

THE FREETHINKER

• EDITED *by* CHAPMAN COHEN •

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

Views and Opinions

The Origins of Persecution

MANY hundreds of books have been written on the subject of persecution. Some have defended it, in which case, like successful treason, it is called by another name. Others have denounced it, often in the interests of a persecution that was given a moral or social justification. To the few belong works which have repudiated persecution in all its forms. But the number of books that have made serious attempts to trace the origins of persecution is comparatively few. Some have found an explanation of persecution in the natural intolerance of human nature. That restates the problem without explaining it; for everything, hatred and love, greed and generosity, intolerance, and liberality all belong to human nature. The explanation is about as helpful as the fiction of the "typical Englishman," on which characterization the majority of Englishmen are not English at all; or the expression "A Kingly bearing" when in any dynasty we have kings who are tall and short, graceful and ungraceful, sensible and idiotic, honest and dishonest, truthful and untruthful, exactly as we find the same characters in a succession of generations of dustmen.

The "man in the street" is apt to think of persecution as belonging to the Roman Catholic Church if he is a Protestant, or to the Protestant Church if he is a Roman Catholic, or to the Christian Church as a whole if he belongs to neither. The knowledge of the vast majority of men and women is neither wide nor deep, but it is certainly suggestive that there should be so wide-spread a conviction that persecution is something that is specially connected with religion. Even Buckle and Lecky, two writers who have extensively dealt with the history and the effects of persecution, have not thrown much light on its origin.

Intolerance and Religion

Accidentally the "man in the street," in associating persecution with Christianity is actually nearer the historic facts than the special apologist who tries to prove that persecution was due to State influence, or the conversion of the "pure benevolence" of early Christianity into the malevolent forms of later years. For the truth is that hardly any other religion has such an unbroken record behind it of intolerance and religious persecution as Christianity has. Mohammedanism had a splendid period of enlightened liberalism and religious tolerance. There is no such period in the whole of Christian history. In India there is no evidence for regular persecution on account of religion, until after the irruption of Mohammedanism, and the opening of the Christian Missionary did much to arouse the intolerance that belongs in a greater or lesser degree to all religions. As in classical antiquity Polytheism naturally makes for the toleration of differing religious beliefs, always supposing, a very important point with polytheist, that the local gods were not affronted.

Broadly, the fact remains that throughout civilized history, persecution has been more constantly connected with religion than with anything else, and more constantly connected with the Christian Church than with any other institution. What Christianity did was to lift persecution to a more authoritative position than it had in previously civilized society, and to offer it both a religious and a moral justification. And from the earliest time the modifying factor with regard to persecution has been the impact of developing knowledge and more civilized conditions on religious beliefs and organizations. The outstanding truth is that intolerance and persecution for "wrong" belief has its origin in religion.

* * *

God's Anger

A once well-known writer, John Fiske, suggested that "the persecuting spirit" "has its origin morally in the disposition of man to domineer over his fellow-creatures, intellectually in the assumption that one's own opinions are infallibly correct." That again, although it would command a great deal of assent, seems to me like stating consequences for causes. The love of domination comes from the exercise of power, it does not create it, and a very slight examination, whether in primitive or in Christian times, will show that it was not the conviction of a given opinion being right that led to persecution, but the belief that it was *wrong* and dangerous to break a particular established belief. When Bernard Shaw made the discovery, in "Saint Joan" (evidently it was a discovery to him) that the

Christian Inquisitor might be a kindly dispositioned man; he only found out a fact with which every competent student of anthropology and psychology was well acquainted. The persecutor did not of necessity wish to dominate his fellows, he often simply wished to save them. He did not consider that his own opinions were infallible, but that it was dangerous to the salvation of society and individuals that certain beliefs should be flouted. The beginnings of what afterwards became in their later developments the desire to dominate and the assumption of infallibility, are to be found in another set of conditions altogether.

Before dealing directly with these conditions we may take a set of contemporary facts which may serve for us the same purpose that rudimentary structures in the animal body serve for the biologist. The belief that in some way or another human happiness is dependent upon pleasing God, and that human misfortune is a consequence of arousing his displeasure is deeply imbedded in all forms of genuinely religious belief. Those who will cast their minds back to the beginnings of the war of 1914 will remember the many assertions by preachers that the war was God's way of punishing the world for its sins, or God's method of reminding the world that he still existed. We still have our set prayers as a means of procuring a good harvest, bishops and minor parsons still bless fishing-boats that are going to sea, guns that are cast to kill, and battleships that are meant to fight and sink other ships. We have also prayers for the cure of disease, and thanksgiving for recovery. The very Christian minister, Sir Thomas Inskip, whose job it is so to interlink the fighting forces that they will kill the greatest number of God's worshippers who live in some country other than this one, believes that the displeasure of God, caused by not observing Sunday in a proper manner, will bring "divine punishment" on the land; and one is almost ashamed to know how many people there are in this country who will proclaim that bad weather, and other disagreeable things are due to our having offended God by doing something he dislikes, or by not doing something he likes, particularly not feeding him with our prayers. The phrases "God will bless our efforts," or "God will punish us for our sins," are very common, and are evidence of the fact that intellectually a large part of the population is not far removed from the mentality of the Stone Age.

It may be granted that a deal of this is now no more than the repetition of familiar phrases, and indicates no more than that people do not think of the implication of the words they use. That may be so, but at all events their common usage bears the same kind of testimony to the scientist that the rudimentary tail in man does to an animal ancestry. Forms of language would not be common unless they were at one time forms of thought; and the fact that they are as common as they are, and are impressed upon us so unashamedly by preachers, writers and others, proves that they are far more alive than any apology for their presence would indicate. It is thousands of generations since the wild dog found it necessary before going to sleep to trample down the grass in order to guard against some dangerous thing that might be lying there. But the pet dog in 1936 will go through the same manœuvres on the drawing-room carpet before taking its afternoon snooze. In the manifestation of habits that have no reference to the life of to-day there are large numbers of people who are acting only as the dog in the drawing-room does.

Our Primitive Impulse

There is also one other consideration that will help us to realize how far back the origin of intolerance and persecution for opinion goes. Whatever differences may exist amongst those who have dug deepest in what is called the pre-history of man, the agreed fact is that primitive man exists only as the member of a group. Primitive man does not run wild in the woods to begin with, and afterwards form associations with other men because he finds the association beneficial. That kind of pre-history is now quite out of date. Man, as man, originates from a gregarious form of animal life. And the advantage of association follows from the gregariousness; the gregariousness is not adopted because of the advantage it promises. Man, as man, is always a member of the clan or the group, his life is that of the group, and his thoughts are that of the group.

In a general sense it is true that what a man does affects the society to which he belongs, but with early mankind the responsibility is much more vital. Every member of one tribe is responsible for injury done to another. If the member of one tribe is killed by someone belonging to another, primitive justice does not demand that the particular wrong-doer shall be punished, any one will do so long as he belongs to the offending tribe. Again, we see in our own society the remains of this kind of behaviour. We see it in relation to the less humanized groups in the same country to whom people from another town or county are "foreigners," and it is shown in the slight that the very word "foreigner" carries to multitudes of English people. It is seen particularly when we come to deal with the relations between nations, nearly always on a more primitive level than are the relations between individuals, and in the personification of nations. In such phrases as England thinks, or France says, or Italy demands, in the way in which every Englishman during the war was expected to hate every German, and *vice versa*, we have an exhibition of that primitive sense of corporate responsibility, which, when we add one other factor, will enable us to understand the prevalence of intolerance and the reason why it has been so often considered to be a virtue.

CHAPMAN COHEN.

The Crime of Cain

"Bishops, confessors, saints, martyrs, have never denounced to king or people, nor ever have attempted to delay or mitigate, the most accused of crimes, the crime of Cain, the crime indeed whereof Cain's was only a germ, the crime of fratricide, war, devastating, depopulating, soul-slaughtering war."—Landor.

THE recrudescence of militarism throughout Europe is disturbing the Christian Churches. Anyone who reads the utterances of the clergy of all denominations, and their apologists, in periodical literature will perceive that they are conscious of the reproach which this huge preparation for future war implies. It has been, of recent years, the proud clerical boast that their Christian religion had civilized Europe, and none except Signor Mussolini, and the too obsequious Romish priests, has had the courage to claim that modern war with all its attendant horrors is in harmony with the principles and ideals of Christianity.

At the time of the world-war, 1914-18, the clergy had preached brotherhood and peace for generations. The advent of war, at one fell swoop, pushed our civilization back into barbarism. The iron bar of

brute force had been thrust suddenly into the delicate mechanism of modern society. The wheels ceased turning, and the cheerful hum of industry died into silence, broken by the dreadful clangour of the guns, the groans of the dying, and the noise of falling thrones. Not only trade, but philosophy, literature, science, and art, were suddenly arrested. At one terrible stroke we were back in the dreadful times of barbarism and savagery, and tens of thousands of dead men, the flower of their generation, were shovelled under crimson soil. The pre-war conditions were the fruit of centuries of evolution, for mankind in the mass thinks but slowly, centuries of moral and intellectual advance; a labour not of yesterday, but very many yesteryears of European civilization. Humanity had been hoodwinked, and just too late the Christian clergy discover the state of affairs, and are disturbed by them.

The first broad effect of this world-war was to stimulate criticism of the Christian churches, and to raise doubts as to the truth of Christianity itself. Surely, professing Christians ought to have done more. They ought to have been able to prevent such wholesale horrors and murder. A widespread popular sentiment harped on the degradation of Europe in coming to this sorry pass after two thousand years of "a religion of love." The responsibility of the failure is rightly laid at the door of the ecclesiastics and the churches. But the criticism goes even deeper. How could the Christian "god" be good when he permitted such a tremendous catastrophe to overtake mankind and inflict untold suffering on the innocent? The very foundations of the Christian faith were called in question, and relegated to the land of dreams.

In this matter the clergy themselves have been too clever by half. They have hypocritically mouthed the gospel beatitudes, but they have never set themselves in opposition to militarism itself. The grim facts prove them to have been hypocrites. Turn, for a few moments, to the history of our own country, and refer to the record of the so-called Church of England since the Reformation. Britain has waged over a hundred wars, great and small. In every instance this Anglican Church has been the obedient, obsequious servant of the Government of the day, blessed the regimental flags, christened the battleships, and sung "Te Deums" for victory. The official Prayer Book, issued with the sanction of both Houses of Parliament, assumes always that justice is on our side, and reminds credulous worshippers that "there is none other that fighteth for us but only Thou, O God."

Britons have carried war to every quarter of the earth. We have fought Dutchmen, Frenchmen, Germans, Russians, Turks, and Spaniards. Our troops have battled with Afghans, Armenians, Chinese; Indians, Soudanese, and Zulus. Countries have been annexed, native races subdued. Whether these wars are held to be just or unjust, inevitable, or the result of ambition and bad diplomacy, crimes or blunders, the Christian Bishops in the House of Lords have never condemned them. Yet every Church of England bishop at his consecration, solemnly promises that he will "maintain and set forward quietness, love, and peace among all men." War sets forward the quietness of death, the love of slaughter, and the peace of desolation.

In the late World-War whole nations, professedly Christian, were engaged for years in wholesale slaughter. Europe was a streaming slaughter-house, ankle-deep in human blood, in which perished the flower of the manhood of one entire generation. Millions of men were killed, and more millions muti-

lated. Cities were reduced to ash-heaps and disease was rampant. It was a complete indictment of the so-called "Religion of Love," which had proved itself the most powerless and most hypocritical thing on earth. The millions who professed to be followers of the Prince of Peace were unaffected by the teaching. When passion or self-interest was aroused, every commandment and every precept were forgotten. Nor is this all the sorry story, for a few persons were actually treated as criminals for attempting to take the Christian abracadabra seriously, as were the Quakers, the Conscientious Objectors, in England, and a mere handful of Communists and Socialists in Europe and America.

So far as the ecclesiastics of the powerful Christian Churches are concerned, the profession of Pacifist ethics was a mockery and a delusion. Whether they were Roman Catholic cardinals, Greek Church patriarchs, Church of England bishops, Nonconformist divines, the grim fact remained the same. As for the boasted brotherhood of man, no one remembering the awful treatment of Jews and Freethinkers throughout Europe for many centuries can but see that Christian doctrines are of one aspect, but its practices of another. Alleged "witches" were always the weakest of their sex, yet they were slaughtered by the thousand. Brotherhood, indeed! A creed which teaches eternal torment, an infinite punishment for a finite offence, is, in the last analysis, an inhuman creed. Small wonder that Christianity has failed and failed utterly.

So long as men's theological conceptions remain radically unchanged, so long as no new humanism flames into being with a real sense of brotherhood, and a new scale of human values, men will seek peace in vain. We, whose fathers built up in generations of toil and suffering this fabric of Western civilization, can no longer rely on a two-thousand years' old Oriental superstition.

Sincerity makes respectable even absurd and wrong-headed causes; but sincerity is not a shining Christian virtue. The purple robe of Priestcraft covers the huge imposture of an organized hypocrisy. Mohammed has a direct influence over his professed disciples; Gotama Buddha still colours and controls human life; the teachings of Brahmanism still affect the lives of millions. Even Joe Smith's revelations are held in honour by the Mormons, but where, throughout the length and breadth of Christendom, are the Christians who are faithful to the ideals and aspirations of a religion of love?

MIMNERMUS.

Country Churchyard

IV.—SHADRACHS ABOUNDING

IN the Churchyard of Hemel Hempstead (also in Hertfordshire), there is a big array of family tombstones, on every one of which appears the Christian (!) name of Shadrach. The bones of generation after generation of Shadrachs lie there in close proximity to one another, for to the name of Shadrach for the first-born it would appear the house has faithfully adhered. Meshach also has a fair show, but Abednego makes positively one appearance only. Yet Abednego has the same record as the other pair; he has their qualities in like degree. He was thrown into the fiery furnace with his hat on—even as they were. He donned temporary asbestos raiment even as they did, and emerged from the burning fiery furnace, hat and all, not one penny the worse. The proportional representation would therefore appear to have

depended upon the productiveness of the quiver. The first-born was Shadrach; the second-born, Meshach; the third-born, Abednego, and, naturally, sometimes an Abednego did not materialize. This stately procession was at times marred by the intrusion of females. For them no special grandeur in nomenclature was devised; for them, Elizabeth, Annie, or plain Jane, sufficed. One can hear Shadrach stating, with his usual finality, that as there was a possibility of the female child bringing forth in the course of time a Shadrach, that privilege was surely honour enough. If the females were prepared to learn in silence and with all subjection, who knows but the Lord might honour them additionally with a Meshach, and if the silence were absolute and the subjection abject, then, Blessed Culmination of all! an Abednego might be theirs, and the purring of contentment audible around their hearths. Anyway Father would decide that point, and who more fitting to decide than he who brought Shadrach *filis* into existence, and what more fitting name to be bestowed than the name of him who had been adjudged Great and Worthy enough to bring into existence Shadrach *père*?

Anyway, consulting little Shadrach was plainly out of the question. Little Shadrach was blessed in having a Big Shadrach, and Big Shadrach knew what was good for the little boy. His name was doled out to him as was his daily dose of brimstone and treacle and his portion of the Word to be "learnt by heart." It was plainly good for Little Shadrach, as it was with mamma, to learn in silence and all subjection, always excepting those occasions when, also for his good, the rod was being applied to him. Then he merely suffered, silence becoming impossible. In the course of time Little Shadrach became Big Shadrach, and in accordance with perhaps the greatest of Life's Ironies, he in turn saw to it that his youngsters did not escape the ordeals that he had gone through. Perhaps one might put it more charitably. He looked upon himself and saw that he was Good, and concluded that a system that had resulted in him *must* have been a good system. The family tradition survived.

One has met in one's own life-time many victims of this form of parental tyranny. There was that school-boy friend named *Aaron*, who, in his 'teens, became converted. Then he became a Christian minister and his natural speech became also converted, into something rich and strange. One feels sure that his natural virtues, and they were many, would not be so easily obliterated. *Elijah* was an able and fearless Freethinker in the North of England, helpful to all he came into contact with by precept and example. *Jeremiah*—well, it were but charity to say little of Jeremiah. He acted according to his lights, without a doubt; but ill, indeed, did his taper burn. Nebuchadnezzar—yes, Nebuchadnezzar—we still know well. It is evidence of the quality of the friendship we bear each other that we know his name at all. We have loved for nearly twenty years; may the measure of that warm regard never move towards tepidity; there are losses one cannot afford.

The day that countenanced a Praise-God-Barebones and a Damned-but-for-the-Grace-of-God Robinson has gone for ever. Even if the free criticism of one's neighbours were bravely faced, the inevitable "cry of the children" in the days to come would cause even a man of the strength of Barrett of Wimpole Street to wince in anticipation. There is now no reverence for the things of the more immediate past. Pride in a day long dead, the representatives of a new generation may feel or affect; they invariably pity Papa, and in the doing derive much sustenance for their egos.

Even men of cultivation are apt to inflict upon their offspring rather thoughtless handicaps. Such an one was M. of a small Staffordshire town. He named his last boy Herbert Spencer, and derived much satisfaction, one knows, therefrom. His wife showed no enthusiasm; in fact her opposition was only withdrawn when it was discovered that her generous earlier adventures in maternity had used up most of the other available names. Well, the only recollection of the ambitiously named youngster which has survived is his extraordinary antipathy to the household cat which took, one must record in fairness, most unpleasant forms. One knows by intuition that *Spencer* as soon as practicable took for ever the shape of a simple S—, the irreducible minimum.

As regards the Shadrach habit in Hemel Hempstead, one finds oneself searching for the "motive" in the first instance. In such cases, it is the first step only that counts; after that it is merely a question of habit. It may have originated in that custom, common enough in those days, of opening God's Word, when advice was needed, and accepting as the Lord's message the first passage (in this case, the first name) that the eye rested upon. One does not readily believe however that even a Christian would allow the Lord to interfere in a purely domestic matter of this kind. Not only that, but even the most devout knew that the Lord had a large amount of work to get through, and that a moment of inadvertence might occur (Does not Jove nod?) and as a result their boys might be saddled with names like Ananias, Barabbas, Judas, or even Buz; and their girls with Aholah, Aholibah, Jezebel or Rahab. Even if time proved the Lord's choice to be apt and discriminating, this risk would hardly be taken by the most perspiring of workers in the Lord's Vineyard. No, one must conclude that the monotonous naming of the children was due to the fact that there was something about Shadrach, Meshach and Abednego that the occupants of the hamlet really liked. Their biographies might therefore help us.

In the Book of Daniel one is told that Nebuchadnezzar, King of Babylon, besieged and took Jerusalem. He then sought out certain of the Israelites who were well-favoured, and would in every respect grace the King's Palace. Four thus chosen were Daniel, Hananiah, Michael and Azaria. It was these latter three, Shadrach, Meshach and Abednego (*né's* Hananiah, Michael and Azaria) who captured the imagination of Hemel Hempstead. The first royal command issued was that the four were to be well fed; for that purpose they were put upon the same tariff as the King. But Daniel was a bigoted Republican, and allowed his prejudices against royalty to go to ridiculous lengths. "A fig for the Succulent Steak!" said he. "But if I brought you a fig," argued Ashpenaz, the Prince of the Eunuchs (modern version: *Quartermaster*) "His Majesty would be annoyed." "No matter," went on Daniel, impressively, "What we want is peas, lentils, and Scotch oatmeal, and what we want, we'll have." This foreshadowed a hunger strike, so Melzar, "the chief man of the Prince of the Eunuchs" (modern version: *Quartermaster-Sergeant*) joined in. "Don't you see, Daniel, that when the King sees your sunken eyes and lantern-jaws as a result of your oatmeal orgies, he will be furious, and will say 'Take away these C3's.' Your state will then be most unpleasant, and, incidentally, so will ours." Then Daniel made his proposition. "Look here, Melzar, why not test it out? For ten days give us pulse to eat and water to drink and nothing else. As for you, just use your eyes." It is one of the proofs of Daniel's wisdom that he had previously made friends with the Quartermaster-Sergeant. This was evident, for the bargain was struck.

At the end of Ten Days the first recorded scientific vegetarian experiment in history was concluded. A firm conclusion was reached. "The countenance of the four appeared fairer and fatter in flesh than all the children which did eat the King's meat." So then the Quartermaster said (but only unto himself), "There is something to be said for pulse." The sacred record tells us "He took away the portions of their meat and the wine that they should drink and gave them pulse." And as to what was done with the portions of the meat and the wine that they should drink, this is not recorded in the Book of Daniel—but it may be surmised.

One never knows when one is going to knock up against a logical mind. Not in seminary alone is such a rarity found or manufactured. When learned theologians were bothering their heads about immanences and essences, one forefather of the hamlet (whether rude or otherwise the facts do not determine) saw that without a peradventure the Book of God had come down thump on the side of the Vegetarians, and the strength of his mind, coupled, it is fair to say, with his personal predilection for the leguminous, convinced him that Shadrach, Meshach and Abednego were pioneers—that blessed race—and were sent to shed a Great Light on the Earth.

T. H. ELSTON.

A National Bereavement

[In a display half column the *Sunday Dispatch* of June 27, tells the heartbreaking story of the death of a parrot that belonged to King George V. After five months of sorrow for his master the parrot has died. He had been with the King for over thirty years. His body is to be stuffed and exhibited in the Museum of Natural History, South Kensington.]

A few months since we lost a King, a not unusual kind of thing,
For Kings are lent us, as we know, by God, to guide us here below.
But yet both fate and King were kind, George left his favorite bird behind.
And there raised high upon his perch, he symbolized both State and Church,
Of which the King was dual head—at least, so all the lawyers said.

And now we're faced with fresh disaster; the parrot's gone to seek his master.
When thinking of the sad to-morrow, all are plunged again in sorrow.
A good King we are bound to get; God never sent a bad one yet.
Kings come and go, and always leave their virtues here as all believe.
But this sad truth we have to face, we've naught to take the parrot's place.

And there in Kensington it stands, the bird that felt a monarch's hands.
But though no more on earth there's heard the living voice of King or bird
Yet loyal souls will long rejoice to see the bird that heard his voice.
And soon it may become the rage, to make a holy pilgrimage
To catch, although but second-hand, the caress of a royal hand.
For sure it is, as anything, divinity doth hedge a King.
And maybe on that parrot's face will shine a ray of godly grace,
Which falls on those who stand before the dead King's bird in silent awe.
God save the King! God bless his bird! God save us all, 'tis quite absurd!

QUONDAM.

Masaryk The Theist

RUMOURS have been spread that ex-President Masaryk has recently embraced Catholicism, and is constantly visited by a high Catholic dignitary at his home in Lany. It is suggested that this has been brought about by prayers for his conversion, offered up by near relatives.

Dr. Milde assures me that this story is without foundation. It may, however, interest readers of the *Freethinker* to know what this famous man does think.

His opinions and acts were such, that when he stood as a candidate for the Austrian Parliament in 1907, in Moravia, the countryside was brightened by placards which declared:—

Patriots will not vote for Masaryk.

Those who honour the Church will not vote for Masaryk.

Husbands who love their wives, and wives who love their husbands, will not vote for Masaryk.

All who believe in Christ will vote against Masaryk.

All who confess their sins and pray cannot vote for Masaryk, etc.

He was also violently attacked for defending the Jew, Hilsner, who was accused of the ritual murder of a Christian child. It may be deduced that the Church did not then approve of Masaryk. Nor did, nor does, Masaryk approve of the Church, whether of Rome or elsewhere.

Nevertheless in the same year (1907) Masaryk, speaking to the Czech Freethinkers of Chicago, declared that he thought the idea of God to be a "scientific hypothesis." He could not say what this "God" might be. He also believes in some sort of immortality of the personality, and he has formulated a religion of co-operation with the divine force, which takes the practical form of working for mankind, for Democracy, for Co-operation and against tyranny of any sort. In his book *Die Weltrevolution*, he says he is for "Jesus and not for Cæsar"; he looks upon Jesus as an expression of Man's Love for Man.

As a worker against despotism, as an opponent of authority in matters of the mind, Masaryk has always been on the side of the Freethinkers, and still is so. As President of Czechoslovakia, he did what he could to bring about the separation of the State from the Church, but Rome was still too powerful. Because the President took an official part in the Huss celebrations of 1925, the Pope withdrew his Nuncio for two years. Whether this was a victory for Free-thought or not, readers may judge for themselves.

At the International Congress last Easter, the ex-President was photographed in the midst of a group of American Czech Freethinkers, and this picture appeared in most Czech newspapers. It must be borne in mind that he receives few visitors nowadays, and is under orders to avoid fatigues of all kinds.

C. BRADLAUGH BONNER.

Toward no crimes have men shown themselves so cold-bloodedly cruel as in punishing differences of belief.

James Russell Lowell.

Resolve that not one dollar of public money shall be appropriated to the support of any sectarian school. Keep the Church and the State for ever separate.

Ulysses S. Grant.

Things Worth Knowing*

XLVII.

CHRISTIANITY AND HUMAN NATURE

A DUALISM still more pronounced was characteristic of the early Christian view of human nature, and led to the depreciation of the body as compared with the soul. In the fourth and fifth centuries of our era such a view was so dominant that a struggle against the material side of our nature became a rule of life. The most absolute asceticism spread throughout the Christian world. A struggle against hunger, thirst, and desire for sleep, rejection of all pleasures that come from impressions of sight or hearing, or of the palate, and, above all, abstention from sexual intercourse, became in the opinion of true believers, the true aim of human life. The conviction that human life was essentially corrupt led to a declaration of war against it; all the pleasures were forbidden, even the most innocent of them being thought vicious. What could be more in contrast with the calm and joyous philosophy of the Greeks, for whom there did not exist the idea of a struggle against the supposed corruption and imperfection of man? The dualistic theory made such demands on its proselytes that these, absorbed in the salvation of their souls, sank, from the physical point of view to the level of wild beasts. Hermits resorted to the lairs of animals, abandoned their clothing and went naked with shaggy and disordered hair. In Mesopotamia and a part of Syria there arose a sect of eaters of grass; these were people who had no dwellings, and who ate neither bread nor vegetables, but wandered on the hills and fed on the herbage. Cleanliness of the body was regarded as an indication of the corruptness of the soul, and among the most highly-venerated of the saints were those who took no care of the body. Athanasius relates with approval that when St. Anthony became old he never washed his feet.

Such doctrines soon brought about a most serious perversion of the innate instincts of the human race. The sense of family and of society became so weakened that fanatical Christians were more than indifferent to their kinsmen and countrymen. Such ideas have struck a deep and enduring root. In the opinion of the ministers of the Scotch Church of the seventeenth century, according to Buckle, there was nothing so surprising as that the earth could contain itself in the presence of that horrible spectacle, man, and that it did not gape, as in former days, to swallow him in the midst of his wickedness. For certainly, in the created universe, there could be nothing so monstrous and so horrible as man.

It was to be expected that when such conceptions prevailed, celibacy and the repudiation of the reproductive instinct should have been made obligatory on the clergy. . . . The wish announced by St. Paul (Corinthians vii. 7) "I say therefore to the unmarried and widows, it is good for them to abide even as I; but if they cannot contain, let them marry, for it is better to marry than to burn," soon became a command, and since the fourth century the Catholic Church has advocated celibacy of the clergy, although it was not enforced until the eleventh century (under Gregory VII.). A low view of human nature has survived in the Catholic Church even to our own times. Pope Leo XIII., in his Encyclical on Freemasons pro-

claimed it. "Human nature," he said, "was contaminated by the Fall, and as it is therefore much more prone to vice than virtue, in order to attain virtue it is absolutely necessary to restrain the wild impulses of the soul, and to control the appetites by reason."

Art has reflected the Christian conception of human nature. Sculpture, which played so great a part in the ancient world, and which was intimately associated with Greek ideals, began to decline rapidly in the Christian era. It lasted longer in the Roman Empire of the East, but in Italy it was almost completely forgotten by the eighth century. Painting survived, but not without undergoing an extraordinary degradation. All the Italian works of art of the Carolingian period displayed the utmost indifference to natural form, and a loss of the sense of harmony and beauty. Later on, Italian art fell lower still. "No one dreamed any longer of studying nature or of observing the human body. An epoch in which the interference of supernatural forces was generally accepted, and in which the conception of the universe was founded on a contrast between the natural and the supernatural, could not admit in its art the rule of natural law or a natural order of events."

The intimate connexion between the depreciation of human nature due to Christian doctrine and the inferiority of the art of the middle ages cannot be denied. Taine writes of this period as follows: "If one considers the stained-glass windows or the images in the cathedrals, or the rude paintings, it appears as if the human race had become degenerate and its blood had been impoverished; pale saints, distorted martyrs, virgins with flat chests, feet too long and bony hands, hermits withered and unsubstantial, Christs that look like crushed and bleeding earth-worms, processions of figures that are wan, and stiffened and sad, upon whom are stamped all the deformities of misery, and all shrinking timidity of the oppressed."

The art of the middle ages fell lower and lower until the Renaissance, with its return to the Greek Ideal, brought new vigour. The great masters of the Renaissance were in addition scientific men, who had studied mathematics, and who employed the technique of mensuration; such were Alberti, Leonardo, Da Vinci, Michael Angelo, and others. The return to the Greek ideals and to nature brought with it the taste for beauty.

The Nature of Man,
by ILIE METCHNIKOFF, pp. 11-14.

Why This Discrimination?

THE Housing Committee of the Liverpool Corporation has recommended that a piece of land which they hold in Knowsley should be sold to the Ecclesiastical Commissioners for 3s. a square yard, which works out at about £700 an acre. This is a reduction on the original price decided, which was 5s. a square yard.

Why is this discrimination proposed? On the surface, it is because of the noble work the Church of England is supposed to be doing. But actually, it is due to the political and mercenary influence that the Ecclesiastical Commissioners wield among councillors, no less than among M.P.s. The work of these Commissioners has been always to get money for nothing: That is why they grabbed as much land as they could, when the enclosures were on foot. They know where money can be had for nothing. Land speculation is a very profitable thing—for the man who sells at the highest figure.

The Liverpool Council know all about this mercenary aim of the Church of England. They ought to, because it

* Under this heading we purpose printing, weekly, a series of definite statements, taken from authoritative works, on specific subjects. They will supply instructive comments on aspects of special subjects, and will be useful, not merely in themselves, but also as a guide to works that are worth closer study.

was that body—the Church of England—that netted a cool quarter-of-a-million for St. Peter's site, in Church Street, Liverpool, after having bought it from the Corporation for £10! And the people they sold it to were—**THE LIVERPOOL CORPORATION!**

Two hundred years had elapsed, of course, between the time of buying it, and that of selling it. The value had gone through a transformation in that time, all right. It had advanced twenty-five thousand times!

A bit of good business—that. Or a bit of very bad business, rather. For it was nothing but rank theft. The Liverpool Corporation got the money out of the poverty-stricken Liverpool people, to pay that quarter of a million. And it is safe to say that the original £10 they received for the site never reached the pockets of the ancestors of the present population.

The Church of England holds nearly two million acres of land, and from that in use is drawing over seven million pounds a year in hard cash. As is now publicly known, they are not satisfied with their income, and have used their mercenary influence with Parliament to get hold of government bonds in "return" for "tithe" titles (to which they are not entitled at all).

Why are they in need of 6,000 square yards, when they have already nearly 2,000,000 acres? They perhaps want the particular site, although they have plenty of others they could use if required. They are speculators. Whether this site is wanted for a church, or for speculation, is not divulged. No doubt it is for the former purpose; although, if the district develops as Church Street did, they will doubtless sell it back to the Corporation with a substantial lump added on! That would be characteristic of the Ecclesiastical Commissioners—and of the Liverpool Corporation.

There is, within and without the Council, immense jockeying going on. And one thing is typical of it; the people of Liverpool receive not the slightest thought. They have to pay for everything, pay when land is bought, and pay when it is sold at a loss. Yet if any ordinary man wanted a piece of land, he would have to pay the highest price that the Liverpool Corporation could squeeze out of him.

But the Church of England can get a reduction, while drawing £7,000,000 a year out of the people already, and being possessed of extravagant estates for the purpose of collecting it, and for "keeping up their dignity."

The whole country is in the hands of these Church and other landlords. No matter what is done, or where we look, they are on top. Councils are bowing to them, scraping to them, and paying huge sums of stolen money for the pleasure of doing it. If anything of a public nature is afoot, make sure the landlords will be there to collect their toll, and the Church of England to bless them (or perhaps itself). One can be quite certain that in any matter in which they have either a mercenary or a personal interest, they will always be helped to the greatest possible extent that the Councils can give; at other people's—the ratepayers'—expense. The country is being used for the purpose of satisfying the requirements of the landlords. This instance in Liverpool proves it, as also does the Tithe Bill.

That we can put up with the impudence of it, no less than with the injustice and evil effects of it, indicates what a mental and material grip these persons have upon our lives. (Though the mental one is more apparent than real.)

This grip will have to be broken. The indignity of being always under the heel of the people with whom we usually want nothing to do, is intolerable. To have such sanctimonious people as the Church of England parading around with its pomp, telling us to be good, and poking their noses often into strictly private affairs "in the name of the Lord," whom they have never obeyed (even taking their own declarations about Him), is, when we realize that they are doing it with our money, stolen by law (but unconstitutionally) out of our pockets, and by keeping hold of our land as though it were theirs only—mortifying. It is bad enough to have so many people around telling us how to lead our private lives, without being robbed to enable them to do it.

They know only too well that their real power is not now over the minds of men—but over the pockets and

the jobs of men. They know that once that power is broken, they break, and can never recover. For their ceremonies are not wanted by the majority of the people. Their sanctimonious and hypocritical talk is not wanted by the majority of the people. But for the fact that they are getting the cash and hold the land they have stolen, they would collapse.

It is their vested interest—not their intellectual influence—that keeps them up. It is the cash, not the creed, that bolsters their position.

And in this the councils are giving every support. They are the willing servants of these vested interests. Why? There must be a reason—and it is not stupidity in most cases. Why the discrimination? There is something suspicious about it. Men do not use public office year after year to rob the majority to give to the minority, and to ignore the welfare of most for the whims and requirements of the few; there is reason for it. What is the explanation?

Whatever it may be, it is quite certain that only one thing will end this thieving discrimination. And that is, the demand and action of the people against it. The land is not here to be bought and sold, and discriminated about. It is common property, and the rent of it should be collected for public services, abolishing all rates and taxes.

When that is done, all will be on equal footing. Whatever group or person requires land will have it on one condition—that it or he pays the full rent for its sole use.

That will put these privileged interests in their place—whoever and whatever they are. They will then be on their merit.

ERIC R. JONES.

Acid Drops

London's leading comedian—Dr. Winnington Ingram, Bishop of London—has now come out as the champion of the coal miners. He says, "the Church cannot remain a silent spectator of what many regard as a bleak negation of God's goodness to His children." It is an old gag this, played by many other Church comedians. In Australia before the War the then Bishop of Sydney deplored the conditions that many men and women were forced to work under. He said in the matter of social reform, "the Church must lead." Whereupon a contributor replied in verse in the *Sydney Bulletin* as follows:—

Where labour's riddled banner waves triumphant in the van,
Where march the men at arms who push the brotherhood of man,
Where limp the broken heroes with their anxious eyes ashine,
To see the dawn of freedom in the sweat-shop and the mine.

Hurrah! a hurried cohort comes along to join the throng,
To whack the joy and glory and the pride of righted wrong,
A motley mob perspiring in a frantic burst of speed
It is the Church belated hurrying up to take the lead.

The *Christian World* has every week a "Prayer," presumably by the editor. It is quite amusing sometimes, proving that the staid editor has a pawky humour even when addressing his Heavenly Father. This week he begins the prayer: "Mysterious God, who never dost some things until Thou does find a man to do them." He condescendingly assures God, "Thou needest us." It is quite obvious that if there is a God He fully deserves the pious editor's reproach. God or no God, unless man "dost" what has to be done, it remains undone. There seems little "need" for a God who seems determined to be idle while man does all the work. Such a deity is more "Mysterious" than useful. Imagine an Almighty God who "needs" the editorial staff of the *Christian World* to "substitute" for His "Lordship." But God really does need "us." Without "us" he would cease to exist.

Shall we ever get the "last word" of Christians on War? We thought we had exhausted all conceivable differences of Christian opinion, which in fact agree with the differences of ordinary human views, unaided, or uncomplicated by "revelation." But the Rev. John Kennedy, of Cambuslang, rides a pair of horses like any circus-equestrienne. He defends the use of force—but only when *Christians* fire the guns or spread poison-gas amongst helpless citizens. He does not believe it can ever be right for "a non-praying people to use force," but, he says, "neither do I believe that the use of force is in itself contrary to the will of God." How happy Christians must be when BOTH sides in a war believe in the same God. Or is it better when a purely Christian nation destroys "a non-praying people"?

At last we have it! The Rev. John Bevan tells us straight out the real "Proof of God." A Chinese inquirer asks him to give one concrete proof that there is a God. Mr. Bevan pleads guilty: "There is no concrete proof of the existence of God." Why not let it go at that, Mr. Bevan? It might be accepted as an axiom nowadays that there is no proof of the theistic theory. To call it "concrete" is adding a meaningless adjective. Belief or Faith is not proof—with or without an adjective. But Mr. Bevan goes on to say "the fact that religion is well-nigh universal gives a fairly sound foundation for believing that there is a God." Why should man's primitive guesses be quoted in this age as proofs of anything but ignorance? One might just as well say that the law of gravitation is untrue because it was not primitive man's earliest idea.

The Rev. Townley Lord, in a recent sermon on "Silence," mentioned that he had once been hoaxed by receiving a book entitled: *An Essay on Silence*. When he opened the pages he found they were all blank. We know that book. But the one we once saw had in large letters on the cover: *Gospel Truths*.

We welcome the *Methodist Recorder* as an ally in Prison Reform. Excellent work has been done constantly by individuals—a few only—and these have never been united in other theories. John Howard had many of the Christian faults, but he did what at that date was excellent work in abolishing (and still more, exposing) some vile prison practices. A long line of Freethinkers have agitated, and educated mankind towards penal reform. Scientific criminology owes everything to Freethinkers like Lombroso and Havelock Ellis. It is difficult to read with patience such obviously inaccurate statements as the *Methodist Recorder* reference to "the Christian position that the truest satisfaction for the broken law is not so much in the punishment of the guilty as his reformation." We suppose the Editor is thinking of citizenship in hell, where eternal punishment will—perhaps—reform the sinner. Penal reform's chief obstacle is Christian belief in what Ingersoll called "crimes against criminals." But the real line of prison reform runs through Beccaria, Voltaire, Robert Owen, James and John Stuart Mill—Freethinkers all.

The *Freethinker* some time ago had an article on the personal appearance of Christ. Prof. Findlay adds to our collection of data on the subject. An unnamed "Scottish Divine" is quoted thus:—

The personality of our Lord is entirely veiled . . . we know absolutely nothing of His bodily peculiarities; yet we should expect that when four men write a biography of the same Person, two of whom had been intimate with Him, they would have dropped some hint to guide our imagination; they were restrained by the Holy Spirit, for such portraiture would have derogated from the dignity of Christ, and led to idolatry. Jesus had not one grey hair. . . . He never hurried, and I defy you to imagine our Lord running. We are never told that He laughed or kissed anyone.

A few words on the Wireless, with perhaps a Television photograph might at least clear up the question of accent and whiskers for all time.

The Rev. H. Beevor, in a sermon the other day, pointed out that "a century ago the pioneers of so-called liberal

thought, while they disregarded the dogmas which form the foundation of historic Christianity nevertheless retained a child-like faith in the permanence of the Christian standard of morality." Mr. Beevor deploras the way in which now "the world is fast abandoning Christian morality." He pleads for the retention of the "child-like faith." But, of course, the intelligent man who has once thrown overboard the fundamentals of historic Christianity is sure to see that a particular morality based on those fundamentals is almost bound to be equally absurd. True morality and ethics are something apart from any religion. Man's social behaviour springs from his upbringing and environment, and as knowledge increases, his relations to his fellow man change accordingly. Does Mr. Beevor really imagine the world would ever again tolerate the Christian morality of the age of Mary or Elizabeth?

Dr. Temple, the Archbishop of York, thinks the "primary requisite for the success of Christianity in India" is the Gospel "presented alike in its completeness and in its purity." What this means exactly perhaps Dr. Temple alone knows. The "complete" Gospel is being rapidly disintegrated by honest Biblical criticism; and the squabbles among commentators as to which or what is a "pure" Gospel, are filling thousands of volumes. In any case, the real difficulty in trying to convert India to Christianity—from the Christian point of view—seems to be the lack of young missionaries fired by the evangelistic ideal. The older men are dying out or retiring through old age, and they are not easily replaced. And the reason for this is the obvious one that the younger men are not quite so sure of Christianity as were the older ones. And it is supremely difficult to teach something as Gospel truth, when in one's heart the belief is that it is *not Gospel truth*.

One of the speakers at a Catholic rally recently suggested that "every Catholic should make it his duty to make at least two converts during his lifetime. If this happened, England would be Catholic in one hundred to two hundred years." Just as simply as that! We think that this particular speaker should make a start converting members of the N.S.S.—even two in his lifetime would be enough. Catholics talk a tremendous lot about conversion and converting England; but until some mass conversions of Freethinkers are made, it is all talk and bunk, designed to impress their ignorant dupes. As a matter of fact, the conversions to Catholicism are few and far between and hardly balance the yearly loss, if they balance at all. And converts are almost invariably at first strong, believing Christians, anyway.

The "Freethinker" Circulation Drive

It is proposed to celebrate the coming-of-age of the present editorship by an attempt to create a substantial increase in the circulation of this paper. The plan suggested is:—

(1) Each interested reader is to take an extra copy for a period of twelve months, and to use this copy as a means of interesting a non-subscriber to the point of taking the *Freethinker* regularly.

(2) So soon as this new subscriber is secured, the extra copy may be dropped by the present subscriber. Until this is accomplished, he will regard the extra threepence weekly (for one year) as a fine for his want of success.

The plan is simple, and it is not costly; but it does mean a little work, and whether or not it is more blessed to give than to receive, it is certainly easier for most to give than it is to work. But in this case it is the work alone that will yield permanent benefit. There are many thousands of potential readers in the country; why not try and secure some of them?

A full explanation of this plan was given in the *Freethinker* for June 28, and a notice connected therewith appears in our advertising columns.

THE FREETHINKER

FOUNDED BY G. W. FOOTE

61 Farringdon Street, London, E.C.4

Telephone No.: CENTRAL 2412.

TO CORRESPONDENTS.

S.W. (Jaggan).—Pleased to hear from a reader on the other side of the globe. We are getting back again to our normal health but please don't talk about "self-sacrifice." There is no sacrifice in doing what one wishes to do. "Dissipation" would be a better word.

H.I.—As we said, we shall comment on Mr. Lindsay's very interesting articles when they are concluded. Meanwhile we are not publishing letters on the subject. It is much better to wait until the author concludes his argument. We think most readers will find the articles interesting whether they agree with them or not.

J. STEVENSON.—Our business manager is writing you. Thanks.

A. W. COLEMAN.—Thanks. Will do as you desire. We are after that new reader who is "just round the corner," and with the help of our friends we mean to get him.

S. WILLIAMS.—There are no better or more authoritative works on the Inquisition published than those by H. C. Lea. Their authority has never been successfully questioned. The whole of the works on the Inquisition extend to 8 vols. Those on the *Inquisition in the Middle Ages* comprise three volumes.

R. TOMLINSON.—Our greatest complaint against the Christian Church is not that they have bad men in it, but that they pervert the better nature of good ones.

D.P.—We would prefer that an order for this paper be placed through a newsagent. But insist upon its being delivered regularly.

To Advertising and Distributing the *Freethinker*.—T. H. Woodliffe, 15s.; J. Lane, £1; D. Fisher, 3s.

J. SHARPLES AND E. PARIENTE.—Many thanks for addresses of likely new readers; paper being sent for four weeks.

W. JAMES.—Thanks for ordering four copies of *Freethinker*, to be used on the lines of our plan. Hope they will fall into suitable hands.

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

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

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.

The "*Freethinker*" will be forwarded direct from the Publishing Office at the following rates (Home and Abroad):—

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

All cheques and Postal Orders should be made payable to "The Pioneer Press," and crossed "Midland Bank, Ltd., Clerkenwell Branch."

Sugar Plums

It is too early to say yet what has been the result of our plan for increasing the circulation of this paper, but we hope that all whom we have a right to expect have the interests of the paper at heart will throw themselves into the task. To take an extra copy weekly until such time as a new subscriber has been found to take it up, is not taxing either purse or energy unreasonably. It will take some weeks before we can calculate what has been done, but we hope that all are taking the attempt quite seriously. And if this plan meets with moderate measure of success, we have another scheme that will follow.

We have space for but brief acknowledgement of the letters received, and lead off with a note from Mr. John

Stevenson, of Aberdeen, a 33 years reader. He has not merely enrolled himself in the army of canvassers, but has induced four others to line up. That is a good start for Aberdeen. Lady Simon also intends making her contribution to the plan. Mr. W. Collins hopes that every reader will lend a hand. H.B.F. asks us to count him in as a mark of thankfulness for what he owes to the *Freethinker*, and has ordered four extra copies. H. Morton, writing from Exeter, says he has ordered his extra copy, and means to secure a regular reader if he has to canvass all who attend the cathedral. Well, that is a place where the *Freethinker* should be. The need for it there is greater than anywhere else in that city. A very old Yorkshire friend, who does not wish his name published, says that the price of an extra copy will not make much difference to his pocket, and may make a devil of a difference to somebody's mind. He adds, "I wonder whether it is you or the Cause that evokes the reader's response?" We do not believe that we should have any significance at all but for the Cause. How would the Rev. Chapman Cohen sound? Awful! Mr. R. A. Ready, of course, enrolls himself amongst the workers—on the stated terms. Finally, another grumble from one who atones for his grumble by falling into line. He says:—

I am quite sure that most of us would like to give our birthday feeling a personal touch. As it is you are getting most of the gratification, if the scheme is a success. Why not let those who wish do what they desire?

All we can say is that we shall be getting something "personal" if readers will do as requested. If it is possible for us to say that we have not merely kept the *Freethinker* going during some of the hard-set years of its existence, but have also raised it to the point of nearly paying its way, we shall feel so "stuck-up" about it, that we shall require an extra large hat. At any rate, it is an end worth working for.

The will of the late Mr. G. F. H. McCluskey, bequeaths to the National Secular Society the sum of £1,000, and to the *Freethinker* Endowment Trust the sum of £500. His widow receives the income from his estate during her life, when the residue falls to the N.S.S. Mr. McCluskey's membership of the N.S.S. goes back more than fifty years; he was one of the Society's Trustees, and an ardent admirer of the *Freethinker*, and a personal friend of the present and the late editor.

Those who are interested in the history of a delusion based upon sheer fraud will welcome *Mrs. Eddy Purloins from Hegel*, by W. M. Haushalter (Watts & Co., 5s.). Hitherto it has been assumed that the book issued by Mrs. Eddy, and which is the Bible of the Christian Scientists, *Science and Health*, was taken from the manuscripts of one Quimby. Now Mr. Haushalter has shown that the book was pieced together mainly from the writings of an American author, a disciple of Hegel, a Dr. Lieber. Mr. Haushalter gives page after page from Dr. Lieber and from Hegel, with later purloining from others. To those who are acquainted with Mrs. Eddy and her works, there will be nothing surprising in the barefaced lying and plagiarism of the founder of Christian Science. The book is not likely to affect Christian Scientists, but that a woman, ignorant, and unscrupulous, should command the following Mrs. Eddy has commanded, and in the lifetime of many who read this exposure, will help them to understand how very easily a new religion may be founded. From this point of view the book is of first-rate interest. The only point of criticism we have to make is that the author appears to assume that Mrs. Eddy understood the essays of Dr. Lieber. We do not believe in this for a moment. Dr. Lieber wrote the foggy metaphysics and clotted nonsense that passes with many for philosophy. It was the phrases that took a woman of Mrs. Eddy's mentality. And the more nonsensical the ideas were the better they pleased her. Christian Science was reared on fraud, and has lived on ignorance. We commend the book to all who are interested in the psychology of deception,

After a series of successful meetings in Scotland, where audiences were large and interested, Mr. G. Whitehead turns southwards again, and will be in Bradford for a week commencing on Saturday, July 11. The local N.S.S. Branch will co-operate, and Pioneer Press literature will be on sale at all the meetings.

A Plea for a Common Front

(Continued from page 423)

To understand fully the relations of Rationalist Free-thinking and reformism in England, we must analyse further. The English optimism that a transition could be achieved to Socialism without revolution was based on the peculiar conditions of prosperity in England during the nineteenth century. These conditions had a double basis. England was in the forefront of the industrial advance, and scooped the world-markets; she was tightening her hold on India and Africa, and creating semi-colonies such as China. Hence the British worker had a privileged position. The capitalists grudged him his better conditions, and he had to organize and fight for what he got. But the tension (after Chartism) did not grow extreme; for the British capitalist's profits were so great that he could afford to build up a privileged position for his workers. But this security of the British worker was based on a momentary advantage of British trade (lost to Germany and then the U.S.A.) and on the sweated agonies of the Indian and Chinese. It was a parasitic security; and is now finally threatened by the awakening spirit of Asia.

Despite slight and brief ameliorations, the British worker's lot must now get worse and worse. Capitalism has entered its final stage, that of monopoly-capitalism under imperialism. The contradictions of socialized production and private ownership of production become acute. The war caused by the rivalry of England and Germany in 1914 was only the first expression of the violent conflicts developed now between States frantic for outside markets, and yet unable to sell their products to their own starving populations.

Hence the Freethinker can no longer rely on a progressive section of bourgeois opinion. The bourgeois are going down; and the progressive section is in imminent danger of being left high and dry. Despite all protests, letters to newspapers, and treatises in the best liberal phraseology, the "advanced" bourgeois must now either turn defeatist (Pacifist, etc.), retreat to the main body which is busy plotting reaction (Fascism), or come over to the new creative class, the proletariat. Only the small section with a real materialist and historical sense can make this last drastic step.

There is another point of this premier position held by British export during the nineteenth century. The capitalist expansion required a large body of lesser functionaries and managers; also a large body of skilled workers. Hence the vast increase of the middle-classes. To those implicated in this process, and unable to gain an historical perspective outside it, there seemed no reason why the process should not go on indefinitely, why education should not transform the masses, why merit should not always find its place. The stolid expression of this attitude was the typical British middle-class liberal; the more progressive section is represented by H. G. Wells, who is, however, as tied down to the delusions of the period from which he sprang as the most timid liberal of them all.

But as soon as the crash came, as soon as Britain lost her position in world-trade, and the sweated masses of the East began striving against their blood-sucking oppressors, a reverse motion set in. It is still the fashion among the diehards to insist that the spread of the middle-class has refuted Marxism; in fact, any genuine analysis of middle-class conditions in England gives a perfect vindication of Marxist principles. Alec Brown's *The Fate of the Middle Classes* deals with this question. At the same time the notion to which the proletariat clung as their banner of hope—that the man well-trained in skilled work was sure of his job—has been proved utterly untenable. The development of machinery and "rationalization" in industry has produced conditions where the master's aim is to have fool-proof machines operated by boys at low wages—the boys being sacked as soon as they reach the stage where decent wages would have to be paid. The growing pauperization of the lower middle-classes and the skilled worker is the sure sign of capitalist decay.

It is, therefore, absolutely necessary to face fully the new conditions. The struggle since the War has entered, more definitely each year, an entirely new area. Unless we grasp the new values, we are merely striking at phantoms, and enabling the enemy to get away with his aims—till it is too late. Capitalism is utterly unable to use the mechanism of production which has developed; it must now sabotage the development which itself initiated. There lies its only hope. To sabotage effectively it needs two weapons—force and demagogy. Hence the rise of Fascism. For those who have been misled by Fascist demagogy into thinking that the roots of Fascism are anything but economic, I advise the reading of R. P. Dutt's *Fascism and Social Revolution* (2s. 6d.). This is an indispensable book for anyone seeking to understand the modern world; it is a masterpiece of exposition, and no one who reads it can escape the conclusion that Fascism, whatever its demagogic disguises, is nothing but a dictatorship of moribund capitalism, and that its prime aim is to smash the trade unions. The contradictions of the Fascist State are blatant; it preaches the independence of the small-man, the return to the land and hand-industry, the enslavement of women on the patriarchal system—a programme of downright medievalism—yet at the same time it is operated in the interests of monopoly-capitalism, and must obey big-business tendencies. The discord is so violent that the Fascist State can only perpetuate itself by external aggression; and surely this is a point which needs no labouring in view of the last year's events.

⁶ Beside Brown's book the inquirer will read T. A. Jackson's *Dialectics*, Allen Hutt's *This Final Crisis*, John Strachey's *The Nature of Capitalist Crisis*, F. D. Klingender's *Condition of Clerical Labour in Britain*, Ralph Fox's *Colonial Policy of British Imperialism*.

⁷ Here are some figures which help us to realize how Hitler, the demagogic champion of small-production, is the agent of monopoly-capitalism: "Between the end of 1927 and the end of 1935, the number of joint-stock companies with a capital up to 5,000 marks declined from 604 to 118, the number of those with a capital up to 50,000 declined 1,635 to 625, and even the companies of the next order (up to 500,000 marks capital) declined by 1,500. This downward tendency was given a decisive impulse after the advent of Hitler. Between December, 1934 and December 1935, a further 778 companies disappeared, leaving only 7,840. The liquidated companies practically all possessed capital of less than half a million marks. The small number of companies with a capital of more than one million marks, which have disappeared, have neither gone bankrupt nor been dissolved by official action, but have been merged with some other enterprise. We are thus witnessing a progressive concentration of capital at the expense of the middle class." (*Imperialism*, June 13, 1936). Here is the violent internal crisis which is forcing Nazi Germany into war.

Britain cannot stand outside these tendencies. She still has resources that no other capitalist State except the U.S.A. has. But steadily those resources must wither; and the Fascist tendency, so strong already in hiding, will come out into the open. And the excuse will be, as I have said, that the trade unions are becoming malcontent. This excuse will go down with the mass of middle-class opinion, aware of collapse and seeking blindly for a scapegoat, ready to do anything rather than face facts—the facts of capitalism's own inner decay which will compel the workers into resistance to save themselves from being altogether crushed out of existence.

The question for us to ask is: Where flows the broad stream of human progress? What is the lesson to be learned from the emerging higher-level of productivity which capitalism is sabotaging, and which alone can guarantee and defend rationality? Freedom is the signature of a deepening socialization; it is not a question of "independence." Independence belongs to the madhouse unless it speaks in the name of the human future. Here is a basic point. The capitalist system, in which we live, with its ceaseless splitting-up, its ceaseless creation of fresh groups or interests, begets in us a concept of the individual threatened on every side, forced to fight for every right with all his energies. Insensibly an element of anarchism is produced in us; we imagine the "individual" as doomed forever thus to resist and protest. We take it for granted that this form of struggle, characteristic of class-riven society, is the form of the future struggle in any society whatever.

Hence the condemnation by the vaguer liberals of the U.S.S.R. as a slave State, a society that curbs the rights of the individual and suppresses Freethought. It is not realized that in classless society there would be none of the crises of science that provide such ammunition for our reactionaries. When there is no bourgeois fag-end, how can there be an Eddington expressing the fag-end state of being? Where there is no lower middle-class emerging, what will happen to the Vitalists such as Joad, who imagine the problems of their class-origin to be intimations of immortality?

In a classless society—and even under the dictatorship of the Proletariat that precedes the classless society—*human freedom becomes concrete*. An entirely new set of values is born. The contradictions of class-war are no longer the form of progress; the interaction of free individuals in a truly human pattern becomes the stimulus. "The rights of the individual" takes on an entirely new meaning. It is true that bourgeois fag-ends persist under the initial stage; but they are so entirely on the decline that no serious expression is to be expected from them—except in the form of counter-revolutionary plotting and sabotage.

Now, I myself am of middle-class or bourgeois origin. I have found the greatest difficulty in sloughing my preconceptions, and in realizing the historical role of the proletariat; but I have done so. Not that my resistances came in any crude form of snobbery, but in delusions that "culture," the finer forms of creative individuality, etc., would languish under Marxism. Those delusions were merely born, I can now recognize, from inner discords of my own culture or individuality; and because I could not sufficiently objectify those discords, I projected my fear of them upon reality—upon the only form of life, the only concepts, which could resolve those discords. I introduce these personal remarks because I wish to make it clear that I know the forms which resistance to Communism takes. We are all of us infinitely more poisoned by bourgeois preconceptions than we

are aware; our subtlety too often goes into the disguise we give these preconceptions.

Since the contradiction of capitalist society can only be resolved by the socialization of the productive mechanism, it is necessary for the hierarchy of classes to go. No other way can parasitism, the cause of all our suffering and instability, be abolished. The abolition of parasitism can be the work of nobody but the proletariat; for they are the only social class, the only class in which class-distinction even under capitalism has no grip. Capitalism forces them to mass together for their self-defence; and that massing creates the will to the classless society. Hence, when capitalism goes, only the proletariat can take charge for the period of transition during which the bourgeois fag-ends simply fade away.

When we grasp this fact, we can evaluate the liberal protests against the form that proletarian rule takes. The proletarian State, like every other State, must defend itself against its class-enemies. The concept of class-enemy is however changed. The humanitarianism of the proletarian State is directed towards socializing all activity, towards giving everyone a chance to partake of the new socialized world. Read such a book as *The White Sea Canal*, and you cannot fail to recognize the profound basis of Soviet humanitarianism. Such a reality of "redemption" is impossible under capitalist conditions.⁸

Is anyone seriously going to bring up the OGPU and the miseries that the Soviet Union went through in the early days of civil war, intervention, blockade, and sabotage? Does anyone seriously think that the Communists should have surrendered to capitalist intervention, and abandoned the hope of a new world already in their grasp?

JACK LINDSAY.

(To be continued)

⁸ A pamphlet *Women under Communism and Fascism*, by Hilda Browning, will further bring out this lesson. Compare what a non-Marxist, Sir Charles Trevelyan, says in his pamphlet, *Soviet Russia*, on the humane jail-system in the U.S.S.R.: "In Russia the community wants more production, more workers, and more consumers. Therefore, quite apart from humanitarian views as to the redemption of criminals, and whether it is wise and worth while to treat them as ordinary citizens, the economic situation in Russia demands the employment of every available man and woman. We, who haven't begun to think in such terms, have got to recognize that we are debarred from adopting this grand method of human regeneration." Trevelyan, a non-Marxist, here admirably grasps the Marxist viewpoint. How can reformism, however well-intentioned, really effect anything while the foundations are rotten? Correct the foundations; then the particular problems can be solved in terms of the new whole.

For my part, the longer I live the less I feel the need of any sort of theological belief, and the more I am content to let unseen powers go on their way with me and mine without question or distrust.—*John Burroughs*.

I most earnestly recommend that constitutional amendment be submitted prohibiting the granting of any school funds or school taxes for the benefit, or in aid, directly or indirectly, of any religious sect or denomination.—*Ulysses S. Grant*.

It would be a curious, were it not a melancholy spectacle, to see the indifference with which the laity look on while theologians thresh their wheatless straw, utterly unconscious that there is no longer any common term possible that could bring their creeds again to any point of bearing on the practical life of men.—*Lowell*.

Industry and Commerce in Medieval Times

A SEMBLANCE of order arose out of chaos in Western Europe in the time of Charlemagne, the slaughterer and forcible converter of the Saxons to the religion of peace and love. This restoration of Roman authority, however, was of brief duration. The promise of a commercial and agricultural revival was marred by the rise and development of the Feudal System. The system of exchange now in operation throughout the world which seems so natural to-day was then practically unknown. The trader of the ninth century was regarded as a troublesome parasite or avaricious speculator, and moveable wealth was considered as the product of robbery or fraud. The few manufactured articles that entered into trade usually changed hands locally, mainly by means of primitive barter. An ell of cloth was exchanged for a measure of salt or a horse was sold for a bag of corn.

The anarchy of the age precluded the promotion of merchandise, while the feudal lord's tolls and monopolies; the unending variability of weights and measures, and such money as then existed; with serious transport difficulties, as the fine Roman roads had fallen into ruin, and the virtual absence of instruments of credit, all conspired to obstruct the circulation of commodities.

International trade was nearly non-existent in Europe, as, apart from Italy, France, Flanders, and the Rhine district, the merchant was unknown. But with the growth of population, exchange of commodities slowly increased. Men of alien race and creed, enterprising Jews and others now supplied the feudal lords with luxuries and lent them money. Most of these pioneers wandered from place to place as pedlars of a superior type. When fairs were established, these adventurers travelled in caravans laden with merchandise to market. Certain privileges were accorded them, but their property and even their lives were poorly protected. They were treated as foreigners and intruders, and their trading vessels, portable property and their very persons were constantly liable to confiscation or arrest. Altogether, their lot was not a happy one.

But towards the close of the eleventh century their position improved. Missionary activity among the heathen, the Crusades, the extensive pilgrimages of the period all aided in the revival of industry and commerce, for the mercantile fraternity followed the faithful in their journeyings and the chief trade route of ancient times, the Mediterranean, was restored to much of its former glory by the Arabs and Byzantines, whose civilizing influences were now extended to the barbarous West. More settled government and the growth of urban areas stimulated commercial expansion and many old prejudices broke down. Social life improved, and there was an increasing demand for greater comfort and convenience which only a larger agricultural and industrial production could supply. It is claimed that: "Commercial life blossomed into an activity hitherto unknown, surpassing even that of the best periods of antiquity, when trade had a much narrower field of action."

The artisans and peasants disposed of their products locally, but with the evolution of commerce merchants now enjoyed a modicum of security in the city halls and market squares. In addition to retail sales, wholesale transactions now became possible. Italy led in the development of large scale operations, and international commerce now emerged. Christians proceeded to deprive the Jews and aliens of their earlier monopoly, and an ampler acquaintance

was made with the earth's dimensions. Capitalists and merchants founded commercial bodies on principles of limited liability, and for 200 years Italian merchant princes—the Lombards—ruled international undertakings.

These activities soon spread to Northern and Western Europe, and trade guilds, which were later merged into federations termed Hanses, sprang into being, and these grew into powerful organizations in the twelfth and thirteenth centuries.

Road and river transport, boats and carriers' wagons, were greatly improved. Metallic currencies now superseded barter. Italy again led in the restoration of Pagan Rome's system of coinage and circulation, and in the more advanced communities such as the Sicilies, Venice, Florence, Flanders, France and England, a stable coinage was minted. This proved an immense advantage in business, and the lands that adopted it rapidly outdistanced communities whose currencies fluctuated in value.

The Church's antagonism to the loaning of capital at interest proved a serious obstacle to progress. But the necessities of expanding industry and commerce induced the trading community to devise evasive measures, and clerical obscurantism was cleverly circumvented. Various expedients were adopted. The interest charged for money advanced was concealed by representing the loan as larger than it really was, and the lender was sometimes paid for his services by rebates or the compensation granted for delay in returning the principal.

Compromise now became inevitable, and some of the Canonists, while condemning as usury all interest or loans for use or consumption, conceded with Pope Innocent IV., and St. Bonaventura, the justice of interest on Capital supplied for the furtherance of industrial and commercial undertakings where any risk of loss was incurred, or when the lender was incommoded by the temporary loaning of his money. Other refined distinctions were drawn and then, as Boissonade notes: "In the thirteenth century we find Popes taking the Italian bankers under their protection, placing them under the safeguard of the ecclesiastical courts, and forcing their debtors to repay loans by the threat of spiritual censure, while continuing at the same time to hunt down usurers."

As usual, the Church exercised its authority in very irrational fashion, and it was still necessary to devise expedients to avoid danger. Credit framed such plans as sales with certain reservations or with guarantees against loss. Advances were made on life annuities or securities subject to redemption, while sea-borne trade was encouraged by loans on bottomry. Judged by modern standards, the rate of interest in commercial transactions was high, but in Italy, where commerce was well established it fell from 10 to 17 per cent, while in England, and occasionally in France it varied from 20 to as much as 80 per cent.

The Arabs and Byzantines were familiar with a paper currency, and this medium of exchange was introduced into Italy from whence it spread to France, Catalonia and Flanders. Bills of Exchange and other instruments of credit largely rendered cash payments unnecessary. At the great fairs where the mercantile community assembled the foundations were laid for present-day procedure in the big business world.

Banking became a plutocratic profession, and grew greatly in importance as time went on. The Jews suffered severely under the changed conditions, for while they were left to minister to the monetary requirements of small traders and dealers, and to making advances on pledges, much like the modern

pawnbroker, while being compelled by the various risks they ran to charge a high rate of interest, Christian goldsmiths and bankers secured the cream of money-lending transactions by means of their elaboration of novel forms of credit. The Jews incurred the scorn and hatred of the populace while their wealth was coveted and frequently confiscated by the princes. In truth, while "the Jewish rank and file suffered expulsion, confiscation and massacre, the Christian aristocracy of banking prospered in abbeys, in thousands of houses of Templars, and, above all, in the innumerable counting-houses of the Lombards and Caorsini."

The power and wealth of the money magnates waxed exceedingly. Commencing in a comparatively humble way to provide capital in their native places, the bankers soon incorporated themselves into unions so rich and influential that their activities promoted and dominated commerce from Asia Minor to Northern Africa and Western Europe. For nearly three centuries the Gentile world was controlled by the banking interests. Kingdoms, principalities and municipal republics became enormously indebted to these corporations, while Popes and Emperors were among their chief supplicants and heaviest debtors. Moreover, archbishops and bishops borrowed as much as their securities could command.

Naturally, the Papacy protected men who lent their money, and secular rulers willingly granted privileges and immunities to such useful subjects. As loyal sons of the Church, the bankers were above suspicion, and their counsel and assistance were invited and accepted by prelates and princes who were anxious to obtain by taxation or confiscation the wherewithal to meet pressing engagements. The wealth of the bankers readily effected their entrance into the highest social ranks despite their unpopularity with the working classes. Still, the plutocrats were at times unmercifully despoiled and swindled by kings and princes, while it remains to their credit that they promoted and sustained a love for science and art, thus helping to secularize society. Apart from their aid and initiative, the vast industrial and commercial operations of later times with the acquisition of the amenities of life now so general, would have been long delayed. They were essential factors in human progress.

T. F. PALMER.

Reason and Emotion

ONE of the current contentions of theological apologists is that reason is not the only avenue to truth; on the contrary, that emotion plays a large part in the quest. It is not likely that any Freethinker will accept this view. Possibly it has been engendered by the use of the word "conviction" as a condition of religious conversion. "Believe on the Lord Jesus Christ" is, of course, a survival among Methodists and others of the appeal made to "Pagans" in the early days of Christianity; but the supposititious "belief"—in something, most of all of the people converted in modern times have never doubted—is obviously a mere emotional state and nothing more. Emotion is, in fact, the great urge; the one great guide is "intellection."

Curiously enough, the beginnings of theology—animism, spiritism, etc.—evidently involved something of intellection. We have concluded that they began, partly at least, as an attempt at explanation of certain happenings which the people (of the Stone Age) could not otherwise explain. These included

natural phenomena, dreams, shadows, echoes and the like. But once fairly established, spiritism persisted, with a multitude of developments, but without any attempt to examine the validity of the beliefs adopted. And so it went on until Greek science and scepticism, and then modern science and rationalism, arose; and now that spiritist notions have been fairly exploded we encounter a variety of arguments to re-establish them, including the denigration of reason.

In an article in a recent issue of the *Daily Telegraph*, we get again the rather old contention that the finite cannot envisage all being, and therefore that we cannot grasp the whole of reality, that "reason can go some way" in substantiating belief or attitudes, but that in the end "we have to fall back upon personal judgments of value into which volitional and emotional factors enter decisively. . . . Our attitude to all ultimate problems concerning the existence and character of God and His governance of the world is determined by our total personality and not simply by our intellect."

Of course, this is a variety of special pleading that is no more cogent than, and as misleading as, the old appeal to miracles. And the astute inclusion in "reality" of deity, its "character" and "governance," merely begs the question. One would like to ask the writer if he also includes in reality the demons and their antics in which not long ago religious expositors so firmly believed. (No doubt if he is a Roman Catholic he does now.)

It is interesting to note that this transcendental mode of thinking extends to other things than supernaturalism and ecclesiasticism. Some years ago at an educational conference we were (probably most if not all of us) rather startled to hear Professor Jacks argue that there are "higher truths" that are not accessible through reason, but may be reached through dramatization. This notion has since appeared in one of the Professor's books. But I cannot recall any discussion of the point in educational journals, and we may conclude that it "fell flat."

The same writer's mystic bent of mind has apparently led him to another curious educational idea, viz., that the result of physical training is not confined, as we have thought, to physical development, corrective and general hygienic benefit, together with knowledge bearing on these things—but has some wider, rather mysterious educational effect, mental as well as physical. This has led him to promulgate his conclusion that such training should be raised to equality with all the other sections of education.

This point has been discussed to some extent, but, so far as I have seen, rejected.

J. REEVES.

Correspondence

PERSECUTION

TO THE EDITOR OF THE "FREETHINKER"

SIR.—Adverting to your review on Dr. Cadoux's book on *Roman Catholicism and Freedom*, it may interest many readers to hear that in Greyfriars Churchyard, Edinburgh, there is a large tombstone to eighteen thousand Presbyterians who were executed by Episcopalians on account of a little difference in creed. Those executions took place in the early eighteenth century, and all within a period of twenty-six years. Over 100 are buried around the tombstone—the others in various parts of Scotland.

Most tourist offices in Edinburgh include a visit to the

"Martyrs' Monument," in their sightseeing itinerary, so it must be known to thousands of Oversea visitors. It may have turned many to Freethought.

J. MACKINNON.

MARXISM

SIR,—I should perhaps have made it clear that my remarks on the treatment of Marxism in the *Freethinker* referred to the last 18 months or so, during which time I have been a close reader. I did not see G. H. Taylor's 1934 article, but I trust he did not identify Hegelianism and Marxism. Marx "up-ended" Hegel, and any analysis which seeks to show how Marx used Hegel must emphasize how Marx at every point inverted Hegel's idealist attitude.

The great value of Hegel was the place he gave to the concept of development. It was this aspect that Marx used, bringing it down to earth.

G. H. Taylor's essay on *Italian Philosophy*, in the July 5 issue of the *Freethinker* is of interest; but as a Marxist I protest that he should add a comment on the class or social basis of Gentile's thought. Gentile, led by the irrational element of his idealism, has become a mystical supporter of Fascism. The utter difference between Hegelianism and Marxism is shown by Taylor's statement of Croce's attitude to History as "the science dealing with mind in its development, giving a chronicle of human purpose." This abstraction and hypostasis of "mind" and "purpose" is entirely un-dialectical, and represents the antithesis of the Marxist-Materialist effort to grasp development in its fullness.

JACK LINDSAY.

[We are compelled to hold over several letters until next week.—Ed.]

Obituary

MR. ABRAHAM VANDERHOUT

MR. ABRAHAM VANDERHOUT died at Fulham Cancer Hospital, on Tuesday, July 7, 1936, at the age of 65. Born in Holland, of Jewish parents, he came to this country as a young child, and as a young man made his mark in the boxing ring by winning the Amateur Light Weight Championship of this country for two successive years. He was a member of the A.B.A. Council, and closely identified with the sport all his life.

He was remarkable however for courage of another and rarer sort, since he was an outspoken and uncompromising Freethinker, and never missed an opportunity of making known his views on religion and the church. A staunch supporter of the N.S.S. and the *Freethinker*, he was a great admirer of the late G. W. Foote, through whom possibly he acquired some of his well-known knowledge of, and admiration for, the works of Shakespeare.

His passing will be mourned by a large circle of friends both in the business and private worlds.—V.C.

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OUTDOOR

BETHNAL GREEN AND HACKNEY BRANCH N.S.S. (Victoria Park, near the Bandstand): 6.30, Mr. H. S. Wishart—"Religion in Retreat."

NORTH LONDON BRANCH N.S.S. (White Stone Pond, Hampstead): 11.30, Mr. L. Ebury. Highbury Corner, 8.0, Mr. Tuson. South Hill Park, Hampstead, 8.0, Monday, July 13, Mr. L. Ebury. Highbury Corner, 8.0, Wednesday, July 15, Mr. L. Ebury.

SOUTH LONDON BRANCH N.S.S. (Brockwell Park): 6.30, Mr. L. Ebury. Rushcroft Road, opposite Brixton Town Hall, 8.0, Tuesday, July 14, Mr. P. Goldman. Cock Pond, Clapham Old Town, 8.0, Friday, July 17, Mrs. E. Grant.

WEST HAM BRANCH N.S.S. (Corner of Deanery Road, Water Lane, Stratford, E.): 7.0, A Lecture.

WEST LONDON BRANCH N.S.S. (Hyde Park): 3.30, Sunday, Messrs. Bryant, Wood, Evans and Tuson. 6.30, Messrs. Hyatt, Bryant, Wood, Evans, Tuson and Lacey. Wednesday, 7.30, Messrs. Wood, Bryant and Tuson. Thursday, 7.30, Mr. E. Wood. Friday, 7.30, Mr. A. Leacy and others. *Freethinker* on sale at Kiosk. Should be ordered in advance to avoid disappointment.

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HETTON: 7.30, Wednesday, July 15, Mr. J. T. Brighton.

HUNCOAT: 7.30, Monday, July 13, Mr. J. Clayton.

LIVERPOOL BRANCH N.S.S. (Queen's Drive, opposite Walton Baths): 8.0, A Lecture. St. James Mount, Liverpool, 8.0, Wednesday, A Lecture.

NORTH SHIELDS (Harbour View): 7.0, Tuesday, July 14, Mr. J. T. Brighton.

SHEFFIELD (Barker's Pool): 7.30, Mr. R. V. Birkby—"Science and the God Idea."

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