

# The Freethinker

Volume LXXXII—No. 7

Founded 1881 by G. W. Foote

Price Sixpence

THE MODERN ERA of colonial and maritime expansion by the white races began towards the end of the fifteenth century; its initiator was Portugal—the Roman Lusitania, the westernmost land in Europe. Under the inspiration of a remarkable man, Prince Henry (the “Navigator”) a series of maritime expansions began which crawled along the then unknown coast of Africa, taking in the Atlantic islands such as the Canary Islands and the Azores en route. In 1481, this gradual circumnavigation of Africa was completed by the Portuguese navigator, Bartholomew Diaz, who rounded Africa’s southern point and called it the Cape of Good Hope. In 1498, another Portuguese seaman, Vasco Da Gama, successfully defied the Indian Ocean and landed on the sub-continent of India, then only known by rumour and legend to the Europe of that day. With Da Gama’s landing on the Malabar Coast, the modern era of European Imperialism and of Colonialism may be said to have effectively begun.

## Spain and Portugal—The First Colonial Empires

However, whilst Portugal may be regarded as the actual initiator of this modern era of world-conquest and exploration, actually the lion’s share in the division of the world that followed, was eventually secured during the course of the 16th century by her neighbour, Spain. For it is well-known how, whilst seeking a short cut to India via the Atlantic, the Italian navigator, Columbus, flying the flag of the Spanish Kingdom of Castille, accidentally stumbled upon a new world, one later to be called America which, unknown to the limited geography of that age, barred the Western sea route to the Far East. It is perhaps not so well-known that whilst Columbus set out to reach Asia because he thought (wrongly) that it contained a plentiful supply of the precious metals, gold and silver of which Europe was just then desperately short; what he actually did find, America, was immensely rich in these self-same metals. The ruthless conquest and loot of the Americas by the iron bands of Spanish Conquistadors, revolutionised both the geography and the economy of 16th century Europe. (n.b.: Columbus himself to the end of his days remained ignorant that he was actually the discoverer of a new continent; in his own estimation all that he had done was to open up a new Western sea-route to the East, to Asia.)

## Rome Divides The World

Such then, was the situation in Europe at the end of the 15th century, with Iberian Imperialism in the ascendant and Spain and Portugal both claiming an exclusive monopoly of the new colonial empires to both East and West. As fanatically Catholic States, the natural arbiter between them was the Vatican. Consequently in May, 1493, upon the morrow of Columbus’s first voyage (and before Da Gama discovered India by the Eastern, Indian Ocean sea-route) the reigning Pope, Alexander VI (the Spaniard, Rodrigo Borgia), handed down a judgment that effectively divided the then newly-discovered world

between the two colonial great powers of the day, Spain (or rather Castille under whose flag Columbus had actually discovered America) and Portugal. Roughly, this important Papal award divided the then known world on the general principle that the Western hemisphere belonged to Spain and the Eastern to Portugal. In practice, this meant that Asia and Africa (i.e. as much of them as could be conquered) were assured to Portugal, while Spain received the entire New World, America—quite an acquisition! However, it transpired that part of South America, the modern Brazil, fell within the Portuguese hemisphere and thus Portugal, by miscalculation of some carto-

grapher employed by the Vatican, received a permanent foothold upon the American continent for her language and culture (Portuguese is still the language of Brazil). As a consequence of the above award, it should be pointed out that the sole legal claim in International Law as then understood, that either Spain or Portugal had to their formerly vast colonial empires is derived from this Papal award of Pope Alexander VI in 1493. Both Spain in the Americas and Portugal in Asia and Africa are Vatican empires! In 1962 one can also relevantly add that whilst the old Spanish Empire “upon which the sun never set” (an arrogant expression first used of Spanish, not British Imperialism) has now ceased to exist, the contemporary Portuguese empire—or what is now left of it after the Indian occupation of Goa—represents a legacy from the Borgias.

## The Will of Adam

However, this Papal award which effectively created an Iberian monopoly of the colonial world, did not go down at all well even in the contemporary Catholic world. The King of France, Francis I, even went on record with the notable, if somewhat heretical remark that he “would like to see the particular clause in the Will of Adam that divided the New World in perpetuity between Spain and Portugal”. A little later when the Reformation had destroyed the Papal power in Northern Europe, the Protestant nations, notably the English and the Dutch, set to work vigorously to question “the particular clause in the Will of Adam”—or rather of the Borgia Pope. As all students of modern history are aware, England eventually superseded Spain in North America and (with the trifling exception of Goa) in India; the Dutch expelled Portugal from the East Indies, the present Indonesia; whilst in what is now Latin America, Bolivar and other rebels expelled the Spaniards and created a congeries of Spanish-speaking but independent American Republics. The “Will of Adam” denounced by the old French King is now torn to shreds.

## The Last Vatican Empire

With, however, one exception—the still existing Portuguese colonial empire of Dr. Salazar, Prime Minister and Dictator of Portugal for the past thirty years. In which connection it must not be forgotten that this fanatical ex-

VIEWS and OPINIONS

## The Rise and Fall of the Vatican Empire

By F. A. RIDLEY

pupil of the Jesuits, succeeded to a Liberal Masenic Republic which was eventually overthrown by a simultaneous combined operation directed by Dr. Salazar upon earth and by Our Lady of Fatima (1917) from Heaven. For, though now deprived of her last Indian Colony in Goa, which Portugal had held uninterruptedly since 1510, Portugal still holds an extensive African empire besides some islands (Timor, Macao) in far Eastern waters. As far as Portuguese Africa is concerned, even the apartheid Union of South Africa is almost progressive by comparison: e.g. illiteracy in South Africa is 55%, in Portuguese Africa, over 90%. And in recent months the Portuguese

repression of native revolt in Angola has shocked whatever conscience the "civilised" world may still have left. At present the end of Dr. Salazar's barbaric regime would seem to hang upon a domestic revolution in Portugal itself. Until which time, Portugal, the first Vatican-created empire, also remains the last. The Portuguese Empire which preceded alike the Spanish, Dutch, French, Belgian, German and British Empires, has now actually survived them all. It remains, in 1962, in both its origins and in its current methods of colonial rule, the last surviving legacy of the Era of the Borgias, the last Vatican Empire.

## "Suggestio Falsi"

ON JANUARY 19TH, 1962, with the permission of *The Spectator*, we printed an article by Margaret Knight which had previously appeared in that paper. On the same date as our reprint, *The Spectator* published a letter of protest from Lord Shackleton and the Editor wrote: "We very much regret any imputation of deliberate distortion on the part of either the authors or the BBC". Then, on February 2nd, Mrs. Knight replied to Lord Shackleton. In order to give our readers a fair picture, we reprint both letters below without comment.

SIR,—Margaret Knight's article, well entitled "Suggestio Falsi", suggests that the Broadcasting Authorities deliberately set out to suppress in their programmes about Nansen the fact that he was a humanist and, indeed, "contrived to suggest that he was a Christian".

This sinister Christian bias which Mrs. Knight claims to have found scarcely deserves comment on the evidence contained in her article were it not for the fact that the BBC features programme will shortly be re-broadcast; and as its joint author with Angela Read I think it necessary to refute the suggestion that we, or I hope any other writer for the BBC, are prepared to distort to order. In fact no pressure of any kind came from the BBC producers to influence the content of the programme.

Mrs. Knight attempts to show without the slightest justification ways in which the programme had been deliberately edited. She asks why one particular passage from Nansen's voluminous diaries was omitted and ignores the fact that a very similar but rather better piece of writing the effect of which is virtually identical was included in the programme.

Mrs. Knight implies that the authors deliberately edited another quotation. The omitted sentences make little difference, but in fact this passage was lifted, unedited, directly from a quotation in the Sorenson biography of Nansen. Incidentally, Mrs. Knight states that the second main source, after Nansen's diaries, on which the broadcast was based was the biography by Nansen's daughter, Mrs. Liv Höyer. This also is not correct. The biography of Sorenson, the plan of which was approved by Nansen in his lifetime, was the second main source.

Mrs. Knight complains that there was no explanation of a phrase Nansen used about the Christian ideal of brotherhood. Does she really think that this needs interpretation or that only Christians use this phrase? Nansen on more than one occasion referred to the ethical side of Christianity. In her determination to find significant distortions, Mrs. Knight suggests that in the famous incident when Nansen was pressed to become Prime Minister of Norway the words "State Church" had been deliberately used in preference to the word "Church". This particular passage, however, was taken word for word from a report of the incident quoted by Sorenson and the emphasis must of course be on the words "State Church" since it was his refusal to join it that was the constitutional obstacle to his taking office.

Finally, Mrs. Knight suggests that the use of the phrase "world to come", again taken directly from Sorenson, in preference to the words "what is to come", was intended to suggest that Nansen was talking about "the Christian doctrine of the life hereafter". Nansen frequently used this and similar phrases, and anyway the doctrine of a future life is scarcely an exclusively Christian one.

Nansen the humanist was a very complex character as well as a noble one. Despite Mrs. Knight's firm assertion that he was an atheist, he is probably best described as an agnostic as Liv Höyer says he himself preferred; but not every agnostic chooses

to parade his views, and Nansen's tremendous achievements as an explorer and his work for, and love of, humanity transcend any hair-splitting over his highly personal, and at times almost mystical, beliefs.

I think the position can best be summed up if I quote from a letter which I have recently received (before reading Mrs. Knight's article) from someone who is at least as well qualified as Nansen's daughter to write about him: "Although he had a profoundly religious nature (Liv Höyer says more or less the same)—he was not a member of the Norwegian State Church nor of any other church. However, you are quite right, he never did go out of his way to stir active feeling in this matter—and there is no reason for us—or anybody else to do it on his behalf."

—SHACKLETON.

SIR,—Lord Shackleton says that he and his fellow script-writer were not responsible for certain misleading abbreviated quotations from Nansen's diaries that appeared in the BBC's feature programme; the quotations were "lifted" (his own phrase) from one of Nansen's biographers, Sorenson. Has Lord Shackleton never been warned about the danger of taking quotations from secondary sources without checking them with the original?

When Lord Shackleton reviewed Mrs. Hoyer's biography of Nansen four years ago, he concluded his short notice with these words: "The man of faith, but of faith in mankind, for he steadfastly refused to belong to the Church, and there was no service at the State funeral of Norway's national hero". There was no comparable statement in the broadcast; and I am not clear from Lord Shackleton's letter whether he maintains that the broadcast gave a true impression of Nansen's philosophy of life—or does he admit that the broadcast gave a misleading impression, but suggest that the matter is not important enough to justify my protest? This seems to be the implication of his last two paragraphs, in which he argues that as Nansen did not actively preclaim his views, there was no need to refer to them in the broadcast. But was Nansen so reticent? Mrs. Hoyer says, apropos of his break with the Church, that "his first reaction was violent", and in his early book *Eskimo Life* (1893) he affirms his belief that morality is social, not supernatural, in origin, and brought evidence to show that the natural virtues of the Eskimo were being corrupted by Christian missionaries. And in his article "What I Believe", published shortly before his death in *The Forum* (December, 1929), he made a forthright plea for what I have since called "morals without religion".

There are two other points I cannot leave unanswered. In my article I quoted a passage from Nansen's diaries to illustrate his nature-mysticism, his rejection of the idea of cosmic purpose, and his preoccupation with the thought of the ultimate extinction of life on the earth. Lord Shackleton says that a passage "the effect of which was virtually identical" was included in the programme. He can only be referring to the first quotation in the broadcast, which certainly illustrates Nansen's nature-mysticism; but it contains nothing relating to the other two points. Second: apropos of an abridged quotation from Nansen, via Sorenson, that was made in the broadcast. Lord Shackleton says that the omission of certain sentences "makes little difference". It makes all the difference; for these sentences, in conjunction with the earlier passage I quoted, show that when Nansen used the phrase which is translated as "the world to come", he was not referring to the Life Hereafter but to the earth when all life has become extinct. It is no answer to this point to say, as Lord Shackleton says in his letter, that the Life Hereafter is not an exclusively Christian doctrine!

—MARGARET KNIGHT.

# Confucius

By ADRIAN PIGOTT

(Continued from page 44)

A NOTEWORTHY FEATURE of Confucius was his dislike of mysticism and the supernatural ("Interest in the supernatural is harmful; one must devote oneself earnestly to one's duty towards humanity.") In his curriculum he made no mention of heaven or hell, eternal life or any unwarranted promises about paradise which is such a favourite theory, purveyed as a bait by priests of many religions. In fact, he discouraged and evaded discussions about the topic which was frequently raised by his pupils. Here are some of his recorded replies—

"As regards what happens after death, we don't yet know enough about life; so how can we know about what happens after death?"

"Strive to fulfil your duties to the people. Respect the ancestral gods, but keep them at a distance."

His methods of instruction were friendly and original, and he studied the character of every pupil and sought to develop their particular talents. With his growing reputation, thousands of young men from many parts of Eastern China applied for tuition, and he addressed every pupil as "son" whether he was talented or not. He condemned withdrawal from the world, as was then practised by various recluses. Hence Confucianism has never had any futile wasteful monasteries or nunneries; his followers went out into the world—and they improved the world. Resembling Dr. Johnson, he had a great capacity for enjoying social pleasures and verbal discussions: he also appreciated food and drink as the doctor did. In fact he would have applauded Robert Ingersoll's theory—

The time to be happy is now.

The place to be happy is here.

The best way to be happy is to make others happy.

Confucius was not a long-faced Graham Greene, with an obsession about sin, he was a cheerful optimist who believed that his fellow men were basically *good* people, provided that they could get proper education. Nor was he a dictatorial lecturer; he favoured the idea of giving out a problem to his scholars and letting them air their views on the subject.

He was evidently a man of very great charm of manner, and the attractiveness of his character lay in his humanity and politeness, which is shown in the easy conversational tones of his discussions with his scholars who have recorded his methods.

The Master was gentle in his reprimands. Although he inspired awe, he was not brusque. He was dignified and completely at ease.

He once described himself as being "a person who forgets to eat if he is enthusiastic about something; who forgets his worries when he is happy, and who is unaware that old age is approaching". In other words, his excellent philosophy enabled him to formulate and enjoy a serene system of life, which he made it his business to hand on to others, and his teachings have come down to us in the form of a collection of disconnected remarks and conversational episodes recorded by pupils. He was intensely human and, despite his consummate powers, he never displayed any haughtiness towards others. When a student smugly enquired whether it was correct for an "Ideal Man" to mingle with the common people and to engage in the local archery contests (which may be likened to cricket matches on the village greens of England) the Master replied with Johnsonian vehemence,

"Most certainly, he will enter into the archery tournaments!

There is no competition in which an 'Ideal Man' will not join in with other people. At the start, he will greet and defer to the other competitors. At the end, he will play his proper part in the drinking and conversation which follows. In such contests, he is still 'Ideal Man'."

He led a full and joyous life mellowed with many friendships, music and artistic taste. He was deeply emotional and sensitive, yet he was able to laugh at himself at times, and when he found that students were correct in debates, he admitted error.

The brevity of his sayings may appear naive to many modern Westerners, but they possess the merit of neatness and conciseness. One great advantage resulting from the clarity of his opinions was that his followers never wasted any of their time over hair-splitting discussions and futile arguments about dogmatical niceties. His followers were seldom handicapped by schisms like those which have divided Christianity. He made it his lifework to train his pupils to learn how to live benevolently, and they radiated from Shantung province his code of good behaviour to the whole of China. Of his 3,000 trained pupils, 72 qualified as "Masters of the Polite Arts" and it was they who handed on the merits of Confucianism.

Whereas the Greek thinkers employed abstract conceptions like "Justice", "The Law", "Virtue", etc., Confucius was a practical man who applied his advice in simple workaday terms which the elementary people of his day could readily understand. His words of wisdom apply to our 20th century as importantly as when he first gave them to the people of Shantung province in 500 BC. The magic and sanity of his sayings reflect his highly meritorious character. Here follows a small selection:

"When you see a good man, try to copy his example; When you see a bad man, search yourself for his faults."

"Cultivate humility and sincerity of character. If a man will carefully learn these, he will seldom go wrong. Humility is a form of moral discipline and seldom leads to errors. With sincerity, a man is usually reliable and generous."

"By noticing a man's faults you know his character."

"The wise are active but relaxed. The wise find honest employment. 'Ideal Man' enjoys a full span of life." (Confucius lived serenely to be 72, a great age for 500 BC.)

"The duke of Chi had a thousand teams of horses, but when he died, the people could find no excellence of his to praise. The teachers, Po-I and Shu Chi, died of hunger; yet the people praise them to this day. Both of them were unmindful of wrongs which had been done to them. Hence they had few enemies."

"A man who knows that he has committed a mistake and does not correct it, is committing another mistake."

"People who live extravagantly are apt to become conceited. Those who live simply are apt to become vulgar. I prefer the vulgar people to the snobs."

"At home, you should be filial.

Abroad, show respect for one's elders.

Be worthy of trust and honourable.

Extend your love to all mankind."

"Do not worry about not holding a high position. Worry rather about your proper rôle. Do not worry that people don't know about you. Seek to be worth knowing."

"Do not think yourself so big that other people look small."

"Juniors must be respected. How do we know that they will not be our equals in the future? (However, if at forty, they have achieved no reputation, they need no longer be respected.)"

"I am not concerned that a man does not know about me. But I am concerned that I do not know about him."

Confucius was a man of culture, possessing a wide range of accomplishments. He was an authority on poetry, history and music—as well as being an acute psychologist

(Continued on next page)

## This Believing World

ITV's "About Religion" the other Sunday had Donald Soper answering questions from a "soap-box"—and needless to say, he played havoc with most of them. A group of teenagers asked the questions, and there wasn't one which had the faintest whiff of heresy in it. There were of course plenty of questions on "unity", but the idea that these teenagers should *think* of a heretical question is quite fantastic. No wonder Christianity is such a great success on TV.

★

As reported in Notes and News last week, 1,100 young Mormon missionaries are coming to England to Mormonise the whole country. To cope with the rush of converts, 27 churches are to be built, and no doubt statues of Joseph Smith will soon be planted in many of our squares and open places. The missionaries will do their utmost to meet housewives and teenagers to "talk about God and religion", and they should reap a good harvest if the intelligence of the much hoped-for converts is anything like that of the people ITV brings on the screen to meet Dr. Soper.

★

Lots of modern Protestants seem to think that "unity" with Rome is a sort of aberration springing from Dr. Fisher's recent visit to the Vatican. In actual fact the "High Church" in the Church of England has never given up hope for a complete reunion with Rome. At the moment, this "High" Church is at loggerheads with the "Low" Church the adherents of which are bitterly opposed to any Romanising whatever. For them, the "Glorious Reformation" looks like dying unless vigorous steps are taken to prevent "the pale shadow of Rome" from taking over. Talk about Unity again . . .!

★

The anonymous "theologian" who writes the London *Evening News*' "Saturday Reflection" has discovered (January 27th), that "St. Paul's influence on the world is . . . incalculable"—a statement easy to write but not very informative. Most of the Epistles are quite unintelligible—the translators of the New English Bible have sadly admitted this and have even tried to instil a little sense into them. Who cares these days two hoots what Paul said or thought? But one thing about Paul does stand out—he is very rarely mentioned either on TV or on the radio. Their insistence is nearly always on "our blessed Lord". Jesus, not Paul, is the great name on the air. The theology embedded in the Epistles means nothing to our modern generation. Still, somebody has to speak up a little for the one-time great Apostle of the Gentiles—even if only to keep his memory green.

★

We are always hearing of the marvellous way in which our Christian missionaries are "uplifting" the coloured peoples of the "savage" world. Recently—in Nyasaland—a little girl bathing in a river was snatched by a crocodile, and the men in the nearby village immediately claimed that the crocodile was created by Black Magic. They blamed two poor women, and burned them as witches. We do not know whether this was due to their devotion to the Christian Bible, or whether to their own Witch Doctors. But does it matter which?

★

Whether Dr. Ramsey will be enthusiastically remembered as the greatest of all Archbishops of Canterbury—like all the others—is difficult to say; but he himself wants to be remembered by making it clear that he has helped to

bring about a society caring about God, and bringing God to the people, and the people to God. We wonder whether these priests know what they are talking about? Except for a few, modern society is almost destitute of a real belief in God, and Dr. Ramsey will have to learn this the hard way—by practical experience. But perhaps he can never be taught?

### AGNOSTIC

Ever an agnostic let me be;  
Make me more daring than devout.  
From sleek contentment keep me free  
And fill me with buoyant doubt.

E. A. EATON

### CONFUCIUS

(Continued from page 51)

and a famous teacher. The artist in him made him say "A man's education should begin with poetry; be strengthened by good conduct, and be consummated by music", and he himself was a skilled musician who played all the current instruments, such as the lute, zither, gongs and drums.

Very seldom was he disparaged by his few jealous enemies; throughout his long life he was treated with honour and respect: the logical Chinese have always admired scholars. He had the advantage of possessing an imposing and dignified presence, as he was unusually tall and strong. His gracious friendly manners enhanced his gifts of being an intellectual genius and a talented musician, and they contributed towards the impact which he made upon everyone he met. He was equally at ease with poets, peasants, rulers and pupils, to whom he conveyed his message in simple homely terms.

Although he came from a good family, he modestly disclaimed for himself the title "gentleman", preferring to be called "a man of letters".

(Concluded next week)

### PAPERBACKS

- A Dictionary of Biology (Penguin Reference Book) 3s. 6d.
- A Dictionary of Psychology (Penguin Reference Book), 4s.  
Referred to by Mr. Wolfgang this week.
- The Human Body by Cyril Bibby and Ian T. Morison. (Puffin Book). Ideal for young people. 2s. 6d.
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## Lecture Notices, Etc.

### OUTDOOR

Edinburgh Branch N.S.S. (The Mound).—Sunday afternoon and evening: Messrs. CRONAN, McRAE and MURRAY.

London Branches—Kingston, Marble Arch, North London: (Marble Arch), Sundays, from 4 p.m. MESSRS. L. EBURY, J. W. BARKER, C. E. WOOD, D. H. TRIBE, J. P. MURACCIOLE.

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North London Branch N.S.S. (White Stone Pond, Hampstead).—Every Sunday, noon: L. EBURY.

Nottingham Branch N.S.S. (Old Market Square, Nottingham).—Every Friday, 1 p.m., Every Sunday, 6.30 p.m.: T. M. MOSLEY.

### INDOOR

Conway Discussions (Conway Hall, Red Lion Square, London, W.C.1), Tuesday, February 20, 7.30 p.m.: MICHAEL RANDLE, "The Committee of 100: Its Principles and Policies".

Leicester Secular Society (Secular Hall, 75 Humberstone Gate), Sunday, February 18th, 6.30 p.m.: F. A. K. REECE, "A Journey Across the Universe".

Marble Arch Branch N.S.S. (The Carpenter's Arms, Seymour Place, London, W.1), Sunday, February 18th, 7.15 p.m.: JUDITH TODD (Author of *The Big Sell*), "It Pays to Advertise".

Nottingham Cosmopolitan Debating Society (Co-operative Education Centre, Broad Street), Sunday, February 18th, 2.30 p.m.: LT. COL. J. K. CORDEAUX, M.P., "Why the Immigration Bill?"

South Place Ethical Society (Conway Hall, Red Lion Square, London, W.C.1), Sunday, February 18th, 11 a.m.: F. H. A. MICKLEWRIGHT, M.A., "Morals and the Political Constitution".

Tyneside Humanist Society (100 Pilgrim Street, Newcastle, 1), Wednesday, February 21st, 7.30 p.m.: DEBATE, "The Common Market?"

West Ham and District Branch N.S.S. (Wanstead Community Centre, The Green, London, E.11), Friday, February 23rd, 8 p.m.: J. B. MILLAR, "Hidden Persuasion and Freethought".

## Notes and News

WE REPRINT the following letter in full from the *Sunday Pictorial* (4/2/62): "I am a Roman Catholic, married and with four children. The Roman Catholic Church forbids any form of birth control except continence—which means self control—or the 'safe periods' which can never be really safe. I practise birth control. And I reckon that at least 90 per cent of Catholics do the same. I do it, not because I dislike children—having four should be proof of that—but because I can not afford any more. Birth control—or, to use a softer expression, Family Planning—enables us to bring up our little family in comfort and security. We are told that it is a form of baby-killing. But how can you kill a baby that has never been conceived? And how does this tie in with what, I think, was the medieval Roman Catholic teaching that there was no life until the child quickened in the womb? There is a Vatican council this year which will discuss all those problems affecting the life of Roman Catholics. Can we

hope for a more sensible ruling on this subject?—C. P., Preston, Lancs."

★

ON FEBRUARY 2ND, the *Brighton Argus* printed letters from a Nonconformist minister and a Roman Catholic alderman on the subject of chapels in the new University of Sussex. Alderman G. Fitzgerald is trying to get a free gift of land from the University authorities on which to build a Roman Catholic chapel. But if a Roman Catholic chapel, why not a Methodist, a Congregational, a Presbyterian, a Unitarian, a Baptist, and so on? asked the Nonconformist. "If once the principle of this is admitted, then there would be no room for laboratories and lecture rooms. The whole of the university grounds would be filled with places of worship".

★

"BRIGHTON CATHOLICS are worried about the new University", admitted the Alderman. "What happens when children from Roman Catholic schools reach the university?" he asked. The fearful answer is not far to seek. If they are not carefully sheltered and protected by the priest, Roman Catholic students might lapse.

★

WRITING ON last Autumn's poll on the Sunday opening of public houses in Wales, Gwyn Thomas pointed out that, "The entire South-East, the crowded valleys and the coastal towns plumped for a removal of the traditional padlock and recalled malt from its Sabbath bolthole in the hills. The areas where the Welsh language and the dark truss of chapeldom are still potent voted heavily against any further anointing of the glottis" (*The Spectator*, 2/2/62). But landlords have been disappointed by the little use so far made of the new facility. The eighty years of repression, as Dr. Thomas said, "undoubtedly killed some part of the nerve of desire". And he suggested that, "If sex were suspended for one whole year in seven, on the principle that desiccated one day in seven, and then after several decades we managed to have the ordinance struck off the book, it would need sharp electrical treatment to get the libido back into its old steady stride".

★

AT THE BEGINNING of 1960 a questionnaire was sent out to 1,863 postal subscribers to the Anarchist weekly, *Freedom*. Of the 470 replies received and now reported in the journal *Anarchy* (February, 1962), 406 indicated "no religion".

★

THE ROMAN CATHOLIC paper, *The Faith* (February, 1962), told Maltese electors unequivocally—and in bold type on the front page—that, "The issue in voting is between Catholicism and Socialism". Inside we read: "Mr. Mintoff says: 'Moderate Socialism is not incompatible with the social teaching of the Church'. If he means the Catholic Church, he is a liar!" Clearly the gloves are off in Malta.

★

FATHER RICCARDO LOMBARDI, SJ, whose book, *Council: For a Reform of Charity*, was castigated by the Vatican newspaper *L'Osservatore Romano* (THE FREETHINKER, 26/1/62), has now been rebuked by Pope John himself. "It is to be hoped that various works—especially those by authors of a certain notoriety—be written with caution and objectivity to avoid rushing perplexity and confusion", said the Pope (*Time*, 2/2/62). Father Lombardi was once known as "God's microphone" because of his powers of oratory which drew crowds of hundreds of thousands in the decade after the war. But now, as one Vatican cleric put it, "Only the Pope is God's microphone".

# Introducing a Provost

By COLIN McCALL

THE JANUARY ISSUE OF *Over the Bridge*, published by the South London Industrial Mission with the intention (as expressed on its cover) of "Linking the Church of the South Bank with people at work in commerce and industry at home and abroad", introduces us to the new Provost of Southwark, the Very Rev. E. W. Southcott. Or rather, the Provost introduces himself with an article on "One-Down-manship" and a photo supplied by the *Yorkshire Post*. The article resembles nothing so much as Alan Bennett's perfect parody of a sermon in *Beyond the Fringe* (at the Fortune Theatre, London) with its pointless anecdotes and quotations, its vacuousness and irrelevance.

It begins typically with an illustration, which it may be as well to cite in full. "There is a third century painting in the Catacombs", says Mr. Southcott, "which shows our Lord riding into Jerusalem in triumph on the first Palm Sunday; the picture is the usual one—but with a difference. On the hillside around Jerusalem we see Abraham, Moses, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Malachi, and they are pointing to the figure on the ass and they are all saying, 'That's Him'. We come to church to learn to say, 'That's Him'. We go out into the world to learn what this means. The American writer Paul Tillich says that religion is the depth dimension of wherever we are".

It is fashionable in religious circles to quote Paul Tillich, a modern theologian who twists Christianity to mean what he wants (with emphasis on its symbolism), but it is less fashionable to analyse him. I should have liked Mr. Southcott to clarify the "depth dimension" definition(!) or at least interpret it; it needs one or the other. Instead he begins to dilate. "Sometimes it is not deep *here* because it is not deep *out there*" he says. "Sometimes it is not deep *out there* because it is not deep in *here*". The italicised "heres" and "theres", I take it, stand for oneself and the external world respectively, and "it", I assume, is religion, but it can hardly be denied that the Provost has sacrificed clarity for slickness. And not for the only time.

Nor is he alone in this. There is a certain Bishop Frere, whom Mr. Southcott remembers "in a compline address saying that we can believe in the Real Presence of our Lord in the Communion and yet not believe in our Lord"—a pleasant recollection, no doubt, but one that could do with elucidation. As however, Mr. Southcott proceeds to forget about the Bishop, we might as well do the same. I John, 4, 17: "As *He* is so are *we* in this world", offers a little more, and Mr. Southcott (with his much-beloved italics) is not the man to spurn even the most meagre offering.

"Through Christ we are related to all Christians in the Church which is the body, the fullness of Him that filleth all in all", he exults. "Through Christ we are reminded of our membership with one another . . . We are reminded that we are not baptised to the Church of England but into the *Church* and we are related, therefore, to Pope John and the Pentecostal in Tokyo". "The World Council of Churches and the International Missionary Council have been married at New Delhi", we are told, "and they have had a very turbulent courtship! Mission and Unity—married in New Delhi".

Mr. Southcott doesn't go on to suggest that perhaps even the Pope may be married eventually. "What will

happen God alone knows", he exclaims. "But it must find meaning *here*". Whether "here", italicised again, means the same as before (assuming my interpretation to be correct) is hard to say. At first it seems more likely to mean "this world", but subsequent passages suggest that Mr. Southcott is reverting to the earlier meaning. "We are", he says, "to discover Christ in our fellow Christian, we are also to find Christ in every man". But not unconditionally, apparently, for a few lines later Mr. Southcott tells us that: "If we are to discover Christ in our fellow human being, this requires 'humility'—what in America I found myself calling 'one-down-manship'".

"In Christ", says the Provost, "God exercises the supreme 'one-down-manship', and when he was trying to explain it to his disciples the night before he suffered, he took bread and wine and said, 'This is my body broken. This is my blood shed'. Live like this, share like this . . . It is all summed up in a bit of bread, whether celebrated in Kitchen or Cathedral. The bit of bread speaks of 'As He is—so are we in this world'". A series of anecdotes follows, during which we learn that eighteen years can be divided into four five-year periods, but little else. Then (sigh of relief!) the Provost begins to wind up.

"This is a parable"—he says—"world problems are the domestic problems writ large, and local problems are the world problems writ small . . . we are next door to real people with real problems and only next door but one to Kenya, Ceylon, Moscow, Tokyo. Pastor Niemoller has said that if the Lord says to walk on the water it is no use being in the boat". Naturally Mr. Southcott doesn't let a metaphor like that slip by. "What does it mean to walk on the water of mission and unity today?" he asks. "What is our answer to our Lord's question—'What are you doing with My Body?' and 'What is My Body doing in the world?' We say, 'That's Him here' and go *out* to say, 'That's Him out there—out there in God's world.' 'As He is—so are we in this world'".

So there you are. I felt I must introduce you to our new Provost, and how better than to let him speak for himself? Even if he says nothing, he rounds his article off nicely, as indeed does Alan Bennett's clergyman. But perhaps I am just a little unfair to the Rev. E. W. Southcott. One passage should be excepted from my strictures, a passage in which he cites the sociological survey by the French Jesuit, Canon Boulard, showing that only three per cent of the people in Paris and Marseilles attend Mass; thirty-one per cent in Normandy, "except for a five-mile stretch across Normandy where there are stone quarries, which is down to three per cent again." Mr. Southcott can write clearly, you see—when he is dealing with facts.

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# An Abstract Realist

By OSWELL BLAKESTON

PAUL MILLICHIP was born at Harrow in 1929. His father was a Sunday figurative painter, and he sent his son to the Harrow School of Art. Later, the young man attended the Leeds College of Art; where, oddly enough, Frankie Vaughan was a fellow student. But it was not until he had settled in Brighton that Millichip began painting the strange, lonely figures by piers which seem as lost as the living solitaires. Various exhibitions in London—notably one-man shows at Gallery One—quickly drew the attention of the sympathetic to the emaciated piers and bathers and the pathos of long-legged love. Afterwards, the scene changed: there were children writing the straight lines of their bodies on walls, and then dancers who are somehow dancing in a heart-breaking way with straight legs, and then gnomish waifs on swings hung from ropes in the sky.

Recently, in this paper, I called attention to Peter Vansittart's novel, *Sources Of Unrest*, because the author showed us how the natural world can distil the emotions which were once called mystical; and now I would like to make a small tribute to this painter, Paul Millichip, because he teaches the same lesson in a purely visual way.

His work is in one sense representational, but in another it is purely abstract because it deals with problems concerning the real basis for poetical sensations of sensitive tensions. In his pictures, Millichip is showing us how space pushes on our nerves, how invisible and endless space is always moving, and moving in on us. The relationship of a figure to space is enough, for the awakened eye, to create an odd feeling of other existences in another order of being than our own. Such emotional response is due to a full visual experience of oneself as a spatial being in the medium of space which is intangible and coercive.

Recently, Millichip has been painting crowds. Here again are the vertical lines he loves for the humanitarian reason that man, the experiencing agent, is a vertical line; but now perhaps the verticals are swaying towards some stricken. Actually, the problem is really the same—the outward pressure of the mass shape of the crowd and the inward pressure of unit against unit. Each member of the crowd is alone with his own problem as a spatial being, a problem of individuality which has to be solved, for an ethical solution, in a communion of solitariness. Each man must shape himself and not rely on "help from above". It is a way of saying that a crowd and space are the same; and that space, quite rationally can suggest the vision of phantom hosts.

As clearly as Vansittart shows us intimations through words, Millichip shows them to us in paint. The way the edge of (say) a window frame pushes at a blank wall is a purely painterly exercise in tone and colour and line undertaken to explain emotions that might otherwise deceive: emotions which, accepted rationally, add to the fullness of life.

The social realist painter today is surely the abstract one; for, in realism, abstract painting is fashionable. To be a humanist-mystic is an unrewarding vocation, putting

one's work outside the scope of quick material rewards. I would ask readers of this paper, then, to look out for the painting of Millichip, and to pay it special attention. It is the expression of a man who believes that a painter should only paint what he has experienced with a full awareness of visual data in order to possess one world.

Today, Millichip lives in London, is married to an artist and has two children. Living happily, he wishes to give personal validity to all that he paints—a good reason, I would say, for saluting a real free-thinking painter!

## CORRESPONDENCE

### MAGELLAN

Elcano's claim to fame is not what is generally thought. Elcano brought back to Europe evidence that, after some 2000 years of speculation, a man had carried knowledge right round the earth. The evidence is that Henry, the Malay interpreter who had guided Magellan into the South China Sea in 1512, was on the 28th March, 1521, observed by fellow members of Magellan's crews to be communicating in a common tongue with the islanders of Massawa as they paddled out from shore in the Philippine archipelago. At that magic second knowledge completed its first circuit of the globe by jumping the final gap of ignorance like an electric spark. Henry's memorial is to be found in the headquarters of the United Nations.

And rightly so, for in 1512 Henry and Magellan had picked up enough knowledge in the South China Sea to travel together to Europe, persuade King Charles of Spain, later the Emperor Charles V, to provide enough ships for the discovery of a westward outlet from the Atlantic. The 2000 year old theory that the earth is round was proved in public when they returned to the borders of the same sea, and connected up the knowledge with which they had started out.

But on returning to Europe without the two partners, Elcano discovered that a day had been lost on his part of the original circuit. The magic day turned out to have been Friday, March 29th, 1521, according to the western calendar of the period; and in the ensuing confusion not even H. G. Wells listed it in his calendar of world events. Indeed, I have not yet found the day mentioned in any encyclopedia. Fortunately, a reliable introduction to the recorded facts can be found in any representative library. It is *So Noble a Captain*, a book written by Charles McEwen Parr after a visit to the Philippines and published in 1954.

The central fact of recorded history is that the earth was proved round by a partnership between one man from the east and another man from the west. The fact underlies the whole of scientific progress; and it might, I suggest, be taught in some of our schools.

Oh yes! The first man to circumnavigate the world was Sir Francis Drake. Magellan was a passenger from India to Europe; and Elcano was a subordinate from Europe to the South China Sea. The first man to go right round and cross his starting line may have been Henry, or Magellan, or someone they picked up at an early stage, perhaps from Africa. But compared with laying the foundations of modern science, this is about as significant as guessing whether it was Tensing from the northern hemisphere or Hillary from the southern who first set foot on the summit of Everest. It is the global co-operation that mattered; and Drake helped a bit too by confirming their exploit to a doubting world. He also, by angering the King of Spain, proved that the high seas could become as free as the air we breathed.

PETER NOSNIBOR.

### ISLAM

Please convey to Mr. Ridley my congratulations and high appreciation of his book *Pope John and the Cold War*. The work should be studied by everyone capable of thinking. My copy has been lent to a group of schoolboys who are writing an essay on the subject for their school. Doubtless some of their parents will see it also, and it is to be hoped that some will have the decency to buy a copy. The price is moderate.

It is a pity, though, that the author repeats the Christian lie that early Muslims advanced with a sword in one hand and *AlQuran* in the other, especially as he has expatiated on this theme recently in *THE FREETHINKER*. I suggest that a learned

F. A. RIDLEY'S

### POPE JOHN AND THE COLD WAR

Will the Vatican's "crusade" against Communism bring nuclear war? Published by Frank Maitland. 5s. 4d. post paid, from the PIONEER PRESS.

Muslim be asked to comment. In the meantime, having lived among them for many years, perhaps a few words from me would be acceptable.

Muslims are far more tolerant than Christians to older religions. They were not ordered to go into all the world to preach. Hazrat Muhamed called the new religion *Islam*, or Perfect Peace. A *Jihad* is only lawful to secure freedom of worship. Certainly the *Jihad* has sometimes been unlawfully proclaimed by worldlings, as did the Turkish Caliph in the Kaiser's war. But because their freedom of worship had never been curtailed by the British Raj, Indian and other Muslim subjects of the King-Emperor had no hesitation in fighting their Turkish co-religionists

W. E. HUXLEY.

#### VERTICAL TRANSLATION

Your review of *Vertical Translation and The Teaching of English* (PRM Publishers Ltd., 12s. 6d.) of February 2nd, is perceptive and valuable in pointing out the danger that linguistic imperialism may creep in unawares; the "social unification of all mankind" is indeed what a humanist desires. But we are offering mankind a universal philosophy, the philosophy of the certainty that resides in our motor adjustments: we come, go, see, give, get, put, take, do, keep, may, seem, have, say, send. We teach ourselves—and your hypothetical Chinaman—to reject, for one hour of every school day, nearly all the word-engendered and word-enshrined myths by reducing them to their material nucleus. Vertical translation is a first step; symbolic logic possibly a second; and a world language, I hope, the third. This is, however, for the future and, in the meantime, I cannot think of any translation technique which can exclude names starting with a capital letter.

S. B. WYNBURNE.

#### ESPERANTO

A recent article on "Vertical Translation" and the need for a "universally agreed designed language" managed to avoid any reference to Esperanto. While not claiming that it is universally agreed, I would point out that Esperanto is a designed language, that it has no "diseases" or irregularities, that it is easy to learn, that an educated Western European would recognise 75% of the root words; that it is indeed well on the way to being the world language, as it is recommended by Unesco, is recognised as a language by the Postal Union, and is used for official propaganda by such incompatibles as the Roman Catholic Church and the Communist Government of China; that it has seen many rivals come and go in its 60-odd years from Ido and Volapük to the mathematical intricacies of Interglossa.

Every kind of religious body has Esperanto sections from Spiritualism to Buddhism; a church service is held once a month in London. Freethought seems to be lagging behind even Boy Scouts in this regard.

Apart from sectional or national propaganda, the literature of the world has been translated into Esperanto, including the classics of the minor nations; scientific works (even science fiction), while there are innumerable original prose and poetical works. A dozen radio stations including the "Voice of America" broadcast news and talks in the language regularly.

To my mind the sole reason that it is not already the auxiliary language of the world is the apathy of the individual, reflected in the apathy of most governments. The trouble is that it needs an individual effort—you can't leave it to the other fellow—if you want an international language . . . you've got to learn it.

F. M. BLAKE.

#### REVERENT AGNOSTICISM

Would Mr. Amphlett-Micklewright consider it impertinent of me to remind him that our psychological evolution exhibits (or should exhibit) three main stages. We began life, willy nilly as irreverent gnostics. The infant knows everything. As my small grandson forcibly remarked when, by suggesting improvements in his cricket I impugned his divinity, "I know how to play cricket. I got a bat!" Some of us remain at this stage and our answer to Existence is—"I know how to think. I got a brain!" However the majority of us pass on from irreverent gnosticism which knows everything to irreverent agnosticism which doubts everything and questions all authority. Both of these stages, trying though they are to grown-ups, perform the essential office of defending the developing Ego with the armour of intolerance. Be we hope that when our sons and daughters go on to the University that they will begin to realise the immensity of Existence and its mystery, and that in consequence their irreverent agnosticism will begin to be tinged with reverence, and their defensive intolerance to turn into receptive tolerance, and that they will begin to appreciate the truism that it is as impossible for anybody to be completely wrong as it is for him to be completely right. This is so even for Mr. Snook and Mr. Shepherd. Of such are all genuine freethinkers—reverent and tolerant. Alas for those who mar your columns with their infantile

gnosticism, and whose favourite pastime is truculently to defend their divinity by cocking snooks at anything their infantile intellects cannot understand—except, of course, their intellectual excrement in which, after the manner of infants, their delight is unbounded.

(DR.) RICHARD HOPE.

#### HUMANIST ETHIC

It is interesting to know that Mr. Bennett purports to make much of the ethical life, but it is more than unfortunate that his practical ethical pattern does not seem to exclude the use of misrepresentation and at times of legal defamation. However, he possibly considers that, as an ethical religionist, he has a right to follow ecclesiastical patterns in this regard.

I merely asserted with regard to sexual questions that a humanist ethic treats them as an open question adjudicated by reason and heavily influenced by social economic factors. Mr. Bennett is certainly not entitled to claim that his own position affords the sole legitimate measuring-rod of morality, a claim which does scant justice to his sense of ethical modesty. As he has not my personal acquaintance (a state which I wish to continue), I am at a loss to know how he is in a position to say that sex is never far from my mind. His vulgarity in reply is a good example of the manner in which he seeks to refute argument by mere abuse.

Nobody who has read with any understanding my various articles in the humanist press has a right to say that my anti-clericalism can be described as "cracks at clergymen". The attitude adopted and rationalised by Bentham, by Bradlaugh, by Havelock Ellis and by many others with a far greater claim to the humanist or ethical title than has Mr. Bennett, is certainly more representative than is the apparent literary opportunism of this gentleman.

I did not "impugn" the Golden Rule but merely contrasted its generalised principle with the detailed difficulties of practical application. To suggest that this forms an impugning is a gross example of a type of misrepresentation not unknown to religious writers and in which Mr. Bennett seems to delight to indulge. It compels me to submit once again to your readers the opinion that his outlook and methods are wholly alien to the best traditions and interests of the freethinking and humanist platform.

F. H. AMPHLETT-MICKLEWRIGHT.

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