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*Acid Drops, To Correspondents, Sugar Plums,
Letters to the Editor, etc.*

Views and Opinions.

Science and Intolerance.
I RECEIVED the other day from Mr. Arnold Lunn a letter informing me that he is collecting material for a study of the conflict between science and scientists, and that he would be grateful if *Freethinker* readers would assist him in his task.* That, on the face of it, appears to be quite a good aim in writing a book. Mr. Lunn says:—

The great publicity bestowed on the Galileo case has served to distract attention from those humbler martyrs of science who in every age and every clime have endured boycott and persecution at the hands of organized scientific opinion. It would seem as if the secret forces of scientific obscurantism intentionally focussed indignation on the misdeeds of the Roman Church in order to distract attention from their own subtle methods of suppressing truth. It is, I am sure you will agree, unseemly that in the great temple of science Galileo alone should be honoured as a martyr to our faith.

Now I detest intolerance, whether in religion or elsewhere, and I detest it more in science than in religion, which is its proper and abiding home. I should, therefore, welcome Mr. Lunn's intended exposure of illiberalism in science wholeheartedly were it not for the fact that I am just a trifle suspicious that there is more in the proposed enquiry than meets the eye.

A Few Questions.

I do not know, for example, what exactly is meant by Galileo being alone honoured as a martyr to our faith. If "our faith" means Freethought in its widest sense then it is not true. There are scores of other names that are so honoured. If it is Freethought in the sense of anti-religious or heretical opinion as opposed to established religious opinion that is meant, then, again, it is not true. There are hundreds of brave men and women who have suffered at the hands of every Church in Christendom who are honoured. Galileo's name is used far more as a symbol than as a summary of the consequences of religious intolerance

* Mr. Lunn's address is Endsleigh Gardens, W.C.1.

because he lived at a peculiarly critical time. He and Copernicus—whose work was not made public until death had removed him beyond the power of the Church—marked discoveries in the world of science that inaugurated the modern epoch and also the decisive disproof of the fundamental conceptions on which Christianity was based. It is true that, historically, chief attention has been given to the misdeeds of the Roman Church, but this is because it is the symbol of all that has stood for the most complete intolerance of the Christian period. No other Church has had the same opportunity for intolerance and persecution as the Roman Church, although I cheerfully admit that they have all persecuted to the exact limits of their opportunities. Intolerance and profound Christian belief, toleration and scepticism have gone hand in hand.

So, to be quite frank, I am not sure that when Mr. Lunn says that the "secret forces of scientific obscurantism (has) intentionally focussed indignation on the misdeeds of the Roman Church," whether we might not read that it now is the intention of "the secret forces of the Christian Church to divert attention from the misdeeds of itself by focussing attention on the intolerance of certain scientists." I wish Mr. Lunn every success in exposing intolerance and the suppression of truth wherever it may be found, whether in Church or out of Church. But I must confess my ignorance to the extent that I am not acquainted with the name of Mr. Lunn as one who has fought for freedom of thought wherever it has been attacked and without regard to the topic that was being banned. On that point I am open to correction. But in any case I hope that Mr. Lunn will be awake to the danger of his, no doubt, valuable and impartial researches being turned to the benefit of the Roman Catholic Church and other religious centres of intolerance.

* * *

A Helping Hand.

Mr. Lunn says "I feel sure that I can count on your collaboration to assist in doing honour to all victims of obscurantism." I heartily thank him for the compliment, and by way of helpful acknowledgement, and, so that he may not even accidentally create a prejudice in the minds of his readers when his book is issued, that there is nothing to choose between the obscurantism of certain scientists and that of the Christian Churches, I desire to stress certain important considerations.

In the first place it is worthy of note that in many apologies for religion, and in all attempts to effect a reconciliation between religion and science, all apologists stress the fact that the majority of scientific men are religious. Mr. Lunn will be well acquainted with this, and I fancy that in some of his own writings he has called attention to the same fact. He will also, I think, admit that in almost every case, if not in every case, the religion of these scientific men dates

from their earliest years. It is not a product of their science, it has persisted in spite of their scientific acquirements. The man of science, in the majority of cases, is thus subject to two influences. There is the religious, the earlier one, and there is the scientific impulse which is of necessity acquired in later life. It is, of course, granted that a scientist may be either liberal or intolerant, just as he may be either knock-kneed or bow-legged. But our duty, and Mr. Lunn's duty is to discern to which impulse intolerance—religious or scientific—is due, just as we might have to determine whether bow legs are due to congenital influences or to simple lack of nutrition. Unless this is done Mr. Lunn's book will consist of a mere catalogue of cases which will only serve to accentuate the common confusion between knowledge and understanding. The former may be the possession of any man who is just above sheer stupidity; the latter is the quality of men of intelligence only.

* * *

Religion and Intolerance.

Now bearing these facts in mind it is plain that the impulse to intolerance or to obscurantism cannot come from science. Science does not start with a doctrine, but with an aim and a method. Its aim is to establish a working knowledge of the world in which we live, its method is to take nothing for granted, to frame hypotheses that shall enable us to formulate this working knowledge, and to revise these hypotheses whenever wider and better knowledge shall demand such revision. And finality in science is inconceivable. Science does not say you must not question, it says you must never leave off questioning; and in our time we have seen theory after theory questioned by and rejected or modified by scientific men. Finally, there is nothing mysterious, or even "mystical" about science. The scientist does not make his appearance with the mystic rod of the medieval necromancer, the spiritual communication of the ghost-hunting Spiritualist, or the fantastic pantomimic robes of an Archbishop. He comes before the world as might Mr. Lunn or the editor of the *Freethinker*, he has no spiritual powers which only he can dispense, he does nothing which any plain man may not be able to do, and he says nothing which no plain man may not understand.

On the other hand Mr. Lunn will be quite well acquainted with a fact which he cannot fail to impress on the readers of his proposed book without running the risk of misleading them. It is that the impulse to intolerance and obscurantism has throughout the whole of human history come from the side of religion. It is true that a religious man may be tolerant just as a man of science may be intolerant. But in the latter case he is "sinning against the light" and breaking his own rules. In the former case the man has to fight against the teaching, the example, and the forces of his religious environment. Apart from the influence of religion there is no necessary impulse in life in favour of intolerance, because living is a matter of experimentation. People must find out how to live, and as there are often a number of choices to be made, the weighing of pros and cons necessarily follows. And from the most primitive times, where secular affairs are under discussion, this tendency to compare and exchange views is noticeable. But in religion exactly the opposite is to be seen. Where anything may occur because it depends upon the caprice of a god, the only safe thing to do is to get on good terms with him, the only dangerous thing is to displease him. The only thing that gets regularized in these circumstances is a technique of placation, just as a street bookmaker may evolve a technique of tipping a police official. But to question the god, to anger him, to countenance others displeasing him is

one of the gravest of social dangers.

In this way there is elaborated in connexion with religion a technique of intolerance and obscurantism. There is no search for truth, the truth is already there in the hands of a body of men who are in touch with the gods. People are not told to find out what is true, they are merely told what to believe, and refusal to believe is heavily punished, probably in this world, but most certainly in the next. Man's most solemn duty is to believe in God, to praise God, and to see that others do nothing to offend him, or insult him. The greatest of all offences is to displease God, the unbeliever becomes a plague spot in society. The machinery of intolerance and obscurantism is there for everyone to see.

* * *

As ye Sow, so shall ye Reap.

Now I hope that Mr. Lunn, and Mr. Lunn's future readers will reflect upon the influence of this religious impulse to intolerance continued through, say, only the nineteen centuries of Christian history, but actually going back to the most primitive times. Confining ourselves to the Christian period we may say that nearly a hundred generations have been brought up in a social environment where intolerance was the rule in religion, taught as a duty, and enforced by hideous pains and penalties. Generation after generation there has been going on a species of selection which has weeded out the most independent, and bred from the most mentally docile and the less critical. For the greater part of this period religion has been in almost unquestioned control, and has been able to make intolerance part of its openly avowed policy. And it is still in connexion with religion that intolerance is most clearly manifested, and it is in the sphere of religion that least is said against its operation. Finally, it must be borne in mind that it is from the secular side of life that religion has been forced to act with greater tolerance than it otherwise would have done. There is no exception to the rule that so long as the religious power ruled the secular power intolerance was the law. It is when the secular power has assumed control that the power of the Christian Churches to practise intolerance, and the persecution that naturally follows intolerance, have been curtailed.

I am quite sure that Mr. Lunn as a student of history and of human nature will not expect all men, even when they take up with scientific pursuits immediately and completely to throw overboard either their religion or the influence of religion. The fear of offending general public opinion will secure the silence of some, the hypocrisy that has, thanks to religious influence become part of our social environment, will secure an outward conformity. The mental habits which have been engendered by these centuries of religion will exert their power. The intolerant cast of mind will find expression somehow. It is true that the scientist will not publicly count intolerance a virtue, as does the religionist. He will repeat the rules of science in favour of open-mindedness and the duty of continuously revising accepted beliefs, but it should cause no surprise that with many the old religious poison still infects their conduct. And it should be said in favour of science that it does at least provide a method by means of which it corrects its own errors. Religion can never do this and never has done this. Its vices are its own, its virtues come from the outside.

I trust that Mr. Lunn will appreciate my effort to collaborate with him in paying homage to all victims of intolerance. And if he cares to take this essay as a kind of prologue to his work he has my full permission. It is only when we understand the causation of a disease that we can hope to eradicate it.

CHAPMAN COHEN.

Dogmas in the Dog-days.

"Is it honest in deed and word? Is it a true thing?"
Shakespeare, "As You Like It."

"John P. Robinson, he
"Sez they didn't know everything down in Judee."
Lowell.

VAGUENESS in politics is a very useful proceeding to politicians who have no intention of being cornered afterwards by irate constituents. Lately, evangelists have taken to imitating the politicians, and, in many cases, have "out-Heroded Herod." The vaster and foggier the picture they produce of their religion, the more likely it is to attract the more innocent and illiterate of the population. There is something for everybody, and nothing that need exclude anybody but a hard-boiled Freethinker.

I once read a novel, by a lady author, in which a wife left her husband for ever because she objected to sitting opposite a bald-headed man at the breakfast table. Christian believers have faced the same bald-headed arguments for two thousand years, and seen no incongruity, evoked no hostility. Here, for example, is Mr. Geoffrey Gilbey unburdening himself on "Communism or Christ?" in the *London Daily Express* (July 19), and, tapping his typewriter, inditing the most awful imaginative rubbish that was ever inflicted upon the unsuspecting readers of a great newspaper. Had this rubbish been committed to manuscript twenty centuries ago it would have been regarded as hysterical but scarcely novel, but being repeated, for the umpteen millionth time, it can serve no useful purpose except to fill newspaper space in the dog-days, when news is scarce, and advertisers more than usually shy.

This is the way Mr. Gilbey "speaks his little piece":—

The thinking world at the present time seems to me to be divided into two classes—those who say the cure for the present world is Communism, and those who know that the cure is Christianity.

You perceive that Brother Gilbey has a one-track mind, and, probably, because of this, he divides the poor world into two classes, like the railway officials. His own beliefs are first-class and other peoples' ideas very second-rate. Which proceeding, by the way, makes the poor world a very mad place; for if the "thinking world" is so sub-divided, the mental disorder of the unthinking herd must beggar description. However, let us listen once more to the Gospel according to Gilbey—

It is surely becoming more and more obvious every day that the only hope of peace and good will in the world is in the teaching of Jesus Christ. This we were told after the war in a declaration signed by Field-Marshal Haig, Robertson and Plumer, and Generals Horne and Robertson.

This is very distressing. "Call you this backing of your friends," said Jack Falstaff. To bolster the beatitudes with bayonets, to ginger up the "Golden Rule" by an appeal to generals and field-marshal, seems to be, what the State Prayer Book calls "a work of supererogation." Had this devout declaration been signed by the unmilitary "General" Booth, or by that beau-sabreur known as "Woodbine Willie," or Gipsy Smith, one might have pardoned it as being an example of business zeal, but as it is it appears to be the effects of shell-shock acting on a Public School education.

Despite the advice of the eminent "brass hats," Brother Gilbey knows what is wrong with the old world. He knows, and he does not hesitate to name

the cause of the trouble: Silence, once more, for Mr. Gilbey:—

If we were asked the question, "who is responsible for the world's trouble?" We should talk about modern conditions, after effects of the war, and shortage of money. The correct answer is, "I myself am responsible."

That hit me hard. I am an invalid, yet I am responsible for Germans murdering each other in Pomerania; for homicidal mania existing between Chinese and Japanese. I have little money, yet I am responsible for the feverish activity of the "bulls" and "bears" on the Stock Exchanges of the World. I live in a very modest apartment in a very modest road, but I am responsible for the housing shortage of this country, Mr. Gilbey does me too much honour. I pardon him; he is more in need of a doctor than I am. He has my sympathy.

Mr. Gilbey has more than a touch of the sensitiveness of the lady in the novel, who objected to eating bacon opposite the same man for a whole lifetime. But, being resourceful, he has a very useful remedy. Why not let the partner wear a disguise, such as a carrot wig, or a flowing beard, or a Kaiser Bill moustache, and vary it from time to time. Mr. Gilbey realizes that the Christian Religion is ascetic, greenery-yellowry, and Oriental, and, maybe, likely to shock a robust young Briton. The British ideal may be brawn and not brains, but blue-blanketed, emancipated saints with haloes are not popular. Hence Brother Gilbey shows his smartness by claiming the founder of the Christian Religion as "an ideal sportsman," and, warming to his subject, asserting that Christ was no "killjoy," but was "the greatest creator of joy the world has ever known." After this outburst, one half expects Brother Gilbey to claim the "twelve disciples" as the first cricket club, with Judas Iscariot as scorekeeper, and Satan as umpire.

Being an evangelist, speaking "with acceptance" at Brotherhood meetings throughout the country. Mr. Gilbey is singularly innocent of Christian teaching. To hear him chortle about "joy" in this fashion might almost persuade the younger members of his audiences that the first Salvation Army was a nigger minstrel troupe, instead of a band of undertakers chanting: "Aint it grand to be blooming well dead."

Historic Christianity for two thousand years teaches the fall of mankind, and threatens eternal damnation for finite offences. There's not much sportsmanship, ideal or otherwise, in this programme. Nor is there much joy in it. The symbol of the Christian Religion is a dead man nailed to two pieces of wood, and countless thousands of representations of this horror are scattered over Christendom. Mr. Gilbey knows this, but why does he talk as if the symbol of Orthodoxy was Saint Valentine playing a banjo?

The mentality revealed in the topsy-turvy theology of Brother Gilbey is one with which people are already familiar with in other spheres. Messrs. Baldwin, Lansbury, and Samuel preach with extreme unction in the House of Commons, and tame Labour leaders talk boisterous bunkum at Brotherhood meetings. When this trash is obtruded in a great newspaper it is time to take notice, for it challenges the verdict of the more serious reading public.

Is it not playing it a little low down for a great newspaper editor to take advantage of his readers in this manner, even in the dog days? When the Education Act has run another half century, the readers of newspapers, perhaps, will cease to hunger for sawdust, and will show a preference for the bread of

knowledge. So desperate is the dilemma that almost is one persuaded that British journalism has declined upon a future of hypocrisy and vulgarity for allying itself to circulation instead of civilization. As for Mr. Gilbey himself, he might do worse than imitate the lady in the novel and run home to mother—and stay there.

MIMNERMUS.

Masterpieces of Freethought.

XIII.

BIBLE MYTHS.

By T. W. DOANE.

II.

THE method used by Doane in dealing with a Bible myth is splendidly exemplified in the very first chapter of his book, which deals with the creation and fall of man. After giving the story as narrated in the Bible, Doane takes you step by step and shows its legendary and allegorical meaning. He shows how there are "two different and contradictory accounts of the creation," and copiously quotes Bishop Colenso from the Christian side and Dr. Kalisch from the Jewish side, who both admit the narratives are contradictory. Doane then shows how the six days of creation tally with the similar story given in the *Zend-Avesta* the sacred book of the Parsees and the creation of man given in the *Bundehesh*. He quotes a host of famous commentators of the Genesis stories, such as Dr. Delitzsch, Von Bohlen, George Smith, Renan, Rev. M. Faber, Montfaucon, Ferguson and others, together with those travellers who found something like the same myth among the Tahitians, the ancient Scandinavians, the Mexicans and in Madagascar, etc.

In case there are Christians who declare their faith does not depend on the Creation story, Doane quotes a number of eminent churchmen who categorically declare it *does*; finally giving the following gem from the orthodox Prof. Thomas Mitchell, the author of *Cogmogony*. "If the account of Creation in *Genesis* falls, Christ and the Apostles follow. If the Book of *Genesis* is erroneous, so also are the Gospels." Apart from taking his stand on Faith and Faith alone, the average Christian would be almost ready to cry if he were to try to answer this chapter of Doane's devastating work.

He deals with the Deluge in much the same way—although most Christians would far more readily give up the Flood than the Creation; but quite a great deal has been discovered about the Exodus of the Israelites from Egypt since Doane wrote. He quotes Volney, Goldziher and Dunlap to the effect that it is not improbable that the Hebrews were really in Egypt as they claim, but that they elaborated the story. There is very little evidence adduced nowadays to show that they were, though in fairness it must be admitted that the Egyptian portions of the Book of *Genesis* are undoubtedly packed with Egyptian ideas and knowledge of Egyptian customs.

Doane's analysis of the exploits of Samson is also acute, and he shows the sources of the various stories and how similar they are to those related of Hercules. Goldziher admits that "the most complete and rounded off solar myth extant in Hebrew is that of Samson, a cycle of mythical conceptions fully comparable with the Greek myth of Hercules." But Doane calls to his aid a large number of other authori-

ties also and their confirmation of Goldziher settles the myth of Samson once for all. So again short work is made of the myth of Jonah and remarkable are the analogies in Paganism of this particular story.

Doane deals with many other Old Testament myths but the larger part of his book discusses the New Testament to which I will now follow him.

Just as the Christian religion requires such a story as the Fall of Man—for without such a story, no Saviour would be necessary—so, in common with the religions of Pagan antiquity, the Saviour should be a virgin-born deity. Christianity could never have prospered on the biography of a mere man; no wonderful morals or ethics alone could have been made to appeal to the "people"—and by people I mean the intellectual as well as the ordinary type. The Son of God was forced to have a miraculous birth, and Doane's chapter on the coming of Jesus is a splendid summary from many authorities on the question of "Immaculate conceptions and celestial descents." The stories of Chrishna, Buddha, the Siamese Codom, the Chinese Fo-hi and Lao-tsze, Horus, Ra, Zoroaster, Bacchus, Perseus, not even excluding Plato, and a large number of other famous people are all passed under review, and they are shown to be either the victims of miraculous births from virgins, or mothers who claimed virginity, or they are the sons of gods in much the same way as Christ Jesus. Then Doane deals with the marvellous "Star of Bethlehem," and shows how many other people, human and divine, had similar stars; and the reader should be grateful to the author for having collected such useful, if curious and out-of-the-way information. Indeed it would surprise even well-read Freethinkers to find the number of other gods whose births were celebrated by songs from heavenly hosts, and who were recognized by Magi or similar intellectuals and given birthday presents of honey or myrrh.

Doane also fully deals with the place of birth of the heavenly children, and it is most instructive to see how bewildered the Gospel writers must have been to settle whether, in the case of Jesus, it should be in a house or a cave or a stable or an inn, as all these were used by the other saviours. So also we are shown how necessary it was to make the saviour of royal descent as almost all the Pagan deities had kings (as well as gods) for their ancestors; and we have pointed out for us the extreme perils the heavenly babies all ran from jealous kings—in the case of Jesus, from Herod; in the case of Chrishna from Hansa and so on.

The famous Temptation of Jesus Christ is also paralleled in other religions; the devil seems to have tempted quite a large number of other gods in their novicate days. Quite a number of them were "crucified," that is "hanged on a tree," like Jesus, or put to death in some other way. The exact manner doesn't matter very much, as almost all these deities died to save people. The sufferings and death, for example, of Osiris were just as real to the Egyptians as the agony of Jesus on the Cross is to so many Christians, and Doane gives details and examples from very many pagan gods. As a chapter for reference this particular one would astonish even well read Freethinkers if they had not come across the accounts themselves in other works. Then Jesus "descended into Hell," and Doane shows how Zoroaster, Osiris, Horus, Adonis, Bacchus, Hercules, Mercury, Baldur, and Quetzalcoatl all descended into Hell. Quite a number of them also "rose from the dead," and the resurrection of Jesus is carefully compared with the other deities who had similar luck. And it should be remembered that *always*, Doane gives chapter and verse for his statements, never failing to quote orthodox writers wherever possible.

For example he quotes Dr. Parkhurst's *Hebrew Lexicon* :—

I find myself obliged to refer to Tammuz, as well as the Greek and Roman Hercules, to that class of idols which were originally designed to represent the promised Saviour (Christ Jesus), the desire of all nations. His other name, Adonis, is almost the very Hebrew word "Our Lord," a well-known title of Christ.

So it seems (comments Doane) that the ingenious and most learned orthodox Dr. Parkhurst was obliged to consider Adonis a type of the promised Saviour. This is a very favourite way for Christian divines to express themselves when pushed thereto, by the striking resemblance between the Pagan, Virgin-born crucified and resurrected gods and Christ Jesus.

Then again, Jesus is not the only God whose second coming was expected, and Doane gives particulars of a number of others who are or were expected back to this vale of tears. And we must not forget the miracles—why, pagan history teems with miracles, all of which are vouched for with quite as much truth as the miracles of Jesus. In fact Prof. Max Muller says—as quoted by Doane—"The Buddhist legends teem with miracles attributed to Buddha and his disciples—miracles which in wonderfulness certainly surpass the miracles of any other religion." Which is as it should be. It would be ridiculous to imagine that Jesus's miracles were the only genuine ones when history records so many other deities equally as popular and equally as accomplished. Any would-be Free-thought lecturer could give a dozen lectures on miracles, all different and all intensely interesting, by referring to this one chapter on miracles alone, so full is it of details and authorities. Doane adds two chapters, one on Jesus and Buddha compared, and one on Jesus and Krishna compared, a marvel of compression and research. Here again a lecturer would be able to instruct and entertain his hearers by using the information so carefully gathered by the American writer.

The Lord's Supper, Doane shows, is also no new thing, nor baptism, nor the worship of the Virgin Mother. Indeed, if the reader wants accumulated proof of the fact that the worship of the "Queen of Heaven," the "Mother of God," etc., was universal long before Christians have insisted that Mary is the only genuine one, he will find it in the chapter devoted to the question. Here we get the details of Isis, Juno, Venus, Maya, Devarki, Mo-tsoo-po, Mylitta, and all the other ladies who have had the honour paid to them. And, incidentally, I can add that Robert Taylor's explanation of the myth of Mary receives full confirmation from the authorities quoted by Doane. Then there is the question of Christian symbols, about which many books have been written. Doane compares them with the symbols of other religions, and has no difficulty in proving they are "direct importations from Paganism." He shows also how many other gods were born on or about the 25th December, how the "Trinity" is as old as the hills, and how even Christian writers are forced to admit that Paganism is really rampant in Christianity.

But why did Christianity prosper? Why was it possible that so many of the greatest in the lands of Europe believed in it and fought for it?

Why did so many of the rulers of the people join in with the church, and so implacably stamp out heresy? These questions are discussed in a long and fully documented chapter by Doane, and here again even the well informed reader will find a mine of information which quite possibly will also surprise him. I specially recommend a perusal of this chapter to all who are able to get hold of *Bible Myths*. Finally, we are given an "explanation" of the

Biblical stories. Doane comes to the opinion that the god and heroes of all religions are merely personifications of the Sun, and backs up his opinion by the opinions of many authors. He does not, of course, rule out the influence of other things in the shaping of the myths, such as Phallicism, but behind almost all the stories will be found, as Dupuis insisted, the fanciful renderings of the pagan poets and fiction writers of the course of the sun through the heavens and its influence through the seasons on the earth. Doane did not himself believe in the non-historicity of Jesus, but he realized how little of his life is actually given in his supposed biographies, and he insisted the Gospels cannot stand the test of criticism. Certainly they cannot stand the test of his criticism, for he has relegated almost every story in the narratives to the realm of myth, and shown us they are almost all merely a form of the sun-myth.

From what I have said, the reader can see how deadly destructive is Doane's *Bible Myths*. I know of no reply to it; indeed, I cannot conceive one worth anything whatever. I should like the book to be in the hands of all Freethinkers, but I am afraid unless it is republished, that is impossible. Let us, however, pay our tribute to its author. If he is forgotten, may his work always be remembered.

H. CUTNER.

Criticism and the Bible.

(Concluded from page 492.)

III.

WHO was the old Yahwe? *He was, originally, the ancestor-god of the tribe of Judah* and of the foreign gentes assimilated in this tribe! As far as the tribes of Northern Israel are concerned, the Yahwe-cult only arises there much later. It was taken over by them from the population of Judah only after the rise of the kingdom of Judah.

Even in the land of Judah, however, Yahwe was not the only god. Neither was the worship of Yahwe a unitary worship. Some of the population thought of him and worshipped him in the form of a steer. Another part of the population, which lived more under the influence of the Levitic conception, worshipped him in the form of the flaming pillar of fire. Further, apart from Yahwe and along-side of him, the serpent²³ Nehushtan, apparently a totem god of an Arabian or Canaanite clan, which had at one time been taken over into the tribe of Judah together with its cult, enjoyed a widespread worship.²⁴ At a later time when the temple of Yahwe was built in Jerusalem, a "brazen image" of this serpent also received a place, and an altar for burnt incense. Finally, as the second Book of Kings reports, King Hezekiah of Judah demolished this idol and abolished its cult.²⁵

Moreover, in Judah, as everywhere in Northern Israel, the worship of the teraphim was general at that

²³ The Book of Numbers xxi. 6-9, offers an explanation of serpent-worship; an explanation which was made at a time when the actual cause of the phenomenon was unknown, and is merely a makeshift. The children of Israel had been attacked by serpents in the desert, and in order to save those who had been bitten, from death, Moses, in obedience to Yahwe's orders, had a brass serpent made and set up in the camp for the victims to look at and live.

²⁴ Serpent-worship is a well known phenomenon among many peoples at a certain stage of evolution. It has been associated by some with so-called phallic-worship. But phallic-worship is not, in our opinion, a separate phase in the history of religion, but is simply an aspect of ancestor-worship, in the cult of which the organs of sex and the symbols of the same play a prominent and essential part.

²⁵ 2 Kings xviii. 4.

time, notwithstanding the quite special temperament for monotheism which, so the theological representatives assure us, the Hebrews possessed. In order to bring rest to a world of doubting souls who might feel troubled about this awkward polytheistic habit of the monotheistically disposed Hebrews, those critical brains of theology hasten to perpetrate another joke! Armed with a falsified passage from the seventeenth chapter of the Book of Judges (the third verse), they solemnly declare that *the worship of the teraphim took place in honour of Yahwe!* That a national god like Yahwe, who especially endowed his people with a singular disposition for acknowledging him as the sole god, and a "jealous god" to boot, should esteem it an honour to him when those self-same people worshipped their totem-group ancestor gods in partly human and partly animal form, is like Yahwe's "peace" which, as we are assured by his representatives of an earlier as well as of a later age, "passes all understanding."

Only those may venture to make such assertions, who have not the slightest inkling either of the kinship organization of pre-civilized peoples or of their ancestorism and animism; and if anyone lacks a knowledge of these things those clerical gentlemen most thoroughly do, notwithstanding their missionary interests in the heathen, or rather because of these interests. There is nothing for them outside of the Jewish and Christian religion, unless it is something that they call natural religion. Even then, however, apart from ethnology and entirely on their own ground, it ought to have struck them that every mispacha had its particular teraphim, and that these were represented in quite another way than Yahwe. The teraphim of little David's circle, for example, had a human form.²⁶ Furthermore, does it not strike them as odd, to say the least of it, in face of their assertion that the Hebrews in worshipping the teraphim were really worshipping Yahwe, *that the priests of Yahwe should wage such a vehement struggle against teraphim worship?* What object could such a struggle have, if this cult was only a special sort of Yahwe-worship?

That, however, is not all. Many of the learned theological critics of the Bible are not content to establish the existence of an old Hebrew monotheism, but with this they associate the claim that in the beginning Yahwe was a god of Nature and his religion a purely Natural religion, that therefore this original monotheism was, so to speak, a natural monotheism. In this view, they start out from the assumption that the worship of Nature is the first and oldest cult in the evolution of religion. Then they deduce out of this assumption that since the old Hebrews were a crude people of the desert, their religion must have been a Natural religion and Yahwe a Nature-god.

We have already in an earlier part of this work criticized the point of view that there is a Natural religion, in the sense that the so-called "naive child of Nature" is moved to religious veneration by the mere physical contact with a stone, or a tree, or an earthquake, or a volcano, or an eclipse of the sun. How these things impress him depends, as we have suggested, upon his social environment in which and through which he experiences those things. Natural phenomena are at no time the content of a religion, but rather the means and accessories of that which is always the content, namely, man himself—and never an abstract but a *concrete* man.

Now if Yahwe was at the outset a Natural god, in what natural phenomenon did he manifest himself? The answer to this question is generally given with reference to the nineteenth chapter of Exodus, in

which it is described how Yahwe came down in fire on Sinai while the whole mountain quaked and smoked. The original Yahwe was consequently a god of the volcano, or god of fire, and his worship began when the Hebrews, in their home in North Arabia, once experienced a volcanic eruption.

Yet in an interesting little drama of this kind, there is not only a god who manifests himself, but this drama, at least, was not "played to an empty house." There is the audience to be considered which, as a rule, having seen other dramas, has its own views about those matters, views which have by no means an unimportant bearing on the reception of the piece. How was it on this occasion with the people to whom this Yahwe-Vulcan manifested himself? Had they had any previous notions on the subject of gods? Had they already a religion when they experienced this volcanic outbreak, or was their consciousness a virgin soil in which no seeds of religion had been sown?

The assumption that they previously had possessed no religion, is contradicted by the acknowledged facts drawn from the experience of other uncultured peoples, even of those who, when discovered, stood much lower on the ladder than the old Hebrews, and yet, like all the others, had a religion; and the Hebrews, too, had their religion, which like that of the Arabs, before their conversion to Mohammedanism, was that of ancestor-worship, with rudiments of the still lower forms of animism still sticking to it. With this religious outlook and equipment, those old Hebrews, let us assume, actually experience for the first time the phenomenon of a volcanic eruption. What would be the effect of this on their pre-existing conceptions of religion? Would they simply "off with the old and on with the new?" Only one who had never studied the religious evolution of any other pre-civilized people, could believe in such a possibility. Deeply-rooted religious ideas are not so easily pulled up and thrown aside. The Hebrews would interpret the new phenomenon from their old standpoint. They might see in this volcanic eruption an announcement of a new manifestation of one of their mightiest gods, or they might regard this uncanny spectacle as the hostile act of the ancestor-god of an enemy tribe. For to people in this stage, the gods of other tribes are *quite as real as their own*. At the most, it could only happen that if the impression of this natural phenomenon were vivid and powerful enough to continually occupy their imagination, they might now attribute to their chief ancestor-god the new faculty of being able to conjure fire out of the earth, and might even remove in imagination his headquarters to the fiery mountain. In no case, however, could it result in the abandonment of ancestor worship in favour of Nature-worship.

For the rest, where are those characteristic attributes which give to Yahwe the appearance of a Nature-god? What has the relation of man to his god conceived as a blood-covenant, to do with the cult of Nature? What has the view that the soul resides in the blood of man and animal, to do with Yahwe as a volcanic or fire-god. Or the demand for the offering up of the first-born? Or circumcision? Or the passover? Nothing!

W. CRAIK.

Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licencing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing.

²⁶ 1 Samuel xix. 13, 14.

Acid Drops.

The perversion of history in the interests of religion was never more industriously pursued than to-day. Mr. Christopher Dawson, whose talks disturbed the Sunday afternoons of listeners recently, has decked out his apologetics with covers, and in *The Making of Europe*, just published, he continues that process of white-washing the Middle Ages which is the common preoccupation of Catholic propagandists and apologists. That such partisan and misleading matter should be permitted, without a word of rebuttal, and, in this case be put over on Sundays, with the implication that it has the trustworthiness amusingly attributed by the B.B.C. to piety, is a scandal. To dope the listeners with what cannot pretend to be anything but a sectarian view of history is as reprehensible a misuse of opportunity as has ever disgraced the B.B.C. The answer to all this is available and known to everyone who is acquainted with modern historical and social research.

Such learning as there was in the Middle Ages was concerned with theological and quasi-philosophical speculation. It was a most wasteless and unproductive business. Nor did this diversion of intellectual resource end with the Middle Ages. After the first seeds of the Renaissance had been sown, Protestantism, in alliance with the State, continued to dissipate constructive energy in other, but not essentially dissimilar forms. It was not until the French Revolution that the ocean of humanistic and practical achievement began to be seriously navigated. A learned and leisurely writer of Queen Anne's time who turned his malady—the gout—into the least readable of his essays, Sir William Temple, notes that:—

Inquiries and contests about matters of religion, and the endless disputes and litigious quarrels upon all these subjects, favoured and encouraged by the several Princes engaged in them, either took up wholly, or generally employed the thoughts, the studies, the applications, the endeavours of all or most of the finest wits, the deepest scholars, and the most learned writers . . . Many excellent spirits, and the most penetrating geniuses, that might have made admirable progresses and advances in many other sciences, were sunk and overwhelmed in the abyss of disputes about matters of religion without ever turning their looks or thoughts any other way. To these disputes of the pen succeeded those of the sword; and the ambition of great Princes and Ministers, mingled with the zeal, or covered with the pretences of religion, has for a hundred years past infested Christendom with almost a perpetual course or succession either of civil or of foreign wars.

Modern and recent history demolishes the basis of the attempt to prove that all the mighty achievements of men in the last two centuries are of little worth compared with the necessity for re-establishing the international sway and authority of the Christian religion. So far from the medieval church being "the mother of us all," she was the prolific parent of all the evils of thought and practice which have enslaved the minds of men and wasted the lives of peoples. The condition of England two centuries after the Reformation, the condition of Europe at the same period, prove beyond question that there was never much to choose between Catholicism and Protestantism so far as the material welfare of the world was concerned. The day that saw the beginning of the end of their control of secular Governments saw the beginning of the most glorious chapter in the history of human accomplishment, a chapter that is not yet completed. What has been completed of it is an answerable vindication of science as against belief; of thought as against repression, of man as against the still menacing delusion of God.

Mr. George Godwin, in *Passing Show*, suggests that the disease of this age is a craving for notoriety. This is hardly surprising, seeing that the "new journalism" encourages, panders to, and exploits that morbid craving of ignorant and stupid minds. If the popular newspapers and journals ceased giving publicity to the exploits of these notoriety-hunters, the "disease of this age" would no longer be an epidemic.

The proverbial grain of salt may be useful in swallowing the following "facts": "Demonstration is being given in a striking way that the message for which Methodism essentially stands makes a peculiar appeal to the mind of our time, and especially to the mind of youth." We should say this is a pious wish stated as a fact in order to cheer up doleful chapelites. "The mind of our time," and especially "the mind of youth," is supposed to be deeply affected by "secularism" and "paganism," according to clerical experts of all denominations. It is judged to be not so much antagonistic to religion as indifferent to it. Now we are asked to believe that the Methodist message makes a peculiar appeal to this type of mind! Yet the special missions to capture the outsider have largely proved to be failures, and some of the more candid organizers have consoled themselves by saying that the missions were not quite wasted effort, since they had served to arouse luke-warm church-members. Therefore we may assume that the above-mentioned "fact" is merely another "striking" religious lie.

A revival of "spiritual religion" is the greatest need of our time, declares a reverend gent of Nonconformist complexion. We don't quite know what "unspiritual" religion might be, but seemingly, it is any kind which is different from the reverend one's own particular fancy. However, we daresay that, as trade in the religious line has fallen off, he won't object very much whether the revival of religion is spiritual or unspiritual, so long as he and other professional exponents of his sect derive some benefit therefrom. Undoubtedly, a revival of religion is the greatest need of our time—for the parsons. They are the people who would derive the greatest—we might say, the only—benefit from it.

In a marriage address the other day the Roman Catholic Archbishop Williams urged the young couple "to place themselves under the protection of Our Lady," and to model their home "on Nazareth." It is extraordinary how these clerical celibates insist upon giving advice on subjects they know nothing about, such as birth control, divorce, free love, marriage, etc. It is even worse when the celebrated "home of Nazareth" is dragged in as if we know anything whatever of the supposed family life of the Mother of God, her earthly husband and Divine Son.

"In her home," we are told by Archbishop Williams, "purity always reigned—words, eyes, clothes, everything breathed purity. In her home love reigned; they were one heart, one soul"—and so on. Yet when we examine the old old story in the old, old book, we find Jesus, even as a child, is quick to "back answer" his mother, and throughout his supposed earthly career, treats her openly with contempt. As for poor old Joseph, he disappears from the scene quite early and quite as completely as do many American husbands nowadays. The slush served up in the name of religion, duty, and example becomes more contemptible everyday.

The authors of such "news" as is distributed about ecclesiastical proceedings often appear to be gifted with an odd, and perhaps, unconscious sense of humour. Thus the Seventeenth General Synod of the Nippon Selkokai (Japanese Church) was held at Osaka, and "in many ways it was a disappointing gathering, the time of the delegates being occupied with purely domestic concerns, and not very important ones at that." As it was decided to open up mission work in Manchuria, and a Mr. Walton was able to report having baptized five people in North Japan, "who had been brought to Christ by a correspondence course," we must assume that both the new mission and the new converts are "not very important domestic matters," which shows that truth will leak out now and then by accident even in clerical publicity.

In a sermon printed in the *English Churchman*, the Rev. T. Pittaway says: "There is no religious experience which is a matter of scientific demonstration. If

God explains His every action to us there would be no room for faith and no room for salvation." In other words, and to vary an old definition, "faith is believing what you cannot know." This gentleman's name should surely have been *Giveaway*.

Some of the most interesting experiences are never put on record. Speaking to those in attendance at the Keswick Convention Bishop Taylor Smith asked them "to go to bed early, rise early, make time every day for a little space with God, and when they felt God had spoken to them pass the message on to someone else." It would, perhaps, be as impertinent to enquire as it would be informing to know just how many "messages" were "passed on." Doubtless the delegates has some time left for other matters.

We note that the film journal, *To-day's Cinema* says, apropos of the Lord's Day Observance Society's Campaign that "it beat all hands down a trade of which advertisement and propaganda are the life-blood." This, says our cinema contemporary is "a somewhat melancholy reflection." Our own notion is that if the Cinema Trade had as much courage in dealing with local magistrates as it has "advertising and propaganda" it would be spared its chagrin on this account.

It seems that at the annual exhibition of the Copper Age, Canaanite and Hyksos antiquities at University College contained a glass case which, according to the religious press, held remains of "peculiar interest." They came from a pit north-west of Gaza and were found to contain melted gold and silver and remnants of vessels, all of which had been burnt and broken with their owner as a "public purgation." This sounds so like the story (in Joshua vii.) when Joshua and all Israel took Achan the son of Zerah, and "stoned him with stones and burned him with fire," together with the silver and gold, and, apparently, "his sons and his daughters and his oxes and his asses and his sheep and his tent and all that he had," were served likewise after which "the Lord turned away the fierceness of his anger." A pretty story, but, not to be robbed of the apologetical "moral" thereof, a pious contemporary, having noted the resemblance above-mentioned, observes that "this mode of reparation apparently existed as a Canaanite custom 1,000 years before the incident in the Book of Joshua!" God and his people do not seem to have changed much in 1,000 years, but this is surely of dubious value as an aid to belief in the Bible.

The President of the Primitive Methodist Conference, after broadcasting a sermon at Middlesbrough said, "his experience confirmed the judgment of B.B.C. (H.Q.) that more interest is created by the religious programmes than by all the others of the week." The President's "experience" seems to be as well authenticated as the B.B.C.'s "judgment," for he said he received a letter from "a man in a responsible position in Manchester saying he was converted by "listening-in," and another from "a famous man in Scotland and his daughter in a Scottish Castle." He added, that these persons "shall be nameless!" Wise man!

Comparisons are said to be odious, but they may also be informative. The Rev. J. Offer, quoting, in a recent address an epigram of Galimbeni, the friar, "On an accusative errand no suiter to Rome need wend Unless he bring with him the dative, to make that Mammon his friend." observes that "we (i.e., church parsons) who are a little too apt to grumble at the new demands made upon our benefices," might well think of the fate of the medieval clergyman who had to provide for "first-fruits, tenths, subsidies procurations, papal dues, Peter's pence, archdiaconal dues and special royal exactions." The Papal Court was, we are told, "a market in which spiritual privileges were bought and sold." A careful study of the statistical tables in the *Church of England Year Book* for this year will suggest that, like the ancient Registers to which Mr. Offer refers, they reveal "how much time

and attention can be given by ecclesiastics to finance." The right of presentation to a "cure of souls," which is, we presume, a "spiritual privilege," can be and still is bought and sold in what, according to the latest reports, seems to be a brisk and competitive market.

According to the *Church of England Newspaper* a religious revival is "ready to break through," and its dimensions "will astonish the world." The prediction is due, it seems, to the fact that 1,200 people recently went to Cromer for a convention for the "deepening of spiritual life," that the Keswick Convention for the same purpose was more successful than ever, that a new Group Movement at Oxford has commissioned an Expeditionary Force of 150 young men and women who are to go to all parts of England to "witness for Christ," and that, according to our contemporary, "multitudes" are being led "into the atmosphere of Pentecost." To judge from the "testimonies" given at the Oxford Group meetings we are in for a flood of that sort of pious vanity which "B.V." so aptly satirized. A doctor's wife from London testified that "she solved her servant problem when she solved her own temper," apparently with Divine assistance. Brother Lawrence, a cook, "took the Holy Spirit into the kitchen." A London clergyman and his wife and children testified "to the final ending of a terrible fear of operations by the two daughters." An "old sea-dog and pioneer motor sportsman said he could fill a column of the *Times* with the sins which had kept him from God and other people." When whole pages are devoted to such aberrations as these, who can wonder that the pharaisaism of British religion is so often the butt of foreign satire and caricature? These are the evidences of "revival," and this is what comes of being "led into the atmosphere of Pentecost!"

Canada is said to be the richest country *per capita* to-day. The Bible Society, having dropped 22 per cent in its revenue from that Dominion in the last year, is cheered by the conviction that "Canada should be the first country to recover from the present depression." Business in the Bible selling line evidently does not ignore, or escape, fluctuations in trade, but the General Secretary in Canada preens himself that the Bible Society has suffered less than "any Society of the kind." Naturally depression hits the small competitors of the British and Foreign Bible Society more than the old firm itself.

Fifty Years Ago.

THE *Freethinker* puts what educated men really think upon these matters into plain and popular language. It exposes the sham of modern Christianity. It says supernaturalism is either true or false. There is or is not an over-ruling Providence. The Bible is or is not the word of God. Either God was or was not born of a virgin. We are or are not fore ordained to heaven or hell. Our eternal salvation did or did not depend on the betrayal by Judas of Jesus. He died or did not die to appease the wrath of the Father. To say, as I say, and the average Christians say, that these questions are unessential is to say that they are untrue, and to say this expressly in forcible and direct language comes as a blast of north wind to those living in a fetid atmosphere of insincerity. The present prosecution has political animus at the bottom, but the sentiment upon which it relies is not an objection against the *Freethinker* because by leading minds away from Christianity it leads souls to eternal damnation. This is not the concern of those who dislike the *Freethinker*. The head and front of its offending is that it speaks out plainly what there is a tacit conspiracy to conceal. It is really quite too utterly awfully shocking. Jesus most assuredly sent devils into pigs, but the performance can scarcely be represented without blasphemy. It is a part of inspired revelation that the Lord on one occasion showed his back parts to Moses, but it would be grossly indecent to portray the scene.

The "*Freethinker*," August 6, 1882.

TO CORRESPONDENTS.

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R. YOUNG (Glasgow).—The work you do is very useful. The Roman Catholic Church questioned the rotundity of the earth for about two centuries after it was positively established. It is its policy to accept *un fait accompli* in matters beyond dispute, so we do not think any responsible papist denied it so recently as fifty years ago.

B. JENNER (Shoreditch).—The only figures from official (religious) sources make the communicating Christians in England about 7,000,000 out of 37,000,000. This includes Roman Catholics.

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

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Sugar Plums.

We should like to see done in this country what is done in Canada, at least in one direction. That is a report of the value of the property which is exempted from taxation. The report for 1930, as issued from the Dominion Bureau of statistics, amounts to 283,014,818 dollars. It is not stated in the report before us how much of this is Church property, but we can be quite sure that it is mainly made up of that. If we had a similar return in this country we should find at least a pound for every Canadian dollar. And all of this has to be made up by the ordinary citizen whether he believes in the Church or not. As Mr. Handsacre points out in his *Revenues of Religion*, this is virtually a tax upon the community for the maintenance of Church and chapel, and other places of worship.

Unfortunately there is no kind of a prospect of getting this sort of return made in this country. The vast majority of individual members of Parliament are too busy looking out for a job, and the whole are too much locked up with party interests to avoid offending religious interests and fashionable social interests to make such a daring attack on vested interests as a full return of this kind would mean. There is no other country in the world where vested interests are more safely or more cleverly guarded than in this country, and it requires a better body of men than we have in politics at present to lay bare the facts.

The Birmingham Branch is looking ahead for an active winter session, what can be done will of course largely depend on local effort. Commencing to-day (Sunday) Mr. G. Whitehead will be lecturing in the district for a week. It is hoped that all local saints will make the meetings a rallying centre, and offers of help in any form may be made to the officials, or sent to the Secretary, Mr. T. G. Millington, 1 Mayfield Avenue, Pershere Road, Selly Park, Birmingham

Efforts are being made to reorganize the Bethnal Green Branch N.S.S. Through the kindness of Mr. Samuels a meeting will be held at 436 Hackney Road, London, E.1, to-day (Sunday) at 4.30 p.m. Actually the Branch has quite a healthy membership, but the resignation of the Secretary recently, had, and will have, the usual result until another official is appointed in his place. Members of the Branch will of course make an effort to attend.

Now that the Country is being saved and restored to prosperity at regular intervals, Freethinkers can proceed on holiday without worry. Holidays can be made useful as well as enjoyable, and many converts to Freethought have been made by a chance finding of one of our publications left behind by a saint on holiday. By sending one shilling to the Pioneer Press, 61 Farringdon Street, London, E.C.4, a packet of pamphlets for such holiday use will be forwarded to any address.

Not for the first time South Africa has provided an ecclesiastical sensation. A recent judgment in the Supreme Court at Capetown, if not so portentous as the famous Colenso case, and although concerned not with a courageous heretic, but with a mercenary contest between two sections of Anglicanism in the Colony for the control of certain trust funds left for the purposes of the Church of England in South Africa, and with the legal status of the Archbishop of Capetown who belongs to the opposite section to that to which the money was originally given, this judgment (of Mr. Justice Watermeyer) states with timely force and clarity the real position of the Protestant Reformed Religion Established by law in this country and nowhere else.

Quoting the judgment of the Privy Council in a previous case the learned judge held that "the Church of England is not a part of the constitution in any Colonial Settlement, nor can its authorities or those who bear office in it claim to be recognized by the law of the Colony otherwise than as members of a voluntary association." The crux of this difference between the Anglican Church, here established by law, and in the Dominions existing like all other such bodies only as a "voluntary association" is, of course, that the former is bound by the decisions of the Privy Council in matters of faith and doctrine while the latter are not. Notwithstanding all the privilege resultant from the connexion of the State Church to-day is concerned to get rid of this ultimate secular authority and to retain, at the same time, all the advantages that it involves. It is high time England took a leaf out of the book of the Dominions, and followed the example of Ireland and Wales.

We deeply regret to announce the death of Mrs. H. Rosetti, wife of the General Secretary of the N.S.S. and Secretary of the West Ham Branch N.S.S., which took place on Saturday morning, July 30. The cremation will take place at the City of London Crematorium, Manor Park, London, E., on Thursday, August 4, at 12.30. It is hoped this notice will be in time to reach her many friends, too numerous to communicate with individually.

Holism, The New Compromise.

It seems permissible to surmise that the future historians of philosophy will regard contemporary Vitalism as the mere forerunner of Holism, which is rather less unscientific, and whose prospects, therefore, are relatively brighter. To judge from Haldane, the adherents to Holism are being drawn from Vitalists, and the Materialist now finds himself with a new kind of fallacy to destroy.

While one cannot expect the flag of Holism to be for ever nailed to Smuts' mast, the body of reputable literature and controversy which has gathered round his *Holism and Evolution* certainly entitles his own presentation to be borne well in mind.

Smuts upholds creative evolution—not by the Bergson myth, or the Joad myth, or the Shaw myth—but by what may transpire to be the Smuts myth. A fundamental principle (he contends) viz., the holistic factor, is operative towards the creation of wholes (hence "holism"). It is not a vague impulse like the *élan vital*, nor does it interfere with the closed mechanical system; holism "pulls" the evolutionary process into ever greater syntheses. There is in the whole not something added to the parts—no extra constituent—the whole is the parts in their synthesis. The important difference between the Holist and the Materialistic, however, is that with the Materialist *emergence* is the concept used, whereas with the Holist *emergence follows from the "holistic factor."* This makes emergence the manner in which holism operates.

There is a measure of mechanism and a measure of holism everywhere, says Smuts, and in the course of evolution holism gradually gains on mechanism. In the progressive grading or series of wholes, in order of complexity (e.g., physical mixtures, chemical compounds, organisms, minds, personality), the element of freedom increases, and finally takes control of itself in human life. Gradation appears to be the keynote. "The new always arrives in the bosom of the pre-existing structure, and at its promptings, and largely in harmony with it." It is only slightly novel, and essentially conservative.

Up to now, we are told, four great achievements of the holistic factor are matter, life, mind and personality; these, stand like oases in the desert of evolution. Units of energy become organized into structure, and we have got (1) Matter, which then proceeds to create patterns and arrangements. Within this realm the molecules of H₂O. and CO₂ are wholes with new emergent and unpredictable properties. In its colloid state in protoplasm matter discloses properties and manufactures substances (haemoglobin, and chlorophyll) which make possible (2) Life, the second fundamental structure of the universe being the cell. "Holistic selection" then becomes responsible for variation, and in the course of time (3) Mind arrives. (4) Personality is the latest whole; its chief constituent being mind; body is another. Everywhere the whole regulates the structure and function of the parts, and is itself capable of absorbing external forces, and assimilating them into its own activity.

The materialism of science is not rejected as inapplicable; it may be, as with Smuts, limited, but at best it is regulated to the function of *analysis*, not that of *explanation*. Smuts conceives that there will always be inevitable gaps in the mechanistic account; other holists hold that even a complete Determinism still allows room for the factor of holism, i.e., a whole-making function. In the words of Forsyth (British Association, 1929):—

"The lower or simpler is the condition without which the appearance of the higher or more complex

would be impossible; but the development to higher levels is possible at all only through the impulse to organic unity or synthesis under the controlling influence of the infinite whole."

Some holists see the holistic factor at work everywhere; others invoke it only at certain levels. Haldane denies that the logical procedure of physics will suffice for biology and physiology, which require the assumption of a new factor, viz., holism.

By Prof. Hogben (*Nature of Living Matter*) holism is deemed a new compromise to stem the tide of unbelief, replacing an exploded Vitalism.

That this is true seems evident. It wounds man's dignity and egoism to discover that the complex existent, as exemplified by himself at the apex, is dependent on the simple. Is mechanism to be all-pervasive? He looks round for some other factor, intelligent and purposive, from which he himself might be derived. He first imagines the breath of God to account for the supposed fundamental difference between himself and a piece of inorganic matter. The hypothesis becomes loaded with difficulty, and is rejected. Its place is taken by the Vital Force. That is of no use either; it explains nothing. And so we now have the holistic factor.

What does it do? It is invoked, *not to explain how the parts coalesce, but to give significance to the fact of their coalescence.*

The Materialist sees emergence. The Holist sees emergence with meaning. The process of evolution acquires the element of *direction* and purpose.

Is holism arguable in the light of current knowledge? I think not, and hope later to deal with the failure of holism, which will remove it to the grave of obsolete theories, there to join its elder brothers, God and the Vital Force.

G. H. TAYLOR.

The Church and the Inn.

AN attractive writer, Mr. Thomas Burke, best known as the author of *Limehouse Nights*, and other London studies and stories, has given us two most interesting books on Inns. One, *The English Inn* (Longmans) tells of Inns past and present; the other, *The Book of the Inn* (Constable), is an anthology of Inns from the writings of famous authors for six centuries. "In the Inn, not in the churchyard," says Mr. Burke in the first book, "is the history of the parish, and whenever I visit a town or village strange to me, I do not make for the church, as my guide book orders me to do; I make for the Inn. Most guide books seem to assume in the intelligent tourist no interest save ecclesiastical architecture and monumental brasses. . . . The church's story is of what was—and only faintly of that, for it murmurs mainly of old knights and squires, and not at all of the important matter, the people."

In the second book this admirable humanity gets a shock in the very first paragraph of the Preface. "The Christian Church," says Mr. Burke, unnecessarily and inaccurately, "began in the stable of an inn." Further: "In almost every old village of England the church spire or tower denotes the position of the inn. For centuries they have stood together, complementing each other in a beautiful wedding of spirit and sense; and, despite the conspiracies of certain evil-disposed persons to sever them, they still stand. Should we abolish the Inn, we might as well prepare to abolish the Church, for when men have forgotten how to rejoice they will have forgotten how to pray."

Now, except for its geographical accuracy as to the nearness of Inns to Churches, this is all wrong and irrelevant. Two things, in the main, killed the old-time Inn beloved of Mr. Burke. The Industrial Revolution and the Evangelical revival. They were intimately associated. Mr. Edmond G. A. Holmes in his charming *Essay on the Spitalfields Weavers* (*Modern English*

Essays. Vol V.) says, apropos of this association: "A wave of puritanical Evangelicalism swept over the country and carried with it the notion (much favoured by employers of labour) that all recreation, at any rate on the part of the working-classes, was 'carnal,' and that the harder the poor worked, and the less they enjoyed life, the more likely they were to be 'saved.' At last things came to such a pass that the public-house became the only place of recreation, and drinking became the only distraction from the monotony of never-ending and ill-paid toil." Of this period Mr. McCabe says (*A Century of Stupendous Progress*) "Nine-tenths of the adults of the nation" lived under such conditions and worked under such conditions "that their very scanty leisure was bound to take the form of equally gross relaxation. One finds the grossness reflected in the hymns sung by the Nonconformists who tried to live apart from the general vice and violence. Such phrases as 'make us tripes fit for Thy heavenly table,' are authentically quoted from prayers and hymns used in the chapels of the time."

Social, industrial and economic changes have not left the habits of any class untouched, nor the forms and institutions connected with those habits. The Bible, the New Testament, knows nothing of teetotalism. The apostolic injunction to "let your moderation be known unto all men" has been sadly neglected by Christians. When Paul is said to have reasoned with Felix "of righteousness, temperance, and judgment," temperance did not mean what it means to the United Kingdom Alliance. The qualifications of a Bishop, according to the same apostle, include "hospitality" and "temperance." Elsewhere it appears that "to temperance" must be "added knowledge." The pre-Reformation Church held that no creature of God is evil in itself; teetotalism is only a new version of the Manichean heresy. The idea of drinking as a vice, and of "drink" as a curse, like the idea of Sunday as the Sabbath, was an English and puritan invention. These ideas were and are unknown in Protestant Europe outside Great Britain. The "evil disposed persons" referred to by Mr. Burke, are as much opposed to the ideal Inn as to the modern public-house. It is not the people who "have forgotten how to rejoice," who have "forgotten to pray." Exactly the contrary is the case. In rural England, even to-day, if Mr. Burke will enquire, he will find that while the Inn has not the stigma which snobbery attaches to the public house, it has increasingly little to do with the church, its parson, or its congregation, close as may be their proximity.

Gilbert Burnet reports of Archbishop Leighton that "he often said that if he were to chose a place to die in, it should be an inn: it looked like a pilgrim going home," but that was nearly 250 years ago! The eighteenth century gave us, in addition to the Evangelical revival, the brewing monopoly, the tied-house system, and all those developments to which we owe it that Mr. Burke, in his admirable selection of passages about Inns, cuts off short at "the coming of the railway hotel." He begins with William Langland and ends with Anthony Trollope. The Inn is older than the Christian religion; it is a n.c.—before Chesterton—institution. Appreciating Mr. Burke's observations and gleanings, we can assure him that there are many people, ourselves included, who have forgotten (or ceased) to pray, and who would gladly "abolish the Church"—whether Established or other—who are neither "evil-disposed persons," nor "conspirators" plotting the downfall of Inns.

ALAN HANDSACRE.

POLITICAL AMBITION.

When men of rank sacrifice all ideas of dignity to an ambition with a distinct object, and work with low instruments for low ends, the whole composition becomes low and base.—*Burke*.

No, never say nothin' without you're compelled to,
An then don't say nothin' that you can be held to."

J. R. Lowell.

Leontius Bishop of Antioch.

LEONTIUS was a native of Phrygia. The date of his birth is forgotten, but a reference made by him to his hoary head proves that he must have reached a fairly advanced age before A.D. 358, the year of his decease; whilst the fact that he studied in the exegetical school of the Christians at Antioch under Lucianus, who suffered martyrdom in 312, at Nicomedia, the capital of Bithynia, suggests 285, or thereabouts as the time of his nativity. Lucianus was a celebrated teacher whose strict orthodoxy has been questioned, although he proved his loyalty by a singularly heroic death. In any case it is certain that among his scholars there were many who in after life expressed views opposed to the prevalent doctrines of the Church. Very little indeed is recorded of Leontius before his last ten years; but those rare notices include a most pathetic incident. This occurred after he had entered Holy Orders and was become a presbyter. He sprang, as I have remarked from Phrygia, and the Phrygians possessed that invincible disposition to religion and love which to-day characterizes the people of Wales and their cousins of Brittany. Every observer knows how closely these principles are related by nature, and how often they are set at strife by conventional prescription. Both these facts the case of Leontius strikingly exemplifies. It was as follows. In the third century, declares Mosheim, clerical marriage, although not prohibited was discountenanced, because an opinion prevailed that married priests were more liable than their unmarried brethren to be influenced "by malignant demons"; and in consequence of this belief the laity encouraged the clergy to practice celibacy. The stress of circumstances thus arising occasioned a remarkable custom, which continued "a long time." For the clergy, endeavouring to please the laity at the cost of as little self-sacrifice as possible, entered into relations with women who were pledged to "perpetual chastity"; and to use the words of the great historian, it became "an ordinary thing for an ecclesiastic to admit one of these fair saints to the participation of his bed, but still under the most solemn declarations that nothing passed in this communion that was contrary to the rules of chastity and virtue."¹ Following this agreeable custom, Leontius, after his ordination to the priesthood, and apparently long before he became a bishop, lived with a very young woman named Eustolios,² whom he loved so dearly that when their separation was ordered by the ecclesiastical authorities, he castrated himself, hoping in this way to retain her company, and yet to remain in his sacred office without incurring the suspicion of impurity. But his cruel sacrifice availed nothing. For being still suspected he was deprived of his functions.³ It has been sup-

¹ Cent. III. p. ii. c. 2. He adds: "Those holy concubines were called by the Greeks *Sugeisaktai*, and by the Latins, *Mulieres subintroductae*." The Rev. Robert Herrick, who was for many years rector of Dean Prior, in Devonshire, has a delicious poem, evidently inspired by this practice. It runs thus:—

NO SPOUSE BUT A SISTER.
A Bachelour I will
Live as I have lived still,
And never take a wife
To crucify my life:
But this I'll tell ye too,
What now I mean to doe;
A sister (in the stead
Of Wife) about I'll lead;
Which I will keep embrac'd
And kisse, but yet be chaste.

² So Athanasius and Socrates, but Theodoret has Eustolia.

³ Athanasius *Apol. de Fuga Sua* (26) and *Hist. Arian* (28). Socrates H.E. 26. Theodoret E.H. (ii. 19.)

posed that the prelates, composing the council of Nicæa (A.D. 325) were moved by this ghastly affair when they decided to reinforce a certain disused ordinance of the Apostolical Constitutions, whereby voluntary eunuchs could not hold office in the Church, although involuntary eunuchs might occupy any of its positions.⁴ This regulation seems strange indeed when we recall that Jesus Christ, the professed Lord and Master of those bishops was reported to have said, "There are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."⁵ The third canon of the above Council forbade all clerics to live with any save their mothers, sisters, aunts, or at any rate females who could not be suspected of exciting lust. This ordinance which is supposed to have been occasioned by the seduction of Eustolios⁶ had but a mediocre effect, clerical concubinage indefinitely surviving. The story of Leontius and Eustolios is indisputable. Athanasius, our earliest authority, mentions it venomously in two works⁷ written at a time when Leontius stood high in the imperial favour, was among the chiefs of a powerful party, and held the noble bishopric of Antioch.

The ecclesiastical degradation of Leontius continued until 330, when Eustathius, then bishop of Antioch, was deposed. During the next eighteen years, Leontius must have gained considerable importance, which in 348 reached its highest point.

The Easter of that year, two bishops, dispatched by the Synod of Sardica, arrived at Antioch with a message for Constantius II. there in residence. To get them into trouble a young woman of easy virtue was unawares induced to go by night into the chamber where they were sleeping at an inn. A great hubbub took place. The girl related how she had been beguiled to enter the room; and after much investigation the plot was traced back to Stephen, bishop of the city. The seat which he lost by this offence was conferred upon Leontius through the influence of the emperor above named, who held him in high esteem.⁸

The rule of Leontius fell in troublous times. Thanks to political intrigues, Christianity had become the official religion of the Roman State. Forthwith it introduced an evil thitherto unknown, to wit, religious persecution.

Paganism was abolished, but, as so often happens after wars, the victors gave the vanquished the satisfaction of seeing them tear one another to pieces. In the second decade of the fourth century, under the leadership of two rival theologians, Arius⁹ and Athan-

asius, two great parties arose in the Church. These, although they both owned "One God, the Father . . . and one Lord, Jesus Christ,"¹⁰ turned the empire into a scene of confusion, bloodshed, and oppression, simply because they differed as to whether or not a son could be as old as his sire. A singularly impartial historian who lived at the time, and who seems to have had more than tolerance for the new faith, tells how the Emperor Julian [who had been brought up in it] learned from experience that "no beasts are [so] hostile to men [as] most of the Christians are to themselves [mutually]."¹¹ The same writer, whose powers of observation were acute, notes the pride, luxury, and arrogance of the bishops, who went in flocks to attend the councils invoked to settle differences respecting their creeds.¹² Among those haughty prelates and their pious followers scandals of all sorts were rampant, and they never shamed to expose the filthy rags of their righteousness to the public gaze. Thus to take one of the innumerable instances, the Council of Philoppopolis, held in opposition to that in the neighbouring City of Sardica, to which I have before alluded, issued a Synodal Epistle justifying themselves, among other things, for having dethroned Hosius, Bishop of Cordova, on the ground that he was too friendly with Paulinus and Eustathius, deposed bishops of Antioch [belonging to the Athanasian party]. They refer to Paulinus as one "who fornicates publicly with concubines and harlots"; whilst as for Eustathius and a certain Cymathius connected with him, they describe them as persons, the infamy of whose lives need not be mentioned, since their end is known unto all men.¹³ The Athanasians on their part were no less offensive; and, since they secured the triumph, they took care to suppress to the best of their ability, the narratives of their opponents. Meanwhile, as might have been expected the world went from bad to worse, the time which should have been devoted to secular realities being taken up with transmundane imaginations; but all the same the quarrelsome saints of those days got into the Calendar, and they have churches dedicated to their honour even unto this day.

At Antioch the Athanasians were inferior to the Arians in number; and since the deposition of Eustathius, the last of their party to hold the See, they were in the habit of worshipping by themselves at the shrines of the Christian martyrs to avoid worshipping with the Arians at the churches. Leontius himself had been one of the earliest followers of Arius, and, like many of his brethren, he had suffered for his faith during the episcopate of Eustathius. This was an experience likely to have deluted the milk of human kindness in the case of most men; but Leontius pos-

⁴ Variorum Note to Migné's *Socrates* (col. 269) and Tillemont's *Mem. Eccles.*, Vol. VI. p. 668. In his treatise on Virginity, St. Basil the Great (329-379) warns maidens against eunuchs for reasons very different from those which might have been expected; whilst other fathers of the Church give similar warnings. Their relations and remarks caused a Jesuit named Raynaud, who wrote upon eunuchs to make merry over the security which Abelard in his Apology claimed for the ladies who consorted with him after his famous misfortune. (Boyle, *Art. Cambarbus* and Notes). Speaking of the Roman ladies, Juvenal remarks:—

Sunt quas enunchi imbellas, ac mollia semper
Oscula delectant, et disparatio barbae,
Et quod abortive non est opus. (*Sat. VI. v. 363*).

The *Ency. Brit.* Edin. 1797 art. Eunuchs, says, "From good authority we learn that the rich eunuchs in Persia and other countries keep seraglios for their own use."

⁵ *Matthew* xix. 12 R.V.

⁶ Tillemont, *Mem. Eccles.*, p. 669.

⁷ See ref. 3.

⁸ Athan. *Hist. Arian* (c. 20). *Socrates H.E.* 26. Theodoret *H.E.* ii. 8 and 9. Evidence, satisfactory to me, indicates that Leontius was the twenty-ninth bishop of Antioch.

⁹ Standing before the Council of Nicæa, Arius defended

what he believed to be the truth in the presence of 315 bishops and the mightiest emperor on earth. His supporters in the Council were less than twenty, and all these save two forsook him in the hour of danger. He was anathematised and banished along with the men who had supported him, Secundus and Theonas, bishops of Libya, yet as far as I know the grandeur of his conduct and theirs has never been perceived or at least acknowledged by any Christian author, though one has recorded that the latrine in which he suddenly died, probably from poison, was long shunned by the public as a locality memorable for a signal exhibition of divine judgment.

¹⁰ *Cor.* viii. 6.

¹¹ *Nullas infestas hominibus bestias, ut sunt sibi ferales plerique Christianorum, expertus.* Ammianus Marcellinus xxii. 5.

¹² *Ibid.* xxi. 16.

¹³ *Cum concubinis publice et meretricibus fornicetur . . . Eustathis et Cymathis adhaerebat pessime et charus fuit, de quorum vitae infamia turpi dicendi nihil est. Exilus illorum omnibus declaravit.* See note of Valesius to Migné's edition of Sozomenus, col. 1061, and compare the *Vita S. Athanasii* (year 347) in Migné's *Athanasius* Vol. I.

essed a good disposition, and therefore desiring to make peace between the jarring members of his flock he invited the Athanasians to perform their devotions along with the Arians in the usual places of worship, and, to facilitate this communion, the two parties were put on opposite sides, so that, when the doxology was being sung, the Athanasians might ascribe glory to the Father and the Son and the Holy Spirit, whilst the Arians could make the same ascription to the Father through the Son and in the Holy Spirit. Leontius himself was wont to offer the doxology in such a way that the nearest bystanders heard only the words: *cis tous aionas ton ainon* "to the ages of ages," this expedient being designed to save either part of the worshippers from receiving offence.¹⁴ The liberty of choosing between alternative phrases in the making of the glorification was a privilege which Leontius, who granted it, thought likely to be abrogated after his death with popular disturbances as an inevitable result of the abrogation. "There will be much mud when this snow melts," said he touching his hoary locks.¹⁵ Although displaying such tolerance he was so firm in his principles, that he chose rather to incur the charge of prejudice than to confer ordination or advancement upon any who were not of the Arian persuasion. But his kindness and uprightness, instead of gaining him the respect of the Athanasians, caused them to discredit his good actions by the imputation of bad motives.¹⁶ Except the facts above cited which are taken almost entirely from authors who detested his creed, very little is known of Leontius, because the Athanasians, when they became the prevailing party destroyed systematically the writings of the Arians, so that few indeed escaped the fire. But no particular act of misused power is alleged against him even by his bitterest foes, they, as I have said, contenting themselves with impugning the motives of his good deeds. The only attempt in the former direction is to blame him for his patronage of Aetius, an original thinker with a romantic career. Before becoming bishop, Leontius instructed this man in the Prophets, especially in Ezechiel; and after attaining the episcopal throne he made him a deacon, but removed him from the office to abate a scandal caused by his alleged Atheism. Subsequently he intervened on his behalf when Gallus Cæsar ordered him to have his legs broken, the result of this intervention being that Gallus became a warm friend to Aetius, and appointed him his teacher of theology!¹⁷ In the first half of the fifth century, Philostorgius, an ecclesiastical historian, who did not agree with either Arius or Athanasius, pays the lover of Eustolios deserved tribute, extolling the purity of his doctrine,¹⁸ and terning him "the peaceful Leontius";¹⁹ whilst another ancient writer refers to him as "a man in all respects leal and pious, and filled with zeal for the true faith."²⁰ Leontius must have departed this life at the beginning of 358 for Eudoxius, who took pains to follow him in the See of Antioch with the utmost celerity, occupied it two years before being elevated on February 15, 360 to the Archbishopric of Constantinople.²¹

C. CLAYTON DOVE.

Making a Racket of God!

PROBABLY one of the most outstanding, atrocious, wicked, flagrant, and infamous crimes one can commit, kidnapping by comparison being a vocation for weaklings, is that of showing motion pictures on the Sabbath Day.

To put a stop to this heinous crime is the bounden duty of the Lord's Day Alliance.

It's a long time since we have heard of this association—"The Lord's Day Alliance"—a collection of Blue Law worshippers, whose great kick in life is to make other people miserable. But the Alliance has been receiving quite a bit of publicity lately through the religious zeal and racketeering of Mr. Cornelius McNerney, a law enforcement (?) agent for these holy people. While Mr. McNerney was an authorized agent of the Alliance, he received no salary. So to make the proverbial two ends meet it was only natural that the good and holy man should pull an Al Capone.

And which he did—but he picked the wrong man, Mr. Charles L. O'Reilly, President of the Theatres Owners' Chamber of Commerce.

Mr. O'Reilly saw in the person of Cornelius just an ordinary graft-seeking racketeer. So he put a dictograph in his office with detectives and a stenographer at the other end in an adjoining room.

While the holy man held out for \$1,000 monthly graft, he compromised for \$100, the piker. The detective listening testified that McNerney said he made \$5,000 last year, which he kept for himself—a sum of money not to be sneezed at these days, if you can get away with it.

But, bless your heart, the good, holy man who has had his eagle eye on harmless theatres and stores for the past twenty years, as a "field man" for the Lord's Day Alliance, looking for Blue Law Sabbath violations, fell into the pit he dug for himself.

A jury of his peers found him guilty of extortion and he is going where he belongs—to prison for a stretch of time. In a grated cell he may yearn for a Sunday visit to a ball game or a movie. But he'll be far from the temptation of relieving the Sabbath's monotony. He will have lots of time on Sabbaths to devote to praying for his racketeering soul—and more time during the week to understand that the public is sick and tired of a fanatical minority interfering with the innocent pleasures of the majority.

Mr O'Reilly, of the theatres organization, is to be commended for his refusal to be a part of making a racket of God.

Other rackets would be on the wane if there were more O'Reillys!

EDWARD ORLEANS.

From the N.Y. "Dairy Mirror."

Cash and Candles.

PROHIBITION of the sale of candles in churches, such as contained in a decree that went into effect in the diocese of Rome yesterday, would mean a big loss of revenue to churches in greater Montreal where hundreds of thousands of candles, the majority of which are procured in the churches, are burned before the altars annually by the devout, it was learned to-day.

For instance, 2,000 candles are burned daily in Notre Dame Church alone during the summer months, while three times this number are lighted each day by worshippers at St. Joseph's Oratory. Cote des Neiges. In addition there are a large number of churches in the city in which 7,000 to 10,000 candles are burned weekly and scores of others using 5,000 candles in the same period.

While no official information has been yet received by local church authorities regarding the decree forbidding the sale of candles in churches, there is a possibility of such an edict being issued here in the future. This is indicated by the fact that decrees enforced in the mother diocese of the church in Rome are usually extended to take in the whole Catholic world. It is believed, however, that no changes will be made until the effects of the decree in the diocese of Rome are carefully studied by the papal authorities.

¹⁴ Sozomenus H.E. iii. 20. Theodoret E.H. ii. 19.

¹⁵ Soz. iii. 20.

¹⁶ e.g. Theodoret ii. 19.

¹⁷ Tillemont M.E. Vol. VI. p. 409.

¹⁸ H.E. ii. 15.

¹⁹ Ibid. iii. 18.

²⁰ Chron. Pas.

²¹ Socrates H.E. ii. 43.

At the present time practically all candles burned before the altars of Montreal churches are purchased inside the churches, each of the worshippers paying a small sum for every candle they wish to burn in the stands provided for this purpose at each side of the altar. While the profit on each candle is very small—a fraction of a cent—the large number burned make it a source of revenue not to be despised, especially at the present time.

In addition to the loss of revenue to the church, the interior of the church itself would likely lose a certain amount of its appeal to the casual visitor, and there are thousands of them during the tourist season, who would miss the flaming candles that provide such an effective foil to the darkened interior of Montreal's largest churches.

From the "Montreal Daily Star."

Correspondence.

TO THE EDITOR OF THE "FREETHINKER."

R.L.S.

SIR,—Mr. Mackinnon adds an interesting item to the records of ill-treatment of literary remains by pious executors and relatives. No reader of R.L.S. can fail to note that, as Mr. J. M. Robertson has somewhere observed, religious susceptibilities "may be shocked by some of his freedoms." One thing that might shock those to whom Mr. Mackinnon refers may be found in *Father Damien*, namely, "Truth that is suppressed by friends is the readiest weapon of the enemy." The contentious may say that the "Prayers" prove Stevenson's piety; but they contain more humanity than divinity; and, although he was by no means a Freethinker, he loved thought and life and "all the bustle and glamour of reality." "To believe in immortality is one thing," he wrote, "but it is first needful to believe in life." Of the "average sermon," he said it "flees the point, disporting itself in that eternity of which we know so little, and need to know so little; avoiding the bright, crowded momentous fields of life where destiny awaits us."

"Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill."

This is no more a Christian epitaph than Swinburne's lines, which it somehow recalls, ending with "even the weariest river winds somewhere safe to sea."

OLD READER.

LADY seeks a Quiet Room in house of Freethinker, no children or young people. Is elderly, in very fair health, vegetarian, no alcohol, no cooking, can do all for herself, a reader, and keep to own room and own hours. Moderate terms, weekly. "Not in London."—Box G1, FREETHINKER, 61 Farringdon Street, London, E.C.4.

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LONDON.

OUTDOOR.

BETHNAL GREEN BRANCH N.S.S. (Victoria Park, near the Bandstand): 3.15, Mr. S. Burke (Australia).
August 12, Streatham Common, 8.0, Mr. F. P. Corrigan.

NORTH LONDON BRANCH N.S.S. (White Stone Pond, Hampstead): 11.30, Sunday, August 7, Mr. Corrigan. Monday, August 8, South Hill Park, Hampstead, 8.0, Mr. Tuson. Thursday, August 11, Leighton Road, Kentish Town, 8.0, Mr. L. Ebury.

SOUTH LONDON BRANCH N.S.S. (Brockwell Park): 6.30, Sunday, August 7, Mr. L. Ebury. Wednesday, August 10, Cock Pond, Clapham Old Town, 8.0, Mrs. E. Grout. Friday, August 12, Streatham Common, 8.0, Mr. F. P. Corrigan.

WEST HAM BRANCH N.S.S. (outside Technical College, Romford Road, Stratford, E.): 7.0, Mr. Greenhouse.

WEST LONDON BRANCH N.S.S. (Hyde Park): Wednesday, August 3, at 7.30, Messrs. Tuson and Wood. Thursday, August 4, at 7.30, Mr. E. C. Saphin. Friday, August 5, at 7.30, Messrs. Bryant and Le Maine. Sunday, August 7, at 12.0, Mr. B. A. Le Maine. 3.30, Platform No. 1, Messrs. Bryant and Wood; Platform No. 2, Messrs. B. A. Le Maine and Tuson. 6.30, Platform No. 1, Messrs. Wood, Tuson and Bryant; Platform No. 2, Messrs. Hyatt and Saphin.

COUNTRY.

OUTDOOR.

BIRMINGHAM BRANCH N.S.S. (Birmingham Bull Ring): Sunday, August 7, to Friday, August 12, Mr. George Whitehead will lecture every evening.

BLACKBURN MARKET, Sunday, August 7, at 7.0, Mr. J. Clayton.

BRIGHTON BRANCH N.S.S. (The Level, North-West corner): 7.30, Friday, August 5, Messrs. Keyes and Keast. Friday, August 12, 7.30, Messrs. Keast, Trory and de Lacy.

DURHAM (Market Place): 7.0, Tuesday, August 9, Mr. J. T. Brighton.

LIVERPOOL (Merseyside) BRANCH N.S.S. (corner of High Park Street and Park Road): 8.0, Thursday, August 4, Mr. G. Whitehead. Friday, August 5, Islington, 8.0, Mr. G. Whitehead. Saturday, August 6, Queen's Drive (opposite Walton Baths): 8.0, Mr. G. Whitehead. Sunday, August 7, Queen's Drive (opposite Walton Baths): 8.0, Messrs. H. Little and D. Robinson. Tuesday, August 9, Edge Hill Lamp, 8.0, Messrs. H. Little, P. Sherwin and F. S. Wollen. Thursday, August 11 (corner of High Park Street and Park Road): 8.0, Messrs. A. Jackson and J. V. Shortt. Current Freethinkers on sale at all meetings.

NELSON, Tuesday, August 9, at 8.0, Mr. J. Clayton.
NEWBIGGIN-BY-THE-SEA, 7.0, Sunday, August 7, Mr. J. T. Brighton.

NEWCASTLE-ON-TYNE BRANCH N.S.S. (Bigg Market): 7.30, Mr. Atkinson.

READ, Thursday, August 11, at 7.30, Mr. J. Clayton.

RISHTON, Sunday, August 7, at 3.30, Mr. J. Clayton.

SEAHAM HARBOUR (Church Street): 7.30, Saturday, August 6, Mr. J. T. Brighton.

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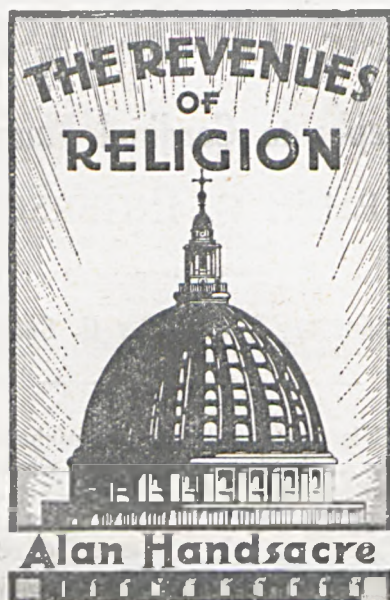
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