

The FREETHINKER

FOUNDED · 1881

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

Registered at the General Post Office as a Newspaper.

Vol. XLI.—No. 15

SUNDAY, APRIL 10, 1921.

PRICE THREEPENCE

PRINCIPAL CONTENTS.

	Page.
<i>A Question in Ethics.—The Editor</i> - - - - -	225
<i>Cyril and Hypatia.—J. T. Lloyd</i> - - - - -	226
<i>A Friend of Keats.—Mimmermus</i> - - - - -	228
<i>Germany's Atheism, Nietzsche, and the War.—A. D. McLaren</i> - - - - -	229
<i>A Dozen Free Thoughts.—Ignotus</i> - - - - -	231
<i>The Origin of Christianity.—W. Mann</i> - - - - -	234
<i>The Two Refuges.—G. E. Fussell</i> - - - - -	235
<i>A Dynamic Book.—William Repton</i> - - - - -	236
<i>Acid Drops, To Correspondents, Sugar Plums, Letter to the Editor, etc.</i>	

Views and Opinions.

A Question in Ethics.

One of our readers sends us the following, which he assures us depicts a not uncommon state of mind, and asks us what is the best way to deal with it. He puts the matter as follows:—

A given individual, like ourselves, has given up all belief in religion. He needs for himself no special incentive "from above" to keep good or prevent himself being a blackguard. But, he argues, I have a certain education, a certain intelligence. The mass, or the lowest of the mass, such as Russian illiterates, not having the advantages of my education and intelligence, present a different problem. The ordinary legal checks to crime or immorality are not sufficient for them, they need some undefined fear to keep their various passions in check. The fear of the Almighty Monster provides this check, for them, and bad as they are they might just conceivably be worse without it.

Now I am quite willing to believe that this does represent a frame of mind that is enlightened enough to have given up belief in supernaturalism, without being educated enough to understand the causes that lead to men breaking away from religions, or to understand the nature of the forces that ultimately determine conduct. And those who are acquainted with religious apologetics will also recognize it as very common in that direction. In fact, it may well be that it has its origin in the religious mind, and the unwary non-religionist is only using here an argument that has been suggested to him by his opponent.

* * *

The Function of Fear.

My first comment is that the opinion expressed in the above passage represents in the moral and intellectual spheres a type of thinking of which the world has heard so much lately under the name of Prussianism. It is the principle that in ultimate analysis human nature is only to be kept in order through the operation of fear. That this is a widely held belief there is no doubt. It is at the bottom of the world's pitiful faith in huge armies and navies, in spite of five years' demonstration of their utter impossibility to settle a single thing of any real consequence whatever. It is an expression of the belief that however suave may be your manner, however plausible your speech, and however great your deference to peace and goodwill,

you can only maintain order by making it tolerably apparent that if all is not done as you desire you have at hand the brute force to enforce your will. This principle operates with nearly all existing governments, it permeates, as a natural consequence, nearly all our education, and it is naturally strongest of all in the religious sphere. For here the principle of fear is strongest of all, although disguised in recent times under a terminology which belongs to a different frame of mind. The people must be kept in order, is what we are eternally told, and by being kept in order is really meant, not educated to lead a spontaneously peaceful life, but to obey orders when told whether they agree with them or not. In fact, on this theory it is rather better they should obey than agree, for agreement implies thinking about the orders issued, and thinking, even though it ends in agreement, implies the possibility of disagreement, and it is unwise to run that risk. It is better to obey God's commands without question, says the religionist. It is a soldier's duty to obey orders, not to ask for reasons, says the militarist or the Prussian. The duty of my people is to obey my will, says the autocrat. All the ugly things of life meet and fuse on the ground of a common psychology.

* * *

Religion as Restraint.

But, as is not unusual with religious arguments, this one assumes all it requires to prove. In the mass, and particularly with the uneducated, people are not guided by fear, defined or undefined, but by custom and use. What they have been in the habit of doing they keep on doing without any enquiry as to the why or the wherefore. If fear operates, it is rather fear of the unknown and the untried than a state of fear in relation to things with which they are familiar. An established fear, so to speak, ceases to be nearly so terrible as a new and probably beneficial force. Above all, the uneducated and the unreflective are restrained by the immediate and the certain, not by the remote and the uncertain. Long ago Beccaria pointed out that it is not so much the severity as the certainty of punishment that acts as a deterrent. And the fears which religion sets up are not of the order that ensures a certainty of either detection or punishment, and at any rate the penalties are too remote to be effective. And the one certain thing in reply to those who argue that the fear of God keeps the uneducated moral is that it clearly does no such thing. The constant lament of religious teachers is that it does not. Religious people are constantly telling us of the manner in which the consciousness of God falls away from them. Added to which is the historic fact that the times have been morally worst when the belief in God has been least questioned. As a matter of fact, it is the most sensitive characters who have been most influenced by the belief in God, the coarser and less developed ones have merely accepted it as part of the established order. St. Augustine may dwell upon his fear of losing the grace of God, but Charles Peace never loses faith in that form of consolation. And, generally, I should be inclined to reverse the statement given by my corre-

spondent and to say that if the fear of God, or of the policeman—ethically the same thing—is necessary, it is the partly educated and the intelligent who need it, not the illiterate and the unintelligent. For the latter may safely be trusted to tread the old paths; it is the former who are inclined to step off the beaten tracks and to take their own course careless of the concern of others. Theoretically, religion breaks down where it is most needed. Besides, it is not the ignorant and the uneducated that reject religion; rejection comes with education and enlightenment.

* * *

The Function of Religion.

It is quite a mistake to assume that it is the social purpose or function of religion to make people moral. It is not. The social function of religion, in all save the very lowest stages of social development, is to keep people docile, to prevent their seeking change. Religion then becomes one of the principal agencies by means of which established institutions and interests seek to perpetuate themselves. The truth of this is shown by the very close association of vested interests all over the world and in all ages. Avowedly secular or avowedly religious makes no difference to this. They have all recognized that to keep people docile, to reconcile them to things as they are, and to prevent their seeking to have them as they might be, there is no force that is quite so effective as religion. And in the main this end has been secured in two ways. The one has been by casting a halo of sanctity over institutions in such a way that their modification or abolition takes on the character of a crime. I need only point to the difficulty of getting a rational idea of marriage into the heads of people, and the demand that it shall be treated from the standpoint of what "Our Lord" said, to illustrate this. In all such cases it is the power of religion that must be broken before advance can be made. And if one other illustration is needed it may be found in the close relations existing between the established Church and the landed interest. The second way of conserving established interests is by the diversion of concern from the affairs of this world to the affairs of some other supposed supernatural state of existence. It is not without significance that the growth of interest in social questions should have been coincident with a declining interest in religion. The two are, indeed, related almost in terms of cause and effect. And if one reflects upon the enormous gain to the vested interests of a country when the developing minds of men and women are concerned with questions about their welfare in another state of existence, rather than with their actual conditions in this, one may easily realize what an enormously useful thing religion is to the enthroned powers of a country whatever be their nature. Nor can there be much doubt that if the minds of male and female were left during the years of adolescence free to engage themselves with social and scientific questions, there are not many of our more serious problems that might not be within sight of settlement within a very short time. Trouble abroad is an old device of governments to divert attention from affairs at home. And there is no better plan for getting into a man's pockets than inducing him to fix his eyes and his mind on heaven. To distract attention is one of the first principles of the art of the pick-pocket everywhere.

* * *

A Foolish Fallacy.

From another point of view the notion that people are only to be kept in order by means of a fear imposed upon them by a superior caste is an expression of the perfectly immoral belief that no sane system of social equality is possible, however much we may do it lip service. It is the principle that the world has heard so much of lately under the name of Prussianism,

although it belongs no more to Prussia than it does to any other country. It finds expression in one form in the relation of the white to the coloured people where it is generally assumed, by the white, that he is naturally, or supernaturally, ordained to act as a superman over more than one half of the human race. And one wonders how long it will be before people begin to realize that he who holds another man in bondage forges fetters for himself. When a prison warder is handcuffed to a prisoner which is it that is holding the other? It is true the prisoner cannot leave the warder, but then neither can the warder leave the prisoner, and which is prisoner and which is warder is, for the time being, only a question of point of view. No one can hold a man in chains without being himself tied to the other end. A wrong degrades the wrongdoer quite as much as it does the wronged; and it is only our terribly defective education that prevents our seeing this, and causes us to look upon a statement of simple fact as a startling paradox. Buddhism saw this truth centuries ago. Christianity, with its immoral doctrine of vicarious sacrifice, never saw it at all. And the belief that there is a certain order of people called the "lower" class that needs to be frightened into abstinence from crime is a delusion of the order above named. Morality is never born of fear but of the affective relations of men and women. And conduct, whatever be its quality or value, must rest ultimately upon some more permanent basis than fear, which by its very nature is bound to be of a more or less temporary character. The theory that the stability of the social structure is to be maintained only by fear is a fallacy of self-interest, even though it be repeated by some in all sincerity. It is, of course, quite consonant with Christianity, for that, too, is based upon a profound distrust of human nature, and upon a view of human qualities that is really suitable to only a cloister or a prison.

CHAPMAN COHEN.

Cyril and Hypatia.

THE revolting barbarity that attended the murder of the girl philosopher of Alexandria in the year 415 A.D., brings a burning blush of shame into the face whenever one recalls the foul deed. In all probability, she had been warned by one who loved her of a plot against her life; but, recklessly brave maiden that she was, she scorned the warning and went out for a drive, saying, "Fear not for me. You would not wish me, for the first time in my life, to fear for myself." She never returned to her home. She was viciously attacked by men of God, Peter the Reader and a crowd of monks from the desert. Socrates, the ecclesiastical historian, relates how by those heartless brutes she was "torn from her chariot, dragged to the Cæsareum (then a Christian church), stripped naked, cut to pieces with oyster shells, and finally burnt piecemeal." Such was the end of Hypatia at the hands of the Christian Church. Why was she so savagely butchered, and who was responsible for so execrable a crime? It is universally admitted that Hypatia was one of the most beautiful ladies in Alexandria, and that her beauty was equalled by her virtue. There was not a single stain upon her character. Her chief charm, however, lay in the brilliancy of her intellectual powers. She was a distinguished mathematician and astronomer, and published several mathematical commentaries and an astronomical canon. We know that Synesius consulted her about the construction of an astrolabe, and was throughout his life one of her most ardent admirers. It is a noteworthy fact that Synesius was a Christian, though by no means of a pronounced type, and in 409 became bishop of Ptolemais; but his love of literature never waned. Kingsley represents him

as still living and being at Alexandria when the plot to murder Hypatia was hatched. This is possibly true, though it lacks historical evidence.

Hypatia was an enthusiastic Neo-Platonist and delivered popular lectures at her father's academy. Her lectures were attended and applauded by the men and women of intellect in the city. She exerted a tremendous influence on the public mind, not only through her teaching, but also and, perhaps chiefly, through the excellency of her character. She was a woman of weight, and made a deep impression on the whole community. But it was as teacher of an anti-Christian philosophy that she became a thorn in the flesh of the Alexandrian followers of Christ, at whose head just then was the acrimonious controversialist and cruel persecutor, Cyril, who was created Patriarch of Alexandria in 412, and who was called by a brother bishop "a monster born and educated for the destruction of the Church." He was the most accomplished hater then on the planet, and all his hating was done in the service of the Church. His sincerity was beyond doubt, but it was the sincerity of an utterly unscrupulous villain. One of his first acts on becoming a bishop was to close all the churches of the Novatians and plunder their ecclesiastical effects. To show his hatred of the Jews, he ordered their synagogues to be levelled with the ground, their private houses to be entered and robbed of all they contained, and the objects of his hatred to be expelled from the city, and his orders were only too faithfully carried out by the ignorant and superstitious mob always at his beck and call.

Is it any wonder, then, that the illustrious pagan philosopher, with her enormous influence, was an object of utter detestation to such a man? Deep down in his mind was a strong sense of jealousy. Hypatia was a dangerous rival, and the very idea of competition with such a woman was intolerable to him. He was the only duly appointed and authoritative messenger from heaven in the whole city. Hypatia was the champion of demons, and the only fate she deserved was annihilation. This does not mean that Cyril was guilty of literally instigating her murder, but we all know that Peter the Reader was his right hand man, who always did his will, and never did anything of which he had the least suspicion his master would disapprove. Some historians have not hesitated to attribute the murder to the direct instigation of the Patriarch, but there can be no doubt whatever that "the perpetrators were officers of his Church."

As is well known, Cyril and Orestes, the Governor of Egypt, were not on friendly terms with each other. Indeed, it may be safely affirmed that the prefect was violently hated by the Patriarch for two reasons. The first reason was that he was not a bigoted Christian and did not approve of Cyril's policy, and the second, that he was too friendly with Hypatia. According to Kingsley's interpretation, Orestes was not a sincere, trustworthy man. He was in love with Hypatia and pretended to be in complete sympathy with her teaching, while in his intercourse with Cyril and his slaves he professed to be a Christian. Whether the Christian novelist is right or not we have no means of ascertaining. Gibbon says the "the zeal of Cyril exposed him to the penalties of the Julian law," and that Orestes complained at headquarters. What is incontrovertible is that the two men had nothing in common. Of course, Cyril had discretion enough not to make any open attack on the prefect, because he was the representative of a Christian state, but he could wreak his vengeance on Hypatia, the prefect's friend and counsellor, without being suspected of any active hostility to the civil authority. In point of fact, Hypatia was a far more dangerous foe to the Christian cause than Orestes, because of her genius and powerful personality. It was generally believed by the Christians that she was about to become the prefect's

wife, in which case to destroy her would be to inflict punishment on him. No doubt, Cyril had often expressed his inmost thoughts to his intimates, Peter the Reader and the Nitrian monks, who were invariably only too eager to kill their opponents. The saying is true that a nod is as good as a wink to a blind horse, and there are desires and intentions which it is better not to put into specific words. The rabble of Cyril's followers understood quite well that he would be deeply grateful to them if they put Hypatia to death, no matter how. They did so, and he was evidently pleased. Kingsley tells us that one morning after the murder a wealthy Jew, who had become a Christian, called to see the Patriarch. He had once been a devoted disciple of the slain philosopher and remained her friend to the end. Kingsley says:—

Raphael was standing in Cyril's ante-room awaiting an audience. There were loud voices within, and after a while a tribune, whom he knew well, hurried out, muttering curses. "What brings you here friend?" said Raphael. "The scoundrel will not give them up," answered he, in an undertone. "Give up whom?" "The murderers. They are in sanctuary now, at the Cæsareum. Orestes sent me to demand them; and this fellow defies him openly."

When the tribune left the Jew was ushered into Cyril's presence, whom he found walking up and down with great strides, clearly in great mental agitation. Raphael told him of his conversion to Christianity, and that he came to make such restitution as he could for certain ill-deeds he had once done in Alexandria. Handing him some documents he said:—

You will find among these papers the trust deeds for such a yearly sum of money as will enable you to hire a house of refuge for a hundred fallen women, and give such dowries to thirty of them yearly as will enable them to find suitable husbands.

On reading the document the Metropolitan of Egypt was startled to find not only the Abbot of Isidore of Pelusium, but the Secular Defender of the Plebs, a civil officer, implicated, too, in the late conspiracy, associated with him as co-trustees. Raphael stated that if his Holiness was not satisfied it would be easy to omit his name in the deed. Then he added:—

One word more. If you deliver up to justice the murderers of my friend Hypatia, I double my bequest on the spot. Cyril burst out instantly: "Thy money perish with thee! Do you presume to bribe me into delivering up my children to the tyrant?" "I offer to give you the means of showing more mercy, provided that you will first do simple justice." "Justice?" cried Cyril, "Justice? If it be just that Peter should die, sir, see first whether it was not just that Hypatia should die. Not that I compassed it. As I live, I would have given my own right hand that this had not happened! But now that it is done, let those who talk of justice look first in which scale of the balance it lies. Do you fancy, sir, that the people do not know their enemies from their friends?"

He admitted that Peter's zeal may have run away with him, but argued that that was quite excusable in the circumstances. "God shall judge such a man; not I, nor you." Raphael reminded him that, according to the Scripture, the civil magistrate was God's minister, and urged him to let God judge Peter by delivering him to God's minister. Cyril was now in a furious passion, and exclaimed:—

God's minister? That heathen and apostate prefect? When he has expiated his apostasy by penance, and returned publicly to the bosom of the Church, it will be time enough to obey him: till then, he is minister of none but the Devil. And no ecclesiastic shall suffer at the tribunal of an infidel. Holy Writ forbids us to go to law before the unjust. Let the world say of me what it will. I defy it and its rulers.

Hypatia was an immeasurably better woman than

Cyril was a man, but the latter was an orthodox Christian minister while the former was only a despised pagan philosopher, and on that account a menace to the Christian cause. In Cyril's estimation her murder was an evil deed done to secure the good of the Church, and, therefore, excusable, if not wholly justifiable. At any rate, the Church regards Cyril as one of her greatest servants, and in due time he was canonized as a most illustrious saint.

J. T. LLOYD.

A Friend of Keats.

We have a kindness for Leigh Hunt.

—Lord Macaulay.

Leigh Hunt is too little remembered by our generation.

—Joseph McCabe.

AMID thousands of unloved and unremembered graves at Kensal Green Cemetery is one with the arresting inscription: "Write me as one who loved his fellow men." This is the tomb of Leigh Hunt, the friend of Keats, Shelley, Byron, and so many poets, and himself a singer of no mean quality.

Of his ancestry Leigh Hunt presents a charming picture in his *Autobiography*, stating, with urbane humour, that on his mother's side they were "all sailors and rough subjects with a mitigation of Quakerism," as on his father's side "they were all creoles and claret drinkers, very polite and clerical." Hunt's father was a clergyman, with an incorrigible propensity for conviviality, and the earliest recollections of his distinguished son were associated with the uninviting interior of the King's Bench prison, in which his father's reliance on Providence had led him.

Leigh Hunt was educated, like Lamb and Coleridge, at Christ's Hospital School, of which he has left a pleasant impression. "I am grateful to the Hospital," he wrote, "for having bred me up in old cloisters, for its having made me acquainted with the languages of Homer and Ovid, and for its having secured to me, on the whole, a well-trained and cheerful boyhood. It pressed no superstition on me." For some time after his schooldays Hunt, characteristically, haunted the bookshops and wrote verses. His temperament unfitted him for commercialism, and Dickens has satirized, somewhat unkindly, his failings in "Horace Skimpole" in *Bleak House*.

At twenty-three years of age Leigh Hunt entered the political arena, joining his brother in starting *The Examiner*. The paper was literary and lively, and had for its motto the caustic lines of Swift: "Party is the madness of the many and the gain of the few." During its fourteen years of existence the paper ran the whole gamut of good and ill fortune, and Leigh Hunt and his brother were sent to prison. The *Morning Post*, as fulsome then as now, had published a lickspittle article describing the Prince Regent (afterwards George the Fourth) as an "Adonis in loveliness," and the saucy *Examiner* staff dipped their pens in vitriol and retorted that this particular "Adonis" was a fat man of fifty, a liar, a libertine over head and ears in disgrace, an undesirable man for any home, the companion of demireps and gamblers, a man who had just closed half a century without one single claim on the gratitude of the country or the respect of posterity. The reply of the Government was as vigorous as the article, and the two brothers were prosecuted and fined £500 each with two years' imprisonment.

Leigh Hunt's incarceration was not a holiday, nor was it a silent meditation among the tombs. He could not go beyond the prison walls, but he had rooms furnished by himself, and he enjoyed the society of his wife and family, and had frequent visitors. The learned Jeremy Bentham unbent himself and played

battledore with him. The imprisonment may have affected Hunt's health, but it was a comedy compared to the treatment of Holyoake and Foote, condemned to their cells, the society of warders, and the prison-yard. Besides, Hunt had facilities for writing, and forgot some of his troubles whilst composing *The Story of Rimini, A Feast of the Poets*, as well as a vast amount of journalistic work.

Hunt's imprisonment brought him into unusual prominence, for political feeling ran very high in those days. He had enjoyed the felicity of Lamb's friendship from boyhood, and he had known Shelley some years. He now added to his friends Keats, Byron and Hazlitt. Indeed, he was very happy and fortunate in his friendships. Later in life the charmed circle included the names of Carlyle, Dickens, Macaulay, Lytton and Lord Houghton. For this reason Leigh Hunt's *Autobiography* is most excellent company, for he always writes naturally and unaffectedly, and his description of his famous friends is very entertaining. Hunt relished the society of his friends, and he enjoyed life in his own way. His account of his Italian travels is an example of the best kind of such writing. His humour is personal, and never forced. A typical example is his youthful recollection of how he used, after a childish indulgence in bad language, to think with a shudder, "Ah! they little think I'm the boy who said damn."

An omniverous reader, Hunt secured the rare commendation of Macaulay for the catholicity of his taste. The compliment was richly deserved. Of all authors, indeed, and of most readers, Leigh Hunt had the keenest eye for merit, and the warmest appreciation of it wherever found. An active politician, he was never blind to the abilities of an opponent. Blameless himself in morals, he could admire the wit of Congreve, Vanbrugh, and Wycherley; and a Freethinker, he could see both beauty and wisdom in the dusty volumes of the old divines. It is to his credit that his universal knowledge, instead of puffing him up, only moved him to impart it. Next to the pleasure he took in books was that he derived from pointing out to others the pleasure in them. Witness his *Wit and Humour* and *Imagination and Fancy*, two of the finest and most readable handbooks in English literature.

Hunt was thoroughly honest in his criticisms. He did not care a straw whether an author was new or old, an Englishman or a foreigner, for his sympathies crossed all frontiers. Nor did he shrink from any literary comparison between two writers when he thought it appropriate. Thackeray had this same outspoken sincerity, as in speaking of Fenimore Cooper's full-blooded hero in the *Leather-stocking* novels he says, "I think he is better than any of Scott's lot."

Though he was derided as a leader of the "Cockney School," Hunt had a pretty talent for poetry. His verse had a strong influence on his contemporaries, and often it inspired music better than itself. After all, the poems, or some of them, form the only part of Leigh Hunt's voluminous literary work which will survive. Perhaps one of his happiest lyrics is the charming trifle addressed to Jane Welsh, afterwards the wife of the austere Thomas Carlyle:—

Jenny kissed me when we met,
Jumping from the chair she sat in!
Time, you thief, who love to get
Sweets into your list, put that in!
Say I'm weary, say I'm sad,
Say that health and wealth have missed me,
Say I'm growing old—but add,
Jenny kissed me.

Some of his sonnets are excellent. One of the best is that on the Nile, written in rivalry with no less poets than Keats and Shelley, and losing nothing in the comparison. It commences:—

It flows through old hushed Egypt and its sands,
Like some grave mighty thought threading a dream.

and includes the magnificent description of:—

The laughing queen that caught the world's great hands.

which is not only a very fine line, but the discovery of a cadence which has been imitated ever since. Hunt's sonnet on "A Lock of Milton's Hair" is a superb example of his enthusiasm for great writers, and is well worth quotation:—

It lies before me there, and my own breath
Stirs its thin threads, as though beside
The living head I stood in honoured pride,
Talking of lovely things that conquer death.
Perhaps he pressed it once, or underneath
Ran his fine fingers, when he leant blank-eyed,
And saw in fancy Adam and his bride,
With their rich locks, or his own Delphic wreath.

In "About Ben Adhem," the poem which has found its way into every anthology and every heart, he shows unexpected depth and tenderness. It is Ariel turned Prospero, and showing in the transformation how antic and irresponsible a spirit Ariel is. It is appropriate that on Hunt's tombstone should appear lines from that fine poem which alone should make his name immortal. He loved Humanity without misgiving, and Humanity, loving him in return, crowns his grave with honour.

MIMNERMUS.

Germany's Atheism, Nietzsche, and the War.

RELEASED from the Ruhleben concentration camp in November, 1915, I had not been back in England many months before I heard and read a good deal about the close relationship between German militarism and Atheism. The hypocritical nature of the effort to connect these two influences, or principles, has been exposed again and again; but the questions which I am still asked, on nearly every occasion when I deliver an address on Germany, show a keen desire for trustworthy information on this particular aspect of the war and its causes.

It is not surprising that such a war should provoke much anxious inquiry concerning causes and responsibilities. It is always congenial to the public conscience to feel assured that an alien enemy is dead to the worthier influences that appeal to the rest of the world, and the English people are not exceptional in this respect. Our concern at present, however, is not with the various types of national character revealed by the war, but with an additional illustration of the methods habitually pursued by professional Christians to discredit Freethought.

Nietzsche and his teachings are held up to special execration for their sinister effects on modern Germany. His very name assumed an endless variety of forms in our well instructed Press. I have seen him presented to the reader as Neitzshe, Neitsche, Nietzsche, and even reduced to the insignificant dimensions of Nitsche. Such posthumous gratitude the apostle of the Superman himself certainly never anticipated at the hands of Englishmen. I have read nine different books, published since the war in French or English, which provide abundant "proofs" of the havoc wrought upon the moral standards of unhappy Germany by the author of *Thus Spake Zarathustra*. It is not necessary to give details of all these indictments. "From one you may know them all."

The Society for Promoting Christian Knowledge was early in the field with a booklet by Canon McClure, *Germany's War Inspirers, Nietzsche and Treitschke*, which may be fairly regarded as representative of the whole list of such publications. Apart from the impossibility of conveying an adequate idea of the views of two such writers in forty-four small pages, the mere coupling of Nietzsche and Treitschke as men

whose doctrines touched a common chord in the hearts of the German people, throws an interesting side-light on the psychology of the special pleader. Treitschke proclaimed that "the State is power"; he passionately urged Bavaria and Saxony to accept Prussia's overlordship in a united Germany; and his belief in "God in history" was as firm and unshakable as Bunsen's. Anything more unlike the "values" which appealed to Nietzsche it would be difficult to conceive. The latter set no bounds to his aversion to Prussianism; the whole State-idea was repugnant to his nature; and the central idea of his system, as far as he developed a system at all, was summed up in the words, "God died that the Superman might live." Canon McClure inaccurately calls him "a professor of philosophy," and quotes numerous short extracts from his writings which, isolated from their context, appear extremely shocking to the English middle-class mind. Perhaps no other writer suffers as much as Nietzsche from quotation of this kind. His works abound in contradictory deliverances on a vast range of subjects, for his attitude to everything that strongly excites his impressible nature, whether for or against, is that of the lyric poet rather than the philosopher. Canon McClure and the other witnesses for the prosecution make as much capital as possible out of such teaching and its alleged baleful influence on Germany; but if they had read carefully the works of the "prophet" they would have come across dozens and dozens of passages that cut directly against the spirit of aggressive nationalism. Here are a few:—

We should just fearlessly call ourselves "good Europeans" and work actively for the amalgamation of nations. (*Human, All-too Human*, p. 475.)

As yet humanity hath not a goal. But pray tell me, my brethren, if the goal of humanity be still lacking, is there not also still lacking—humanity itself? (*Thus Spake Zarathustra*, i. 15.)

Among present day Germans there is alternately the anti-French folly, the anti-Semitic folly, the anti-Polish folly, the Christian-romantic folly, the Teutonic folly, the Prussian folly (just look at those poor historians, the Sybels and Treitschkes, and their closely bandaged heads), and whatever else these little obscurations of the German spirit and conscience may be called. (*Beyond Good and Evil*, 251, Helen Zimmern's translation.)

Owing to the morbid estrangement which the nationality craze has induced and still induces among the nations of Europe, owing also to the short-sighted and hasty-handed politicians, who with the help of this craze are at present in power.....the most unmistakable signs that *Europe wishes to be one* are now overlooked, or arbitrarily and falsely misinterpreted. (ib. 256.)

"Deutschland, Deutschland ueber Alles." I fear this was the death-blow to German philosophy.....If you spend your strength in acquiring power, or in politics on a large scale, or in economy, or in universal commerce, or in parliamentarism, or in military interests—if you dissipate in one particular fashion the modicum of reason, of earnestness, of will, and of self control that constitutes your nature, you cannot dissipate it in another.....Everything that matters has been lost sight of by the whole of the higher educational system of Germany: the end quite as much as the means to that end. (*The Twilight of the Idols*, "What the Germans Lack.")

The visitor to Berlin will find in Kaiser Wilhelmstrasse a monument to Martin Luther. He is surrounded by ferocious looking warriors, each bearing a huge drawn sword. Directly opposite is the Marienkirche, in front of which stands a stone cross taken by the Reformers from the Roman Catholics in the Thirty Years' War. Not far off is a still more formidable statue of Bismarck, which shows on one side of its pedestal Siegfried forging his sword. Here is the Prussia of Teutonic Protestantism and the Hohenzollerns, the Prussia which our own Carlyle in 1870 greeted with the

triumphant exclamation, "By God! these Germans can fight." It existed long before Nietzsche. The author of *The Will to Power*, as a real force in Germany, did not influence wide circles until recently, and this result was in no wise due to stimulation by the ruling classes. It is easy to forget things; but it is late in the day to prate about "a clash of ideals."

Previously to the war, where there was organized opposition to Christianity in Germany, that was the very quarter in which one usually found the most sincere effort to promote the spirit of brotherhood between nation and nation. The four principal Free-thought organizations were the Monists' Union, the Freethinkers' Union, the Free Religious Community, and the Society for Ethical Culture, of which the two latter were far from being aggressive in their methods of propaganda. Their total membership was about 25,000, their income was hardly worth mentioning, they were absolutely boycotted by the Press, and in a thousand and one ways were made to feel the relentless opposition of an autocratic administration. Arrayed against this mighty phalanx were the two great Christian Churches, the Roman Catholic and the Protestant, which had in their service 60,000 trained and salaried clerics, all officially supported by a compulsory tax. The educational system was completely in their control, and in most parts of Germany the children of "Dissidenten" (Freethinkers) were obliged to receive religious instruction in the schools. To put the coping stone to the measures safeguarding the faith, withdrawal (*Austritt*) from the Church in which one had been baptized, and was nominally a member, was a process hedged round with every conceivable difficulty.

Drews, Janssen, Haeckel, and Ostwald were the leading intellectuals in the Free-thought movement in Germany, and I cannot point to any of their pre-war sayings which tended to foster an aggressive militarism. Professor Ostwald, who lectured regularly for the Monists, had long worked enthusiastically in the interests of international arbitration, and founded the International Institute for the Organization of Intellectual Labour, for the express purpose of cultivating ideals of fraternity in the world of science and letters.

Let us glance at the other side of the picture. For at least a decade preceding the war, Rudolph Eucken was held up to the English public as one of Germany's greatest thinkers. I have heard him described as "the man who pointed Europe to a new spiritual interpretation of life." In 1914, the year of the war, Dr. Charles Harris extolled him as the most influential living exponent of "the claim of the inward spiritual life of man to complete supremacy." "He defends earnestly the personality of God and the moral freedom and immortality of man." Even in 1915 Professor H. L. Stewart ranked the Jena philosopher "among the ethical teachers to whom Europe owes most." Many of Eucken's books have been translated into English. *The Truth of Religion* and *Can we still be Christians?* were especially acclaimed in orthodox circles here, and in 1913—not a long, long time before the war—his *Knowledge and Life* was included in the well-known Crown Theological Library. This philosopher is the spiritual guide whose attitude to the Allies during the war evoked some protest even in Germany, and whose vigorous defence of "frightfulness" in France and Belgium, on the ground that it is necessary "to destroy the moral power of your enemy," I remember reading in Ruhleben.

In order to appreciate the significance of "German Atheism" for the year 1914 one must needs be slightly retrospective. Mr. Joseph Cook, of Boston, was one of the really great infidel slayers of his day and generation. In 1889 the Rev. John Fordyce quoted him as declaring "that in Germany the day of Rationalism

is nearly over in the Universities, and that now students are everywhere flocking to professors who are loyal to the evangelical creed." (*Scepticism*, p. 3.) The Rev. Professor J. G. Tasker assured us in 1904, on the authority of Dr. Eberhard Dennert, of Berlin, that of the 300 most prominent scientists in ancient and modern times only five avowed themselves to be anti-Christian materialists. (*Does Haeckel solve the Riddles?* p. 30.) Dr. Dennert was Haeckel's heftiest opponent in Germany, where his book, *Die Wahrheit ueber Ernst Haeckel*, commanded a large sale and ran through several editions. Professor Loofs, of Halle, was another champion of the faith who "exposed" the fallacies of the great Jena Freethinker. His *Anti-Haeckel* has been translated into English and hailed as a final answer to the *Riddle of the Universe*. Indeed, I could easily fill several pages of the *Freethinker*, showing that if Germany supplied us with a considerable stock of "infidel" publications, she also supplied what were considered the best answers to them.

The conspicuous place taken by religious instruction in the German schools was noted by all visitors interested in education. As far back as 1873 Dr. J. H. Rigg, Principal of Westminster Training College, wrote: "Almost everywhere the school in Germany is associated with the Church and congregation." (*National Education*, p. 197.) Professor De Garano, of Cornell University, was a keen student of the various systems of education in Europe. This is his verdict on the subject:—

Probably in no other country in the world is the religious instruction so systematically and thoroughly given as in Germany. The principal function of the German school is officially declared to be the making of God-fearing, patriotic, self-supporting citizens. (*The Present Status of Religious Instruction in England, France, Germany, and the United States*, 1900, p. 57.)

Professor J. E. Russell, another eminent American authority, also emphasized the prominence given to religious instruction in the German elementary schools; but he expressed his intense indignation at the contrast between this instruction and what was taught in the universities.

Doctrines are preached which stand in sharpest contradiction to those given to the people. This is excused on the ground that religion is for the people, and for them it is good enough as it is. (*German Higher Education*, 1905, p. 59.)

Here Professor Russell strikes down to bed-rock. Where there is a great gap between what is taught and what is actually believed, the moral fibre of nation and individual alike is torn to shreds. This was true of Germany under the Hohenzollerns, and of Holy Russia under the old regime. It applies largely to Great Britain to-day.

One word in conclusion on the indictment of science as an influence working against civilization. In all previous wars the available powers of destruction were utilized to the utmost. If science introduced new weapons, she also provided new methods of saving life. Besides, the whole of this indictment would apply equally to our modern industrial system. In regard to the famous manifesto signed by ninety-three German "scientists" in 1914, I may state that only a few of the signatories were representatives of science in the ordinary sense of the word. Most of them held chairs in theology and history. A. D. McLAREN.

When all is done, human life is, at the greatest and the best, but like a forward child, that must be played with and humoured a little to keep it quiet till it falls asleep, and then the care is over.—*Sir William Temple* (1628-1699).

A Dozen Free Thoughts.

1. The evils of the world are borne by man : he did not cause them and does not commit them.

2. The only source of protection against and consolation for evils is to be found in philosophy. Religion has failed to eradicate evils ; nay, its professors have perpetuated them chiefly by the divisions and malice it has sown.

3. Philosophy is very old. Religion is comparatively new. In the earliest ages of history the wisest were the philosophic, while the most ignorant and foolish were joss worshippers and joss makers.

4. It is only by philosophy that a true ethical code and good feeling between human beings can be established. Philosophy is discriminating, tolerant, clear-eyed, wide-eyed, and receptive. Religion is all the things that philosophy is not.

5. No individual tribe, or nation, or section of the world's population has the right to legislate for the whole world ; to impose its opinions upon the whole world ; to compel the rest of the world to conform to its standards. What may be an enormity to one race, may be a good thing to another and *vice versa*.

6. Religion introduced a Reign of Terror. Philosophy is the means by which a world wide republic will one day supplant the tyrant King of Kings. It is impossible, despite the efforts of religious casuists to harmonize philosophy and religion. They are as the poles apart.

7. Philosophy exalts Reason and Love. Religion exalts Faith and Fear. Philosophy spreads knowledge and would make the fullest possible knowledge available to all. Religion limits knowledge and imposes belief without enquiry. Philosophy encourages and stimulates enquiry. There is no "Thus far and no farther" in philosophy.

8. Religion has been the cause of countless wars. It did, indeed, bring a Sword to Humanity. It has been the cause of immeasurable unjust and oppressive laws. It is the foe of Liberty. Professing to be the pursuer of Peace its acts have belied its professions.

9. On essential matters there is no difference between Free Church pastors and Roman Catholic priests. Everyone is a pope at heart. Those who disavow the Christian faith find as bitter an antagonist in the one as in the other. As Atheists increase in numbers the more do we witness strenuous endeavours to effect larger combinations of the "Faithful" with the ultimate object of the "Union of Christendom."

10. Atheists are the best exponents of philosophy because their intellects are able to function without the blinding dope of religion. Atheists are Monists. They desire to bring all human beings into a co-operative concord for mutual well being. Religionists are Dualists who have set up two warring camps. There are still comparatively few who proclaim the dangers of this kind of dope which may be described in a little Acrostic as :—

Dualists'
Only
Possible
Expedient.

11. There are men and women to be helped. Of the existence of Gods and Goddesses we have no proof. Anyway they never help us nor ever ask help from us. Is it not, therefore, from a sensible and practical point of view, the best plan for us to "mind our own business?" Take care of human beings and the Gods will take care of themselves.

12. The evils of the world are borne by man : he did not cause them and does not commit them. But he often resembles the terrier who, taking guilt to himself, fled for shelter to a dark recess when he heard the crash caused by the scullery maid breaking the dish. IGNORUS.

The loathsome mask has fallen, the man remains
Sceptreless, free, uncircumscribed, but man
Equal, unclassed, tribeless, and nationless,
Exempt from awe, worship, degree, the king
Over himself, just, gentle, wise ; but man
Passionless ; no, yet free from guilt or pain.

—Shelley (*Prometheus*).

Acid Drops.

It is difficult for many Freethinkers to realize the large number of survivals from the European Stone Age that still exist, and not realizing this they are apt to mistake the few developed Christians of their acquaintance as genuine samples from bulk. Unfortunately, this is not the case. There are very large numbers of Christians today who are not more advanced mentally that were the believers of 200 years ago. Their outlook is the same, their beliefs are substantially the same. The scientific advances of the last fifty years have passed them by as completely as though they were at the head of the government.

Thus the *Yorkshire Post* has been devoting its space to the subject of "Darwin Up-to-Date," and it has afforded full scope for some of the most ignorant twaddle that could be found outside the *War Cry*, or a sermon by Pastor Russell. The principal writer appears to be a clergyman, J. M. Russell, and he is quite certain of the literal truth of Christ's turning water into wine, and cites Moses as an inspired and reliable historian. And, of course, evolution is positive nonsense. The proof of this being that it contradicts the Bible. The correspondence, as we have read, is interesting because it shows how much Freethought work has yet to be done, and how insecure our civilization is so long as it harbours multitudes of people on the mental level of the Rev. J. M. Russell. And there must be many of them, or the editor of the *Yorkshire Post* would not print the letters. No one who knows the policy and cowardice of our newspapers would doubt that.

The "Clistians" have built themselves a very costly cathedral at Hong Kong, and we see by the *South China Morning Post* the building has been seriously damaged by the inroads of white ants. And that is enough to make the heathen ponder. For God, presumably made the white ants, and it seems so clumsy to set them going on his own buildings, for it is his own building, even though the Bishop struggles along on a salary of about £700 a month as caretaker for the Most High.

Fred Quarmby, sentenced to death for killing a Blackpool woman, was stated by his counsel to be a regular "church-goer." The restraints of the Christian religion are not unduly prominent in this instance.

The Rev. E. M. Gowing, Rural Dean of Southend, says that the famous seaside town is a "godless borough." There are over forty places of worship in Southend, ranging from Church of England to the Peculiar People. We hope the statement is not an example of Mr. Gowing's usual accuracy.

Parallels in religious matters are as common as blackberries. In an article in a daily paper on "The Sacred Island of Nijajima," the writer says : "With the exception of a few hotel keepers, they (the inhabitants) are, generally speaking, priests, image carvers, and fishermen."

The reunion of the Protestant Churches and the shortage of clergy are at present problems of serious concern to *The Challenge*. The issue of March 25 contains lengthy letters by Rev. C. C. Stimson and Rev. T. H. Ferris, two Nonconformist ministers who hold very definite opinions on the questions raised by our contemporary. The former regards alliance of the Church with the State as "spiritual adultery of the worst kind." It is not, he contends, poor salaries that are responsible for the dearth of conscientious candidates for holy orders, but "the unclean source" of the stipend. "To many of us the system of living upon endowments and money derived from rights of rent and tithe and royalty seems only a legalized form of robbery.....And even if it is possible now for one or two here and there to live (as we all should) on the free-will offerings of Church members,

our vicars and bishops and archbishops are all living on the backs of the people without their consent." These are not newly discovered facts. It was men living on such "benefices" that used to delight in referring to well-known advocates of Freethought as "professional infidels." The Rev. T. H. Ferris urges a recognition of the fact that reunion of the Churches will not enable them to get out of the sum total qualities not present in the individual. "The moral average of other Churches is little better than your own, and you cannot secure a vastly better average, or even a better average at all, by mere aggregation." In plain English, and this applies to Anglicans and Nonconformists alike, judged by the intellectual and personal standards that really count to-day, the candidates for the ministry are not what they used to be. The same may be said of the congregations for which they cater.

One of our readers sends us two newspaper cuttings which, placed side by side, are illuminating. One is a case of five persons sleeping in one room, two of whom were suffering from consumption, the other is a protest meeting of clergymen against Sunday entertainments. In the latter case the clergy are vehement, impassioned, and eloquent. In the former they are silent. It is a striking illustration of the amount of their real interest in social welfare.

Professor F. G. Parsons, lecturing before the Royal Anthropological Institute, said "man is the skyscraper of the animal world." Indeed! So many of the "skyscrapers" live in cellars.

Mr. R. J. Parr, of the National Society for the Prevention of Cruelty to Children, stated at the King's Bench that during the Society's existence 86,000 cases of cruelty had been dealt with by the officials. What a comment on the civilization existing in a Christian country!

A fair sample of modern hotch-potch and imbecility is to be found on page four of the *Daily Mail*, March 26. "A Churchman" rattles the bones of mediævalism, calls the resurrection a solid fact, and says that a believer needs no scientific proof. The Church will see to all that. On the same page the "Shamming Dead" is in full swing. In Germany, it appears, factories and houses are being built all over the country; and England was one of the countries that won. Let that pass. Katharine Tynan, from Florence, contributes to this fount of wisdom, an article entitled "The Blinking Boche." She scores very neatly over a young German and judges the vanquished nation by one man. Let that pass also. We are told that this is a Christian country. Irish affairs are in such a bad way that even Northcliffe, in the *Nineteenth Century* magazine, is advocating an immediate truce. Katharine Tynan might do better than send stale fish to Florence. We believe the gifted lady is Irish; we know that the *Daily Mail's* rate of remuneration is the highest in daily journalism. Sophocles said that "there was little honour in slaying a man," but he was hopelessly ignorant of journalistic rates, and the boy scout intelligence of the supporters of the more than a million sale paper, and the true blue character of English Christianity.

The Inverness magistrates granted permission—although they have the power to neither grant nor refuse—for a concert to be held on Sunday, April 3, and also for the cinema houses to be opened in aid of Earl Haigh's Fund. When Inverness has reached the point of permitting concerts and entertainments on the "Sawbath" it is surely time that the rest of the country followed suit.

The Aberdeen Presbyterics are naturally alarmed at the encroachments being made on the Scottish sabbath, and they appointed a deputation to visit the Town Council on the matter. One of the members of the deputation, the Rev. J. Smith, pathetically pleaded that a Sunday-school could not compete with a band in the parks, and so wished to eliminate competition by eliminating the band. The Rev. R. Key said there were many things he would like

to do but for fear of the chief constable, which throws rather a strong light upon the moral development of this particular parson. But we hope, and expect, that the bulk of his congregation are of a higher type, and are motivated in their conduct by something higher than the fear of a policeman. But the impertinence of a pack of clergymen demanding that Sunday bands should be prohibited because it interfered with their own particular trade would be staggering were it not so common.

A Bristol solicitor, according to the press, who had sailed to Jamaica on holiday, sent a wireless to a friend referring to certain passages in the "Psalms." One of them read: "He clothed himself with cursing like as with a raiment." This seems to suggest that, like the whale who swallowed Jonah, he had trouble in his interior.

It is quite touching to see the pious zeal of Mr. Bottomley moved almost to tears by the Christian implications of Easter, and it makes those of coarser mould feel a trifle uncomfortable. And we have no doubt that readers of the *Sunday Pictorial* will be duly interested in the three columns of religious "sob-stuff" which is given to them over Mr. Bottomley's signature in April 3 issue. And particularly touching is Mr. Bottomley's closing paragraph in which he thanks God that he has never wavered in his claim for restitution from the Germans, and also the confession that in "his heart of hearts and soul of souls" he has never wavered in the belief that "the Architect of the Universe" has committed to the British people "the proud privilege of leading the world on the path of Human Destiny." We have it in our minds that this was one of the claims of Germany, but as Mr. Bottomley lived this side of the North Sea the claim was clearly absurd. And Mr. Bottomley and the "Architect of the Universe" quite evidently appreciate each other.

The Rev. Dr. Orchard's advice to doubters is not to go to "nice ministers" with their doubts. As a matter of fact real doubters never dream of going to ministers, nice or otherwise, for they know only too well that from that source no help can come. As a class the clergy are proverbially incapable of intelligently dealing with doubts. Indeed, in many instances doubts first arise as the result of foolish utterances from the pulpit.

Dr. Orchard is surely mistaken in thinking that if doubters discuss their doubts with one another they will get rid of them. "You will find probably," he says, "that your doubts will cancel one another out." As a matter of fact, here again, doubters, when they come together, confirm one another in their doubting attitude.

The vicar of All Saints' Church, Acton, has been indulging in some plain speech. He says "The Church will never be the power it ought to be so long as our bishops keep a diplomatic silence on vital questions." The vicar, however, must be very young and very innocent to expect anything else from the noblemen in lawn sleeves.

Mr. Cecil Roberts, in an article in the *Christian World* for March 31, severely criticises George Eliot's famous poem entitled "The Choir Invisible." While feebly admitting its great beauty he calls it a pagan poem. Evidently, Mr. Roberts's knowledge of paganism is shocking imperfect. Paganism is by no means synonymous with Atheism. The poem under discussion is purely Atheistic. Mr. Roberts is not an Atheist, nor does he believe in doing good without the assurance of a reward beyond the tomb. His religion is the quintessence of selfishness, and he thinks so meanly of his fellow-beings as to declare that, without the hope of immortality, they would not even try to serve one another for the good of posterity.

Lincoln City Council, in a fit of Sabbatarianism, has decided against Sunday trams and omnibuses. Elderly and gouty Christians will have to perform their devotions in the theatre-royal back parlour.

O. Cohen's Lecture Engagements.

April 24, South Shields; May 1, Failsworth.

To Correspondents.

Those Subscribers who receive their copy of the "Freethinker" in a GREEN WRAPPER will please take it that the renewal of their subscription is due. They will also oblige, if they do not want us to continue sending the paper, by notifying us to that effect.

H. BARBER.—Sorry we cannot adopt your suggestion of asking Mr. Lloyd to visit Ireland as a representative of the *Freethinker*. Thanks for poem, which we appreciate, it will be added to our collection. With regard to other matter, we try and provide for all tastes within the scope of the paper's purpose.

OMAR.—Thanks for addresses and p.o. Papers are being sent.

W. J.—The crucifixion is certainly mythical, as mythical as the birth and the miracles.

TAL WILLIAMS.—Owing to absence from London your letter did not reach us till the 30th. But we wish you success in your fight for a seat on the Maesteg Urban District Council. It will do the bigots good to have a Freethinker or two among them.

"FREETHINKER" SUSTENTATION FUND.—James Davie, 10s.

A. PETERS.—*Psycho-Analysis*, by Barbara Low (Allen and Unwin), would probably give you a sufficiently good outline of the subject for a beginning.

J. F.—Shall be glad to visit Nottingham whenever it can be suitably arranged. Thanks for verses, but rather too lengthy. We have only space for poetry of a limited length, and it must be pithy and to the point. Hope you are all keeping well.

C. H. HARPUR.—Thanks. Quite useful, and shall appear as soon as possible.

D. S. ARCHIBALD.—We are obliged for cuttings. Always useful.

J. OLIVER.—We do not see at the moment what we can do in the matter beyond the suggestion thrown out in "Sugar Plums" for March 27. We have been trying to get particulars of Aldred's case, but the information has not been supplied us up to the time of writing this.

E. E. STAFFORD.—Received with thanks, and shall appear.

R. W. BLAKELY.—The reading "All I spent, I had" is, we agree, better than the one given. Thanks.

A. RUSSELL.—Pleased to learn that you found *Determinism or Free Will* so useful.

J. ANDERSON.—The resolve to have an active outdoor propaganda in Edinburgh as a preparation for winter lectures is a good one. We hope the endeavour will meet with success.

J. HEWITT.—Very pleased to have met you at Leeds. Shall hope to see you again when we are next in your locality.

E. C. ASH.—John Lane publishes a very good translation of the works of Anatole France. We will send you a list on application. There is no English translation of Voltaire's works except in second-hand condition. Will try and hunt up the other volume for you.

H. DAWSON.—Very pleased to see your letter in the *Wood Green Sentinel*. Freethinkers cannot do too much towards making their presence felt in the local press.

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

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

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

When the services of the National Secular Society in connection with Secular Burial Services are required, all communications should be addressed to the Secretary, Miss E. M. Vance, 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:—

The United Kingdom.—One year, 17s. 6.; half year, 8s. 9d.; three months, 4s. 6d.

Foreign and Colonial.—One year, 15s.; half year, 7s. 6d.; three months, 3s. 9d.

Sugar Plums.

There were two Branches of the N. S. S., Swansea and Leeds, which invited the Annual Conference this year. It accordingly fell to the Branches to decide by their votes which should be accepted, and the voting has gone in favour of Swansea. We congratulate our Welsh friends on their success, and hope that it will give a renewed impetus to the movement in South Wales. Leeds may have better fortune next year.

To-day (April 10) Mr. Lloyd will visit South Wales. In the afternoon, at 3, he will lecture in the Workman's Hall, Ton Pentre, on "Christianity in the Melting-Pot," and in the evening, at 7, in the Gaiety House, Tretiesbert, on "The Story of the Earth." The present is not the best of times for lecturing in a mining district, but we hope to hear that Mr. Lloyd has had crowded houses at both places.

Mr. Cohen had two very fine meetings at Huddersfield on Sunday last. It was quite clear that a large number of those present were making their first acquaintance with a Freethought lecture. That was all to the good, and bodes well for the future. There was also a good number of the old Freethinkers of the district, and we have every expectation that a new start will be made with the propaganda in the town. All that need be added is that the lectures were received with the greatest appreciation, and there was a good sale of literature.

There is at least one judge in Denver, U.S.A., who has the pluck to stand up to the clergy and let them hear a little of the truth. We wish there were more of them, and we could certainly do with a supply in this country. From the *Los Angeles Examiner* we see that Judge Lindsey attended, by request, a meeting of clergymen and listened to a lot of the usual rubbish about the ruin of boys through going to the picture shows. And then the judge said:—

"I have been on the bench for twenty-one years—twenty-one years, yes—sir," replied Judge Lindsey, "and I am here to-day to tell you ministers that never have I had half a dozen boys come before me for delinquency caused directly or indirectly from motion pictures. I have had twice that many cases of children who have been attending church and Sunday-school just before they committed their offences. I have known of the most heinous form of offences to be committed right on the church floor."

That is good straight speech, and it is badly needed. When one reads the solemn disquisitions of some of our own magistrates denouncing the "Movies" because certain boys who have attended them have been found doing wrong, one wonders whether they ought not to be removed from the Bench as quickly as possible. Boys misbehaved themselves before there were any picture shows, and they will do so, one imagines, even though picture shows were abolished. The problem of juvenile delinquency is a problem of general education and of social environment. It is usually the clergy who set these foolish things going, and it says little for the mental capacity of a magistrate or a judge to be reduced to their level.

The Glasgow Branch brings its meetings to a close for the season with a lecture to-day (April 10) at 12 noon by Mr. Service on "Alcohol, its Action on the Human Organism." The meeting will be held in the hall at 297 Argyle Street, which is very central, and we trust that there will be a good rally of friends on this occasion.

The Origin of Christianity.

XII.

(Continued from page 219.)

The trial and crucifixion of Christ, as related by the evangelists (leaving out the contradictions, or apparent contradictions, in the different Gospels), were, in many respects, grossly contrary to law, and against the customs of the people, whether Jews or Romans, who are alleged to have conducted them. The whole story is an anomaly and, to legal minds, almost incredible.—Austin Bierbower, "*Was Christ Crucified?*"

THE first three Gospels speak of the Last Supper as the Passover, the first day of unleavened bread. The apprehension, trial, and execution all took place on the following day. Now the day following the Passover was a Sabbath day, on which it was forbidden to administer judgment. No one could be tried and executed on such a day any more than they could be tried and executed in England on a Sunday. As Rabbi Wise observes, "The whole trial from the beginning to the end is contrary to Jewish law and custom as in force in the time of Jesus."¹

¹ Rabbi Wise, *Martyrdom of Jesus of Nazareth*, p. 76.

The writer of the fourth Gospel, who wrote later than the others, silently corrects the blunder of the first three, who placed the trial on the first day of the Passover by placing it "before the feast of the Passover" (John xiii. 1), and tells us that the priests and elders "went not into the judgment hall, lest they should be defiled, but that they might eat the passover," and Pilate is represented as going backward and forward from the judgment hall to the priests and elders to oblige the priests who desired to keep themselves ceremonially clean in order to partake of the passover. But in avoiding one pitfall the writer falls into another; for, as the Rev. Dr. Giles points out:—

Perhaps there is probably no nation in the world in which the public administration of justice would be rendered so undignified as that the chief magistrate should quit the judgment seat in the trial of a public criminal, and, in a question of life and death, go backwards and forwards between the accuser and the prisoner that he might hear what they had to plead. It may be said without hesitation that no Roman governor ever condescended to an act which he would deem so derogatory to his rank and dignity.²

The writer of the fourth Gospel was as ignorant of Roman as the other three were of Jewish customs. "In particular," says the same author:—

the question "What hast thou done?"—asking the prisoner to state his own offence and convict himself—reminds one rather of a father's expostulation with his son, or of a master's castigation of his pupil, than of a trial in a court of justice by the governor of a large and important province, conducted according to the laws of the greatest people that ever yet existed upon the earth.³

Another inconsistency, showing the fictitious character of this narrative, has been pointed out:—

It is hard to believe that a people who had just given Christ a triumph could so soon change about as to demand his death. Only a few days before, in the same Jerusalem, the populace welcomed him with songs and palm branches and threw their garments at his feet crying, "Hosannah! Blessed is he that cometh in the name of the Lord"; and now this populace is represented as crying with equal enthusiasm, "Crucify him! Crucify!" Pilate himself is represented, with great inconsistency, as so afraid of Christ's popularity that he had to crucify him to suppress it, and so afraid of his unpopularity that he had to crucify him to please the people.⁴

² Giles, *Christian Records*, p. 313.

³ *Ibid.*, p. 315.

⁴ Bierbower, "*Was Christ Crucified?*"

Then again, it is as certain as anything can be that all the events related could not have occurred in the short time given; as Dr. Carpenter has observed, the difficulties in the way of regarding the Gospel story as true are enormous:—

If anyone will read, for instance, in the four Gospels, the events of the night preceding the crucifixion and reckon the time which they would necessarily have taken to enact the Last Supper, the agony in the garden, the betrayal by Judas, the haling before Caiaphas and the Sanhedrim, and then Pilate in the hall of judgment (though courts for the trial of malefactors do not generally sit in the middle of the night); then, in Luke, the interposed visit to Herod, and the return to Pilate; Pilate's speeches and washing of hands before the crowd; then the scourging and the mocking and the arraying of Jesus in purple robes as a king; then the preparation of a cross and the long and painful journey to Golgotha; and finally the crucifixion at sunrise, he will see, as has often been pointed out, that the whole story is physically impossible. As a record or series of notes derived from the witnessing of a "mystery play," and such plays with very similar incidents were common enough in antiquity in connexion with cults of a dying Saviour, it very likely is true (one can see the very dramatic character of the incidents: the washing of hands, the threefold denial of Peter, the purple robe and crown of thorns, and so forth); and as such it is now accepted by many well-known qualified authorities.⁵

We have by no means exhausted the inconsistencies, contradictions, and anachronisms contained in the Gospels; a book might be compiled upon the subject, but we have given sufficient to show that the Gospels are not historical documents. We also claim to have proved that the Gospels were not written in Palestine, or by Palestinian Jews. We also claim to have demonstrated that the story of a Saviour God, born of a Virgin on the last days of the year, shedding his blood for the good of mankind and afterwards rising from the tomb, was an old and well-known religious belief in all parts of the civilized world long before the Christian era. It remains to be shown how and where the Gospels came into existence.

The story of the Gospels is not the work of four apostles in the sense that Robinson Crusoe was the work of Defoe. The story, as we have it, is the last phase of a long evolution which commenced ages before. The Gospel writers were not rude uneducated fishermen, they wrote in Greek from previously existing documents, selecting from some, rejecting others as their fancy dictated. This accounts for the variations, contradictions, and discrepancies displayed in the Gospels. Sometimes one will describe an event which the others ignore, sometimes one of them will describe an event twice over, or give a different time or locality to the events they describe. All the Gospels begin differently. Matthew opens by tracing the genealogy of Christ back to Abraham and then commences, "Now the birth of Jesus Christ was on this wise." Mark ignores the miraculous birth, as if it was not worth mentioning. Mark opens with the baptizing of John in the wilderness, although whom he found in the wilderness to baptize is not very clear, and goes on to say, "It came to pass in those days." What days? The writer gives no indication whatever, it is simply a variation of the "Once upon a time" of the fairy story. The writer then introduces Jesus as coming from Nazareth and already a grown man.

Luke opens with a little prologue concerning the high priest Zacharias, to whom the angel Gabriel appears to announce the coming birth of a son, the future John the Baptist. Six months after, the story continues, Gabriel—it is always Gabriel who conducts these delicate affairs—is sent on a similar mission to Mary, the betrothed of Joseph the carpenter.

⁵ Carpenter, *Pagan and Christian Creeds*, p. 212.

John commences with a piece of philosophical mysticism. Matthew begins with Abraham, but John goes back to the time when nothing existed, nothing but the "Word," "and the Word was God," and goes on to introduce Jesus as a man being baptized by John the Baptist. John, like Mark, either did not believe the miraculous birth stories, or else did not think them worth mentioning. And so it goes all through the Gospels; they all bear plainly upon their faces the marks of a compilation from previously existing documents.

It may be thought by some of my readers that a discussion of the language, the place of origin, and the composition of the Gospels is a needless digression in dealing with the origin of Christianity; this is not so, if you do not start with clear ideas upon these matters you will never arrive at a true solution of the problem. Another most important point is to determine *when* the Gospels were written.

W. MANN.

(To be Continued.)

The Two Refuges.

IN modern life man's activities are prescribed, not so much by the natural necessity of working in order that he may eat, as by the fact that he has invented an extremely complex machine for the distribution of the products of the earth upon which he subsists. Those human beings who are fortunate enough to be employed upon the actual production of food in natural environment have something, more or less intangible, to sustain them in the routine of their occupation. The humblest carter on a farm will betray a content with the monotonous round of human existence which it is impossible to find in the higher civilized product of urban life. The fact is that, in urban civilization we have too many occupations. The whole of the day and perhaps a part of the night is employed, and there is no time to think. Circumstances fetter the soul, and the mass of our fellow citizens denies us the pleasing sense of any individuality such as can be retained in less populous districts.

One thing, however, the herd cannot deny, and that is the ever present possibility in the human character, which is the insatiable desire of universal expression. This desire is present in the meanest of God's creatures. The desire to create, and the desire to create something upon which we can leave the impress of our personality springs up everlastingly in the least of human spirits, although the individual may be quite unconscious of the impulse which is moving within him. It is the insistence of this demand which causes the divine discontent in the heart of man, and that discontent has to find some satiation.

We see an attempt to achieve some sort of self-expression in the numerous pseudo-art movements so readily followed by the dilettante. These movements which have their basis in nothing of a truly artistic character, are followed with absurd interest by a certain class of people who obtain from their connection with their pet movements a flattering feeling of self-satisfaction and superiority over their fellow-men. They never create anything; they spend their lives in appreciation of things which they do not really understand, and which they cannot, therefore, appreciate in any real sense of the word, but they have satisfied the semi-dormant desire for creation.

On the other hand a more numerous body of the population takes refuge in soporifics of various sorts. Needless to add, perhaps, such people are regarded with the most utter contempt by the dilettante; they are creatures of sense essentially. For these it is sufficient if they can allay the cravings of their being by the fiery exaltation of alcohol, by the over-indul-

gence of sex, and by the drug of cheap, but constantly varying film drama, and the other misnamed pleasures and recreations provided by an urban civilization which has no soul.

It is interesting to compare these two types, who both seek a refuge from the demands which the spirit of man makes upon them. The first, as I have said, are contemptuous of the latter. Are they aware, however, of the fact that fundamentally their inclinations are the same? The quasi-aesthete would deny that beauty is a sensual satisfaction. The drunkard, the gambler, the movie "fan" or the sex hog, would perhaps not be so ready to deny this, but would probably laugh commiseratingly at the person who affirmed it. The appeal of beauty, however, is a sense appeal. Man apprehends by reason of his senses; his brain registers what his senses experience. It is only the power of discrimination seated in his mentality which saves him from choosing an ugly thing in preference to a beautiful one.

It cannot but be admitted that the first impression of beauty lies in form, and form must be seen to be understood; it must make an appeal to the sense of sight, therefore, a sense appeal. The beauty of fabric, while making on the one hand an appeal to the sense of sight, makes also an appeal to the sense of touch. Rhythm in motion or dancing is another thing that makes an appeal to sight. Rhythm in music, perhaps the only exception, makes an appeal to the ear—in fact, all things beautiful can only be apprehended through the senses.

The man whom the dilettante would despise as a sensualist gets his satisfaction, his sense of the beautiful, in a more gross manner. For him mental exaltation comes when he has consumed sufficient alcohol to stimulate the brain, so that the ordinary things of everyday life become extraordinary, magnified, lustrous, beautiful, or he may get satisfaction in many other ways, any one more gross than the other.

As I have said, both these types are seeking an escape from the monotonous reality by which they are environed. Moreover, I have said that a rural worker even of the humblest sort, finds more satisfaction in his life, more content, more fulness than the urban worker. The reason seems to be that a rural worker, dealing with the phenomena of Nature in such a way as to produce food, is capable of handling the material universe by which he is surrounded; he is adapting himself to the necessities of the case and the result of his work is tangible, apparent, conclusive. In the towns of our industrial civilization so many of us are not dealing with the material in any true sense. We have built up the material to such an extent that we are unable to handle it. We make boots, and we cannot bring them to the feet they should cover; we heap up piles of shirts, and although there are naked backs we cannot bring these shirts to cover them.

Religion, to which neither the aesthete nor the sensualist pays very much attention, provides a third way out. It negatives the possibility of a man handling the material to his own satisfaction. It says that our ordinary everyday life is bound to be negligible in its import, as it is merely a preparation for a future life, wherein the absurd mistakes and the grotesque miscalculations of this life shall be rewarded by eternal bliss, or the pangs of eternal torment. For a religionist it is impossible to seek either of the two refuges, inasmuch as they are more or less an addition to life, whereas he seeks to annihilate life in order that he may awaken what he calls the spiritual man, that being his particular way of expressing his personality.

Finally, of course, this is merely another phase of the same emotion, merely a statement that man has so mismanaged his life that he cannot find himself con-

tent, but the ascetic by some process peculiar to himself etherealizes the desire of man to improve his circumstances, and develops it by the complete denial of the value of life itself.

It seems, therefore, that if man could learn to control the material, or the material wealth which he wrests from it, in such a way that his well being on that side could be assured, there is no reason why this semi-submerged but ever present desire for creation which forms so large a part of his existence should not be found an adequate means of expression in beautiful art, and that art not limited in the sense that art is limited to-day, but expanded so that it might be present in everything which man uses.

G. E. FUSSELL.

A Dynamic Book.

II.

(Concluded from page 220.)

THE third chapter closes with a promise by Hilarion to show Antony a distant country where sages dwell, and the face of the Unknown shall be unveiled. Among the crowd gathered from many parts of the world, Antony notices a great many women; they are dressed like men with their hair cut short. These women, Hilarion says, are the Christian women who have converted their husbands. "Besides," he adds, "the women are always for Jesus." Antony then listens to Manes, Saturninus, Saint Clement of Alexandria, Origen, and Tertullian; "Break the images! Veil the Virgins! Pray, fast, weep, mortify yourselves! No Philosophy! no books! After Jesus, science is useless!" In this manner Tertullian delivers himself; let us not forget that this type of bigot is not yet extinct. Though some science sells itself to satanism, and though some philosophies will only partially satisfy all the aspirations of man, Jesus is but one of many who have paid the penalty for having "a passion for reforming the world."

Then appear to Antony the Archontics, the Tatianists, the Valesians, the Cainites, and the Circellions, each sect having beliefs unworthy of Bedlam. In the midst of the clamour, Antony asks: "Who, then, is the Word? who was Jesus?" And Flaubert makes the different sects and characters answer the last question.

The Valentinians: He was the husband of Acharamouth when she had repented!

The Sethianians: He was Sem, son of Noah!

The Theodotians: He was Melchisidech!

The Merinthians: He was nothing but a man!

The Apolloniarists: He assumed the appearance of one! He simulated the Passion!

Marcellus of Ancyra: He is a development of the Father!

Pope Calixtus: Father and Son are the two forms of a single God!

Methadius: He was first in Adam, and then in man!

Cerintus: And he will come back to life again!

Valentinus: Impossible—His body is celestial!

Paul of Samosta: He is only God since His baptism!

Hermogenes: He dwells in the sun!

A Jew: His soul was the soul of Esau.....

Antony dismisses them as all lies, and, when he accuses them of being without proofs, they all brandish in the air rolls of papyrus, tablets of wood, pieces of leather, and strips of cloth. The old Ebionites vouch for having known the carpenter's son, they lived in his street—he used to amuse himself by modelling little birds with mud—he assisted his father and rolled up balls of dyed wool for his mother, and these old people repeat their assertion: "We have known, we ourselves; we have known him." After seeing many more conspicuous historical figures appear

before his eyes, with arguments and counter arguments, our poor saint, into whom is now projected part of the reader's doubts and fears and one time beliefs, watches Apollonius and Damis disappear, and is left embracing a cross. We never seem to lose pity for him; that is one of the grand secrets of the artist, who, in a letter to Georges Sand writes: "I am not a Christian." It is just possible that the absurdity of Christianity is so colossal that its enemies may help their opponents to state their own case.

In the fifth chapter, Hilarion appears to Antony. They both witness a procession of Gods.

Then advance before them one by one idols of all nations and all ages, in wood, in metal, in granite, in feathers, and in skins sewn together. The oldest of them, anterior to the Deluge, are lost to view beneath the seaweed which hangs from them like hair. Some, too long for their lower portions, crack in their joints and break their loins while walking. Others allow sand to flow out through holes in their bellies. After this, idols pass with faces like sheep. They stagger on their bandy legs, open wide their eyelids, and bleat out, like dumb animals "Ba! ba! ba!" They amuse Antony and Hilarion who hold their sides from sheer laughter.

These specimens of superstition, the nearer they approach the human type, irritate Antony. These objects begin to present a terrifying appearance; they have high tufts, eyes like bulls, arms terminated by claws, and the jaws of a shark.

"And, before these Gods, men are slaughtered on altars of stone, while others are pounded in vats, crushed under chariot wheels, or nailed to trees." This forces from Antony a cry of horror, and Hilarion points out the similarity between them and the saint's God. Gods always demand sufferings, and Antony can only answer this direct thrust by telling Hilarion to say no more. We begin to see the foundations of authority. Authority is static; it lives on endless assertion—as do our modern newspapers. When Authority attempts to explain it precipitates its doom. Tortured nations have groaned under this masterly art of government—with everlasting fire as a punishment if any should question the authority of beetle-browed priests or elaborately dressed figures representing Authority. Authority once lived on a square world, and would be living there now if it had not allowed sand to be seen flowing from holes in its belly.

In turn, the pagan gods and goddesses appear and disappear; Antony also sees the Buddha, Oannes, and Ormuz, the god of the Persians. Time has worn away the belief in these deities; all lament the loss of their sovereignty. Antony casts pebbles at Isis. Hilarion bids him respect her; with truth he says, "You have worn her amulets in your cradle!" Jupiter, Juno, Minerva, Neptune, Pluto, Mars, Hercules, Apollo, Ceres, Bacchus, Diana, Vulcan, and Venus Anadyomene appear; Antony is moved to admiration. Joy that he cannot analyse descends into the depths of his soul. Hilarion explains that the most religious action of theirs was to expose pure forms, and, in a passage that no reader can forget, he says, "You will find the Trinity in the mysteries of Samothrace, baptism in the case of Isis, the Redemption in that of Mithra, the martyrdom of a god in the feasts of Bacchus. Proserpine is the Virgin; Aristæus, Jesus!" Then follows the dissolution of the Gods and Goddesses; in ruins and darkness they fall after a brief speech embodying the idea they represent. "As long as there will be, no matter where, a head enclosing thought which hates disorder and realizes the idea of Law, the spirit of Jupiter will live!" This, the despairing cry of Jupiter as he dies. If the air of Olympus is not too strong, if the spacious firmament is not too wide, some of our modern law vendors, with faces like the parchment they handle, might find something here

more attractive than their archives—and a career. Bacchus: "Even the law goes down before drunkenness....." "And Pan, the Satyrs, the Bacchantes, the Mimallones, and the Mænades, with their serpents, their torches, and their black masks, scatter flowerspelt each other with shells, crunch grapes, strangle a he-goat, and rend Bacchus."

"They are all gone," says Antony. "I remain," replies Hilarion, and Antony stands face to face with the transfigured Hilarion, now, beautiful as an archangel, luminous as a sun, and so tall that Antony, in order to see him, has to lift up his head. "Who then are you?"

Hilarion: "My kingdom is as wide as the universe, and my desire has no limits. I am always going about enfranchising the mind and weighing the worlds, without hate, without fear, without love, and without God. I am called Science." We remember how Hilarion deserted Antony earlier in the story, and again, how he returns to Antony, like a dwarf. The conclusions of chapter v. reveal to us the work of a master in bringing out so dramatically this symbolic figure, this disinterested force—without fear, without love, without God—this Arjuna type that has buried self interest as deep down as the centre of the world, the most distant point from the sun.

Now remain chapters vi. and vii. The Devil has taken Antony and flies away with him. The Devil's conversation is like that of a sage. He tells Antony that the sun never goes to sleep; that is more than can be said of a deity during the great war. Higher and higher the saint is carried until he is among the planets—a comet sweeps by, and the conversation continues. Time, space, and causation, are discussed and the chapter ends by the Devil asking Antony to adore him. Poor, pain racked Antony has no answer, and the Devil quits him.

In the last chapter we find the saint on the edge of a precipice; he is contemplating suicide after his returning voluptuous visions. An old woman appears to him; she tempts him to an act to make him equal to God. A young woman also appears, and our pitiful hero is subjected to a cross-fire temptation by the two. He is taunted with his belief in the resurrection of the flesh by the young woman; this, one of the subtlest thrusts by Flaubert. The two females then change into Death and Lust, and here the passion of the artist is at white heat. Death's invitation:—

Come! I am consolation, rest, oblivion, eternal peace!

Lust: I am the soother, the joy, the life, the happiness inexhaustible!

Death: I hasten the dissolution of matter!

Lust: I facilitate the scattering of germs!

Finally, these and other figures fade away, and the book finishes with Antony making the sign of the cross and resuming his prayers.

Readers of this French masterpiece may meditate on the last sentence. It is what you will. It may be profound irony; it may be Flaubert's answer to that state of mind known by Catholics themselves as "invincible ignorance." It may be the artist's sigh, or an admission that his subject is hopeless. Flaubert is Lucian without laughter. Flaubert is the rapier that pierces dogma to the heart.

We must apologize to our readers for running into two articles in surveying this book; consideration of space compels us to conclude. In drawing attention to it we may be, in some cases, trying to teach our grandmother to suck eggs, but we feel sure that those who have not read it will count the time well spent in reading this review of world religions. Heraclitus taught that all things were constantly in a flux; Flaubert says the same thing in *The Temptation of St. Antony*, and that is why we have called it A Dynamic Book.

WILLIAM REPTON.

Correspondence.

SUFFER LITTLE CHILDREN.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—With all due deference to Mr. Phipson's opinions, I think that the question of corporal punishment is a matter which depends so much on how, when, and why inflicted, and on the character of the inflicter as well as on the temperament of the victim, that it is difficult and impossible to lay down a rule or to stigmatize corporal punishment as a wrong. We must remember that nature teaches animals what to leave alone and what to fear by sensation, i.e., by pain, and pain is what all animals, human or otherwise, fear. Civilization has made this earth a strange place for the human animal, which in consequence must be brought up to conform with all kinds of things, the result of the views, the laws, the habits, the sentiments of the people who live at the time and have lived in the past. Now some children are very very docile, often they are not really healthy, and like all unthrifty things are less wilful and less wild. Others, again, are just as wild and wilful, just as difficult to control as the others are easy. You can break some children in to be as civilization ordains by attacking the child's mind, making it write lines, making it learn a verse of poetry, making it stand in the corner and see nothing but the wallpaper and be bored. But some you cannot control by this method, and I wonder if these less active, somewhat passive punishments, less animal like are not really more cruel than a few sharp smacks allotted to that part of the anatomy which bears injury with fortitude. A good spanking is the natural and to my mind the sensible way of teaching a child that words have meanings and are not merely uttered for the fun of hearing one's own voice. When a child is smacked let it be well done, and the result is that after that one has no need to waste words or argue but can control without further punishment merely by the resulting memory of the past. I have three of the dearest and happiest little boys one could wish to have; bright, intelligent, keen, alive little fellows. They never whine for anything they must not have; they never make a fuss when going to bed; they can be left alone for hours and never think of touching anything but their own toys. They put themselves to bed at eleven o'clock for their morning sleep. The eldest is six, the second is four, the third is three years old. We do not keep a governess to amuse them, they amuse themselves. They have no expensive toys, they delight in and prefer old Quaker Oat boxes to anything one can purchase. They have learnt to believe that I am the very essence of justice and the best of pals. They know that they can hurt me; they can smash things (I value) by accident, and nothing happens but they also know that continual naughtiness means first of all a warning and if repeated after that means an unpleasant and painful experience. Corporal punishment is all well and good if given with justice. It is far better than to be continually nagging at a child; it is far better than allowing the child to grow up soft, stupid and selfish and out of hand. If taught whilst a baby to obey, the lesson lives; words have meanings and always will have meanings. But the parent who uses corporal punishment (or any punishment) because he or she, the parent, has lost his or her temper, is wrong. Punishment given because the child has hurt you in play, or broken something you value, is, of course, unjust, and will have bad results. I have recently come into contact with several children who have never been smacked, and thank goodness that they are not living in my house! "X close the door, please," says the father, "Y close the door," says X. Y, the sister, calls out, "Father told you to shut the door, shut it yourself X." "You're a girl and should do as you are told," yells X. "Do it yourself," yells Y; and so it goes on. And it is the same about everything, from morning until night, until one's nerves can hardly stand it. Here I merely say, "Jock (the youngest) close the door." "Yes, Daddy," he says, and runs and does it. It is the same about everything and with all three. My eldest boy has been staying with the parents of X and Y, and they wrote and told me that they had never come across such a sweet, good and happy little fellow. Have the spankings done him any harm? Is there anything really "disgusting" about it? Is nature

wrong to make pain a signal of beware? Be fair, be kind, be tolerant, but be firm, and if needs be hard and very hard, and make a race of men and women who know the meaning of words and are, in consequence, true to their ideals and to words.

PARENT.

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 post card.

LONDON.

INDOOR.

METROPOLITAN SECULAR SOCIETY (Johnson's Dancing Academy, 241 Marylebone Road, near Edgware Road) : 7.30, Mr. Ernest Dales, "Christianity v. Humanity."

SOUTH LONDON BRANCH N. S. S. (Trade Union Hall, 30 Brixton Road, S.W. 9) : 7, Mrs. H. Rosetti, "The National Basis of Morality."

SOUTH PLACE ETHICAL SOCIETY (South Place, Moorgate Street, E.C. 2) : 11, John A. Hobson, M.A., "Will Civilization Survive?"

WEST HAM BRANCH N. S. S. (Stratford Engineers' Institute, 167 Romford Road, Stratford, E. 15) : 7, Mr. Henry Spence, B.Sc., "The Life of the Bee."

COUNTRY.

INDOOR.

GLASGOW BRANCH N. S. S. (Shop Assistants' Hall, 297 Argyle Street) : 12 noon, Mr. Service, "Alcohol, its Action on the Human Organism." (Silver Collection.)

LEEDS BRANCH N. S. S. (Youngman's Rooms, 19 Lowerhead Road, Leeds) : 6.30, Election of Officers; Mr. H. R. Youngman, "Bindle."

SOUTH SHIELDS BRANCH N. S. S. (3 Thompson Street, Tyne Dock) : 6.30, Mr. J. Fothergill, "The Need for Freethought."

TON PENTRE (Workmen's Hall) : Mr. J. T. Lloyd, 3, "Christianity in the Melting-Pot"; 7, (Gaiety House, Tretiesbert), "The Story of the Earth."

WHEN Buying a Piano, Sewing Machine, Gramophone, Wringer, Baby Carriage, Furniture, or High Class Toys for the Kiddies, try **HORACE DAWSON**. Terms arranged with *Freethinker* readers. Send inquiries.—"DAWSON'S CORNER," Wood Green, N. 22.

BARISAC—Sound Dry Wine, 1917 vintage, 60s. per dozen bottles, delivered.—**E. PARIENTE**, 34 Rosemont Road, Richmond, Surrey. Agents wanted, good commission.

BEAUTY AND THE BOOTS.—For those desiring the very finest in Footwear at prices usually charged for second grade goods, we have prepared a List representing the highest products of the first factories in the kingdom. We have no expensive establishment to maintain, and are under no necessity to charge for such extravagances; our prices show what this saves you. Write now for our Descriptive List, which explains fully our "Try before you Buy" plan, a system obviating all risk on your part.—**MACCONNELL & MABE**, New Street, Bakewell.

DIRECT FROM BRADFORD SPINNERS.—Superb Quality 4-ply Knitting Wool—Cream, Navy, Black, and Heather Mixture, 7s. 6d. per lb., in lbs. and ½ lbs.; less quantities 6½d. per oz. post free. Wool not so good is being advertised by others, *as a bargain*, at 9s. 6d. and 10s. 6d. per lb.; an additional reason for supporting your own advertisers.—**MACCONNELL & MABE**, New Street, Bakewell.

A FIGHT FOR RIGHT.

A Verbatim Report of the Decision in the House of Lords
in re

Bowman and Others v. The Secular Society, Limited.

With Introduction by **CHAPMAN COHEN**.

Issued by the Secular Society, Limited.

Price One Shilling. Postage 1½d.

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

THE SECULAR SOCIETY, Ltd.

Company Limited by Guarantee.

Registered Office: 62 FARRINGTON STREET, LONDON, E.C.

Secretary: Miss E. M. VANCE.

THIS Society was formed in 1898 to afford legal security to the acquisition and application of funds for Secular purposes.

The Memorandum of Association sets forth that the Society's Objects are:—To promote the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief, and that human welfare in this world is the proper end of all thought and action. To promote freedom of inquiry. To promote universal Secular Education. To promote the complete secularization of the State, etc. And to do all such lawful things as are conducive to such objects. Also to have, hold, receive, and retain any sums of money paid, given, devised, or bequeathed by any person, and to employ the same for any of the purposes of the Society.

Members pay an entrance fee of ten shillings, and a subsequent yearly subscription of five shillings.

The liability of members is limited to £1, in case the Society should ever be wound up.

All who join the Society participate in the control of its business and the trusteeship of its resources. It is expressly provided in the Articles of Association that no member, as such, shall derive any sort of profit from the Society, either by way of dividend, bonus, or interest.

The Society's affairs are managed by an elected Board of Directors, one-third of whom retire (by ballot), each year, but are eligible for re-election.

Friends desiring to benefit the Society are invited to make donations, or to insert a bequest in the Society's favour in their wills. The now historic decision of the House of Lords in *re* Bowman and Others v. the Secular Society, Limited, in 1917, a verbatim report of which may be obtained from its publishers, the Pioneer Press, or from the Secretary, makes it quite impossible to set aside such bequests.

A Form of Bequest.—The following is a sufficient form of bequest for insertion in the wills of testators:—

I give and bequeath to the Secular Society, Limited, the sum of £— free from Legacy Duty, and I direct that a receipt signed by two members of the Board of the said Society and the Secretary thereof shall be a good discharge to my Executors for the said Legacy.

It is advisable, but not necessary, that the Secretary should be formally notified of such bequests, as wills sometimes get lost or mislaid. A form of membership, with full particulars, will be sent on application to the Secretary, Miss E. M. VANCE, 62 FARRINGTON STREET, LONDON, E.C. 4.

A Volume without a Rival.

The "FREETHINKER" for 1920

Strongly bound in Cloth, Gilt Lettered, with full Index and Title-page.

Price 18s.; postage 1s.

Only a very limited number of Copies are to be had, and Orders should be placed at once.

Cloth Cases, with Index and Title-page, for binding own copies, may be had for 3s. 6d., postage 4d.

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

PIONEER LEAFLETS.

By **CHAPMAN COHEN**.

- No. 1. What Will You Put in Its Place?
- No. 2. Dying Freethinkers.
- No. 3. The Beliefs of Unbelievers.
- No. 4. Are Christians Inferior to Freethinkers?
- No. 5. Does Man Desire God?

Price 1s. 6d. per 100.
(Postage 3d.)

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

Pamphlets.

By G. W. FOOTE.

CHRISTIANITY AND PROGRESS. Price 2d., postage 1d.
THE MOTHER OF GOD. With Preface. Price 2d.,
postage 1d.

THE PHILOSOPHY OF SECULARISM. Price 2d.,
postage 1d.

THE JEWISH LIFE OF CHRIST. Being the Sepher
Toldoth Jeshu, or Book of the Generation of Jesus.
With an Historical Preface and Voluminous Notes.
By G. W. FOOTE and J. M. WHEELER. Price 6d.,
postage 1d.

VOLTAIRE'S PHILOSOPHICAL DICTIONARY. Vol.
I., 128 pp., with Fine Cover Portrait, and Preface by
CHAPMAN COHEN. Price 1s. 3d. postage 1½d.

By CHAPMAN COHEN.

DEITY AND DESIGN. Price 1d., postage ½d.

WAR AND CIVILIZATION. Price 1d., postage ½d.

RELIGION AND THE CHILD. Price 1d., postage ½d.

GOD AND MAN: An Essay in Common Sense and Natural
Morality. Price 3d., postage ½d.

CHRISTIANITY AND SLAVERY: With a Chapter on
Christianity and the Labour Movement. Price 1s.,
postage 1½d.

WOMAN AND CHRISTIANITY: The Subjection and
Exploitation of a Sex. Price 1s., postage 1½d.

CHRISTIANITY AND SOCIAL ETHICS. Price 1d.,
postage 1d.

SOCIALISM AND THE CHURCHES. Price 3d., post-
age 1d.

CRED AND CHARACTER. The Influence of Religion
on Racial Life. Price 7d., postage 1½d.

DOES MAN SURVIVE DEATH? Is the Belief Reason-
able? Verbatim Report of a Discussion between
Horace Leaf and Chapman Cohen. Price 7d., post-
age 1d.

THE PARSON AND THE ATHEIST. A Friendly
Discussion on Religion and Life between Rev. the
Hon. Edward Lyttelton, D.D. and Chapman Cohen.
Price 1s. 6d., postage 2d.

By J. T. LLOYD.

PRAYER: ITS ORIGIN, HISTORY, AND FUTILITY.
Price 2d., postage 1d.

By MIMNERMUS.

FREETHOUGHT AND LITERATURE. Price 1d., post-
age ½d.

By WALTER MANN.

PAGAN AND CHRISTIAN MORALITY. Price 2d.,
postage ½d.

SCIENCE AND THE SOUL. With a Chapter on Infidel
Death-Beds. Price 7d., postage 1½d.

By ARTHUR F. THORN.

THE LIFE-WORSHIP OF RICHARD JEFFERIES.
With Fine Portrait of Jefferies. Price 1s., postage 1½d.

By ROBERT ARCH.

SOCIETY AND SUPERSTITION. Price 6d., postage 1d.

By H. G. FARMER.

HERESY IN ART. The Religious Opinions of Famous
Artists and Musicians. Price 3d., postage ½d.

By A. MILLAR.

THE ROBES OF PAN: And Other Prose Fantasies.
Price 1s., postage 1½d.

By G. H. MURPHY.

THE MOURNER: A Play of the Imagination. Price 1s.
Postage 1d.

Pamphlets—continued.

By COLONEL INGERSOLL.

IS SUICIDE A SIN? AND LAST WORDS ON
SUICIDE. Price 2d., postage 1d.

FOUNDATIONS OF FAITH. Price 2d., postage 1d.

By D. HUME.

ESSAY ON SUICIDE. Price 1d., postage ½d.

*About 1d in the 1s. should be added on all Foreign and
Colonial Orders.*

THE PIONEER PRESS 61 Farringdon Street, E.C. 4.

THEISM OR ATHEISM?

BY

CHAPMAN COHEN.

CONTENTS:—

PART I.—AN EXAMINATION OF THEISM.

Chapter I.—What is God? Chapter II.—The Origin of the
Idea of God. Chapter III.—Have we a Religious Sense?
Chapter IV.—The Argument from Existence. Chapter V.—
The Argument from Causation. Chapter VI.—The Argument
from Design. Chapter VII.—The Disharmonies of Nature.
Chapter VIII.—God and Evolution. Chapter IX.—The
Problem of Pain.

PART II.—SUBSTITUTES FOR ATHEISM.

Chapter X.—A Question of Prejudice. Chapter XI.—What
is Atheism? Chapter XII.—Spencer and the Unknowable.
Chapter XIII.—Agnosticism. Chapter XIV.—Atheism and
Morals. Chapter XV.—Atheism Inevitable.

Bound in full Cloth, Gilt Lettered. Price 5s.

(Postage 3d.)

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

A New Life of Bradlaugh.**CHARLES BRADLAUGH**

BY

The Right Hon. J. M. ROBERTSON.

An Authoritative Life of one of the greatest Reformers
of the Nineteenth Century, and the only one now
obtainable.

With Four Portraits.

In Paper Covers, 2s. (postage 3d.). Cloth Bound
3s. 6d. (postage 4d.).

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

A NEW EDITION.**MISTAKES OF MOSES**

BY

COLONEL INGERSOLL.*(Issued by the Secular Society, Limited.)*

32 pages. PRICE TWOPENCE.

(Postage ½d.)

Should be circulated by the thousand. Issued for
propagandist purposes.

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

More Bargains in Books.

The Ethics of Freethought.

BY
KARL PEARSON.

Essays in Freethought History and Sociology.

Demy 8vo, 431 pages, Revised Edition.
Published 10s. 6d. Price 5s. 6d, Postage 7d.

The Foundations of Normal and Abnormal Psychology.

BY
BORIS SIDIS, A.M., Ph.D., M.D.
Published 7s. 6d. net. Price 4s. 6d. Postage 9d.

Kafir Socialism and the Dawn of Individualism.

An Introduction to the Study of the Native Problem.

BY
DUDLEY KIDD.
Published 7s. 6d. Price 3s. 9d. Postage 9d.

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

A Remarkable Book by a Remarkable Man.

Communism and Christianity.

BY
BISHOP W. MONTGOMERY BROWN, D.D.

A book that is quite outspoken in its attack on Christianity and on fundamental religious ideas. It is an unsparing criticism of Christianity from the point of view of Darwinism, and of Sociology from the point of view of Marxism. 204 pp.

Price 1s. 6d. post free.
Special terms for quantities.

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

Determinism or Free-Will?

By CHAPMAN COHEN.

NEW EDITION Revised and Enlarged.

CONTENTS: Chapter I.—The Question Stated. Chapter II.—“Freedom” and “Will.” Chapter III.—Consciousness, Deliberation, and Choice. Chapter IV.—Some Alleged Consequences of Determinism. Chapter V.—Professor James on the “Dilemma of Determinism.” Chapter VI.—The Nature and Implications of Responsibility. Chapter VII.—Determinism and Character. Chapter VIII.—A Problem in Determinism. Chapter IX.—Environment.

Well printed on good paper.

Price, Wrappers 1s. 9d., by post 1s. 11d.; or strongly bound in Half-Cloth 2s. 6d., by post 2s. 9d.

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

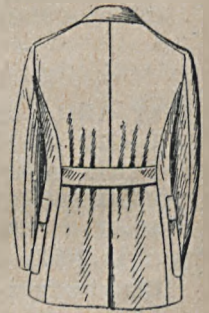
HARD WORKERS

in Quarry and Mine, on Farm and Road, will put their efficiency on a sound footing by putting their feet in these Boots. Men's, 6's to 11's, nailed as illustrated, with whole backs and full tongues, 25s. 6d.; Youths', 2's to 5's, with half tongues and lighter nails, 16s. 6d.; and Boys', 11's to 1's, 14s. per pair. Men's Cord and Mole Trousers to accompany these. 22s. 6d. to 32s. 6d. per pair, made to your own measures. Patterns on application.



FOR THE UNBELIEVERS

who still hesitate to entrust us with a whole Suit, a Sports Coat offers a nice opportunity of giving us that order we know they are all the while wishing to let us have. “Four-some” style, as illustrated, 42s. to 63s., “Sunningdale,” with two inverted pleats and saddle, 50s. to 70s.; Flannel Trousers, 23s. 6d. to 35s.; Gent's Lounge Suits, £3 12s. to £9 1s. 6d. Patterns and our “Scientific” Self-Measurement Chart free on request. When asking for Suit Patterns state material and approximate price desired, as we have about 200 different cloths.



STRENGTH WITH GRACE

are the features of this “Utility” Model. Made of Dull Chrome Tan Hide and with driven in nailed soles, as illustrated; it is ideal for the Factory, for Postmen, or rough leisure wear. Men's, 6's to 11's, 23s. 6d.; Youths', 2's to 5's, 16s. 6d. Same model supplied in Black Box Hide, a lighter weight than Chrome, or Kip, heavier than Chrome, same prices. Our Special Miner's Boots of Russet Kip, with Military Backs and Toes, at 23s. 6d., are justly celebrated. Women's Black or Toney Red Box Hide Boots, for Factory, Farm, or general hard wear, 2's to 7's, 16s. 6d. Boys' and Girls' Unequaled School Boots, Black or Toney Red, 11's to 1's, 14s.; 7's to 10's, 11s. 6d. All Working and School Boots are specially made for each customer. Give full instructions when ordering. All goods here advertised sent to any address post free. Satisfaction guaranteed or money refunded unconditionally. CASH TO ACCOMPANY ORDERS.



MACCONNELL & MABE,
New Street, Bakewell.

RELIGION AND SEX.

Studies in the Pathology of Religious Development.

BY
CHAPMAN COHEN.

A Systematic and Comprehensive Survey of the relations between the sexual instinct and morbid and abnormal mental states and the sense of religious exaltation and illumination. The ground covered ranges from the primitive culture stage to present-day revivalism and mysticism. The work is scientific in tone, but written in a style that will make it quite acceptable to the general reader, and should prove of interest no less to the Sociologist than to the Student of religion. It is a work that should be in the hands of all interested in Sociology, Religion, or Psychology.

Large 8vo, well printed on superior paper, cloth bound, and gilt lettered.

Price Six Shillings. Postage 9d.

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

Printed and Published by THE PIONEER PRESS (G. W. FOOTER AND CO., LTD.), 61 FARRINGTON STREET, LONDON, E.C. 4.