

The Freethinker

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THE FESTIVAL HALL, LONDON, lonely survivor of the Festival of Britain which we hoped would inaugurate an era of imaginative British culture, was the scene, on Saturday, May 19th, of a unique and moving ceremony. The day previous was the ninetieth birthday of Bertrand Russell, an old man who, by his concern for civilisation and culture and by his fearless denunciation of their enemies, has captured the imagination of the young as no one else in our time.

And here they gathered, alongside his old admirers, to honour him in music and words.

Those young people, apprehensive for their own future, look to Russell as a symbol of sanity in the midst of insanity. Moved irresistibly by his ruling, rationalistic passion to challenge the H-bomb politicians, Russell has given the young the lead they sought. Looking beyond the apparent, he uncovers for them the reality. "There are supposed to be two sides", he wrote to them from prison last year, "each professing to stand for a great cause. This is a delusion—Kennedy and Khrushchev, Adenauer and de Gaulle, Macmillan and Gaitskell, are pursuing a common aim: the ending of human life".

From Hiroshima

Delusion it is. What does it matter who presses the button? Who will care about the pros and cons of communism or capitalism in a lifeless world? What cause is greater than the survival of mankind? From the first city to suffer devastation in the nuclear age comes testimony to the great example that Russell has set. "Our joint voice uniting across a world", says Shinzo Hamai, Mayor of Hiroshima, "must speed an intelligent solution to an issue whose remedy is self-evident. I hope that the nobility of Bertrand Russell's leadership will continue to impart unswerving courage to all who stand for the survival of human kind". "Since the end of the last World War", says Tatsuo Morito, President of Hiroshima University, "people have found themselves at a loss in the midst of crisis and chaos. To this Bertrand Russell has brought his courage and has evinced explicitly the nobility of his humanism in his great effort for peace".

Inspiring

The nobility of Russell's humanism, so inspiring to older generations in his writings, has inspired the young people listening to him in Trafalgar Square; inspired them in no fanatical way (Russell is no demagogue) but with a dignified determination to assert their right to life, liberty, and the pursuit of happiness. They who know little of his writing, detect his greatness. They see a man of ninety, with a full and rich life behind him, concerned as much as any and more than most, with the future—with their future. Knowing full well that his own remaining years can not be many, he yet will not renounce the world. Vanessa Redgrave eloquently expressed the feelings of the youthful when she ended her tribute at the Festival Hall by kissing his hand. And not only of the youthful. "To my knowledge", says U Thant, the Acting Secretary-

General of the United Nations, "there is no other person who feels so concerned about the future of humanity and who is prepared to risk anything for the cause of humanity. He certainly deserves the highest recognition that human society and all organisations can accord". "Occasionally", says the brilliant satirist Roger Peyrefitte, "there occurs a man who is, for his time, the light and the conscience of the world. This is Bertrand Russell's privilege today".

Honour

Yes, and it is our privilege to have lived with him, to have seen him, heard him, read him. "We honour him", in the words of another great rationalist, Lord Boyd-Orr, "for his great intellectual achievements,

but even more for what he has done to make the people of this and other countries realise the terrible danger and utter stupidity of war. Let us praise Bertrand Russell, the greatest apostle of world peace".

Let us indeed. And when the nuclear danger is overcome, as we all hope it will be; when the nations combine for peace, as we believe they will; when eventually,

... the war-drum throb'd no longer, and the battleflags were furled

In the Parliament of man, the Federation of the World, Bertrand Russell will still be honoured. Honoured as a mathematician ("His contribution to mathematical logic is monumental"—M. H. A. Newman); as a philosopher ("the greatest logician Britain has produced"—S. W. P. Steen, "the greatest living 'British Empiricist'"—Ernest Gellner); as "the foremost living English thinker" (William Empson). He will be honoured for his humanism and his intellect; as "a deep thinker" and "an irreverent rebel" (Robert Bolt); as "the great thinker and incessant fighter for a progressive humanity" (Walter Gropius); as embodying "the wisdom of non-conformism" (Wolf Mankowitz).

We fellow non-conformists, members of the Ethical Union, the National Secular Society and the Rationalist Press Association—freethinkers, humanists, rationalists, secularists—rejoice at the tremendous, but deserved tributes that our outstanding representative has received on entering his tenth decade. Colin Davis conducted the London Symphony Orchestra "to express his personal admiration for the entire achievement of Bertrand Russell"; Lili Kraus felt the tribute in music did him appropriate honour. Messages and telegrams from the World Union of Freethinkers, the Rationalist Press Association and the National Secular Society were acknowledged at the Festival Hall, along with hundreds more, from universities and philosophical societies, from Committee of 100 prisoners (who toasted him in cocoa) and from Mr. Khrushchev, Queen Elizabeth of the Belgians, and the President of India. Similar celebrations, we were told, were taking place in five other countries.

Hope

Surely there is hope for man, while this can be? Surely the numerous tributes printed in the commemorative programme (from which our excerpts are taken) reflect not

VIEWS and OPINIONS

The Tribute to Bertrand Russell

only the hope, but the possibility of human survival? Surely he is, as Professor Trevor-Roper says, "the living proof that knowledge is still indivisible, that reason is not cold or dry, that humanity is worth saving", and surely reason must triumph? Victor Purcell compares him to Boethius as "the last of the Europeans whom Socrates or Spinoza could have acknowledged as their countryman", but adds that, unlike the other Boethius, Russell "may yet prove to be the prophet of the dawn".

All freethinkers will hope and work that this might be.

● *Earl Russell, aged 88, at a Polaris protest outside the Ministry of Defence.*

RUSSELL AND VOLTAIRE

AT A DINNER in honour of Bertrand Russell by his fellow philosophers in London on his birthday, May 18th, Professor A. J. Ayer told a charming story which was reported in the *Sunday Telegraph* (May 20th, 1962).

Professor Ayer was being shown round the museums by a Russian scholar and, as they approached a bust of Voltaire, the Russian remarked: "There is the Bertrand Russell of the 18th century".



Swearing

EDITOR'S NOTE: *This is the fourth of a series of simple, yet factual statements on topical problems, prepared by the National Secular Society in response to requests. It is intended that each one should be issued as a leaflet.*

GOOD GOD, do you swear?

Well, most people do today, and why not? Of course, it's a bit dreary for other people if you do it all the time; but at the right moment it can be a great release for bottled-up indignation.

According to Jewish and Christian teaching, taking the name of the Lord God in vain is a breach of one of the Ten Commandments (the Churches can't quite agree whether it's the second or the third commandment). As such, the offence ranks with theft and murder.

Do you suffer from guilt feelings every time you swear? You're supposed to. But we hope you don't. To sensible people today the names of these mythological figures are simply words, and mean as little or as much as you want them to.

There's a serious side to swearing too. For religious people, it represents the most solemn undertaking to speak the truth.

Up till 1888, all except Quakers and Moravians in this country were obliged to take the oath, if they wanted to enter a wide range of public offices, or have their evidence accepted in law courts—whether they had any religious beliefs or not. In other words, an unbeliever had to tell a lie, and swear before a God he didn't believe in, before the State would accept that he was telling the truth.

Thanks to the efforts of Charles Bradlaugh, a great nineteenth century M.P. and founder of the National Secular Society, the Oaths Act gave people without religious beliefs the right to make a simple, honest affirmation. ARE YOU AWARE OF THIS RIGHT? Convictions have been quashed on appeal where important defence witnesses, who are agnostic or atheist, have not been allowed to give evidence on affirmation (as in the case of George Clark of the Committee of 100).

If church attendance is any indication, the vast majority of people in Britain today have no genuine religious beliefs. But anyone who steps into a witness box is automatically handed a Bible.

This is part of an official conspiracy to pretend that this is still an actively Christian country and its citizens convinced Christians. The National Secular Society denounces this official attitude for the humbug it is.

As Others See Us

The following is a report by Miss Maureen Kavanagh, of a discussion on "Is there a God?" held in the Bromley Technical College, Bromley, Kent, on October 25th, 1961. The speakers were the Rev. Kenneth Pillar, Vicar of St. Paul's, Beckenham, and Mr. Colin McCall, Secretary of the National Secular Society, and the Chairman was Mr. F. J. Janes, Head of the Department of General Studies at the College. The audience consisted of part-time students, and the report is interesting as reflecting a young Roman Catholic viewpoint. It is reprinted from the College magazine, *Our World*, by kind permission of Mr. Janes.

BEFORE THE DISCUSSION started Mr. Janes asked if anyone had any objection to the subject chosen. If they had they were asked if they would like to leave. No-one did!

The Rev. Pillar opened the morning by giving a short explanation of his belief in God. He admitted that it is the natural reaction to say "Where is God?" "I cannot see or touch him".

He went on to say that the Church does not set out to prove the existence of God but to help people to understand their belief and to give them deeper feeling. Science was once a barrier but in the last fifty years it has come into closer harmony with religion.

The Rev. Pillar said there are three lines of evidence to help us believe.

The first comes from the creation of the world and all beings in it. Human birth is a wonderful example of this. It indicates that there is a creator with intelligence and personality.

The second is taken from the Bible. Christ died and then rose from the dead. Many say that this is a story invented by the disciples or that they were very highly strung and believed mistakenly that they saw Christ. Rev. Pillar pointed out that if this were true the disciples must have been remarkable men as they risked their lives many times over to keep the lie a secret. If they had been highly strung, so were nearly five hundred people.

The third kind of evidence is our own personal experiences. Many people have been heard to say that "It was God's will". This is their evidence of God.

The Rev. Pillar assured us that Christianity cannot be buttoned up; not all questions can be answered. It can give us a sense of pattern to our lives. The Bible can help us in this way as it is a reliable account of God's word and all his teaching.

After this short but interesting talk everyone waited with anticipation for Mr. McCall, who is an Atheist.

Mr. McCall opened by saying that there are many forms of Christianity and in every one there is an all-loving, all-knowing, and all-seeing God. A God who can be all loving? He found it very hard to believe. In fact he did not believe that there could be such a being because of the existence of suffering in the world.

As an Atheist he examines and enquires for himself so that he can learn. From his learning he denies that there can be a God. To prove his point he brought to light the suffering, the pain and unhappiness in the world. It is Mr. McCall's opinion that if there were a God he would stop all this, if our God were the all-powerful God that we claim he is.

Mr. McCall took a quotation from a book that he had just read. It ran "Thank God for Knowledge of How to Cure Leprosy". He does not believe that this is a gift, but deep and hard thought on the part of mankind himself. Every part of the world's progress can be attributed to man and God plays no part in it.

The Atheist's idea is that we should think of the world of to-day and not the one to come, as we know nothing

of this. The Atheist believes in accepting the world and its contents as it is. We must accept the fact that we have to live with other people.

Mr. McCall's opinion and that of all Atheists is that the Bible is a book of fairy stories invented by primitive people. They believe this because they have no proof that they can point to, to say what purpose God had in mind when he started.

He found it difficult to understand how anyone could believe that one man's life can wipe out everybody's sins. He was referring to Christ's death on the cross.

We were asked to ignore the Bible and use our common sense and the pattern of life; to forget the barbaric ideas of the primitive people who invented Christianity. We were told that the money given to the Church could be put to better use in education.

Whether this is true or not I for one will continue to practise the old, barbaric belief, the belief in God. WHY? Because there is a God.

Free Will and Suffering

As I am a Roman Catholic I disagreed entirely with everything Mr. McCall said at the discussion.

What annoyed me more than anything was when Mr. McCall said "God must have some evil in him to create evil and suffering". This was the reply he gave when Mr. Pillar said that God was all good, and loving and merciful.

But this is my opinion: God gave everyone a free will of his own, and he left it to us to take whatever road we want. Now if the world were perfect and all the people in it, I think it would be a disastrous place in which to live. Everyone is striving to have more power and to gain more possessions and the result is war. And this is the greatest of all evils. It leaves its marks on the world for years after. People have died and people are maimed. When this was put to Mr. McCall he changed the subject to: Why is it that people are born deformed?

Take, for instance, the mothers who are expecting babies and do not want them. They can often cause great harm to the children before they are born. Surely this is not God's fault?

I am not saying that every baby that is born deformed is the mother's fault.

The thing that struck me most of all about Mr. McCall was that he seemed to glide away from the question which was difficult and before you knew where you were you were arguing about something entirely different.

What Kind Of Evidence Is There?

To begin at the very beginning we must consider creation. The Universe must have been created and the only reasonable answer that any sane person could give would be that God created the Universe, that God is eternal and always existed. I believe that "all good gifts around us are sent from Heaven above", and that we have a great deal to be thankful for the beautiful flowers, the glorious countryside, the docile animals and most of all mankind.

Thinking back to the time of the New Testament, how can anyone say that God did not send his Son to earth? Jesus was born, lived and was crucified, then He rose from the dead to prove He was the Son of God.

If this were not true, how could the stories have existed for nearly two thousand years? As the Pharisee Gamaliel tried to say if Jesus were just another leader of men, people would soon forget about Him, but if he really came from God no-one could fight Him—anyone

This Believing World

The accusation made by the Rev. A. B. Westcott recently that his congregation "gulped" the communion wine and were thus guilty of "irreverence", was gone into by his bishop who found them not guilty. But we have often wondered what would happen if one of the partakers of Holy Communion raising his chalice to another, said, "Cheers old man", or "Down the hatch". Would this be, not the minor offence of "irreverence", but the awful crime of "blasphemy"? And what would be the punishment?

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If the Archbishop of Canterbury wants to see how the Churches can unite, he should look into the way the Mothers' Union, the National Board of Catholic Women, the Union of Jewish Women, and the National Free Church Women's Council, are grimly united on one thing and it is not religion. They are all horrified at the easy way children can buy contraceptives—and more horrifying still, use them. So they have banded together to try at all costs to stop the youngsters getting them.

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When the Rev. W. Shergold offered to bless all motor cyclists, and of course their bikes, in his church at Hackney Wick the other Sunday, dozens—or was it hundreds?—turned up in front of the altar, and sure enough the bikes were solemnly and reverently blessed. In this machine age, why shouldn't housewives have their sewing machines, spin-dryers, mangles, and even TV sets, just as solemnly blessed? Why shouldn't the household clock be blessed? There's no end to such possibilities of bringing "our Lord" into the daily life of the people—though we do not suppose that the Church would guarantee positive results.

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If you still have doubts about the "hauntings" in haunted houses, read the story of "an ancient Jacobean house" as related in *Psychic News* (May 12th). Unlike most haunted houses, it has two ghosts who have regularly turned up for the benefit of the two sisters living in it for 30 years. The ghosts were of course "poor souls", "restless spirits", and naturally, with spirit feet, they were always producing unmistakable and loud "footsteps". So a medium with a tape recorder came in and recorded the "hauntings" and "voices", and the results were produced later for the benefit of various Spiritualistic Societies.

★

The first spirit voice was that of a Cavalier, Sir Francis Montagu, beheaded—of course—by Cromwell. The lady's voice was that of his fiancée. And—as could be expected—they enacted the usual scenes we expect from Cavaliers beheaded by Cromwell, complete with "nays", "buried papers", "my mother's jewels", "prison holes", and twaddle like "Elizabeth my lady! Come back with me! I see you! I will no more wander!" "We shall rejoice in God's love", etc. The net result was that now the spirits have gone, and the house is no longer haunted. And this is the kind of nonsense swallowed by seemingly intelligent people in 1962!

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According to the "Daily Express" (May 8th), the glorious song chanted by the Ghana Young Pioneers is, "Nkrumah does no wrong, Nkrumah is our leader, Nkrumah is our Messiah, Nkrumah never dies"; and it is strongly reminiscent of the hymns sung by fervent young Christians when they get religion very badly. Whether Dr. Nkrumah actually considers himself as "the Christ" may be doubted,

but there is little doubt those of his followers who have been converted to Christianity look upon him as the result of a Second Advent. There is nothing like thorough indoctrination of Christianity to make coloured converts believe anything.

Anarchism and Atheism

THE FIRST three May issues of the Anarchist weekly, *Freedom*, contained a verbatim report of a recent BBC radio discussion on Anarchism in which Colin Ward, editor of *Freedom* and the monthly, *Anarchy*, was questioned by Anthony Howard of the *New Statesman* and Norman St. John Stevas of *The Economist*. The following short excerpt taken from the May 19th issue of *Freedom* may interest readers. It relates to a survey that the paper carried out among its readers.

Norman St. John Stevas.—Well, let us leave socialism out of it and get down to something important. The religious affiliations of anarchists. Do you find, for instance, that you have a great many members of the Church of England, or do you find you have a large number of Roman Catholics, or do you find that your members are agnostics?

Colin Ward.—Well, first of all we don't have members, we are not a party.

Stevas.—Your supporters, I'm sorry.

Ward.—Well, the readers who answered the survey tended to be people who were brought up, as most people are, in one of the traditional religions and to have moved right out of it.

Anthony Howard.—I see. They are lapsed. In fact, would they be looking for a religion, as it were, and they have found it perhaps in—

Ward.—I shouldn't think so—

Howard.—Come along. Mr. Ward, you know perfectly well that the origins of your movement are mixed up with these bogus atheist churches like the Theosophical Society and this kind of thing. You have got a long history of Humanism and mock religion in the anarchist (movement).

Ward.—This is news to me. I thought we were atheists to a man.

Howard.—Well, you are, but you are atheists sort of with your own atheist hymns. This is going right back to 1914.—

Ward.—(smile in voice)—Name me an atheist hymn. (laughter).

Howard.—Well, I don't know. There are quite a lot of Christian hymns you could lay claim to; I think you could even say that William Blake in a sense was an anarchist if you wanted to. But you have always been a kind of substitute religion is the only point I am trying to make.

AS OTHERS SEE US

(Concluded from page 171)

who tried would be fighting against God.

Finally from our own personal experience; if anyone has ever loved someone else they would know that it came only from God; if anyone has ever prayed for something and been given it they would know that God had been the giver. Thus if anyone really lived and noticed what was around him he could not doubt the existence of God.

Last words to the speakers.

Mr. McCall: "The time to be happy is now, the place to be happy is here, and the way to be happy is to make other people happy".

The Rev. Pillar: "I hope to meet many atheists in Heaven—including Mr. McCall".

MAURFEN KAVANAGH.

ABORTION LAW REFORM ASSOCIATION aims at saving women and children from injury, disease and often death through the unprofessional operation. Local branches need your help and money in struggle for new legislation. Please apply for membership to Chairman, Col. J. Campbell, 17 Meadway, N.W.11.

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Details of membership of the National Secular Society may be obtained from the General Secretary, 103 Borough High Street, S.E.1. Inquiries regarding Bequests and Secular Funeral Services should also be made to the General Secretary, N.S.S.

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. I. EBURY, J. W. BARKER, C. E. WOOD, D. H. TRIBE, J. P. MURACCIOLE.

(Tower Hill). Every Thursday, 12—2 p.m.: Messrs. J. W. BARKER and L. EBURY.

Manchester Branch N.S.S. (Platt Fields), Sunday afternoons. (Car Park, Victoria Street), Sunday evenings.

Merseyside Branch N.S.S. (Pierhead).—Meetings: Wednesdays, 1 p.m.: Sundays, 7.30 p.m.

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

Birmingham Branch N.S.S. (Midland Institute, Paradise Street), Sunday, June 3rd, 6.45 p.m.: A. R. WILLIAMS, "Angels and Ministers of Grace".

South Place Ethical Society (Conway Hall, Red Lion Square, London, W.C.1), Sunday, June 3rd, 11 a.m.: DR. MAURICE BURTON, "Rhythm and Ritual in Nature".

Spanish Ex-Servicemen's Association (Mahatma Gandhi Hall, Fitzroy Square, London, W.1), Sunday, June 3rd, 3 p.m.: MARCOS ANA (Poet, 23 years in Burgos prison and twice condemned to death), "Franco's Prisoners".

Tyneside Humanist Society (100 Pilgrim Street, Newcastle, 1), Wednesday, June 6th, 7.30 p.m.: K. MORRISON, "The Case for Euthanasia".

Notes and News

ON MAY 25TH, the Scottish *Sunday Post* offered a "bomb-shell for the Minister" in the form of answers by eighteen young people to the question why they didn't go to church. The commonest answer was that it was too dull or boring, and one young man said he might go if "they modernised their ideas", but the majority showed little interest. "It's not worth getting out of bed for", was the comment of a 16-year-old van boy. One 19-year-old student was sceptical ("I can't become convinced about Christianity"); an older one (23) said that "The creation and existence can be explained by science and logic"; while three other 19-year-olds (a clerk, an apprentice and a science student) were unbelievers. "I don't believe in God", said the clerk. "I don't believe in religion, whatsoever". "Christianity is a thing of the past", said the apprentice. "Religion has no place in modern society", said the science student. One girl and one boy were (apparently occasional) churchgoers.

THE KIRK suffered another shock in Denny, Stirlingshire, where the atheist provost, Tom Hyslop, refused to attend the traditional Kirkin' o' the Council ceremony (Scottish *Sunday Express*, 13/5/62). "I believe my election to provostship was to lead in the secular activities of the council", said Mr. Hyslop. "I don't accept that I should be expected to take part in any religious activities . . . I

never attended a Kirkin' ceremony when I was a councillor and being provost won't make any difference".

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IN SLOUGH, Buckinghamshire, there is a similar situation. The new mayor, Alderman Sidney Room has declared, "I am a known atheist, and am not expected to have a chaplain (*Daily Express*, 17/5/62). So, when the previous mayor, a Roman Catholic, vacates his seat, the chaplain's seat will be vacated too—and remain vacant for a year. And there will be no prayers or civic church services.

★

FEARS IN THE Kirk that the visit to the Pope by the Moderator, Dr. A. C. Craig, presaged a retreat from Protestantism were stilled by Lord Mansfield, Lord High Commissioner, when he addressed the General Assembly of the Church of Scotland in Edinburgh on May 22nd. The "new climate of charity" did not mean that the Church of Scotland was expected to abandon or even to alter "by one jot or tittle" its beliefs and practices (*The Guardian*, 23/5/62). And of Dr. Craig, Lord Mansfield said: ". . . I am convinced he is neither himself prepared, nor would dream for a moment of asking you, to accept any of the dogma or ritual of the Church of Rome".

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THE *Melbourne Herald* seemed surprised when reporting (16/5/62) that the offices of Alitalia Airlines had been blessed by the Co-adjutor Archbishop of Melbourne, and that Holy Water had been sprinkled around. But the Victorian manager for Alitalia told the reporter that "the blessing of offices was widely practised in Italy" and that "all the company's planes were blessed before they went into service".

★

A MOTION that "the monarchy is a pernicious anachronism" was carried by 57 votes to 50 at a Cambridge Union debate on May 15th (*Daily Herald*, 16/5/62). "If the Commonwealth is going to survive", said David Rubidiri of Nyasaland, "presidents have got to be given the chance to become head of it".

★

SPEAKING TO THE Convocation of York at Church House, Westminster, the Bishop of Durham, the Rt. Rev. Maurice Harland, told of "one of the most wonderful reclamations and transformations I have ever seen", that of a man of 35 condemned for a "particularly beastly murder". Not a reclamation for life on earth though, but "for eternity". "I confirmed that man and the night before he died I was with him", said the Bishop, and "in the light of these experiences . . . I find it difficult to vote for the abolition of capital punishment".

★

WASHINGTON (USA) State Attorney General, John J. O'Connell has laid it down that "Washington school districts may not take part in any way in baccalaureate services which are religious in nature" (*Yakima Republic*, 21/4/62) and that Gideon Bibles may not be distributed in the public (state) schools. He gave the State Constitution and a 1959 State Supreme Court decision as grounds for his ruling.

★

THOSE WHO WERE present at the National Secular Society Dinner this year will be pleased to learn that Keith H. Sparks, who entertained us with *Les Parcs Puppets*, has been engaged by Butlin's Holiday Camps to provide a "special attraction" for children at Skegness and Filey. They will join us in wishing every success to Mr. Sparks and his fiancée-assistant, Miss Mary Newman, in this new venture.

The Background of Christian Origins

By C. BRADLAUGH BONNER

THE ARTICLES by Mr. H. Cutner and Mr. F. A. Ridley in THE FREETHINKER of April 20th, and the Editor's challenge in Notes and News, inspire a further intervention on this perhaps rather worn subject. Worn, perhaps, yet still of the first importance to all Freethinkers. If any of our readers do not realise this importance, perhaps they would read the Saturday leaders in the *Evening News* and the article "They killed the Brother of the Lord" by Guy Schofield, boosting his own book *In the Year 62*. (Yes, no further comment for the time being.)

To understand how Christianity may have arisen requires a knowledge of the historic background to see the question in its right setting. To my mind much of the polemic on this subject has been limited to narrow fields and turned on points which have been dull and obscure.

The first thing to realise is that in the period 200 BC to 200 AD there were more Jews outside Palestine than in; that "Jewish" did not mean necessarily Judean, nor did Galilean mean Jewish only. For many centuries the Jews had been scattered. A convenient starting date is 720 BC. At that time the Israelites occupied much of Palestine (the country of the Pulashtai, the Philistines) they were not particularly important, save that they lived in a country on the way between Egypt and Mesopotamia. They were not only *on*, but *in* the way. They had close connections with Egypt; there were many Jews living in that country, so many that at Elephantine they shared a temple where Jehovah was worshipped side by side with two Egyptian goddesses. Hence when the Assyrians under Sargon swept down to Egypt, they found it necessary to sweep away ten tribes of Israelites, i.e. five-sixths of the people were transferred to some vague region to the north-east, leaving Judah and Benjamin round the stronghold of Jerusalem.

A century later Pharaoh Necho marched north and gained a great victory at Megiddo (Armageddon). On the way back to Egypt he removed the Jewish king and some of his court, taking them back to Egypt where they seemingly died. Four years later, in 604 BC the Babylonians made a return match and thoroughly trounced the Egyptians at Kharkemish. Twenty years later as part of a campaign of consolidation, Nebuchadnezzar of Babylon sacked Jerusalem, burned the Temple, "and them that had escaped from the sword he carried away to Babylon where they were servants until the reign of the kingdom of Persia". The walls of Jerusalem were broken down and the gates burned with fire. For one hundred and forty years Jerusalem was merely a ruin. Only a few peasants remained in the Promised Land; Israel was broadcast through Egypt, Chaldea and Assyria. In the footsteps of the conquering Persians the Hebrews infiltrated into Asia Minor and Ionian Hellas.

These Jews far from the land they looked on as their home, isolated among strange peoples, must have felt that their god had abandoned them; this he would not have done if they had not sinned; they must find a scapegoat who should incarnate them, "despised and rejected of men, laid on him the iniquity of us all". And a marvel came about, the Persian Darius permitted some of them to return from Chaldea to Judea and to rebuild Jerusalem and the Temple. Then for a century these Jews dwelt there under the protection of the Akhemenian Emperors, most of the them speaking the lingua franca of the Persian Empire, Aramaic.

Nevertheless the Diaspora, the Dispersion, remained. For the few that came back to Zion, the many were still to be found far afield.

Another century passed and there appeared a great phenomenon, a Master of the Event, Alexander of Macedon, before whom the mighty Persian dominion went by the wind, and the world of the Jews, whether in Judea or in the Diaspora became, with one stroke of the Macedonian wand, hellenised. Cities on the Greek model were established from central Asia to north Africa. Local deities were identified with the Olympian pantheon. The Supreme God might be Zeus, Baal or Jehovah, or all three together. The ordinary steady believer must have found it all very confusing. The dispersion of peoples became more general. In every city there appeared a multitude of clubs, mostly religious, for the worship of some particular deity, often with only a score of members. They were not exclusive and one individual could belong to as many clubs as he could afford. Many of these clubs, or churches if you prefer—the word sounds more pious—sought supernatural help of some kind, salvation. Saviour gods were numerous, e.g. Dionysus, Heracles, Adonis, Attis, Tammuz (who by the way was worshipped in the cave at Bethlehem which was later, and still is, claimed as one of the birthplaces of Jesus Christ). The Jews had one Joshua (Jah Saves), the Greek form of his name was Iesus, the Latin Jesus.

The Macedonian Empire was shared among the Diadochi; the Near East fell to the Seleucids and Egypt to the Ptolemies; the former held to the hellenising policy instituted by Alexander; the latter were more interested in tax gathering. Jerusalem once more was nipped between two often warring empires. In 167 BC a Seleucid, Antiochus IV, who was convinced that he was an emanation, a manifestation of the Supreme God, and has therefore been termed Epiphanes and also Epimanes (the Madman) marched his army to Egypt and there met an immovable obstacle. A new power had made itself felt, the Roman Republic, which had already checked the conquering career of Antiochus III Megas (the Great). Now the Romans bade the Manifestation of God to get quickly out of Egypt and go back home, and he did. On his way home he stopped at Jerusalem to raze the walls to the ground and to dedicate the Temple to Zeus Olympios. It may have been received in the Diaspora to identify Zeus Hadad, Jehovah and any other regional deity as the Theos Hupsistes (the Supreme God); but it was going rather far to dedicate the Temple at Jerusalem to the Olympian. Hence the revolt of the Maccabees which met with success enough to allow Judas Maccabeus to cleanse and rededicate the Temple in 165 BC, and to leave his family in power in the Holy City for about eighty years. Although it must not be overlooked that Antiochus VII again razed the walls of Jerusalem to the ground; and it may be noted that one of the last of the Hasmonians (i.e. the Maccabees) Alexander Jannaeus fell foul of the Pharisees and enlivened one of his banquets by executing 600 of them as part of the dinner programme. His sons, on his death, appealed to Rome.

In the days of Antiochus the Divine Manifestation Jerusalem had been named Antioch Hierosalymes and the city had gone Greek; even the young priests, it was complained, resorted to the gymnasium and wore the Greek

petasos, wide-brimmed hat, instead of a proper turban. Now the Holy City was to go Roman. In 63 BC the Great Pompey, being in that part of the Roman world with an army, settled Jewish disputes by sacking Jerusalem. A few years later, his brother Triumvir, Crassus, on his way to death and disaster at the hands of the Parthians, plundered the Temple. Fourteen years after that the Parthians sacked the city. It was once more in ruins. Either Jahweh was incapable of withstanding these foreign devils, or the Jews were sinners beyond redemption. "O God, my God, look upon me; why hast thou forsaken me? . . . Thou, O Lord, take not away from me thine aid; look to my succour! Deliver my soul from the sword and from the tearing of the dog my life".

(To be concluded)

Meeting the Issue in the USA

THE APRIL 1962 issue of *Church and State*, the monthly publication of Protestants and Other Americans United for Separation of Church and State (POUA), printed two admirable statements on President Kennedy's Federal Aid to Public (i.e. State) schools bill.

First, an outspoken editorial from the *Asheville* [North Carolina] *Times* of February 10th, 1962, entitled, "It's Time We Met the Issue and Ignored the Interlopers":—

It doesn't rouse us to any great concern when Cardinal Spellman charges that President Kennedy's aid-to-education bill would mean the end of Roman Catholic parochial schools.

So what?

If they can't make a go of it, let them get out of business without any wailing and let the children go back to public schools.

What we are concerned with is the adequacy and the quality of public schools.

We happen to believe that Federal aid, properly administered, could be a boon to the public school systems of our nation.

President Kennedy thinks such assistance is imperative, and he vigorously opposes and considers unconstitutional any Federal aid to Church supported or private schools.

The assistance he proposes, though, is for all school children, Catholic, Protestant, Jew, Moslem, infidel, atheist or whatnot.

Now, through an abominable combination of Congressmen from urban districts that are heavily Roman Catholic, and law makers from rural districts that oppose Federal aid, the separate issues of education and of state religion are illegitimately mated in mutual legislative suicide.

We speak strongly, for we feel strongly that the Church has no business in this matter, and it is regrettable that the religious school issue is being permitted to stymie progress.

With public school needs becoming more pressing almost day by day, we find ourselves facing a situation where the imperative is going to be politically impossible.

It seems Cardinal Spellman should feel some concern over the vast majority of children—Catholic and Protestant alike—who depend on the public schools for their education.

It seems equally reasonable that our Congressmen who are so adept at protecting their own interests, should be astute enough to bring the bill to a vote on the floors of the House and Senate.

Cardinal Spellman likes to describe the aid-to-education bill as "a dagger threatening our very existence".

We say stand aside, Cardinal, before you get stabbed for meddling in affairs of state.

Second, the protest of a prominent Roman Catholic senator, Senator Patrick V. McNamara of Detroit against his Church's opposition to the bill. It is part of his speech in the Senate in January.

There is still another argument raised, a relatively new argument, and one that probably can be assigned a major share of the blame for the failure to adopt a school aid bill last year. That is the question of religion, and whether the non-profit religious schools should share in the use of public funds assigned to school purposes.

This is a dangerous argument, not because of its logic, but because it tends to divide our American people along religious grounds. That kind of division we can never afford.

My own position on this is that religious schools do not have the constitutional right to use Federal grants for construction or teachers' salaries . . . I have no objection if Congress wishes to make funds available for loans to the nonprofit and religious schools at a low rate of interest. But I have the impression that even this will not satisfy these religious leaders, that they simply are against Federal assistance to public schools. They took that position very clearly.

Church and State considers that many other Roman Catholic members of Congress are "sceptical concerning the wisdom of the drive by their Church for Federal funds for the parochial school system".

Points from a New Book

MERVYN LEVY'S *The Moons of Paradise* (Arthur Barker, 42s.) is a study of the changing appearance of the female breast in art. It is a beautifully written and a beautifully produced monograph, and it gives the author a chance to show how the Christian Church managed to reduce medieval Europe to "a vast insane asylum". The priests acted as censors, and artists, in the Gothic conception, had to reduce the female breast to a miserable "shrivelled protuberance" hanging on the parched crucifix of the body. The Church's attitude was summed up in Tertullian's declaration that woman is "a temple over a sewer".

The art of the time gives a clear visual proof of the Church's denial of life; and Mr. Levy takes the opportunity to quote G. Rattray Taylor and remind us that the Holy Fathers even made to limit and control the sexual act within the marital relationship. There were penalties for performing the sexual act in any but one position. Then sex was made illegal on Sundays, Wednesdays and Fridays, and forty days before Easter and forty days before Christmas, and for three days before attending communion. No wonder that the pious were so often the perverted!

Mr. Levy writes about some of the results of "the desperate frustration of natural instincts" under Rome's edict. Apart from the countless cases of flagellation, convulsion among nuns, and hysterical pregnancies, there was, for instance, the case of Veronica Guilliani, beatified by Pius II, who, "in memory of the lamb of God, took a real lamb to bed with her, kissing it and suckling it on her breasts". There was "St. Catherine of Genoa, who often suffered from such internal fire that, to cool herself, she lay upon

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the ground crying, 'Love, love, I can do not more'. In doing this she felt a peculiar inclination for her confessor". Again, Mr. Levy writes: "Even more astonishing are the incredible excesses of Christine of St. Troud (1150-1224) who 'laid herself in a hot oven, fastened herself to a wheel, had herself racked, and hung on the gallows beside a corpse; not content with this, she had herself partly buried in a grave". Today, of course, such obsessions would be generally recognised as transparent sexual hallucinations.

It is a pleasure to turn over the superb illustrations in Mr. Levy's volume and see how, when the tourniquet of the Church's repression was removed, men and artists re-found their sanity in such tender masterpieces as Renoir's "The Bathers" and Manet's "Olympia". Yet Mr. Levy reminds us that "the sexual tragedy of Christendom" is still with us. Although the Church has less power, we are still forced to listen to the Archbishop of Canterbury shrilly demanding that adulterers should be jailed.

The pleasantly humanitarian approach of Mr. Levy to all matters which are of prime concern to humanity makes this a magnificent presentation book for any endearing occasion.

OSWELL BLAKESTON.

CORRESPONDENCE

DOCUMENTS IMPLICATE AUSTRIAN CATHOLIC HIERARCHY

The widely circulated German *Neue Illustrierte* published last month photostat copies (herewith enclosed) of the declaration of Cardinal Innitzer and his bishops addressed to the Nazi Gauleiter of the "German Ostmark". They read thus:—

From: The Archbishop of Vienna, Vienna, March 16th, 1938.

Much esteemed Herr Gauleiter,

I herewith attach the Declaration of the Bishops. From this you will see, that we bishops, by our own free will and without duress, have fulfilled our national duty. I know, that from this affirmation will follow our close co-operation. With the expression of my highest esteem [and now in the Cardinal's own hand] *plus Heil Hitler!*—signed + Th. K. Innitzer.

SOLEMN DECLARATION

From our innermost conviction and entirely free will, the undersigned bishops of the Austria Church-province, make this proclamation in view of the great historic events in German-Austria: Gladly do we recognise, that the Nazi movement achieved magnificent results economically and socio-politically for the Third Reich and people, and particularly the poorer sections. We are also convinced that the actions of the Nazi movement repelled the danger of godless bolshevism.

The bishops accompany these works for the future with their best blessings and promise to admonish the faithful in this sense. On the day of the plebiscite, it will be our self-evident duty to assert ourselves as Germans of the German Reich and we expect of all believing Christians to know what they owe their people. Vienna, March 18th, 1938.—signed + Innitzer [and his bishops].

In fairness, though, it should not be forgotten that a number of Catholics strongly opposed the Nazis in Austria as well as elsewhere, and suffered terribly for it. WALTER STEINHARDT.

RELIGIOUS AGREEMENT: POLITICAL DIFFERENCE

Major Titov, being asked if his flight had changed his philosophy, replied (as reported in the *Daily Mail*, 7/5/62): "Some people say there is a God out there. But in my travels around the earth all day long I looked around and did not see him. I saw no God or angels. . . . I don't believe in God. I believe in man, his strength, his possibilities and his reason".

It should be pointed out that a great many people are of Major Titov's opinion in respect of the god, angels, and all that—but hold different political opinions. This difference must be stressed to all those who are labelling atheists in their midst as communists. The political issues are not raised in expressing religious opinions, and there is no ground of assuming that atheism implies "fellow travelling" into the space with Major Titov any more than with Colonel Glenn or Lieutenant-Commander Scott Carpenter.

GEORGE MILO.

GEORGE ORWELL

"George Orwell died as he lived—an *old Etonian!*" says Charles Doran (25/5/62), using italics and exclamation mark to emphasise the horror of his facile conclusion. But the horror for me, occurs just before in Mr. Doran's letter. "I ceased to admire Orwell", he tells us, "when I heard of *Animal Farm*, and later 1984. I felt that I couldn't—given his skill of course—have been guilty of throwing such a great hostage to the wolves of Reaction!" The truth or falsity of Orwell's satire on the Russian Revolution, or his honest conviction in writing it, is apparently irrelevant to Mr. Doran's assessment of *Animal Farm*. Even reading it is unimportant: admiration ceased when Mr. Doran heard of it. The supreme crime had been committed: a hostage had been thrown to those wolves.

Not only is Mr. Doran's amoral attitude deplorable, it is misguided. A case is not strengthened by the avoidance of unpleasant facts.

COLIN MCCALL.

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