

*The*

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

## Views and Opinions.

### More Jacks In Office.

We remarked last week that exhibitions of religious bigotry and stupid intolerance in the courts nearly always take place with the lower orders of the judiciary, such as Coroners, petty justices and the like. Apart from these we consider that no judiciary in the world can equal the British one for its general dignity and sense of justice. But our comment on the exceptions received very speedy illustrations in several directions. The first case occurred at the Warwickshire Police Court where a woman witness appeared to give evidence without wearing a hat. Then arose a Mr. Luckworth, the magistrate's clerk, and said "Haven't you a hat?" "I never wear one," replied the woman. Then replied the clerk, "There can be no evidence without a hat." This was too much for even the magistrate, who offered the foolish compromise that they had better take the woman's evidence unsworn. This was done, but what difference there is in evidence given without a hat and without an oath or with a hat and an oath, only the intelligence of this magistrate and his clerk can see.

Now there is no law which says that a woman must wear a hat while giving evidence. It is entirely a matter of custom, and we expect that in one of the higher courts, while a comment might have been made, the woman would have been allowed to give evidence in the ordinary way provided she was otherwise decently clad. There is a command in the New Testament that women should not have their heads uncovered in Church, but a court is not a Church, and a magistrate or his clerk are not official representatives of God Almighty. Mr. Luckworth is probably a very good Christian; he thinks the court is a Church, and so applies New Testament rules to it. Or it may be that — well, I see that, according to the newspapers of August 24, "the shortage of accommodation in mental hospitals is still regarded as serious." Perhaps Warwickshire County Police Court is a case of "alternative accommodation."

### Bumble in Power.

The second exhibition of the type of intelligence that gets harnessed to the administration of the law in its lower branches occurred in Southend. There was before the licensing magistrates an application for an extension of the hours for the sale of liquor for a midnight supper party to be given to the officers of the "Hood" and the "Renown" during Carnival week. On this the chairman of the magistrates, Mr. Joseph Francis, remarked, "I cannot understand why people want to have supper at midnight. I am usually in bed at ten o'clock." Now I do not expect anyone cares what a friend of mine calls a twopenny damn—which I expect is the cheapest rate at which one of these ecclesiastic inflictions can be bought—whether Mr. Francis goes to bed at ten at night or ten in the morning, or stays in bed all day. As many people are never quite awake when they are out of bed, the community might be better off if they remained there *sans* intermission. But it is rather a serious thing when some people having, through the carelessness of whoever is responsible for their appointment, been given a position of authority, begin to regard their own personal peculiarities as rules which ought to be inflicted on the rest of the community. As many will have noted, this happens most frequently with questions of Sunday trading, Sunday entertainments, the issues of licenses, etc. Questions of religion and morals, which above all other questions need to be dealt with by men who have a nice sense of justice, and who are able to put their own personal opinions and habits quite aside, are only too often placed in a position where they confuse their position in some local church or chapel with their duties as a public functionary. And unless there is a case for a higher court, and unless those affected have the means or the inclination to carry the matter further, these petty tyrants have it all their own way.

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### The Unco Guid.

The third example comes from Scotland. In the Cupar Fife Juvenile Court four boys were charged with having committed the heinous offence of stealing turnips from a field. I am not palliating the crime nor minimising the degree of juvenile depravity indicated by stealing turnips from a field—particularly when there might have been some good apple trees in the neighbourhood. But these young criminals were taken before the Hon. Sheriff Lumsden, who was fully impressed—as a good Christian should be—at their having so early commenced a criminal career. Some Christian magistrates might have ordered the boys to be birched, but with profound insight into the causes of such an unusual offence he traced their conduct as due to their not having received a sound religious education. They probably had never been compelled to attend Church regularly, above all he

suspected that they had not said their prayers regularly. For criminality to have developed so early the lack of religious training is an obvious explanation—to Sheriff Lumsden.

He rose to the occasion. He came into court with some typed copies of a prayer written by a late Rector of the Glasgow High School, which the Rector read to his boys every morning. It ran thus:—

O God give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work in Thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; and send me chances to do a little good every day.

The good Sheriff felt that the best way to protect the turnips of the Cupar Fife farmers would be for the boys to undertake to read this prayer every day. He felt, as an agent of a higher power, that if they would only do this "the chances were" they would never appear in court again. We presume the boys promised, and were duly sent away with their daily prayer. What they would say if they were compelled to read that prayer every morning would—well, it would probably be very much what the boys in the Glasgow High School said when their master read it to them every morning.

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#### God and the Sheriff.

Now I do not like that proviso "the chances were." Sheriff Lumsden's faith in prayer and in God should be more robust than this qualification implies. Backing God should be a "dead cert" and not merely odds in his favour. Besides, Christ has said that to those who have faith all things shall be given, and although he does not mention turnips as among the things to be given, it is a reasonable assumption that they are included. The Sheriff's qualification seems to doubt the power of God to guard turnips against boys—or boys against turnips. It is also true, and the Sheriff may have had this in mind, that very early in the history of man God had some trouble with his creatures because he was unable to guard a garden product—an apple—against a woman. So it would seem that in Sheriff Lumsden's opinion there is no absolute security where God and boys and turnips are concerned. It is a case of:—

The Lord God is Omnipotent, he rules this world with ease  
He guides the moving planets, he stills the raging seas.  
And everything that's evil must to his judgment yield—  
Save boys that go a roaming, all through a turnip field.

The Sheriff's faith in the schoolmaster's prayer is very touching. It would be rather cruel to enquire what actually was the effect of this prayer on the boys who had to listen to it, and what became of them in after life. It would also be interesting to know just what proportion of boys who have been compelled to say their prayers every morning have subsequently been brought before the Sheriff or some other magistrate for judgment. Efficient schoolmasters might doubt whether a teaching that led a boy to be always looking for some outside help to behave with decency was really the best kind of ethical instruction to give to youngsters, and also whether the emphasis placed upon the wrong road as easy and the right one as hard is a very bracing moral tonic. I admit that to a Christian it may be hard to do what is right. He is very fond of talking about moral restraints and the attractions of a life of pleasure, because he has had it driven into him that vice is really pleasurable, and to refrain from doing what is wrong involves putting a terrible "restraint" on himself. Perhaps that has something to do with his endeavours to prevent other people enjoying them-

selves in a quite harmless manner. If he cannot be happy himself he seems determined to see that others shall not be. I suppose that even discomfort is less hard if there are other people in the same state, and many of our Puritans obviously derive pleasure from making other people miserable. They call this conduct "religious fervour." Others call it sadism.

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#### Clean the Courts.

Quite seriously, where do these people, the Warwickshire Police Court Clerk, the Southend Licensing Magistrate, the Scotch Sheriff come from? Why are they appointed? It cannot be for their general intelligence. It cannot be for their ability to hold the scales of justice level or because they are fitted to administer the law with common-sense and dignity. They show none of the qualities that should be possessed by any man or woman who is placed in a position of authority over others. They seem quite unable to consider the right of other people in the administration of justice, and they use their power to make the law the vehicle for their own personal, and often ignorant, prejudices. I may repeat my question of last week. I wonder what would happen if a Free-thinking magistrate took advantage of his position to enquire of any youngster who was brought before him whether he had attended Sunday school, were his parents Christians, and had he been taught to say his prayers? And when he was answered in the affirmative, as he would be in the vast majority of cases, what would the newspapers say if the magistrate held that up as an example of the evil influence of religion, and liberated the boy on condition that he never attended a chapel and never said a prayer for a whole year? Long ago that great Atheistic criminologist Beccaria said it was not severity of punishment but certainty of detection that was necessary if the law was to be effective. That is quite true, but law demands more than that if it is to command the respect of intelligent and decent people. It must not be brought into contempt in its administration.

The class of men with whom I have been dealing reminds me of an old story which is said to have occurred in a mining centre in America. A man was brought before one of the judges and on his expressing himself pretty freely on the way in which the judge was behaving, was fined ten dollars for contempt of court. "Here you are, Judge," said the man, "here's twenty dollars, I've got more than ten dollars' worth of contempt for this court." I wonder what that man would have said to the trio of Solomons I have been dealing with? Only a millionaire could have dealt adequately with the situation.

CHAPMAN COHEN.

#### Rondel: In Absence.

THE skies have lost their pearly sheen  
And now are clad in sullen rain;  
So in your absence I am fain  
To find in Nature aspects mean:  
For not a bird awakes to preen  
Its downy breast, or sing refrain.

The skies have lost their pearly sheen,  
And now are clad in sullen rain;  
Where once I saw the whole and clean  
I see but now a realm of pain;  
Yet sure am I you'll come again,  
Then skies shall find their pearly sheen,  
And gloom no more with sullen rain!

J. M. STUART-YOUNG.

Onitsha, Nigeria.

## An Atheist at Random.

"Nothing is at last sacred but the integrity of your soul."—Emerson.

"We shall never enfranchise the world without touching people's superstitions."—G. W. Foote.

"Truth is not to be dallied with."—Goethe.

The election of a congress of Jewish people to meet in 1934 to consider protection of Jews in view of their critical situation was decided on at Geneva recently. The resolution was the outcome of a conference, and special mention was made of the endangering of the rights of citizenship and the ousting of Jews from the economic life of some European countries.

This recrudescence of Jew-baiting on the Continent is extraordinary, for it shows, not only that the flames of religious hatred have only been damped down, but that much of our boasted civilization is only skin-deep. There are European countries where Jews may not own real estate. Even in hospitable England there is even a society for the conversion of the Jews to Christianity, with an income of over forty thousand pounds yearly. The number of the converts is so infinitesimal that it has never at any time raised a single ripple upon the surface of contemporary Judaism. Jews have bitter memories. Christianity has persecuted Jews with constant and relentless malice for twenty centuries; has hounded them into Ghettos and fastened upon them ignominious names and a noticeable gaberdine. These things are imperishable parts of European history, but persecution is not a thing of the past. Jew-baiting in Germany and Poland are a scandal to civilization. Jews, more than any other people, have excellent reasons for estimating the true value of Christian charity and of Christian hypocrisy. In the Dreyfus case the poor Captain said pathetically, "My only crime is that of being born a Jew." That cry of Alfred Dreyfus is so full of meaning that its import cannot be avoided. "Sufferance is the badge of all our tribe," wrote Shakespeare of the Jews. And it is the Jew, conscious of the heavy yoke of centuries, of the ravishment of his women, who alone can recognize the awful pretence of Christians loving their enemies.

The mention of Shakespeare reminds us that the Jew was then an object of abhorrence in England of that day. The Jews were then banished from this country, and were not permitted entrance until Cromwell's administration, many years after the death of Shakespeare. Where then did Shakespeare find his Jew? The figure of Shylock, be it noted, was Shakespeare's own special creation. It is quite clear that Shakespeare had never seen a Jew. G. W. Foote, who was a good scholar and a keen critic, contended that Shakespeare got sufficient hints from the pages of the Old Testament, and this seems very reasonable, for the volume was freely accessible. Foote's contention has been upheld by Israel Zangwill and other writers, but it has been pointed out that Queen Elizabeth's court physician, Dr. Lopez, was a Jew, and that Maria Nunez, whose beauty captivated Elizabethan London, was a Jewess.

These facts do not invalidate Foote's claim, for Dr. Lopez was a convert to Christianity, and Maria Nunez was the daughter of a Portuguese secret Jew; and, obviously, Foote meant the word "Jew" in the sense of one who practised his religion. It must be borne in mind that Shakespeare's genius was fully equal to the task, for, although he had never met a Roman of the Classic period, his "Brutus," "Caesar," and "Coriolanus," might have stepped from the stately pages of old Plutarch. Shakespeare's "so potent art," which has enriched the world's literature with so many types of human nature, was

fully equipped for the task of painting the portrait of a Jew.

Shakespeare was unusually outspoken in "The Merchant of Venice," and in none of his plays is his humanism more in evidence. It wanted some courage to make "Shylock" say before a Christian audience, in the days when the fires of Smithfield still smouldered, and old women were hunted to death as "witches":—

If a Jew wrong a Christian, what is his humility?—revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example?—why revenge. The villainy you teach me I will execute, and it shall go hard but I will better the instruction."

Note also the humanistic thoughts put into the lovely mouth of "Portia," one of Shakespeare's most winsome creations. When Europe was a cockpit of religious fanaticism, and all heresy was repressed by torture and death, Shakespeare makes "Portia" say:—

"Ay, but I fear you speak upon the rack,  
Where men enforced do speak anything."

Think, for a moment, of the effect of that powerful appeal; "Hath not a Jew eyes," to an Elizabethan audience who had never heard the like before. Shakespeare's humanism is like a pure white flame, which, seen amid the bigotry and bitterness of Elizabethan England, is a beacon to those of a later day, whose lives are consecrated to the service of their fellow men.

Britain enjoys a reputation for hospitality, and, in return, she owes much to the foreigners she has befriended. An Irishman was bragging that in his country there were few Jews. The Israelite he addressed, smilingly replied: "Sure! That's what's the matter with your country." There's a moral to this story but a temperature of ninety in the shade is not the best time to expound it.

MIMNERMUS.

## Religion gets the Trades Union Congress.

*What the Catholics think about the T.U.C.*

The Trades Union Congress is surely the rottenest body of men to guide the workers that ever got together and exercised an influence. . . . No wonder this sort of leadership has brought the unions and the T.U.C. into decrepitude and disrepute. If trade unionism cannot co-exist with an employees sports club it must be a miserable combination. While it has power it is narrow, intolerant, bigoted and tyrannical, and has done its share to create bad trade and unemployment by its "rules" that aim at reducing outputs and getting all it can for as little as possible.

This is how the *Catholic Herald* (June 18, 1932) describes the action of the T.U.C. for circularizing its affiliated organizations with the object of discouraging employees sports clubs and other social amenities, provided by the employers. Therefore it is surprising to read in last week's *Industrial News*, which is issued by the T.U.C. for publication in the Press, that there is to be

*High Mass at the Newcastle Congress.*

We learn that:—

Congress arrangements at Newcastle include solemn High Mass at St. Mary's Cathedral with a special sermon by the Rev. E. Towers, D.D., and a special service arranged by the Industrial Christian Fellowship at Newcastle Cathedral, where the preacher will be the Master of the Temple, Rev. S. C. Carpenter, B.D.

Secularists have been aware for many years of the grave danger to which the Labour Movement was exposing itself in harbouring the elements of sectarian strife within its ranks. To-day the necessity for pointing out the increasing gravity of this situation is clearer than ever. Secularists realize perhaps more than any one else that when religious interests permeate secular organizations they do so either with the object of increasing their power at the expense of the organizations they enter, or for the purpose of disruption, because they sense in them a possible menace to their own privileged position. The Industrial Christian Fellowship (I.C.F.) represents interests whose purpose is of the first kind, while that of the Roman Catholic Church is an example of both.

The Church of England has not the same necessity for untiring activity on its own behalf as has the Roman Catholic Church. Its maintenance is guaranteed by the State and through the ownership of property. It can survive, therefore, even if its churches are half empty. The aim of the Church of England while this state of affairs lasts tends to resolve itself less into the propagation of its particular philosophy and more into justifications as to why it should retain its privileges at the expense of the tax-payers. This should be borne in mind by trade union leaders when the more zealous members of this denomination make overtures to them.

The Roman Catholic Church, on the other hand, pursues an aim to dominate the world, and all its activities are directed to this end. Moreover, it has an additional stimulus for more strenuous efforts in England since it receives as a church no direct State support.

The object of the I.C.F., a Church Society of which the Archbishops of Canterbury, York and Wales are Presidents, is, to quote the leaflet it issues:—

To bring Christianity to bear upon all the social, industrial, and international problems of the day. The I.C.F. holds that no true solution can be found to the evils and problems which afflict our social life to-day, except in the application of the principles of Christ, who should be Lord and Master in every department of human life.

On January 6, 1926, the *Frankfurter Zeitung*, a German paper corresponding to the *Manchester Guardian* in England, wrote:—

The Industrial Christian Fellowship . . . has published two interesting documents testifying to its belief in Christianity and calling for the application of Christian thought in industrial relationships, in order to attack materialism. The aim is to introduce into politics and political life in general the spirit of reconciliation when industrial conflicts arise. One of these documents is signed by numerous leading industrialists, whilst side by side with their signatures stand the names of 150 leading Labour politicians including a large number of the most radical. In addition to MacDonald, Clynes, Henderson and Snowden, radicals like Pursell, Lansbury, Bevin, Cook and Tillett have signed the declaration. This call for moderation and peaceableness is particularly interesting in view of the impending industrial conflicts.

That is to say, a few months before the General Strike the accredited leaders of the working class in England were being led by the nose, through the instrumentality of the I.C.F., into the camp of its natural enemies, the industrialists. The result of the General Strike was a heavy blow to the trade union movement. Even if we assume that the I.C.F. acts only from motives of good-will towards everyone, trade union leaders should be aware that only harm can come to their movement if they put too much confidence in these fair-weather friends who have shown themselves to be unfitted to control the actions of the industrialists when the necessity arises.

At the beginning of this century the Roman Catholics in England set themselves the task of winning great concessions for their schools. They believed that by concentrating on the education of children they were doing as much as was possible towards the perpetuation of Catholicism. They first had to secure the system of Dual Control in education, whereby the State recognizes denominational schools and pays the teachers' salaries. The Catholics have done that. They now seek to obtain the same State aid for the repair and building of Roman Catholic schools as is given to the provided schools. They have always found in the trade unions and the Labour Party scope enough for the furtherance of their demands.

On September 11, 1912, the following appeared in the *Daily Herald*:—

Four years ago a struggle commenced inside the ranks of organized labour for the elimination of the secular education policy from the Trade Union and Labour programme . . . We have observed with pleasure the effect of our agitation upon the Miners' Federation, and the altered attitude of the textile workers . . . We have no desire to curtail the political activities of the Trades Unions or of the Labour Party, but we wish to say that if those activities mean the unrestricted powers exercised prior to the Osborne judgment then we cannot allow them to pass unchallenged. The secular education policy must be excluded from the programme if the moral and financial support of the Catholic workers is to be retained.

The secular education policy of the Trade Unions was abandoned as a result of the persistent activity (on behalf of Catholic interests) of Mr. (now Sir) James Sexton, and of Mr. James O'Grady. They did not hesitate to threaten to split the Trades Union Movement in an attempt to advance Catholic aims.

The Labour Party, to which the T.U.C. is affiliated, has made concession after concession to sectarian interests in order to preserve a show of unity and progress. We are told in a leaflet issued by the Labour Party on July 15, 1932, that Keir Hardy in 1906 found "in a very short time that even in a small party of only thirty men, profound differences on great issues arose. On the question of secular education the Roman Catholic member of the party sought and obtained the forbearance of his colleagues to the extent of being allowed to abstain from supporting a general Party decision." Furthermore, we witnessed during the life of the recent Labour Government the successful stand which Catholics made against the Education Bill. Led by the late Mr. John Scurr, a Catholic Labour M.P., a handful of rebels, Catholics or dependent on the Catholic vote in their constituencies, succeeded in causing the Bill to be withdrawn because it contained no provisions for the maintenance of the non-provided schools.

It would be erroneous to assume however that the Roman Catholics have exploited the Trades Unions and the Labour Party only to advance their education policy. For many years the Roman Catholics have professed a tender regard for the poor. They have sent their emissaries into working class organizations to make this known, and to win the approval of the workers for their religion. But the teaching of the Pope is at variance with the principles of trade unionism. Whereas trade unionists recognize the need for resisting the demands which the employers would put upon them, the Pope *begs* the rich to be charitable and *instructs* the poor to endure their privations with patience. In his recent Encyclical *Rebellion Against God*, he says:—

And let the poor, and all those who at this time are facing the hard trial of unemployment and scarcity of food, let them in a like spirit of penance suffer with greater resignation the privations imposed upon them by these hard times and the state

of society, which divine Providence in its inscrutable but ever-loving plan has assigned them.

Fortunately the wicked poor have not yet learned the virtue of resignation. They do sometimes rebel against the hardships imposed upon them. On such occasions, the representatives of God manifest that true spirit of charity for which the Pope appeals.

During the Dublin transport-workers strike in 1913, and after they had endured seven weeks of slow starvation, some English workers displayed their solidarity by offering good homes to a number of Dublin children. Although the offer was gladly accepted by the strikers, the plans were frustrated by the Catholic priests, who engaged in an unseemly brawl to prevent the children from being put on board ship.

Further:—

Some women went to the Palace of the Archbishop and said they were sent from Liberty Hall for their dinners . . . The Archbishop's secretary told the women that there was nothing for them or the children of the workers on strike or lockout, that there was going to be a collection made in all the churches on Sunday . . . to buy clothes for poor children, but those belonging to workers involved in the dispute were not to receive any such benefit. (Compare *From a Victorian to a Modern*, by D. B. Montefiore, p. 175.)

At the present time, the Catholics are forming guilds inside the unions, notably in the transport unions, which may at some future date prove to be the nucleus of split-away denominational unions similar to those in existence on the continent. In Germany, for instance, the Christian trade unions are so strong as to form a permanent menace to working class action. In the National Union of Railwaymen, one of these guilds to which we have referred actually circulates its own newspaper *The Raphaelite*. In addition, Catholic newspapers are constantly pointing out the need for Catholic trade unionists to attend Branch meetings to "influence the policy of the unions in the right direction." We secularists know only too well what this influence means. It is therefore only with the greatest perturbation that secularists will regard these arrangements which the T.U.C. has made for religious services in Newcastle. They might well be pardoned for their curiosity as to how it is that the T.U.C. in some twenty-five years has permitted the undoing of the good work of the pioneer trade unionists who advanced so strongly the cause of secularism. But the more important question for them is: What are the present-day trade unionists going to do about it? For if they do nothing at all we secularists can assure them from the basis of our own experience of the churches' influence that there is little else to prevent the convulsions from which the trade union movement seems doomed to die. We suggest that the most practical way for them to take, since the damage is done and religious interests are already firmly entrenched, is to make the unions strictly secular. This means that the Trade Union Congress and its constituent bodies should not allow themselves to be associated in any manner with religious bodies or religious activities.

G. F. GREEN.

#### POMPOSITY.

I do not like the pompous man; I do not wish him for a friend; he's built on such a gorgeous plan, that he can only condescend; and when he bows, his neck is sprained; he walks as if he owned the earth—as though his vest and shirt contained all that there is of sterling worth. With sacred joy I see him tread, upon a stray banana rind, and slide a furlong on his head and leave a trail of smoke behind.—*Walt Mason*.

He that seeketh wisdome is his owne freend.

*Hugh Rhodes (1550).*

## The Shrouded Land of Asia.

THE leading nations of to-day are largely and increasingly dependent upon each other. Yet, despite this marked interdependence a national and sectarian spirit dominates the most cosmopolitan countries. For the doctrine of self-determination inflames not only the Irish, the Catalonians in Spain and the Flemings in Belgium, a country not twice the area of Yorkshire, but it prevails extensively in Africa, India, and Southern and Central America.

Tibet is probably the most secluded State in the world to-day. Various factors are contributory to this striking isolation. The philosophical historian Buckle long since contended that the physical conditions of a country exercise a potent influence upon the religious and social opinions of the people. Be this as it may, we encounter in the almost inaccessible highlands of Asia a virtually hidden land.

The physiography of Tibet is noteworthy. The land is separated from the Chinese lowlands and valleys by gigantic mountain barriers and the deep gorges of great streams. To the south and west the vast ranges of the Himalaya mountains separate Tibet from Hindostan, while in the north, a bleak and barren region—the Great Plateau—extending more than a thousand miles in length, and several hundreds in breadth, discourages the entrance of races from more genial climes.

The brooding and melancholy psychology of ancient Asia persists in Tibet. Throughout the centuries, all those wanderings and settlements of peoples so productive of change in neighbouring regions have left Tibet untouched. To the most adventurous travellers and explorers the land of the Lamas was, until recently, a *terra incognita*. Even Marco Polo, with all his far wanderings through the great Eastern continent, never entered Tibet.

Situated many degrees to the north of the equator and ascending from ten to twenty thousand feet above the level of the sea, the country, despite the scorching rays of the sun during the brief summer season, remains intensely cold. Even in the warmer season the temperature at night is extremely low. Piercing winds prevail throughout the greater part of the year. The bountiful monsoon rains of India seldom or never extend to the north of the Himalayas, and in consequence, Tibet remains a region of arid and almost arctic conditions. The annual rainfall rarely exceeds ten inches, and in some seasons there is no precipitation either of rain or snow for six months together. The air is both cold and clear, and as free from moisture as the air of the Sahara or Arabian deserts.

Tibet is a large tract of country. Indeed, it is about half the area of the European continent. In addition to its harsh climate Tibet is handicapped by a largely unproductive soil. Sir Charles Bell, who speaks from first hand knowledge, tells us in his recently published volume on Tibet that it is "a land of peasants, traders, brigands, beggars, but, most of all, a land of nomads driving their flocks and herds from one scanty pasturage to another."

Long isolated on their alpine heights, the Tibetans constitute a relatively pure strain. Foreign influences having long been so slight, little racial admixture was possible. Yet, within the country itself, the many mountain barriers; distinct differences in elevation, temperature, moisture and other phenomena have led to the evolution of minor native types. The results of segregation are also manifested in the spoken language for the dialects vary widely, though the written language is ever the same.

Nomadic conditions have for ages persisted in this stagnant region. On the plains and lesser hills,

flocks and herds of sheep, goats, yaks and other domesticated mammals are tended by the Tibetan shepherd and his inseparable companion, the dog. Meat and milk are fairly abundant. Grain foods and succulent roots such as turnips are comparative luxuries. Green vegetables are practically unprocurable. Pastoral conditions have permitted little progress in the higher agricultural arts.

What we regard as civilization in Europe is unknown in Tibet, where for all practical purposes, the people remain mere children of Nature—a backward community, and therefore religion plays a prominent part in the peoples' lives. A combination of rude cultivator and herdsman, the native intelligence is strongly swayed by the imposing character of its surroundings. The enormous currents, the majestic and awe-inspiring mountains, and the solitude of the trackless desert sustain, and seem to intensify a sense of human dependence upon the spirits of the dead.

Tibet is a land of monasteries and pilgrimages. It has been computed that the monks number nearly a fourth of the population. A single monastery may contain 10,000 inmates. The monks are supposed to lead lives of abstinence and celibacy, but they frequently display sad signs of human infirmity.

The Grand Lama exercises both temporal and spiritual authority, and he is regarded as a reincarnation of Buddha. When a Lama dies, a child is chosen to succeed him, and a Regent is appointed to govern the State until the infant Lama attains his majority at the age of eighteen.

The religious pilgrimages are sometimes associated with the great fairs of Tibet. For the people are keen traders and their wares are conveyed in caravans drawn by camels, yaks, and sheep to all parts of the land. Some of the pious pilgrimages are penitential. Others are quite comfortably conducted. The imposing processions to the Sacred City of Lhasa, the seat of the Grand Lama, serve to magnify his importance as well as to replenish his treasury.

Brigandage is viewed by religious Tibetans as a very venial sin if, indeed, it be a sin at all. Some of the Tibetan tribes engage in legitimate commerce for a reason abroad, and then devote their energies to robbery in their native land. Nor is this practice of organized plunder restricted to the laity. Buddhist or Lamist monks also participate in such marauding expeditions. Bell states that: "The large monastery in Cha-trin in south eastern Tibet had on its roll many monks who did so, and not once or twice but habitually. And when I was in Lhasa in 1920," he proceeds, "the Dalai Lama and others told me of a Mongol priest who had collected a band of adventurous spirits in the Mongol-Tibetan borderland and was looting all who passed through. 'Mongols,' as the Dalai Lama told me, 'are now hardly able to come to Lhasa by the overland routes, and this causes me loss because the Mongols have great faith in me.' In fact, the offerings of devout Mongols bring welcome increase to the Lama's revenues."

Contemptuous disregard for the rights of property and deep religious devotion reign together in the same breast. For this priestly plunderer most anxiously aspired to visit the Holy City in order to bow down in worship before the Lama, whose pilgrims he had been fleecing. And it was agreed that if the marauding monk limited his retinue to reasonable numbers that the Lama and his Ministers would be willing to receive him. The brigand's piety and offerings apparently condoned his ethical failings.

Where the Christian cult has lamentably failed in preserving peace among the nations, it is claimed that Buddhism has sometimes succeeded. This seems

true of Tibet, although we cannot ignore other contributory causes. The Tibetan is undoubtedly opposed to that legalized murder which is glorified under the name of war. It is noteworthy that the humanitarian appeal for permanent peace is commonly received with an indulgent smile. The proposal is excellent, but why ask for the impossible? "And yet," writes Sir Charles Bell, "the impossible happened in Tibet, as the influence of Buddhism grew there. Previously they had organized war, raiding and conquering China, Turkestan, India and Burma. Then it ceased. It was the new religion that made the change of heart, that brought the new peace. Buddhism forbids the taking of life, and the Tibetans believe in their religion."

Buddhism superseded Shamanism in Tibet. Magical practices and the worship and appeasement of ancestral ghosts were leading features of this early cult. And despite its Buddhistic veneer, ancestor worship remains the real religion of the masses, both in China and Tibet. Still, the ethical teachings of Gautama play a part in shaping public sentiment. With ourselves, warfare will only come to an end when the entire community is fully persuaded of its folly, futility, wickedness and waste.

T. F. PALMER.

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### The Lord Made All Things.

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All things bright and beautiful,  
All things great and small,  
All things foul and horrible,  
The same Lord made them all.

Each little flower that opens  
May hide a wasp that stings;  
Each little bird that wakens  
Doth fear the hawk's spread wings.

The rich man dies from cancer,  
The poor man from T.B.  
For both the only answer  
Is worm in cemet'ry.

From purple-headed mountain  
Volcano may erupt;  
From sea may spout a fountain  
Which ship destroys abrupt.

The blizzard in the winter  
And drought from summer's sun,  
Bright fruit in pois'nous cluster,—  
He made them ev'ry one;

Decay'd trees in the greenwood  
May children kill at play;  
The rushes and the brushwood  
May hide sly beasts of prey.

For us are sent the tape-worm,  
Microbe, bacteria;  
For all there waits the foul germ  
Of "grippe," pneumonia.

He for us too did beasts make  
To prey on us who pray;  
The tiger, crocodile, and snake,  
Shark, octopus and ray.

Other "Acts of God" are these—  
Catastrophies: fire, war,  
With famine, pestilences,  
And tempests, floods galore.

Some He gives eyes to blind them;  
Some lips that cannot tell.

How can He be all-loving  
Who doth both ill and well?

Truth, innocence, and beauty  
Some foul thing doth annoy,  
And 'tis our foremost duty  
Such foul things to destroy.

E. WALL.

## Acid Drops.

Some irreverent critic of Government expenditure has just suggested that a saving might be made if the House of Representatives and the Senate and the Government would economise in the matter of prayer. In America the prayers are not only said at the Government expense, but they are also printed out of public funds. This critic has worked the cost and finds that it amounts to about five dollars a word. This is very highly paid oratory, and the results do not argue that it is money well spent. At least it should be payment by results. And in that case the praying should be competitive. Episcopalians, Presbyterians, Jews, Methodists, etc., should each have a month or so praying for specific things, and the one should be appointed whose work is most productive. If this were done, and a charge made for the general public to watch the competition, the "gatemonney," it might well happen that the takings would pay the parson's salaries.

Of course, we have our chaplains, who are also paid, and who daily offer up prayers that our legislators may be endowed with wisdom and justice. The prayers imply that it is doubtful if they are so endowed before the prayers are said, although the amount of wisdom and justice manifested after the prayers will be clear to all who study the parliamentary reports. But we cannot expect that any of our "reformers" would ever move in the House of Commons that the prayers and the payment of chaplains should be dispensed with, any more than they will move for the withholding of State pay from the large number of other parsons who are paid by the Government. Certainly none of them would risk moving a resolution on that every place of worship in the country should be taxed exactly as other public buildings are taxed. That would bring them up against the vested religious interests in the country, and very few of our social or political reformers out of Parliament have the courage to brave this. And inside the House it would be an end to any kind of post or payment, so far as the Government—any Government is concerned.

Hallelujah! The big revival is coming! We have this on the authority of General Higgins, the head chieftain of the Blood-and-Fire tribe of Christians. He rather carefully explains that the kind of revival he anticipates is "a deepening or ardour throughout the religious communities, producing in its turn [perhaps!] a fresh response from the outside world." It appears he has been wandering about in various parts of the world, "sensing" the changing currents of the religious world, and wherever he went he found "unmistakable evidence of a return to religion." His "evidence" appears to group into two parts. First, there were large crowds came to hear him preach. Well, there is nothing remarkable about that. There are still large numbers of the pious about in different parts of the world, and they are always anxious to experience a new excitement in the religious line. The second part of his evidence appears more in the nature of a pious hope or wish—fulfilment, one might call it. Many of the ungodly are supposed to have become disgusted with pleasure-seeking and the emptiness of their lives, and so are alleged to be "looking elsewhere for the peace and happiness they have failed to find." This latter piece of "evidence" seems rather travel-worn; it has been dragged about by parsons and evangelists at regular intervals for very many years.

But he doesn't mean by "revival" quite what it generally has meant—screaming, mad frenzy and many tongues. It is "the birth of a new interest" and "a deepening of ardour throughout the religious communities." "General" Higgins only mentions the Blessed Saviour once in passing, so to speak, a most lamentable neglect. What we want to see is how the educated classes, that is, the better fed, the better housed and more intelligent classes of the community would receive the Glorious Message if it meant believing in the ortho-

dox Hell, the Devil, the absurd miracles of Jesus and some of the sillier ethics of the New Testament which nobody ever follows, and most Christians explain away directly their attention is called to them. Far from a revival being on the way, we confidently claim religion is now definitely on the wane.

We have no wish to belittle the building of Buckfast Abbey by priests and monks, but the ceremonies in connexion with its "consecration" have again been accompanied by the usual grovelling in the mud by priests, nuns, and laymen in front of the Papal Legate, Cardinal Bourne. These high-sounding names do not hide the terrible strangle-hold the rank and file Roman Catholics have to submit to—no doubt they like it—at the hands of the "heads" of the Church. But can anybody contemplate this ignoble prostration of thousands of human beings before another human being with anything but sadness and pity? And man is the paragon of animals!

Is it quite certain the Abbey was really built by the monks? An architect is admitted. And we have some recollection of having read that the stones were all cut and shaped by ordinary stonemasons.

The Oxford University Press, advertising a new hymn book says that "the Victorian hymn books with their atmosphere of second-rate gloom are estranging young people." Messrs. Clowes, publishers of *Hymns Ancient and Modern*, object to this. At any rate the Oxford University Press does not despise the uses of advertising and its jargon, for, in the leaflet boasting their new hymn book, they say that "a thrilling future of renewal is before those parishes that swim into the modern era with the hymns of to-day." This is hardly up to the high-brow standard of the O.U.P.; but, of course, hymn-book selling is not what it was.

A correspondent sends us a phonetic reproduction of the first words of the Exhortation at Morning Prayer as they sounded gabbled by a curate chasing through that service before "High Mass" in an Anglican Church. "Derbluvrethescripmovthusundplacsetknawgesndfesourmufodsnsndwieness," etc. There are 170 words in the Exhortation and they were "said" in less than sixty seconds. "Divine worship!"

The organ of the *World's Evangelical Alliance*, (August) has an article by the Rev. Dr. Gillic, in which that gentleman deals with the new Sunday law. He actually protests against the Archbishop of Canterbury's (doubtless expedient) dictum that "he (His Grace) had no wish to interfere with people's preferences as to the use of Sunday." Dr. Gillic says we *must* not—he knows they *cannot*—"compel people to come to church," but we ought to ask (*i.e.*, of Parliament) "for the protection of religious opportunity." This is as cheeky as it is candid. What are the existing Lord's Day Observance Acts if they are not protection "for religious opportunity"? Not only do they protect it, but they aid it in interfering with the legitimate rights of the community.

It will come as an unpleasant shock to some complaisant people that a Sunday concert in 1932 has been banned under the Defence of the Realm Act. This happened at Folkestone last week when a well-known concert party was to have appeared at the Leas Pavilion. A police inspector informed the manager that under D.O.R.A. no dancing could be allowed on Sunday, and it was agreed that the dancing could be deleted from the programme. When it was further sought to ban sketches, the engagement had to be abandoned. The powers of the Police under D.O.R.A. are supposed to have ended long since; but the war-time baby of official interference and pious restriction has grown into a brazen young female who is still showing off fourteen years after the cessation of hostilities, and notwithstanding explicit pledges by post-war Governments to put an

end to her performances. If only there was a little more backbone in the entertainment and film industries, the cause of a rational Sunday would not suffer so many reverses.

We hear much nowadays of the so-called "social" services of the churches. These are highly organized and efficiently advertised, nowhere more than in the United States of America. Recently Professor Niles Carpenter, of the University of Buffalo, investigated 250 unhappy marriages among religious people. He found that in not one single case did their clergyman, minister, or church help them in the slightest degree to solve their difficulties. Such work does not, of course, bring in any dividend, and requires a degree of knowledge and toleration rarely found in churches. In the millionaire-blessed Christian States of the American Republic there is one divorce in every seven marriages. Such work as is being done to pour oil of knowledge on the troubled waters of matrimony in the United States is being done, by advanced men and women who are inspired by larger ideals than most of the churches have room for.

A Christian gentleman the other day got four months hard labour for illtreating a poor little mite not two years old—the magistrates declaring the case to be one of the worst they had ever dealt with. The baby was cruelly bruised and beaten by the aforesaid Christian, who, though only twenty-one, was out of work and who got married on the dole. We emphasize his Christianity because a Salvation Army officer came forward "to say something about his spiritual improvement." The magistrates refused to hear the glad tidings, but we are left wondering whether this was because the convert did not show quite the improvement he ought to have done as a genuine Christian or because they thought that the Salvation Army officer was not telling the truth.

Mr. Jack Lawson, in his autobiography, *A Man's Life*, declares that:—

The most powerful forces for the mental and moral elevation of the workers during the industrial era has been this contemptuously called "Little Bethel." . . . If Britain holds a comparatively advanced position in her social movements to-day it is largely because the eighteenth-century Methodist Revival saturated the industrial masses with a passion for a better life, personal, moral, mental, and social . . . The chapel was their first social centre. Here it was they drew together, found strength in their weakness and expressed to each other their hidden thoughts and needs. The Chapel gave them their first music, their first literature and philosophy, to meet the harsh life and cruel impact of the crude materialistic age. Here men first found the language and art to express their antagonism to grim conditions and injustice.

This is one of those myths which Methodists believe to be true because they are told it is true. Quite possibly the philosophy that the earth is a vale of human tears, that this world is a school for character, and that the trouble and trials and hardships of life are sent to prepare one for a better life in another world—this might prepare men to meet the harshness of life as they found it in the industrial age. But such a philosophy was hardly calculated to arouse men to revolt against "grim conditions and injustice." Indeed, the Christian industrialists did not fail to appreciate that Chapel piety was an excellent thing for keeping their "hands" in order. It also served the purpose of keeping the minds of the workers occupied, instead of being free to plan what the industrialists would have called "mischief."

Some people are hard to convince that the Churches really do oppose progressive ideas. Yet the evidence is plain enough. Listen to the *Methodist Recorder* of recent date:—

Men and women are seeking a greater freedom, and some now openly challenge the Christian code of morals, on the ground of its rigidity and unsuitability to modern conditions . . . The use of money, Sunday observance,

the marriage laws, the relation of the sexes, propriety in dress, come instantly to mind as indication of moral change and decadence.

The human demand for greater freedom, the human rebellion against the artificial laws, conventions and restrictions manufactured by Christian priests is regarded as a sign of moral decadence, and therefore something to be strenuously opposed. The Churches' aim is to hold the human intelligence in a prison of pre-civilized and pre-scientific philosophy.

Bishop Barnes is reported as saying that:—

. . . Not only in this country but throughout Western civilization an atmosphere has been created in which Church teaching seems neither true nor useful. This atmosphere permeates such centres of culture as the universities of Europe and America. It derives strength from a feeling that in the churches intellectual incompetence is associated with spiritual insincerity.

This was said in explanation of the Church's loss of adherents and of prestige. We presume the best remedy for this state of affairs is that of discharging Christian poison-gas (modernist brand) into the present Freethinking "atmosphere," so that the fantastic speculations, the distorted notions of human nature, and the inspired untruths of the Christian faith will seem both true and useful. What seems evident from the Bishop's summing up of the situation is that Freethought propaganda of the last two decades has largely succeeded in achieving its primary, or preliminary, purpose. Christian weeds have been uprooted, but there still remains to be done the work of sowing the Freethought seed in the weeded soil.

The religious tectotal fanatics have never been able to explain away the incitements to drink in the New Testament. The water which Jesus turned into wine is generally turned by them into "unfermented" grape juice, but nobody, reading the official record of the Cana incident without bias, would agree with that for a moment. A correspondent in one of our dailies has, however, discovered the following:—

Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise.—*Proverbs* xx. 1.

Woe unto the man that giveth his neighbour strong drink.—*Habakkuk* II. 15.

Now therefore I pray thee beware and drink not wine nor strong drink.—*Judges* xiv. 4.

It will be seen these texts are from the *Old Testament*, but what we would like to see is some strong command from "Our Lord" against drink. Will some genuine follower please oblige?

To a Methodist paper a reader writes:—

Regarding the criticism of Dr. Dale that the Methodist Revival did not produce any ethical originality, I have recently read that, on his conversion, Thomas Oliver, walked from Shrewsbury to Whitchurch (approx. 25 miles) to pay a man 6d. The criticism scarcely seems valid in this case, at any rate.

Maybe the debtor merely wanted an excuse for a day away from his work! But in any case, we presume the "ethical originality" in his case was that he paid his debt hoping thereby to save his soul from Hell. Somehow or other, there seems nothing particularly original about it, for plenty of Christians did similar deeds for a similar lofty motive, long before the Methodist Revival.

Sir Arnold Wilson headed a letter to the *Times*, "An Englishman's Religion." He claims England is a Christian country and even the *Church Times* waxes sarcastic and points out, "It is nothing of the kind. It is rapidly becoming a pagan country," and adds, "it is distressing to find there is still a curious belief that God has devised a particular religion for God's Englishmen." But then who is to blame for people like Sir Arnold? Surely this gentleman's extraordinary ideas about religion and Christianity come directly from people like those who subscribe to the *Church Times*? And, in any case, are these ideas really sillier than most of those held by the Anglo-Catholics generally?



## TO CORRESPONDENTS.

E. WALTON.—Many thanks for calling attention to the oversight. Will remember it for the future.

G. BURGESS AND W. WEARING.—Crowded out of this issue. Shall appear next week.

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

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

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When the services of the National Secular Society in connexion with Secular Burial Services are required, all communications should be addressed to the Secretary, R. H. Rosetti, giving as long notice as possible.

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

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

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One year, 15/-; half year, 7/6; three months, 3/9.

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

## Sugar Plums.

A reader asks us how he is to proceed if he wishes to make an affirmation in a court. For the benefit of others we give the information here. The right to affirm is given under the Oaths Amendment Act of 1888. All that need be done is to express the wish to affirm. The Court is entitled to ask, "on what grounds," and that only. The reply should be either "on the ground of having no religious belief," or "It is contrary to my religious belief." If any further questioning is attempted the witness should respectfully decline to give any further information. The form of affirmation is, "I, A. B., do solemnly, sincerely, and truly declare and affirm"—the words of the Oath should then be followed, with the elimination of "God" or other religious terms.

In answer to an enquiry in last week's issue for further information concerning the inscription on the Tomb of David Hume, a correspondent advises writing to the Town Clerk, Edinburgh, the Municipality being the Custodian of the old graveyards. An enquiry by a local party would be futile without cogent reasons for the seeking and even then no information may be available. A reply, if received, would likely be to the effect that a Miss Hume, owner of the Tomb by inheritance, had a right to put thereon any religious inscription she desired when she herself came to be buried within. The wonder is that she was buried where lies the Freethinker, who shut upon thousands of human beings the portals of heaven.

The new Woolwich Branch of the N.S.S. has been holding some very successful open-air meetings, and a further propagandist move has been made by taking a window of a bookshop at 29 Eton Road for the display of Freethought literature. We hope that local Freethinkers will pay the place a visit and induce their friends to do likewise.

The Rev. R. P. Campbell, addressing the Braintree Rotarians said that "Jesus was full of good humour and cheery greetings to his boys." In an apt comment a good Freethinker, Mr. Barnard of Black Notley asks Mr. Campbell (in the *Essex Chronicle*) "where in the Gos-

pels" this can be found? He adds that the only thing that might convey a very super-subtle humour is Christ's references to a "problem that perplexes us all," *i.e.*, matrimonial troubles. (Matt. xix. 8-12.)

In the same issue of the *Week-End Review* (August 6) are two good examples of the prudery and "justice" of some Police Court magistrates. (1) Yarmouth, (a) Man charged with selling bread under weight, and having a previous conviction for the same offence, fined 10s.. (b) Man—an officer—charged with diving from a yacht into the river without a bathing costume, fined £2 15s. (2) Worthing. Just after eight o'clock in the morning, a man who had just finished an early bathe was rash enough to take off his wet costume inside his bathing hut without shutting the door. Although it was so early, there was a zealous Worthing policewoman swimming about offshore, and the Press report says that "she went on swimming, but saw the man several times." Two days later it so happened that when the man finished his bathe and took off his wet costume about the same hour, the same policewoman was in a good position to have a look at him. By a further coincidence there was on this occasion a policeman close at hand, and on a signal from the policewoman he went to the bathing hut and pounced upon the delinquent. To make it worse, "the part of the beach where the incident occurred was," as the policewoman pointed out, "very select and free from trippers." The report from which we quote is nicely headed "What a Policewoman Saw from the Sea," and the Worthing magistrates endorsed her zeal by fining the defendant 40s. for insulting behaviour.

The Chelmsford Borough Council, which is having some trouble about Sunday recreations is reminded by a pious contributor to a local journal that the Council, like Parliament, "asks God's blessing and guidance" in its proceedings. How, then, asks this gentleman, "can they set His commandments at nought?" A Borough Council "should act in such a way as not to merit a character for hypocrisy." We agree, but the simplest way to do that would be not to ask for God's "blessing and guidance."

We are pleased to learn that Mr. George Whitehead has been holding some very successful meetings in Swansea. The revival, about which the religious folk are always writing, appears to have reached Swansea, but it has mistaken the address. The Branch of the N.S.S. there is full of enthusiasm, audiences at the open-air meetings have been large and attentive, and there is some hopes of getting a winter programme under weigh. South Wales has been much quieter than it ought to be—so far as Freethought is concerned, and we hope a new era is beginning.

Our contemporary, *The New Generation*, reproduces an article on Spain by Dr. W. J. Robinson from the *New York Critic and Guide*. One or two excerpts we think also worth reproducing: "I went into a bookstore and asked to see a number of readers and histories used in Spanish schools. All the books shown to me were *aprobado por la autoridad eclesiastica* or had the ecclesiastical censor's, generally an S.J., well known *Nihil Obstat*, and the Bishop's permission to print. I asked the proprietor of the book store to show me some histories and readers that did not have the approval of the censor and the ecclesiastical authorities. He answered smilingly, "There aren't any such. All school books must pass the Catholic censor and the ecclesiastical authorities . . . the children are still studying from the old text-books . . ."

"I read those histories and readers from first page to last—read them and was horrified. I expected them to be reactionary permeated with the spirit and dogma of Catholicism, but I did not expect them to be so brutally so brazenly medieval . . . The inquisition was not only a useful and necessary but a 'blessed' institution. Philip

the Second was one of the world's greatest and most beneficent rulers. Charles III., the only King of Spain—he was not a Spaniard—who had some humane and liberal ideas is pictured as a monster because he expelled the Jesuits. The expulsion of the Jews, Moors, and Moriscos—which *the whole world knows* was one of the principal causes of the decay and decadence of Spain—is justified and approved . . .”

And so on. This deliberate falsification of history in the interests of Roman Catholicism is the kind of thing our own Papists would like done here. But as this country is not yet under the dominion of the Roman Catholic Church, and is not likely to be, our history books will continue to expose the ignorance, stupidity and savagery of “holy” Popery.

## The Roman Catholic Menace.

(Concluded from page 549.)

A GOOD example, or rather we should say, a bad example of Catholic methods of propaganda is afforded by the attack made by Mr. Hilaire Belloc upon Mr. Wells' *Outline of History*.

We may not agree with all Mr. Wells has written; he belongs to the class of “regretful sceptics,” full of sentimental longings and langours for a faith that he knows to be false, he would like to retain all the sentimental side of religion while rejecting all the rotten foundations. Still, most people—apart from bigots and fanatics—will admit that his *Outline of History*, written for the ordinary man-in-the-street, was a great advance upon the popular ideas held by the mass of the people to-day. It was widely circulated and had a better press than any such work had before.

But Mr. Wells wanted a larger audience. He wished to see it in the hands of the workers. So, in 1925 he began publishing a revised and lavishly illustrated edition in cheap fortnightly parts—twenty-four in all—to enable the poorest worker to possess the work.

This popular propaganda of evolutionary ideas was too much for Mr. Belloc. Catholic youth were in danger of being contaminated! The Faith was in danger! Mr. Belloc assumed the role of a modern St. George destined to act the part of the dragon-slayer. So, as each part appeared, Mr. Belloc followed it by an angry, dogmatic, abusive, and at times, insolent diatribe in the Catholic weekly paper the *Universe*, and not only here, but in the *Catholic Southern Cross* in South Africa, and the *Catholic Bulletin* in America! An attack like this, sustained fortnight after fortnight, is unprecedented in the history of journalism. The only parallel, in literature, is the attack made by Freeman upon Froude's *History of England*, as each volume appeared, and sustained for years. This also was due to religious fanaticism.

Mr. Wells, naturally, thought himself entitled to a reply to this tirade, but see what happened:—

They [Mr. Belloc's articles] were grossly personal and provocative in tone, and no doubt a great joy and comfort to the faithful. Mr. Wells prepared a series of articles in reply; and as no one outside the public of these Catholic journals seemed to have heard of Mr. Belloc's attacks, he offered them to the editors concerned, proposing, if necessary, to give the use of this interesting matter to them without payment. Six articles he asked to have published—in reply to twenty-four. This offering was declined very earnestly by these editors.<sup>1</sup>

Upon which Mr. Wells pointed out that: “Mr.

Belloc has been attacking my reputation as a thinker, a writer, an impartial historian, and an educated person for four-and-twenty fortnights in the *Universe*? He has misquoted; he has misstated. Will your Catholic public tolerate no reply?” To this remonstrance, the editor of the *Universe*: “after a month's delay and various consultations with Mr. Belloc and the directors of his paper, offered Mr. Wells the ‘opportunity of correcting definite points of fact upon which he might have been misrepresented,’ but declined to allow him to defend his views or examine Mr. Belloc's logic and imputations in his columns.” (pp. 5-6.) Mr. Wells naturally refused to entertain such an outrageous proposition. Mr. Wells then offered the articles to some non-Catholic papers, without success; but this is not surprising, as these readers, not having read Mr. Belloc's articles, would be all in the dark on the subject.

We believe that Mr. Belloc was willing for Mr. Wells' articles to appear. The fact that it took a month to come to a decision shows that there was a conflict taking place behind the scene between Mr. Belloc, the editor and the directors; probably it had to be referred to some higher authority in the end. The Catholics do not conduct these affairs in public. The Stiffkey scandal would never have been made public under Catholic rule, it would have been quietly, and more efficaciously disposed of, for the rector is not disposed of yet, after all the scandal.

It cannot be gainsaid, that the Catholic powers that be, refused to allow Mr. Wells to reply, for fear of unsettling the faith of its readers. Now, the question arises; if, under Protestant rule, a man is denied the right to reply to a violent and abusive attack, of twenty-four articles, how should we fare under Catholic rule? For, make no mistake about it; in spite of all the assurances of the soft spoken modernist Catholics that the Church of Rome would never, never persecute heretics again, the fact remains, that the Church has never renounced the right, and duty, to suppress heresy and coerce the heretic in any country where the government was in her hands. She would consider it treason to God, who would hold the rulers responsible for any souls that might be lost by allowing infidelity to be taught in her territory; and those milky apologists who assure us of the toleration of the Church of to-day, would find themselves swept aside and, if they persisted, the first victims under any revival of the power of the Church of Rome.

We have said that, as regards literary ability, as represented by such well known, and popular, writers as Chesterton, Belloc, and Father Knox, the Catholics altogether outrange the Protestants. It may be objected. “What about Dr. Coulton, do they outrange him?” Dr. Coulton is a great scholar, he probably knows more about the literature and theology of the Middle Ages than any living Englishman, perhaps more than any living scholar. He can carry the war into the enemy's country. With his learning he can follow the Catholic historians and apologists into all the literary recesses of the Middle Ages, which the Catholics regard as their peculiar domain; and which they represent as the Golden Ages, and not the Dark Ages. Dr. Coulton follows doggedly on their track, inexorably pointing out errors and mistakes, and worse; mistranslations and falsifications, and all the bluster and bounce of Mr. Belloc cannot alter it.

But Dr. Coulton is a scholar, and writes for scholars, his works are not popular and never will be. The studies to which he has devoted his life are not the kind that tend to cultivate a popular literary style, they would rather tend to obliterate it; and that

<sup>1</sup> H. G. Wells: *Mr. Belloc Objects*, p. v.

is why he is unknown to the man in the street.

In conclusion, we have seen during the last sixty years the continual progress of the Catholic Church in this country, both in social status and material prosperity, with a corresponding decline in the Protestant Churches. Owing to the activities of Anglo-Catholics, in the Church of England, the great majority of the clergy would go bodily over to Rome if only Rome would recognize their orders. Gradually but surely and continuously, the Catholics increase; they may soon outnumber Protestants. Every now and then a prominent Protestant goes over to Rome, Dr. Orchard is the latest. Mr. Chesterton is a convert to Rome, so is the brilliant Father Knox, who served six years as a clergyman in the Church of England.

It is useless for Protestants, or Freethinkers for that matter, to look for salvation to the Press. The Press is, like God, on the side of the heavy battalions, and will be ready to kow-tow at the appropriate time. The last battle will be fought between Atheism and the Church of Rome, and I should not like to be there if Rome is victorious; I have no ambition to wear the martyr's crown.

Finally, we may point to the way in which the Press spread themselves, both in description and illustration, over the consecration of Buckfast Abbey, last week at which Cardinal Bourne acted as the Pope's Legate, the first Englishman to act in that capacity for 350 years. Fifty years ago, the event would have occupied a paragraph. The Press is acutely alive to the trend of public opinion, and follows it, instead of leading it.

W. MANN.

### A Justification of "Militant" Atheism.

THERE are people who, while broad-minded enough to admit the Atheist's point of view, consider that he has no right to attempt to propagate his opinions; or, as they generally put it, "to ram them down other people's throats." To reject the idea of the existence of a god, is no reason why we should try to tear the solace of religion from the breasts of one's pious neighbours. Passing over the inconsistency of Christians who adopt this point of view while enthusiastically supporting the foreign mission work of the Church, let us try to explain the position to those who genuinely think that no man of whatever creed or opinion is entitled to interfere with the private beliefs of his fellows.

While it is recognized that intellectual liberty is man's most precious privilege, it must also be remembered that men are gregarious animals, creatures who, like ants, bees, wasps, beavers, etc., flourish best when living in communities. Thus they are not as independent as we are often led to believe, but are extremely interdependent upon one another. Youth depends upon Age, Age depends upon Youth; Science depends upon Labour, Labour depends upon Science. It was so when, in the dark days of the world's history, men drew together round their tribal totems and laid their plans for the unceasing conflict with the powerful denizens of the jungle; it is no less so to-day when the engine-driver sends his train with its hundreds of helpless passengers thundering over bridges built by the mental and physical labours of men whom he has never seen. It was so when these tiny teeth and soft nails were pitted against the tooth and claw of the Forest; it is no less so to-day when these puny brains and feeble sinews are pitted against the relentless forces of the Universe.

It is exactly this interdependence, which gives a man the right to concern himself with the ideas and opinions of his fellows. For every community demands a system of government in some form or other; and it is on the mentality of the members of the community that the value of the system depends. If that be intelligent and cultured, the form of government will be sane and healthy; if it be superstitious and ignorant, the form of government will be very backward indeed. The progress of the community depends upon the progress of the individual.

But, it may be argued, why should a man's religious opinions be the subject of his neighbours criticism? Does not religion deal with the relations that exist between a man and God? How can those opinions affect the welfare of the community?

History answers this question. Has not religion on many an occasion been used as a cloak for double dealing? Has not scientific truth been ignored and suppressed, times without number, in order not to upset the theological system of the period? Will anyone deny that religious institutions have been in the past the greatest organs for the suppression of truth, and the propagation of superstition and ignorance that man has ever created? If any man deny this, let him study history; let him study the origins of religions, to see how every young religion has been opposed to the hypocrisy of its parent body; let him study the development of science, to see how every old religion has opposed every effort to increase the stock of human knowledge.

Nowadays it is alleged, however, that religion has changed, it has developed with the development of the race. It was not a primitive obstacle to progress; it was a tiny germ of truth planted in the mind of man by God himself, in the beginning of time; it was the inspiration that led us onwards. Thus if at any time religious expression was barbaric and cruel, it was only because we ourselves were barbaric and cruel. The steps of this evolution are clearly marked we are told. In the beginning, men worshipped ghosts and spirits, at a later stage, they worshipped myriads of gods, and then through the Jewish people came the message of the One God of the Universe, our conception of whom has further developed from that of a cruel, jealous, vindictive god, to that of the kind, loving God, and Father of all, worshipped by the Christians. Our knowledge of His plans for the human race has also developed, for we no longer believe those fables of the Virgin Birth, the Atonement, the Resurrection, etc.; now, in these happy, enlightened days, we know that God is the Spirit who broods over the whole Universe and who cares especially for the development of mankind. True, we do not know very much about Him, but see how we have progressed—from the crude conceptions of the savage to the modern realization of this Beautiful, Mystic Spirit. And we owe all this to Religion!

But this is suspicious. Have we not covered this ground somewhere before in the course of our religious peregrinations? Had not humanity reached this stage already, in the days when the Athenians turned from their polytheism to worship the UNKNOWN GOD? And the Christian Church then, we remember, held up before them the Hebraic Jehovah, Paul evolving his fantastic doctrines of the Atonement, etc., and calling them the message of this very God whom the Athenians "ignorantly worshipped." Apparently, then, the Church has been mistaken, and the great St. Paul was a reactionary, whose missionary zeal was so misplaced as to lead the whole of Christendom up a blind alley for 1900 years.

Even admitting, then, the possibility of God's existence, it must be clear that a blind faith in any of His self-appointed representatives, the priests, would

be foolish—nay, fatal! But it is just this blind faith that the priests have always demanded—AND IT IS JUST THIS FAITH WHICH THE ATHEIST DENOUNCES. We say, "They have misled us in the past, they may be misleading you now. Be on your guard. Blind faith is foolish. Reason is your only guide. Make sure that your religion is based not on the so-called revelations of the priests—but on the results obtained by the self-sacrifice, dogged courage, and patient study of our chemists, surgeons, physiologists, and psychologists. The true source of knowledge is not the *pulpit*, but the *laboratory*. The real messenger of truth is not the witch-doctor, or fetish-man, but the scientist!"

Of course, a blind faith in the individual scientist is to be discouraged just as strongly as a blind faith in the priest. But, fallible as it may be, Science or, "Reason applied to Experience" is our *only* guide. To rely on any other medium is to court disaster and, as History shows, disaster which involves not only the religious, but their neighbours, the irreligious. **THUS THE IRRELIGIOUS MAN CONSIDERS IT HIS DUTY TO CONCERN HIMSELF WITH HIS NEIGHBOUR'S BELIEFS.** W.M.

### Spontaneous Love.

THE true lovers and benefactors of Humanity have ever been the great Atheists. And the outstanding feature—call it weakness if you will—of these noble men and women has ever been their difficulty in becoming the recipients of benefactions themselves. Love loves to give. It has difficulty in receiving. The lover delights in showering all the good things he or she can command upon the object of his or her love. When the loved one desires to offer something by way of reciprocity to the lover, the latter is too often disposed to refuse without considering or calculating that it may give the loved one satisfaction and joy to have the offering accepted.

The love of individual for individual is a very beautiful thing. What would existence be without it? Enduring friendship is the one thing that makes life worth while. But Supernaturalism has come in and imposed inhibitions which have dammed the natural flow of love. Supernaturalism has demanded that human beings shall forsake father, mother, wife, brother, sister, child or dearest friend, and swear allegiance to a being whom they do not know and never saw. Fancy a man being asked to renounce his deep love for sweetheart or wife—to *desert his sweetheart or wife*—to follow a strange person, the record of whose life is not even authenticated. Truly the supernatural is the unnatural! And he who fights against Nature is bound to be defeated.

So now let us consider the life of self-denying individuals for humanity in the mass. Ah, here is something nobler than mere love of individual for individual. In the experience of many self-sacrificing and devoted individuals their disinterested exertions on behalf of their fellow beings have been met with thanklessness, nay even with rejection and scorn. Yet the consciousness of the rightness and nobleness of the motives that inspire and prompt and dictate their efforts has upheld and upholds them in their course. This is their duty, their share, their place in life. They can do no other. The world is their parish: all men are their brethren: to do good and make others happy is their chief end. And it is such an all-possessing power—such a binding delight—that many of them have endured privation, suffering—death itself on the gibbet or at the stake—because they loyally held on to the course of what they believed to be right despite the persecuting supernaturalists. Who can gainsay this statement? His-

tory teems with examples which prove its accuracy up to the hilt.

There is no more blinding falsity than that of pretended love for one's kind which hypocritically imposes its own conditions and affects to give when it is really exacting. Christianity has been organized and exists on fraud. Its corporate existence continues by dependence upon mundane things which it affects to slight and despise. It points to Heaven as Home. Christians are but strangers and pilgrims here. All their aspirations are towards the transcendental. But does not Christianity eagerly grasp the good things of this present life? Faith is to secure for its professors not only security in this present life, but in the life which is to come! How consistent are the Christians! From the teeth outwards they condemn the pursuit of "material" wealth, but actually they embrace every opportunity of advancing their "property in basket and in store." Mysticism and asceticism may be fit companions. But they have no place in the commercial and industrial enterprise conducted by prominent Christians to-day. Any man who can make ends meet, and who has enough "to do his turn" ought to be a happy man. If he is not happy he has himself to blame. He himself is the cause of his own unhappiness. But if his belly be empty, supernaturalism cannot fill it except with wind. The Atheists, naturalists, humanists, monists and Freethinkers see the thousands upon thousands who are existing subject to the bondage and tyranny of a discredited supernaturalism through ignorance, weakness and fear with feelings of fiery indignation because of their consuming love for humanity! They see these people—their fellows—capable of so much higher things—made the puppets of superstition and priestcraft—their talents exploited by more fortunate persons who maintain priesthoods for their own vile purposes. Oh, for light, light and still more light.

IGNOTUS.

### Christianity: A Persecuting Creed.

#### THE POPERY OF PURITANISM.

WHAT used to be called the Romish Controversy, that is to say the controversy between Protestant and Catholic Christians, has never been a field in which Freethinkers could find much useful employment. To us the things that fundamentally matter are the things upon which Christians agree, not those upon which they differ. Modern historical research, particularly into the controversies of the Reformation and immediately post-Reformation period, have had a disturbing effect on Catholic and Protestant controversialists. History, like theology, has been put under the searchlight of painstaking and impartial investigation. Necessity, they say, makes strange bed-fellows; and puritanism and popery, in the light both of research and of actual event, are shown to be less antithetic than they have commonly been supposed to be.

In a notable work by a German (Protestant) historian, Professor Meyer, entitled *England and the Catholic Church Under Elizabeth* (Eng. Trans. Kegan Paul) the author notes that "the ecclesiastical tone of mind that makes attendance at Divine worship both a Christian and a social duty . . . in the sanctification of Sunday, which forbids or restricts not only business but pleasure too, in the disciplinary restrictions of university life . . . and in the tendency to prudery and pharisaism and the dread of scandal," we see the fruits of puritanism which, when England slowly, and as to the mass of people reluctantly, and by political and other non-religious influences and expedients, ceased to be Catholic, replaced the discipline and repressive authority of the Church and its priests by an assertion of the not less inexorable authority of the Bible. The Puritans, like the

Catholics, emphasized personal salvation, the priority of divine over human authority, and of "the world to come" over secular affairs.

If we wish to see the spirit of Puritanism in effective operation to-day, we must go to the Catholic Irish Free State. In England, Puritanism, at least in its most offensive aspects, has lost and is losing ground. As it is very commonly put in our pulpits people have lost the sense of "sin" in this country. In Ireland, that is to say in all Ireland, except perhaps in what Mr. Dooley called "that part of Ireland North of Sligo," mortal sin and hell fire, terror here and hereafter, still fill life with that dread which is the opportunity of priestly and political powers, and the inveterate scourge of liberty of life and mind.

The Catholic "missionaries," like Campion and Parsons, and the sometimes very doubtful "martyrs" of John Foxe's "Book," are well known, and, by Catholics and Protestants respectively, given and denied their titles to be "martyrs." If, however, the teaching and action of the Early Puritans be examined, it will be found that there is nothing in the Catholic doctrine of the right to exterminate heretics, and in their view of "loyalty" to monarchs or governments that is not therein duplicated. The duplication arises from the fact that once supernatural authority is admitted intolerance is, as a modern Protestant theologian has said, "an inevitable part of true religion."<sup>1</sup> The reader who will explore the erudite and punctiliously documented pages of Maitland, particularly in his *The Reformation in England* (The Bodley Head) will find there all the evidence necessary to sustain these assertions. One or two quotations may be legitimate and relevant to the general purpose of this article.

One, Christopher Goodman, wrote in 1554 a book entitled "How superior powers ought to be obeyed of their subjects; and wherein they may lawfully by God's word be disobeyed and resisted. Wherein also is declared the cause of all this present misery in England, and the only way to remedy the same." A short passage, a significant and illuminating one reads as follows: "For the same cause (i.e., idolatry) God commanded Moses to hang up all the captains and heads of the people for that by their example they make the people idolaters also . . . and not for that time only, but to be a perpetual example for ever, and a sure admonition of their duty in the like defection from God, to hang up such rulers as should draw them from Him." Further: "when the Magistrates and other officers cease to do their duty . . . then God giveth the sword into the hands of the people, and He himself is become immediately their head."<sup>2</sup> It would require even wider learning than Maitland's to estimate how much blood has been shed in the course of the history of the Christian religion by persons who, in their own opinions, or according to teaching given to them by others to be accepted on peril of death, went out to slaughter their fellows in the certain faith that God was their head. The Inquisition itself can have no other (theological) justification. Cromwell, at one of the bloodiest massacres which disgraced his rule in Ireland (Drogheda) looking on his victims declared that they had been slain "not by might nor by power, but by the spirit of God."

The ultimate, although not the immediate issue of the Reformation in England has been admirably stated by Mr. Birrell. "Stripped of all its horrible accessories, the stake for the Protestant, the axe for the Catholic, cruel imprisonments and tortures for both, the issue presented to our forefathers in the time of Queen Elizabeth was a simple one—was England to be a Protestant or a Roman Catholic country; and hid within the kernel of this issue was another one, wholly unrecognized at the time—namely, the issue between authority in the matter of religion and complete freedom of opinion. As to the determination of this momentous issue, it may be questioned whether a close study of records and biography will aid us very much in making up our minds one way or the other, but from the humanitarian point

of view, and for getting rid of vulgar prejudice, the more we read the more tolerant we must become."<sup>3</sup>

To this wise judgment we may add, what Mr. Birrell is too genial to say, that, in the last analysis there is not much to choose between Knox and Torquemada. It is the common principle of both, and must be the firm opinion of every logical person who accepts the authority of the Bible or the Church or both, and who believes that authority to be divine, that there is no room in the resultant theological system for "complete freedom of opinion." The best proof of this is that the "humanitarian point of view," and the consequent tolerance, *did not exist*, cannot exist, and does not exist except where the same issue of authority in religion is evaded, or where it has been definitely settled on the non-authoritarian side.

ALAN HANDSACRE.

<sup>3</sup> *More Obiter Dicta*, p. 57.

## Old Eb'.

His Christian name is Ebenezer, to his familiars he is "Old Eb'"; his surname I never learned, and a team of tractors could not drag from me the name of the village where he lives.

His one passion in life is for his garden, which he tends with loving care and unremitting labour. At one time he divided his love and labour between his garden and the Church, but a few years ago he had a long illness, and when he recovered the Church saw him no more.

The Vicar did all in his power to persuade the old man to return to the fold, but Eb' was adamant in his refusal, for which he would give no reasons.

Then in course of time, a fresh incumbent came to the Church; he was told of old Eb's defection, and one day set out to see if he could succeed where his predecessor had failed. He strolled along to old Eb's cottage, where he found the object of his attentions busy in his beloved garden, and, leaning over the gate, addressed Eb' in the customary parsonic drawl, "Good morning! You have a lovely garden here."

Old Eb' looked up with a gratified smile, which faded somewhat when he saw who the speaker was, but his habitual good nature was evident as he replied, "Glad ye like it Sir."

"Yes!" responded the Vicar, "It is indeed beautiful, you ought to be very proud of it."

"Well Sir," said Old Eb', "Seeing as it is all my own work I reckon I've reason to be."

"Yes, yes!" went on the Vicar, "Very great credit is due to you, and I am sure you must feel deeply grateful to the Almighty for his wonderful gifts which make it possible for you to have such a delightful garden as this."

Old Eb' raised his eyebrows and said, "Beg pardon!"

The parson repeated himself and added, "As a matter of fact I came specially to ask if you would not like to resume your old place in the Church if only to express your thanks to the Almighty for this glorious garden."

Old Eb' stared at his questioner in undisguised astonishment, for a moment he was speechless, but when he recovered he exclaimed, "So ye think I ought to thank the Almighty for this garden?"

"Who else, if not the Almighty?" asked the Vicar.

"And 'ave I to thank him for the grubs and the greenfly, and the mildew, and the weeds he sends to spoil my handiwork?"

The parson made no reply and Old Eb' went on: "I tended this garden f'r nigh on forty year, an' I went to Church reg'lar and gave thanks to the Almighty for the good things and overlooked all those others. Then I took ill an' he had it on 'is own for eighteen months and if you'd a' seen the mess he made of it you'd never ask me agen to offer thanks. No Sir! I've nowt to thank th' Almighty for, barrin' a pile of work an' trouble I c'd well a've done without at my age."

Unable to find an answer, the parson turned sadly away to seek converts in other fields, where the futility of the Church and the Church's God is not so evident.

FRED HODDAY.

<sup>1</sup> Professor James Denny: *The Death of Christ*, p. 110.

<sup>2</sup> Note.—I have, perhaps unpardonably, modernized the spelling. Maitland transcribes the original word for word as they were written. (*Ibid.*, p. 136.)

## Correspondence.

TO THE EDITOR OF THE "FREETHINKER."

## SCIENCE AND TOLERATION.

SIR,—Could Mr. Lunn show how the criticism levelled at Harvey, Stenson, Ohm, Pasteur and Jenner by their scientific contemporaries bears comparison with the measures taken against Legate, Kett, Bruno (all burned), Kyd (tortured) and Wightman (put to death) by their religious contemporaries? No, Mr. Lunn, there is little similarity between verbal criticism and burning, roasting, execution, etc., etc.

It is futile for Mr. Lunn to attribute the persecution of Galileo to the vanity of an astronomer-Pope. He was tried, not on scientific, but on religious, grounds, and I have yet to read that the Galileo case aroused the furious indignation of the Church at that time. Religious sanction, in fact, is to be found in the words of Christ, "Compel them to come in, so that my house may be filled."

That Copernicus' book was dedicated to the Pope is as enlightening as that Galileo recanted under pressure. That it was sponsored by two Churchmen does not remove the fact that it has been the bugbear of organized Christianity owing to having upset the Christian cosmic scheme. Perhaps we may use Mr. Lunn's own explanation, and say the two Churchmen were suffering from vanity.

G. H. TAYLOR.

## DUMPING BIBLES.

SIR,—A most amusing paragraph appears in the August issue of *Der Atheist*, which is well worth reproducing in the *Freethinker*. The following is the translation:—

## DUMPING IN THE BIBLE TRADE.

Good Christians are in a ferment in America. It is not a question of the immodesty of Dress Reform, or of godless Socialists, or of impertinent negroes. No, it is something of graver import. The American Bible Society has demanded a Duty on imported Holy Scriptures. They have done so because foreign countries are swamping the American market with Bibles at ridiculous prices which they claim are produced under "sweated" conditions. The Tariff System does not halt even before the collected works of Jehovah. The price of the Bible is to be artificially maintained. Perhaps, instead of destroying food, burning wheat and throwing coffee into the sea, it would be worth considering whether a few million copies of the "Everlasting Book" should not be scrapped in order to obtain a "fancy" price, since those who fancy this antediluvian literature are obviously dying out.

GEORGE F. GREEN.

## CELIBACY AND BUDDHISM.

SIR,—Mrs. C. A. F. Rhys Davids' explanation regarding the translation of a certain verse of Buddhist scripture is interesting. However, I would suggest that some of your readers would like to know why monasticism increased in India; why the way of the monk came to be regarded as "the ideal living"; and why celibacy came to be identified with "the divine life," namely, the best the Buddhist student could conceive. Whence did such notions arise? Were they derived from the teaching, explicit or implicit, of the founder of Buddhism?

D.P.S.

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NORTH LONDON BRANCH N.S.S. (White Stone Pond, Hampstead) : 11.30, Sunday, September 4, Mr. F. P. Corrigan. Monday, September 5, South Hill Park, Hampstead, 8.0, Mr. C. Tuson. Thursday, September 8, Leighton Road, Kentish Town, 8.0, Mr. L. Ebury.

SOUTH LONDON BRANCH N.S.S. (Streatham Common, Lewin Road) : 8.0, Friday, September 2, Mr. H. C. Smith. Sunday, September 4, Brockwell Park, 6.30, Mrs. E. Grout. Wednesday, September 7, Cock Pond, Clapham Old Town, 8.0, Mrs. E. Grout. Friday, September 9, Streatham Common, Lewin Road, 8.0, Mr. F. P. Corrigan.

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

WOOLWICH AND DISTRICT BRANCH N.S.S. (Beresford Square) : 7.45, Thursday, September 1, Messrs. S. Burke and J. Read. "The Ship," Plumstead Common, 7.45, Friday, September 2, Messrs. S. Burke and J. Read. Beresford Square, 3.0 and 8.0, Sunday, September 4, Mr. G. Whitehead. Lakedale Road, 8.0, Monday, September 5, Mr. G. Whitehead. "The Ship," Plumstead Common, 7.45, Wednesday, September 7, Mr. G. Whitehead.

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## COUNTRY.

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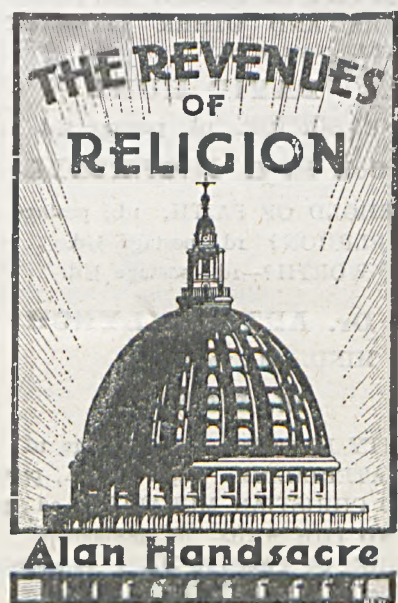
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