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VIEWS AND OPINIONS

Satan

A CALVINISTIC preacher of the old school is once alleged to have begun his sermon in the following rather startling fashion: "And now, my friends, it is my purpose to-day to speak of the Devil. I begin by asking three questions: 'Where the Devil does he live?'; 'How the Devil does he live?'; 'What the Devil does he do?'"

The above fundamental questions, not to mention many more of a similar nature, are both asked and answered in a huge symposium of Catholic theology recently issued by Messrs. Sheed and Ward, and bearing the unambiguous title, *Satan*. The work in question is very comprehensive, in fact, encyclopædic in character. In addition to a vast series of disquisitions upon the origin, character—a very bad one!—and the manifold activities of the Evil One both in the supernatural universe and in this terrestrial world below, there are elaborate accounts of the history and procedure of witchcraft and the Church reactions towards it, besides chapters—which we confess to finding more interesting—on the Devil in modern literature and art.

From all this we learn that belief in Satan, in an actual and personal Devil, is still, in theological language, "an article of Faith," an essential dogma of the Roman Catholic and Apostolic Faith. All the reverend authors who contribute to our symposium admit this, which, we think, speaks well, at least, for their gratitude. For their church, like historic Christianity in general, owes much to the Devil. However, the theologians do not seem quite so confident when they come to describing the appearance, precise conditions and what we may, perhaps, term the climatic conditions under which His Infernal Majesty carries on His sinister campaign for the ruin of souls, compared with the vigorous descriptions of mediaeval theology, present-day theologians seem a trifle lukewarm. Ours, after all, is no longer an "Age of Faith." We fear, and the work before us confirms our fears, that the modern serpent of Rationalism has made more than a little progress even in the theological Garden of Eden.

Indeed, when we turn from the theology to the history of Satanism in this terrestrial world below our authors make some truly astonishing admissions. One chapter on modern reactions to Satan bears, indeed, the theologically startling title: "The Death of God." Naturally, for they are, after all, theologians, our authors go on to assure us that—in the immortal words of Mark Twain—this report of Deicide is "greatly exaggerated" and a trifle premature.

Moreover, in the sphere of ecclesiastical history in relation to "the sin of witchcraft," we are given some very frank admissions. That most learned of modern Jesuits (the late) Fr. Herbert Thurston, S.J., goes on to record with the disconcerting admission that, whilst cases of diabolical "possession" are, of course, possible—for did not our Lord Himself say so and habitually act upon

the assumption—and do occur periodically, yet the great majority of the "witches" of both sexes who perished at the stake or in the dungeons of the Inquisition, were entirely innocent or, at most, victims of self-delusion, an admission with, we submit, far-reaching consequences, for what confidence is it possible to have in an institution the "infallibility" of which is consistent with long-lived errors productive of such hideous cruelty of which some fearful examples are given here? It is scarcely surprising that Fr. Thurston was regarded in his day as the "enfant terrible" of the Society of Jesus.

However, whilst the Devil of dogmatic theology remains a rather nebulous figure, there is a good deal of reliable information available about the activities of the historical Satan, a record which we shall now endeavour to summarise briefly for the benefit of our readers. We have often thought that "a Natural History of Satan" would constitute a most valuable addition to our knowledge, both sociological and that appertaining to the study of comparative religion. For the historical, unlike the theological Satan is a real character, "real," that is, in the sense that Hamlet and Mr. Pickwick are real, presented in flesh and blood, and with appropriate "Satanic" characteristics by such great artists as Dante, Milton, Byron, Goethe and Blake. Distinguished modern Rationalist historians, such as Arturo Graf and "Louis Coulanges" (Joseph Turmel), have, indeed, given us valuable historical précis on the subject but, probably, the best historians of Satan still remain the authors of *Paradise Lost* and *Faust*.

Satan is, of course, pre-Christian in origin, as, indeed, our authors admit. In the Old Testament he appears in *Job* in the rather attractive light of a kind of Divine messenger boy who ventures periodically to criticise his Boss's instructions.

The Satan of *Job* would, we think, have been quite acceptable in the R.P.A., if not in the N.S.S.! The Christian Devil, however, early shed all traces of incipient Rationalism ever since his historic trip with our Lord to "the pinnacle of the Temple." In the Pauline Epistles he (or someone inspired by him) figures as the "anti-Christ" as "The Son of Perdition," and, in a phrase put by "John," into the mouth of Jesus Himself, as "The Prince of this World."

Most of the early Fathers of the Church took the last-named title quite literally. For the Early Church held that the Sacrifice of Christ on Calvary was made, not to God the Father as is the modern orthodox view, but to Satan: the interested reader will find some details, both queer and revolting, of the way in which Satan was tricked into swallowing the Divine bait offered him on Calvary, for our salvation, in the extant writings of such renowned Church Fathers as St. Augustine and St. Gregory of Nyssa.

Theologians are now agreed that Satan was once an angel whose original crime consisting in staging an unsuccessful revolt against his Creator; consequently,

Milton was in line with the received tradition when he presented the Satan of *Paradise Lost* as a revolutionary; that Satan was, in effect, the hero of the great epic was a personal idiosyncrasy of its author, for it must not be forgotten that Milton had played an active role in the English Revolution of the mid-17th century, and had officially on behalf of the regicide government defended the execution of Charles I. In many respects the Miltonic Satan may be regarded as a kind of infernal "Cromwell."

Naturally, the Fathers of the Church did not share Milton's revolutionary sympathy with his "hero." They were all on the side of "law and order." It is now held that the original sin of Satan was pride, a "discovery" we owe to the learned Origen, and when one looks at the history of mankind one must admit that the Evil One has every reason to be proud of his record.

If Satan is exclusively a product of Theology, "Satanism" is, rather, a sociological product. The periods prolific of demonolatry and witch-hunting are, pre-eminently, those characterised by the contemporary break-up of civilisation and of the social order. The great witch-hunts of the 15th and 16th centuries, the era of the Reformation, represent an obvious example: the "classical" works upon Satanism mostly date from this era. As and when considered, not merely from the partisan standpoint of theology but rather from a wider historical perspective, we may note that Satan is a symbol of mankind's social immaturity: a dark projection of his phobias and frustrations and that, when, if ever, the world becomes fit for human beings to live in, it, simultaneously, will become unfit for Satan. Unhappily a glance at the current world would appear to indicate that Satan has by no means ended his terrestrial reign!

F. A. RIDLEY.

FUNDAMENTALS OF SCIENTIFIC THOUGHT

Matter and Energy

[Owing to Dr. Worrall being abroad, this article has only now reached us.—EDITOR.]

MOST of the main issues of fundamental thought boil down to the crucial question: Is matter self-motivated? In other words, can the endless changes of the physical world be attributed to matter—to a quality or capacity for change of matter itself? Is the motive power of a steam engine or a dynamo, for example, an expression of matter's capacity for change, or is matter absolutely inert, moved only by non-material energy?

Physicists sometimes answer this question by saying that matter *is* energy—energy concentrated in electrons, protons, atoms and other particles. This answer ignores the fact that energy is a quantity, whereas matter is not.

Matter is defined by modern materialists as that which exists independently of human thought. My own contribution to the subject, if you will forgive me blowing my own trumpet, is the concept that matter exists in two universal states—the corporeal state, represented by particles, and the incorporeal state, represented by physical fields. Professor Piaggio, by the way, in his review of my *Energy and Matter in Nature*, describes this concept as a distinctive contribution of the book.

These two fundamental states of matter—the corporeal and the incorporeal—interpenetrate one another. An ordinary bar magnet, for instance, consists of particles (atoms of iron) surrounded by a magnetic field. You cannot separate the particles from the field, as far as the magnet is concerned. Nor can you define exactly where the particles end and the field begins. Atoms have no surfaces! A magnet, like any other material body, consists

of particles and fields—electric, magnetic and gravitational fields—the particles and the fields representing two interpenetrating states of matter.

Matter, then, is not simply a quantity. Matter is a complex of physical qualities—of physical states, tendencies, forms, processes. Energy, on the other hand, *is* a quantity, measurable in definite units, namely dynes, ergs, foot-pounds or calories. Physicists like to leave it at that. You, however, may prefer to raise the awkward question: If energy is a quantity, then a quantity of *what*?

Every physical quantity is of course a quantity of something, or of some quality. A bushel is a quantity of grain. A poise is a quantity of viscosity. Suppose you take another quantity—a gram—as a more fundamental unit for examination.

A gram is a unit of mass, and mass is the quantitative aspect of inertia, as Newton was the first to make clear. And inertia? Inertia is a quality of matter—the quality described by Newton's first law of motion. Inertia is matter's tendency (a tendency is a quality) to remain in a state of rest or uniform motion. Colloquially and crudely, you might say that inertia is matter's tendency to "stay put."

Newton took over from Aristotle the idea that matter is absolutely inert, and claimed that inertia was the characteristic of matter. Mass being a quantity of inertia, matter was therefore defined as "that which has mass." This definition lasted until relativity theory demolished the Aristotelian doctrine that matter is absolutely inert, and ended the Newtonian hypothesis that inertia is the distinguishing feature of matter.

With his fundamental formula, $E=mc^2$, Einstein showed that mass is equivalent to energy. His formula received shattering support with the explosion of the first atomic bomb. From that time on, it was no longer possible to regard matter as absolutely inert, since the mass of a material was evidently convertible in some cases into energy.

Physicists thereafter abandoned the classical definition that matter is "that which has mass," while continuing to regard matter as consisting solely of particles—electrons, protons and so on. The late Professor Eddington went so far as to calculate the total number of material particles in the universe!

Cosmic ray research soon dismissed such calculation as devoid of meaning, in showing that certain material particles—neutral π -mesons—exist for only a very small fraction of a second, being then transformed into radiating electro-magnetic fields. Colliding electrons and positrons are likewise transformed into light when they fuse. Contrariwise, the electro-magnetic fields of light transform under certain circumstances into material particles, namely electrons and positrons.

Confronted with these facts, and clinging to an obsolete definition of matter, physicists have been unable to reconcile particle and field theories in one comprehensive structure of logical thought.

In my *Energy and Matter*, I indicated that energy is the quantitative aspect of a universal quality of matter—motivity—opposite in character to inertia. The dictionary definition of *motivity* is "moving or impelling power." The facts of physics—as distinct from obsolete Newtonian theory—show that matter does possess a moving or impelling power. As I have shown, the quantitative aspect of this quality of matter—this moving or impelling power—is energy.

Thus we have two opposite qualities of matter: inertia, the quantitative aspect of which is mass, and motivity, the quantitative aspect of which is energy. Mass and energy are equivalent quantities of two opposite qualities of matter, namely inertia and motivity. The equivalence of mass and energy, expressing the quantitative relationship between inertia and motivity, is given by Einstein's formula, $E=mc^2$, where E is energy, m is mass, and c is the velocity of light.

Matter, then, is self-motivated, since energy is the quantitative aspect of matter's "motive or impelling power." When you measure this power or quality of matter, this capacity of matter to bring about change, you get units of energy.

R. L. WORRALL.

THE CANTERBURY PILGRIMS OF 1952

THAT stepchild of the mercantile era, the Church of England, has never been much more than a minor Ministry of the English Crown.

Now, however, General Martel and the egregious Sir Waldron Smithers have contrived to bring it down to a new low. The C. of E. is to become the tool of the anti-Communist racket! From being a minor department of the Civil Service it has sunk to being a sub-section of the Conservative Party. Who is not a Tory is not a Christian. Really, Mr. Editor, I think we shall have to consider making these two gentlemen honorary members of the N.S.S. in view of their achievement in bringing the nationalised superstition into contempt. The Catholic Church has often used the political weapon to further their spiritual aims, but these gentlemen have used the Church of England as a bludgeon in the cause of their political ends!

Whilst the General and his friends had assembled in St. Pauls, the central temple of their cult, wafbling to their God to "confound the politics and frustrate the knavish tricks" of all C.P.ers, the Church's hierarchy were gathered at the other end of the town, in Westminster to debate the age-old problem of how to have one's cake and eat it.

For this Elizabethan hangover has been having one of its "convocations," the chief subject of discussion at which seems to have been how they might secure a free hand in all matters of belief and conduct, while not surrendering the substantial privileges of being the Established Church and, incidentally, of cashing-in on its substantial endowments. It is these endowments which permit the Archbishop of Canterbury to live like a gentleman on an income about twice that of the Prime Minister of England and about forty times that of the miner, lying on his belly in the dirt and water, while he punches the coal face with his automatic cutter.

This claim of the Church of England pundits to decide what is Christian faith, while calling on the State to finance their findings, is a classic example of demanding the right to call the tune while somebody else pays the piper. And to make quite sure of the boodle they go on to say that disestablishment would cause "grave injury to both Church and State."

The impudence of these claims can hardly be better expressed than by quoting the words of the Church Assembly itself. The "unique relationship" between Church and State in England (they have the temerity to declare), is regarded by the rest of the world (sic!) as a sign that we have preserved "a continuous Christian tradition." One can only wonder what rival Christian sects have to say to the following gem: if this "unique

relationship" were broken it would be considered (by the rest of the world) as a sign that England had abandoned Christianity.

According to that fair and carefree analysis of religious activity, carried out by Messrs. Rowntree and Lavers, the total attendance at all centres of Christian worship is now only some 13 per cent. of the total population, whereof the Church of England can only claim a third, that is to say, less than 5 per cent. of the people go to the Established Church. Does his Grace and my Lord Bishops really think that "the rest of the world" would be in any way concerned if this less than 5 per cent. sank to zero? Why, my dear Cantuar, they wouldn't even notice it!

P. C. KING.

THEATRE

"Waters of the Moon." By N. C. Hunter. Haymarket Theatre.

MOST of us know Southey's poem of the battle of Blenheim. Old Kaspar tells little Peterkin that he cannot rightly tell what the battle was about, but that it was a famous victory. In like manner, when I saw unfold Mr. Hunter's play, done by a superb cast, I wondered what the play was about: it seemed to end "not with a bang but a whimper." There was no victory, famous or otherwise, but the dramatist, and his top-hole cast, had given me a most pleasurable three hours' entertainment. Only when I walked down the Haymarket did it come to me that I had seen Shakespeare's "mirror held up to nature," in other words, a slice of Life. In this case the lives of several unfortunates: poor, overworked, exiled, sick, bereaved, and elderly. Insignificant people whose lives are ever dwindling to smaller account, but all with their little hopes and aspirations. The perfect Tchekovian atmosphere, set in a boarding house on the edge of Dartmoor at Christmastide.

How the technique of the little Russian doctor of pre-revolutionary Russia of half-a-century ago fits the post-second-world-war decline of certain sections of our countrymen in these days. Four guineas a week, full board, mouldering to life's end! Knitting, patience playing, bird-shooting and bird-feeding, and cliché-bound gossip! All this is brought out by the author injecting into this group three wealthy people, whose snow-bound Rolls-Royce is ditched in impassable drifts. Success and misfortune sharply contrasted, and misfortune in the end left a little more resigned to life, with a little less hankering for the Waters of the Moon. Truly a Comedie Humaine! Life!

To actualise this play, which, despite its fundamental pathos, is exceedingly funny in parts, the presenters have gathered a superb cast. Among others, Dame Edith Evans, Dame Sybil Thorndike, Miss Wendy Hiller, and Miss Kathleen Harrison. At the matinée I attended, the incomparable Miss Harrison was indisposed and the public had to be satisfied with an understudy. As one would expect, the two Dames—especially Dame Evans—each in her manner supported the comedy parts, but the pathos of the play rests chiefly on the slender shoulders of beautiful and capable Miss Wendy Hiller, the portrayer of so many "appealing" roles. As the title of Dame is earned by merit, this will in due course almost certainly be hers. Of the men, I personally liked best the performance of Mr. Cyril Raymond in the comparatively small part of the rich motorist who was not equal to the Dartmoor snowdrifts. This play, so well presented and acted, has already run for nearly a year, and may well play to full houses for many months yet.

STEPHEN YORKE.

ACID DROPS

In a recent broadcast for schools on "Religion and Philosophy," the idea was to show "The Influence of Christ upon Culture" and we expected to learn that Jesus was the greatest Culturist that ever lived. Instead, the script writer introduced some of the Christian scholars in Paris in the thirteenth century, including Aquinas, who discussed Aristotle and how the existence of God could be proved by reason and reason alone—Jesus, in fact, being left completely out. The idea of schoolchildren discussing philosophy à la Aquinas and Aristotle, or being able to repeat intelligently and intelligibly Aquinas' arguments for the existence of God, reminds one of the equally funny story of Jesus himself confounding all the learned men of his day at the age of twelve. What a saving grace a little humour would be for all these boring religionists!

All sorts of reasons are being found why there are so many divorces, stress, of course, being laid on "the decline in religious belief." Religious people, we are solemnly assured, make better marriages than "scoffers and unbelievers." We expect that there is not really much difference, but it is a fact all the same that most divorcees had a church wedding and their union piously blessed, the idea behind this being that marriages should be made "in heaven" under God's law. The sober truth is that a marriage is a purely *secular* contract, and has no more to do with religion than it has to do with the Man in the Moon.

We wonder what has become of the Religious Commando Campaign which was to bring all England, or rather all Britain, into the fold? The Commandos were going to visit millions of homes, persuade millions of people that only through Jesus Christ could they be saved, hold services in millions of pubs and cinemas—in fact, bring to everybody's notice that Christ was a living force not just a pale and ineffectual Galilean. Did it fizzle completely out—or what? Perhaps some of the courageous Commandos themselves will tell us? In any case, did this Campaign produce a single convert—not a convert from Christianity to Christianity, but one from instructed unbelief?

Studying our Bible recently—as do all good Freethinkers, we hope—we came across the sacred admonition in Matthew—"Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves," and began to wonder who they were. If we asked the Kensitites they would naturally reply "the Pope," and if we asked the Pope, he might well say the Archbishop of Canterbury, or Mrs. Eddy, or the head of the Mormon Church, or even the Chief Moderator of the Free Churches; and they might all insist on Bishop Barnes. For Freethinkers, they are all "false prophets," but we would never be so discourteous to say that "inwardly they are ravening wolves." After all, we have a sense of decency.

No one will be surprised that Mr. Beverley Nichols who, no doubt, thinks he is an "infidel" slayer, has at last fallen for Spiritualism. At his first sitting, the medium—naturally—could get no evidence. At his second, the medium "was uncannily accurate." So, as "comment on this would be embarrassing," Mr. Nichols referred to the many well-known men who—like himself—had declared their belief in Spiritualism. "They could not be all dupes or liars." But why could they not be dupes? Just because a man is "well known" does not mean that he

could not be easily bamboozled—as was, of course, even Mr. Nichols.

"The Archbishop of Canterbury will be asked to set up a committee to examine and report on spiritual healing." (*Daily Mail*, January 19, 1952). Put in more unambiguous language, we take it that this means resuming the practice, certainly a genuinely New Testament one, of "casting out" devils. We note that the Anglican Church has recently established an archbishopric in West Africa, where, we suggest, the local "witch-doctors" ought to be able to offer useful advice in the devil-drumming business.

The Bridge Street Methodist Church at Ilkeston, Yorks, has hit on a bright idea: none other than a "sportsmen's service." Next, we suppose, we shall be told that, had our Lord lived in England to-day, He would have been the greatest footballer who ever lived; and, no doubt, the greatest cricketer, golfer, and tennis player as well—in fact, Charles Buchan, Don Bradman, and Cyril Tolley rolled into one!

Our contemporary, *The Daily Express*, reports from Toronto, Canada, a shocking case in which a couple named McCulloch were accused of murder for killing their seven-year-old adopted daughter by "beating the devil" out of her. This truly diabolical act followed a bout of three days' prayer in the snowy streets for the end of the world, by the would-be devil-beaters. However, we must confess that all this is fully in line with the teaching of the New Testament. Freethinkers sometimes accuse Christians of not living up to the teachings of the Master. Cases such as the above, make us thankful that "practical Christianity" is as rare as it is!

What has happened to our old friend, St. Januarius? It used to be reported regularly that this holy man, the patron saint of Naples, had worked what we may, perhaps, term his routine miracle. The procedure was unvarying: At regular intervals the relics of the Saint, "religiously preserved in Naples, used spontaneously to bleed. A miracle which took in even Cardinal Newman. This miracle, we believe, has only once stopped, by order of Napoleon, who threatened to have the local clergy shot if the "miracle" occurred again. Surely it is time that the blood of this holy man again began to "liquefy" as a protest against the alarming current spread of atheism in Italy?

Where does the "soul" go after death? The orthodox religious answer is, either to heaven, purgatory, or hell. There have, however, been several surgical cases recently which can hardly have gone to any of the above localities. We refer to the cases, of which there have been several in recent years, of "corpses," whose hearts actually stopped beating, but who have subsequently been restored by modern surgery to the land of the living. If this should ever happen to a bona fide atheist, then the "proof" of immortality can easily be provided. For the surgeon has only to smell his clothes. If they reek of brimstone and sulphur, well, then we would know where he has been!

"Only the man who fears God fears nothing else, only in the presence of a greater fear are all lesser fears driven out." Such is the opinion of a "Bible Student." True enough! Fear has always been the foundation of religion.

"THE FREETHINKER"

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TO CORRESPONDENTS

MR. HAROLD SHAW (Derby).—We regret that your letter is outside our proper scope. We cannot obviously enter into current controversies between Socialist Parties in Britain and Eire.

ANTHONY E. SULLIVAN (Brighton).—We note your comments on our "Acid Drops" re Esperanto Congress. We are afraid that your sense of humour has temporarily forsaken you.

HUGO HERTZ (Hamburg).—Our information re August conference of "The World Union of Freethinkers" came directly from its secretary. We have no official knowledge of the Ethical Congress which you mention. We agree that the coincidence in date seems unfortunate.

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Correspondents are requested to write on one side of the paper only and to make their letters as brief as possible.

Lecture Notices should reach the Office by Friday morning.

SUGAR PLUMS

We are informed that the World Union of Freethinkers will hold an international Congress at Brussels, August 23 to 26. Programme: (1) The Papal Encyclical "Humain Genes"; (2) Freethought and Youth; (3) Freethought and the Present Social Revolution; (4) The Relationship between Organised Religion and the State. President of Honour, Bertrand Russell; Vice-Presidents, Edouard Herriot and Barzin, Rector of Brussels University; Committee of Honour (British Section), U.K., Prof. Ayer, Lord Chorley, Prof. Heath, Sir Arthur Keith, Sir Ernest Kennaway, Eden Philpotts; Canada, Major-General Dr. Brock Chisholm; Australia, Prof. V. Gordon Childe; New Zealand, F. A. de la Mare. Other acceptances will be announced as received. The cost per day at Brussels is 25-30 shillings. Hotel Astoria, Blankenberge (owned by a Freethinker) offers special terms for the week following the Congress.

For full details apply to the President, C. Bradlaugh Bonner, 4, Johnson's Court, Fleet Street, London, E.C. 4.

Readers interested may like to know that the R.P.A. will hold its Annual Conference at Leicester University College, August 8 to 12. Subject: "The Menace of Roman Catholicism." Speakers: Messrs. Kingsley Martin, Joseph McCabe, Avro Manhattan, Hector Hawton, and Howell Smith. Fee to members of R.P.A., S.P.E.S., E.U., and N.S.S., five guineas. Apply to C. Bradlaugh Bonner, 4, Johnson's Court, Fleet Street, London, E.C. 4.

THE RAPE OF CLIO

"Like a strumpet contaminated with syphilis Clio, the Muse of History, is diseased with forgery."—

Schopenhauer.

SOME years back, a commission set up by the British Historical Association proposed deleting from the school syllabus any general outline of history. It was decided to teach the average pupil the history of England up to approximately the year 1848; that part of history which is particularly closely associated with modern trends in

"THE FREETHINKER" FUND

Donations for week ended Saturday, February 9, 1952:—
J. C. Rossouw, 10s.; Mrs. Valentina Manouso, 5s.; Bayard Simmons, £6 10s.; A. Hancock, 1s.
Total for week: £7 6s.
Total received to date: £457 5s. 8d.

ON THE DEATH OF OUR SOVEREIGN LORD THE KING

This grief extravagant for Great Ones dead
Comes queerly from the very folk who say,
"There is no death; he hath but passed away;
With Christ he reigns, now he to Heaven hath sped."
The infidel, who truly pitied
The man departed from Life's pleasant day,
In which he joyed to love, to work, to play,
Must think illogical the tears they shed.
The truth, of course, is they do not believe
The idle words that priestly lips have muttered;
Their grief extravagant is really sorrow.
But though the Churches practise to deceive,
Grown men will scorn the foolish lies they utter
And know that for the dead there is no morrow.

BAYARD SIMMONS.

society is to be expunged from the school programme, evidently on the grounds that it is harmful for the "people."

In pre-Nazi Germany and Austria, European history was taught in addition to Ancient and national history; however, the textbooks were far from being undiluted and did by no means hesitate to distort the rôle of, say, Marx on the one hand, and Bismark and Prussian Junkerdom, on the other, with regard to the heroic resistance of the Commune. His Apostolic Majesty, the Emperor of Austria-Hungary, had always acted as the most eager henchman against any popular movement for emancipation; for centuries his superior armies had propped up petty potentates and Popes and drowned the scattered risings of the oppressed peoples in streams of blood. Yet these inglorious battles—such as the Italian campaigns of "Father Radetzky"—were glorified in Austrian textbooks. The most glaring example, however, to show that the teaching of history is least of all concerned with truth, is the vilification all over the capitalist world of the French Revolution, the uprising of the bourgeoisie, which opened the road to capitalism.*

J. D. Mackie, in an address to the Association, deplored that "in the mind of the public . . . 'feudalism' has become the antithesis of 'liberty,' and 'imperialism' of 'democracy.'" In his view, true freedom is contained in serfdom, while the "empire builders," from Drake to Rhodes, should be regarded as models of genuine democrats. In 1945, *History*—a magazine published by the British Historical Association—published an address delivered by Prof. A. S. Turberville at the Annual General Meeting of history teachers, in which he told his audience that instances of a planned national economy ought to be taken from "our own history in the Tudor and early Stuart periods." It is sheer nonsense to expect any planned society as far back as the 15th-17th centuries—other than

* "Everybody agrees—writes the Italian Professor Lucio Lombardo Radice in a recent issue of *Pattuglia*—that a textbook which says that $2+2=5$ should be forbidden. But if a history book writes that 'the Jacobins were monsters who drank blood' nobody would correct it. . . . In the history texts which stop with November 4, 1918, not one line touches on the period of Fascism. And a second question: how many textbooks in Italy to-day are prepared as cultural books, which can interest everybody—which any intelligent person can read willingly and freely; in short, which are books not designed solely for a public of 'forced readers'?"

"planned" expropriation of the peasantry's land to provide pastures for the landlord's sheep.

As an explanation the learned Professor approvingly quoted Trevelyan who argued in favour of turning away from the present to the "age of Johnson" when society was devoid of any major conflict (was it?).

Prof. S. Toynbe, in his turn, is of the opinion that history should be studied not as a consistent process but by means of detached examples having an "educational purpose":

"Begin, for example, with the Policeman and what he means to England; then this particular theme can be rendered colourful by references to the Watch and Ward, even 'hue and cry'." (*History*, September, 1945, p. 165).

No longer is history a science; if it were it could not adopt all the Biblical stories and present them as historical truth. It is not being taught in its entity and interaction across continents, but as a random medley of choice items for "educational purpose." To facilitate such abuse, Prof. Arnold Toynbee in his *A Study of History*, disintegrates the unity and historical continuity of civilisation (as was masterly expounded by Prof. Gordon Childe in his Penguin Book *What Happened in History*). Toynbee sets up an artificial scheme of numerous segregated civilisations, each of which bears throughout the whole cycle of its development the impress of specific and immutable characteristics. The qualitative distinctions between the antique slave-owning world, feudalism and capitalism are obliterated; they are but phases in the evolution of an integral "Western civilisation," whilst anything reeking of socialism is the outcome of Eastern barbarism. In this way, Toynbee's Czechoslovakia is "East," whilst Turkey and Australia are "West." Lenin represents Eastern barbarism, whilst the racial discriminations of Gobineau, Lapouge and Houston Stewart Chamberlain (Hitler's spiritual father) are gems of "Western civilisation." So, of course, is the Roman Catholic Church.

Never mind that throughout the history of Europe the Papal See has been a centre of spiritual tyranny, intolerance and ruthless extirpation of free creative thought. For history professors with an eye on "educational purpose" in history, surely, it was not the Inquisition (the like of which, incidentally, was never to be found in the Eastern Church), not the burnings at the stake of the foremost thinkers of Western Europe, not the *index librorum prohibitorum*, or the inhuman eradication of so-called heresies, that could have cast the slightest doubt on the untainted glamour of "Western civilisation." The freedom of thought and speech which is supposedly inherent in Western civilisation (to wit, U.S. heresy purges and witch-hunts!) is, we are assured by Toynbee, part and parcel of the traditional independence of the Roman Catholic Church of the temporal powers!

But don't smile. There is a method in all these absurdities and historical distortions. Deliberately a "non-political" professor garbles Clio in order to provide an ideological justification for the social *status quo*; and people, brought up in fraudulent history, are gullible enough to swallow any war-mongering bait.

My letter in *The Freethinker* some months ago on certain financial aspects in the Korean adventure aroused much interest. Yet, notwithstanding the fact that my data were based on official E.C.A. releases and testimony by Marshall Plan officials before the U.S. Senate Appropriations Committee, June 13, 1950, a tight conspiracy of silence in the "Free World" goes on withholding these facts from the general public.

Dutch students found that many of their textbooks propagated war and fascism—even some written after the

sufferings of all peoples in World War II. The third edition of the *History for the M.U.L.O. Diploma*, by G. de Haas, praises Mussolini as the man who restored order in Italy. "This dictatorship was of great benefit to Italy" (p. 166). The *General History*, by A. C. J. Commisaris, blames a Jew who murdered a German diplomat in Paris for the failure of Munich.

"This murder provoked a flood of anti-Jewish indignation in the Reich which led to greater international tension" (p. 292).

Commager's *Growth of the American Republic* is used in over 500 U.S. universities and colleges despite its chauvinism and racist bias against American Negroes. *The Treasure Chest of Literature*, compiled by Eichel and Kehoe (both New York City school principals), Horstein (Assistant Director of Evening Schools) and Smith, contains this passage by Thomas Nelson Page:—

"The degradation and the sufferings of the old leaders of the South were pitiful. Deprived of their homes, bankrupt, terrorised by the Negroes and the 'carpet-baggers,' they finally organised for the protection of their families, the famous Ku Klux Klan which, although wrong in principle and contrary to law, gave them some relief from their sufferings" (p. 246).

Assistant Superintendent of the High School Division, Hamm, testifies to the highly "patriotic" aims of the Ku Klux Klan (*American Story*, by Gaviand and Hamm).

Verily, as good old Dr. Johnson said: "Patriotism is the last refuge of the scoundrel."

TOM HILL.

CORRESPONDENCE

THE SECOND COMING

SIR,—Strictly speaking, I did not "quote" or "misquote" Mr. A. Robertson. For years before the war his favourite argument against those of us who held that Jesus was a myth was the texts which prophesied the Second Coming—for, Mr. Robertson argued, considering that Jesus did *not* come again it was idiotic for the mythologists to put in the mouth of a myth a prophecy which was not fulfilled. Therefore, the prophecy *was* uttered, and the only person who could have uttered it was Jesus of Nazareth. In this, Mr. A. D. Howell Smith concurred, for in his book *Jesus Not a Myth*, he says: "If Jesus never uttered the words in question some one who lived very near the time to which tradition assigns him invented them for him. . . . The strong witness of these texts has to be explained away by the Mythicists." I quite agreed with Mr. Smith, and devoted three pages of my own book, *Jesus—God, Man or Myth*, to demolishing the argument—with what success I must leave readers to decide. If Mr. Robertson now contends that he never used the argument, I can only say that I heard him use it at least a dozen times and he certainly used it in the debate we had many years ago. I believe also that he put it in print in these columns—but I cannot search through many volumes even for ten pounds!—Yours, etc.,

H. CUTNER.

RE "FREETHOUGHT AND DOGMATISM"

SIR,—I wonder what your correspondent and my critic, Mr. P. Turner, imagines is the *real scope and objective* of "Freethought"? If "the existence of living people, animals and vegetation" strikes him as "idiotic," then he has not spent his time wisely in study and reflection. When I spoke of "life's" end and aim, I meant of course, *man's*. *Man* gives *meaning* to all things, and *this* is the dynamic objective of Freethought. Mere metaphysical Atheism is barren and unproductive. Life is not merely a "ghastly tragedy"—frustration and disappointment makes the urge to move onward to better things—to remain unselfish to the endless "end."—Yours, etc.,

R. J. JACKSON.

THE PROBLEM OF PEACE

SIR,—In your issue February 3 Mr. O. Blakeston says that "politicians can guarantee peace by behaving rationally." Maybe there is truth in this statement, but it leaves us much as we were, as it is obviously a moot point as to what is rational behaviour, especially in such matters as rearmament and disarmament. Mr. Blakeston suggests that there is a special responsibility for Freethinkers to lead the public to the rational. Rational, or not,

I think differently re point at issue. Freethinkers are a mixed bag concerning peace and contentious implications. How can they be expected to lead on such questions?

Each contending section, or nation, thinks the other lot irrational, as Mr. O. Blakeston probably thinks of me, and vice versa. So which of us is to lead, and how?

Don't let us arrogate to ourselves a special responsibility to lead re peace just because we happen to have shed our theological superstitions.

No doubt *The Freethinker* will refrain from taking one side or the other in matters of a political character, such as the one now being discussed. I hope so, anyhow.—Yours, etc.,

C. E. RATCLIFFE.

ROAD TO HAPPINESS

SIR,—As I am at present in South America perhaps you will excuse me for sending a belated reply to Mr. Frank Kenyon's review of my book, *Road To Happiness*, which appeared in your issue of January 6.

Mr. Kenyon speaks of the "outmoded, unscientific and long exploded" argument from design, ignoring the views of such front rank scientists as Jeans, Cressy Morrison and so many others. Moreover, he forgets that many once "outmoded" theories have later come into their own again. Had he read page 151 perhaps he would not have assumed that I was unaware of the theory that Man was a result of natural conditions, which were therefore not made for his benefit. He would have found there this passage:

"It makes no difference to the validity of the argument whether life 'adapted itself' to favourable conditions, or whether conditions were purposely made to suit life, since an Operator would be needed to set either process in motion. In other words, since natural law is applied mathematics, intelligence is always needed to apply it."

If Mr. Kenyon would bear in mind that when one speaks of movement in static time one means, as explained in the text, the appearance of movement or a purely psychic shifting of attention. The same applies to the expression "gradual raising," to which he points as a "discrepancy."

He considers the road to happiness which I have sketched out "tortuous and rambling" because I speak of static time and so forth. But I have been careful to insist that theories regarding the nature of time are not essential to the ideology, but were a necessary preliminary to the discussion of free will. On page 149 he will find the essentials thus epitomised:

"... intelligent co-operation with Nature for the attaining of happiness through the evolution of character, whose determining factor is altruism. A principal and indispensable means to that great end is freedom—real freedom, which is liberty to do all which in no way causes suffering to our fellow men, whether of this generation or those to come."

Is that tortuous and rambling? Finally, he says that the road to happiness is much simpler than anything dreamt of in my philosophy. What a pity Mr. Kenyon gives us no hint as to where we are to find that so very simple road!

—Yours, etc.,
C. WICKSTEED ARMSTRONG.

NATIONAL SECULAR SOCIETY

Executive Committee Meeting, February 7, 1952

Present: Mr. Ridley (Acting President), Mrs. Venton, Messrs. Cleaver, Corstophinè, Ebury, Griffiths, Johnson, Hornibrook, Shaw, Woodley and the Secretary.

Twelve new members were admitted to the Parent, Birmingham, Kingston, Manchester, N. London and W. London Branches. Reports of meetings in Manchester, Blackburn and the N.E. area were submitted. Arrangements for advertising the February meeting at the Conway Hall on "The B.B.C. versus Democracy," were approved. It was agreed that the meeting on March 13 at the Conway Hall should be on the question, "Why a State Church?", its purpose being to draw attention to the evils of the Establishment of religion under State patronage.

Vacancies on the Trustees of the N.S.S. were filled by the appointment of Messrs. Barker and Shaw to serve with the Acting President, Treasurer and Secretary (ex-officio Trustees), and it was agreed that the question of the number of Trustees being increased be submitted to the next Conference. Messrs. Gibbins and Tiley, of S. London and Lewisham Branch, were co-opted to the Executive to fill vacancies due to recent deaths and resignation. The Financial Statement of S. London and Lewisham Branch for 1951 was considered and a grant in aid authorised.

The Secretary submitted ideas for using advertising space on the front of the Society's premises, passed daily by thousands of the public, and was instructed to apply for the necessary permission from the Holborn Borough Council.

P. VICTOR MORRIS, Secretary, N.S.S.

OBITUARY

Members of the Freethought Movement in the Birmingham area had the painful experience of attending the funeral of S. Tolley, Snr., who died on February 1 at the age of 85, and of witnessing his cremation accompanied by a Christian service arranged by relatives. Mr. Tolley was devoted to Secularism and Freethought for a major part of his life, and only retired from active support of local societies serving "The Cause" when he recently had to take to his bed. He was a well-read, sincere man, highly respected by younger generations for his long and intimate knowledge of the Freethought Movement, and it is deplorable that his known opinions should have been flouted on the occasion when decency required that consideration be given to his point of view.

P. V. M.

NEO-HEAVEN

There is a Better Land, so we are told,
Where pavements are picked out with pearls and pure gold;
Where Angels keep harping, and Saints sing away—
And, always, the night is as bright as the day.

Great Epics and Sagas are lived by you all,
There's breakfast in bed in a Banqueting Hall;
There's nectar to nuzzle, and sherry to sip—
And ne'er a hangover, to give you the hip.

The people you live with are Heroes and Gods,
Larger than life, always vanquishing odds;
You'll dwell there in happiness, if you are good—
And the name of that Heaven is just—Hollywood.

A. E. C.

LECTURE NOTICES, ETC.

OUTDOOR

Kingston-on-Thames Branch N.S.S. (Castle Street).—Sunday, 7-30 p.m.: J. W. BARKER.

Manchester Branch N.S.S. (St. Mary's Gate, Blitzed Site).—Lunch-hour Lectures every weekday, 1 p.m. Speaker: G. WOODCOCK.

North London Branch N.S.S. (White Stone Pond, Hampstead Heath).—Sunday, 12 noon, J. M. ALEXANDER and W. G. FRASER.

Sheffield Branch N.S.S. (Barker's Pool).—Sunday, 7 p.m.: Mr. A. SAMMS.

INDOOR

Bradford Branch N.S.S. (Mechanics' Institute).—Sunday, 6-45 p.m.:

Conway Discussion Circle (Conway Hall, Red Lion Square, W.C.1). Social Evening.

Tuesday, February 19: Mrs. N. SPILLER, "Equal Pay for Women."

Leicester Secular Society (Humberstone Gate).—Sunday, 6-30 p.m.: Mr. DAVID RAYMOND, "Arab Nationalism and Religion."

National Secular Society (Conway Hall, Red Lion Square, W.C.1).—Thursday, February 14, 7 p.m.: Public Meeting, "The B.B.C. versus Democracy." Admission free.

Nottingham Cosmopolitan Debating Society (Technical College, Shakespeare Street)—Sunday, 2-30 p.m.: Mr. N. READ-COLLINS, "The Peril of the Whitehall—Washington Axis."

South London and Lewisham Branch (London and Brighton Hotel, Queens Road, Peckham).—Sunday, February 17, 7-30 p.m.: F. A. RIDLEY (Editor, *The Freethinker*), "Freethought and Politics."

South Place Ethical Society, Conway Hall, Red Lion Square, W.C.1).—Sunday, 11 a.m.: The Rt. Hon. Lord CHORLEY, M.A., J.P., "Some Problems of Party Politics."

West London Branch N.S.S. (The Laurie Arms, Crawford Place, Edgware Road, Marylebone, W.1).—Sunday, 7-15 p.m.: The Rev. W. I. PIGGOTT, "The Pros and Cons of a National Medical Service."

TO ensure at death, Secular funeral arrangements in any part of the country, write in confidence: L. H. Sparks, New House, Wimpole Road, Colchester.

YUGOSLAV HOLIDAYS (Apr. to Oct.).—Dormitory accom. in hostels, camps of Yugoslav Trade Unions, Youth Movements, etc. Reductions for youth; family exchange. Write: Sec., 16, Doneraile House, Ebury Bridge, London, S.W.1. Send stamp; state holiday month.

RELIGION IN JOURNALISM

(Concluded from page 43)

The Sunday newspapers, however, with a greater allocation of newsprint, a much larger circulation and, one may safely say, less discerning readers, are in the position to play up these stunts, in the hope and with the intention of keeping religion alive, even if only by way of demonstrating how ludicrous it is. The *Sunday Chronicle* is most prolific of these "stunts" and persists in a periodic "banging of the Salvation Drum." Some months ago, this organ published a carefully chosen extract from the context of a letter sent in by a Manchester atheist, and the editor invited its Christian readers to rise in their might and metaphorically slay the blatant, militant and impertinent atheist. As a matter of course the humble, patient, tolerant and charitable Christians, filled with Holy Spirit, religious zeal and brotherly love, responded readily to the editor's invitation by sending in vituperative, abusive, insulting and quite irrelevant letters to tell the editor and the world what should be done with "wicked atheists." Many of the authors of such letters went to the trouble of sending copies of their contributions to the Manchester atheist, in most cases anonymously. One of the more valiant Christian protagonists was permitted by the editor to issue a challenge to the Manchester atheist—and any other atheist—to enter with him into a den occupied by a full grown and hungry lion. The challenger asserted, without evidence, of course, that such challenge had been issued by him to "thousands of atheists," but had never been taken up. The editor permitted one acceptance of this ridiculous challenge to be published, but suppressed at least one other, and presumably realising that the challenger's bluff had been called, closed the correspondence quite abruptly. Needless to say, the challenger has never taken any steps to make the necessary arrangements for the pleasant Lion's Den Party, and the editor of the *Sunday Chronicle* didn't appreciate the great publicity value of staging such a show. It may possibly have been considered on due reflection, that an un-Christian lion, being devoid of Christian values, might quite conceivably choose a diet of fat, succulent Christian to one of lean, tough Atheist.

The valiant, crusading editor of the *Sunday Chronicle* has recently decided that the time is ripe to enter the lists once more on behalf of orthodox and organised Christianity. He has dug up the *Sunday Chronicle's* hack-writer, Beverley Nichols, that curly headed darling of the *Sunday Chronicle's* old ladies and the answer to many a maiden's prayer, who is so fond of cats, who so adores flowers, and who is apparently on visiting terms with all the more glamorous stage and screen stars and the gorgeous females whose pictures are used to advertise so many toilet preparations, soaps, powders and perfumes, to start the "most controversial" controversy ever published in a Sunday newspaper. About what? Why, of course, about RELIGION, about the hypocrisy, smugness and complacency of orthodox Christianity.

This so-called "most controversial" controversy has amounted to date to the allocation of a whole page of space to Beverley Nichols and something much less than a quarter page to selected snippets from some of the letters of his supporters and his critics. It is now about six inches of single column.

What is it all about? What is the point of this "most controversial" controversy? This writer advocates that

your readers would find it good value for money, at least for the duration of the stunt, to take the bait and order copies of the *Sunday Chronicle*. From a Freethinker's point of view "The Pilgrim's Progress, 1951," is vastly entertaining and amusing. The fun cannot last long, but your readers might as well enjoy it, before the editor realises, or is brought to appreciate, how damaging it will be for what is left of the Age of Faith, 1951.

The obvious examples of wishful thinking and fallacious reasoning by Beverley Nichols are so many and so varied that they must be made the subject of further articles.

"LUKE STRAIGHT."

SPEECH OF MGR. SHEEAN AT THE CLOSING OF THE HOLY YEAR IN FATIMA

OCTOBER 13 has become an historical date for the whole world, and especially for three parts of it, Moscow Rome and Fatima.

On October 13, 1917, a woman named Maria Alexandrovitch was teaching 200 children in a church in Siberia, when it was invaded by horse soldiers who smashed up the altar and trampled some of the children to death. When she spoke of the terrible deed to a friend he said: "You mustn't be surprised, as the Revolution has begun." In Rome, on this same day, a new bishop, Mgr. Pacelli, was ordained, who was to be one day God's Vicar on earth. On the same day in Fatima three little children saw Our Lady.

Was the phenomenon which took place that day in the solar system a symbol of the atomic bomb which was later dropped on two Japanese cities? I believe it was not. It was the signal of hope, it was the true miracle of the voice of Mary warning us that we must not be stuffed up with pride at the invention of the bomb. Then there are the revelations at Fatima which refer to the conversion of Russia, a blessing which would bring about the fall of Communism. I feel no doubt that God sent His Mother to earth to bring the Portuguese people, who were losing their faith, back into the Church. Russia will also return to the Church, perhaps by means of an internal revolution. Who knows but that one day Our Lady will be the intermediary between the Occident and the Orient?

In the land of the Musselmen, which extends from Gibraltar to Indo-China, and which constitutes a grave international problem, there are 136 million souls who believe in God but not in Christ. These are the people who were in Portugal for centuries and who lately when the statue of Our Lady of Fatima passed through their territory received it with respect. It is the first time that they treated a Christian symbol so. The Koran speaks of the "Great Lady," Mother of the Creator. The Virgin Mary appeared to three children in Fatima, so called after the daughter of Mahomet. In the near future, will not Our Lady be the "Great Lady" of the Musselmen? I firmly believe this will be so, when the message of Fatima is spread amongst these people.

Translated by N.F. from *Diario dos Noticias*.

- THE EVOLUTION OF THE PAPACY.** By F. A. Ridley. Price 1s. 3d.; postage 1½d.
- WHAT IS THE SABBATH DAY?** By H. Cutner. Price 1s. 3d.; postage 2d.
- MISTAKES OF MOSES.** By Col. R. G. Ingersoll. Price 3d.; postage 1½d.
- THE MOTHER OF GOD.** By G. W. Foote. Price 3d.; postage 1½d.