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Views and Opinions.

God and Man.

It is part of the Christian myth that God suffered for the benefit of man. And if there is a God that is quite the proper thing for him to do. For, on the Theistic hypothesis, man, as a part of nature, is God's handiwork. God made nature with all its possibilities and consequences. Presumably, he could have made things different from what they are. He might have made men perfect, but preferred them imperfect. He might have made progress sure and rapid instead of uncertain and slow. Common sense might have been made violently contagious instead of the majority being immune to its attacks. But things being as they are, the suffering of humanity being what it is, the blunders of "creation" being what they are, the responsibility rests with God. If, then, God suffered for man, or with man, there is nothing magnificently generous in his suffering. It is no more than a recognition—or an attempted rectification of an original blunder or crime. For, we repeat, if God made man—directly or indirectly—the responsibility is his; and it is as idle to talk about God's judgment on man as it would be to talk of a parent's right to punish a child for developing an inherited disease. God is in no position to judge man. It is rather man's place to judge God. And in that trial the verdict of common sense would be that of sheer neglect, stupid bungling, or deliberate cruelty.

* * *

Who is to Blame.

Unfortunately, it is not true that God suffers for man. The truth is that man suffers for God. Man seldom blames his God—he blames himself. When disease raged he blamed, not God, but himself. When an earthquake occurred or the crops failed, it was man who had done wrong—not God. God was chastizing man for his faults, correcting him for his good. There is not a brutality in human records, not a cruelty in history, that has not pleaded this justification. Thousands of women and children were burned for witchcraft. It was God's will. Thousands were imprisoned, and tortured, and killed, for not worshipping God aright, or for refusing to worship him at all. It was God's will. People have been for generations shut off from rational enjoyment and healthy education one day out of seven. It was God's will. Children are born diseased, millions live in poverty, a few thousands riot in luxury. It is God's will. A

war breaks out, it is God's judgment on our sinfulness. Always man's fault—never the fault of God. It once took a woman of more than average courage to throw a stool at a Scottish preacher; there have never been more than a few men and women with the moral courage to tell God—if there be a God—that the faults of the world are his, not ours. A better God would have made better men and women. We do not need *his* forgiveness for being as he made us; it is he who needs ours for his making us as we are:—

O, Thou, who man of baser earth did make
And e'v'n with Paradise devise the snake,
For all the sin wherewith the face of man
Is blackened—man's forgiveness give—and take.

* * *

The Antithesis of the Ages.

God and man! That is the great antithesis of the ages, conveying at one and the same time a colossal falsity and a profound truth. A falsity, because we know nothing of any gods save such as man himself has created. Good and bad, man makes them all. He creates them in his own likeness, and then prostrates himself before the creation of his own imagination. And it is precisely because the gods are all man-made that the antithesis it embodies conveys so profound a truth. The gods of the world's religions are no more, and no less, than the inherited images of the man of the past. The God of the Bible reflects the moral outlook of a semi-civilized Bedouin tribe; the God of Paul, who saves who he will and damns who he will, reflects the society of a bygone age. The conflict between God and man is thus fundamentally a contest between a less civilized past with a more civilized present. That is one reason why all religions place the golden age in the past, and why they all strive to perpetuate the past so long as it can be done. The war between religion and science is fundamentally the clash of two culture stages, and the fighters those who would have modern ideals spring from modern knowledge, aiming at the gratification of modern needs, and those who would keep men as nearly as possible at the mental level of the Stone Age.

* * *

Giving God a Chance.

It was an apt reply to the conceited person who boasted of being "a self-made man" that the statement, if true, removed a heavy burden from the Lord's shoulders. But the Christian will not have it so. He insists that God made man, that God made the world; and this being so, the full responsibility is his. He might have made both man and the world differently; he preferred them as they are. He designed that man should start existence hardly distinguishable from the brutes; that progress should be achieved through cruelty and bloodshed and unmerited suffering. He designed that the children should suffer for the faults of the parents; that the parents should eat sour grapes and the children's teeth should be set on edge. He designed that half the animal world should be compelled by their very nature to lead a parasitic existence at the expense of the other half. All the suffering and wrong of animal and human

history are part of *his* plan; they result from forces which *he* called into being or forced into operation. If these things came without God, then indeed would a heavy responsibility be lifted from the Lord's shoulders. But how can the believer admit this? He is bound, so long as he believes in a God, to credit him with a plan, and power to execute it; and in his haste to credit God with the greatness of a creator, he inevitably endows him with a character at the side of which all the imaginable cruelty of human nature stands as a perfect monument of philanthropy. * * *

How Long?

God gives nothing to man; it is man who gives all to God. From man the gods derive their being, and from man they receive their death warrant. Like the fairies in *Peter Pan*, who are saved by extinction only by the belief of the children, so "God" lives upon the belief of his devotees. Cease to believe, and God ceases to be. Yet to this "figment of the mind" man has given of his best and of his dearest. Since the dawn of history he has covered the earth with temples, maintained an army of priestly parasites, sacrificed his wealth and his comfort, prostrated his intellect, and sacrificed his affections, all for the glory of gods who are literally no more than heritable products of primitive ignorance and credulity. How long will the tragic farce continue? How long will it be before people recognize that the gods of to-day are no more than the surviving representatives of a once numerous family, with no better claim to continued existence than had those who have already ceased to exist?

CHAPMAN COHEN.

"Our Holy Mother Church."

V.

It has been known for at least two decades that Protestantism is in a decaying condition everywhere. Both in quality and in quantity it is a visibly weakening, evaporating force. This we learn beyond a doubt from the annual statistics of the various denominations, as well as from the heart-breaking lamentations uttered by the leaders at their yearly stock-taking assemblies. We read of diminishing congregations, decreasing memberships, and depleting funds. At this year's Wesleyan Conference there was to be heard a note of despair, almost, when the declaration was repeatedly made that "the distinctive message of Methodism is being lost and that its passion and conviction are disappearing," and particularly when it was realized that in the last few years there had been a loss of nearly twenty-nine thousand members and of a hundred and fifty thousand Sunday-school scholars. The same mournful tale of persistent decrease is being told of the other Protestant sects in all parts of Christendom. But whilst this dirge is being sung in the Protestant camp, we are assured that the Catholic Church is enjoying a glorious revival, specially in Protestant countries, such as Great Britain and America. This is regretfully admitted by some Protestants who dread the triumph of Catholicism, and gleefully boasted of by the Catholics themselves. But is it true? No; it is the very opposite of true. For upwards of a century and a half the Catholic Church has been steadily losing ground, not only in Great Britain and the United States, but in the very countries which in the past were always loyal to Rome. Mr. Joseph McCabe, in his *Decay of the Church of Rome*, supplies statistics which show that in the year 1909 the Catholics numbered only 190,000,000, and that of these 120,000,000 were illiterate. And yet, utterly ignoring

such official and Catholic statistics, the *Catholic Directory* for 1918 unhesitatingly declares that there are 301,960,485 Catholics in the world. Curiously enough, while Cardinal Gasquet, at the Catholic Congress in July, 1914, proudly claimed that there were 300,000,000 Catholics, Father A. King, O.P., in December, claimed only 250,000,000. In the same month the papal *Monitor* put the number at 350,000,000. In January, 1915, Bishop Foley set the total down as 400,000,000. Two years later still, the *Catholic Herald* (December 8, 1917) reduced the number to 300,000,000. It is evident that we cannot rely upon Catholic priests and journals for an accurate estimate of the Catholic population of the world; but, by putting together and comparing a large number of statistics, from official sources, it is safe to state that during the nineteenth century the Church of Rome lost at least 1,000,000 members.

Turning now to England and Wales, we find that in the *Catholic Directory* for 1917 the Catholic population is stated to be 1,894,243, the inhabitants being described as flying in crowds into the bosom of our Holy Mother Church. As a matter of fact, this claim is wholly false. Instead of gaining in England and Wales during the last hundred years, the Catholic Church has been losing on a large scale. According to Mr. McCabe, the Catholic population is, at the most, 1,200,000. Even according to the *Catholic Directory*, there has been a loss, for in its issue for 1914, the number of Catholics was given as 2,100,000. In 1890, Cardinal Manning estimated the Catholic population of England and Wales at 1,500,000, of whom only 200,000 were English; and it was his sorrowful confession that "we have lost the people of England." In Tract No. 6 of the *Protestant Press Bureau* it is stated that "during the last seventy years one million Roman Catholics have left the Church in Great Britain," while Mr. McCabe estimates the losses to be not less than 2,000,000. Cardinal Bourne has not the temerity to claim an increase, but is content to give the same total as Manning. As the *Tablet* observes, "it must be admitted.....that the estimate of the Catholic population in the British Isles, though made with every care, is full of uncertainties." It is true that there are conversions—it would be a miracle if there were not; but the conversions are outnumbered by the relapses. There are Catholic as well as Protestant revivalists, and probably the former ply their art with greater skill and success than the latter; but revivals, however scientifically planned and conducted, never prove of permanent benefit to the Church. London is no doubt a city which Rome is supremely anxious to win back, and with that object in view she spends money most lavishly in providing it with handsome churches and eloquent preachers. "Large colonies of Jesuits, Oratorians, Dominicans, Passionists, Franciscans, etc., devote their abundant and comfortable leisure to the conversion of England, especially of wealthy London. London seethes with Catholic intrigue, from the small manœuvres of the parish priest to increase his congregation, or of the Jesuit to attract wealthy women, to the secret plotting that is continually afoot round Westminster" (*The Popes and their Church*, p. 251). And yet the number of Catholics in the metropolis, with its population of over seven millions, is less than a hundred and fifty thousand.

The same thing is true of America. An impartial estimate gives the Catholic population there as 9,000,000. Catholics themselves claim that their number is at present 15,089,906; but some of their own scholars admit a loss of 20,000,000. Their losses are much in advance of their gains, so that we can reasonably conclude that the prospects of our Holy Mother Church are no brighter in the States than they are here. In both countries the

War has already alienated tens of thousands of thoughtful people from the Church, Protestant and Catholic alike, and is calculated to alienate countless myriads more. The War is the mightiest eye-opener Christendom has ever had.

Now, why is the Church, both Catholic and Protestant, so conspicuously losing its power over the modern mind? Why are there such numerous secessions from its fellowship? The only answer is that the light of knowledge is dispersing the darkness of superstition which was the only soil in which the Church could have taken root and grown to its present dimensions. Deprived of that soil nothing awaits it but certain death. Such a General Council as that of Constance in the fifteenth century is no longer possible, because the Church of Rome is to-day but the shadow of what it was then. Though the parish priest still wields a tremendous influence over his flock, his word is not the inexorable law that it was three centuries ago. His parishioners are beginning to realize that he is but a human being like themselves; and even the Pope's excommunications have been robbed of most of their awful terrors. The spread of education is having the effect of unmasking the Church and showing it in its true character. The Pope has been shorn, not only of his temporal power, but very largely of his spiritual sway over men's minds and consciences. When Pius X. found this out he broke his heart and died. So far as Christendom at large is concerned the present Pontiff is little more than a figurehead, while the Church is treated with something like silent contempt. The Church never was what it claimed to be, only mankind were too ignorant to discover it; but its false claims were so confidently and so skilfully put forth that they had the practical effect upon the multitudes of being true. The Church is being ignored or opposed to-day, not because it is in any sense or degree different from what it was in the days of its might, but simply because men and women are, at last, taking it for what it really is. During the Ages of Faith, when the Church was all-powerful, ninety-five per cent. of the people could neither read nor write, and were, consequently, wholly incapable of forming an intelligent judgment upon the nature of its claims; but now, the day of reason having dawned, its reign is for ever at an end. Our Holy Mother Church has ceased to be, except for an ever-dwindling minority, for most of whom it is still profitable to believe in and serve it.

J. T. LLOYD.

America's Great Thinker.

Emerson is the sweetest memory of his land and century.

—G. W. Foote.

The books which help you most are those which make you think the most.—Theodore Parker.

No less a critic than Matthew Arnold has told us that Emerson's works are the most valuable prose contribution to English literature of the nineteenth century. If this be true, Emerson's well of inspiration will run for many a day. Of all his contemporaries he is now the strongest, the most influential, the most read. The latest voices in philosophy, like Nietzsche, simply repeat in varied language the golden message of Emerson, and send us all back with renewed interest to the master's writings.

It is natural to feel curious concerning the evolution of a great literary force that is really original. To watch Shelley as he grows from *Queen Mab* to *Prometheus Unbound*, or to trace Shakespeare's genius as he progresses from *Venus and Adonis* to the masterpieces of the world's literature, form the best introduction to a

re-reading of the works of these authors. Nor is such curiosity wasteful in the case of Emerson.

This great Freethinker first saw the light in a parsonage, and he had clericalism in his blood. His father and his grandfather were clergymen. At first he followed in the footsteps of his ancestors, and was ordained as a Unitarian minister. Even in those early days his preaching was ethical rather than devotional. Emerson did not care for the threshing of old straw. There is a suspicion of chafing under the harness, and the bent is towards Secularism. The prime duty, he thought, was to be truthful and honest, and he revolted at the "official goodness" of the ministerial position.

Then his intellect rebelled. There was a question of the rite of the Communion, and his mind was brought to a pause. His elder brother, William, was even more rationalistic, and declined altogether to take "holy orders." Emerson's ethics took a practical form. He opened his church to anti-slavery agitators, and made the acquaintance of Thomas Carlyle, whom he visited at his Scottish home. This was the germ of a great friendship, notable in the history of literature.

Emerson's first book was, characteristically, a volume on *Nature*, and it revealed the fact that he found the Unitarian fetters none the less real for being simple and few. From the publication of his first book Emerson became a power, and his subsequent career is familiar to all who care for the higher things in literature. Lowell says:—

Those who heard him while their natures were yet plastic, and their mental nerves trembled under the slightest breath of divine air, will never cease to say:

Was never eye did see that face,
Was never ear did hear that tongue,
Was never mind did mind his grace
That ever thought the travail long,
But eyes and ears, and every thought
Were with his sweet perfections caught.

Since that eulogy was written, time has only more assured Emerson's position among the really great writers. Those who have read his pages with attention know that his real and essential religion was the religion of humanity. He tells us plainly that the day will come when Churches built on Supernaturalism will be superseded and left behind by the conscience of the race:—

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come; without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

A church founded on ethics! Is it not the trumpet of a prophecy? The superstitious may well laugh, for daily they are discarding their dogmas, and heading their Churches towards the Emersonian ideal.

What distinguishes Emerson from so many philosophers is that he had a shrewd Yankee head on his shoulders. Long before Ruskin declared "There is no wealth but life," Emerson said "The best political economy is care and culture of men." Years before attention was paid to ethics as a serious factor in religion, Emerson wrote: "I look for the new teacher that shall see the identity of the law of gravitation with purity of heart, and shall show that Duty is one thing with Science." This great American thinker dreamt of vaster accomplishments and nobler victories than man has yet witnessed. "We think our civilization near its meridian," he exclaims, "but we are yet only at the cock-crowing and the morning star." It is difficult to formulate the Emersonian philosophy. It is unquestionably individual. "Be yourself" is the keynote;

"Nothing is at last sacred but the integrity of your own mind." Emerson's counsel of perfection is like that which Shakespeare put into the mouth of old Polonius:—

To thine own self be true ;
And it must follow, as the night the day,
Thou cans't not be false to any man.

Despite his Transcendentalism, Emerson was a Free-thinker. Golden thoughts confront us on every page of his writings:—

A world in the hand is worth two in the bush.
Who shall forbid a wise scepticism ?
Let us have to deal with real men and women, and
not with skipping ghosts.
So far as a man thinks, he is free.
Knowledge is the knowing that we cannot know.
Whoso would be a man must be a Nonconformist.

In Emerson we have a notable contradiction of the adage which excepts a prophet from honour in his own country. He became a classic during his lifetime. His detractors are few and feeble. The joke that, when Emerson interviewed the Sphinx, she said to him, "You're another," explains their outlook very well. Certainly, no writer stimulates thought like Emerson. His maxims are a perpetual antidote to the insidiousness of custom and tradition.

The fragment of granite which marks his grave is a fitting symbol of his nobility of character and singleness of purpose. That grave reminds us that there were giants in those far-off days of struggle and stress. Let us take heart from this heroic American, who was ready not only to die for civilization, but to live for it. For his splendid literary legacy is the best philosophy at the worst of times.

MIMNERMUS.

A Search for the Soul.

XI.

(Continued from p. 478.)

WE now come to the localization of mental functions in the brain. I have just read an important medical work by Bernard Hollander, M.D., published in 1910, entitled *The Mental Symptoms of Brain Disease*, in which the localization of mental functions in the brain is spoken of as a fact well known to all physiologists and members of the medical profession. Though immortality is not mentioned, the book has a direct bearing upon the question. In introducing the subject Dr. Hollander says:—

There is a mass of clinical evidence, already accumulated, which shows that psychological states, as well as the corresponding sensations and movements, are associated with definite regions in the brain.....It is through the histological studies of recent years that the localization theory has gained its most notable victory.....Every decided advance in the knowledge of the localization of functions has been due to the careful collection of cases with autopsies and the study of their common features.

Before proceeding further, it is necessary to refer to the well-known fact that we have some parts of our brain in common with the higher animals, while other and later-developed parts are distinctly human. By taking the lowest class of animal possessing some rudimentary kind of brain, and noting the gradual development upwards till we reach the highest ape (whose brain most closely resembles that of man) we perceive that there is a part of brain corresponding to the frontal lobes in the cerebrum of man, which is more developed in the ape class than in that of any of the other animals—though it is still smaller and less developed than in the human being. This latest portion of the human brain, which includes the reflective and reasoning faculties, is the anterior part—namely, that of the frontal lobes. The

other lobes, being common to animals and man, are of a lower nature, and have largely to do with animal impulses and emotions. One has but to look at the receding foreheads in all our domestic animals, or in those at the Zoo, to see what portion of a man's brain is solely human. In the early part of his work Dr. Hollander says:—

The first principles which we must consider as established are—Firstly, all mental operations take place in and through the superficial grey matter or cortex of the brain; and, secondly, that the cortex of the brain is not a homogeneous organ, but consists of a multiplicity of centres. The cerebrum is the material organ through whose instrumentality all the processes of thought and feeling are carried on.....The existence of facts, such as that injuries to the head affect not infrequently one or more of the mental powers, while others remain perfectly sound, makes it more than probable that *different portions of the cerebral hemispheres have different functions allotted to them* (p. 20.)

This last statement, which I have here italicized, is, of course, what is meant by the localization of mental functions—the functioning, for instance, of the frontal lobes, giving rise to judgment, reflection, and reasoning; the functioning of the posterior lobes to natural feelings, emotions, and animal spirits. These last acquired frontal lobes in man also exercise a restraining influence upon the functions of the lobes in the rear; and, in the absence of this controlling force, say by disease or the action of opium or alcohol, man becomes little more than a mere animal. Upon this subject Dr. Hollander says:—

We find that when the frontal lobes are destroyed by injury or disease, the processes of judgment and reason are diminished, there is an inability to fix the attention, to follow a continuous train of thought, or to conduct intellectual processes.....We find, moreover, that in such men the struggle between the lower instincts and ethical feelings is diminished or does not any longer exist, and instead of a rational man, we see a creature given over entirely to the satisfaction of his lower desires. Such is the case in all forms of lesions of the frontal lobes, and it does not occur in lesions of other parts of the brain (p. 24).

In confirmation of the foregoing and other views expressed, Dr. Hollander cites the results of the investigations by many well-known medical writers (pp. 27-34), from some of which results I quote a sentence or two. These are the following:—

Bianchi.—The frontal lobes preside over certain higher mental faculties, and are, so to say, a centre for the intellect.

Flechsig.—In the frontal lobes is located the anterior association centre of attention, reflection, and inhibition. It is concerned with abstract concepts and other complex intellectual processes.

Durante.—Lesions of the frontal lobes are always followed by intellectual changes, and the frontal, especially the pre-frontal region, is the seat of the highest mental powers.

Professor MacAlister (British Association meeting, 1892).—Increased growth of the frontal lobes is the physical accompaniment of intellectual activity.

Allen Starr (*American Journal of Medical Science*, 1894).—The form of mental disturbance in lesions of the frontal region is rather to be described as a loss of self-control and a subsequent change of character..... This action of control involves judgment and reason, the highest mental qualities.

J. S. Bolton (*Journal of Mental Science*, 1906).—The pre-frontal region is the region of the cerebrum which is concerned with the performance of the highest coordinating and associational processes of mind.

Charles K. Mills (Professor of Neurology in the University of Pennsylvania).—The region of the brain in

which focal lesions have produced persistent psychic symptoms has been the pre-frontal lobes. If these lesions are both extensive and deep-seated, disorders of memory, will, attention, comparison, and judgment may be present.

B. Sachs.—A defective development of the frontal lobes leads to a complete idiocy, even though the remainder of the brain has attained to normal growth.

Karl Vogt.—The brain formation of microcephalous idiots does not depend on arrest of the development of the whole brain, but chiefly of the frontal lobes.

Meynert.—All forms of dementia are due to brain atrophy affecting the frontal lobes.

Schuster, 1902.—Melancholia and paranoia are hardly ever observed in lesions of the frontal lobes, but mania and dementia are.

Ferrier states that all the monkeys which he operated upon (by removing their frontal lobes) lost the power of psychical concentration or attention.

S. J. Franz (*Archives of Psychology*, 1907) states that after training monkeys and cats, he destroyed their frontal lobes, after which he found that all freshly acquired habits and knowledge were lost; but if any other part of the brain was destroyed, the result of his training was not lost.

Here, it should be borne in mind, that all vertebrate animals possess rudimentary frontal lobes; it is from these that those in man have been so largely developed during the long process of evolution. A large portion of Dr. Hollander's book consists of cases showing the effects produced by lesions of different parts of the brain, his object being to show the importance to medical men of a correct localization of the cerebral regions which represent the different mental functions, in order the better to effect a cure. Hence, the soul is never once named. That this localization of the mental faculties *does*, however, affect the idea of a soul is unquestionable; for the latter imaginary being is alleged to be an entity, distinct from the brain, which thinks, wills, reflects, determines, and performs all the mental work ascribed to "the mind." If, then, the different parts of the brain produce all these phenomena, then the "soul" in man will at once be perceived to be purely imaginary.

The fact that mental functions *can* be localized in the brain is a proof, Professor Bonney says, that the mind "interacts" with the cerebral organ. He is mistaken; until it can be shown that "the mind" is something distinct from the body, it is a proof that all mental phenomena are produced by the brain.

(To be continued.) ABRACADABRA.

Autumnal Notes.

For lords an kings I dinna mourn,
E'en let them dee, for that they're born;
But, oh, prodigious to reflect,
A towmond (twelvemonth) sirs, is gane to wreck.

—Burns.

ALREADY, at least, it is the evening of the year, and the quiet philosopher pensively contemplates the fading glories of the field. There is the War also, and those other flowers of the forest, trampled and torn on the fruitful fields of death.

Leaves have their time to fall,
And grasses wither at the North winds breath,
And flowers to fade, but all,
Thou hast all seasons for thine own, oh, death.

And in quite superfluous addition, man, proud, impatient, imperial, invents a murder season of his own, and in which lethal atmosphere, man, deceived, devoted, destined, writhes, and gasps, and dies, and prematurely strews the earth like winter's withered leaves. The pity of it. The appalling stupidity of it.

All is so mute and still, and yet there seems a mild majestic eloquence in the sober scene, a voice insistent, solicitous, august. Even from the tomb the voice of nature

cries: yea, but it is the echo of our own, not the voice of the dead—the still sad music of our living, and, we trust, growing humanity—the chord that vibrates in every breast, and by which alone there can be universal harmony—this is the creed of the Freethinker, let him be but worthy of it.

All is so mute and still. The very clouds and dappled skies seem to brood somnolent over the scene. And in the dreamy haze of those autumn skies appear, here and there, little wide-open, or half-closed eyelet-lakes of blue, like eyes of maidens half asleep, passively gazing over the changling earth as from the land of sleep and rest.

The nutweed is here, with its rough branching stem, hard, dark top, and crown of rich bluish purple. That "symbol dear," but jagged, the Scotch thistle, has also put on its red tam-o'-shanter, which it will doff so soon in the grey, incalculable descent of thistledown. There is an irregular yet harmonious display of large gowans, or marguerites, sadly seductive, suggestive of the summer's close. Beyond are the bluebells, or harebells, aerial-hued—invisible fairies ring their inaudible chimes—and mingled with the more sober button-shaped blue scabia, shading into, or succeeded by, the purpling heath, in the golfers' paradise. The numerous ragweed blooms, the golden glory of neglected fields. The little meadow has settled down to compose its latest masterpiece. How gloriously the summer goes, and, as it were, how lovingly it remains! The woods, "The dark woods, sombre and lonely," are still gloriously green; how august still and solemn in their own, and the shadows of eve and morn; but at noontide with more and more palpably be-draggled boughs, and leaves anticipatory dry and brown.

But there is no end. 'Tis but, as Bryant says,—

The lesson.....of eternity.

Lo! all grow old and die; but see again
How on the faltering footsteps of decay
Youth presses—ever gay and beautiful youth,
In all its beautiful forms.....

We apply the text to our own purposes—The harvest is past, and the summer is ended, and ye are not saved; that is to say, taught. Man is slow to learn the lessons of his state. But he has learned much, and is learning still. He must, in the eternal reiteration and repetition of Nature's universal language; in the real and most royal pageant of the autumn, in the simple facts of birth and life and death.

ANDREW MILLAR.

Acid Drops.

The Christian Evidence Society is asking for £100 to send literature to troops, in order to counteract the Freethought literature they are receiving. We are not surprised at this. Hitherto Christians have had it pretty much their own way in this kind of thing. But we made up our mind when the War started that this should be remedied, and we have done it to the best of our opportunities.

Some people are suggesting that in view of the coal shortage the evening church service might be abandoned, thus saving coal and light. A contemporary submits, however, that if they are continued at the churches, the firing would be saved in the houses of those who attend service. So that we may expect to see outside churches: "Come to service and save your coals." We are quite sure that our Ministry of Information would issue a poster to that effect if asked to do so. But what a change! Once upon a time people went to Church to escape hell. Now they are invited to go to get out of the cold.

Journalists write for money, but surely it is not necessary that they should pretend to share the ideas of the least intelligent of the community. In a leading article recently, the *Evening Standard* said, discussing an important subject, "the possibilities are enormous, so great, indeed, that one gropes instinctively to touch wood as one ventures to discuss them." There was no need for that journalist to grope far; he could have touched his own head easily.

Here is a chance of useful work by the Christian Evidence Society. At Greenwich Court a girl of ten stated that she had never heard of God or the Bible, and had never been to church, chapel, or Sunday-school.

A quaint remark of Canon Horsley is quoted in the *Lady*, which says that he never despaired of a criminal who retained an appetite for apple-pie. Yet, according to Christian tradition, it was "an apple" that brought sin into the world and all our woe.

At a Sunday concert for the American troops at the Palace Theatre, London, the programme included scenes from *Tails Up*. To a pious mind it might suggest the procession of the animals from the Ark.

An eleven-year-old boy earned £2 picking whortleberries while on a week's holiday in Exmoor, and the editors are making paragraphs about the circumstances. The editors do not call attention to the £200 weekly of the bachelor Bishop of London.

Dr. Davis, the American dentist, records in the *Times* his surprise when he saw the Kaiser in a red flannel undershirt. This sort of thing adds a new terror to civilization. He might have caught "God's Anointed" in his bath.

The Rev. Dr. John A. Hutton, of Glasgow, has just made a discovery that will certainly immortalize his name. We are anxious to do what we can to give this original discovery as wide a circulation as possible: "Ways of living and of thinking, beliefs, religious practices and manners, do not die so long as they are alive." We wonder at our stupidity in not having found that out for ourselves.

Before the War, British divines regarded Germany as an almost ideal Christian country, and theological students were sent there to complete their education. For the year 1908, the *Daily Mail* published a volume about the Churches, in which Germany was highly eulogized by the late Bishop Wilkinson for her devotion to the Christian religion. After four years of the War, this is what Professor David Smith testifies in the *British Weekly* for September 12:—

For a century Germany has been filling the cup of her iniquity, and now God is letting his vultures loose upon her and her accomplices.

How circumstances dominate Christian opinion!

The Roman Catholics are doing their best to popularize their superstition in this country. On Sunday, a lengthy procession of girls, children, and priests paraded some of the City streets. The principal feature of the procession was a huge plaster and gilt religious figure, covered with a lace curtain, and carried by two men. "These be thy gods, O Israel!"

The Young Men's Christian Association is now devoting some of its spare energy to the exploitation of Shakespeare, and "evenings with the bard" have been arranged for the coming winter. Christians will find it a welcome change to laugh with Falstaff rather than sob with the twelve disciples.

Some beautiful nonsense passes for wisdom in religious periodicals. Here is the *Methodist Recorder* writing: "To the slow, solemn music of the Dead March of Paganism Christ has added a pæan chorus." Is this a poetical way of alluding to the shouting of the "immortal fry" in Hades?

The Jewish New Year, dated 5679, is based upon Biblical chronology. To educated people, the figures carry their own refutation.

The Bishop of Peterborough likes his left hand to know what his right hand has done in the way of charity. His lordship publicly dedicated his palace as a military hospital. Probably he agrees with the cynical remark, "Sweet are the uses of advertisement."

The Rev. George Frederick Cox, of Gourcock Parish Church, has been charged at Edinburgh Sheriff Court as being an absentee from military service. Evidently he prefers preaching and ladies' afternoon teas to fighting for his country.

By thirteen votes to nine, Glasgow School Board have decided not to interfere with the new Education Bill regarding education in schools, and prefer the *status quo* to any alteration; but is the *status quo* fair to a large number of ratepayers who have no interest in the teaching of religion, but for which they have to pay?

The Rev. Wm. Ross, of Kilmarnock, has a letter in the press on religious instruction in schools, in which he states, "the conscience and common sense of the nation feel it ought to be mandatory." How does he arrive at this conclusion without the subject having been before the electorate? In answering the question, "Why should not the Church do it?" he says everyone knows how small a proportion of the children are to be found in the Sabbath Schools. Surely he cannot have the argument both ways. If the conscience and common sense of the nation demand religious instruction, surely the children would be sent to the Sunday-school to get it.

What a thing it is to possess a "conscience" in a Christian country! 625 conscientious objectors to militarism have been court-martialled twice; 510 three times; 210 four times; and 18 have received five successive sentences. In addition, large numbers have been deprived of their votes in Parliamentary elections.

The Vicar of St. Anselm's, Streatham, complains that the finances of the church are in a very grave condition. He writes to his parishioners: "I have never known the hour to be darker financially than it is at present," and "unless everyone at St. Anselm's very markedly increases his support in money disastrous consequences will arise." The revival of religion at Streatham is not very marked.

The Bishop of Pretoria has been getting into trouble for championing the cause of the Blacks in South Africa. He has suggested that the taxes taken from the natives should be returned in the form of education, and a Johannesburg paper of July 13, *Life, Sport, and Drama*, declares that "such speeches should be suppressed," and "the authorities should take steps to silence such traitors to their race and colour." It also reminds the Bishop that "the Church is an obsolete institution and the bishops are public nuisances." We agree with the latter sentiment, but we have, all the same, considerable sympathy with those who protest against the exploitation of the Coloured races in the interest of the Whites.

The Glasgow United Presbytery passed a resolution calling upon the Government to maintain equality among the religious sects, and to make the teaching of religion compulsory in the new Education Bill. And what of the people who are outside the Christian sects? Look after the sects and never mind the rest of the public. That is the policy of all the Churches. It is really time that lovers of justice taught these people that there were others in the world beside Christians.

After wandering through several churches, the Rev. A. J. Waldron has now turned up at Sale with a lecture on "Why I Became a Spiritualist." We wonder whether replies from the audience would be permitted?

The revival of religion is not very apparent in South London. In the Kennington Road a Presbyterian Church is up "to let," whilst in the Walworth Road a chapel has been transformed into a cinema theatre, and a "gospel hall" is being devoted to more useful purposes.

Although paper is very scarce, during the four years of War, forty million Bibles have been distributed by the British and Foreign Bible Society. No wonder the output of fiction is increasing.

"Freethinker" Sustentation Fund.

"THE ready response to the Sustentation Fund," writes Mr. W. R. Munton, in forwarding cheque, "is most encouraging." With that we quite agree. There is no doubt of the deficit of last year being cleared off, and there will be a balance left to meet the recurring weekly deficit which is inevitable under present conditions. Expenses are still going up, and where the advance will stop "No man knoweth." But the support of our friends bids us face the future without dismay.

Many have written expressing the hope that we will keep open the Fund for a longer period than we did last year. We hope these will not be offended if we follow our usual plan of closing the Fund so soon as it seems reasonably proper.

Mr. W. Higgins, in sending a first subscription of £3, writes:—

I think you should make an exceptionally strong personal appeal to the numerous readers of the paper, as at present they have a special responsibility by way of ensuring its sound position until the present crisis is over.

Mr. C. Heaton would like to see "three thousand readers respond to the Fund." Mr. J. Robinson thinks "the response generally is magnificent." "Veteran" says, in the course of a deeply interesting letter:—

Having been connected with the Freethought Movement for many years, and knowing something of the history of the party, I cannot but regard the response to your appeal as a splendid testimony to the affection for the paper, and also of confidence in your ability and leadership. I hope, when the War is over, to see your efforts during the past four years duly recognized.

To that we can only say that our efforts will be "duly recognized" if the paper maintains its position or continues to progress during the last, and probably the most trying, period of the War. We ask for no other recognition than this. And we are deeply grateful for all that has already been done.

Mr. S. Scott says:—

If it were my last pound, it would go to the *Freethinker* Sustentation Fund. That paper is *our* standard in the great intellectual conflict of the age, and we must not let it go down. At all costs, we who contend for the "best of causes" must keep the grand old flag flying.

Mr. J. W. Wood writes:—

I enclose cheque. A purely selfish act, as we should miss our *Freethinker*—yet, hanged if I know how you do it.

Well, sometimes we hardly know ourselves—except that it is not done without considerable anxiety and care.

And, as a further aid to cheerfulness, it has now been decided that the wages of compositors is to be advanced 10s. per week from the end of September. This means increases in other directions, and with the price of paper still advancing, we are not likely to die from want of excitement. Seriously, the addition of something between £75 and £100 a year on our wages bill makes one smile ruefully, but there is nothing for it but to tighten one's belt and go forward. From the point of view of wages, the Editor would much like to change places with one of his compositors.

Finally, we cannot forbear citing from one of our lady contributors, Mrs. E. Adams, who writes:—

I enclose cheque value £5, and wish it were more. The deficit seems very little, considering all things, and I hope the response will be generous. It is surprising how in these times you can have managed so well. If no editor ever had a more loyal body of readers, no editor ever deserved it more. For the difficulties must have been great; and, after all, to give a little money, what is that compared to the worry and work?

The following represents the subscriptions received up to the time of our going to press:—

Third List of Subscriptions.

Previously acknowledged, £251 16s. 9d. J. H. Waters, 10s. Mathematicus, 10s. 6d. C. Hiles, 2s. S. Hudson, £1. W. R. Munton, £5. W. Waymark, 5s. Fredk. Dell, 10s. 6d. "Veteran," £1. Sergt. W. Saunders, 10s. D. G. Massie, 5s. J. Carmichael, 5s. Sapper L. Cheetham, 3s. Lieut. Easterbrook, £2. S. A. Gimson, £2. Mrs. E. Adams, £5. P. F. Green (France), 7s. 6d. E. and A. Goodwin, 5s. F. C. Wykes, 7s. 6d. J. W. Wood, £1 1s. G. F. S., £3. T. Y. R., 10s. G. Saunders, 5s. J. Robertson, 5s. A. McPherson, 2s. 6d. Pte. G. Robertson, 2s. 6d. H. Dawson, 6s. James Wills, £5. A. D. W., 10s. M. Beale, 5s. Jersey, £1. B. F. B., 4s. W. Milroy, 5s. J. Milroy, 5s. W. Fitzpatrick, 10s. Mr. and Mrs. T. Garrett, 5s. F. C. Warnes, 1s. H. Cook, 1s. (per Mrs. H. Rosetti). S. Bernstein, 5s. A. B., 10s. J. McCartney, £1. G. Smith, £1. C. Harwood, 5s. James Thomas, 2s. G. W. Rogers, 6s. J. G. B., 2s. 6d. A One Time High Churchman, 2s. A. Mellema, 14s. 6d. W. Leeson, 10s. Vera, 2s. 6d. E. A. Reynolds, 10s. Mr. Matthews, £1. D. Richardson, 3s. D. Wright 4s. 6d. A. Millar, 2s. 6d. E. Overend, 5s. T. S. B., 5s. G. Attewell, 5s.—Total £293 3s. 3d.

C. Cohen's Lecture Engagements.

September 15, Aberdare; September 22, Birmingham; September 29, Southampton; October 6, Manchester; October 13, Swansea.

To Correspondents.

J. T. LLOYD'S LECTURE ENGAGEMENTS.—September 29, Birmingham; October 6, Leicester; October 13, Maesteg; October 20, Southampton; November 3, Manchester; November 10, Sheffield; December 1, Swansea.

"THOMAS."—Name and address must accompany all communications—not necessarily for publication, but as a guarantee of genuineness.

R. F. HILLSLEY.—We are sorry we cannot spare space for your letter. We do not complain that religion is becoming an amusement, we merely note the fact as a sign of the change that has come over the situation. You undervalue the experience of Freethinkers. Most of them have been in the state in which you now are. Your experience has been theirs. Their experience has never been yours.

T. NORMAN.—We have no special fund for sending literature to soldiers, although we have received and acknowledged in this column several sums spontaneously sent by friends. But we have been sending parcels out to the Front right through the War, and have never yet refused a single application. And we intend continuing this policy. The good done will quite warrant the cost.

HERBERT BARNES.—It is not at all a "well-known fact" that "a child of fourteen years has not a particle of the body it possessed at seven years." In fact, it is not true. And if it were, it would not at all affect the position of the Materialist.

C. W. MARSHALL.—We know that what you do is no more than an indication of what you would like to do. We are fortunate in our friends.

H. J. EARTHY.—We hope, with you, that conditions will be better after the War. Glad to know you have been doing missionary work with our Pioneer Leaflets. We shall soon need to reprint.

JNO. HUDSON.—We also wish you nearer. We could often do with a little help such as you could give. When things are normal, and we get back our lost pages, we might develop the feature you suggest.

MR. A. MITCHELL sends his congratulations on our keeping the paper going, also a contribution to our Sustentation Fund, and hopes that we shall soon find things improved from a monetary and other points of view, and adds: "I find your 'Views and Opinions' a fine mental tonic in these times, and suggest your publishing them in book form." Others have made the same suggestion, and we intend publishing a volume of selected essays after the War.

H. S. WISHART.—You write cheerfully, in spite of being on your back, and we hope that is an indication of rapid recovery. Yes, the discussion is attracting considerable attention.

W. BINDON.—(1) The stamps were missing from your letter, but we have sent on twenty copies of *Deity and Design*, which, we hope, will be enough; (2) your friend's letter is no more than an expression of personal opinion, although an interesting one; (3) it is difficult to answer your question in a sentence. The chief defect is treating man as a lay figure, instead of as a centre of active and, so to speak, positive force.

SAPPER H. MORRIS.—MSS, to hand. Shall be pleased to publish, but not for some weeks, owing to the quantity of matter already in hand.

H. AUSTEN.—The Pioneer Press is quite prepared to open credit accounts with clients, they sending on money to be placed to their credit, to be drawn against as books or pamphlets are ordered. Some of our readers already adopt this plan as being more convenient, and saving the trouble of getting a number of small postal orders.

LIEUT. EASTERBROOK.—Paper is sent as desired. Your letter gives us great encouragement. Any balance left from your subscription we are using to send out literature to soldiers.

H. JOHNSTON.—There is a reliable translation by Professor Long which used to be issued by Bell & Sons. Also a seventeenth century edition, but we are uncertain if that is still in print.

SAPPER L. CHEETHAM.—We have no fear but that our readers will do their share. We shall look forward to your help in the way you indicate when peace returns.

D. G. MASSIE.—We do not know how far you are correct in saying that few would have pledged their whole private credit to keep the paper going, all we can say is it *had* to be kept going, and there was no other way open.

R. CHAPMAN.—(1) Pleased to have your congratulations, and note your opinion that in justice to ourselves the price of the *Freethinker* should be raised. But we are not so much concerned with that as we are with the ultimate welfare of the paper and of the Cause it serves. We believe we are acting for the best in keeping the price unchanged, and that events will justify our decision. We are looking well ahead. (2) *The Psychology of Insanity* (Cambridge Science Manuals, 1s. 3d.) forms a very good introduction. Freudian literature is now very extensive.

F. C. WYKES.—We will do our best in the matter.

A. RUSSELL.—Sorry we cannot, at the moment, give you the exact reference, but we believe it will be found in one of the letters in *Fors Clavigra*.

W. P. JACOBS.—Parcel of literature being sent. Glad to read the record of good already done by this means.

SHOULD this meet the eye of Mr. Chas. W. Stewart, of Maryport, Cumberland, perhaps he will kindly forward his present address to the Secretary of the Newcastle Branch, N. S. S., 107 Morley Street, Heaton.

INQUIRER.—Most of the Branches are fixing on September 29 as the day for Bradlaugh Sunday. The Birthday is September 26.

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

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

When the services of the National Secular Society in connection with Secular Burial Services are required, all communications should be addressed to the Secretary, Miss E. M. Vanev, giving as long notice as possible.

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

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

All Cheques and Postal Orders should be crossed "London, City and Midland Bank, Clerkenwell Branch."

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

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

The "Freethinker" will be forwarded direct from the publishing office to any part of the world, post free, at the following rates, prepaid:—One year, 10s. 6d.; half year, 5s. 3d. three months, 2s. 8d.

The awakening in Wales continues. Mr. Cohen had two splendid meetings in Aberdare last Sunday. The audiences were large, attentive, and sympathetic. Interest in the meetings was shown by the whole supply of literature being cleared out at the first meeting. Mr. Powell, of Mountain Ash, presided over the meetings, and made a capital chairman. Visitors were present from Cardiff, Mardy, Pontypridd, Porth, Mountain Ash, Merthyr, and other places. Several of the above are expected to commence work immediately. Wales is moving.

Mr. L. Cheetham writes:—

Many thanks for parcel of literature received a few days ago. Am very pleased to say they are already doing good and going strong. They were read with much interest by the boys on this section, and very soon a most interesting discussion followed. I might say that the strongest Christian supporter openly admitted that much was true which appears in the *Freethinker* from time to time. He was a London schoolmaster in peace time. Am pleased to say that when the paper comes along one or two of the boys request me to let them have it first, and hardly a week passes but what the copy has gone round the lot.

The following incident happened last week-end: Being my half-day off, I took a walk, and was busy reading your reply to Dr. Lyttelton when a Tommy from another camp came along and said: "Any news chum?" I had to reply it wasn't the daily paper, but the *Freethinker*. "Oh!" he replied; "I have heard a lot of that paper, but have never read it." I gave him a few leaflets, and told him where to find me if ever he wanted more. Well, to my surprise, he came again, and wanted more reading of that kind. So I gave him what *Freethinkers* I had, and also a few R.P.A. books; and they will be read and passed on. I enclose you a letter from another friend, and you can see for yourself what interest is taken in the best of causes.

Mr. Cohen's *Determinism or Free Will?* has been out of print for some time, and the call for it decided us on setting about reprinting. As the resources of the Pioneer Press are limited, we tried for an outside estimate. We got it—six times the original pre-War cost. However, we hope to get it out soon. But the opportunities for excitement in the publishing trade just now are unpleasantly numerous.

The West Ham Branch has arranged for a "Ramble" from Upminster to Warley on Sunday next (September 29), and all members and friends are invited to join. The London train reaches Upminster at 10.37. Those joining are expected to provide their own lunch, but tea will be provided at Warley.

The last "Ramble" of the Manchester Branch takes place to-day (September 22) as *per.* our Lecture Guide. Next Sunday (September 29) the Branch commences its meetings at Baker's Hall, and on October 6 Mr. Cohen formally opens the season's lecturing with two lectures at the Co-operative Hall.

Freethinkers in the Rhondda Valley are earnestly invited to attend a meeting in the Institute, Tonyrefail, to-day (Sept. 22), at 2.30, in order to consider the question of organization.

We publish this week a new work by Mr. Cohen on *Christianity and Slavery*. This is a careful and elaborate survey of the whole subject—we think we may safely say the most elaborate yet issued in this country—and should prove of much value to propagandists. No pains have been spared to make the work complete, and full references are given throughout. A chapter on "Christianity and Labour" meets the plea that Christianity abolished slavery by inducing a more humanitarian ethic towards labour, and a concluding one on "White and Black" deals with the relation of the white and coloured peoples in Africa. Two plates illustrating the stowing of slaves on board the slave-ship *Brookes* adds to the usefulness of the book. The published price is one shilling, postage three-halfpence. The need for some such work as this has long been felt, and is now met. We hope soon to publish a companion work on *Christianity and Woman*.

Sugar Plums.

To-day (Sept. 22) Mr. Cohen delivers two lectures in the Repertory Theatre, Birmingham; afternoon at 3, evening at 7. Tea will be provided for visitors from a distance, who should write to the Secretary, Mr. J. Partridge, 245 Shenstone Road, Rotton Park, Birmingham.

Religion and Life.

SIR,—You have set me a big task this time, as beside the huge question I raised about the meaning of your "Social Forces" you express a wish to hark back to the historical argument and challenge me to show "verification in truth and justification in utility" in religion. I propose, therefore, to deal with the first half of the latter point in this week's letter, and with the "Social Forces" in the following week, inviting you, mean time, to write more fully about them for the number which will come out on September 28. We can settle later how to proceed afterwards.

The points about the "Social Forces," which require some elucidation, are as follows:—I note your correction of what I said about their being confined to a very small number. Your view is that "their influence was felt by all," and that they "act as a selective factor." Mean time you marvel that I could call them God; and you give it as your conviction that they are not God. Very well, then, what are they? for if they are "selective factors" they surely are alive. They appear to be some living influence steadily making for good, purging the minds even of blind and besotted Theists (in time, though not very rapidly). Now, in estimating how far we agree as to this matter, I ought to explain what I mean by the word God, so as to show the relation between the Being, whom I believe in, and the social forces which I recognize much as you do. But it will clear the air more speedily if you will tell us something more of your idea of the social forces, on the assumption that they are not God. Does it not amount to this: that you conceive of men as possessed of a deep, powerful, subtle, instinct for something called "good" which, in time, prevails over another instinct also very powerful, such as for centuries has made them postulate a Creator, a personal invisible giver and guide of Life? If so, how stupendous the good influence must be which is able to dissolve so titanic and widespread an error as the belief in God! Yet it is an influence, I understand, originated entirely by man himself; the same being who started the huge and pernicious blunder of Theism. This is to attribute a very noteworthy faculty to mankind. Have you any theory how the faculty came into being? Also, what is your view as to man's criterion of what is good? Granting your assumption that the social forces are pressing steadily towards the establishment of truth and enlightenment, can you state your grounds for assuming that we all agree as to what are truth and enlightenment? So far, you have only told us that Atheism makes for cleanliness. What other good things does it make for, and do you hold that all men, roughly speaking, think these good things to be good?

If you clear up these obscurities, then I will put side by side of your interpretation of human life the Theistic interpretation, and we shall, perhaps, see which agrees best with the fundamental convictions we hold in common.

Now for the historical matter. Part of your answer would be to point to history and show that religion has been responsible for much evil. The reason why I fought shy of this subject is that, though we should differ, probably, as to any particular set of occurrences, we agree in the general statement; still, while it is of no use to flog a dead horse, it may be advisable to ascertain what killed it. I would, then, admit your contention in language quite as strong as any you have used, and say (with a living writer) that apparently the Infinite Perfect Spirit has instigated awful "crimes of deception, lust, injustice, cruelty," and has "required the aid of man's

non-religious activities against man's religious apprehensions." This appears to concede most of your case.

But to be really fair, we must consider the following: "Man's personality is constituted by the presence and harmonization of a whole mass of energies and intimations belonging to different levels and values; and not one of these can in the long run, and for mankind at large, be left aside or left unchecked by the others, without grave drawbacks to that personality." Now, please leave aside the question as to whether this quotation is in perfect English, and consider only if it be true. Notice that the more we emphasize the hideousness of the result of isolating one set of energies, the more we corroborate the above statement. It is a tremendous fact, though not really bewildering, that religious people consecrated girls to lust, gave their own babies to the fire, denounced statuary, destroyed the great library of Alexandria; but all that was due to their refusal to harmonize their religious intuitions with those ordinarily called non-religious, viz., the æsthetic, the moral, the political or gregarious, and perhaps others. But the same disastrous results, though less dramatic, follow on the isolation of these other faculties and energies, either from each other or from the religious faculty.

Look what happened to Greek art when it lost the sustaining gift of religion. Or music. One knows of players who have isolated their technical skill from the sense of the sublime—the religious sense—and the result is a marvellous display of soulless fireworks. Similarly there have always been politicians who wish to divorce politics from morals; when they have succeeded, horrible things happen. Still more horrible things when business is cut loose from morals; or, rather, is not permeated with them. Please note that the hideous things are done in the name of the set of faculties which has been isolated. In the name of religion ghastly churches built; in the name of sport, men plunge into all kinds of life-wrecking gambling; in the name of bodily health, there supervenes hypochondria and manifold havoc of bodies; in the name of patriotism, the ravage of Belgium.

But I must stop, as you will have something to say about this. If you disagree with me here, please note that it means you are prepared to face and defend this policy of isolating one faculty from another in that complex and wonderful thing we call the human personality. If you agree with the above statement, then, Sir, we agree about a very important matter indeed, and I have good hopes of reaching an understanding of a perplexing divergence of opinion.

E. LYTTETON.

The Dark Diamonds of the Earth.

V.

(Continued from p. 485.)

FROM prehistoric times onwards a pleasurable appreciation of the effects of colour has distinguished mankind. Primitive peoples paint their persons and decorate their dress, while races in a higher stage of development delight in dyeing their garments in striking colours. We gather from the Hebrew records that the high priests of Israel wore vestments of purple hue. Also the skins of rams were stained with red pigments, while blue, purple, and scarlet were favourite tinctures for their linen cloths. Of old, the stately Tyrian purple was prepared from two species of molluscs. In Egypt, India, and in the Mediterranean region, purple products were in keen demand. Purple became the emblem of kings, and robes of that colour commanded a regal price. Acquainted with the dyer's art were the Greeks and Romans, and among the ruins of Pompeii an ancient dyer's workshop with its

appliances may still be seen. As culture spread, dyeing was introduced into many lands where the art was long practised as a domestic industry. And even to-day, in the more remote areas of Europe, the pigments of home-spun textiles are obtained from vegetable dyes. To some extent this custom still lingers in the Scottish Highlands. In England the dyer's trade has existed for several centuries, and to our native colouring substances the New World added a few woods and barks, as well as the famous cochineal. Until 1856 such dyes were substantially the only tinctorial materials known to man.

Aniline was discovered by Unverdorben in 1826 in the indigo plant. The term aniline is derived from anil, which is Portuguese for indigo. But this vegetable product has since suffered eclipse as the bulk of our aniline dyes are now evolved from coal-tar. Indigo was sent to Europe in the sixteenth century, and its introduction was strenuously opposed by the woad-growers whose occupation it menaced. Under Henry IV. of France the use of indigo as a dye was made a capital crime. Now that the indigo plant itself has been superseded by coal-tar, it is worth noting that the cultivation and manufacture of vegetable indigo forms a leading Indian industry, and that the Oriental Peninsular remains the main source of European supplies.

The researches of Hofmann and his pupils in London led, in 1856, to the discovery of the first synthetic dye, Perkin's long celebrated mauve. This dye was produced from crude aniline, a substance itself prepared from benzene, a product of coal-tar. In his new work, *The Treasures of Coal Tar*, Professor Findlay remarks that:—

Starting from benzene, toluene, phenol, naphthalene, anthracene, and a few other constituents of the thick black liquid, coal tar, which less than a hundred years ago was a useless waste material and a nuisance to the gas manufacturer, synthetic dyes, to the estimated value of nearly £20,000,000 are now manufactured annually, more than two-thirds of this amount being produced in 1913 in Germany. These dyes have, by reason of their almost infinite variety and applicability, their range of colour, and delicacy of tone, ousted the natural dyes to a very large extent from the dye works.

These wonderful colours are the outcome of a prolonged series of chemical changes. From various primary constituents of coal tar there are derived, as a result of the action of sundry chemical reagents, nearly 300 "intermediate" substances. These in their turn are made to combine and interact so as to evolve the completed dyes of which over 900 are now in request in the industries and arts.

The earliest coal tar dye that Perkin placed on the market was designated "mauve," "aniline purple," or "Tyrian purple." Perkin's efforts to induce English manufacturers to utilize his product met with scanty success. The more progressive French calico printers, however, soon introduced aniline purple into their patterns, and the commercial importance of the new colour became apparent to all. Perkin's purple was now crowned with success, and the colour so largely predominated in feminine attire in 1859 that *Punch* facetiously referred to it as "The Mauve Measles."

Subsequent experiments produced aniline red or magenta. Everything then pointed to a prolonged English supremacy in the evolution of aniline colours, but our inability to realize the vital importance of systematic chemical research allowed Germany to annex this truly magnificent industry.

One of the earliest results of chemical inquiry into the properties of coal tar was the isolation of benzene, a coal tar hydro-carbon. In 1834, Mitscherlich showed that benzene—a substance first separated by Faraday

from oil gas—when treated with concentrated nitric acid, becomes converted into nitro-benzene. A further advance was made when Bechamp discovered that nitro-benzene could be transformed into aniline. Through the application of this discovery, Perkin elaborated the first aniline dye. During his investigations, that scientist, while experimenting with "a solution of aniline in dilute sulphuric acid with potassium dichromate," succeeded in isolating from the liquid a dark-hued resinous mass. From this unprepossessing substance the first aniline colour—mauve, or purple—was produced. Mauve led to magenta, and now magenta formed the basis for the development of several new dyes. Among these were Lyons blue, and Nicholson's water-blue, which proved an excellent dye for woollen stuffs. The brilliant Hofmann violets were produced from magenta by that great chemist. In recent years immense strides have been made in this department of science, but even now the coal tar industry is still in its infancy.

Shortly after Professor Perkin's discovery of mauve, Dr. Griess, a chemist attached to Allsopp's Brewery at Burton-on-Trent, ascertained that nitric acid, when acting on aniline, evolves a diazo compound. The diazo compounds thus produced possess the supremely important property of combining with certain aromatic substances, or with phenol, from which carbolic acid is prepared. By this process the now famous azo-dyes were produced. These are highly esteemed as wool dyes. Hundreds of these tinctorial compounds have been prepared, and a large proportion are in eager request in the several dyeing industries.

In addition to the colouring matters directly and indirectly derived from aniline and phenol, naphthalene, another coal tar hydro-carbon, provides a basis for dye production. Naphthalene was, until recently, in little demand for industrial purposes, but its value has now been greatly advanced through the chemist's capacity to distil many new and useful dyes from this coal tar product.

A large proportion of the earlier synthetic colours will dye silk and wool when directly applied. Plant fibres, however, notably linen and cotton, must be previously mordanted if they are to absorb the dye from the vat. A very marked departure occurred when Bottiger elaborated a novel series of azo-dyes capable of dyeing cotton and linen without the help of a mordant. This advance constituted an epoch in the history of tar colours. One of these new dyes was Congo red—the first direct cotton dye prepared by the synthetic process. Congo red led to the production of an imposing array of novel dyes, which embrace the complete colour realm, and possess the highly serviceable property of dyeing cotton fabrics *minus* the aid of a mordant.

These improvements promoted further progress. After a fabric has been successively impregnated and immersed in two different chemical solutions, a red dye appears on its surface. A dye developed in this manner on a fibre is termed a pigment dye. This particular pigment—para-red—is extensively utilized in dyeing processes. Professor Green's dye product, primuline, stains cotton directly to a primrose shade. This colour is fugitive, but it has proved the parent of primuline red, primuline orange, and other fast hues. Aniline black is another pigment dye employed in the textile industry. This dye produces a fast black colour, and researches still in operation promise to lessen the cost of production, while sustaining the blackness of the pigment.

(To be concluded.) T. F. PALMER.

All that is highest in wisdom entwines around all that is purest in love.—Maeterlinck.

The Assistance of Literature to Science.

IN these days when the value of a scientific education is being so strongly urged and so widely recognized, it is necessary to remember that, while the study of literature is amply justified by the æsthetic pleasure which it bestows, it is also not without its value in the dissemination of knowledge.

Indubitably a wide reading of the great masterpieces of literature is of the greatest aid—if, indeed, it be not indispensable—to the cultivation of a lucid and concise literary style. To the scientist and educationalist clarity of expression is of supreme importance, since not only does it enable them to expound theories, illustrate principles, and state facts unequivocally and with economy in words, so that the student can fully apprehend their meaning without vexatious pauses to elucidate some ambiguous phrase or passage; it also renders the reading of an abstruse and sometimes tiring book less irksome: petty irritations such as occur when the reader is not certain of the author's meaning are eliminated; his time is saved by conciseness of statement; and the argument being unclouded by needless redundancy and superfluity of words is more easily followed. Moreover, where principles and hypotheses are decisively expounded, he is more likely to assimilate the knowledge communicated than where it is set forth in a vague and diffuse manner.

While, therefore, giving the study of science precedence to that of literature, we must beware of regarding the products of the art of writing simply as part of the efflorescence of civilized life—as something wherewith to gratify our æsthetic tastes in leisure moments. Science, even as literature, would benefit did every one with knowledge to impart follow the example of the great geologist Lyall, and deliberately cultivate a literary style.

RELIGION OF HUMANITY.

The essence of religion is the strong and earnest direction of the emotions and desires towards an ideal object recognized as of the highest excellence, and as rightfully paramount over all selfish objects of desire. This condition is fulfilled by the Religion of Humanity in as eminent a degree, and in as high a sense, as by the supernatural religions even in their best manifestations, and far more so than in any of their others.—*John S. Mill.*

SCIENCE AND RELIGION.

(In reference to the discussion, "Christianity and Dirt.")

Thousands of years ago, when barbaric races began to adapt themselves to civilized life, they had a concern for their bodily health and strength. In classic antiquity the care of the body by baths, gymnastic exercises, etc., was greatly developed, and connected with religious ceremonies. The splendid aqueducts and baths of Greece and Rome show how much importance they attached to the external and internal use of water. The Middle Ages brought reaction in this province as in so many others. As Christianity deprecated this life and said it was merely a preparation for the life to come, it led to a disdain in culture and of nature; and as it regarded man's body only as a temporary prison of his immortal soul, it attached no importance to the care of it. The frightful plagues which swept away millions of men in the Middle Ages were fought with prayer, processions, and other superstitious devices, instead of with rational hygienic and sanitary measures. We have only gradually learned to discard this superstition. It was not until the second half of the nineteenth century that a sound knowledge of the physiological functions and environment of the organism induced people once more to have a concern for bodily culture. All that modern hygiene now does for the public health, especially the improvement of the dwellings and food of the poorer classes, the prevention of disease by healthier habits, baths, athletics, etc., can be traced to the monistic teaching of reason, and is altogether opposed to the Christian belief in Providence and the dualism connected therewith. The maxim of modern hygiene is: God helps those who help themselves.—*Ernest Haeckel, "The Wonders of Life."*

SUNDAY LECTURE NOTICES, Etc.

Notices of Lectures, etc., must reach us by first post on Tuesday and be marked "Lecture Notice" if not sent on postcard.

LONDON.

INDOOR.

SOUTH PLACE ETHICAL SOCIETY (South Place, Moorgate Street, E.C.): 11, Right Hon. John M. Robertson, M.P., "German Ethics and the War."

OUTDOOR.

BATTERSEA BRANCH N. S. S. (Battersea Park Gates, Queen's Road): 11.45, A Lecture.

BETHNAL GREEN BRANCH N. S. S. (Victoria Park, near the Bandstand): 6.15, A Lecture.

NORTH LONDON BRANCH N. S. S. (Parliament Hill Fields): 3.15, Mr. J. B. Johnson, A Lecture.

REGENT'S PARK BRANCH N. S. S.: 6, Messrs. Doughty and Norman, "Charles Bradlaugh."

SOUTH LONDON BRANCH N. S. S. (Brockwell Park): 3.15, Mr. F. Shaller, A Lecture.

WEST HAM BRANCH N. S. S. (Maryland Point Station): 7, Mr. Thurlow, "Bradlaugh: His Place in History."

HYDE PARK: 11.30, Messrs. Shaller and Saphin; 3.15, Messrs. Dales, Ratcliffe, Swasey, and Kells.

COUNTRY.

INDOOR.

BIRMINGHAM BRANCH N. S. S. (Repertory Theatre, Station Street): Mr. Chapman Cohen, 3, "The Cradle, The Altar, and the Grave"; 7, "The New World, and the Old Faith."

OUTDOOR.

MANCHESTER BRANCH N. S. S. Ramble to Stalybruses.—Postponed from September 15. Meet Piccadilly 10.30. for Stalybridge Car. Bring refreshments.

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