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Views and Opinions

Profiteering and the Churches

WHEN the war commenced the Government, quite properly, announced its determination to prevent profiteering out of the war. But the rule did not apply to the Churches. With these, and their supporters, profiteering was intensified. There were days of national prayer, one ordered by the King, probably under the impression that this might—as one King to another—have a greater influence on heaven, and numerous slogans were invented such as, "We are fighting to preserve Christian civilization," "Christianity is the only defence against barbarism" (this last sounds like the old advice, "Take a hair of the dog that bit you"), etc., etc. An appeal was made on the narrowest of bases instead of on the widest, and had non-Christians been as bigoted and as unscrupulous as the Churches showed themselves, the Empire might have been split into contending fragments instead of presenting a united front. Buddhists, Mohammedans, Jews, Freethinkers, and so forth might well have asked themselves what they had to do with the business of saving Christianity, and of bolstering the deliberate lie that Christianity and civilization were convertible terms.

An illustration of one of these forms of religious profiteering was given in a passage in the leading article in the *Church Times* of June 28. It consists of a quotation from Heinrich Heine, intended to prove his high opinion of Christianity. The passage will be found in the first volume of *Germany*, which is the fifth in Leland's translation of Heine. As given by the *Church Times*, the unwary reader might take the quotation as expressing Heine's high opinion of Christianity. As a matter of fact, both before and after the quotation, Heine's expressions concerning Christianity are both bitter and contemptuous. Here is a passage worth recording expressing his attitude towards the Christian God:—

Our breast is filled with a terrible compassion, it is the ancient Jehovah himself preparing for death. We have known him so well from his cradle upwards, in Egypt where he was brought up among sacred calves, crocodile, holy onions, ibises and cats. We have seen him as he bid adieu to these playmates of his childhood and obelisks and sphinxes, and become a small god-king in Palestine to a poor pastoral people, and dwelt in his own temple-palace. We saw him later when he came into contact with the Assyrian-Babylonian civilization, and laid aside all his too human passions, and no longer belched wrath and vengeance, at least no longer thundered for every trumpety trash of sin. We saw him emigrate to Rome, the capital, where he renounced all national prejudices, and proclaimed the heavenly equality of all races, and with such fair phrases formed an opposition to the ancient Jupiter, and intrigued so long that at last he rose to power, and from the Capitol governed the state and the world. We saw how he spiritualized himself more and more, how he sweet-saintly wailed when he became a loving father, a universal friend of humanity, a benefactor of the human race, a philanthropist. It all availed him naught.

Hear ye the bell ring? Kneel down! they bring the sacrament to a dying God.

The greatest wit that Germany ever produced, and among the greatest of the world's sons, Heine, was also a great Freethinker, and a great humanist. He could sympathize with even a God, who from being everything was rapidly becoming nothing.

* * *

Christianity's Failure

This is a digression, but, if the phrase is permissible, it is a necessary one. And, now, here is the *Church Times* citation:—

It is the fairest merit of Christianity that it somewhat mitigated that brutal German joy in battle, but it could not destroy it. And should that subduing talisman, the Cross, break, then will come crashing and roaring forth the wild madness of the old champions, the insane Berserker rage, of which Northern poets say and sing. That talisman is brittle, and the day will come when it will pitifully break. The old stone gods will rise from their long-forgotten ruin and rub the dust of a thousand years from their eyes, and Thor, leaping to his giant hammer, will crush the Gothic cathedrals.

The *Church Times* ceases its citation here. It is not a misquotation, but the whole tone of the article is to give to its readers a quite faulty view of Heine's ideas and sentiments concerning Christianity. It makes Heine the Freethinker, the man who could scornfully label Christianity as a religion for cripples, and who, when dying, gave the mocking reply to a visitor who had asked him whether he would ask God to forgive him, "He will forgive me, that's his trade," bear testimony to the moral greatness and civilizing power of Christianity.

But, before coming to this point, and for the benefit of those who are not well-acquainted with Heine, I may give an example which will illustrate how a man of letters—and of genius—may penetrate into the future which our politicians cannot understand even when it has become the present. Heine is addressing the French, amid whom he lived and whom he loved, warning them that the old Berserker Germany was not dead, and the warning follows the passage cited by the *Church Times* :—

But when those days shall come, and ye hear the stamping and ring of arms, guard ye well, ye neighbours' children, ye French. . . German thunder is indeed German, and not in a hurry when it comes rolling slowly onward. . . There will be played in Germany a drama compared to which the French Revolution will be only an innocent idyll. . . You have more to fear from Germany set free than from all the Holy Alliances with all the Croats and Cosacks. . . . Keep your armour, remain quietly at your posts, weapon on arm. . . (In Olympus) among the naked gods and goddesses who there make merry with their ambrosia, you may see one goddess who, though surrounded by such festivity and gaiety, ever wears a coat of mail and bears helmet on head and spear in hand. *It is the goddess of wisdom.*

If only these men of letters—and genius—could condescend to politics, what a different world we might be living in. It may be noted that the Greeks, wise as ever, realized that wisdom must be ready to protect freedom.

Now let me ask readers to turn back to the *Church Times'* quotation. It is given as the testimony of a Freethinker to the civilizing power of Christianity. It is nothing of the kind. The editor of the *Church Times* has neither penetrated the wisdom of Heine nor shown appreciation of his wit. That and the determination to justify, at any cost, the long reign of Christianity has converted a subtle and unanswerable indictment of Christianity into a eulogy.

Put the Christianizing of Germany at a 1,000 years—say 35 generations. During this period Christianity has not merely existed in Germany as some theory that was "afloat," it was established as a religion that was taught to all, and which none might meet with a flat denial until very recent times. Now, whether from the biological or sociological standpoint, thirty-five generations is a very lengthy period. When we remember what occurs in a period of national life covering half-a-dozen generations, it is a tremendously lengthy time, long enough to transform the character of any people.

Granting that Christianity was a very lofty form of religion, from the religious point of view, granting also that from the non-religious point of view its teaching embodied a "pure" morality and a lofty humanitarianism, let us re-read the *Church Times'* quotation from another point of view. To do so we will restate it so that its real significance is plain and undisguised :—

Christianity has ruled the German people for many generations. The utmost we can say in favour of Christianity is that it managed to check the native ferocity of Germans, with their praise of bloodshed, their "Berserker rage," the praise of Thor and his hammer, the lust for conflict, the adoration of hero-gods whose records are saturated in human blood. Many have believed that because Cathedrals have been reared and Christian prayers have been said and Christian hymns sung that the old ferocity of the German people has been destroyed. I beg them not to be deceived by this teaching. Christianity has failed to destroy the ancient fighting gods; it has not weakened the "Berserker rage" of the German. One day these ancient ferocities will awaken and

grind the cathedrals of the Christian religion into the dust, and with it the civilization that has arisen during the ages. The revival of the delight in slaughter, the glorification of the slaughter of men, women and children, common to the folk lore of Germany, Iceland, Sweden, Denmark and other Northern groups will revive and demonstrate that, after a trial of many, many centuries under the most favourable conditions, Christianity as a medium for transforming the passions of men is a ghastly, a demonstrated failure. The world must turn to other methods if it would bury beyond the possibility of revival the things which still lie merely dormant in undeveloped human nature.

I think Heine is a very dangerous man for a genuine Christian to study. It is still more dangerous to try and convert his pitying contempt for Christianity into a song of praise for its power to humanize mankind.

CHAPMAN COHEN

America's Great Apostle

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

No less a critic than Matthew Arnold has told us that Emerson's works are the most valuable prose contribution to English literature of the nineteenth century. And G. W. Foote said that Emerson was the sweetest memory of his century. If these utterances be true, Emerson's well of inspiration will run for many a year. Of all his brilliant contemporaries he is now the strongest, the most influential, the most read. Modern voices in philosophy simply repeat in varied language the message of Emerson, and send us all back with renewed interest to the master's own writings.

It is only natural to feel curious concerning the evolution of a great literary force that is really original. To watch Shelley as he grows in literary stature from the juvenile *Queen Mab* to the masterly *Prometheus Unbound* and *The Cenci*, or to trace Shakespeare's genius as he progresses from the sugary "Venus and Adonis" to "Romeo and Juliet," and the world's greatest tragedies, forms the best introduction to a re-reading of the works of these elemental authors. Nor is such curiosity wasteful in the case of Emerson.

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

Then his intellect rebelled. There was a question of the rite of the Communion, and his mind was brought to a pause. His elder brother, William, was even more rationalistic, and declined altogether to take "holy orders." Emerson's ethics took a very practical form. He opened his church to anti-slavery agitators. He also made the acquaintance of Thomas Carlyle, whom he visited at his Scottish home, and laid the foundation of a great friendship, notable in the history of literature. It says much for Emerson's native independence that he was unaffected by Carlyle's influence, and took his own way.

Emerson's first book was, characteristically, a volume on *Nature*, and it revealed the fact that he found

the Unitarian fetters none the less real for being simple and few. From the publication of his first book Emerson became a power, and his subsequent career is familiar to all who care for the higher things in literature, Lowell says that those who heard him while their natures were yet plastic never ceased to say:—

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

Since that eulogy was written, time has only more assured Emerson's position among the really great writers. Those who have read his pages with attention know that his real and essential religion was the religion of humanity, which so fired the imagination of that great thinker, Auguste Comte. Emerson tells us quite plainly that the day will come, and is coming, when the churches built on supernaturalism will be superseded and left behind by the conscience of the race:—

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

Think of it! A church founded on ethics, not ancient ignorance. Is it not the trumpet of a prophecy? The superstitions may well smile, for daily they are discarding their dogmas, and heading their churches towards the Emersonian ideal.

What distinguishes Emerson from so many other philosophers is that he had a shrewd Yankee head on his shoulders. Long before Ruskin had declared "There is no wealth but life," Emerson said, "The best political economy is care and culture of men." Years before attention was paid to ethics as a serious factor in religion. Emerson wrote, "I look for the new teacher that shall see the identity of the law of gravitation with purity of heart, and shall show that duty is one thing with science." This great American thinker dreamt of vaster accomplishments and nobler victories than man has yet witnessed. "We think our civilization near its meridian," he exclaims, "but we are yet only at the cock-crowing and the morning star." It is difficult to formulate the Emersonian philosophy, but it is all contained in his *Representative Men*, a book whose value can scarce be over-estimated. His philosophy is unquestionably individual. "Be Yourself" is the keynote; "Nothing is at last sacred but the integrity of your own mind." Indeed, Emerson's counsel of perfection is like that which Shakespeare puts in the mouth of old Polonius:—

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

Despite his transcendentalism, Emerson was a real and unmistakable Freethinker. Golden thoughts confront us on every page of his writings:—

A world in the hand is worth two in the bush.
Who shall forbid a wise scepticism?
Let us have to do with real men and women, and not with ghosts.
Men know better than they do; know that institutions are but go-carts and baubles.
So far as a man thinks, he is free.
Knowledge is the knowing that we cannot know.
Only that good profits which serves all men.

Whoso would be a man must be a nonconformist.
Once men saw phoenixes; they are gone, but the world is not disenchanted.

In Emerson we have a notable contradiction of the old adage which excepts a prophet from honour in his own country. He became a classic during his lifetime, and his *Representative Men* was a railway-book-stall best-seller. His detractors are few and feeble. The joke that, when Emerson saw the Sphinx, she said to him, "You're another," explains their old-fashioned outlook very well. Certainly, no other writer stimulates and inspires like Emerson. His maxims are a tonic in times of weariness, and a perpetual antidote to the insidiousness of custom and tradition.

The block of granite which marks his grave is a fitting symbol of his nobility of character and singleness of purpose. Let us take heart from this fine American, who was ready not only to die for civilization, but to live for it. For his splendid literary legacy is the best philosophy at the worst of times.

MIMNERMUS

Early Christian Encroachment in Japan

THE first commercial and evangelizing enterprises of European voyagers in the Land of the Rising Sun were undertaken in the sixteenth century of our era. Then, Portuguese trading was extended to the Far East and several circumstances favoured the Catholic priests who accompanied the mercantile adventurers in their expeditions.

In Japan the times were turbulent. Its civil administration was feeble, while the country's rulers, then as now, were remarkably receptive to novel ideas. Buddhism, a cult long predominant, was being questioned by many of its former adherents who were apt to encourage the preachers of the Christian creed. Moreover, Nobunaga, the leading statesman in Japan, was in deadly enmity with the militant Buddhist monks who had exercised powerful authority in Japan. Nobunaga subdued these military monks, and thus weakened their opposition to the Portuguese missionaries. Also, as Professor Latourette intimates in his scholarly *Expansion of Christianity* (Vol. III., 1940, Eyre and Spottiswoode, 18s.): "The *daimyo*, or feudal lords of Kyushu, the island where were the chief marts of the Portuguese trade, were eager for the leading share in the lucrative foreign commerce. They were accordingly inclined to favour the missionaries in the hope of attracting the merchants who outwardly paid reverence to these representatives of the Church. These peculiarly auspicious conditions in Japan coincided with the flood-tide of Portuguese and Spanish colonization and commercial and missionary activity."

The inquisitive and adaptable spirit has ever characterized the Japanese people. Nearly all their civilization had been derived from that of China, which they had adopted and developed on Japanese lines. Long accustomed as they were to the tuition of one foreign nation, they readily responded to European instruction which led to a wide, if largely nominal acceptance of Christianity in the closing decades of the sixteenth century. This spectacular expansion of Roman Catholicism was succeeded by a rapid decline. At this time the introduction of Christianity formed an important part of the policy of colonizing Powers and the Japanese became suspicious. Intensely patriotic, they prided themselves on their independence and

military achievements. Nobunaga had encouraged the foreign missionaries for purely political reasons. But his immediate successors, whose chief aim, like his own, was the complete unification of the State, became convinced that the rancorous religious discords occasioned by the intruders threatened the stability of Japan.

The descendants of a later ruler, Iyeyasu, who were determined to secure the supremacy of their family, the Tokugawa, decided to adopt a repressive policy and, in consequence, Japanese Catholicism was almost extinguished. Yet, it is only fair to the Japanese rulers to state that these drastic measures were not taken until the Jesuit, Dominican, Franciscan and other Orders had contemptuously disregarded and even defied the laws of the land.

In 1549, the Christian missions in Japan commenced. Francis Xavier, the celebrated Jesuit evangelist appears to have been the pioneer missionary, and for some twenty-five years Catholicism prospered. When the amicable Nobunaga died in 1582, Christian churches claimed about 150,000 adherents. According to Anesaki in his *History of Japanese Religion*, this number "is estimated to have been about 1 per cent of the population of Japan, or a larger proportion than Christians form at the present time."

Nobunaga's successor, Hideyoshi, was at first decidedly favourable, but with the new ruler's establishment of national unity and internal peace, after a prolonged period of disorder and distress, there emerged a powerful wave of nationalism. The traditional Shinto cult reasserted itself and Hideyoshi was exalted as a semi-divine hero. An edict promulgated in 1587 proclaimed Japan the privileged abode of the gods which therefore could no longer tolerate a cult that derided its divinities as spurious.

Yet, despite Hideyoshi's declaration, the missionaries remained. They were given six months' notice to depart but, even when that time had expired, the majority were still skulking in secret recesses ready to resume their labours at the earliest favourable opportunity. No doubt they had friends in high places, as some influential Japanese had accepted the Christian creed.

At the inception of the mission, the Pope reserved Japan to Jesuit tuition, but their competitors, the Franciscans and Dominicans, soon arrived. "The Jesuits," writes Latourette, "were annoyed by what they deemed an intrusion on their preserves. The friction was intensified by the fact that the Jesuits came out under Portuguese auspices and the Brothers Minor were mostly Spaniards. The Franciscans, too, employed methods which to the Jesuits, experienced in Japan, seemed unwise. It is not surprising that the Bishop, a Portuguese Jesuit, attempted to induce them to leave the country, and forbade the faithful to hear mass or preaching by the obnoxious poachers."

It was not until 1596 that Hideyoshi put his decree into serious operation. The arrogance of the Jesuits and the indiscretions of the Franciscans have each been blamed by their respective enemies for this changed policy. A further explanation has been advanced to the effect that at the time when a Spanish galleon sought shelter from a storm in Japanese waters, "the local *daimyo* declared that by the law of the land the cargo was confiscated, the pilot in a vain effort to intimidate the Japanese, pointed out on a map the vast domains of the King of Spain, and declared that in effecting conquests he first sent missionaries who, by weaning away the inhabitants from their old religious allegiance, prepared the way for annexation." Very probably the story of this tactless warning has been embellished, but it is quite in keeping with the Imperialism of the period.

In any case, shortly afterwards twenty-six leading Christians were arrested, conveyed to Nagasaki and crucified. The Japanese feudal barons were forbidden conversion, and the missionaries became liable to deportation, although the majority seem to have lingered in Japan. Hideyoshi, however, died in 1598, and the suppression of Catholicism, for the time being, fell into abeyance.

During this respite, Christianity completely recovered its lost ground. Hideyoshi's son was a minor when his father died, and his brief authority was set aside by the powerful and dictatorial Iyeyasu. This able, if unscrupulous, statesman so successfully established his family, the Tokugawa, in supremacy, that the authority of the Shogunate, which in theory depended on the gracious will and guidance of the divine Emperor, remained paramount until the Japanese Revolution of 1867.

When his reign opened, Iyeyasu encouraged foreign commerce and its associated religion. Churches and converts greatly increased, although the jealousy and rivalry of the various Catholic Orders were as pronounced as ever. These dissensions also extended to the native converts. Meanwhile, the missions were financed by grants from the Spanish and Portuguese Governments, supplemented by Papal assistance and private benefactions from European merchants, as well as from Japanese sympathizers. Yet, despite this showy success, the entire Christian structure rested on insecure foundations.

In 1612, when James I. was reigning in England, a marked reaction stimulated by the Tokugawa occurred which ultimately banished the missionaries from Japan, and severed all commercial transactions with Roman Catholic States. Every effort was made to blot out all traces of the intruding faith in the Land of the Rising Sun.

Several considerations conspired to determine Iyeyasu's reversal of his previous policy. The high-handed proceedings of Spanish sailors in Nippon's territory cast a slur on Japanese sovereignty, while the "sharp practices of two outstanding Christians won his dislike." Instigated by the foreign priests, native converts became active in opposition to Iyeyasu's authority, so in 1614, he issued a decree which announced that European Christians had entered Japan "longing to disseminate an evil law, to overthrow right doctrine, so that they may change the government of that country and obtain possession of the land. This is the germ of great disaster, and must be crushed."

Iyeyasu's successors in the Shogunate intensified his drastic determination. The contumacy and arrogance manifested by the alien missionaries and their Japanese supporters necessitated stern measures. Latourette admits, although writing from the Christian standpoint, that: "In direct violation of the laws, missionaries either attempted to remain in Japan or persisted in trying to obtain entrance." But many of the native converts now renounced their adopted creed, while hundreds of others are said to have suffered death rather than recant.

Without question, the Tokugawa Shoguns gravely feared that the religious unrest threatened the integrity of the State. With the exception of those who had hidden themselves, the missionaries were deported, but many returned to the country disguised as sailors and traders. A rebellion broke out in 1637-38 which increased the rigour of the authorities who were firmly convinced that this foreign cult would inevitably lead to disunity and anarchy. So, in 1639 Portuguese merchant ships were threatened with destruction if they attempted to enter Japanese ports. In 1640, the Portuguese endeavoured to restore com-

mercial relations, but this venture ended in the burning of their vessel and the execution of many of its crew. As their objective was purely mercantile, the Dutch alone were permitted to trade in a single port, Nagasaki. Still, the influences exercised by the banished missionaries dimly survived in isolated districts, although their original religious significance had in most places faded from memory.

T. F. PALMER

Nature's Building Bricks

It is now commonly known that the atom cannot only be analysed but also split in practice, and there are still those who seek to maintain that this "disruption of matter" means the end of materialism and the paving of the way for a religious interpretation of the universe. The steps in the argument have not always been clear, and have varied in the hands of different protagonists, but at least it has been vaguely felt that as matter has "lost its solidity" it cannot support the convictions of the materialist, but on the contrary may be found ultimately to consist of "mind-stuff" or perhaps merely some ejection from God's mind.

Thus, debating with Mr. Cohen, Mr. C. E. M. Joad said matter "has disintegrated under our very eyes, and materialism has lost ground simultaneously. So far from being a satisfactory basis for the convictions (of materialists) it will no longer support the opinions of a self-respecting ant, so infinitely tenuous has it become." The argument is repeated in his *Guide to Modern Thought* and is also expressed by Bernhard Bavink, who concludes that "every variety of materialism is superseded." (*Science and God*).

But in the first place much evidence can be adduced to show that the older writers mostly left the door open to some future breaking-up of the atomic structure. As Bertrand Russell writes, "Every scientist with even a tincture of philosophy was ready to admit that the hard little lumps were no more than a technical device. In that sense materialism is dead, but in another and more important sense it is more alive than ever it was" (*The Scientific Outlook*).

To proceed from the fact of the porosity of matter in analysis to the inference that matter has lost its solidity is surely unwarranted. Canon Streeter (*Reality*) argues rather obscurely that since matter is not solid it may not be any more real than our thoughts.

But if matter is not solid, what is? What does "solid" describe? Has it suddenly become unscientific to find in the aggregate a different behaviour (solidity) than in the bits (giving a kind of dotted emptiness)? We can still retain our notion of matter as solid while fully recognizing that the individual atoms can be treated only by probing instruments which discover porosity at this lower level.

Criticizing the Christian arguments that the newer physics is destructive of materialism, Prof. L. Susan Stebbing remarks, "It is odd to find that the view that 'all is mysterious' is to be regarded as a sign of hope. The rejection of the billiard-ball view of matter does not warrant the leap to any form of Idealism" (*Philosophy and the Physicists*, 1938). She finds that the "Christian apologists have been eager to wait upon the pronouncements of the physicists, so thankful to be assured that we put into nature the laws we profess to discover, and finally that the chairs we sit on are not solid" (*ibid*).

As a matter of fact, if matter were found actually to consist of hard, inert, changeless lumps, no one could possibly be a materialist at all, because out of

such blocks, persistent and unchanging, only a dead universe could result. Consequently, since things are in motion, there would be room for postulating extra-natural agencies to account for that motion, and so monistic materialism would be an impossible theory. This is recognized by Bergson¹ and by A. N. Whitehead,² who have both contended that the only way to disprove materialism is to show that matter actually is inert.

The recognition, now becoming wider, that the atom's constituents are still material, puts an end to any talk about matter "vanishing." Electrons cannot be seen with the naked eye like tables and chairs. They can, however, be photographed as particles (passing through a gas) and again as waves (passing through a metal film). Similarly the corpuscular (Newton) and undulatory (Fresnel) theories of light are now complementary.

We may take the testimonies of two physicists who are strongly anti-materialist. Eddington tells us that "an electron is no more (and no less) hypothetical than a star. Nowadays we can count electrons one by one on a Geiger Counter as we count the stars one by one on a photographic plate." (*New Pathways in Science*. The phrase in brackets is apparently in respect of his philosophical Idealism). Bavink agrees: "Electrons and protons are just as much substances as the old mass points and there can be no doubt that Bohr's original model of the atom, with its analogy to the planetary system, is well within the customary mechanical mode of thought" (*Science and God*). As Bohr himself writes, "Perhaps the most distinguishing characteristic of the present position in physics is that almost all the ideas which have ever proved to be fruitful in the investigation of nature have found their right place in a common harmony without having thereby diminished their usefulness" (*Atomic Theory and the Description of Nature*). Thus the concept of atoms is still useful where, as in macro-mechanical problems, there is no need to consider the composition of the atom (see e.g., H. S. Allen's *Electrons and Waves*).

Finally, we may tabulate nature's building bricks, as at present known, somewhat as follows:—

(a) *The Proton*, with a positive electric charge and (standard) weight of one.

(b) *The Neutron* (discovered by Prof. J. C. Chadwick, of Liverpool Univ.), also with a weight of one, but having no charge (neutral), like an uncharged proton.

(c) *The Electron*, with a negative charge and a weight of $1/1838$.

(d) *The Positron* (found by Prof. P. M. S. Blackett) with a positive charge and a weight like the electron's. It was first found by Blackett in cosmic rays and then abstracted from ordinary atoms.

From the above it will be seen that (a) might be (b) plus (d); and that (b) could be (a) plus (c). Further kinds of particle, or "wavicle," may yet be found. From the nucleus of heavy hydrogen, in fact, comes Urey's "deuteron," having the same charge as a proton. The probability would seem to be that all of them will be expressed as variants of something yet more enduring than any of them.

G. H. TAYLOR

¹ *Mind Energy*.

² *Science and the Modern World*.

To assert that Christianity communicated to man moral truths previously unknown, argues on the part of the asserter either gross ignorance or else wilful fraud.—*Buckle*.

W. and R. Chambers

FOR the better understanding of the lives of these two Scottish worthies, contrast for a moment the lot of the student then and now.

Many of the pioneers of our civic and religious freedom, studied under distressing conditions. Seated on a hard, three-legged stool reading, when the light of a comfortless kitchen fire permitted, until a paraffin lamp was lit for general use was a common experience.

Tallow candles in those days were luxuries. We read how poverty compelled even the learned, sometimes, to save their "can'le doups"—candle ends—either to make a "Fat Crowdie," or to enrich the flavour of their parritch (porridge)!

Students of old achieved learning!

The Cloud of Witnesses, *The Scottish Worthies*, and endless old records, all testify to the gallant fights fought under conditions such as those indicated above.

Students of to-day have learning thrust upon them! Their lot: a large, somnolent, easy chair; a brilliant electric-reading lamp; text books, and books of reference; languages, science, music, etc., taught by wireless; with cigarettes to soothe the brain; and recreative stimulants—football, cricket, motoring, etc. And with all these advantages they lag behind those simple great ones of the past. Why?

Shakespeare tells us, significantly, of "a soul of goodness in things evil"; that "sweets grown common lose their dear delight"; and that "most subject is the fattest soil to weeds." While Browning's *Sordello* generalizes:—

Ah, but the Best
Somehow eludes us ever, still might be
And is not.

The fault, evidently, "lies not in our stars, but in ourselves that we are underlings!"

In my boyhood the names of William and Robert Chambers were our gods. They popularized *Chambers' Magazine*, *Information for the People*, *Educational Course*, *Cyclopedia of English Literature*, *Papers for the People*, and *Chambers' Educational Journal*, were read more than the Gospels. Then we got their great *Encyclopedia* (1859-1868) in 10 vols., the like of which could not then be found in Europe, some 50 vols. from William and 25 from Robert, many of them being of great literary interest and of permanent historic value.

William Chambers (1800-1883) while serving his time to bookselling (1814-1819) was paid 4s. per week. Out of this sum he kept himself, paying 1s. 6d. a week for a lodging—share of a little bed closet, with a poor divinity student—(think of the fire and light he would get for that 1s. 6d.); and saved enough money to start a small business in 1819. In the following year, to this small business he added printing, having taught himself that craft, cutting with his own hand the larger types out of wood—"where there's a will there's a way!"

Robert Chambers (1802-1871), friend of Walter Scott, became well known to the great scientists of his day. His *Vestiges of Creation* (1844) paved the way it is said for Darwin's evolutionary theory. He wrote many books of great literary interest, concluding with the famous two large volumes—*The Book of Days* (1863), thus ending a remarkable career, which he commenced in a little book shop in Leith Walk, Edinburgh (1818).

He joined his brother William in 1832, and they formed the well known Company of W. & R. Chambers. Echoes of this company are still with us.

Notably in *Chambers' Twentieth Century Dictionary*!

Chambers' Twentieth Century Dictionary, compiled by Thomas Davidson, revised and expanded by J. Liddell Geddie, M.A.—the last to be mentioned but not the least! It contains Scottish and provincial words which assert themselves in Burns, Scott, the Brontës, George Eliot, etc., and is an invaluable dictionary. As a bed-book I find it unrivalled. Word hunting is a delightful pastime.

I select a few of my captures:—

Accadian: of or belonging to *Accad*, an ancient city in the land of Shinar, grouped with Babel, Erich, and Calneh (Gen. x. 10).

Acceptilation. The doctrine that the satisfaction rendered by Christ was not in itself really a true or full equivalent, but was merely accepted by God, through his gracious good will, as sufficient—laid down by Duns Scotus, and maintained by the Arminians.

Adamite. A set of Gnostics which arose in the second century. They rejected marriage and, claiming the primitive innocence of Eden, went about naked.

Antilegomena. Those books of Scripture not at first universally received by the Churches: Hebrews, James, 2 Peter, 2 & 3 John, and Revelation.

Appolinarians. Taught that Christ assumed only a human body endowed with a sentient but not an intellectual soul. They believed that the Divine nature in Christ supplied the place of a rational human soul.

The question of the human and divine elements in Christ which agitated the world, in the fourth and fifth centuries, based on the interpolated verses 34 and 35 of Luke, Chap. i., find expression in Appolinarianism, Diethelism, Diophysitism, Eutylianism, Monothelism, Nestorianism, and Theanthropism.

Askenaz. The Name of an ancient people. (Gen. x. 3).

Averroism. A doctrine akin to Pantheism—that all men have one common soul from which individual souls went forth, and to which they return. (1198)

Cainites. A small Gnostic Sect of the second century; they seem to have held that the God of the Jews was a rebel against the true God, and honoured the name of Cain, Corah, Dathan, and others for resisting him. Evidently anti-Christian, also, as they revered Judas.

Cerinthus. One of the earliest heretics (about A.D. 88.)

Demiurge. The agent by whom God created the universe.

Epeolatry. The worship of words.

Hylotheism. The Doctrine that there is no God but matter and the universe.

Invention of the Cross. Alleged discovery of the true cross at Jerusalem, on May 3, 326, by Helena, mother of Constantine. The Christian Cross had been, previously, two fishes.

Marcionite. A follower of Marcion of Sinope (165 A.D.), who claimed to have understood Paul aright!

To Marcion's salutation—"I recognize the first born of Satan." Polycarp (70-155) replied—"Thus do doctors disagree!"

Patripassians. Denied the Trinity! (Second Century).

Psilanthropism. The doctrine of the mere human existence of Christ.

Protogospelium. The earliest announcement of the Gospel. (Gen. iii. 15).

Rationalism. The religious system, or doctrine of a rationalist.

Tetraltheism. The belief in four elements in the Godhead.

Theopaschite. One who believed that God had suffered, and been crucified.

Tetrapla. A Bible consisting of four different versions in parallel columns—the edition of Old Testament published by Origen, containing four Greek versions.

Theopathy. A religious emotion aroused by meditation about God.

Zoanthropy. A form of mental delusion in which a man believes himself to be a beast—the devout divine Simon Browne (1680-1732) under this belief devoted himself to the making of a Dictionary—"I am doing nothing," he says, "that requires a reasonable soul: I am making a Dictionary."

GEORGE WALLACE

Acid Drops

The *News-Chronicle*, the other day, provided a picture of the interior of St. James' Church, Piccadilly, with a huge array of sand-bags round the altar. With altars sandbagged, worshippers carrying gas-masks, and Churches hanging on their outside walls, directions where to find the nearest shelter in case of an air-raid, "God's protecting arms" do not appear to be more protective than a theatre or a boxing-ring. The full message of the Churches appear to be, "Trust in God, but carry your gas-mask and make for a shelter when the siren sounds." And the most sacred part of the church is protected by sandbags! This also happens to be the part of the church where the officiating clergy stand.

It is chronicled that after the bombing of a Roman Catholic school a statue of the Sacred Heart was left unharmed. And then, what? Are we to conclude that the saving of a "holy" picture was of greater significance than the saving of the school and its inmates? Anyone but a religion-soaked man or woman would be more inclined to curse than to bless a God who thought more of one of his trade advertisements than human life. But given enough religion there is nothing beastly in human nature that cannot be moralized.

The philosophy of the Christian preacher is simple. If things go well, we must thank God for his goodness. If they go ill we must blame ourselves for the sins we have committed "before God." We must praise God in either case. The workers of the confidence trick are bound to lose very quickly after the fraud has been perpetuated, if they remain standing with those they have swindled. The Christian preacher runs no such risk. Whether his clients win or lose they must continue their dealings with the church and the parsonry. Nay, the more definite the loss the more they must rely upon the clergy, the Church, and God. We put God last because that is the right order. It will not do merely to believe in God, you must indulge in public worship—that is you must come to church or chapel; and with every church or chapel there must be a preacher. He demands the support of his dupes whether good or ill follows his ministrations. Religion in the modern State is one of the safest of swindles.

So we are not surprised to find Cardinal Hinsley broadcasting a message to France to the effect that the "hour of crucifixion" will be followed by a "resurrection." Unfortunately the "resurrection" on which the Cardinal rests is nothing more than a myth, and we hope for something more tangible than that. But Hinsley has ordered a week of intercession to be observed for the benefit of France. We venture to prophecy that, while believing in the ultimate revival of France, the immediate response to the humbugging prayers of the Cardinal, and the foolish ones of his followers will be the tightening of the German screw on France.

That will not upset the Cardinal in the least. The explanation lies easily to hand. He will point out that

"the hour of tribulation" is sometimes a long one, and we have all sinned. The unfortunate thing is that they who have sinned most often suffer least, and the babe who is murdered at its mother's breast has not sinned at all. At the most it has been unfortunate—in being born into a world in which men like Hinsley can so easily fool his people. And, if the problem of explanation becomes too difficult, then the Hinsleyites can always fall back on "We cannot fathom the divine purpose," which is a grandiloquent way of saying, "We don't know why things happen, or how they happen." Hinsley's broadcast to France is just a matter of impudence appealing to ignorance.

Can nothing be done to stop the almost unbelievable drivel that the B.B.C. gives us just when we tune in to the 8 o'clock news? If we must have religion thrust upon us a number of times each day, let us, in the name of sanity and decency, select something better than the moronic display that the B.B.C. provides for us by way of a "thought for to-day." If that is really the best we can do to start the day with, then the sooner Hitler or Mussolini takes charge of us the better. It would serve both of them right. Bad we may be, but we are surely not yet reduced to the level of the man who gives us the morning dose of drivel, or that of the knaves who hire him. We quite appreciate the fact of the man not giving his name. That is the only mark of intelligence in the "talk."

The Holy See has allowed some war-time "privileges" to priests and laymen. Priests are now allowed to celebrate three Masses on days of obligation. The faithful who take refuge in a shelter during an air raid can now take "non-alcoholic liquid refreshment before Holy Communion." Those people who have care of the sick during the night, and are unable to keep the Eucharistic fast "are also granted permission to take non-alcoholic liquid refreshment before Holy Communion." How grateful must the sheep be to Rome for such gracious war-time privileges!

The Protestant Churches may plead as to the action of their followers in different countries, or even in the same country, that, theoretically, at least, they exercise no control over their members save as regards religious beliefs. That, however, does not hold true of the Roman Church, since there are very few avenues of conduct or opinion which that Church does not control. The Pope is not allowed to say anything against the Italian gangsters that have entered the war with no greater excuse than an ordinary housebreaker, and no higher morality than that of a Chicago gangster blackmailing shopkeepers. Probably Hitler may have ordered his jackal to muzzle the Pope, and the Pope has duly submitted. Many of the English Catholics are hedging in their expressions, for fear some sort of an understanding may be reached with Russia. In Spain during the revolution the Pope blessed Italian and German Fascists in their attack on the Liberal Government. In Belgium, Cardinal Van Rooy defended King Leopold in his fateful act of treachery, and in the U.S.A. Roman Catholic priests are amongst those urging that the assistance given by the U.S.A. must be very drastically limited. The unity of Christendom, whether Roman, Greek, or Protestant, is most remarkable.

According to the Rev. Dr. Peter Vernon, who managed to get to Paris after the German occupation, the city was like a city of the dead—except, of course, in the churches. These were packed to the doors. To quote the *Universe* :—

There was life in the churches. There all day long people were coming and going, and suppliants knelt in prayer. People were kneeling in the streets saying the rosary—fathers and mothers and children praying around their piled-up household goods. The great Church of the Madeleine was packed all day—packed to the doors. And continually the cry went up: 'Our Lady of Lourdes, save France! St. Genevieve, save France! St. Joan of Arc, save France!'

And the Saints, as well as "our Lady" and "our Lord," took as much notice of all this grovelling as if the prayers

had been made to a wooden idol. But the surrender of France will never be given as an example of God's answer to prayer; though—if prayer has any efficacy whatever—that was the logical outcome of our National Day of Prayer.

It is not easy always to determine whether simple foolishness, or knavery, or a mixture of the two, lies behind many of the apologies for religion. For example, the fact is that directly after each of the official days of prayer in this country, right from the disaster of Munich up to the surrender of the French Government to Germany, every one of the organized mass prayers to heaven was followed by a disaster to the cause of the Allies, until we have not now a single European country on our side. Knavery was evident in the plea that Dunkirk was the answer to prayers for the safety of our troops. But Dunkirk was a disaster, in spite of the amazing courage and skill of our navy and our army in securing the escape of so large a number of men. Still that should not blind us to the other side of the case, nor forget the large number of men killed or taken prisoner. Our men did their damndest, and did it well. But what are we to say about God, whose job was that of answering prayers? If he answered at Dunkirk the official prayers, are we to say that he could only manage to save some of the army, but had to own himself defeated in attempting to save the whole, and so we must praise God, as we did the men? He did his best, but the German Army and Air Force were too much for him? Or did God get tired and give up the job before he had finished it? Perhaps some parson of position will explain.

One explanation—of sorts—is given in the *British Weekly* for July 4. It takes up three columns of the paper, although the writer could have been just as decidedly silly in a single moderate-sized paragraph. After setting aside the theory that God would answer prayer by giving the Allies a clear and decisive victory at once, the writer of the article says:—

It appears unthinkable that a good God could wish anything but the speedy and complete victory of the Allied forces.

Well, why not act in that direction? The reason is that,

to God who loves the world, and in whose will alone is our true peace, it may seem that not yet have we and other nations learnt our bitter lessons; we have not yet suffered that in penitence and faith we turn back to Him and His eternal righteousness and mercy.

Of all the coldblooded religious idiocy we have read that is the finest specimen. God could have prevented the war if he would; he could have given us victory if he would; but we have not yet learned our lesson—so he didn't. But he will answer the prayers of the faithful when "we" have learned our lesson!

Who is it that will have learned the lesson when victory is secured? Not the dead; they will have done with learning. The survivors may learn their lesson, and when they come crawling to God, thanking him for what he has not done, praising him for the wisdom and mercy he has not shown, then he may do something for us. We can picture the horror of having to live under the rule of Hitler, but if a still deeper conceivable degradation is thinkable, it is the worship of a God as good and righteous who is of the kind pictured by the *British Weekly* writer. Our only consolation is that these religious writers do not realize the moral outrage they are putting forward. The worship of Hitler would be elevating compared with worshipping that kind of a God.

Laval, that sinister individual, who, with his British aids, was partly responsible for the Italian Conquest of Abyssinia, and the placing of Spain in the hands of Germany and Italy, is now one of the Bordeaux Government, that is, he is taking his orders from Hitler. He is now credited with another plan against Britain. This is to join the Roman Catholics of France, Spain and Italy, and, if possible, the 30,000,000 of German Catholics in

the Rhineland and Bavaria, for the defence of Italy. The Pope would probably welcome the move—that is, if his master, Mussolini, raises no objection. But the Pope has not had the courage to denounce Mussolini or excommunicate Hitler.

But for the war, we would be celebrating the centenary of the first excursion train. The first steam-train excursion was run from Newcastle to Carlisle and back on June 14, 1840. Let it not be forgotten how this boon for the poor tired worker was, like all other social benefits, opposed by the churches as a whole:—

A clergyman once attacked Sunday excursionists by handbills bearing such titles as "A reward for Sabbath breaking. People taken safety and swiftly to Hell, next Lord's Day, by the Carlisle railway for 7s. 6d."

This reminds one of the parson who had as fellow-passenger a labourer whose language was emphasized by oaths. "My good man," said the parson, "do you know you're on the road to Hell?" The labourer immediately jumped up with a shout: "Damn it; wrong train again!"

The Annual Assembly of the West Wales English Baptist Association is alarmed at the threat of "Youth Secular Movement." The Rev. F. E. Gibson says that in Swansea, out of 18,000 young people between the ages of 14 and 18, there were twelve thousand who have no connexion with any church or religious organization. That is the best news we have had from Swansea for a long while.

A religious lament of the usual kind comes from another direction. A Church of England layman, Mr. R. B. Henderson, has been appointed by the Unitarians to combat "Paganism in the Universities." Mr. Henderson says:—

I am inclined to think that Paganism is a danger in modern university life. I have no fears about the public schools, they are doing their best. But State schools are not being so generously treated. They have no chapels.

Mr. Henderson would evidently like to see a chapel attached to every school. We have no desire to see our excellent State schools copy the worst features of the public schools.

In the days of Sydney Smith, the Church still had a few men of ability and wit, as may be seen from the following utterance of this clerical wit, which we find quoted by one of the newspapers:—

Be not deceived, there is no wall of adamant, no triple flaming sword, to drive off those lawless assassins that have murdered and pillaged in every other land. Heaven has made with us no covenant that there should be joy and peace here, and wailing and lamentation in the world besides. I would counsel you to put on a mind of patient suffering, and noble acting; whatever energies there are in the human mind, you will want them all; every man will be tried to the very springs of his heart, and those times are at hand which will show us all as we really are, with the genuine stamp and value, be it much or be it little, which nature has impressed upon each living soul.

The clergy have so far receded in quality since the time of Sydney Smith, that to-day they cannot talk about the war without dragging in perfectly foolish references to religion.

Here is a sample from the *Church of England Newspaper* of June 28, "The worst thing that can happen in the hour of disaster is to lose sight of the face of God." For downright foolishness that will take some beating. Not lose belief in God, or faith in God, or the existence of God, but his face. Put into plain English, the lines would read, "The worst thing that can happen in the hour of disaster is to lose sight of something which we would not recognize if we came across it." The writer of that line must be on the religious staff of the B.B.C., or religious adviser to Lord Caldecote.

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FOUNDED BY G. W. FOOTE

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To Advertising and Distributing the *Freethinker*.—F. Brown, 78, 9d., Hugh Thomson, 2s. 6d., R. E. Cronin, 10s., A. Adamson, 2s. 6d.

L. CHEETHAM.—Thanks. Will think of you while smoking. C. THOMAS.—We were never silly enough to challenge God to do anything. How can one challenge a myth?

G. ADAMS.—Your application for membership of the N.S.S. will come before the N.S.S. Executive at its next meeting. Pleased to learn that the *Freethinker* had so much to do with your "conversion."

L. PARRETT.—The Secretary of the Liverpool Branch will write you. Your address has been forwarded.

E. W. FLINT.—The very worst reason one can have for not reading a book or a paper is that one does not agree with it. That is to imitate Roman Catholicism in religion and high Toryism in politics. It is the advice that every autocrat gives to his slaves and every bigot holds as the first item in his creed. For ourself we may miss many writings with which we agree—they can wait, but we miss very little with which we are not in agreement.

E. L.—There is in English a three-volume of Schopenhauer's *World as Will and Idea*, and quite a number of translations of his smaller works. Our advice is to read the man himself before reading books about him. He is not a difficult writer, and there is far too much second-hand acquaintance with important writers. Summaries should be read last, not first.

The offices of the National Secular Society and the Secular Society Limited, are now at 68 Farringdon Street, London, E.C.4. Telephone: Central 1367.

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

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Sugar Plums

We have again to thank the large number of readers who have sent a reply with regard to their names and addresses. But there is a very large number who have not yet sent the required information. As we said last week, the information for which we are asking may never be needed, but we are looking ahead and wish to be prepared for all eventualities. Those who have the paper sent direct from the office need not write. Those readers in other counties who secure their copy of the *Freethinker* from newsagents will also oblige by sending their postal address, and let them hope that we shall never be compelled to make use of them. Many of the letters received are very interesting, and we may quote from them next week.

A book just issued, *Guilty Men*, published by Gollancz, and dealing with the careers of Chamberlain, Hoare, Sir Thomas Inskip (Lord Caldecote), and others, has been

SPECIAL

WITH a view to meeting circumstances that may arise with a prolongation of the war, we should be greatly helped if each subscriber to the *Freethinker* would be good enough to send us his, or her, name and address. We refer only to those who procure their copies through newsagents. Those who order direct from the office have their addresses already on our books.

The circumstances we have in view may never arise, but it is well to be prepared for all kinds of difficulties. We have, so well as we can, guarded the future of the paper in many directions, and this suggestion represents the last contingency of which we can think—at the moment.

All that is required is just a name and an address on a postcard or in a letter. We shall know to what it refers. Our readers have assisted us so willingly, and in so many directions, that we do not hesitate to ask this further help.

CHAPMAN COHEN

banned by the big booksellers. If this book, or others, commit an offence against any existing law, the power of interference should rest with the police, not with individuals. It is a monstrous impertinence for book distributors to take upon themselves the decision of what books shall be read by the general public. Freethinkers have for too long suffered from this kind of petty tyranny not to protest when the method is applied to others, even though those who are now threatened remain quiescent over our boycott. We are just now congratulating ourselves on being the last defenders of liberty in Europe. We should see to it that these miniature Hitlers are stopped at the game of saying, so far as they are concerned, what the public shall or shall not read.

One of the first articles in the Goebbels-Hitler propaganda is to forge a lie and then keep on repeating it. This is based on the quite solid ground that if the lie is told frequently enough and with considered emphasis, many will begin to think "there is something in it," and it will be eventually accepted by a very considerable body of people. But we must give credit where credit is due, and in sober truth the rule referred to has been practised by the Christian Church, and by the Roman Church in particular, right through their history. It is really a Christian rule recently applied to political and social circumstances.

Thus the *Catholic Herald* for July 5, in a leading article:—

By repudiating religion, and ethical and moral values the secularist progressive thinkers and leaders ploughed the ground on which germinated and grew the seeds of our present trouble.

It would be quite useless to ask the *Catholic Herald* who are the Secularist teachers who have repudiated "ethical and moral values," because part of the Goebbels-Hitler-Christian method is never to explain or justify, but to just go on repeating the lie. So the *Catholic Herald*, one of the mouthpieces of "the great lying Church," will continue to lie, and lie and lie again, knowing that the one thing it dare not speak is the truth.

A less clumsy form of this method of identifying Christianity with non-Christian ethical and human qualities is found in another type of article which appeared in the Church of England paper, the *Guardian*, for June 28, by a Mr. R. A. Edwards. The policy is to praise "Humanism," couple it with Christianity, for the sake of capturing those who would not easily be trapped by "Christian" and then proceed as though the two terms were identical. Thus it does in a subtle way what Hitlerism, Roman Catholics and clerics, of the type of our Archbishop of Canterbury, do in a less sophisticated manner. But it is Goebbelism in practice just the same, although it aims at a better educated audience.

For "Humanism" took its rise in a movement that was essentially hostile to the Christian Church. It came into use in the early period of the Renaissance, and stood for the revival of the spirit and teaching of the old Roman and Greek civilizations—particularly the latter—as against the domination of life by the "other-worldism" of Christianity and the dominance of the Church. It was born of the revival of pagan culture; it belonged to the pagan outlook on life, and but for the outbreak of Protestantism, which gave the supernaturalism of Christianity a new lease of life, might well have ended the reign of the established superstition. It is perhaps significant that in the older universities in Britain the term "humanities" is still used to characterize the study of the culture of old Rome and ancient Greece. Christianity managed to crush this culture for a thousand years. It is characteristic of Christian advocacy that it should now use it as synonymous with its own teaching.

A large audience listened with keen attention to the debate between the Vicar of Kingston, the Rev. T. B. Scrutton and Mr. R. H. Rosetti at Kingston-on-Thames, last Sunday. The Vicar was a gentlemanly opponent with a very weak case where the Bible played the part of a spiritual rag shop, in which those interested turned over the goods and selected according to their needs and tastes. Many members from the West London Branch were present, and Mr. E. Bryant made an efficient chairman before a well behaved audience.

The Mind and Its Cargo

AFTER a tanker which has carried a cargo of thick, sticky material, such as fuel oil, has discharged herself—as she does, of course, by means of her own pumps—her tanks have to be thoroughly cleaned before she can be re-loaded with a more valuable liquid, such as edible oil. For this cleansing process rags soaked in paraffin are used, because paraffin is an excellent solvent, and great care is exercised by the cleaners to ensure that every trace of the old cargo is removed lest it contaminate the new one.

If the cleansing of the human mind could be effected equally easily, some of us might be inclined to place ourselves in the hands of the cleaners with instructions to make a good job of it, in order that we could take on board something more useful than that which we have been carrying about for so long; but, of course, that is not possible. All we can do is to jettison as much of our original cargo as we feel so disposed, and make way for such new and more attractive freight as comes our way.

To continue the metaphor: how do we load our minds, or how and by whom are they loaded? Actually thousands upon thousands of stevedores, ourselves included, take part in the task and, without appreciating it, what they ship is mostly lumber. We begin, unquestionably, as babes in arms by becoming vaguely "aware" of what our mothers mean to us—they provide us with comfort and warmth and sustenance—and in consequence we naturally turn to them during the first few years of our lives for guidance and protection. Quite unconsciously we become a "chip off the old block," to use a colloquialism, and our home life is reflected in us in thought, word and deed. We start, most of us, by imitating our parents and those in our immediate social surroundings, and we continue to imitate to the end of our time.

We equally naturally stick to our old associations because we feel that this policy makes for security, and we fear innovations lest they should upset our—as we think—well-ordered lives. But occasionally something may come our way, like a grit in the eye, to disturb our equanimity and we are forced, even

against our will, to take notice. For example, someone may say something which strikes us forcibly and we get an idea which remains with us, and without conscious effort on our part it matures. Or we observe an act which creates an impression on us and awakens our thought.

To be specific, if we have been brought up in a religious atmosphere and had it drummed into us that there is something essentially sinful in sex, and we afterwards notice that someone is using a picture of a nude and alluring female form for advertising purposes, we may be set wondering whether, in our childhood, we were not misinformed, and if not why is this picture dangled before our eyes? Or again, we may have been taught to keep the sabbath day holy only to find, when we grow up, that this is an injunction which is more honoured in the breach than the observance—even by those who profess to be religious—and we draw our own conclusions. Yes, we are apt to draw our conclusions from what we hear others say or see others do, and the more reflective we become the more inclined we are to check up on others against the background of our own experience. We do this whatever our upbringing—it is the result of popular education and the power of reflection which has followed in its wake. In his way, the veriest clod-hopper ponders over what comes within his ken—vaguely maybe, but he ponders nevertheless—and he makes deductions within the limits of his intelligence. Even he can and does figure it out for himself that to turn the other cheek to the smiter is not the order of the day.

The truth of the matter is we are all more or less impressionable, more or less open to the surrounding influences, influences which help to make or break us. We start out in life with an empty (i.e., unused and therefore undeveloped) mind—using the word "mind" here in its generally accepted sense—and we load it up or it is loaded for us without our really realizing what is going on. This loading up is a long and delicate process, and generally speaking our mind is formed for us, in great part at any rate, well in advance by those with whom we come in contact in our childhood, and the process continues with advancing years.

It is with the unloading and reloading—or the unlearning and relearning—where the difficulty often begins. Even when we realize that we have been had, as it were, it is not an easy matter to discard an old habit or line of thought and start afresh. We may become bitter as a result of having been misled for so long—and if we are not careful that very bitterness may act as a check on our progress—but our hope lies in welcoming any new truth with open arms and joyousness.

Taking humanity in the mass, it is unquestionably correct to say that there is far more enlightenment in the world to-day than ever before in the history of the world. The human mind, as a whole, is becoming a far keener instrument as the years go by—this is, of course, inevitable having regard to the forces there are at work which cause it, nay compel it, to take notice, to compare, to reflect and to learn—and the result of this, in the long run, must be a better state and condition of affairs than obtains to-day. The rate of future progress will depend, naturally, upon the further development of the human mind—individually and collectively—and that is something in which we can all take part if we will.

G. B. LISSENDEN

What great result has he to show, who has so long practised philosophy and yet has hurt nobody?—Emerson

Little Devils

It was unkind of God when he allowed the Devil—Satan, Lucifer, Old Harry, Nick or Clootie, the Star of the Morning—to roam at large amongst mankind. For the big Devil was Lord over the little devils; he was Commander-in-Chief of the infernal armies—armies so large that they outnumbered the grains of sand on the beaches and in the deserts. Few of us could deserve the honour of personal attention from Beelzebub—a Martin Luther perhaps, but not Tom Jones or Sandy MacTavish. But even Nobby Clarke could not escape a troublesome visit from one or more of the Devil's humble privates. Did he but open his mouth to say "Bother it" and Number 28, 903, 676 popped in. If Nobby were, as sometimes happened, a church-goer, and took the sacraments, and but ejaculated *Good Morning* to a friend, then a whole regiment of devils would take the opportunity and Nobby would become deplorably possessed in a wholesale manner. For the nearer to God one got the better target one became to the devil's myrmidons. There were perils in piety, and perhaps are, for God is unchangeable and, we are assured, it was (and therefore is) a dreadful thing to fall into the hands of the living God—or one of his Agents.

We don't believe in these hordes of demons now. It is a regrettable thing, for it is plain to see, by all religiously disposed, that the belief was a useful belief. It tended to keep men and women afraid. It helped to keep the Church strong. For devils could only come out by *exorcism*, and that was the Church's strong suit. Christian beliefs and Christian institutions are vanishing; terrified men and women are not flocking to the temples, consequently Christian values are dying out. As a result, we have had Franco playing tricks with Guernica, Holy Italy dropping bombs and poison-gas on Abyssinia, and Hitler—not a good and practising Catholic, we are informed, but a Catholic nevertheless—moving up and down the earth seeking whom he may devour.

When we don't believe in devils then, of course, the devil is dead and with him all the little devils. "*Courage, mon enfant; le diable est mort.*" But, stay awhile, say bewildered ecclesiastics. Not so fast! What did Jesus say? What said the Hero of Part II., the Second Person of the Trinity? We can throw much overboard; events are proving it. But we can't throw over the words and personal example of Jesus, the great Exemplar, the figure on which *real Christianity* is based. We do not pin our faith to a Corrupt Church, the Church that went in for Holy Wars—*such Wars*—the Church of the Crusades. The Church which sent its priests to lead the troops into battle with the Cross of Jesus brandished violently and so as to be observed by even the half-blind. (For the eyesight of God, owing to some surprising cases of Christian neglect on his part against the paynim, had become suspect). We don't mean *that* Church—a horrible, wicked misrepresentation of what Christianity really is. We mean the pure teaching of the Nazarene, the holy sublimities of the Sermon on the Mount, the magnificence of the Lord's Prayer which told us to list "Deliver us from the Evil One." That is True Christianity.

And yet nothing can be plainer than that the Hero of Part Two was up to the neck in Demonology. He had close personal contact with Old Clootie. He had an interview with the Devil on the top of a High mountain, and, in a wilderness, he had a meeting with Him¹ lasting for forty days—and, we suppose,

nights. He met and recognized at sight the Little Devils, the Private, the Corporal, the Sergeant, the Sergeant-Major, the Subaltern. Jesus knew them all and knew their tricks. He talked to them without condescension—he was no respecter of persons. What nobler lesson in Democracy can we have than that contained in the *first* Chapter of Mark, the New Revolutionist's Handbook. Jesus saw a man in the Synagogue with an unclean spirit. Some people with less knowledge would have made the mistake of talking to the afflicted *man*, but Jesus, being omnipotent, had the case diagnosed without examination. The unclean spirit and he had a chat together, Jesus knowing a Devil when he saw one. He shut up little Abaddonnie quite abruptly by saying: Hold thy peace and come out of him! And when Jesus (in the *last* Chapter of Mark) treated us with his Last Words, in this surely important utterance he said that a certain sign would follow them that believe: In my name shall they cast out Devils.

Jesus had the superstitions of his day—accepting for the moment a degree of historicity. If he had, and that he had admits of no serious argument, then all that he did and said—making no exception of the Sermon on the Mount—has to be considered, weighed and, if unacceptable to the higher knowledge of man, rejected. The belief of Jesus in Big and Little Devils makes him fallible, and if fallible in one thing then fallible indeed. A Fallible God is a contradiction in terms.

And well have Christians in the past recognized the point. Wesley accepted the belief in Little Devils because Jesus told him so. There was no escape. *I am no Infidel*, said he. And so did Luther, the hero of Protestantism. Luther was kindly enough if superstition had left him alone. But he was no INFIDEL. So he was rough on witches; they were devil-possessed. He thought of Jesus and accepted the big and little devils. He was plagued by them for he was plagued by dyspepsia, and one led to the other. Luther believed as his Lord and Master did, that the devils made people idiotic, blind, deaf and dumb. He believed they took away the power from people's limbs. He thought Doctors were too little inclined to study demonology, and that was where the trouble lay.

Near our own day Mr. Gladstone followed in Luther and Wesley's footsteps. "The objections to demoniacal possession involve in germ the rejection of all belief in the supernatural." And only a year or two ago a Christian volume was issued examining these questions in which after a vast labour of research Christians were adjured not to be too rash.² The now famous Report of the Commission of the Church of England hints at the advisability of studying with sympathy the work of the Society of Psychical Research, knowing as Luther did, as Wesley did, as Gladstone did, as all Christians who have any respect for human reason have done, that to give up Demonology is to give up the Bible, is to give up Christianity.

They even see further. They recognize that if Devils go, the Gods may go. For they are of the same family. The same qualities of the human mind, the same quality of emotion, that brought to birth Bezebub, brought to birth all the Gods that have ever hampered the minds of men. And this generalisation which they dread includes not only the belief in Allah (of whom Muhammad was the Prophet) but the belief in Jehovah, Father, Son and Holy Ghost to whose honour and glory all the Churches and Chapels in this blessed isle are erected.

T. H. ELSTOR

¹ The Capital H is given for diplomatic reasons.

² *Supernatural*, by Ed. Langton, B.D. Rider.

Lock Inventors and God

A WHOLE book, if anyone were interested in it, might be written on *The Effect of Religion upon Lockmaking*, and it certainly is a great pity that foolish Christian dogmas that have been utterly refuted over and over again by Science and Commonsense, should have had such a grip for so many centuries upon Art in general, and Lock-making in particular. Not only did all these unprovable and totally unlikely teachings make Art in general "pipe away on one note all day (almost) like a finch," but the most important part of the work of the lock, that is its internal security, appears to have been almost entirely overlooked by Christians, though not by "ignorant heathens" who were heading straight for hell because they believed, like the Indians, in three gods with one head instead of One God with Three Heads, till the year 1778. Then Mr. Robert Barron, the Father of English Lock-making—whose work was so appreciated, yet not considered quite perfect by Mr. Joseph Bramah, the Yorkshireman, in his little book on Locks—invented his masterpiece with two double-acting tumblers, and at long last, Reason, Science, and Security came into the ancient art of Lock-making once again.

It flourished, as it had flourished for thousands of years in Egypt and China, before "The Saviour of Mankind" turned up in Palestine without a proper mother and with a "ghost" for a father. Curiously enough, the Ancient Egyptians were, unlike the Ancient Chinese, who were "as agnostic as oxen" (did Chesterton really mean as atheistic as oxen?) one of the most superstitious of all the heathen races of old time, and the impartial student of religions cannot fail to see how Christianity has been evolved from the beliefs of Ancient Egypt. Yet, these same Ancient Egyptians, eaten up as they were by future lives and godlings, appreciated the security afforded by the application of scientific principles and mechanical efficiency, unlike the Christians for nearly eighteen hundred years.

A Locksmith who was really a Christian, believing that everything in this muddled and suffering world of ours was the "Work of God," would doubtless think, if he could be consistent, that it would not matter what inside you put in a lock, because if God wanted that lock picked it would be picked however good it was, and if God did not want the bolt put back of that lock, then it would not be put back however bad it was. The same principle applies to air-raid shelters and their efficacy for parsons and believers, and might also be applied to anything else suitable in nature. But what happens in actual practice? The Locksmith pretended to believe in God in the old days, and probably really thought he did, and God was so pleased with the whole bunch of them that he did not let anyone think anything good on the subject till 1778! And all the time, apart from his crosses on locks, keys and bolts, the locksmith, who was supposed to be a very ignorant and holy man in most cases, was trying to get round God's will by making a lock that nobody could "master." But suppose God wanted the wretched thing picked without telling men how to do it? What then? But locksmiths only put crosses on locks because parsons told them to. When Robert Barron, who probably believed in God because this belief had been rammed into his head at the age of three or four, invented his lock, he was not so barbaric as those who had been fooled by the church before him, for he did not put a whacking great cross of Jesus over the keyhole or on the bolt, and half suppose that the Power of God would prevent the "boys" from picking his lock. On the contrary,

he probably said to himself, "I will make this lock so that it damned well can't be picked by any method yet known to man." He may have believed that God put the invention into his head, but he decided not to trust God as far as he could see Him, which was not very far. But if Barron had been an Atheist he would have invented his lock just the same, and that is something for God's paid advocates to explain. God never seems actually to do anything, and he matters very little except to the clergy who draw fat salaries on his account as dung-beetles draw nourishment from the muck on a midden.

Bramah said the same as Barron; so said the Chubbs; so said the Americans, the Yales and Hobbs; so said all the lockmakers who have lived for many years past, except the lock-makers in the lunatic asylums, if there be any such, who believe that Holy Crosses are better than detectors, guards, shifting stumps, serrated levers or what-have-you? Mr. G. W. Foote has pointed out that you may believe that Prayer, about which we are hearing so much at the present time, can cure all diseases, but if you act as if it really does (see Christ's own words in the Gospels), and the patient dies, you may find yourself in prison for manslaughter. In the same way, you can believe, if you are a lockmaker, that it is really God that stops cracksmen from getting locks open, but if you really act on that assumption, and as a consequence put no works in your locks, you will soon find yourself out of business.

The parsons' racket seems to be the only racket: can think of that has no works in it, and yet is officially considered honest, nay laudable and "holy," in which a man of low understanding and poor education pulls down a considerable sum of money week by week without ever giving anything tangible in return or managing to get anything out of his God, the existence of which he cannot even prove if called upon to do so! Did a lock-maker ever expect payment in cash for a lock he said he had made, but which appeared to be non-existent? And if he did, what would they say of his brain power? Yet few people seem to realize that parsons are like the two rogues who made the Emperor of China a rich robe out of nothing.

Mr. George Price, the author of the *Standard Work on Locks and Safes*, which appeared so long ago as 1856, quotes a description of a lock from the *Illustrated London News* of that time, "which was so far secure in proportion to the amount of reverence felt for the Hindoo God it was supposed to represent." The God was Garuda, who "is supposed to possess human, or, rather divine, intelligence, and is much revered." The same applies to Jesus Christ, who is no more real to thinkers than Friend Garuda. The account goes on that "many stories are told of his (Garuda's) cunning and discernment; and it is, probably on this account that the native artist has made his lock in the form of Garuda, a sufficient guarantee, in his notion, for its acting as a safety or detector, equal, or even superior, to the more mechanical and scientific inventions of Bramah (1784) or Chubb (1818)." So runs the rather "sarky" Victorian materialistic passage in the *Illustrated London News*, and as Price quotes it without any comment, he probably agreed with it. This was very sensible of him, but probably he would have argued that, in the case of a lock made in the shape of Jesus Christ, the case was completely altered. But why? Now, will any Christian reader, of his clarity, who knows anything about locks, explain to me why it is more intellectually respectable to put a cross or a figure of the B.V.M. on a lock, than it is to make it in the shape of Garuda? And if the Cross is so powerful a charm against evil, and if you believe it can do anything,

why are there locks by Barron at Westminster Abbey, locks by Chubb at St. Paul's, and locks by Hobbs, as well as safes—by all the leading makers in great abundance elsewhere?

Do parsons realize that a Chubb lock is more powerful in keeping a door shut than the Power of God, and that tanks, bombers, fighters and guns can do more than prayer: because if they do, they have reached the fringe of wisdom that obtained amongst the more enlightened in the Stone Age? But, if they recognize this, as I think many of them do, then they should not prate so much about the Power of God on the Wireless and from the Pulpit, for they do not fool a large number of thinkers, but make such look down upon them with utter contempt for their knaveries and their stupidities.

As I was reading my letters at three minutes to eight this morning, a parsonical voice from the B.B.C., presumably well-paid, was telling us that we should win this war by having faith and trusting in God. "All right, then; old man," said I, "tell that to the Allied Commanders of the Armies, the Navies, and the Air Forces, and to the men themselves, but don't be surprised if they call you a damned fool and give you a 'Soldier's Farewell,' and a kick on the pants." Our Government, like our lock-makers and our fighting forces, may believe that they believe in God, but they do not act as if they did. The only time the locksmith trusts in the Power of God to prevent his lock from being picked is when he is on very inferior work, when the amount of "guts" that the lock may contain has to be practically negligible on account of the cost. The manufacturer then trusts to God to pull him through, in other words, he takes the cash and lets the credit go. He trusts to luck.

DONALD DALE

Correspondence

LONG AGO AND TO-DAY

TO THE EDITOR OF THE "FREETHINKER"

SIR,—Being a reader who gets his *Freethinker* from a newsagent, I hereby send my address.

While I am about it I would like to say how much I have enjoyed your *Almost an Autobiography*. One point that interested me was your reference to the Jack Harkaway style of literature of the 'eighties. I also was a devotee of those penny weekly numbers, as the *Boys of England*, *Boy's Standard*, etc., and most of my scanty pennies went that way. My father, good Nonconformist and Sunday school teacher as he was, was very down on them, so I had to devour them secretly. When the *Boys Own Paper* started at the end of '79, he took that in for me as an alternative and an antidote, but I must admit I kept on surreptitiously with the penny dreadfuls as well. And I was very glad to find some thirty years ago that H. G. Wells had a good word for them (I think in *Tono Bungay*). He had something about, "that excellent paper, the *Boys of England*."

I also seem to share your taste for looking at old books in second-hand junk shops. I can never pass them without at least a glance along the titles. About two months ago I found in this way a quite good cloth copy of the *Bible Handbook*, price 1d.; and a year or two back a volume of Saladin's *At Random* for 3d. And by the bye, being on the theological floor of a bookshop a few weeks back I found in the section marked "Rationalist" a copy of your *Grammar of Freethought*, the price pencilled inside the cover being 4s.

A. W. DAVIS

ALFRED LOISY

SIR,—Arising out of your generous reference to the recent death of Alfred Loisy, the French "Modernist," priest-scholar, perhaps the following may be of interest. It is from the Roman Catholic weekly, *The Universe*, June 14:—

Alfred Loisy is Dead. Alfred Loisy, a priest who was formerly excommunicated in 1908 for heretical teachings, has died in the little town of Caffonds, Haute Marne, France, at the age of 83. His excommunication caused a sensation. A brilliant professor at the Catholic Institute of Paris, he was carried away in the wave of anti-Catholic modernism that swept the intellectual world at that time. Entreaties of faithful Catholic friends were unavailing, and he basked in the limelight of the intelligentsia for some years. He never repented, at least publicly, and he was so forgotten that the *New Catholic Dictionary* believes he died in 1919. Actually the date was June 1, 1940.

I do not quote the foregoing "in order 'to have a dig at the Roman Catholic Church.'" The notice is not virulent, and, in view of the well-known exclusiveness of "Rome," it is better than might have been expected. Its tone of contemptuous depreciation, however, and evident belief that religious dissent is a sin in itself, is a good example of the effects of the "sectarian" spirit.

J. W. POYNTER

THE MILITANT PARSON

SIR,—The example of the Dean of Lewes, as reported in your Editorial of last week, is a very mild one in its line, though, of course, it has the merit of topicality. A far more forceful example may be taken from the annals of the American Civil War, that of the Very Rev. Lieutenant-General Leonidas K. Polk, Bishop Louisiana. This worthy had graduated from West Point in 1827, and had from there proceeded to the church, where he became first Bishop of the South-West (New Mexico, Texas and their surrounding States). At the outbreak of the Civil War in 1861, Jefferson Davis, the President of the Confederate States, appealed to the Bishop of Louisiana, as he had then become, to buckle his sword over his gown. This request was no sooner made, than it was accepted, and Gen. Polk laid aside his bishopric, and took command of the Western Army. His activities did not confine themselves, as they did in the Dean of Lewes' case, to defence. He promptly took the offensive, invaded Kentucky, and seized two Union Forts. He was, however, driven out, but he lived to take a prominent part in the retreat upon Chattanooga, and he fought at the battles of both Chickamanga and Chattanooga before his death in 1864. No pioneer roughness or coarseness was too coarse for this rude old Son of the Holy Church militant, but, in justice to him, one must add that he was brave in battle, dogged in retreat, and popular with his soldiers, who were men after his own heart.

JAMES R. WELCH

A SHORT HISTORY OF SEX WORSHIP

SIR,—I was pleased to read the review in your issue of June 30, of my friend Cutner's book with the above title. I have now read it, and heartily recommend it to all your readers. It is most informative, compact and fascinating.

The following are a few London annotations which might be of interest to the author and your readers.

With reference to the ecclesiastical association with brothels, the following is a passage in the Shakespearean play 1 Henry VI., Act 1, Sc. III. The Duke of Gloucester addresses Cardinal Beaufort, Bishop of Winchester:—

Stand back, thou manifest conspirator,
Thou that contrivedst to murder our dead Lord;
Thou that givest whores indulgences to sin:
I'll canvass thee in thy broad cardinal's hat
If thou proceed in this thy insolence.

This was a reference to the "stews," as they were called, on Bankside, Southwark. They were licensed by

the Bishop; the revenues went into his treasury. A little later in the play is an allusion to "Winchester geese." By this name the women were known. There is to-day, running from Bankside, Love Lane. Not inappropriately it is a cul de sac. There is also a Cardinal Cap Alley, marking the site of a medieval tavern of that name.

Referring to the nudity in the performance of the old Miracle Plays, Arnold Bennett mentions this in *Riceman Steps*, referring to those performed at Skinners' Well and the Clerks' Well from which Clerkenwell derives its name.

He would explain to her eagerly that once Clerkenwell was a murmuring green land of medicinal springs, wells, streams, with mills on their banks, nunneries, aristocrats, and holy clerks who presented mystery plays; yes, he would tell her about the drama of Adam and Eve being performed in the costume of Adam and Eve to a simple and unshocked people.

If any reader of the *Freethinker*, when opportunity again affords, will examine the carvings underneath the stalls in Henry VII.'s Chapel in Westminster Abbey, he will find two most piquant if not edifying. One shows a nude man and woman in a musical duet; the other a man whose nude posterior is being thrashed by a woman.

As regards symbols, the mark of the Bridge House Estates, often to be seen on buildings in the City, is a circle intersected by two triangles. The Estate in question derives from numerous City properties given or bequeathed for the maintenance of London Bridge when it was London's only bridge. The revenue amounts to about £200,000 per annum. The mark, still to be seen on many City premises, may be as old as the fund which originated probably in the thirteenth century. It may well have had an ecclesiastical source and thereby some Phallic significance.

Mr. Cutner tells his readers that the cross, as we know it, was not known in the first four centuries, and that it is admitted by *Chambers' Encyclopedia* that the "So-called cross of Constantine is not really a cross." In Gordon Home's book *Roman London* there is a photograph of a coin of Constantine minted in London. What appears to be intended for a cross is a star shaped like a starfish.

W. KENT

(Editor *Encyclopedia of London*)

THEOLOGY ANCIENT AND MODERN

SIR,—Is it "fair play" for the leaders of the established State Church of England—though not of Great Britain—to continue befooling the half-educated, and the young, with statements of the superhuman and supernatural assistance available in the war to ourselves, and to those on our side, who continue to pray for the success of arms and armaments, either at stated times or otherwise? These leaders are often classical scholars or men who have been educated on the "classical side." They must know well that these organized appeals for divine practical help for the Allies, are conceived of and worded in a way which falls below the standards of the culture of Greece far more than 2,000 years ago.

MAUD SIMON

SWINBURNE AGAIN

SIR,—Mimmermus, in his interesting paper on Swinburne, says: "But for his outspoken views on priestcraft and monarchy, he must inevitably have succeeded Tennyson as Poet Laureate." Would he have accepted the Laureateship? The following is an excerpt from a reply to a request that he would write a poem on certain subjects: "I am not a professional or official poet, and could not undertake to write any verse—patriotic or other, to order."

I met Swinburne only once, one May morning on Putney Heath, when Watts Dunton and the poet were returning from their usual walk. Watts Dunton introduced me, and we stopped to talk for a few minutes. Our brief converse was of the beauty of a certain birch tree, "The Lady of the Woods," which Swinburne was used to stop and admire.

EDGAR SYERS

SUNDAY LECTURE NOTICES, Etc.

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

LONDON

INDOOR

SOUTH PLACE ETHICAL SOCIETY (Conway Hall, Red Lion Square, W.C.1): 11.0, C. E. M. Joad, M.A., D.Lit.—"Thomas Hardy Centenary."

OUTDOOR

BETHNAL GREEN AND HACKNEY BRANCH N.S.S. (Victoria Park, near the Bandstand): 3.15, Mr. E. C. Saphin.
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NORTH LONDON BRANCH N.S.S. (White Stone Pond): 11.30, Mr. W. Fraser. Parliament Hill Fields, 3.30, Mr. L. Ebury. Highbury Corner, 8.0, Friday, Mr. W. Fraser.

SOUTH LONDON BRANCH (Brockwell Park): 6.30, Sunday, Mr. F. A. Ridley. Rushcroft Road, opposite Brixton Town Hall, 8.0, Tuesday, Mr. L. Ebury. Liverpool Grove, Walworth Road, 8.0, Friday, Mr. F. A. Ridley.

COUNTRY

OUTDOOR

BIRMINGHAM BRANCH N.S.S. (Bull Ring): 7.30, Saturday, July 13 to Friday, 19, inclusive, Mr. G. Whitehead will speak each evening.

BLACKBURN MARKET: 7.0, Sunday, Mr. J. Clayton.

BLYTH (The Fountain): 7.0, Monday, Mr. J. T. Brighton.

CHESTER-LE-STREET (The Bridge): 8.0, Thursday, A Debate "Is Christianity Reasonable?" Affir.: Mr. T. Barnes. Neg.: Mr. J. T. Brighton. Friday, 8.0, Mr. J. T. Brighton.

COLNE: 7.45, Friday, Mr. J. Clayton.

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If any difficulty is experienced in securing recognition of these legal rights, the National Secular Society, 68 Farringdon Street, London, E.C.4, should be communicated with.

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