the tithe war.

As a consequence there have appeared several features of the present campaign, which are of interest to all Freethinkers.

Tithe was a feudal tax paid to the Church for very definite services. It was a charge upon the agriculturists amounting to one-tenth of the fruits of their labour for the benefit of the Church, who in return undertook:—

1. The relief of the poor and indigent.
2. The care and succour of the sick
3. The "education and enlightenment," secular and spiritual, of the masses of the people.

But the dissolution of the monasteries by Henry VIII. and the widespread enclosures of land created such a mass of poor and indigent persons that the Church could hardly have supported them even if it had been willing. Hence the State has been responsible for relieving the poor ever since the reign of Elizabeth. As for the care of the sick, voluntary institutions supported by the general public have had to take over the responsibility for this part of the Nation's welfare.

In regard to the question of educating the people the Church has been singularly deficient. Its ministers have taken the payment but have long ceased to discharge the office, and while their monopoly lasted literacy and scholarly learning were reserved for the privileged few. Nevertheless, although the Church has not performed for hundreds of years the tasks for which tithes were the payment, it still extorts from the farming community a levy of £2,000,000 a year.

It is perhaps not realized to the extent it should be how closely the tithe dispute is related to that of the endowments which have been filched from the urban poor. The very tithe owners of to-day, such as King's College, Cambridge, and New College, Oxford, who are prosecuting the defaulting tithe-payers in the courts are enjoying the enhanced value of those foundations which were originally intended to benefit the indigent and poor. The champions of the movement for recovering those lost endowments have one and all abandoned the struggle, the Trade Union Congress no less than the Labour Party. Had the

struggle been maintained as vigorously as it began, the agitation of the tithe-payers would have had more weight and better possibilities of success.

Since the owners of ecclesiastical tithe have no better title to the profits of lawfully mulcting the English farmers than that engendered by ancient usage, one would naturally expect them to surrender their "right" to continue the levy. The Commandments of God demand no less. What, however, is their attitude? Hannen Swaffer writing in the *Daily Herald* (August 4, 1933) says:—

I was told of a case where a tithe paid direct to a parson could not be met. "Sack one of your hands and pay me thirty shillings a week," the parson is declared to have said. This was told me by a most reliable informant." The farmer did it.

The Rev. R. M. Kedward, who is President of the National Tithepayers Association, has also said that:—

In order to pay tithes, farmers have to discharge labourers—a retrograde step which increases unemployment and decreases efficiency . . . In scores of cases parsons have rebuked farmers for getting behind in their tithe payments, and have bluntly suggested the discharge of workers in order to enable the money to be paid. No wonder the Church is getting into disrepute in the country, and parsons are preaching to congregations of ten.

In most cases the Church of England clergy are silent on the subject of tithe, and are content to watch Queen Anne's bounty bring the weight of the law to bear against those who want to deprive them of this unearned income.

The Chairman of this body is George Middleton, ex-labour M.P., retired from active politics two years ago, after being appointed First Ecclesiastical Estates Commissioner at a salary of £1,200 per year. His defence of the tithe law is in part as follows:—

We are virtually the trustees to thousands of incumbents, and their very livelihood depends on the success of our efforts to collect the tithe rent-charge.

We have always protested that the taxpayer should not be forced to contribute towards maintaining a State Church. Those who want religion should pay for this luxury themselves, and those who do not want it should not be forced willy-nilly to contribute. The farmers can pay for prayers to be read to them if they want, but they should first be released from the obligation of paying for something they may not want. Hence the payment of tithe should be abolished. The question is, how? It is interesting to read in the *Daily Express* of August 17, 1933, what Lord Beaverbrook proposes:—

The Government should guarantee a loan for the purpose of redeeming tithe. With the funds thus raised the just claims of tithe-holders could be met and the necessary annuities for the dependent clergy arranged. The repayment of the loan could be spread over such a period of years as would reduce by half the present annual charges on the farmers. In addition the Government should make an annual grant to assist the farmers in their repayment according to the condition of the agricultural industry.

As usual Lord Beaverbrook, it will be seen, is advocating a policy which seems to satisfy the demands of everybody at the expense of nobody.

The representative of the tithepayers, Mr. J. R. Allen, Secretary of the National Tithepayers' Association, is of a somewhat similar opinion. Speaking for the farmers he says that their proposals include:—

The abolition of all tithes.

The raising of a huge loan to pay off the Church.
The purchase of annuities for clergymen deprived of tithes.

It is very kind of the farmers to suggest shifting the burden of supporting the "dog-collar brigade" upon the finances of the Country. Why should the general public have the doubtful pleasure of subsidising the Church of England still further by redeeming the ecclesiastical tithe? The suggestion, attractive as it may appear to the farming community, is nothing less than a proposal that the taxpayer should find the interest on a State Guaranteed Loan to be created for the purpose of maintaining a "dole" for the incumbents of the Church's benefices. Whilst our sympathy is wholly with the farmers in their dispute with the tithe owners the proposal that we should "hold the baby" for them is not to our liking. If the Government want to deal with the problem effectively they can do so by making the levying of tithe a penal offence. In order to deal with the matter quickly they could use their favourite device of Orders in Council.

As for the Ecclesiastical authorities we suggest that they should organize a "fund for the distressed and indigent Clergy" under the patronage of their Graces the Archbishops of Canterbury and York, who will no doubt be glad to exercise their "Christian charity" by contributing a large share of their large personal income for the relief of their impoverished brethren. And the Bishops of Durham and London would no doubt welcome the opportunity of practising that "tightening of the belt in a time of financial stringency," which they have preached so eloquently to the unemployed, whose waist line was already much more modest than their own.

We can even imagine the abolition of tithes leading to a religious revival when the countryside would be thronged with impecunious parsons emulating the supposed virtues of St. Francis of Assisi—but we think it is more likely that they will first endeavour to find a more profitable occupation.

* * *

An interesting feature in the tithe war is the role which the Fascists have sought to play. As in the case of the strike at the Firestone Tyre Company's Works, Mosley sent his henchmen to assist in the struggle. The farmers were not deceived by the pretensions of Mosley's men, any more than the strikers had been. In both cases the Fascists were sent sharply about their business.

No doubt we shall have other examples of Fascist "fishing in troubled waters." It will be remembered that the Hitler party associated itself with different sections, with antagonistic policies and interests, at the same time. It promised jobs to the lower-middle class, protection to the small shop-keeper, prosperity to the big industrialists, and Socialism to the working-class.

It seems that Mosley is following Hitler's example, and trying to identify his party with any struggle which is likely to bring him political capital as the champion of the oppressed. It is to be hoped that in all such cases the good sense of the Firestone strikers and the Suffolk farmers will be imitated.

G.F.G.

A man should hear a little music, read a little poetry, and see a fine picture every day of his life—Goethe.

Correspondence.

REAL CHRISTIANITY.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—The following gem is from a not uninteresting, though narrow-minded and unnecessarily ego-centric, book, *A Labrador Doctor*, the Autobiography of Wilfred T. Grenfell, M.D., Oxon, C.M.G. It is so typical of the mentality of the religiously intolerant, a mentality that may be expressed and summed up by the quip: "Orthodoxy is my doxy; heterodoxy is the other fellow's doxy," that I venture to think it will be of interest to all readers of the *Freethinker* :—

Victoria Park is one of those open forums where every man with a sore spot goes out to air his grievance. On Sundays there were little groups around the trees where orators debated on everything from a patent medicine to the nature of God. Charles Bradlaugh and Mrs. Annie Besant were associated together in iconoclastic efforts against orthodox religion, and there was so much truth in some of their contentions that they were making no little disturbance. Hanging on to their skirts were a whole crowd of ignorant, dogmatic Atheists, who published a paper called the *Freethinker*, which while it was a villainous and contemptible rag, appealed to the passions and prejudices of the partially educated. To answer the specious arguments of their propaganda an association known as the *Christian Evidence Society* used to send out lecturers. One of them became quite famous for his clever arguments and answers, his ready wit, and really extensive reading. He was an Antiquan, a black man named Edwards . . . He greatly appealed to me, and I transferred my allegiance to his Church, which was always well filled. I particularly remember among his efforts the weekly parish dance . . .

CHARLES M. BEADNELL.

Obituary.

HORATIO DAWSON.

ON Wednesday, August 30, the remains of Horatio Dawson were cremated at the Golders Green Crematorium. He was seriously ill for about one month with kidney trouble, and after a short period in the North Middlesex Hospital, died on August 25, at the age of 75 years. In his early years he was a keen worker in the Salvation Army, but an independent mind and character was a sufficient guarantee that he would not remain long in that atmosphere. Gradually he became impregnated with Freethought, and found in the National Secular Society and its work, an outlet for full development and expression. As a member of the old Wood Green Branch of the N.S.S. he will be remembered as an enthusiastic and energetic worker. When the Branch ceased to exist he became a member at Headquarters and remained so until his death. The last scene at the Crematorium was quiet and dignified, and in the presence of members of the family and friends a Secular Service was conducted by Mr. R. H. Rosetti.

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LONDON.

INDOOR.

SOUTH PLACE ETHICAL SOCIETY (Conway Hall, Red Lion Square, W.C.1) : 11.0, S. K. Ratcliffe—"They that Take the Sword."

OUTDOOR.

FULHAM AND CHELSEA BRANCH N.S.S. (The Grove, Hammersmith) : 7.30, Sunday, September 10, Mr. E. Bryant. The Grove, Hammersmith, 7.30, Tuesday, September 12, Mr. C. Tuson. *Freethinker* on sale.

NORTH LONDON BRANCH N.S.S. (White Stone Pond, Hampstead) : 11.30, Sunday, September 10, Mr. L. Ebury. Highbury Corner, 8.0, Sunday, September 10, Mr. C. Tuson. South Hill Park, Hampstead, 8.0, Monday, September 11, Mr. L. Ebury. Highbury Corner, 8.0, Thursday, September 14, Mr. C. Tuson.

SOUTH LONDON BRANCH N.S.S. (Brockwell Park) : 3.30 Sunday, September 10, Mrs. E. Grout. Cock Pond, Clapham Old Town, 8.0, Wednesday, September 13, Mr. F. P. Corrigan. Chestnut Grove, Balham Station, 8.0, Thursday, September 14, Mr. L. Ebury. Aliwell Road, Clapham Junction, 8.0, Friday, September 15, Mr. C. Tuson.

THE METROPOLITAN SECULAR SOCIETY (Regents Park) : 3.0 and 6.0.

WEST HAM BRANCH N.S.S.—Outing to Broxbourne. Train leaves Stratford (Main) Station, L.N.E.R. at 9.55 a.m. Cheap Fare 1s. 9d. return. Lunch to be carried and tea will be arranged at the Bull Inn, Broxbourne, at 4 p.m.

WEST LONDON BRANCH N.S.S. (Hyde Park) : 12.0, B. A. Le Maine. 3.30, Platform 1, Mr. E. C. Wood. Platform 2, B. A. Le Maine. 6.30, Platform 1, Messrs. E. C. Wood and B. A. Le Maine. Platform 2, Messrs. A. H. Hyatt and E. C. Saphin. Wednesday, 7.30, Messrs. C. Tuson and W. P. Campbell-Everden. Thursday, E. C. Saphin. Friday, 7.30, Mr. B. A. Le Maine.

COUNTRY.

INDOOR.

ASHINGTON AND DISTRICT BRANCH N.S.S. : Wednesday, September 13, "Roman Catholicism." For : Mr. George Hanson (R.C.) Against : Mr. John R. Donald (Ashington and District Branch N.S.S.)

GLASGOW SECULAR SOCIETY (Central Halls, Bath Street) : 8.0, Tuesday, September 12. Committee meeting. All members invited.

OUTDOOR.

ASHINGTON BRANCH N.S.S. (Grand Hotel Corner) : 7.30, Friday, September 8, Mr. T. Holliday—"Science and Religion."

BOLTON BRANCH N.S.S. (Town Hall Steps, Bolton) : 7.30, Saturday, September 9, Mr. G. Whitehead. Mr. Whitehead will speak every evening from Saturday, September 9 to Friday, September 15.

BURNLEY MARKET : 7.30, Tuesday, September 12, Mr. J. Clayton.

DERBY BRANCH N.S.S. (Nottingham, Council House Square) : 7.30, Tuesday, September 12, Mr. H. V. Blackman. B.Sc. Derby, Market Square, 8.0, Sunday, September 10, and Thursday, September 14, Mr. H. V. Blackman, B.Sc.

GLASGOW SECULAR SOCIETY (Dunn Square, Paisley) : 8.0, Saturday, September 9, Mr. R. Buntin. West Regent Street, 8.0, Sunday, September 10, Mr. R. White.

LIVERPOOL BRANCH N.S.S. (Queen's Drive opposite Walton Baths) : 8.0, Sunday, September 10, C. McKelvie and J. W. Shortt. Grierson Street, 8.0, Monday, September 11, D. Robinson. Corner of High Park Street and Park Road, 8.0, Thursday, September 14, A. Jackson and J. V. Shortt.

LUMB-IN-ROSSENDALE : 7.30, Friday, September 8, Mr. J. Clayton.

MORPETH (Market Place) : 7.0, Saturday, September 9, Mr. J. T. Brighton.

NEUBIGGIN (Bridge Street) : 6.30, Sunday, September 10, Mr. T. Holliday—"Christianity—Old and New."

NEWCASTLE BRANCH N.S.S. (Bigg Market) : 7.0, Sunday, September 10, Mr. A. Planders.

NORTH SHIELDS (Harbour View) : 7.0, Tuesday, September 12, Mr. J. T. Brighton.

PADIHAM : 7.0, Sunday, September 10, Mr. J. Clayton.

SUNDERLAND (Lambton Street) : 7.0, Sunday, September 10, Mr. J. T. Brighton.

SOUTH SHIELDS (Pier Head) : 7.0, Wednesday, September 13, Mr. J. T. Brighton.

WIGAN (Market Place) : 3.0 and 7.0, Sunday, September 17, Mr. G. Whitehead.

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