

The American

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RATIONALIST

THE BI-MONTHLY MAGAZINE FOR THINKING NON-CONFORMISTS



Don't chance your freedoms



Our article in this issue that tells about the Freethought movement a hundred years ago shows it had considerable size compared to what it is today.

As we start our twenty-first year we look back on years of activity of the movement, of our magazine's size and the many people connected with it who have passed on. Looking at the conditions today they do not seem very good. We just received more bad news.

The British publication *New Humanist* has just announced it will change from a monthly to bi-monthly. It was founded in 1885 as Watt's Literary Guide, changed to the *Literary Guide* in 1894, the *Humanist* in 1956 and the *New Humanist* in 1972. Appearing every month for 91 years is a long history, but as their editor says: "What neither religious resistance nor world war could do, incessant inflation has done. We have been forced to go over to bi-monthly publication."

The publishers, the Rationalist Press Association, also publishes the *Journal of Moral Education* by a subsidiary, but that will soon be transferred to another publisher and the third publication *Question* will be smaller and cheaper. Even their RPA book publishing will decrease and annual conferences will occupy only a single day instead of a week end and office staff reduced by half. They have appealed to their readers to buy books and increase subscriptions.

The other British publication *The Freethinker* has become a monthly since recently changing from a weekly, since 1881.

It paints a gloomy picture. The situation in America is not going well either. While AR has cut back four years ago, making changes to save money and our publication, we do find the pinch as well as any magazine. Our subscription rate has not changed since 1962. We can't cut our staff in half because we don't have an office staff and cutting a zero in half would not save money for salaries as we have none.

Since we do not have anything else we can cut, we just hope we can influence our readers to send us subscriptions for friends or get someone else to subscribe. We certainly don't wish to increase our rates. We do rely upon our renewals and by renewing yours when your date on the address labels expires you can save us time, energy and save our publication by renewing on your own as we don't always have stamp money to remind readers nor sometimes envelopes to mail the reminder letters.

Paul Kaufmann has been unable to continue in any capacity on the staff of AR and requests to be removed as editor. He has been unable to write for AR for some time and says that even the sight of a typewriter gives him trouble. We are happy, though, to know he wishes AR well. We are glad to announce that C. Lee Hubbell has consented to become editor. Readers may expect to hear more from him in the present and particularly more in the next year.

A.S.

CELEBRATE THE BICENTENNIAL

As the country celebrates the American Bicentennial we are reminded that one reason often given for the revolt against England was to save taxes. But look how far-sighted the early Americans were because now England's taxes are much higher than taxes in the United States and fewer loopholes in English laws.

But seriously, our founding fathers did have foresight. They planned a new government well and they also remembered the past history of Europe with its wars and oppression. It is not just an accident that there were a number of freethinkers among them and that twenty-three signers of the Declaration of Independence were Masons.

They did not trust any church or clergy. They remembered that the church opposed the Magna Carta and freedom for the people. They knew that independence meant all freedom must be given to everyone and without freedom of religion there is no freedom at all. Without freedom of religion there is no freedom of speech, press, assembly and a host of other important rights. Only the Indians and the slaves were shortchanged.

Much of the world has not approached the point where the founders of our country were two hundred years ago. And how did they arrive at their decisions on the formation of our country? According to the Masonic order the United States Constitution was patterned from the Masonic Constitution of 1723 giving popular sovereignty through majority rule in a federal system with judicial review.

Much as we may criticize the conditions we have today we must admit that the fault does not lie with the basic beginnings of our country. The church and religious influence was practically non-existent. We had the formation of a secular government. While Rationalists may be non-conformists we certainly are not in the case of the United States Constitution. We not only support it but object to any change to give advantage to private interests.

The Bicentennial celebration is the recall of the first revolt against the English crown. The actual formation of our country began some years later and we should be noting all the early struggles and success of our founding fathers as the anniversaries of those events take place in the next few years. In this issue we honor those early Americans who gave us a good start. It is up to us and following generations to see that our secular government continues. From what is happening now the United States, England and very few others enjoy our democratic freedoms. Our country should be proud of what we have attained up to now and promote the idea of universal freedom rather than support dictators. Many new countries have been established in the past few years. Most of them have a limited success with freedom.

A. S.

From *The Ethical Record* (London)
SOUTH PLACE ETHICAL SOCIETY

Thomas Paine and The Age of Reason

BY
AUDREY WILLIAMSON



It is particularly interesting for me to be here in Conway Hall: Moncure D. Conway, as you all must know, was not only a minister of South Place Ethical Society but also author of the first unbiased and fully researched biography of Thomas Paine.

In fact, there were similar historical foundations in their form of theological dissent. For in the latter part of the 19th century, England was moving back from the rigid biblical orthodoxies of the Victorian age towards the Age of Enlightenment and Reason of the previous century.

Partly because of the fears engendered by the French Revolution, England had reversed the trend towards religious scepticism and built up a society based on the Old Testament as much as the New. This was, of course, not only a matter of religious belief. It was a bulwark for the new industrialism and the widening gap between rich and poor. The poor must know their place; and their place was, they were told, where God had decreed they should be. For those who rebelled there was hell-fire waiting. And rebels of the past like Thomas Paine, who had proclaimed the Rights of Man and challenged the authenticity and violent retributions of the Bible, were vilified by Government propaganda and their books suppressed.

Those who published Paine's works, right up to the 1820s, were condemned to savage terms of imprisonment. But underground, he continued to be read. He was a lodestar to the young Shelley—"that great and good man", Shelley called him. After the censorship lifted, Paine was still read by the Chartists.

Advent of Marx

Those with a social conscience turned to Christian Socialism, like Carlyle, Ruskin and Kingsley—a form of paternalism which persisted until Karl Marx's *Capital* captured socialists like William Morris and H. M. Hyndman for the new ideology of communism.

Yet Marx himself was not unaware of Paine, and his celebrated phrase about religion being used as "the opium of the people" had been anticipated by Paine in *The Age of Reason*:

"All natural institutions of Churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions set up to terrify and enslave mankind and monopolise power and profit."

There is a link between Conway and Paine which Conway missed. This was the Unitarian link. Paine was 37 years of age before he emigrated to America and found fame as the author of *Common Sense*, the book which Washington thought won the cause of American Independence. His last six years in England were spent as an exciseman at Lewes. Here he married the daughter of his landlord, whose father had been minister at Westgate Chapel, virtually attached to the house. Perhaps because Paine was the son of a Quaker, Conway in error referred to this Chapel as Quaker. But in fact it was, and still is, Unitarian; and Conway himself had been a Unitarian minister in Cincinnati. The South Place Ethical Society was itself Unitarian for some years.

I believe the Unitarian influence can be traced in Paine's *The Age of Reason*, alongside the influences of Voltaire, Rousseau and others which he picked up in France. Unitarianism even in early Victorian times still denied the Divinity of Christ—"he was a virtuous and an amiable man", wrote Paine—and they also denied the existence of the Devil, and the doctrine of eternal punishment.

He was an internationalist long before people began to think in this way. On the base of his statue at Thetford you can still read his creed:

"My country is the world and my religion is to do good."

If he was a child of the Age of Reason he also looked ahead to areas of social justice which have literally only been realised in the Welfare State of our own lifetime. Part II of his *Rights of Man* advocated a new system of society; where there were pensions for the aged, workshops for the unemployed, maternity grants to women, and a family allowance of £4 to help children under 14 to be educated, instead of being put out to work. And he maintained, long ahead of his time, that these allowances should be *as a right*, not a matter of favour and charity.



The American Bicentennial

Two hundred years ago a huge kettle of potage was rising to a boil over a fire that burned more intensely with each passing minute. The potage was a mess of intolerable conditions; restrictive legislation and coercive acts: a yoke of tyranny resulting in frustration, bitter grievances, privation and persecution for many residents of those 13 British colonies along the eastern seaboard of the New World. The tyranny was suffered by intellectuals, the wealthy, businessmen and professionals, as well as the indentured, the unskilled and poorly educated.

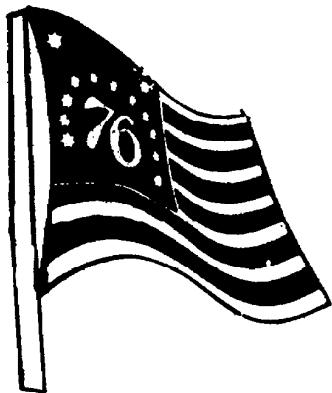
A few dared to dream of overthrowing that yoke of tyranny. They were encouraged by the political philosophies of "The Age of Enlightenment," expounded by Francis Bacon, Isaac Newton, John Locke, Baron de Montesquieu, and Voltaire. Their ideas helped spark a quest, a thirst for individual rights and the sovereignty of the people in freedom of speech, the press, religious persuasion, and for separation of powers—executive, legislative and judicial.

Little by little, dreams were replaced by isolated, brash acts of resistance. "David taunted Goliath" and with each thrust the yoke tightened and encouraged greater, more widespread resistance.

On the night of April 18, 1775, Paul Revere and William Dawes were sent out by the Boston Committee on Safety to alert the countryside of a British plan to seize and destroy militia supplies at Concord. Revere and Dawes were joined by Dr. Samuel Prescott. Sometime after 1:00 a.m. on the morning of the 19th, a British patrol surprised them. Dawes and Prescott managed to elude capture, Revere was held for a time and then released.



The Old North Church in Boston where lanterns were hung to signal Paul Revere's famous ride.



British forces reached Lexington at dawn en route to Concord. They were met on the Common by about 50 armed Minutemen. The confrontation appeared about to end without bloodshed. Suddenly, a shot rang out. Which side fired was not determined, but the War of the American Revolution had begun. That first exchange left eight Minutemen dead. The British, some 800 strong, marched on to Concord where they found only a small quantity of stores that had not been concealed. They headed back to Boston, but the countryside had been alerted. The British were under running attack all along the route. The expedition to seize and destroy militia supplies had ended in ghastly failure. The British were humiliated, mentally and physically. They lost nearly 275 men in the encounter.

Many events of exciting great moment and character were to mark the months and years immediately following. During the next 13 months it would be courageously resolved that not only would the colonists defy the greatest military power of that day, but on July 4, 1776, they would seek irrevocable separation from our Mother Country as set forth in the Declaration of Independence.

The basis of the 18th century search for liberty and social justice, like Paine's, can be traced to the writings of Jean-Jacques Rousseau and the whole movement towards reform that had begun in the France of the Philosophers, passed to America, and spread back from America to France. Thomas Jefferson's Declaration of Independence, in particular the clause about "Life, Liberty and the pursuit of happiness", had become as much a signal of the new human liberties as Rousseau's famous opening line in the *Social Contract*: "Man is born free, but everywhere he is in chains." This was the new spirit that, alongside the spirit of religious questioning, swept Europe in the 18th century and gave it its title of The Age of Enlightenment and Reason.

Social Equality

On the theme of social justice Rousseau had anticipated the battle of every reformer right through to Victorian times and beyond. As he put it in *A Discourse on the Origin of Inequality*, published in 1755: "It is contrary to the law of nature . . . that the privileged few should gorge themselves with superfluities, while the starving multitude are in want of the bare necessities of life."

In the England that forged Paine, nevertheless, there were indigenous traditions of liberty quite outside Rousseau, and even traditions of deism that had influenced Voltaire. One hundred years before John Wilkes was imprisoned for resisting arrest by General Warrant and attacking privilege in the *North Briton*, the Levellers of Cromwell's time were issuing a pamphlet by Richard Overton demanding universal suffrage. The Levellers, too, showed the way theological dissent in England tended to be associated with radical politics. Civil rights were denied both to dissenters and certain classes of society: it was natural that they should merge in a common cause.

Unitarianism in 18th century England was closely associated with the reformers: Dr. Joseph Priestley, the great chemist, and Dr. Richard Price, whose hailing of the French Revolution sparked off Burke's attack, were both Unitarian ministers. When London's first Unitarian Chapel was opened by Theophilus Lindsey in 1774, the ceremony was attended by Benjamin Franklin and a number of prominent radicals and reformers.

Franklin and Paine's friend, Thomas Jefferson, both shared his unorthodox outlook on religion. As for the radical side, the England that formed Thomas Paine was the England lit up (quite literally), by the often comical farce of John Wilkes' battles with parliament and the riots of his supporters. It was the traditions of English radicalism and English dissent that Paine took with him to America.

The fight is not ended. And we still need sometimes to remember Paine's words on political and religious morality:

"He that would make his own liberty secure, must guard even his enemy from oppression, for if he fails in this duty, he establishes a precedent that will reach to himself."

ARF RATIONALIST CONFERENCE IN INDIANAPOLIS

To All Rationalists:

WELCOME! I trust that you are anxiously awaiting our forthcoming national convention. This year I have made the acquaintance of a couple of fellows here who are Freethinkers and sympathize with our philosophy. I'm anxious for each of you to meet them.

It is sad that we can see each other, visit and philosophize only once each year. So . . . let us ALL look forward to, and carry our banners high this year and meet again.

Our national convention will be held AUGUST 27, 28, at the Downtown Howard Johnson Motor Lodge, 501 West Washington Street, Indianapolis, Indiana 46204. All Rationalists are invited to attend. For further information write the American Rationalist Federation, P.O. Box 2931, St. Louis, Mo. 63130.

Fraternally yours,
Emerson Tichenor
V. Pres., A.R.F.

COVERING OUR SISTER ORGANIZATIONS

It is a great pleasure reading the Freethought publications from organizations in Europe. There are magazines from Northern and Southern Germany, Austria, Switzerland, and The Netherlands. The *De Vrije Gedachte*, in Dutch, for an organization of people who think for themselves, has an article about modern sex which unfortunately is too long to translate.

The Austrian publication *Kirchenfreie*, meaning free from the church, has some good news: over 83,000 Catholics left the church, a very impressive figure for a Catholic country like Austria.

For readers who can read German I would recommend two books, *Gemeindekind* and *Krambambuli*, the story of a dog. Both are written by Ebner-Eschenbach Countess Dubsky. In her very early years she became a Freethinker. She writes sayings such as, You have to work through many complications to reach simplicity . . . I love many people but the majority I don't like.

I enjoy reading the wisdom of other publications and hope to present translations in future issues of AR.

Fred Maas



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NON-THEISM IN A NUTSHELL

By C. Lee Hubbell

Years of study and reflection on the God Question have led me to the conviction that the key to it is this query: In what way does God function? What does God do? (I include even such things as having a locus in space-time, for instance.)

If it cannot be demonstrated as probable that a God functions in any way whatever as *an entity distinguishable from all else*, an entity in "Himself" (Itself?), then reason must reject the god-model hypothesis: there is no God.

And to show that a god functions it must be required that an entire class of things - not just isolated single things - occur in ways other than how they conceivably would occur in the hypothesis of a non-god dynamic system of ongoing occurrences or processes, which, after all, is what the entire universe reduces to when scientifically analyzed.

Is there any science that has formulas with a parameter for action or functioning of a cosmic "finger of god" moving atoms, electrons, or whatever around into positions and interrelationships other than those they would occupy on basis of the natural force factors concerned behaving according to various kinds of probability statistics formulations? If not, then, why postulate a god as functioning factor in anything?

As for god-religions, they all are so fatally flawed with stupidities and ethical monstrosities, both of concept and of concrete story accounts, that none of them can be attributed to a deity without philosophically fatal special selection of aspects and special, favorable passages from the sacred writings.

They are obviously more or less random resultants of the development of human ideas coming from environmental factors, chance startling, awe-inspiring events (earthquakes, lightning strikes, etc.), dreams, fears, ignorance, primitive story telling and fantasy formation, human experiencings of all sorts in the context of various human cultures. None of the religions bears on its face the clear markings of a superhuman origin though several claim to.

No, there is no area in which it can be said that a god does anything at all. Until some one answers adequately and comprehensively the query: Show me one thing, a class of like things, that a god does, one way a god functions, there is no reason for any stand but on the American Rationalist position that the universe is a non-god universe. And, in light of the consistent total human experience during recorded time, there is no reason whatever to believe that anyone will ever be able to show that a god functions in any way whatever... except as a human fantasy concept!

WHAT A MAN!
WHO AMONG OTHER
ACHIEVEMENTS, INTRODUCED
OLIVES, RICE, MERINO SHEEP
CAPER PLANTS, CALCUTTA HOGS
AND THE ELEVATOR INTO THE
U.S.? ANSWER -
THOMAS JEFFERSON,
NATURALLY!



Humanism Defined

by Lillian Starr, Ph.D.
Minister, Humanist Society of Friends

A human being is the masterpiece of creation. By creation, I mean the process of evolution from the amoeba to the Pithecanthropus Erectus, and now to "modern man."

To understand this most progressive, educational, inspirational, and pragmatically, philosophical religion, one must understand the human mind — a complex, subjective mechanism, and its objective counterpart — the brain.

As a minister in the Humanist Society of Friends, I follow the principles set forth in the Constitution of the Humanist Society of Friends, written by Drs. Vitali and Maxine Negri.

In our philosophy, Humanism is defined along the following guidelines:

1. Love and understanding of yourself and your fellow man.

2. Tolerance and kindness to the truly needy, not the parasites.

3. Freedom from superstition and prejudice engendered by thousands of religions, claiming supremacy of "truth" and feeding untruths and mythology to the masses. A couple standard exploited "Do as I say" and "Not as I do or think."

4. Advocating the advancement of science of all kinds — that elevate human beings; i.e., philosophy, psychology, sociology, mathematics, etc.

5. To lead a life based on Dr. Vitali Negri's Principles of Universal Ethics.

6. To seek peace and harmony within ourselves, our neighbors and fellow countrymen all over the world. To know that we are loyal to our country, but all human beings are primarily "citizens of earth." As such, we must conduct ourselves in an ethical fashion.

7. To always preach our sermons on the highest level furthering scientific and pragmatic knowledge.

8. To know that man is a dignified human being, endowed with the potential of bettering himself in every way mentally, physically, spiritually, financially, socially, and ethically. To work towards this goal is our pleasure — not duty.

9. To worship the human being is to know the characteristics worth worshipping; to bring out the finest, most worthy qualities that can be developed by use of the instruments of Dr. Negri's Super Ego, "Science" "Logic" and "Nature."

10. And last of all, to understand that love, which includes love of wisdom, love of self, love of a worthy mate, love of mankind, love of family, love of life, love of nature, love of science, love of progress, love of healthful pursuits, is the foundation of Humanism. For we are a Society of Friends, and this friendship is a family feeling of warmth and comradeship, that cannot be purchased for any vast amount of money.

Dr. Maxine Negri, wife of the renowned Humanist and Freethinker, Dr. Vitali Negri, has given dynamic leadership to the Humanist Society of Friends in Los Angeles. She is carrying out Dr. Negri's famous

philosophy Principles of Universal Ethics and has lectured extensively on philosophy and psychology at the informative, interesting, and social meetings of the Humanist Society of Friends.

Anyone interested in further information, please write to Dr. Maxine Negri, President, Humanist Society of Friends, 1533 No. Hayworth Avenue, Apt. 201, Los Angeles, California 90046.

The Humanist Society of Friends is and will be the "Call of the Future." Let us march forth in pride and present our religion to those who seek the true values and meaning of life.

THE RELIGIOUS BACKGROUND OF PRISONERS RECEIVED UNDER SENTENCE INTO NEW SOUTH WALES GAOLS DURING 1972-1973

Denomination	Total in Population	Total in Gaol	Rate per 10,000 of population
Church of England	1,639,316	4513	27.5
Roman Catholic	1,319,250	4473	33.9
Presbyterian	352,107	708	17.3
Methodist	305,856	436	14.4
Salvation Army	19,733	97	49.2
Other Christian	399,190	585	14.7
Hebrew	25,971	16	6.2
Other Non-Christian	14,651	58	39.6
No Religion	253,631	356	14.0
Unknown		135	

These figures, while of special interest, are not absolutely correct. The figures were compiled by the Department of Corrective Services. The last column should be interpreted as the representation of that denomination among gaol inmates, adjusted for the prevalence of that denomination in the total population. They should not be interpreted as percentages. This column is obtained by dividing, say, the number of Anglicans in gaol by the number in the population of New South Wales (as obtained by the Census) and multiplying by 10,000.

When considering the meaning of these rates it must be stressed that a prisoner received into gaol may state a denominational adherence for one of any number of reasons. He may, in fact, belong to the particular denomination he has stated. Alternately he may belong to none, but may consider that there is some advantage to be gained by putting himself down as Salvation Army, or Roman Catholic, especially if there is a chaplain of that denomination at the gaol.

On the face of it these figures "prove" that the Salvation Army produces more convicted criminals per head than any other religious group. The absurdity of this sort of statement is self-evident. It is far more likely that prisoners give Salvation Army as their denomination because of the Army's greater activity within gaols throughout the State.

For this sort of reason the figures are of little worth. A proper study of the relationship between religious adherence and criminality would need to be much more broadly based and take account of many other factors.

We honor

Francis Bacon

Francis Bacon, England's great philosopher, died 350 years ago on April 9, 1626. He had more influence on European thought than any man of the Elizabethan age. Diderot and his Encyclopedists acknowledged their debt to Bacon and dedicated their work to him: d'Alembert called him the greatest, the most universal and the most eloquent of philosophers. The French Convention had Bacon's works published at the expense of the state. — Educated in early life by his mother who was well versed in Greek, Latin and Italian, Francis accumulated an erudition that astounded the court where his father was a high official. Being the youngest son, his father failed to settle an estate on him so that he had to "work for a living," live frugally and study law. He also served in Parliament but all his efforts to get a post at court and government failed. Elizabeth considered him "a bit forward," especially after he had written a paper in support of toleration for the Puritans. His position was that no person should be molested for his religious faith who promised to defend England against any foreign powers, including the Pope.

While he was cooling his heels for 20 years, he became a very successful lawyer, married and acquired wealth. Finally, James I appointed him his attorney-general and in 1618 chancellor, the highest position in the realm. Now he could satisfy his inordinate desire for splendor and display — probably a compensation for his earlier simpler life style — and envious courtiers wondered whether the court was at his estate and not at Whitehall or St. James. Parliament, at odds with the king whom the chancellor supported, struck at Bacon who like almost everybody in power had taken bribes. He was impeached and lost but his fine was paid by the king and his sentence almost immediately remitted. He was now out of public life for good but without regret and very little remorse. He turned from the life of turmoil and excitement to the quiet existence of a thinker, writer and philosopher. Contemplation had always been his first love, and in 1603/5 he had published *The Proficiency and Advancement of Learning* which he now enlarged into the magnificent *Instauratio Magno* (The Great Renewal) into which he poured all the ideas he had not been able to clarify during the previous years. It was a program of Reason. He was determined "to ring the bell that called the thinkers of the world together" with the purpose to bring about a better ordering of man's life. He felt that "in what is now done in the matter of science there is only a whirling round about, ending where it begins."

there was but one course left . . . to try the whole thing anew upon a better plane and to commence a total reconstruction of sciences, practical arts, and all human knowledge, raised upon a proper foundation.

His voice was the eloquent voice of optimism together with the resolution of the Renaissance. He wanted to turn philosophy away from the impractical scholastic disputations towards the increase of the human good. The general trend of his thinking was secular and rationalistic. His work was separated in seven books:

1. Criticism of the present old methods and the stagnation of philosophy.



FRANCIS BACON.

From an old engraving.

2. Classification of Sciences, listing the unsolved problems in each field.
3. A new interpretation of Nature
4. Natural Science and how to investigate it.
5. Investigation of the methods of past philosophies to find out where they went wrong.
6. What are our goals?
7. New Atlantis — a utopian picture of the future.

As art had been the keynote of the Renaissance, reason, science, philosophy became the touchstone of the Enlightenment which started with Francis Bacon. The Reformation had broken the authority of dogma and the hundreds of sects had further weakened the teachings of organized religion so that Bacon's appeal to reason fell on fertile ground. He persuaded mankind that it was within its power to create a new kind of applied science which could radically transform the conditions of human life. He repudiated the reliance upon tradition and rejected the Aristotelean method of deduction from magnificent general assumptions (axioms). "If a man begins with certainties, he shall end in doubts but if he will be content to begin in doubts, he shall end in certainties." He proposed the method of induction based on experience and experiments. He contrasted Aristotle's *Organon* with his *Novum Organum* which starts with these words:

Man, being the servant and interpreter of Nature, can do and understand so much, and so much only, as he had observed, in fact or in thought, of the course of Nature: beyond this he neither knows anything nor can do anything . . . Human knowledge meet in one; for where the course is not known, the effect cannot be produced. Nature, to be commanded, must be obeyed.

All over the civilized world scientific organizations were beginning with Royal Society of London for Improving Natural Knowledge leading the way in 1660. Bacon himself had been so busy promoting the great

renewal that he failed to keep abreast of the science of his time. He rejected Copernicus and ignored Kepler and Galileo. He does not mention William Harvey whose book on the circulation of the blood became one of the works that changed the world. But the Great Encyclopedia of Diderot which Bacon inspired spread the gospel of the Enlightenment and soon the achievements of all scientists, thinkers and philosophers became known to everybody in the vernacular. Bacon's dream of the socialization and internationalization of science and knowledge for the conquest of nature and the enlargement of the power got closer to reality from year to year. The expansion and dissemination of knowledge provided the greatest challenge to the churches, Catholic and Protestant, that had to defend themselves in the days to come against the spread and power of science and philosophy.

W. Hoops

KNOWLTON WRITES ANOTHER LETTER ON THE ORIGINS OF THE BIBLE

Mr. Bob Buchanan
The Pekin Bulletin
Pekin, Indiana 47165
Dear Mr. Buchanan:

Your letter of October Second fairly bristles with sarcasm and arrogance. Sarcasm is cowardly and proves nothing.

I realize that there were paragraphs in my letter contradicting that which you preach. Get hold of your anger, read more carefully and try to understand the points that I make. As an atheist my only interest is truth. I have no pulpit to support.

You state that the books of the Bible, being presented out of order "doesn't prove a thing." You should have read my words more carefully. Let me spell it out for you.

The wrong order of these writings reveal the dishonesty of those who wrongly arranged them. *The Origin and Character of the Bible*, by Jabez I. Sunderland, M.A., D.D., gives the known dates of the writings.

From these dates we have Paul's I Thessalonians, written in 52-54 A.D.; then Mark (placed second instead of first!) in 70-75, knowing *nothing* of Jesus' birth; Matthew in 90-100, adding all about his birth; then Mark in 95-100 (Lanson says 120 plus) presents the whole thing more like philosophical legend.

Now tell me honestly, does this not present an entirely different picture of the rise of Christianity? Putting Paul before the four gospels and then each succeeding gospel adding more details to the story, I get suspicious, don't you? Someone is trying to fool us about the rise of Christianity. What could John know about Jesus in 120 A.D. that Mark did not know in 70 A.D.? How long was Jesus dead in 70 A.D., and why did not Jesus write any of his own words?

Here is more trouble. The apostles of Jesus (if there was a Jesus) were presented as ignorant working men, fishermen, etc., who could probably neither read nor write and certainly did not know Greek. Yet the four gospels were written in excellent Greek!

From these things we can surely know that if Jesus had four disciples named Matthew, Mark, Luke and John,

they were NOT the same Matthew, Mark, Luke and John who wrote the four gospels. Then who wrote the four gospels. Were they Christian priests?

You state that "The real question is: are the things recorded in these 66 books accurate." The above facts make the 66 books not merely inaccurate but actually written by the early Christian priests for the mental enslavement of pagans to Christianity.

Every Sunday evening on KABC, Los Angeles, there is a rabbi, a Catholic priest and a Protestant clergyman answering religious questions as they are called in. One evening a caller accused the Catholic of not following the Bible, meaning of course the New Testament. The priest answered, "Sir, do you realize that there was a Christian Church in Rome forty years before there was a Christian Bible?" Paul did not have a Bible. This agrees with the dates which I have given.

The Catholic priest was saying that, since the Church preceded the book and quite obviously wrote the book, the traditions of the Church take precedence over the book. As you say, "The Catholic Church does not follow the Bible. No, they let the Protestants try to do that.

As proof that the Catholic Church did not give you your gospels, you ask, "Why does the word 'Catholic' or 'Catholic Church' not appear therein?" This question sounds much less than honest, coming from one who is not entirely ignorant of Christian history. Not until the 15th century was the Roman Christian Church divided into Catholic and Protestant.

Looking it up again, I find that I was wrong about the incorporation of the virgin birth in the Fourth Century. In his book, *The Religion of the Occident*, by Martin A. Larson, he states that it appeared early in the Second Century, as you claimed in your letter. However, he also states that as late as 400 A.D. it had not appeared in the Book of Matthew. This is why I said the Fourth Century.

From these dates we can realize that neither Joseph, Mary nor Jesus knew anything about a virgin birth and that the virgin birth was a later forgery.

Sincerely,
Clifford H. Knowlton
2221-D Majorca
Lugana Hills, CA 92653

PROTESTS AGAINST RELIGIOUS WRONGS

In the 16th century after over a thousands years of blind acceptance of old ideas and customs imposed by the authority of the Church of Rome, Dr. Martin Luther presented a free public exhibition of 95 Theses against what he considered wrongs in the Church.

In the 20th century, Leon Arnold Muller presented a free exhibition of the "Spirit of Youth" oriented painting called DEATH IN THE NAME OF GOD at the Hyde Park Art Center in Chicago.

This ceteran art exposition illustrated contemporary need for remedial education to eradicate pathology of corrupt Christian culture manifested in the colossal moral stupidity of Christian killing Christians after praying to the same Christian god to help win wars.

In this one and only Bicentennial observance year of our nation's heritage founded on the premise that a man can speak his mind, let us hope that the Second Reformation movement will be considered reasonably and quietly, without the turmoil that attended the First.

100 Years Ago

in the FREETHOUGHT MOVEMENT

On July 1, 1876 at Philadelphia in the Centennial year, the great Liberal Congress assembled. Mr. Abbot was chosen chairman. One hundred and seventy were reported present. Forty Liberal associations were on the roll. Eighteen of these received charters from the national organization during the following year.

The first annual congress was held at Rochester, N.Y. on October, 1877. The second annual congress was held at Syracuse in October, 1878. This was an eventful year in Liberal circles. The congress at Rochester had scarcely adjourned when D. M. Bennett was arrested by Anthony Comstock. This created great commotion throughout the United States. The Liberals of New York started a petition for a repeal of the "Comstock law" and the Truth Seeker urged Liberals throughout the country to sign.

On the assembling of the second annual congress at Syracuse the controversy inevitably came up there.

The issue was whether the Comstock law should be amended or whether it should be wholly repealed. The majority demanded that a law so dangerous to liberty should be wholly repealed. On this platform Elizar Wright was elected president. Mr. Abbot withdrew, with eight auxiliaries. There were sixty-two auxiliaries now on the roll.

The repeated arrests of Mr. Bennett, first by Comstock; then his release; then his arrest at Watkins; then his arrest again by Comstock; the circulation of the petition for the repeal of the obnoxious laws, resulted in 70,000 Liberal signatures presented to the congress at Washington — these events caused the League to grow with astonishing rapidity.

The third annual congress assembled at Cincinnati in September, 1879. The auxiliaries by this time had increased to 162. Some of the most notable Liberals of the country were present. Parker Pillsbury, Thomas Curtis, H. L. Green, T. B. Wakeman, J. H. Burnham, and Robert G. Ingersoll were there.

At this congress a project for the formation of a Liberal political party was proposed, and a committee was chosen to formulate and carry out the design. This was afterwards put in execution by the Freethought Federation of America. Mr. Bennett in the meantime had been sent to prison. A resolution of sympathy, proposed by Col. Ingersoll, was passed.

The following resolutions, submitted by the committee, through Colonel Ingersoll, its chairman, were adopted at this congress:

Resolved, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets and papers, irrespective of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

Resolved, That we are utterly opposed to the dissemination, through the mails or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in measureless contempt its authors and disseminators.

Resolved, That we call upon the Christian world to expunge from the so-called "sacred" Bible every passage

that cannot be read without covering the cheek of modesty with the blush of shame; and until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced.

Second, As to the propriety of taking political action, your committee further report that we deem it expedient for the Liberals of this country to act as a political organization for the accomplishment of the following objects:

1. Total separation of church and state, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. National protection for national citizens, in their equal civil and religious rights, irrespective of race, or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, and afforded through the United States courts.

3. Universal education the basis of universal suffrage in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elemental education.

The Eighth Annual Congress of the League was held at Cassadaga, New York. In compliance with suggestions made by President Wakeman and Secretary Leland, and by agitation throughout the country, it was deemed best to make a new departure, to avoid all entangling alliances, to come back to the original platform of the Nine Demands of Liberalism, to change the name of the organization to American Secular Union and thus present a united front to the encroachments of the church, which were becoming so dangerous throughout this country.

The new departure was accomplished with perfect harmony.

Selected from *400 Years of Freethought*
by Samuel P. Putnam, 1894.

FIFTH INSTALLMENT

A DESCRIPTIVE BIBLIOGRAPHY OF

FREETHOUGHT

IN THE UNITED STATES

BY MARSHALL G. BROWN

7. Organizations

The first Thomas Paine birthday celebration held on January 29, 1825, marks the revival of freethought organization in the United States. These admirers of Paine formed the Free Press Association on January 29, 1827. In addition to assisting the freethought magazine *The Correspondent*, the Association inaugurated weekly lectures which became quite popular. The Free Press Association seems to have existed for a little over two

years. In order to take care of the upper section of New York City the Free Enquirers were formed in February of 1828.

The most long lived freethought organization in New York City during this period was the Moral Philanthropist, which lasted from 1829 to 1839. In 1842 a Society of Free Enquirers was organized which claimed to be the successor of this group. George Houston, Gilbert Vale, Frances Wright, Robert Dale Owen and Benjamin Offen lectured more or less regularly before these and other local freethought organizations during this period.

In Boston the First Society of Free Enquirers was organized in 1830. Abner Kneeland lectured before this group. The Society continued until 1840, at which time the Boston Discussion Society was organized. It continued until 1845.

The most vigorous freethought societies were in New York and Boston. However, freethought societies were organized in Rochester, N.Y., Paterson, N.J., Pittsburgh, Pa., St. Louis, Mo., and many other smaller cities.

There was a belief among many freethinkers that there should be a national organization. In August of 1836 a convention was held at Saratoga Springs, N.Y., to accomplish this purpose. Abner Kneeland and Benjamin Offen addressed the convention and urged a national organization. A constitution was prepared and adopted, and the new organization took the name of United Moral and Philosophical Society for the Diffusion of Useful Knowledge. Isaac S. Smith of Buffalo was elected president, and Oliver White, John Wood and Thomas Thompson were elected vice president, secretary and treasurer respectively. The United Moral and Philosophical Society existed from 1836 to 1841, with annual conventions being held in New York City with the exception of the 1839 convention being held in Rochester, N.Y. Most of the local organizations belonging to the national group came from New York and Ohio; with Illinois, Pennsylvania, Michigan, Mississippi and Georgia being represented. The presidents of the Moral and Philosophical Society during this time were Isaac Smith, Thomas Hertell, Ransom Cook, and Oliver White. Most of the work of the organization devolved upon the secretary Gilbert Vale.

The next attempt at national organization was made when a convention was held in New York City in 1845. One hundred ninety-six delegates attended with more than half of them being from New York. Other states represented were Pennsylvania, New Jersey, Ohio, Indiana, Illinois, Kentucky, Alabama, and South Carolina. Thomas Hertell, Benjamin Offen, Ernestine Rose, Gilbert Vale, and Horace Seaver were in attendance. After much wrangling and bitterness the name of The Infidel Society for the Promotion of Mental Liberty was chosen for the organization. Mr. Hertell was chosen as president and James M. Beckett as recording secretary. See *The Meteor of Light, containing the Minutes of the Proceedings of the Infidel Convention held in the City of New York, May 4th, 5th, and 6th, 1845*. Boston, 1845. (A copy of this is in the Library of Congress.)

The first anniversary convention of the Infidel Society was held in New York with forty delegates in attendance. Mr. Hertell was reelected president. The third and probably last convention of the Infidel Society was held in New York City in May of 1847, with still fewer delegates attending.

The next freethought convention which was national in scope was the Hartford Bible Convention, which was held in 1854 for the purpose of "freely and fully canvassing the origin, authority, and influence of the Jewish and Christian scriptures." The proceedings of the convention were fully reported in *Proceedings of the Hartford Bible Convention* by Andrew J. Graham, New York, Published by the Committee, 1854.

All of the foregoing freethought organizations are discussed in more or less detail by Albert Post in his *Popular Freethought, 1825-1850*.

In September of 1857 another attempt was made at national organization when the Infidel Association of the United States met in Philadelphia, Pa., in response to a call by Robert Wallin in the *Boston Investigator*. Forty-nine delegates attended. Joseph Dean was elected president. The first anniversary convention of the Infidel Association was held in Philadelphia in October, 1958. Speeches were made by Ernestine Rose, Horace Seaver, and others. Horace Seaver was elected president. Subsequent conventions were held in Philadelphia in 1859, in New York City in 1860, in Boston in 1862, 1863, and again in Boston in 1865. At their 1866 convention which was held in Philadelphia the name of the Infidel Association of America was changed to the American Secular Union. What seems to be the last American Secular Union convention was held in Philadelphia in November of 1869. At most of these conventions Horace Seaver served as president. All of these conventions were fully reported in the *Boston Investigator*, copies of which are in the Library of Congress. Also see *Minutes of the Infidel Convention Held in the City of Philadelphia, Sept. 7th and 8th, 1857*, published by the Central Committee, Philadelphia, 1858.

Mention will be made in this section of the bibliography of an attempt to start a cooperative community by the Britisher Robert Owen at New Harmony, Indiana. Owen who had amassed a fortune in textile manufacturing in New Lanark, Scotland, purchased the Rappite community in Indiana where he hoped to bring about the economic, social and religious reforms which he espoused. Almost a thousand people from all walks of life and from many countries flocked to his community when it began in 1825. Intellectually and socially the community succeeded, but economically it floundered from the start, failing completely in 1827. Owen suffered from the hostility of much of the American public because of his aggressive assaults upon religion. Owen returned to England. A number of books have been written about New Harmony, some of which are listed below.

Johnson, Oakley C., *Robert Owen in the United States*, New York, Humanities Press, Inc., 1970. This book contains an introductory essay by Oakley C. Johnson, and three important speeches given by Owen in the United States. It has an excellent bibliography.

Morton, A. L. *The Life and Ideas of Robert Owen*, New York, Monthly Review Press, 1963.

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Snedeker, Caroline Dale, *The Town of the Fearless*, Garden City, N.Y., Doubleday, Doran & Co., 1931.

Tyler, Alice Felt, *Freedom's Ferment*, Minneapolis, University of Minnesota Press, 1944. Reprinted in 1962

by Harper & Row, New York. This book contains an excellent discussion of the New Harmony community in the chapter on "Utopian Socialism in America."

Wilson, William E., *The Angel and the Serpent, The Story of New Harmony*, Bloomington, Indiana, Indiana University Press, 1946.

Young, Marguerite, *Angel in the Forest, A Fairy Tale of Two Utopias*, New York, Reynal & Hitchcock, 1945.

8. The Press

During this period more than twenty freethought magazines appeared, some of which lasted for only a year or two, while others lasted for a decade or more. The most important magazines were the *Free Enquirer*, the *Boston Investigator*, which lasted for seventy-four years, and the *Beacon*.

The earliest freethought paper of this period was the *Free Enquirer*, which began in New Harmony, Indiana, and was published under the name of *New Harmony Gazette* from Oct. 1, 1825 until Oct. 22, 1828 under that name. From Oct. 29, 1828 to Feb. 25, 1829 it was called the *New Harmony Gazette, or Free Enquirer*. The magazine was then removed to New York City and published under the name of the *Free Enquirer* from March 4, 1829 to June 28, 1835. Some of the people who served as editors of the magazine were: Robert Dale Owen, Frances Wright, Robert L. Jennings, and H. D. Robinson. The *Free Enquirer* vigorously discussed such problems as religion, politics, sociology and education. This magazine is discussed in *A History of Magazines, 1741-1850* (Vol I) by Frank Luther Mott, Cambridge, Harvard University Press, 1939. Copies of this magazine are in the Library of Congress.

The next freethought journal was the *Correspondent* which was begun by George Houston. This was a weekly publication which lasted from January 20, 1827 to July 18, 1829. It was also published in New York City. According to the prospectus "the object contemplated by this journal is the diffusion of correct principles, which alone form the basis of morals and happiness. . . . There is still wanting a paper which will fearlessly advocate the paramount importance of the laws of nature and the dignity of reason. . . ."

Perhaps the most successful freethought magazine of the period was the *Boston Investigator* which was begun by Abner Kneeland in 1831 and was "devoted to the development and promotion of universal mental liberty." The publishers of this magazine were Abner Kneeland from 1831 to 1838, Josiah Mendum from 1839 to 1891, and Ernest Mendum from 1892 to 1904. During its long life from 1831 to 1904 it had just three editors, Abner Kneeland from 1831 to 1839, Horace Seaver from 1839 to 1889, and Lemuel K. Washburn from 1889 to 1904.

The *Beacon* was begun under the supervision of the Board of Directors of the United States Moral and Philosophical Society in New York on Oct. 22, 1836, with Gilbert Vale as editor. After six months Vale took over the paper completely and published it on a weekly basis for many years, with the last issue appearing on Dec. 19, 1846.

Copies of the foregoing magazines are in the Library of Congress.

The *Liberal Press or Anti-Superstitionist* was a very short lived magazine published in Philadelphia in 1828 by "The Society of Liberal Friends."

The *March of Mind* was established in Cincinnati, Ohio in 1828 and lasted for a few months.

Obediah Dogberry established the *Liberal Advocate* in Rochester, New York, which ran from February 1832 to November 1834. It was a comparative mild "infidel" paper.

The *Comet* was published in New York City by H. D. Robinson from April 19, 1832 to July 28, 1833, and was very radical in its outlook.

The *Mohawk Liberal* was published in Little Falls, New York by L. Windsor Smith in 1833 and 1834.

The *Western Examiner* was a "journal embodying a full and impartial enquiry into the truth or falsity of the Christian religion whether philosophically or historically viewed." It was published in St. Louis, Missouri by John Bobb from January 1834 to December 10, 1835.

The *Temple of Reason* was published in Philadelphia by Russell Canfield from May 9, 1834 to May 13, 1837. It was a magazine "devoted to free enquiry, moral science, universal education, and human happiness." Another *Temple of Reason* was published in Baltimore, Maryland by John Alberger in 1842.

The *Delaware Free Press* was published in Wilmington, Delaware by Benjamin Webb and Dr. W. W. Baker from 1830 to 1833.

Dr. Luke Shepherd published a freethought magazine in Rochester, New York, from 1835 to 1836 entitled *The World As It Is*.

The *Herald of Reason and Common Sense* was published at Poughkeepsie, New York, from January 3, to April 11, 1835 by Jesse Torrey, Jr.

The *Louisville Skeptic* was published at Louisville, Kentucky in 1838 by R. K. M. Ormsby.

The *Regenerator* was published at Fruit Hills, Warren County, Ohio, from January 1, 1844 to April 3, 1848 by Orson S. Murray.

Aaron Hinchman published the *Self Examiner* at Goshen, Ohio in 1843.

An excellent little freethought magazine that appeared during this period was the *Age of Reason* which was published in New York City from 1848 to 1851 by Peter Eckler, who was one of the most important publishers of freethought literature during the second half of the nineteenth century.

The great number of freethought magazines which appeared during this period would indicate that there was considerable interest and activity in freethought.

Under this section mention will be made of John Shertzer Hittell (1825-1901) the California historian who wrote an extremely strong anti-Christian book entitled *The Evidences Against Christianity*, San Francisco, published by the author, 1856. Hittell analyses the books of the Bible and denies the existence of the Deity and states "the Church must go." There is a biographical sketch of Hittell in the *Dictionary of American Biography*.

9. Conservative Freethought

We saw in Section I that the Unitarian Church grew out of the liberalizing tendencies within the Congregational Church. The name Unitarian was only slowly and reluctantly accepted. The growth of Unitarianism was hastened by the appointment of Henry Ware, a liberal, as professor of theology at Harvard University in 1805. The Unitarian Church continued to

grow under the able leadership of William Ellery Channing (1780-1842). The spiritual call to arms of the Unitarian movement was given by Channing at the installation of Rev. Jared Sparks in the church in Baltimore in 1819. In 1825 the American Unitarian Association was formed. During this period the church was loosely welded together, and their fundamental principles were not clearly settled. It was not until 1865 that a national conference was organized. The Unitarians have never adopted a creed and do not require of members or ministers a profession of a particular doctrine. The constitution of the General Conference stated simply that "These churches accept the religion of Jesus, holding in accordance with His teachings that practical religion is summed up in love to God and love to man."

Also in Section I we saw the rise of the Universalist Church under the leadership of John Murray, Elhanan Winchester, and others. During the first half of the nineteenth century Hosea Ballou (1781-1852) became the recognized leader of the movement, and its most honored and influential exponent. During his ministry the number of Universalist churches increased from some twenty or thirty churches to five hundred distributed over New England, New York, Pennsylvania, Indiana, and Illinois, although the greater part were located in New England.

During the second quarter of the nineteenth century there developed a spirit or movement which has been called Transcendentalism. On September 19, 1836, George Ripley of Boston called together a small group which included Amos Bronson Alcott, Ralph Waldo Emerson, Frederick Henry Hedge, and others "to see how far it would be possible for earnest minds to meet." All of those attending had a Unitarian background. They felt the time had come to formulate a new and more vital faith than any which America then had. Transcendentalism became what they thought was the answer to a narrow and prematurely orthodox Unitarianism. The movement was confined principally to New England and flourished for a few years. In addition to those already listed, others who were associated more or less with the movement include Theodore Parker, Margaret Fuller, Orestes Bronson, Henry David Thoreau, Nathaniel Hawthorne, Charles Anderson Dana, and Elizabeth Palmer Peabody. In order to give concrete expression to their idealism they established Brook Farm which existed for a few years during the mid 1840's.

Books previously mentioned which were authored by Anderson and Fisch, Henry H. Cheetham, Fred G. Bratton, Earl Wilbur Morse, Elmo Arnold Robinson, and Alice Felt Tyler tell the story of Unitarianism, Universalism, and Transcendentalism during this period of time. The story of Brook Farm is told in *Brook Farm, Its Members, Scholars, and Visitors* by Lindsay Swift, first published in 1900, and reprinted in 1963 and again in 1973 by The Citadel Press, Secaucus, N.J. Also see *A Season in Utopia, The Story of Brook Farm* by Edith Roelker, New York, Thomas Nelson & Sons, 1961.

Books about Channing, Emerson, and Parker include *Theodore Parker* by Henry Steele Commager, Boston, Beacon Press, 1947; *Federal Street Pastor, The Life of William Ellery Channing* by Madeleine Hook Rice, New York, Bookman Associates, 1961; and, *Three Prophets of Religious Liberalism, Channing, Emerson, Parker* by Conrad Wright, Boston, Beacon Press, 1961. Also see *The*

Epic of Unitarianism: Original Writings from the History of Liberal Religion by David B. Parke, Boston, Starr King Press, 1957.

Two books dealing with Transcendentalism are *The Transcendentalist Ministers* by William R. Hitchinson, New Haven, Yale University Press, 1959, and *Periodicals of American Transcendentalism* by Clarence Gohdes, Durham, N.C., University of North Carolina Press, 1931. Also see *Protestantism in America, A Narrative History* by Jerald C. Brauer, Philadelphia, Westminster Press, 1953; *A History of American Life and Thought* by Nelson Manfred Blake, New York, McGraw-Hill Co., 1963; and, *The Transcendentalist Revolt Against Materialism* by George F. Whicher, editor, Boston, D. C. Heath and Co., 1949.

In this particular section of the bibliography mention should be made of Gerrit Smith (1797-1874). Following his graduation from Hamilton College he became a lawyer. He practiced his profession with distinction in both State and Federal Courts. He was elected to Congress in 1853. He inherited a large fortune from his father which he used in many philanthropic causes. He became disillusioned with the Presbyterian Church of which he was a member and set up his own church in Peterboro, New York. He expressed his unorthodox views in a series of discourses given at his church in Peterboro between 1858 and 1861. He was a theist who did not believe in miracles, in hell, and many of the other beliefs which he thought were contrary to reason. He claimed church creeds were nothing but stupendous structures of superstition. His Church flourished for a time but finally dwindled away. He in later life returned to the Methodist Church. His discourses were printed in a book entitled *Religion of Reason* in 1864. In 1969 the Arno Press of the New York Times printed his speeches in a book entitled *Sermons and Speeches of Gerrit Smith*. There is an excellent biography of him entitled *Gerrit Smith: Philanthropist and Reformer* by Ralph Volney Harlow, New York, Henry Holt and Co., 1939. Also see *Gerrit Smith, A Biography* by Octavius B. Frothingham, New York, G. P. Putnam's Sons, 1878. There is a biographical sketch of Smith in the Dictionary of American Biography.

AT RANDOM

By Walter Hoops

Freethought News
from the world of
literature and the arts

In an article "A Question of Divinity" psychiatrist Clifford Allen wrote: "If a man came into my consulting room, and made the kind of statements Jesus is supposed to have made according to the New Testament, I would classify him as a paranoid schizophrenic."

* * * * *

South Carolina led the way out of the Union on Dec. 20, 1860 but the right to secede had been proclaimed by Southern leaders since 1831. In 1835 South Carolina's Governor McDuffie had this to say in his message on the slavery question:

The capacity to enjoy freedom is an attribute not to be communicated by human power. It is an endowment of God, and one of the rarest which it has pleased his inscrutable wisdom to bestow upon the nations of the earth. . . . Until the "Ethiopian can change his skin," it will be in vain to attempt, by any human power, to make freemen of those whom God has doomed to be slaves, by all their attributes.

In his book *The American Revolution* Sir Otto George Trevelyan wrote this about Thomas Paine's *Crisis Papers*:

In the very flush of his influence and reputation, Paine had shouldered a knapsack, and joined the Flying Camp as a Pennsylvania militiaman. . . . In the flight from Fort Mifflin he had lost his baggage and his private papers; but he had kept or borrowed a pen. He began to write at Newark, the first stage of the calamitous retreat; and he worked all night at every halting-place until his new pamphlet was completed. It was published in Philadelphia on the 19th of December, under the title of *The Crisis*, and it at once flew like wildfire through all the towns and villages of the Confederacy. The circumstances of its creation endowed Paine's glowing rhetoric with a special value in the estimation of the Americans.

* * * * *

The question what Christian Education is answered by an editor of a National Catholic paper:

To meet Catholic requirements it is necessary that the whole organization of the school teachers, curriculum and textbooks in every branch be imbued with the Catholic Spirit, under the direction and maternal supervision of the Catholic Church. The sacred and secular admit of no easy distinction in textbooks as in life.

* * * * *

Josef Popper-Lynkeus (1838-1921), Austrian inventor, social reformer, and philosopher explains in *Das Individuum* (The Individual) his dislike for Christianity and undertakes to correct the long-standing and erroneous notion that Christianity encourages respect for the individual. Christianity, he claims, does indeed speak of the value of the individual soul, but both in doctrine and in practice this notion has coexisted with contempt for the individual's body and life here on earth: "The burning of one heretic more than cancels ten thousand beautiful and deep feelings."

* * * * *

If the speaker says "That is a good question" you usually get a lousy answer.

* * * * *

Changes in Catholic attitudes from 1963-74 are recorded in "Catholic Schools in a Declining Church," based on interviews conducted by the National Opinion Research Center of the University of Chicago. In it these figures stand out:

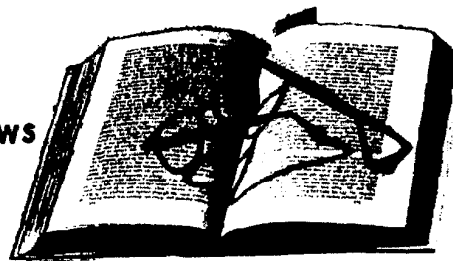
	1963	1974
Weekly attendance at Mass	71%	50%
Monthly Confession	37%	17%
Sexual Orthodoxy	42%	18%
Contributions, etc.	45%	31%
Parochial School Enrollment	5.6 million	3.5 million

Father Andrew M. Greeley, one of the authors, claims that the Pope's Birth Control decree was a shattering blow to the loyalty of American Catholics and "one of the worst mistakes in the history of the Catholic Church." Disillusion over the encyclical may have cost the American church more than one billion dollars in contributions.

* * * * *

All Christian Science practitioners, the back-bone of this church, have received recently a message by R. G. Kerry, a member of 40 years standing, that Boston headquarters are rife with gross mismanagement, inexperience and lack of Christian ethics. He claims that 500 churches and societies have disbanded since 1972 and that another 500 are on the brink of closing. The directors pay themselves big salaries and add up to \$100,000 for fees as trustees, etc. Unless a housecleaning is done, "our religion could virtually disappear within a decade." The annual meeting in June should offer some fireworks.

BOOK REVIEWS



THE NEW ANTI-SEMITISM

By Arnold Forster and Benj. R. Epstein

In the "Bloody History of Anti-Semitism" Joseph McCabe made the point that anti-semitism has many aspects. There are the open "Jew-haters" whose avowed aim is to exterminate all Jews, to destroy the state of Israel, and to re-write history without any reference to the contribution of the Hebrews. But this is a rather small group. It was driven underground after the Nazi mass-murder of European Jews became known. The moral outrage of this holocaust created a climate of sympathy, friendship, and understanding.

The authors of *The New Anti-Semitism*, both connected with the Anti-Defamation League of B'nai B'rith, deal with a much larger group of anti-semites which has grown up in this country and the rest of the world. They claim that this new anti-semitism emanates from different and surprisingly respectable sources. They point to the growing public insensitivity to matters of Jewish concern. But can the failure of being pro-Israel be interpreted without reservation as Anti-Semitism? Bertram H. Gold, ex-Vice President of the American Jewish Congress, recently cautioned American Jews not to label everyone who disagrees with them as anti-semites. There is undoubtedly a strong anti-semitism in pro-Arab organizations, the radical right, black extremists, and all Communist parties (following the lead, as always, of Moscow) which should be exposed and is being exposed in this book.

The chapters on anti-semitism disguised as anti-zionism in Communist hack-literature is well documented. For freethinkers the stories of Gerald Smith of Eureka Springs, Ark. and his well-publicized "Christ of the Ozarks" is of special interest. There is a very revealing chapter on "The Clergy" and several references by the authors to the anti-semitic attitude of Christian Science writers.

W. Hoops

McGraw-Hill Book Co., \$7.95

Through Book Service-AR, 2001 St. Clair, St. Louis, Mo. 63144

ACTION, KNOWLEDGE AND REALITY

Edited by Hector-Neri Castaneda

Studies in Honor of Wilfrid Sellars

Wilfrid Sellars has — at least in academic circles — a reputation as a distinguished contemporary philosopher. He has taught for many years at the University of Iowa. In the course of his tenure, he has trained a number of philosophers who occupy chairs at the Universities of Chicago, Indiana, North Carolina, Ohio, Yale, Toronto, Princeton, and probably others. These former students have banded together under the editorship of Hector-Neri Castaneda of Indiana University and present with this

volume a kind of "Festschrift." It is an unusual work of this kind in that it not only eulogizes Sellar but also offers critical studies of his views. In the genial autobiographical reflections, Sellar tells about his development as a citizen and thinker. He tells of his infatuation with Marxism while studying in Paris and mentions the fact that he never distorted philosophy into a secular substitute for religion. "Indeed, as a second generation atheist, I was completely at ease about the subject and over the years I have taken great intellectual pleasure in exploring abstruse issues in theology in the classroom and in private discussion." In the early 30s he was active in the socialist movement on campus and campaigned on a soapbox at factory gates for Norman Thomas. Sellar's philosophical bibliography is listed on five closely printed pages, a tremendous output covering a wide variety of investigations.

W. Hoops

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CRIME AND CRIMINALS

By Clarence Darrow

The Charles H. Kerr Publishing Co. deserves credit for having printed a new edition of Darrow's famous address to the prisoners in the Cook County Jail in 1902. The interesting but rather disjointed introduction by a fellow attorney, Irving S. Abrams, tells a few facts about Darrow's life taken from *The Story of My Life* which is unfortunately out of print but there is no explanation how Darrow came to deliver this talk to the prisoners. I don't think it was a customary procedure to invite a man who had supported the German-born Governor of Illinois, John Peter Altgeld, when he pardoned the three anarchists imprisoned because of the Haymarket riot in 1886 and whose book *Our Penal Machinery and its Victims* created quite an uproar in law-enforcement circles. Or was the warden of Cook County Jail an Altgeld appointee?

The talk is vintage Darrow. His deterministic philosophy stands out as the major feature. He says:

I will guarantee to take from this jail, or any jail in the world, 500 men who have been the worst criminals and law breakers who ever got into jail, and I will go down to our lowest streets and take 500 of the most hardened prostitutes, and go out somewhere where there is plenty of land, and will give them a chance to make a living, and they will be as good people as the average in the community.

And he concludes with this equalitarian vision:

Abolish the right of private ownership of land, abolish monopoly, make the world partners in production, partners in the good things of life. Nobody would steal if he could get something of his own some easier way. Nobody will commit burglary when he has a house full. No girl will go out on the streets when she has a comfortable place at home. The man who owns a sweat-shop or a department store may not be to blame for the conditions of the girls, but when he pays them 5 dollars, 3 dollars, 2 dollars a week, I wonder where he thinks they will get the rest of their money to live. The only way to cure these conditions is by

equality. There should be no jails. They do not accomplish what they pretend to accomplish. If you would wipe them out, there would be no more criminals than now. They terrorize nobody. They are a blot on civilization, and a jail is an evidence of the lack of charity of the people on the outside who make the jails and fill them with the victims of their greed.

In 1902 he could not know that there are plenty of jails and labor camps in the country that has written equality on its banner. But, as Orwell wrote in *Animal Farm*: some — pigs — are more equal than others.

Walter Hoops

Charles H. Kerr, paper, \$1.00 plus 20¢ postage
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PHILOSOPHY AND SEX

Edited by Robert Baker and
Frederick Elliston

The 21 essays by as many authors give answers to questions relating to human sexuality that every serious-minded reader could have. There have been a number of medical, psychological and social-scientific books dealing with sexuality but the present volume brings together for the first time studies treating sex as a philosophical and ethical problem. From the semantics of sex to homosexuality, from perversion to abortion and from monogamy to promiscuity, the breath of coverage is truly comprehensive. The book also contains the full text in the official translation of Pope Paul's encyclical *Humanae Vitae* issued in 1968.

In a delightful introduction by the editors they tell the story how philosophers have thought about sex historically. There are a number of fine quotations from Epictetus, Thomas Aquinas, Hume, Kant, Schopenhauer, Nietzsche and others that make highly interesting reading. It is difficult to realize that the *Encyclopedia of Philosophy* of 1967 had no entries under adultery, contraception, engagement, marriage, feminism, libertinism, monogamy, perversion, procreation, sex or women. The book has a 17 page bibliography.

W. Hoops

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THE STRUCTURE OF MORALITY

by Hector-Neri Castaneda

This book examines the philosophical foundation of morality "in its shining complexity" with no attempt of oversimplification. The theories developed should prove helpful and interesting to moral philosophers, students of the logic of action, philosophers of law, and social scientists working on the analysis of institutions or on structures of behavior that include some conception of right and wrong. No knowledge of formal logic and philosophy is required to enjoy the chapters on Practical Thinking, Kant's imperatives and the Structure of Morality.

P. Kart

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PHILOSOPHY AND LANGUAGE

by Steven Davis

This book presents three theories about language and speech which are among the most influential in contemporary linguistics and analytical philosophy. These theories, exploring the connection between language and certain philosophical questions about meaning, truth, action, and the human mind, are outlined by J. L. Austin, W. V. O. Quine and N. Chomsky.

Language and its bearing on philosophical questions has interested Western philosophers, at least from the time of the Greeks. Many philosophical problems can be made clearer when they are rephrased in a language that has sense and meaning. If Spinoza and Kant -- to name just two thinkers -- could be presented in a language that today's readers are familiar with, it would help tremendously to understand their messages. But the authors of this book are not concerned merely with semantic aspects. They believe that paying attention to language illuminates and helps solve philosophical problems. A whole philosophy of language has developed. Bertrand Russell has done some work on this subject, and the first chapter is devoted to his theory of definite descriptions and proper names. N. Chomsky's treatment of linguistic facts, unconscious and innate linguistic knowledge is fascinating.

Quine adopts some of Skinner's ideas on behaviorism to explain language acquisition and use. Reference throughout the book is made to such eminent scientists in the field of language and philosophy as Hans Reichenbach, J. J. Katz and J. A. Fodor.

W. Hoops

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MAN, MIND, AND GOD

By Robert M. Fellabaum

This book purports to be a guide "how to achieve health, happiness, and abundance through mental discipline." The author claims "that man has untapped mental control over his world, and that, for those who choose to learn how to be in full control, good health, happiness, and abundance are within the reach of each of us." Just as Transcendental Meditation has elements of truth, and can help some people lead a more sensible life, there are many ideas in this book that can assist in the search for serenity and even material success. The language is simple, almost too simple, in the manner of "How to . . ." -- volumes that leave it up to the reader to achieve whatever they set out to do with their lives.

Unfortunately, for freethinkers his message is all in vain, because he states very clearly that "the greatest inhibitor of our inner harmony is a lack of awareness of God within us. It's lack of awareness of His existence in other people, in nature, and in everything upon this earth. It's also our ignorance of His will and plan of life, and how it benefits us." He does not produce any proof of the existence of this deity but that is par for the course for all believers.

Morgan Fellers

Exposition Press, cloth, \$6.00

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KANT AND THE PROBLEM OF HISTORY

by William A. Galston

The purpose of this book is to examine Kant's general historical thought and not the individual essays dealing with political and historical problems. For those of us who have difficulties to understand the strictly philosophical works of this great philosopher of the Enlightenment, his contributions to the study of history are a good way to become acquainted with critical philosophy as practiced by the sage of Koenigsberg. Kant did not depart from his general philosophical position when he dealt with historical themes. He deliberately used historical subjects as examples to prove the correctness of his thinking. The conflict between liberalism and conservatism, between clericalism and enlightenment confronted Kant just as it does present-day philosophers. Kant was also very much aware of the transformations of society in the latter part of the 18th century, and he tried to find out how far the contribution of an individual could influence this development.

To him, ethics was the elaboration of reasonable grounds for distinguishing between good and bad choices, as stated in the extensive and very interesting Introduction. Kant's attempt to provide an explanation for his concept of history can be studied in his "Idea for a Universal History from a Cosmopolitan Point of View." As a non-pacifist, I am always intrigued by his realistic stand on peace. Knowing that there are two kinds of political conflicts: civil and foreign, he saw clearly that it is not enough to make provisions for peace with other countries. In his words: the problem of a perfect civil constitution (which espouses the aim of universal and perpetual peace) is dependent upon the problem of a lawful external relation among states and *cannot be solved without a solution of the latter problem*. Or as the German poet Schiller put it: The most pious man can't live in peace if that does not suit his wicked neighbor. Anyone familiar with the external situation today must realize the utopian character of most American peace organizations and recommend to them a little study of Kantian history. I liked especially this quotation: "A thoughtful person is acquainted with a kind of distress which threatens his moral fibre . . . : *discontent with Providence* which governs the course of this world. This distress he is apt to feel when he considers the evils which oppress the human species so heavily and, apparently, so hopelessly."

There have been quite a number of Kant studies in the last few years. I was surprised that none of them that I reviewed for this magazine make any reference to Germany's greatest Kantian, author of many volumes on Kant, the late Leonard Nelson of Goettingen. I am sure that any writer on Kant could benefit from a study of this eminent German philosopher.

Walter Hoops

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