

# The Freethinker

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Founded 1881 by G. W. Foote

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*The Spanish Conspirators*, by Bob Edwards, MP, and Augustin Roa, published by Huysmans (5 Caledonian Road, London, N.W.1), 5s., is a timely publication and a valuable one. In the course of its 60-odd pages, the two co-authors have managed to include a surprising amount of well-documented information about the past, present and—by inference—future policies in Spain during the quarter of a century since an unholy combination of

Fascist intervention and democratic betrayal, permitted the victory of General Franco. In his instructive introduction, Bob Edwards, MP for Bilsington and general secretary of the Chemical Workers' Union, states that his

Spanish colleague, Senor Augustin Roa (a photograph of whom addressing a meeting in Trafalgar Square is included in the text) is mainly responsible for the heavily-documented material contained in their joint booklet. For certainly, it would be difficult to imagine anyone but a Spaniard having access to such intimate and detailed diplomatic information as is here revealed.

**Expelled**  
However, Bob Edwards himself is no stranger either to Spanish or to European politics; for he personally intervened in the Civil War in Spain (1936-9), when he led a British contingent of volunteers on the Aragon front, amongst them Eric Blair, later internationally famous under his literary *nom-de-plume* of George Orwell. Later Edwards played an active part in the post-war movement then current amongst left wing parties for a united Socialist Europe. (Incidentally, during the war period Bob Edwards collaborated with me in writing a booklet:

*The Socialist United States of Europe*—I too, was then actively associated with the European Socialist movement—which a contemporary review described as a landmark in the evolution of European unity.) Recently, our author made headline news in the British press by being expelled from Spain by Franco's political police when he attended a political trial of left-wing militants in Spain. As regards his Spanish colleague and co-author, I only know him from this booklet which reveals a publicist profoundly versed in the recent history and political evolution of his unhappy country.

## The Rejoicing Third

The theme of our two authors is a two-fold one: firstly the narration of the tortuous intrigues and *volte-faces* by means of which General Franco first of all rose from the modest role of commander of the Spanish Foreign Legion in Morocco (where he had served since 1914) to his present eminence as dictator, and king in all but name, of Spain; and how in this capacity he played—it must be conceded, with great diplomatic skill coupled with a completely amoral ruthlessness—the role of “the rejoicing third”, successively in the Fascist camp of Hitler and Mussolini and after the unexpected debacle of the Fascist empires in 1945 in relation to the victorious Democracies then led by Roosevelt and Churchill.

During the earlier part of this composite period, Franco

appeared to be upon the verge of intervening actively in the war upon the side of Hitler. One of the most revealing sections in this so generally illuminating little work, describes the genesis of *Operation Felip*—the Spanish strategic plan to capture Gibraltar by a sudden blitzkrieg from across the Spanish frontier. However, either because Spain was too war-weary after three terrible years of civil war to undertake further military operations, or because

a neutral Spain through whom Germany could circumvent the allied naval blockade and obtain essential supplies from overseas was actually more useful politically to Hitler, Spain never actually became a belligerent. The

personal meeting between Hitler and Franco in the Pyrenees (1940), did not result in overt military action on the part of Spain. In another respect, not mentioned by our authors, Spanish non-belligerency proved to be extremely useful to the Fascist powers after their defeat: the late and unlamented Eichmann was neither the only nor probably even the most important of the former leaders of the Nazi party and empire who eventually took refuge in Spain, where many of them probably still are, including incidentally, at least one former leading Fascist of my acquaintance!

## Franco's Switch

However, it must be conceded that whilst the ultimate defeat of the Fascist empire was probably unexpected in Spain, Franco displayed (along with his spiritual guide at the Vatican, Pope Pius XII—God's “Representative”), a positively acrobatic agility in changing horses after the defeat of Hitler *et al.* After an initial sharp rebuff from Winston Churchill to whom Franco (*El Jefe Supreme*) had addressed a grovelling letter (reproduced here in full) he switched his attentions to the perhaps more gullible Americans and by skilfully playing upon their marked post-war fear of Communism—and in particular of Russian domination over Europe—finally triumphantly effected the political switch-over from Fascism to Democracy (with a capital D). Humanists will note with interest the prominent part played in these dubious transactions by prominent American Catholics such as Dr. Carlton Hayes, then US Ambassador in Madrid, and Archbishop Spellman of New York.

Further negotiations here described, often *verbatim*, have now resulted in American “aid” (financial of course) in return for American air bases in Spain. Christian and Democratic (*sic*) Spain is now a respected member of the anti-Communist Free World. Already admitted to the UN, it is probably only a matter of time before Franco's regime, redecorated with a new look, will be admitted into NATO and into complete oblivion of its murky past and dubious origins. If success is the sole criterion for power politics it must certainly be conceded that Generalissimo Francisco Franco, is a great politician—a past-master of the Machiavellian art.

So much in outline for the major thesis expounded, as I must again emphasise, in often intimate and astonishing

## VIEWS AND OPINIONS

### After Franco Who?

By F. A. RIDLEY

detail by our two authors. But there is also a secondary theme: who will succeed the 70-year-old dictator? (We learn *en passant* the interesting biographical details that Franco's father lived to 92 and his grandfather to 103, but then, as we are further reminded, life in those days was leisurely and safe.) However, the outlook of Messrs. Edwards and Roa towards this important, still future, problem, is not purely interrogatory. For, according to them, Franco's eventual successor is already waiting in the wings.

#### Franco's Successor

He is none other than Captain-General (viz. Field-Marshal) Don Augustine Munoz Grandes, who formerly served in Africa under Franco and then, during World War II, led a blue division of Spanish volunteers (actually Spanish regulars supplied by the government) on the Russian front as part of the invading German Army (this Spanish Division in German uniforms, ranked as number 250 on the German army list). In this capacity, Munoz Grandes took part in the siege of Leningrad and was rewarded with a high military decoration by Hitler. He has since received an equally high American one. According to our text, nature had already decorated Captain-General Grandes with enormously long ears, causing him to be known as "General Long Ears". However, after successive post-war promotions, the long-eared hero of

Leningrad and Gibraltar (against which he had been chosen to lead the then projected Spanish attack) is now Franco's deputy—number two in the Fascist regime. As such, our authors anticipate, should he survive Franco (he is now 67), he will either succeed him directly as dictator, or else, as a Spanish General Monk, will restore the Bourbon monarchy in Spain with himself and the army as the power behind the throne. (NB. General Monk restored the Stuart monarchy after the death of Cromwell.)

#### Question Mark

At the present time, when a new wave of terrorism appears to indicate that the Franco regime is slipping, a huge question mark hangs over the future of Spain. But whatever the eventual upshot, Messrs. Edwards and Roa deserve the thanks of all progressives, democrats and Humanists for this most valuable and revealing publication describing one of the greatest political betrayals of our time. The facts it discloses are particularly timely in view of the probable advent of a Labour government in Britain. We trust that Mr. Wilson and his colleagues will not only read and mark, but inwardly digest the facts here placed before them by a prominent member of the Labour and Trade Union movements. We hope also that future British policy towards Franco (or Munoz Grades) will demonstrate an awareness of their political significance hitherto entirely lacking in recent British governments.

## Wayland Young on *The Profumo Affair*

By COLIN McCALL

FED UP with the Profumo affair? I was until I read Wayland Young's Penguin Special, *The Profumo Affair: Aspects of Conservatism* (2s. 6d.), which the author describes as "a long pamphlet not a book", and which is in the best English pamphleteering tradition that many of us thought dead—forceful, committed, well argued.

As may be inferred from his title, Mr. Young is not concerned solely with the "affair", though its important features are recounted, often with a nice touch of irony; he is interested in the light it throws on sexual morals in public life, and in what he regards as its inevitableness. We were heading for it, he says, "it could hardly not have happened, whether like that or in some similar form. It was the fruit of a period of government when convenience was set above justice, loyalty above truth, and appearance above reality".

What does he mean? He means that the Macmillan government was often prepared to put convenience before truth: in the Nyasaland "massacre plot", in the Enahoro case, over Skybolt, and so forth. No doubt all governments prevaricate, but Macmillan's erred not least in this respect. And in so far as the Profumo affair brought dishonesty and deception into the light of day, it might be said to have had some antiseptic effect.

Unfortunately it is by no means certain that the dishonesty was confined to Profumo and the pimps and prostitutes, or that it was cleared up by the Denning Report. Stephen Ward said that he had told the Security Service in 1961 about Christine Keeler's relationships with Profumo and Ivanov. He certainly "told enough people about it then for it to appear in joke form in the Press in August 1962". And, Mr. Young continues: "how could one be sure that Ward was lying and the Security Service, or individuals in it, were not? Was Ward 'a liar'? He lied once during this Affair in order to back up his friend Profumo's lie, but not otherwise, as far as can be

seen from Denning's Report. What would his motive for lying on this occasion be? What would a Security Service officer's motive be?"

That is the question! And there are many others. "Denning left so much unanswered". Why, for instance, was Miss Keeler not called to give evidence when Johnny Edgcombe was tried and convicted for having shot at her? How often in recent years, as Mr. Young asks, "has the prosecution agreed to prosecute a man for shooting at someone when the someone, still very much alive, was not called to give evidence?"

In fact, without joining in the sanctimonious protestations about Britain's "moral decline", one cannot avoid detecting a smell of rotteness in at least some parts of the Establishment. And I for one, cannot help sharing Mr. Young's distaste at the treatment of Stephen Ward. Clearly someone was out to "get him". Why otherwise should the police need to interview 140 people before they moved against him? How many people, Mr. Young asks, do the police usually interview in order to prepare charges of poncing? "Is it something like 140? Or is it more like four or five, as common sense would suggest?" Why did they carry out "this almost unparalleled operation" to get Ward? "Who took the decision? How much did it cost? And what made Ward's offences worth it?" It is no use going to Lord Denning for the answers to these questions.

Incidentally—a small point in the tragedy, but not insignificant—Ward was accused of procuring, when on Christine Keeler's own testimony it was she who did it for him. A strange quirk of the law, no doubt.

Stephen Ward provided a service: a service to "society", if not to society. He was a "purveyor of milkmaids to top people". He did it for fun, not money, and the arrangements suited all parties, "it suited the girls

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## Early Fathers

(From GEORGES ORY, *Bulletin du Cercle Renan*, 98, April, 1963)

By C. BRADLAUGH BONNER

### JUSTIN MARTYR

JUSTIN WAS BORN c. 100 in Samaria of pagan parents; his grandfather had a Greek name; his father a Latin one. Little is known of him other than what he tells in his works, his *Apology* and the *Dialogue with the Jew Trypho*, which are preserved in a single MS. After a study of the philosophers he was converted to Christianity about 130, and was, according to the *Acta SS. Justini et Sociorum*, put to death some time between 163 and 167.

In his first *Apology* he states that Christ had been born 150 years before in the time of Cyrenius (or Quirinius). He also gives to the Emperor Antoninus the title of Pius which was awarded him in 139. Further he refers to Marcion as living when he wrote and teaching disciples at Rome. This would have been after 145. These references suggest a date for the composition of the work about 150 AD. The *Dialogue* is later.

Justin quotes copiously from the Old Testament, but did not know the New. In its place he draws on "The Memoirs of the Apostles", usually without any indication of the authors cited. The suggestion that these Memoirs were the Synoptic Gospels scarcely bears examination since Justin makes many references which are not to be found in the Gospels and where there is a resemblance the difference is more or less marked. These Memoirs were seemingly a collection of reminiscences and sayings by various unnamed authors, purporting to relate to Jesus. Justin accepts them only in so far as they tally with the Old Testament. The only book of the New Testament to which Justin refers is the Book of the Revelation of John, an apostle. This reference is somewhat doubtful. It comes in the *Dialogue* in a passage open to doubt; and the Heavenly Jesus of the Apocalypse is in contradiction with Justin's usual Jesus, a man crucified under Pontius Pilate. The text we have today of Justin is dated as 1364, which is a long time (twelve centuries) after the author's death. Copyists made mistakes, scribes made alterations in the documents they handled.

Although Justin was impressed by the Old Testament and convinced of the novelty of Christ's teaching, he yet maintains that there were Christians before Christ, that Socrates, Plato and Pythagoras and many another philosopher lived "the good life".

We may note that Justin relied on writings for his quotations, whereas Papias preferred the spoken word. Can we consider therefore that "The Memoirs of the Apostles", apparently a collection of tradition, had not been written when Papias was writing, i.e. that it was composed between 130 AD and 150 AD, when Justin wrote his *Apology*.

Justin makes no mention of Joseph; Jesus is for him the son of God, born without sin of a virgin of the House of David, whereas in our New Testament Joseph, not Mary, is of the line of David. The genealogy of Jesus given by Justin does not tally with either of those given in the Synoptic Gospels. This is not the sole point of difference; there are so many that one can only think that Justin was quoting from a source distinct from the Gospels we know today. For example, in chapters 15, 16 and 17 of the first *Apology*, which are made up almost entirely of sayings of Jesus, there is not a phrase corresponding with anything similar in the gospels. Similarly the quotations from the Sermon on the Mount clearly derive from some other source than the Gospels we have today,

which would seem to be of a later date. Justin did not know them, nor does he show any acquaintance with the Pauline Epistles.

### TATIAN

Tatian was an Assyrian pagan, who learned Greek at school and was initiated into a Mystery (or The Mysteries), read the Old Testament and became a Christian. Going to Rome he apparently attended Justin Martyr's lectures. After the latter's death he became an Encratite, i.e. a Gnostic who held that all matter was evil, that marriage should be absolutely forbidden, alcohol avoided and (probably) the eating of meat. He was a leading missionary of this sect, preaching all over Asia Minor and Syria. According to Eusebius, Tatian wrote many books; only one survives for certain, *The Address to the Greeks*, and, perhaps, the *Diatessaron*. In the former there is no reference to Jesus Christ, though Tatian speaks of a resurrection through the Logos (Word), but he never speaks of the incarnation nor the atonement. This work may have been written about 150 AD.

The *Diatessaron*, whoever may have been its author, seems to have been written about 180 AD. It was looked on as a Harmony of the Four Gospels, and was first mentioned by Eusebius (265-340), who had heard speak of it. The Syriac *Doctrine of Addai*, written in the latter half of the third century, relates that Christians met for prayer and to listen to readings either from the Old Testament or from the *Diatessaron*. After that there is no reference to it for a century, when Epiphanius wrote that the *Diatessaron* owed its origin to Tatian and was called by some the Gospel to the Hebrews; evidently he did not know much about it. Theodoret, bishop of Cyrhus, wrote that he had confiscated over 200 copies of the *Diatessaron* and had them destroyed. A writer of the 6th century knew of two works of this name. All that we can say of Tatian is that he knew of no genealogy of Jesus; that his text opened "in the beginning was the Word".

There is a Syriac text or rather an Arabian version of it which has been claimed as the *Diatessaron* by one Addai, which may be the Syriac form of the name Tatian.

In any case Tatian is no good foundation for a belief in an historic Jesus.

### THE EPISTLE OF BARNABUS

This epistle is found at the end of the Codex Sinaiticus (4th century); it was referred to by Clement of Alexandria about 200 AD. Eusebius and Jerome regarded it as apocryphal. The text shows signs of interpolations.

The author was of pagan upbringing, probably in Alexandria. This work treats the Old Testament, and certain apocryphal books (The Two Ways, the Book of Enoch, 4 Ezra) as allegories and warns readers against accepting them as factual truth. It is strongly anti-Judaic. Its god is referred to as The Lord, as God or as The Lord God. The single reference to Christ is doubtful, as are the mentions of Jesus, for they occur in passages which interrupt the course of the text and introduce ideas foreign to the general run.

The Epistle was originally composed before the times of Eusebius, Origen, Clement of Alexandria, Celsus, before the composition of the *Didache* (The Teaching of the  
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## This Believing World

Is Almighty God really fed up with hearing the old hymns over the years? Doesn't he like "Abide With Me" any more? Does he prefer the "more modern outlook" of plenty of pop and jazz versions? We are sure that the Beatles would oblige, and we happily note how the Rev. R. Gibbons of the Trinity Methodist Church, Basildon, Essex, is of the same opinion. As an example, he gives us "O Come All Ye Faithful—Yeah, Yeah, Yeah", and is quite sure that the influence of such "pops" on teenagers could "found a new religion". We feel tempted to say if that is so, and the new religion is *not* Christianity, it might be a good thing.

★

How thoroughly confused a Man of God can be when he has to defend angels. Dr. W. R. Matthews had to do this in a sermon, printed the other week in the *Daily Telegraph*, and said he preferred the Gospel of John which "omits most references to angels" to his Apocalypse which "is crowded with celestial beings". But though this is interesting as showing what was thought about angels 1900 years ago in Palestine, what really matters is whether as a Christian and the Dean of St. Paul's, Dr. Matthews believes in them in 1963. It is true that he prefers the Gnostic nonsense of the Gospel to the twaddle of the Apocalypse, and insists that "God is Spirit", which could have come from the Apocalypse for all its meaning. But what about the actual existence of Angels? Alas, we fear that he is as unbelieving about them as any benighted infidel.

★

According to the "*Daily Telegraph*" (November 5th) the people of Malta seem to be almost completely under the thumb of the Church, particularly on civic and secular matters. By and large, the Maltese people accept Romanism wholeheartedly. Mr. Mintoff, who heads the Labour Party and appears to have no love for the Vatican, has the "reputation for volatile irresponsibility", and nobody seems to care two hoots for the George Cross given to Malta as a "reward" after the War. But altogether the picture we get of Malta is the mess religion is making in the island—the mess of intolerance which has ever been the chief characteristic of Catholic Christianity. Malta will never prosper while it holds so fast to a discredited religion.

★

What we find so refreshing in "*Psychic News*" is the way it can stimulate its circulation and provide proof of "survival" at the same time. One of the journal's laudable objects has nothing to do with Spiritualism but with the welfare of dumb animals. But it would never do to leave it at that. St. Francis of Assisi had to be called up from the mighty deep, and he graciously came and—through a medium—gave the world his blessing and his appreciation of all that was being done for animal welfare.

★

Does anyone really expect that the Roman Church is going to give up its pet doctrines without a fight. The "liberals" in the Vatican want to debate the Virgin Birth as well as "clerical celibacy" and the "power of the bishops". On the last two subjects good Catholics might hold differing opinions but never, never on the Virgin Birth. No votes for or against will change this inviolate Bible truth. For look what it would do to "our Lord" if he was *not* born of a Virgin . . . ! It will not bear thinking about.

Nuns of St. Ambrose parish in Brunswick, Ohio, USA, are unlikely to share Lord Sainsbury's—and our—dislike of trading stamps, for they have just used them to buy an estate car. It took the church's Women's Guild a year to collect enough stamps to fill 1,220 books worth roughly 18s. each (*Daily Telegraph*, November 21st), and they even had some books left over. "The stamps were collected". Sister Mary Aime said, "by placing boxes in supermarkets, the church vestibule and the church school".

### WAYLAND YOUNG ON THE PROFUMO AFFAIR

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because it got them in touch with 'society', and it has proved possible to make very good indeed from being a Ward girl; and it suited Ward because he enjoyed it. He received favours, of course, like the nominal rent which he paid Lord Astor for the National Trust cottage. Lord Astor desisted from the real favour though. The Judge remarked how strange it was that none of Ward's powerful friends had come forward to help him when he needed them most.

There are other Stephen Wards around. Mr. Young mentions two men "still alive and unknown to the political public who make it their business to provide girls to important people". One of them works for a large industrial concern and "whoever pays for the girls, it is not the clients". In fact, our collective attitude to prostitution is completely hypocritical. "We whip the whore in our speeches, we put her ponce in the stocks of punitive legislation, we hound a borderline character like Stephen Ward to his death, but equally we use the whore till she's unfit for anything else, and pay her up to £50 a night for it".

This, as Mr. Young discerns, is a typically Christian hypocrisy, and "The evidence that the hypocrisy surrounding prostitution in our culture is in itself satisfying is that that the enemies of prostitution, instead of studying and probably commending adolescent promiscuity, generally condemn that as strongly as the prostitution to which it appears to be the alternative". "The Christian objection to prostitution has not changed its ground in two thousand years"; he adds, and "reformers who really wish to get something done are normally reluctant to wait so long. But then, Christian "reformers" have a habit of waiting for others to do the reforming and then stepping in and claiming the credit for Christianity.

### EARLY FATHERS

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Apostles). Its author was a pre-Christian, for whom Jesus was not a central personage in his creed. If the references to Jesus are not interpolations, they offer considerable problems, e.g. "his flesh was delivered to destruction"; he was like "a he-goat hooded with scarlet" or "a heifer slain and burnt"; all expressions incompatible with the doctrines of the resurrection or the crucifixion. Bishop Lightfoot thought the work dated from the time of Vespasian (c.70). M. Ory puts it at c.140 AD. It is certainly an early work, but is it Christian?

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### Lecture Notices, Etc.

#### OUTDOOR

Edinburgh Branch NSS (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. A. MILLAR.

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

Manchester Branch NSS (Car Park, Victoria Street,) Sunday Evenings.

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

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

Nottingham Branch NSS (Old Market Square), every Friday, 1 p.m.: T. M. MOSLEY.

#### INDOOR

Conway Discussions (Conway Hall, Red Lion Square, London, W.C.1), Tuesday, December 10th, 7.30 p.m.: MAURICE CRANSTON, BA, BLITT, "Human Rights and Natural Law".

Glasgow Secular Society (Central Halls, 25 Bath Street), Sunday, December 8th, 3 p.m.: THOMAS HYSLOP, "God, the Press, and the BBC".

Leicester Secular Society (Secular Hall, 75 Humberstone Gate), Sunday, December 8th, 6.30 p.m.: F. A. RIDLEY, "English Freethought, Past Freethinkers and Future Prospects".

Marble Arch Branch (The Carpenter's Arms, Seymour Place, London, W.1), Sunday, December 8th, 7.30 p.m.: DR. BRYN THOMAS, "The Balham Church Court Case".

South Place Ethical Society (Conway Hall, Red Lion Square, London, W.C.1), Sunday, December 8th, 11 a.m.: DR. MARY STOCKS, "The Religion of a Heretic".

### Notes and News

RECENT WEEKS have brought the deaths of a number of eminent men and women. On the atrocious and senseless murder of President Kennedy, we can add nothing to the many tributes that have been paid since that fateful Friday when the world was stunned by the news from Texas. Except to say that, though some readers criticised us three years ago when we declared that, were we American we should vote for Kennedy, we feel that his record in office has vindicated us. Though a Roman Catholic, he pledged himself to preserve the separation of church and state, and this he did, despite strong pressure from Cardinal Spellman and the American Catholic hierarchy. We were gratified to learn that several of our Freethinking friends sent messages of sympathy to Mrs. Kennedy from the US Embassy in London, and that the National Secular Society expressed similar condolences in a letter to the American Ambassador.

THE NEW President, Lyndon B. Johnson, is a member of the Disciples of Christ, an indigenous American denomination with nearly two million adult communicants and around eight thousand congregations. The Disciples were formed at the beginning of the nineteenth century by a Scot, Thomas Campbell, his son Alexander, and Barton W. Stone, a former Presbyterian minister, and are reported *The Guardian*, 27/11/63, to "have a long

history of staunch opposition to racial intolerance". They have taken an active role in the struggle for racial equality in recent months, though "fundamental congregation autonomy sometimes produces variations of stress". But the group's "major driving concern and purpose—over which there is no disagreement—is for religious unity", and Dr. Hampton Adams, a former president of the International Convention has written: "The Disciples of Christ are unique in that they are a denomination that hopes to die".

★

BY CONTRAST to John F. Kennedy, cruelly murdered in his prime, Dr. Margaret Murray lived to the grand old age of a hundred. And a very active life she led, too, as Elizabeth Collins indicates in her tribute this week.

★

ALDOUS HUXLEY'S mystical meditations made no impression upon us: we preferred his earlier work, and regarded his debunking of Wordsworth's nature worship (in *Do What You Will*) as a masterpiece in its way. Huxley's enthusiastic response to mescaline was surely, as Hector Hawton has suggested, at least partly attributable to the colour and seeming clarity of vision that it brought to one who suffered so terribly from bad eyesight.

★

IN A letter to *The Guardian* (21/11/63), a number of artists, writers and scientists drew attention to a series of raids last September in which seventy members of the Spanish Libertarian Movement were arrested by the French police. Twenty-one of the Spanish exiles are still detained, suspected of organising acts of violence and sabotage in Spain. But, said the writers, the flimsiness of the accusations may be gauged by the fact that all that the police could find was "some clandestine propaganda". There is little doubt, then, that the motive behind the police action was "in the nature of a favour to Franco on the part of the French Government in return for the detention and control of the movements of the OAS ordered by the Spanish Government after the Algerian crisis". The letter concluded by deploring "this kind of support which de Gaulle's Government is giving to a regime so similar in many respects to the one against which he led the Free French forces during the Second World War".

★

MR. BEN PARKIN, MP for North Paddington, has tabled a motion censuring the Church Commissioners on their property policy (*Daily Telegraph*, 21/11/63). Mr. Parkin asks the House of Commons to "deplete the terms of letters sent by Milles, Day, solicitors . . . claiming to act for the Church Commissioners of England" to Mr. Kerr, sub-tenant of 54 Warwick Avenue, London, W.9, and to Mr. Gilmore of 56 Warwick Avenue, demanding possession of their flats. The resolution also deplors attempts to evict other sub-tenants and the previous eviction of sub-tenants from a neighbouring flat.

★

IN HIS comments in the *New Statesman* (22/11/63) on the *Which* report on contraceptives ("a memorable document of nearly 100 pages, written in the laconic, almost comically matter-of-fact language"), C. H. Rolph referred to "the irrepressible Richard Carlile", publisher of the first birth control book in English, *Every Woman's Book, or What is Love?* Carlile, as Mr. Rolph said, went "in and out of prison", and his story "still cries out for a really good biography". It does indeed. Meanwhile, it is worth recording that the late Guy Aldred, to whom Mr. Cutner pays tribute in this issue, did his best with limited finance to remind us in a pamphlet of the great debt we owe to Carlile.

# The Evolution Protesters

By EDWARD ROUX

THE EVOLUTION PROTEST MOVEMENT, which recently started a branch in South Africa, was founded in England in 1932. Its aims are (1) to publish material demonstrating that the theory of organic evolution is untrue and is based on methods which are scientifically unsound, (2) to show the evolutionary teaching causes a decline in morality and true Christianity, (3) to supply scientific data supporting the Bible statements on Creation as opposed to the widely-accepted fantasies of evolution.

A number of pamphlets published by this movement have recently been sent to the South African Rationalist Association by Miss S. A. Wood, the local secretary. These provide interesting evidence on the nature of anti-evolutionary argument and what makes these people tick. Firstly it should be noted that the movement is not out to discuss the pros and cons of evolution, but only the cons. It has decided in advance that organic evolution is untrue and a fantasy and that the Biblical account of creation is true.

Since the growth of knowledge which results from scientific investigation proceeds by observation, theory, further observation and modification of theory followed again by observation, it is always possible in any field to show that scientists disagree among themselves. By judicious selection of statements by scientists (often torn from their contexts and not in chronological order) it is possible to convey to the unsuspecting layman the impression that biologists are completely at variance with one another on all fundamental questions concerning evolution and that their belief that this process actually takes place is not warranted in any way by the facts. That the overwhelming majority of biological specialists accept the concept of descent with modification with as much confidence as physicists accept the concept of the atom is never made clear to the readers of these pamphlets. And yet to "prove" that atoms exist would be as difficult as to "prove" that evolution has taken place, to any doubter who is not prepared to admit the force and value of circumstantial evidence.

As examples of "evolutionary protest" arguments we shall refer to a pamphlet *The Bird Archaeopteryx: No Link*, in which C. E. A. Turner tries to show that this most interesting fossil has taught us nothing about the evolution of birds from reptiles, because it was a bird pure and simple, created by God without ancestor or descendants.

Archaeopteryx and the very similar Archaeornis are described in the *Penguin Dictionary of Biology* as "earliest known fossil birds (Jurassic, 140-170 million years ago), with teeth, claws on three-fingered hands, long tail containing numerous vertebrae; in many respects extremely like a reptile but with feathers".

When zoologists assert that birds arose from reptiles Turner wants them to produce a fossil *exactly* midway between these two groups. Failing this he prefers to believe that God created all birds and other animals from nothing. It was the luckiest chance that gave us Archaeopteryx. Only two specimens are known, but these are extremely well preserved. We have here a bird (let us agree, because it has feathers) but a bird more reptile-like than any living bird and, significantly, the first bird in the fossil record. Gavin de Beer in 1954 listed five features which Archaeopteryx shares with modern flying birds and eleven features which it shares with reptiles.

A better example of a "missing link" now discovered would be hard to find.

How does Turner try to get round this difficulty? He says that other birds share some of these "reptilian" features and many reptiles do not even possess them. This is true enough but hardly refutes evolution. Thus, while no modern bird possesses teeth, certain fossil birds, coming later than Archaeopteryx, do. This shows that primitive birds as they evolved did not immediately lose their teeth, so that in Hesperornis, a fossil from the late Cretaceous (about 100 million years old) we still have a bird with teeth.

On the other hand, among modern reptiles, the turtle and the tortoise lack teeth. Again the evolutionist is not disconcerted. There is no biological "law" which says that a reptile must retain its teeth. Snakes are reptiles also, and they have lost their legs.

Archaeopteryx did not possess a keel, the downward projection of the breastbone to which the wing muscles of modern flying birds are attached. It has been concluded that Archaeopteryx was not a true flyer but a glider. Many of its descendants presumably did develop keels and became true fliers. On the other hand certain running birds, such as the ostrich, have no keels. Evolutionists have no difficulty in assuming that these are descended from gliders that went back to earth as it were and whose ancestors never had keels.

The adult Archaeopteryx had three claws on each wing. A few modern birds have a single claw on each wing but this condition is found only in the young. Again we observe the evolutionary disappearance of a reptilian feature, the reduction of the number of claws on the wings, so that almost all modern birds have none, a few have one on each wing. Archaeopteryx had three and its reptilian ancestor presumably five on each fore-limb, like most reptiles.

Finally we should like to ask the anti-evolutionists why God should have created this strange bird-reptile or reptile-bird and then exterminated it after carefully placing two of its fossils in a quarry in Bavaria and allowing them to be discovered by devilish scientists over 100 million years later!

## Sir Cyril Black, MP

By DENIS COBELL

SIR CYRIL BLACK is Conservative MP for Wimbledon and has recently returned from Copenhagen where he assisted in a city-wide crusade conducted by Britain's Billy Graham—Eric Hutchings. While he was there he passed some of his free time preaching that potent individualistic—look out for your own soul—evangelism characteristic of these modern revivalists.

Back in Westminster after the prolonged recess, he has only recently had his first opportunity to criticise the views of Dr. Peter Henderson, Chief Medical Officer, Ministry of Health, on pre-marital sex relationships which created a furore a few months ago. Dr. Henderson had said: "I don't myself consider that the young men and women who plan to marry and have sexual intercourse before they marry are unchaste. I simply can't convince myself that they are immoral". Albeit, this remark is quoted from a speech given at a teachers' seminar in July, and was not

official policy. Sir Cyril said he had received many letters protesting against promulgation of such opinions and was himself disappointed and shocked that Sir Edward Boyle, Minister of Education, had not repudiated the statement. He added, "Most of us would regard smoking as a less serious matter than fornication". A year after the "charity-chastity debate" Sir Cyril's slipshod logic is preposterous; he might well have said: "Most of us would regard death as sweeter than life".

Progressives who welcomed Dr. Henderson's speech must be further encouraged that Sir Edward was on their side when he replied to Sir Cyril: "It was a speech of a morally serious man, deeply concerned about modern social problems. It is no part of my function to prescribe what moral teaching should take place in the schools". While this remark may leave many questions unanswered, it is the correct attitude towards puritan mentors who wish for universal conformity to their practices. The Newsom Report, on Secondary Modern education, is also persuasive of a more liberal approach to sex in the schools' curricula.

I am normally irate at the views of that reactionary columnist, Peter Simple in the *Daily Telegraph*, but I think he has excelled in summing up on this occasion: "Fornication, after all is a moral question . . . Scientific researchers can prove, or claim to prove, that [smoking] has harmful consequences. As the scientific attitude to life gains, there are likely to be more and more people who regard smoking as a serious matter and fornication as a matter of taste". Post Profumo, Sir Cyril Black no doubt feels justified in condemning some of his colleagues, but I am glad he won't meet St. Paul; we might then have heard, "It is more blessed to smoke than to fornicate".

## A Passionate Reformer

By H. CUTNER

IT WAS with deep regret that I heard of the death of Guy Aldred who fought all his life for "justice" with a sincerity I always admired. The word itself can perhaps mean anything in the ultimate and I never found out exactly what Aldred himself meant by it, for his mixture of Socialism-Communism-Anarchism was hard to disentangle.

I met him first about 1906 at Speakers' Corner in Hyde Park when he came to my rescue in a discussion on Determinism, evidently feeling that I was making a mess of the subject from the Determinist angle. I cannot now remember how he saved me, but I was struck with his absolute confidence in taking over the discussion and winning all along the line. Later, I heard him speak on Socialism, and found out that he had once been "a boy preacher", but had argued himself out of Christianity. I never saw him again. Yet over the years we often met in correspondence.

As I was living in Paris for some years before World War I, I had no idea that he had become notorious in a number of causes, and had even had to serve sentences in prison. Aldred fought for Indian independence, and over fifty years later proclaimed that he had "stood alone" in the fight. This, of course, is not quite true, but he certainly did fight. He received twelve months' imprisonment in 1909, and twelve years later he received twelve months for writing "seditious articles" likely, according to the police, "to excite popular disaffection, commotion, and violence to popular authority".

Aldred has given a highly detailed account of all his

early days in *No Traitor's Gate*, an autobiography and a history of his opinions and how he came by them. Unfortunately, he never finished this work which, I found in many ways highly interesting. In it, he recalls the part played in the "class struggle" by many Socialists, Communists, and Anarchists, whose names are often quite forgotten. Aldred published articles and edited journals which were bitter products of the fight against misery and hunger, the lot of so many workers. Did his literary efforts and his undoubted oratory help in the making of the present Welfare State?

He was greatly helped by his readers and followers, to say nothing of aristocrats like Sir Walter Strickland and the Duke of Bedford (not the present one). And he reprinted many of his articles and letters, and thus saved them in pamphlet form from being utterly forgotten. In his last years, however, without his more or less wealthy patrons, he found life hard.

He called his latest journal *The Word*, and I am quite sure that this title was a relic from his Christian preaching days, taken from John 1, 1, "In the beginning was the Word"—though of course he had long since given up the Bible. He did not believe that Jesus was the Son of God, but "an Anarch", and Aldred wanted every Anarch to drink a toast to Jesus.

As readers know, I am quite convinced that Jesus is a mythical character, and I thought exactly the same in 1923. In one of my articles that year in these pages, I asked Aldred to give us the proofs that Jesus was an historical personage, and how would he reply to Robert Taylor's *Diegesis*?

The reason I mentioned this was that it was *The Diegesis* that confirmed my belief that Jesus was myth, and Aldred had just published a little pamphlet on Robert Taylor. But Aldred claimed that in *The Diegesis*, Taylor had given "a vast amount of data in support of the astro-myth theory" which is simply not true. In *The Diegesis* will be found a brilliant analysis of the literary documents supporting Christianity put forth nearly always by Christian apologists as proof of its divine origin. In his devastating criticism, Taylor was a hundred years ahead of his time, and many of his positions are now accepted by Christian writers. Naturally, he had to deal with the Sun-myth theory in it, but his detailed exposition of all sorts of Bible subjects and people as Sun-myths will be found in the *Devil's Pulpit*.

But Guy Aldred was never wrong. He insisted in further letters that it was in *The Diegesis* that the Sun-myth was developed though I had the book in front of me as I wrote, and he was only quoting from memory. He could, he reiterated, "reproduce the entire argument of Taylor's splendid introductory chapter from memory", no matter what I said from the book in front of me. Needless to add, Aldred was not content to deal with Taylor only; he roamed about with Paine, Carlile, Nietzsche, Socrates, Max Stirner, Robert Louis Stevenson, Spinoza, Buckle, and Gibbon, and he was supported, he told me, by "some of the greatest scholars, critics, and historians the world has known". And finally he was prepared to meet me in a public debate.

I have never shirked a debate, but at the time he could not leave Glasgow, and I could not leave London. About thirty years later, I did my utmost to oblige him—I even volunteered a written debate in his own journal, but whatever the reason, the debate never came off, much to my regret. I should like to have met the "passionate reformer" again. Nobody will be able to carry on *The Word* with his own peculiar excellence. I say this though I mostly disagreed with his opinions.

## Dr. Margaret Murray: A Tribute

BY THE DEATH of Dr. Margaret Murray, DLitt, FSA(Scot), on November 13th, at the age of 100, archaeology, anthropology, and kindred subjects, lost one of the most outstanding and talented women of this century, not only as a field-worker in excavation, but also as a writer. Her published books would alone have represented a full life's work for most people, while her practical activities in excavation ranged over a wide area including Egypt, Petra, Malta, Minorca, and this country.

Born in India, Miss Murray worked for a time in a hospital in Calcutta, but on returning to England she entered University College, London, in 1894, to take a course in Egyptology under Sir Flinders Petrie. It immediately became apparent where her talents lay, and before long she had articles published, becoming soon a member of the teaching staff, first as junior lecturer and later as assistant professor. In 1910 Dr. Murray became University Extension Lecturer in Egyptology for Oxford University. To the efforts of Sir Flinders Petrie must be attributed the recognition of Egyptology as a subject to be officially admitted to the degree and diploma syllabuses of University College, but to Dr. Murray fell the responsibility of organising the teaching and general supervision required. Her excellent method of teaching was embodied in two books published just before her retirement in 1935, *Handbook of Egyptian Sculpture*, and *Egyptian Temples*.

Dr. Murray worked with Petrie in Egypt 1902-4, and later, was the first woman to conduct her own excavations. In 1920-30 she discovered a Neolithic temple in Malta, Megalithic remains in Minorca, and did much excellent work in Petra. Her further interests included anthropology, and studies in comparative religion, this last leading to researches in a far wider field than her own special subject, one of her best known books being *The Witch Cult in Western Europe*. Other notable ones are *The Splendour that was Egypt*, a general survey of Egyptian culture and civilisation, and *Petra, the Rock City of Edom*. Both are delightfully written, and can be read with pleasure by others than students of archaeology.

In July of this year Dr. Murray celebrated her 100th birthday by the publication of her autobiography, *My First Hundred Years*, recording the impressive achievements of a remarkable career. In this she indicated the changes she had seen in the great religions of the world due to the advancement of science, and criticised the Christian prejudices of many archaeologists in their attitude to pagan beliefs of the past. Of today she said, "the minds that devise spaceships . . . will hardly be content to accept childish legends which for centuries . . . passed as the basis for religious belief". Freethinkers will salute the memory of a life of ceaseless activity devoted to worthwhile ends.

ELIZABETH COLLINS.

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## CORRESPONDENCE

### THE GREAT INJUSTICE TO THE JEWS

Accusing them of the mythical crucifixion of the mythical Jesus.  
N. E. S. WEST.

### "THE REPRESENTATIVE"

Further to Mr. Crommelin's excellent remarks about *The Representative* (THE FREETHINKER, 22/11/63), I would like to add a comment.

A letter from Cardinal Montini, now Pope Paul VI, seeking to protect Pius XII, printed in the theatre programme, bears resemblance to a good character report on a criminal produced by a benevolent friend, to save him when he has been found guilty. Such reports, however true they may be, do not alter the facts of the case; thus, Pius XII was mute and Roman Catholics can only hang their heads in shame. It is worthy of note that Father Corbishley, in a discussion about the play after one production at the theatre, recently upheld this view.  
DENIS COBELL.

### SELECTIVE

While approving Mr. G. L. Simons's general theme (22/11/63) that dogma is man's greatest enemy, I disapprove of his selective methods in proving a point. I am thinking particularly of his remarks on the First World War; that it was "supported by three Christian emperors" and "opposed by German and Russian atheists, by the French atheist Jaurès, by the English freethinkers John Morley and Bertrand Russell". Mr. Simons should know that there were Christian as well as non-Christian pacifists in the First World War, and that the war had non-Christian as well as Christian supporters. And he must know that Stalin's purges cannot be attributed to Christianity.  
ROBERT DENT.

### PHILIP TOYNBEE AND KINGSLEY MARTIN

"Oh dear!", you quote Philip Toynbee as exclaiming because in *Objections to Humanism*, Kingsley Martin said that Darwin, Marx, Frazer and Freud "taught us to think in a way that excludes the story that mankind began four thousand and four years ago in the Garden of Eden; that we were created by a God of Wrath and Mercy who gave man the chance to sin and go to hell unless he accepted redemption through the sacrificial death of his only-begotten son".

This, according to Mr. Toynbee, is treading "the worn old rationalist path with the familiar rolling gait of a rather worn old rationalist". He should have taken note of the reasons Mr. Martin gave for saying what he did. He specifically acknowledged that the words "sound ridiculous today" but were "worth repeating" because "hundreds of sermons are preached in churches and on the radio, numerous books, papers and arguments are based on them; though very few believe them, it is still considered improper to make fun of them".

I therefore suggest that Mr. Toynbee's remarks were distinctly misleading.  
J. G. GOODWIN.

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