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Views and Opinions.

The Terrible Tennessee.

It required no great degree of prophetic power to say that the Tennessee trial would lead to a fresh crop of attempts to harmonise religion and science. These attempts at harmonization are not wholly from the religious side. They come also from men who are engaged in scientific work, but who are not content to go about their labours without seeking to create a reputation for harmlessness by trying to prove that, properly understood, religion and science are in complete agreement. It may be taken chiefly as an illustration of the power that religious obscurantism still wields in the world that this should be so, for otherwise these harmonisers would be content to propound what they believe to be true without offering at the same time assurances that it does not conflict with what is already believed in by the Churches. On the better side it is worth noting the perception in scientific circles that the prevalence in the world of so much Christianity of the type represented in Tennessee and elsewhere does constitute a standing threat to intellectual development and mental liberty. Still further, the fact that it should be thought necessary to collect the opinions of scientific men as to the truth of evolution is proof of the small amount of scientific knowledge current with the general public. For evolution as a fact is not really open to question. Discussions as to the machinery of evolution is quite another matter, and does not touch the central fact of the truth of evolution. The evidence for this is overwhelming. There is no other explanation of the facts. There is no other theory in the field. The doctrine of creation is not a theory at all; it is not even intelligible. I defy anyone to explain what he means by it. To say "God created" is a mere bundle of mouth-filling, brain-deadening pulpit jargon. It is born in ignorance and sanctified by knaves, for the purpose of imposing on fools.

* * *

Democracy and Freedom of Opinion.

The issue of *Nature* for July 11 presents its readers with a sixteen-page supplement, in which the opinions of a number of scientific men are collected concerning evolution, and those of a number of religious leaders concerning its bearing on religion. There is general agreement among the former that the Ameri-

can case indicates a real threat to freedom of teaching, although one must say a word here on a contribution from Professor Ray Lankester, who writes that "If the wishes of the constituency are carried out, lookers on may regret or disagree with the programme enacted, but must admit that the action is in accordance with the fundamental principles of self-government." This opens up questions with which I may deal in another article, but it is necessary to say at once that Professor Ray Lankester appears to quite misunderstand what the principles of self-government are and their bearing upon such instances as the Dayton trial. And the objection to such cases as that under notice, whether they occur in America or elsewhere, and whether they are concerned with religion or other matters, is that they are unwarrantable interferences with freedom of opinion. In modern times genuinely enlightened students of sociology long ago came to the conclusion that the sphere of opinion was one in which government should not function. Modern democracy—genuine democracy—does not hold that if the majority believe an opinion to be wrong it is therefore warranted in suppressing it, but that opinion lies quite outside the majority rule. In the world of opinion majorities and minorities, as political entities, have no existence; and it is a little surprising to find Sir Ray Lankester, a reputed Freethinker, putting forward a teaching which would quite justify any religious persecution that has ever taken place. The subject opens up the question of the place of authority in matters of opinion, and with that we may deal at another time.

* * *

Have We Freedom of Thought?

Before coming to the statements of the professional religionists concerning the bearing of evolution on religion, it may be as well to notice one or two remarks made in the course of an article in which the editor (?) of *Nature* sums up the situation. He says:

In Great Britain it is perhaps safe to say that the battle for intellectual freedom has been won. It is not likely that we shall witness again a struggle over a purely scientific doctrine, such as that which raged around the controversies of the middle and latter half of last century.

So far as purely scientific teachings are concerned one hopes that the editor's view is correct. But it is simply not the case that the cause of intellectual freedom has been won. It is not so in even the case of teachers. It is true that teachers are not forbidden to teach evolution, and are not told that they must not teach anything contrary to the Bible. But all over the country teachers know and say that if they were to make their disbelief in Christianity or in religion known they must say good-bye to any hope of promotion, and probably expose themselves to all sorts of petty persecutions. And in the Universities and higher schools, how long would a professor or a teacher maintain his position if he were to openly teach or expound Atheism? There is not the least doubt that he would soon find himself deposed. It

is amusing in this connection to find the Principal of King's College, London, remarking that no State is entitled to prescribe what should actually be taught about any subject, bearing in mind that the late Professor Momerie was forced to resign his post in that institution for venturing to teach some very mild heresies concerning Christianity. How long would King's College entertain a professed unbeliever? He might remain there if he kept his opinions to himself, but not otherwise. And what is the meaning of the hesitancy of men in public affairs in all directions to make their disbelief known, but that they dare not speak out freely without jeopardising their position or their chances in public life? One may cite one more passage from the editorial in illustration of what has been said:—

In anthropology the work of Tylor in the comparative study of the beliefs of man demonstrated that behind the great religions of the world there lay a long process of growth which could be traced back stage by stage to the primitive animism of the savage, a work which has been extended and confirmed by the labours of Sir James Frazer.

That is a quite accurate summary of the situation so far as research is concerned. But again we have the curious fact to face that these same investigators stop short at the very point that makes these investigations of immediate interest and importance. The value, for instance, of knowing that the practice of god-making and god-eating goes back to the primitive savage and that the historical continuity is unbroken, lies in its connection with existing belief in God and of God-eating as practised in the Christian Church. But how many of these anthropologists point out this connection? I do not know of one who does so plainly, although many of them are forced to do so, as Alexander Bain said Lyell was forced to confess his heresies—in private intercourse. Social or other reasons induce them to remain silent. And the only cause of silence is the plain fact that the battle for intellectual freedom is not yet won. We have only succeeded in making the enemy a little more respectful than he used to be. But he waits his time, here as well as in Tennessee, and if he is not likely to express himself in the same ignorant way as the primitive religious Yahoos of the less civilized parts of the United States have done, it is because he is not immune to the humanising forces around him.

* * *

A Vicious Rule.

There is much more that might be said on these points, but I want to get to the deliverances of the religious leaders who were invited to give their opinions on the Tennessee case. Taking them in the order of publication, the first one that arrests attention is by Rev. E. S. Waterhouse, of Wesleyan College, Richmond, Surrey. "Religion," he says, "must hold that that which is true cannot possibly conflict with it," and that being the case it must follow that "anything set forth in the name of science or philosophy which is incompatible with those broad truths to which man's religious experience bears witness is to be suspected." Now, really, I do not see that that differs substantially from the intellectual gospel as preached in Dayton, U.S.A. Observe you must start with the assumption that religion is true, and if it is true other truths cannot conflict with it. If any teaching does conflict with it then it is suspect. What else is being said in Tennessee? They say the Bible is true, and no other truth can conflict with it. But evolution does clearly conflict with it. Therefore evolution cannot be true, and we will not have our children taught that which is untrue. That is Daytonism as expounded in the Wesleyan College,

and with this before us one need not be surprised at the many crooked intellects one sees in the pulpit. With that type of teaching in the ascendant, what chance would there be for freedom of thought? What chance for freedom in scientific teaching? The Roman Church never acted on other principle. That too, said, we assume our religion to be true, and therefore anything else that is true cannot contradict it. But Copernicus here, Bruno there, Galileo elsewhere, do contradict it. Therefore they are suspect, more, they are false, and we cannot encourage the teaching of a lie. Anyone but a leader of a Wesleyan College would conclude that the first duty was to find out *what* was true, and then go on accepting further truth whenever and wherever it was found. How does Mr. Waterhouse *know* that his religion is true? He does not know. He simply accepts it as true and then demands that somehow or other, by hook or by crook—but more by crook than by any other means—other teachings must either be made to square with it or be suppressed. The one method gives us the cause of all the religious persecutions the world has even seen. The other gives us that crooked mentality, that squint-eyed presentation of facts, which are the outstanding features of modern Christianity.

* * *

I will deal with the contributions of the other parsons next week.

CHAPMAN COHEN.

The Council of Nicaea.

(Continued from page 451.)

CONCERNING the future of the Nicene creed the Archbishop cherishes considerable confidence, though not unmingled with more or less dubiety. He admits that since the world-war "there are new problems, new conditions, new obstacles, new unbeliefs, new casts of mind, just as there are new forces scientific and practical," and that all these are "weapons for evil as well as for good." Of course, he is fully aware of the existence of a large and powerful anti-creedal party within his own church; but being a strategist of great and long experience his Grace seeks to parry that difficulty by saying that "the Faith we hold is no stiff wooden thing, unadaptable to the needs, irresponsive to the questionings of modern days." He alludes, with something like disdain, to "those who loudly tell us that it is out of date; outworn; outgrown; its day, its forceful day, being over." At thought of such people Dr. Davidson indulges in the following outburst of sheer emotionalism:—

Now I am not, you are not, one whit daunted by those taunts or voiceful fears. We know in whom we have believed. He is alive. He trusts us with his cause. That cause is not—a thousand times it is not—going to falter or to fail.

With all due deference we beg to inform the archbishop that his statement is grossly false. The supernatural is positively not an object of knowledge. His Grace does not know in whom he has believed. He certainly does not know that Christ is alive, and that he has a cause with which he trusts the Anglican clergy. The framers of the Nicene creed were wiser than is the Archbishop of Canterbury. They did not say, "We know," but "We believe." We repeat that the supernatural is not an object of knowledge but of belief. We regret that the archbishop does not seem to realize that faith and knowledge are not synonymous terms. In relation to the supernatural he is merely a *believer*, not a *knower*. The Nicene creed treats of things which cannot be known. God, Christ, and the Holy Ghost are the creation of the

human imagination and their objective existence is more than doubtful, to say the least.

On what authority does Dr. Davidson announce that Christ's cause "is not going to falter or to fail"? Surely not on that of its history, nor on that of its present condition. Does Christianity dominate London, or even Canterbury? Is there any country under the sun in which Christ reigns supreme? The following sentimental statement by the archbishop proves nothing:—

We do well to say the old creed, to uplift the familiar, the well-proven prayers. The phrases, though cast in other days, other surroundings than ours, and retaining their birthmarks, are no empty survival of effete or dying things: they live. They have hands and feet. Of course, it is true that here, if anywhere on earth, we are in touch with sacred things of old. Yes, but not only with things of old. We are in touch with him who liveth and was dead, with him who is Omega as well as Alpha, with him who hath—not had—the keys.

To some people that sentimentalism may be both beautiful and pleasing, but sentimentalism carries no moral and social uplift with it, and as a rule it does more harm than good to those who indulge in it. It is only by sentiment that it is possible to get into touch with supernatural objects. Strong faith in God, for example, which only a few here and there possess, begets the sense of communion with him, which fills the heart with sweetness and joy. What is called Christian experience is the offspring of faith, and is fully as real as its parent. Most theologians maintain to-day that experience is the supreme proof of the truth of Christianity; but they are fundamentally mistaken. Christian experience completely establishes, not the truth of Christianity, but the reality of the belief in its truth, which is an entirely different thing. The belief in Christianity yields no evidence whatever of its truth, but it does, in proportion to its strength and intensity, generate the sense of its truth. To a veritable believer in him Jesus Christ is real, and the sense of his reality often blossoms into ecstatic bliss. Our point, however, is that the Christ of the Nicene creed, the Christ preached to-day by the Archbishop of Canterbury and all who share his faith, is not an historic person at all, but the product of centuries of bitter theological disputes and acrimonious controversies, and that in all ages there have been multitudes of devout Christians by whom the Nicene creed has been rejected as a wholly untrue and misleading document.

The archbishop does not lack confidence in the ultimate triumph and complete acceptance of the Nicene theology. He says:—

We desire to receive anew, if it may be, the spirit of wisdom and understanding, of counsel and strength, that the everlasting Gospel of the Father's love revealed in Jesus Christ may at our hands take such shape, be so fashioned, and so given to men as to meet not simply what was wanted long ago, but what is wanted now. We feel with all our hearts the need that we should bring out of our treasure-house things new as well as old.

We believe with an intensity beyond words that it is just in proportion to our alertness to the whisper of any new voice from God in the world of nature, or of human impulse and endeavour and corporate life, just in proportion to our range of vision and of aspiration, that we shall find power from on high to make the message of Jesus Christ our Lord ring out and tell among the sons and daughters of men.

That is an eloquent and moving expression of the Primate's confidence in the future success of the Christian religion; but he needs to be reminded that the same confidence has been possessed and proclaimed by the priesthood from apostolic times all the way down to our own, and that it has never yet been

historically justified. Some clergymen go to the extreme of publicly declaring that as yet Christianity has never been even tried. All we know is that it has not conquered and taken possession of the world, not even of the smallest portion thereof. It has always been held up as the religion of the future. During the war we were assured that when peace came churches and chapels would be crowded to the doors with fervent worshippers; but the complaint sorrowfully raised up to-day is that religiously the country occupies a lower depth of indifference and carelessness than it did before the war. What do the masses cry for at the present moment? Beyond a doubt, not for religion new or old; not for better preaching in churches and chapels, but for economic justice and fair play, for recognition as genuine members of the human family; not for the restoration of peace and harmony among the classes, but for the complete abolition of all class distinctions.

The Nicene creed is practically already a thing of the past. The world is getting sick and tired of theology in all its forms, all its real interests being purely secular.

J. T. LLOYD.

The Evolution of Eden Phillpotts.

Now comes the statelier Eden.—Tennyson.

The right to sincerity is freedom's dearest gift.—H. W. Nevinson.

WE cannot help having a kindness for Mr. Eden Phillpotts, for he stands so much apart from the ordinary novelists of the day. Versatile in so many directions, he has written a great variety of compelling books on a number of subjects. His ideas on art are brilliant; his verse is distinguished; his wholesome humour has added to the gaiety of the nation for a whole generation. His earlier stories and novels were very noteworthy, and his *Secret Woman* was a masterpiece among masterpieces. And, latterly, he has written a play, *The Farmer's Wife*, which has achieved the glory of being one of London's "longest runs." Voltaire was called, affectionately, *Monsiuer Multiforum*, and the compliment applies to Mr. Phillpotts no less than the sage of Fernay.

Mr. Phillpotts has real and unmistakable genius. No other word will explain his rare gift of making common things shine forth with a glory that seems strange and new. The merry company of West Country folk in his novels make the characters in so many stories, beloved by readers of circulating libraries, seem but sawdust dolls, or even the veriest phantoms. And we are all grateful to Mr. Phillpotts that he has widened that old, familiar Wessex circle of friendships, and introduced us to fresh folk in other countries who hold us willing prisoners. Mr. Phillpotts' reputation is so assured that a new book by the creator of so many pleasant worlds of fancy is certain to be hailed as an anodyne causing a temporary forgetfulness of industrial depression, and the rumblings of revolution.

The record of this fortunate writer's career makes the happiest of reading, for, since he began to write, a generation ago, he has had an almost unbroken series of successes. From the time when *The Human Boy* first aroused and amused tired readers it has almost been a case of "roses, roses all the way." We admire Mr. Phillpotts' genius, but his courage and persistence are nothing short of marvellous. And success has never spoilt him, maybe, for the reason that he is first and foremost a humourist. His humour is one of the rarest things in contemporary literature. All of us appreciate Mr. Phillpotts for

making his comedy so excellent and rich in its profound study of nature and human nature :—

The charities that soothe and heal and bless
Are scattered all about our feet like flowers.

In the intervals of such leisure as can come to an author who has won such great and deserved recognition in the two arts of novel writing and dramatic work, Mr. Phillpotts has sought relief by trying his hand at verse. To him, as to all other authors who take a pride in their work, there have come moods that called aloud for the gracious help of rhyme and rhythm. Published at various times, these poems have accumulated till there are sufficient to fill a volume, and to establish his reputation as a singer no less in importance than as a novelist. The poems cover an extraordinarily wide area, and range from trifles light as air to eloquent and beautiful expressions of the moods of an artist who is also a scholar and a humanitarian, a combination of qualities seldom found in the same personality. His humanism is beyond question. Let me quote in illustration the piece he calls "War" :—

They know war who freeze and drown and moil
And breathe the air of corpses and breed lice;
Foul to the aching eyes with filth they toil—
Brothers, perchance, who made the sacrifice.

Thigh-deep in slough they stand, where, like a den,
Opens the trench of torment; for a space
They fire and load and fire and load; and then
One brother's mangled heart splashes the other's face.

And they know war who, scattered, rent in twain,
Their living fragments still with power to think,
Half men, drag carnal rags to yonder drain
Raging for water, ravening for drink
Though it be blood. Their last expiring lust
Denied them, there a little while they roll,
Unseen, unheard, upon the reeking dust
In final agony of flesh and mind and soul.

To this the pomp and splendour of it comes
Behind the burden of their country's yoke,
Behind the bravery, behind the drum,
Behind the Fetish that they all invoke :
Life, sacred life, without one pang of ruth,
In mad contempt of human sanctity,
Squandered for doubtful honour, doubtful truth,
All doubtful, save the scorn at frantic reason's plea.

But you have not Eden Phillpotts complete unless you add to the humanist, the lover of Nature. He loves, as few scholars really love, the sea and the sky, the fields and the lanes. He can picture the death of a young poet, in a lyric purely Pagan. But he reaches a higher note in his poem on some young dead soldiers, which has the dirge-like notes of a funeral march :—

Now is death only plucking flowers, he leaves
The garnered grain and sunset-coloured fruit,
Neither to bending bough, nor mellow root,
Nor threshing of the amber harvest sheaves
He comes; but where in joyous youth serene
The sunny blossoms laugh and fear no sickle keen.

Gone; all their promise gone, for nevermore
Shall sun and rain rejoice to do them good,
Or glad earth labour to create their food.
Naked their places, and where, heretofore,
The shining blossoms sprang that now are sped,
Only remain the stocks who built and nourished.

No reader can peruse Mr. Phillpotts' verses without realizing that in them he has "unlocked his heart." They give us a more complete knowledge of one of the most thoughtful and keenest analysis of contemporary life, or one of our most distinguished men of letters. For the thoughts set down are not only striking, but they are impressed with notable imagination, and their form is that of beauty. One figure radiates from all his poems and that is the beauteous form of Liberty. He pictures the time when reason shall have "a place in the sun," not

less than that so long obtained by the Moloch of Militarism.

Then shall she swiftly for our world-wide shame,
Bend to the mother from her starry place
And, in Humanity's almighty name,
For ever dry the tears upon that sacred face.

It is significant that only your freethinking authors write with real conviction and intensity about the claims of Humanity. But then their faith is set upon the rock of reason, their vision undimmed by the fog of dogmas. Great writer that he is, Mr. Phillpotts may truly be credited with a passion for Liberty. He is a humanitarian in a genuine sense, and he is always preoccupied with noble and lofty thoughts. He has carved out a great and deserved reputation by sheer genius and capacity for hard work. If ambitious, he has more than achieved his heart's desire. All who know and enjoy what is best in contemporary literature must know the name of Eden Phillpotts. MIMNERMUS.

The Oriental Mysteries and Christianity.

II.

(Continued from page 454.)

PHILO JUDAEUS, who lived between the years 20 B.C. and A.D. 60, who was a voluminous Jewish writer, whose works have fortunately been preserved, makes no mention of Christ or Christianity, although he lived through the whole period of its inception.

"But," it may be asked, "was there not a Jewish life of Jesus, and is there not mention made of him in the *Talmud*?" Yes, it is true that there is a Jewish account of Jesus, entitled the *Sepher Toldoth Jeshu*, and mention is also made of him in the *Talmud*; but to deal adequately with all the ramifications of this subject in detail would require several articles the length of this, and would be out of place in this connection. Therefore we can only give a very brief summary of the results we have arrived at.

In 1823 Richard Carlile published the *Sepher Toldoth Jeshu* in a translation from the Hebrew made by an unnamed Jew. This was reprinted, in 1885, with an historical preface and voluminous notes by G. W. Foote and J. M. Wheeler. The best that can be said for the historical veracity of this Jewish version of the life of Christ will be found here, to which may be added Mr. Mead's book, *Did Jesus Live One Hundred Years B.C.?* The Rev. Baring Gould's *The Lost and Hostile Gospels*, and *The Historical Jesus and Mythical Christ*, by Gerald Massey, now published by the Pioneer Press. It may be said that none of these writers profess to furnish absolute proof for their case; indeed, Mr. Mead, by far the most voluminous writer upon the subject, whose book runs to 440 pages, leaves it an open question at the end.

Twenty years ago the present writer wrote a series of articles in support of the Talmudical version of the life of Jesus, but since then all the supposed references to Jesus found in the *Talmud* have been collected by the joint labours of Dalman, Laible, and Streane, and published in an English translation in 1893, under the title, *Jesus Christ in the Talmud*. A study of this work, which we had not seen when we wrote our articles, convinces us that the few passages in the *Talmud*, claimed to refer to Jesus, have nothing whatever to do with the Jesus of the New Testament, and this is the view of the most learned of the Jewish Talmudical writers, who emphatically deny that the passages in question refer to the Jesus of the Gospels.

The first, and longest, passage occurs in the Babylonian *Talmud*, and refers to a certain Jeschu, a pupil, or disciple, of the great Rabbi, Joshua ben Perachiah, who lived during the reign of King Jannai, 100 B.C., and is used as an illustration of how a teacher may be too stern with a disciple. The story goes that while travelling together, Jeschu remarked that their hostess at the inn had "little narrow eyes," upon which Perachiah denounced him for a "godless fellow" for occupying himself with such thoughts, and ex-communicated him, refusing, several times, his request to be reconciled. Upon which Jeschu "set up a brickbat and worshipped it." In conclusion it records "Jeschu had practised sorcery and had corrupted and misled Israel."

The other supposed allusions to Jesus refer to a certain Ben Stada, a contemporary of Rabbi, Akiba, who lived one hundred years after the reputed birth of the Gospel Jesus; there is therefore a gap of two hundred years between the two. This Ben Stada is said to have been the illegitimate offspring of Pandera and Miriam, a hairdresser of women. He is said to have practised sorcery and seduced Israel, was condemned by the Sanhedrim and stoned and hung at Lydda.

Now if we take the *Sepher Toldoth Jeshu*, and compare it with the *Talmud*, we can see what has happened. The author has taken the two accounts of the *Talmud* as a foundation, and added a parody of the events recorded in the New Testament, along with some inventions of his own.

Laible points out that in the Babylonian *Talmud* the name is always Ben Stada, never Jesus ben Stada, or Jesus ben Pandera, and of the earlier story he says: "It is unquestionable that the name of Jesus is here spurious.....the name Jesus was originally wanting, and the anachronism first arose through interpolation."¹ It seems that when the Gospels appeared in the second century the Jews searched their records for some contemporary account of the events recorded in the Gospels. Finding nothing of the kind they, regardless of chronology, picked upon these two stories and said this must be the fellow they mean. That this is the case is proved by the fact, as Laible points out, that the *Talmud* itself argues as to which of the two is Jesus.

Laible himself is perplexed at "the extraordinary paucity and scantiness of those accounts" in the *Talmud*, and observes:—

It seems inexplicable that the scribes, who in Jesus' lifetime busied themselves with Him day and night, whose disposition also in the *Talmud* is still the same one of hostility, have become comparatively so silent, and that too, in spite of the fact that Christianity was advancing with such rapid strides."²

It is inexplicable if the story contained in the New Testament is taken as historical, but it is not. It is the final product of a long process of religious evolution extending backwards to the remotest past. The fact that the origins of Christianity are to be found elsewhere than in Palestine, is beginning to dawn upon Christian scholars themselves. Mr. F. C. Burkitt, who is a Professor of Divinity at Cambridge, says:—

I should like once again to lay emphasis on the fact that there is no evidence in early times for any Galilean Christianity. Later wholly imaginative works like the *Epistola Apostolorum* (latter half of the second century) may place revelations by the Lord to the Apostles of Galilee, just as *Pistis Sophia* places such revelations on the Mount of Olives, but this proves nothing for us.....Of a community of

Christians settled in Galilee there is, so far as I know, no trace.³

The same writer declares that the old orthodoxy is dead, and it is not merely that breaches have been made in the wall,

the whole building has collapsed. Where Gibbon saw an effete and old-fashioned building, we are confronted with a heap of ruins. There are few stones one upon another that have not been thrown down; but the heap remains—what are we to make of it?⁴

Equally candid are the admissions of the Rev. Kirsopp Lake, a doctor of divinity and a professor of ecclesiastical history, and who, to the argument that Christianity had an enormous advantage in that Jesus was an historic person, whereas the Lords of the other cults were not, replies that "The initiates of the other cults believed that their Lords were historic persons, just as Christians believed that Jesus was."⁵ And, further, declares that historical criticism shows that "the points in the story of Jesus which played the greatest part in commending Christianity to a generation asking for private salvation are those which are not historic." And, again, "Catholic Christianity conquered because it was popular, not because it was true." Of the origin of Christianity, he observes:—

The result is clear, however obscure the process may be. Christianity became a Græco-Oriental cult, offering salvation, just as did the other mystery religions.....In general all the mystery religions assumed the existence of a Lord who had passed through various experiences on earth, and finally been glorified and exalted. He had left behind the secret of obtaining the same reward, in the form partly of knowledge, partly of magical ceremonies. His followers knew this secret, and admitted into it those whom the Lord was willing to accept. The initiated obtained protection in this world, and a blessed immortality after death (pp. 74-5).

He also points out that the Roman Empire was converted by the hope of a Resurrection and the second coming of Christ, "not the Sermon on the Mount, or an ethical interpretation of the parables, or a moral *imitatio Christo*" (p. 79). Christianity conquered, not by any moral superiority in its teaching, as Christian apologists are never tired of claiming, but by superstitious teachings in no way different from those of their competitors and predecessors.

Under the lens of scientific criticism the figure of an historical Jesus has melted away. But science is not only destructive, it is constructive as well, and has reconstructed the process by which the myth of Jesus, the Saviour God-man, came into existence. In which process, as we propose to show, the Mystery-religions provided by far the greater part of the material.

W. MANN.

(To be Continued.)

The press is the press of the rich and the curse of the poor: it becomes dangerous to teach men to read. The priest becomes the mere compliment of the policeman in the machinery by which the country house oppresses his village.—G. B. Shaw, in *Preface to "Androcles and the Lion."*

Duty requires us neither to affirm nor deny but to submit ourselves with all humility to the established limits of our intelligence.—Herbert Spencer.

³ *Christian Beginnings*, 1924, p. 89.

⁴ *Ibid*, p. 8.

⁵ *Landmarks in the History of Early Christianity*, 1920, p. 78.

¹ *Jesus Christ in the Talmud*, pp. 12-42.

² *Ibid*, pp. 5-6.

Freethought in Japan.

In the public libraries and book stores there are exhibited many philosophical works, both foreign and Japanese. I have read through several of the Japanese books and found they were not original creations but translations of foreign philosophy. Lately Mr. Takanobu Murobushi wrote two books, entitled, *The Ruin of Civilization* and *The Return to Earth*, declaring they were original writings, but they were mere translations, and I found therein many thoughts from Rosseau, Voltaire, Spencer, Darwin, Haeckel, Schopenhauer, Marx, Tolstoy, Wagner, Kant, Hegel, Christ, etc. This tendency certainly shows that since she opened her doors to foreign intercourse Japan has extended the welcome to foreign philosophies. In her Universities and colleges these philosophies are well treated and widely translated, while Kant, Schopenhauer, Spencer, and Carlyle are the most popular; but theistic, rather than the atheistic philosophy of we Freethinkers, seems most appreciated in this adoption. When Japan has meditated upon these things and noted the demonstrations of theistic thought she is still prone to seek earnestly the supernatural solution of human problems. At present, as a result of freethinking ideas, many scholars are inclined towards the anti-Christ doctrine of Nietzsche, and the translation of his works command a good sale in this country; but I do not know how long this may continue. Mr. Kesson Kuzumi is a well-known authority on Nietzsche and was among the first to introduce his philosophy. Professor Abé and Professor Tobau also subscribe to Nietzscheanism, but still remain bureaucratic scholars, as Japanese government take the Nietzschean doctrine to be quite dangerous.

The Japanese people have rarely doubted, but swallowed without controversy many theistic ideas and has committed for the last twenty years the serious blunder of giving undue credit to writers like Tolstoy, Spencer, Schopenhauer, Wagner, Rousseau, Euchen, Bergson, Tagare, etc., but seem at last to be tiring of these theistic and pantheistic doctrines.

A certain Buddhist daily, the *Chugai Nippo*, or Buddhist International, has now turned from its early Buddhist sectional interests to miscellaneous adventures of the intellect and freethought. In such instances we see the old systems of religion surely and rapidly disintegrating. But still the age-worn Buddhist worship dominates the mind of Japan, and the heart of the observer grows sad when he beholds his fellow men prostrating themselves before stone or wooden gods and Buddhist skulls.

Mr. Kaméo Chiba, a well known literary critic, is a Freethinker and advocate of female advancement, but I do not appreciate the present Yominri Shintoism he belongs to. His journal was once noted for its Freethinking quality, but after the present president—ex-police inspector-general—was appointed, this freethinking and literary journal became religious and bureaucratic in tone.

Professor W. Shonen Matsumma, a well-known entomologist, published a new book in which he severely criticized and rejected the god idea; while Dr. Kaji (President of Hospital) pretends and declares himself rationalist, but is not a real Freethinker, being leader of a most superstitious Buddhist sect. He is said to be also a Socialist; but Socialists say he is nothing of the kind. As he is rich he can pay a writer to write for him a Buddhist article and can procure someone to translate his works into English. We should not be deceived by this kind of "Freethinker." He says he propagates democratic Buddhism—a poor excuse—in reality he is a worshipper of the old Buddhist and bureaucratic god.

A government party has organized a "religious investigation bureau" to direct attention to religion as a means in state development as well as to enact the law of religion. This will not make for liberty. I will give scope to the old religious-morality monsters who will wage war against freedom with a view to exterminating it; a pious intention which only a rising rationalism will be able to frustrate, and which must, at last, consign these wretches to the slime of the unhappy past from which they should not have been allowed to emerge.

Really, religion is a failure in Japan, and the old Buddhism shows a gross ignorance in its devotees: it is now acknowledged by liberal-minded people that jealousy, pride, envy, hate, and ignorance sway Japanese Buddhism, and the monks, instead of love, hope, charity, mercy, and intelligence.

In Sendai and its vicinity (Tohoken) a very large number of our educated men take no kind of interest in things imaginary, speculative or romantic. Religions and theistic philosophy have no attraction for them because these have no direct bearing on their everyday life; but a great many people remain superstitious and bureaucratic. Recently I was asked to speak before a group of about a thousand people; but when they learned what I really taught they suddenly rejected me for my freethinking anti-religious views and anti-nationalism. It seems they took me for an Anarchist; but the sun of Freethought keeps shining behind those metaphysical and superstitious clouds, and is breaking through.

I know I am put in such final solitude because of the new interpretation of anti-religious philosophy. However, I have no fear and no regret, and am more and more encouraged to try again and yet again.

Kant and Locke are worshipped by our scholars, but, strictly speaking, these writers did not create all their brilliant remarks. Ideas originate by putting into equation things which are not equal—there is no absolute truth to form a starting point. I oppose Christian, Buddhist, Shinto, all religious and philosophic morality: we have reached the twentieth century, and yet millions subscribe to the old superstitious morality. What is morality? What is good and bad? In America, Belgium, England, Germany, Japan, each country insists on its particular religious morality and national ethic, yet they indulge in international envy and hatred, and grow more and more aggressive one against the other.

The basic essentials of human ethics are independent of nationalism. We can trace this universal trend, or necessity, among all peoples and in all times; we have called evolution, which does not always mean progress—or what we mean by that word—intelligence constantly applied to new problems will be necessary to keep humanity on the right lines, even to preserve it from extinction, or what is little better, remaining semi-savage as it is at present, a condition perpetuated by even the best religions of the world to-day. It is high time we exchanged science for superstition, seeking the superman, not the supernatural god.

The Japanese text-books used in primary schools are still very superstitious, and there are many worships. I am glad to mention, however, that the authority concerned has decided to change this state of affairs, and make it more rational and scientific. I hope it is not a dream.

So far as history goes back we see that human nature has not changed a great deal. So-called civilizations have arisen and gone down again: many "great" thinkers there have been who, it is claimed, have civilized the world, have rather retarded its progress for centuries. I am glad I am a Freethinker, an anti-religious one. I am happy in the light of

anti-religious rationalism and anti-theistic philosophy: I am an Atheist: I know it is hard to get a friend in this country who might join hands with me: I am a Rationalist in poverty: I am now in the final solitude, but I love it: it is my battlefield: *Je suis à Sendai plein de courage*: Our philosophy will be useful only to a few. With this I conclude, and pronounce my sentence: I condemn all religion!

YOSHIRO OYAMA.

A Modern Sabbat.

I AM quite sure that in the mind of the virtuous and consequently admirable Dowager Queen there was no intention of making use of a much condemned impulse to obtain financial aid for the hospitals. But she has nevertheless done it quite barefacedly. Of course, she was probably not personally responsible for the idea, which was really born in the emotional days of the war, when it was the fashion to exploit the fundamental instincts. Casuistically in those days we did evil that good might come—and in the event it is not quite clear to whom the good has arrived.

Rose Day is an offspring of the war: and its success is founded in the "national" effort it involves. Naturally there is no salesman; a select body of well-dressed, physically attractive, and presumably high-born, ladies act as street hawkers. Many a man waits until he finds a beggar of particularly pleasing appearance before he buys his flag, and, if he is privileged to indulge in a little idle banter, he often gives more than he originally intended for the flag.

The young street walkers sell their smiles with the flags, and they make the most of their charms in adding to their profits. The day is a national sex festival, and anyone who refuses to participate is continuously asked to buy by damsels of varying degrees of beauty. For the man who chooses his lady carefully the morning walk to the office is almost as attractive as his occasional evening perambulations dictated by the demands of a more vigorous sex instinct.

The day becomes, as I have said, a national sex festival, but in what an anaemic and degenerate age do we live. None of these pretty ladies who sell so many flags but would be inordinately insulted if she were expected to buss the buyer, as was commonly done on similar occasions in earlier, less refined, but more robust days.

Of course, there never was a sabbat arranged on such a scale before, so we can hardly expect the devotees to go the lengths common in the days when those who took part were either in fear of persecution, or participating in a religious function. Both of these circumstances make for intensity, but the more widely a movement is spread, the less intense it is likely to be. There are always weak brethren in a large body of people, and the stronger are limited in their actions by their paucity of numbers.

The modern national sabbat is therefore even less intense than, shall we say, the more local floral dance of Cornwall. It is even less intense than many of the kissing games, which were so popular with the later Victorians, who were so noted for their virtue. It is indeed a bloodless affair when a man pays sixpence for a rose, and adds sixpence for a pretty woman's smile.

But it does function. The web of sex is very effective still: it binds us all, because we possess sex, and by using it for a good purpose, we may not advance the ultimate cause of civilization, but we can comfort ourselves with the benefit, direct and indirect, that the hospitals derive.

G. E. FUSSELL.

Acid Drops.

The United Methodists record a decrease in Sunday school teachers of 250 and 6,250 scholars. The decrease is attributed to a falling birth-rate, the fact that parents no longer encouraged their children to attend, and to Sunday games. With the usual crookedness the decrease is attributed to anything but the true cause, which is the growing disbelief in Christianity. That truth must be hidden at all costs. And at hiding the truth, there is not a body of men in the world who can beat the Christian clergy.

On account of this decrease of Sunday school scholars the Rev. Luke Wiseman sagely declares, "We find a new England to-day that knows not God, and when that condition is reached you may be sure that very speedily decadence will set in." That is quite a characteristic instance of Christian egotism and insolence. Because the world is outgrowing its childish superstition it is therefore decadent. And along with that egotism is the stupidity which fails to see the easy retort that the decadence, if it exists, is occurring after Christianity has had it pretty much its own way for many centuries; a more complete confession of failure it would not be easy to conceive. Still, we fancy the old world will pull through, even though it comes to think little of Mr. Wiseman and his creed.

Writing in the Symposium published in *Nature*, with which we deal elsewhere, Father Day says:—

Of course, the teaching of advanced evolutionism lends itself fairly readily to being made the vehicle for communicating an anti-religious bias. To endeavour to inoculate unformed minds with such a prejudice is opposed to science as well as to morality.

We have often said that we are opposed to taking advantage of the unformed mind, whether it be for or against religion, but it is to be noted that the man who is so fearful of taking advantage of the unformed mind when it is a question of imparting scientific teachings, which do rest upon a basis of observed fact, and at any rate are always open to rejection, insists upon giving the unformed mind a number of unproved and incredible religious dogmas, with promises, or threats, of the terrible consequences of not believing them to be true. One is always left wondering whether it is hypocrisy, or just stupidity, that leads religious folk to write in this way.

The following account of the origin and of the issues raised in the Scopes trial is given in the *New York Times*. The statements are made by Dr. G. W. Rappleyes, who resolved to test the validity of the law, and by Mr. McKenzie, senior counsel for the prosecution. Mr. Rappleyes said:—

My interest in the law was hereditary. My people were driven from France by religious persecution. I was against the law when it was first mentioned. Several of my friends and I were on a boat trip on the Tennessee River. My host was a strict Fundamentalist. All of them kidded me. I couldn't argue with my host, but I told the others I would get even. I saw in the newspaper that the Civil Liberties Union would finance a test case. I talked to Mr. White, the Superintendent of Schools, who was in favour of the law, but he said the schools had closed. I said, "You are game, aren't you?" I called up Scopes from Robinson's drug store and he came over. The law was passed on March 21. Scopes said that on April 21 he had in a review of the term work used the passage in the textbook on which the indictment is based. I wrote a telegram to the Civil Liberties Union on a piece of wrapping paper, asking them if they would finance the case. The answer was Yes.

Next afternoon Benson, Justice of the Peace, came in the drug store. I swore out a warrant and Perry Swafford, Deputy Sheriff, served it.

The issue is, in my opinion, whether the Legislature can by law say what method of creation is true and can prohibit the teaching of evolution or any theory that conflicts with the Bible. If this law is sustained it will mean the butchering of textbooks on every science, including agriculture.

Mr. McKenzie puts the other side thus:—

It is the right of our Legislature to say what shall be taught our children in our schools for which we pay. Freedom of speech and freedom of thought are not involved. Mr. Scopes has a right to get a soap-box and go down on Market Street and say and think whatever he pleases—but he cannot expect us to furnish a school, pay his salary, and furnish the children, too, for him to instruct in evolution.

Here, in the South, we believe in the Divine Being and the inspiration of the Bible. We see evidences of His handiwork on every side. If you teach evolution to children in the formative stage of their lives before they can think for themselves, you destroy love, and man has nothing left to live for.

The talk about an end being put to everything worth living for if evolution be true, is supremely silly, but it is quite Christian, and it is what the majority of Christians in this country still believe.

We emphasize this latter point, because the talk about Christians accepting evolution, even men like Canon Barnes, is so much moonshine. They do not accept evolution so long as it refuses to draw a line between man and the animal world. What they insist on is that although man may have originated in the animal world, he differs from them substantially in his subsequent development, and is dowered with a soul that gives him immortality. And they explain laboriously that if man is only a developed animal, if he is not destined for a future life, and if there is no God who has a special interest in him, then life is not worth living, there is no basis for morals, and every kind of bestiality is justifiable and permissible. This can be found in scores of volumes by leading and "advanced" Christian writers, and if it is not in essence the teachings of "Monkeyville," we should be obliged if someone would tell us what it is. In other words, Christians here are the same as Christians there, the difference is in the way in which they state their case. But none of them can accept a genuinely scientific evolution. The truth is that Dayton is fighting the battle of Christianity. But it is stating the issue frankly, fully, and honestly. And our more astute Christians do not like it.

Lord Halifax says that if the Bishop of Birmingham had accompanied the other pilgrims on their pilgrimage to Glastonbury Abbey he would probably have got no further than a village outside Glastonbury where some pre-historic skulls and relics of the Stone Age would have interested him far more than anything he would have seen at Glastonbury. We are of opinion that would have been a far more legitimate interest, for he would have been studying there the remains of those who gave his creed birth. But for the type of brain that functioned inside the skulls there would have been no belief in God, or a soul, or a virgin birth, or any of the other things to which the Bishop owes his elevation, and Lord Halifax owes his religion. Every Church ought to have a glorified image of the man of the Stone Age as the founder of his creed. Jesus and his disciples are only late comers in the story.

The very good people of Barmouth and Aberystwyth are grievously upset. The railway companies recently ran some Sunday excursions to that town, and the parsons have protested against it, and the Town Councils, under the influence of the parsons, have solemnly wished that the wicked companies would do no such thing. For it leads to the introduction of the "Continental Sunday," and if that is once established the Christians at both places, instead of being able to follow whatever vicious ways they have practised of yore, may be led to some other forms with which they are not so well acquainted. And the average Christian dislikes innovations in misconduct as in other things. He likes orthodoxy, even when it is only a question of imposing on visitors through the medium of boarding-houses or stores. And Wales, we know from the reading of such books as *My People*, has virtues that are almost peculiarly its own, qualities that are very closely connected with its religion, and the good Welshman

naturally does not wish to sink so low as the incurably wicked Frenchman.

There is a complaint in the *Sunday Express* "that many novelists deal with sex matters in their works purely with the aim of selling their books. We have no doubt this is so, and with a public demoralised by so many centuries of Christian teaching salacity is very powerful. But we suggest that the writer might press his enquiries further and try and find out how many of the religious novels and plays are written with the same end in view. It is fairly easy to do this. One need only write about religion in a novel, and if it is sufficiently silly some distinguished Churchman is sure to be found who will boost it among his congregation and the outside world.

Says the *Sunday Herald*, commenting on the Scopes case, "Millions of human beings for thousands of years have been contriving to live moral and even deeply religious lives without ever having heard of the Bible." There is nothing much in this, its interest lies in a Christian community needing to be told such elementary truth. The *Herald* also asks concerning Dayton, "Why should a town wish to be famed for its stupidity?" The answer is that it does not wish to be famed for its stupidity, but only for its Christianity. And it is not quite fair to blame the Daytonites because in these days Christianity and stupidity have come to be almost synonymous terms.

What may be termed, "holding a candle in sunshine" is a dialogue on the whereabouts of God in *The Polyglots*, a book by William Gerhardi. The conversation is somewhat extensive, but reduced to its lowest terms it is a poor elaboration of what Nietzsche puts in the mouth of a little girl interrogating her mother: "Is it true that God is everywhere?.....But I think that is improper." Acknowledgment to Nietzsche is as uncommon as it is to Wilde; *The Soul of Man* is an invisible text-book used by the orators of the market place of ideas.

During the long spell of drought, those who rejoice in the works of man will raise their hats to the Metropolitan Water Board. This invisible trinity has doubtless numbers of adherents of Freethinkers. What Aaron did to the rock can now be done by the youngest member of the family; turning on the tap brings water to the thirsty. The magic of yesterday is the invention of to-day.

Reasoning on their own particular patch of shifting sand, we should like to ask Christians the reason why a bellringer at Battle Parish Church was swung twice in the air with a bell rope round his neck. If there is no order and care in a belfry, the universe seems a large order.

From a report in the *Evening News* we see that a clergyman is expected to have a beautiful countenance. It is true that many people want the moon, but the Rev. W. E. Bristow, warden of the Inns of Courts Mission, Drury Lane, says, that in addition, a parson must be a University man, be able to sing in tune, and have a smattering of medical knowledge. If the parishioners are to be thorough in their requirements they ought to also stipulate "Oxford Bags," which appear to be the only symptoms available from the seat of learning at present.

An innocent little paragraph tucked away at the foot of an advertisement in a daily newspaper makes interesting reading. The Camberwell Board of Guardians have received a letter signed by 111 officers at St. Giles' Hospital, Camberwell, stating that they do not approve of lawn tennis or any other game being played in the hospital grounds on Sunday. These 111 officers are to be commended for their zeal—at Camberwell, not Dayton (Tennessee).

The National Secular Society.

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

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

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

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To Correspondents.

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

A. B. MOSS.—Glad to know you are better, and enjoying the sea-breeze, which are all the more attractive when contemplated from the centre of London on a very hot day.

V. H. SMITH.—Thanks for cuttings, which, as you will see, have proved useful.

A. COLEMAN.—Thanks. But from the Christian point of view it is not Tennessee that needs defending, but the other Christians who are turning their backs on "God's Holy Word."

A. E. GRAHAM.—All we get from the Head Office is that the paper is sent out on sale or return. It is certainly sent from this office on those terms. Many thanks for your guaranteeing the agent so many copies per week on condition that he shows them. The last point is essential.

M. O.—It is a tribute to the paper that your friend after receiving your copy free now desires to take it in on his own account. The paper is being sent to his address.

H. S. MILLER.—The *Outlines of Science* is intended for popular consumption, and must be read with a certain amount of caution. In such publications the writers, while good enough in their own departments, are often greatly concerned in seeing that readers do not go too far away from orthodoxy. We do not think that what is called "Psychic Research" has any claim whatever to rank as a science. Psychological research is quite another thing.

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

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

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

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

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

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

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

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

The "Freethinker" will be forwarded direct from the publishing office at the following rates (Home and Abroad):—
One year, 15s.; half year, 7s. 6d.; three months, 3s. 9d.

Sugar Plums.

The Scopes trial has given birth to a new paper, *The Open Forum*, published in Los Angeles, a copy of which has been sent to us. It is freethinking in character and the principal article is by Attorney J. H. Ryckman, from which we take the following:—

It would seem that the defence is going to prove that there is no conflict between the Bible and the teachings of science. Of course, this is quite incredible and would lead us to believe that the defence outranks the prosecution in imbecility. The fundamentalists say there is no compatibility between the story of creation in Genesis and that disclosed in the sciences. In this we agree with the Fundamentalists. The difference is they give credence to Genesis, we do not. The story of science is to the more credible.... But to say they are in harmony or not in conflict is to trifle with words and to insult reason. Bernard Shaw called Fundamentalism infantilism, and calls Mr. Bryan a great American statesman, one of those men which America alone can produce, a man with an extraordinary sort of uplift without any discoverable brains of any kind. Let us hope that Bernard has a word left, however, to the learned witnesses and lawyers who will undertake to prove that Genesis and Science are in fine accord and have gone to bed together at Dayton, Tennessee.

This is what we have already said, but we are pleased to find it said elsewhere. The only sentence we feel inclined to query is that of Mr. Shaw's, namely, that America alone can produce statesmen of the kind he names. Anyone who has much to do with our own legislators will be simply astounded at the small degree of intelligence it takes to get into the House of Commons, or even to assume a commanding position therein.

The discussion between Mr. R. H. Rosetti and the Rev. E. G. Green, at the Unitarian Church, Forest Gate, appears to have been quite successful. We have had no detailed report of the discussion, but we hear that the Church was crowded, with many unable to get in, and the Freethinkers present were delighted with Mr. Rosetti's presentment of his case. That we are not surprised to hear, and the debate cannot have ended without setting some people enquiring into the Freethought case. And earnest enquiries in that direction can have but one end.

The *South London Observer* reprints the larger part of the article on Mr. A. B. Moss which lately appeared in these columns. The source of the article is duly acknowledged. We are glad to see it appear before another and a different audience.

The *Great Drama of Nature*, by F. R. Nolan, is a reprint of a lecture delivered before a Belfast Literary Society. The lecture is uncompromisingly materialistic in tone, and sketches in easy fashion the various steps by which man has attained his present scientific view of nature. The lecture is published by the author at 22 Ardmoilin Avenue, Belfast, at 6d. Postage 1½d. extra.

We are asked to announce that the annual excursion of the Birmingham Branch will take place on September 2. A charabanc will leave the Town Hall for Edgely, a ninety mile run. The tickets, including tea, will be 8s. 6d. All members and friends are invited, but application for tickets must be made not later than Saturday, August 1, to Mr. Allen, 103 Nechells Park Road, Birmingham. Early application is important.

"The Things of Highest Worth."

THE system of civilization prevailing in Europe for many centuries culminated in a world-wide catastrophe. We are now passing through a period of transition which affords us an opportunity of examining some of the characteristic marks of the foundations on which this civilization, or *Kultur*, or whatever general name be applied to it, was constructed. In the intellectual and moral evolution of Europe religious beliefs have exercised an active, perhaps a dominant, influence; but their trend was accurately gauged by only a small section of the population anywhere. The foundation of the Christian religion has shown itself false and hollow, and as a natural consequence in the superstructure raised upon it successive generations have grown up who have lacked that sense of responsibility which alone acts as a moral brake where there is found to be a clash of competing interests. They have become inured to lying as an essential principle of their existence. Society and individual and nations are so saturated with this spirit of mendacity that the most ignoble of human characteristics—lust of power, of possessions, of overlordship, and a reckless reaching out for sensual gratification—have long exercised sway, unrestrained by enlightened ideas as to what interests are really vital to the community. The material gains of civilization are by no means to be underrated, but they are not its sole end. They represent one side, and only one side, of the triumph of human research. The other side is the emancipation of the mind from the fetters imposed by authority, merely as authority, and the cultivation of such an attitude to life's interests as will tend to weave the spirit of truth and free criticism into all the fibres, educational, economic, and international, of European civilization.

This is the substance of the introductory pages of a small book entitled *Von den hoechsten Dingen: Exegese ueber Gott and Erloesung, Christentum und Antisemitismus* (Leipzig, Ernst Oldenburg, 1.50 goldmarks, i.e. 1s. 6d.). Its writer, Dr. G. Zepler, of Berlin, is one of the most prominent representatives of militant freethought in Germany. The 139 pages of this book, which I hope will have a large sale, constitute a vigorous plea for an interpretation of life which will lift men and women completely out of the ruts and grooves of theologies and religious systems. The new attitude to life is more than a challenge to the old. It seeks to give currency to higher values and to make them unifying influences in human affairs. That these values make a wide appeal even now, however vaguely, is proved by the fact that nations and individuals all disclaim responsibility for the influences of an opposite nature and their results. It is the false notions and fears current—to no inconsiderable extent the progeny of a dogmatic religious system—that make the appeal of so little avail.

To appreciate adequately Dr. Zepler's book one must know a good deal of pre-war Germany and her history during the past half century. The daily dread of "something about to happen," the seething fever of mistrust of forces working at home and abroad—for these Dr. Zepler would substitute a sense of real security based, not on armies and navies or a balance of power, but on common interests arising out of a common culture. Here, Christianity has proved a signal failure. English Protestants to-day are desperately eager to disown their quondam "cousins" as backsliders, but for all that the German state-idea was permeated with the spirit of the official religion, and until the outbreak of the war, or a very few years previously, this religion was fully recognized here as Christian. (I dealt with this sub-

ject in the *Freethinker* a few years ago.) Especially did our defenders of the faith contrast the beneficent effects of religious teaching in German schools with the baneful effects of the godless ethical instruction given in the French schools under the name of "*instruction civique*." But when the question of secular education was prominently before the English public our high-minded evangelical Christians had an axe to grind, and Germany, Protestant and prosperous, served their purpose admirably. Happy Christian England, who has never been at a loss to find her shocking examples on the Continent! Her soul was surely worthy of some slight foretaste of the holiness of self-sacrifice.

Dr. Zepler would be the first to admit that there is no absolute and final criterion for determining the highest values. What are the things of supreme worth and how can we contribute something towards bringing them nearer? As the sub-title indicates, Dr. Zepler's book is mainly a critical examination of the ideas of God and redemption, of Christianity, and the anti-Semitic movements so rife in parts of Europe. His answers to the question just stated are along analytical rather than positive lines, but they analyse in masterly fashion. Supernatural religion has been the seed-plot of low standards of value, and Christianity, in particular, in the past tried hard to convert things of supreme worth—the appeal to reason, intellectual satisfaction as an essential element in moral satisfaction, love of this life for its own sake—into things of ill-repute. To-day, when it can no longer do so effectually, it drags them down to its own levels. "Spiritual," "holy," "sacred," have become hirelings associated with ideas that are both false and demoralizing. A kind of mass-abortion has been practised on the national intelligence everywhere, true ideals have been smothered and a profusion of false ones kept alive, now by force, now by artifice. Roman Catholics rail against "Modernism," in other words avow their allegiance to a system which feels no need to fall in line with the culture of the age; Protestants "rationalize" a host of religious survivals, repugnant alike to head and heart. And these forms of organized superstition not only receive a very substantial measure of official support in most European countries, but, to borrow a word from Mill, a section of the intellectuals is willing to be "suborned" in their interests. Schopenhauer had also, long previously, sounded the same note of warning:—

If it is mind, if it is knowledge, that makes man the lord of creation, there can be no such thing as harmless error, still less venerable and holy error. And for the consolation of those who in any way and at any time may have devoted strength and life to the noble and hard battle against error, I cannot refrain from adding that, as long as truth is absent, error will have free play, as owls and bats in the night. (*The World as Will and Idea*, Book I., Section 8).

Dr. Zepler does not, of course, contend that all the moral distemper of the world has been brought about by Christianity or any particular system of religion. There are other lies and other hypocrisies. Religion or no religion, humanity will always have to tread its *via dolorosa*, though I doubt not that the rough places will gradually become smoother and the dark places brighter. But not only has the religious lie been one of the dominant factors in creating the conditions which make for the triumphs of vicious principles in every sphere of life's activities, it has been a protected and glorified lie, the only accredited sanction of morality, which it was bad form to drive into the open and scrutinize too closely. True, it inculcated lessons of reverence and obedience. But all systems of imposture do that. "The number

of men who made the war could all be placed inside this church." According to our Press reports, this statement was recently made from an English pulpit. If it is true, the vast mass of Europe's population is nothing but a flock of sheep. Who did more than our reverend pastors to make and keep it a flock?

Atheism, in the strict acceptation of the term, Dr. Zepler regards as purely negative, and this really constitutes its strength. "Monism," on the other hand, seems to him to savour somewhat of dogmatism in its assertion of the unity of matter and spirit. For me Atheism, Materialism, and Monism all stand for the same attitude to "inspired" revelations and to religious pretensions based upon authority. These "isms" are not creeds and withhold from none the full right to criticize. Digressing a little, I may say that "Agnostic" is a term I never apply to myself. I admit its freedom from the implication of dogmatism, but for all that it smacks of comfort and compromise. It often appears in evening dress, sometimes labelled "reverent," and its credit is too high with the champions of the orthodox faith and good form. But the warfare of mere appellations has, I think, little attraction for those whose freethought is a vitalizing power in their fight against the Consecrated Lie. "Ultimate realities" and other abstractions will not feel at home in a world where men and women are mentally free, where the millstone fixed upon their necks by a close religious organization has been finally lifted and broken. There will then be no motive for putting an extinguisher on speculation or candour. Nor will there be any "reconciliations" of religion and science, with rich endowments for Bridgewater Treatises and Bampton Lectures. But the intellectual life will not be reduced to the mere observation and recording of phenomena. On the contrary, speculation will be encouraged; it will be productive, not the arid waste which entrenched theology had made of it. "Those obstinate questionings of sense and outward things" will acquire a new significance; they are humanity's heritage quite as much as "those first affections" which the poet assures us are "a master light of all our seeing." A. D. McLAREN.

MR. WHITEHEAD'S TOUR.

The fine weather permitted eight lectures in Manchester and Salford. The Alexandra Park meeting was as boisterous as usual, and at some of the other meetings the Roman Catholics were much in evidence at question time. At the close of the last meeting the chief heckler bought a supply of our literature which shows that some Roman Catholics, at any rate, are prepared to investigate their traditional beliefs. The outstanding event of the week occurred on Monday night, when the Rev. A. Dale, Rector of All Saints' Church, undertook to reply to Mr. Whitehead. Mr. Dale spent ten minutes attacking Secularism for teaching "that man is a worm," whilst he believed that man is a spiritual being. Christianity gave man dignity and it taught that the child born in the slums was as good as the child of a duke. The essence of Christianity was to love yourself and your neighbour with the same intensity. Mr. Whitehead, in replying, quoted how Christ actually taught the necessity of hating father and mother and one's own life. He read the Church of England catechism on the question of equality—where one is enjoined to obey one's pastors and masters. When, however, Mr. Whitehead proceeded to read from the Prayer Book on the subject of man being conceived in sin and shapen in iniquity, Mr. Dale could stand no more and hurriedly departed, to the great disgust of the crowd, who had previously shown some sympathy with him. On the whole, the week was a successful one, and a fair amount of literature was disposed of. Current copies of the *Freethinker* were sold and scores of specimen copies were distributed.—H. I. B.

Jefferson the Freethinker.

II.

(Concluded from page 459.)

THE administration of Thomas Jefferson, the third President of the United States, was from every standpoint and angle, the most nearly perfect of any administration during the Republic's existence. He was president in fact as well as in name; in principle as well as in practice. He did not fight for a principle, and then violate that principle to please the ignorant. His statute for religious liberty was not a popular campaign issue. He cared more for intellectual honesty and the sacredness of his oath, than for social or political favours. He was not to be cowed by religious bigots who had done their utmost, by threats of vituperation, to silence his tongue and direct his actions.

When he took the oath of office he swore to uphold the Constitution and he was not to break his oath for the benefit of either the selfish, the ignorant, or the hypocritical; and so he steadfastly refused, during his eight years of incumbency in the presidential chair, to issue a single religious proclamation.

In being true to his oath of office; in being true to the provisions of the Constitution; in being loyal to the principles of our secular government, Jefferson knew that he would incur the antagonism of the clergy; and, in referring to the matter, said: "I know it will give great offence to the clergy, but the advocate of religious freedom is to expect neither peace nor forgiveness from them."

In a further elaboration of his act, he laid down this premise, which might well be followed by our present-day executives:—

I consider the government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, disciplines, or exercises. But it is only proposed that I should recommend, not prescribe, a day of fasting and praying. That is, I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. Everyone must act according to the dictates of his reason, and mine tell me that civil powers alone have been given to the President, and no authority to direct the religious exercises of his constituents.

Not since the days of Jefferson has there been a President with courage enough to live up to the example which he so bravely and so valiantly established. Jefferson was a Freethinker, in thought and in deed; the philosophy of Rationalism ever illuminated his mind. He knew that there was no subject which pertained to the rights, the welfare, and the liberty of man which should not be investigated. Age, nor the antiquity of a subject was superior to the interests of mankind. If, after an investigation of a subject it was found to be incompatible with the best interests of life, it felt the force of Jefferson's opposition.

In the volume of freethought, where can you find the principle set down more clearly than in these words of Jefferson?—

Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of God; because, if there be one, he must approve the homage of reason rather than of blindfolded fear.....Do not be frightened from this enquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and in the love of others it will procure for you.

He admonished others to read the Bible as any

other book; and if you found recorded there—in instances inconsistent with facts, it was the facts which were to be accepted and the authority of the Bible rejected.

Jefferson himself is very explicit upon this phase of his investigation, and he says that Jehovah, the God of the Old Testament, was "a being of terrific character, cruel, vindictive, capricious, and unjust." He was equally as emphatic concerning the prophecy of Jesus as found in the New Testament. He said:—

The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classified with the fable of the generation of Minerva in the brain of Jupiter.

In a further investigation of the New Testament he found "a groundwork of vulgar ignorance, of things impossible, of superstitions, fanaticism, and fabrications." "If we believe," he continued, "that he" (Jesus)

really countenanced the follies, the falsehoods, and the charlatanisms, which his biographers (Matthew, Mark, Luke, and John) father upon him, and admit the misconstructions, interpolations, and theorizations of the Christians of the early and the fanatics of the later ages, the conclusion would be irresistible by every sound mind that he was an imposter.

"Among the sayings and sources imputed to him (Jesus) by his biographers," continues Jefferson:—

I find many passages of fine imagination, correct morality, and of the most lovely benevolences; and others again, of so much ignorance, of so much absurdity, so much untruth and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I therefore separate the gold from the dross, restore to him the former, and leave the latter to the stupidity of some and the roguery of others of his disciples.

Many a Freethinker owes his emancipation to the reading of *Jefferson's Bible*, the recorded human events of the life of the Nazarene as Jefferson interpreted them.

Jefferson was not only convinced of the falsity of the religious dogmas of his day, but militantly struggled to break the grapple-hold they had upon the minds of the people, and was happy at every defeat they sustained. In a letter to John Adams, he wrote: "I join you, therefore, in sincere congratulations that the den of priesthood is at length broken up, and that a Protestant Popedom is no longer to disgrace the American history and character."

And in response to a letter from John Adams saying: "That this would be the best of all possible worlds if there were no religion in it," Jefferson replied: "If by religion we are to understand sectarian dogmas, in which no two of them agree, then your exclamation on that hypothesis is just, 'that this would be the best of worlds if there were no religion in it.'"

Jefferson was a lover of Voltaire, a correspondent of Volney, and an intimate companion of Paine. And we are constrained, in speaking of Jefferson, to mention with the deepest affection, the noble, the generous, and the courageous attitude he assumed in sending an American vessel for the safe voyage of Thomas Paine when he sought to leave the shores of France and return to the land of his adoption for which he had laboured so heroically.

One of the bravest sentiments ever breathed by man in public life was uttered by Jefferson. He said:—

I have never conceived that having been in public life required me to belie my sentiments, or to conceal them. Opinion and the just maintenance of it

shall never be a crime in my view, nor bring injury on the individual. I never will, by any word or act, bow to the shrine of intolerance. I never had an opinion in politics or religion which I was afraid to own; a reserve on these subjects might have procured me more esteem from some people, but less from myself.

To that end there was no hesitancy on the part of Jefferson in saying, "I am a Materialist."

In establishing the University of Virginia, Jefferson sought to accomplish in an intellectual sphere for the human race what he and others had accomplished in a political way for mankind. The University of Virginia was to be the counterpart, as an institution of learning, to the Republic.

There were to be no religious tests for pupil or professor, the sciences stood on a par with the classics and mathematics, agriculture and the science of government were for the first time recognized as subjects worthy of a place in a University curriculum. In establishing this great institution—the first truly secular college to exist in our land—Jefferson hoped to realize that longed-for and hoped-for day when there would be in reality some semblance of the Brotherhood of Man. Jefferson said:—

By bringing the sects together, and mixing them with the mass of other students, we shall soften their asperities, liberalize and neutralize their prejudices and make the general religion a religion of peace, reason, and morality.

No wonder that it was the proud wish of Jefferson that the stone above his grave should not only mention that he was the author of the Declaration of Independence and the Statute of Virginia for Religious Freedom, but also that he was the Father of the University of Virginia.

Despite his invaluable services on behalf of Freedom, despite his unceasing labours for the Republic, despite the everlasting debt the world owes him for his accomplishments, when this great Republican and champion of Democratic ideals was elected President of the United States, when the day of his inauguration came to pass, newspapers printed borders of mourning and flags were displayed at half mast as a token of grief because an infidel was to sit in the presidential chair.

What was the reason for these signs of mourning, for these manifestations of grief? Were they displayed because a calamity was about to befall the Republic? No. Because a calamity was not impending. On the contrary, during the administration of this infidel, the country more than doubled its size, and by the Louisiana Purchase laid down the principle of everlasting peace; as a nation we prospered beyond the wildest imagination of the most enthusiastic supporters, and for the first time upon the face of the earth, "life, liberty, and the pursuit of happiness" was a reality.

Not because he was dishonest, for he was not; not because he was deficient in administrative ability, for he was not; not because he was morally and intellectually unfitted to be President, for he was the best fitted and best equipped man in the country to guide the destinies of the Republic, but because he was an infidel, and only because he was an infidel, were the signs of mourning and the token of grief displayed by the clergy and their poor duped and deluded supporters on his ascendancy as the Chief Magistrate of the Nation.

When the times comes that the American people and the American Government depart from the principles of Jefferson, then it will be time for us as a token of grief to border our papers with the band of mourning and lower the American flag to half mast, aye; with tears in our eyes, and our frames shaking with emotion, as though we are burying a loved one,

we can pull down the American flag and with all the solemnity with which the sacred emblem deserves, tenderly and silently fold it away, that the future may behold the symbol of Freedom, recount its glories, and mourn the death of the Star Spangled Banner.

When we depart from the principles of Jefferson our Republic will have ceased to exist.

We cannot honour Thomas Jefferson more, we cannot more fittingly pay tribute to the memory of this great Statesman, Libertarian and Freethinker, than by living up to those high principles which he so nobly and so courageously wrote into the Declaration of Independence.

JOSEPH LEWIS.

Markets and Manners.

WHEN studying the habits of primitive communities one finds many things which point to present-day customs, and one of the very interesting ones is that of markets. How is it that in so many places the market is held in a churchyard? Which was there first, the church or the market?

These questions can be solved by searching the records of savage and barbarian customs, and it appeared to me that Freethinkers would like to know. I found the following statement in our friend, Prince P. Kropotkin's *Mutual Aid*:—

The early barbarians knew no trade within their village communities; they traded with strangers only, in certain definite spots, on certain definite days.....the market was always placed under the special protection of all kins. It was inviolable, like the place of worship under the shadow of which it was held.¹

Upon reading these words, my mind immediately went to the New Testament, where Jesus is represented as a revolutionary, forcing his personal ideas upon the dealers with violence, so I turned up the account in the Gospel according to St. John, and here it is:—

And the Jews' passover was at hand and Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; and make not my Father's house an house of merchandise.

Upon looking for the account in the other Gospels, I found that Matthew and Mark are not so explicit or so bumptious, and Luke is satisfied with a very few words and a much milder statement.

I would like to know if any reasonable person can take the statement as one of fact. Suppose that Jesus was an historical personage and not merely a character in a poetical drama, can we believe that one man could act as described, in any community and, as an American would say, "get away with it"? At the time Jerusalem was under a kind of Roman protectorate and the soldiers of Rome had the duty of keeping order and preventing any rioting among the people. What were they doing to allow a preacher who taught a subversion of the popular faith, and gaining a certain amount of following, to enter a market place with a "cat-o'-nine-tails" and wantonly make a personal attack upon peaceful, law-abiding stall-holders?

Further, can we accept the statement as true that

¹ Kropotkin was seven years writing *Mutual Aid* (William Heinemann, 1902), the several chapters were published in the *Nineteenth Century* during the years 1890-1896.

Jesus was able to drive out a crowd of people and sheep and oxen unaided? Yet it does not appear that he had any help. "And he poured out the changers' money." Fancy a number of Jews, of all people in the world, standing that. I fancy there would be some trouble if anybody tried that in Petticoat Lane on a Sunday morning. Would the biggest present-day revivalist who attempted such a thing get off scot-free? But that appears to be what happened in Jerusalem.

I should like some learned commentator to explain how it was that Jesus was not arrested on the spot. I am sure the comments would be ingenious, for it would take considerable ingenuity to formulate a satisfactory solution. He was disturbing the public peace and that was a serious crime in the circumstances, for it was Passover and the people were in an excited state. Probably an extra number of priests were about and the then equivalent to the "May meetings" were possibly being held. Those doves and sheep and oxen were being sold as sacrifices, and surely the priests would not have permitted their arrangements for securing benefits from the pious to be interfered with, with impunity.

Enough, however, with conjecture. The tale is doubtless a Christian version of an incident in the life of the great Greek God, Hercules. It was one of the twelve labours of Hercules to cleanse the stable of Augias. And if we wish to know the meaning of the mystery we must go back further into primitive times, when there were no gods or priests, and tales were invented to describe the annual path of the sun through the seasons.

Barter and exchange first arose between savage tribes during a period of truce, and, of course, unless an honourable peace was observed, no good would follow. This naturally called for rules to be observed on both sides. Afterwards, when some individuals succeeded in retaining, for their own purpose, certain proceeds from the market, they supported fighting men to protect their goods and sorcerers to overawe the people. The priest class arose and naturally established themselves near the source of wealth. So came about the building of churches, the formulation of creeds, and the enslavement of the people.

ERNEST ANDERSON.

Correspondence.

DEBATES AND DEFINITIONS.

TO THE EDITOR OF THE "FREETHINKER."

SIR,—“Trepn,” in your last issue, hints that I should have defined the words “generate” and “energy” in my letter on, “Is Man a Machine?” because the former has six meanings and the latter seven.

What a strange doctrine to propound or assume! Let me respectfully remind “Trepn” that it is not the multiplicity but the nebulosity of meaning that creates the need for definition. In most cases a term, be the number of its meanings what it may, is so exactly defined by its application or context that to do it explicitly would be a case of sheer dementia. It is the term that has not *one* exact meaning that requires its latitude and longitude determined before launching it on the turbulent sea of controversy.

Most non-ambiguous words have a multiplicity of meanings, leaving it to the context to indicate the particular signification intended—such is the makeshift nature of human speech as an instrument or medium of thought. Generally speaking, the more meanings a term has, the less ambiguous is the phrase which embodies it. An example will make this point clear: The word “post” has six meanings as a noun and sixteen as a verb, without counting idiomatic derivatives or its use as an adverb, yet the following phrases

have no ambiguity or haziness of meaning even of the subliminal kind:—

- “To fix a post in the ground”;
- “To put a letter in the post”;
- “To post the day-book into the ledger”;
- “To get a Government post”;
- “To defend the post against the enemy”;
- “To keep horses for posting”;
- “When does the post come?”
- “Post me up with all news,” etc.

The meaning of the term changes from phrase to phrase, yet each phrase has one signification and one only, and the same is literally true of “to generate energy.” Not only has it but one meaning; it cannot have more than one. To suggest that “generate” in this phrase might denote “creating,” is to talk the most arrant nonsense, and bespeaks the muddle-headedness of a tyro: the best-established generalization of science is that known as the “conservation of energy” or the principle that the energy of the universe is, as “Trepn” admits, a “constant,” susceptible of neither increase nor decrease. The one and only meaning of the phrase is, the transformation of the chemical energy of food or of fuel into one of a physical kind, or the change of one physical form into another; and to define the term would not only be superfluous but as ludicrous as to define “post” before making the request, “Take this letter to the post!”

“Trepn” in alluding to the many meanings of the constituent terms has resorted to the well-known device of the mystifier—a desputant solely anxious to beat up sufficient verbal foam to obscure the issue. It was the famous game of the sophists in their daily wrangles in the Stoa of Ancient Athens—a practice which eventually gave being and birth to the pseudo-science called logic—an art which bears much the same relation to truth and falsity as the art of healing does to health and disease.

His other charge is still more astounding—viz. that I should not use two terms as synonymous unless they are equivalent in all applications! For example, since I cannot substitute “telegraph” for “wire” in the phrase, “to wire a fence,” and say “telegraph a fence,” so I dare not say, “telegraph the news” instead of “wire the news!” Was there ever such a comical travesty of common sense, leave logic alone? In reference to energy or steam “generate” and “develop” signify precisely the same thing, but in respect to a photo, develop has acquired a technical meaning which, as usual, the word photo instantly evokes.

He assumes throughout that combining words is a case adding new meanings. It has diametrically the opposite effect; it tends to limit their application to a single meaning and not to multiply it. I should like to know where did I assume or suggest that either “generate” or “develop” meant “availability for use.” I did say, and do say, that the core-meaning of the phrase “to generate energy” is “availability for use”—a vastly different thing. “Trepn” seems to be quite oblivious of the unconscious humour of his logic. Had he been taking part in a comic duel at the studio of J. O. with a view to provoking laughter it would be quite in place, but in the serious columns of the *Freethinker* it is out of harmony.

KERIDON.

RUSKIN SCHOOL.

SIR,—I have this morning received a note from Mr. Bellerby Lowerison, the Principal of Ruskin School, Heacham-on-Sea, Norfolk, telling me that owing to the shortage of pupils it is likely that he will have to close down.

As one who has two of his children at this school I can speak with authority and testify as to the value of the training which the children receive at Mr. Lowerison's hands, and it will be sufficient if I say—as I can with all truth—that my children are being given that mental and physical equipment which will make good citizens of them.

It would be a thousand pities if—for the want of proper support—Ruskin School had to be closed—especially after having provided—as it has done—the ground work for so many notable careers—and I am writing to appeal

to the readers of your paper to support Mr. Bellerby Lowerison in his admirable work.

Lip service in the cause isn't sufficient. What is required is, of course, practical help, and that help can best be given by parents sending their children to Ruskin School to be educated.

I would strongly urge every reader of the *Freethinker* to make his personal enquiries and so satisfy himself as to the wisdom of sending his children to Ruskin School, when I am sure the result will be entirely to the enquirer's satisfaction.

GEO. B. LISSENDEN.

SUNDAY LECTURE NOTICES, Etc.

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

LONDON. OUTDOOR.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Fountain): 6.15, Mr. J. Marshall, a Lecture.

FINSBURY PARK BRANCH N.S.S. (Finsbury Park): 11.15, a Lecture.

NORTH LONDON BRANCH N.S.S. (Regent's Park, near the Fountain): 6, Mr. A. D. McLaren, a Lecture.

SOUTH LONDON BRANCH N.S.S. (Brockwell Park): 3.30 and 6.30, Mr. C. H. Keeling will lecture.

WEST HAM BRANCH N.S.S. (Outside Technical Institute, Romford Road, Stratford, E.): 7, Mr. F. C. Warner, a Lecture.

COUNTRY. OUTDOOR.

BOLTON BRANCH N.S.S.—Mr. George Whitehead's Mission, July 25 to August 1.

NEWCASTLE BRANCH N.S.S. (Town Moor, near North Road entrance): 7, Mr. R. Atkinson, a Lecture.

ARE YOU TROUBLED in any way over your Income Tax? I am not able to abolish it, of course, but probably I can save you money, if you allow me to make up your Annual Accounts and deal with the Inspector of Taxes on your behalf. A number of clients come to me every year, and the fact that one for whom I have acted, has dropped out of my list, proves that they are satisfied with what I have done for them. In some cases I have succeeded in obtaining a reduction amounting to over a hundred pounds in the claim, frequently I find payments are being made when there is no liability. In cases of over-payment, I have obtained repayments, and always I secure the very lowest assessment or exemption. If you want advice, write to me for interview.—ACCOUNTANT, Direct Tax-payers' Association, 11 Alisbury Road, E. 7.

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