

# The Freethinker

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THERE have in the last fifteen years been two notable contributions to our understanding of John Stuart Mill: Professor F. A. Hayek's volume of the correspondence with Harriet Taylor, published in 1951, and Michael St. John Packe's biography in 1954. But neither has lessened—nor is any future work likely to lessen—the significance of Mill's own *Autobiography*, which Harold Laski described as a "document of the first importance in the intellectual history of the nineteenth century."

When Mill's stepdaughter, Helen Taylor, first prepared the *Autobiography* for publication in 1873, she omitted certain passages about herself, at the request of Mill's first biographer, Alexander Bain. These were first restored by John Jacob Coss in the Columbia University Press edition of 1924 (reprinted 1944), Laski having been refused permission to include them in the Oxford University Press version published in the same year. A new American paperback edition of attractive format (Signet Classics, 6s.) retains the 1873 text with the usual asterisks to indicate excisions. And in his foreword, Asa Briggs returns to Bain's view that Mill not only manifestly exaggerated Helen Taylor's ability but "outraged all reasonable credulity" in writing of her mother's (his wife's) "matchless genius, without being able to supply any corroborating testimony".

## Harriet Taylor

Certainly the pages (in the *Autobiography*) on Harriet are fulsome to the point of embarrassment, and for Mill to talk of his work as the product of three minds (Harriet's, Helen's and his own) of which his own was the "least original", was absurd. (Helen was perhaps well advised to omit the last part of this.) The fact remains that Harriet had an enormous influence on Mill's work—as great, Professor Hayek has said, as Mill asserts, though "in a way somewhat different from what is commonly believed". It was not the sentimental but "the rationalist element in Mill's thought which was mainly strengthened by her influence". Professor Hayek knew of "only one study" which had "correctly seen the nature of this influence as it now reveals itself", a "little known essay" by the Swedish writer Knut Hagberg, dated 1930. Yet, three years earlier (in *Modern Humanists Reconsidered*), J. M. Robertson had denied Harriet Taylor's alleged anti-intellectual influence on Mill and had noted her "rather strikingly rationalistic mind" which "deserves more careful biographical attention than it has received".

## Education

Robertson held that "the unstable element in Mill, the tendency to waver in judgment and in scientific procedure under emotional pressures" was there independently of Harriet. And that, though "specially trained and largely gifted to play the part of a new rational force [he] was not so gifted in the fullest degree, and owed much of his actual superiority to his methodical training by his father". James Mill's training of his son (Greek at three, Latin at seven, etc.) has been strongly criticised and, indeed used by

Christians as an awful example of rationalistic education. Clearly, it was, as Mill noted in the *Autobiography*, lacking in both tenderness and practicality. But, says Professor Briggs, whatever its deficiencies, it produced John Stuart Mill. Likewise, whatever the deficiencies of Benthamism, "it set Mill on a way of thinking that was both practical and creative". And, whatever the intellectual capacities of Harriet, "she made Mill happier and more secure than he might otherwise have been".

## Ethics

It is hard, now, to appreciate the full import of Mill. We must remember that he grew up in a country with no general franchise, no popular education, with universities under the control of the Church and trade

unionism restricted by the law of conspiracy. That things are different today is in no small measure due to him and the Benthamite school of which he was a product. Faults may be found with his logic or his economics, criticisms be made of *On Liberty* (though not those of Lord Devlin); these in no way detract from the profound and beneficial effect of Utilitarianism on English thought and life. It is surely significant that an English Catholic judge today, should see Mill as the representative of libertarian theory who needs must be refuted in the interests of *The Enforcement of Morals*. And Alan Ryan, reviewing Lord Devlin's book in *New Society* (March 25th) was right to show that Mill was more radical than Lord Devlin's other target, the Wolfenden Committee. Mill was not "hampered by wanting to fit the idea of sin into his ethics", nor "concerned to throw any sop to popular or religious prejudice".

## Living Influence

Mill, in fact, is a living influence today, and it is through the *Autobiography* above all his works, that we can appreciate why. Politically he held the right balance between individualism and socialism, supporting, for instance, co-operation, compulsory education, universal suffrage, the legal limitation of working hours, and public assistance. True individuality, he believed, could best be achieved under socialism, but an intellectual revolution was a necessary pre-condition of social change. "I am now convinced," he wrote in the *Autobiography*, "that no great improvements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought". It is no exaggeration to say that he, more than anybody, prepared the way for the late-Victorian reforms. In Mill's thought, Trevelyan, has said, "democracy and bureaucracy were to work together, and it is largely on these lines that the social fabric of modern England has in fact been constructed, even after Mill himself and his philosophy had passed out of fashion". And this is not to mention his influence abroad, especially in the United States. Gladstone, as we all know, called Mill, "the saint of rationalism"; we should not forget that it was this rationalist "saint" who pointed the way to modern, libertarian democracy. I am, Mill said, "one of the very few examples, in this country, of one who has not thrown off religious belief, but never had it: I grew up in a

VIEWS AND OPINIONS

## The Saint of Rationalism

By COLIN McCALL

negative state with regard to it. I looked upon the modern exactly as I did upon the ancient religion, as something which in no other way concerned me."

It is to the *Autobiography* that we turn to discover, not only how Mill's own opinions were formed, but how he influenced "the mind of a people". In writing a life one does not, he said in a letter to his wife, "undertake to tell everything". But "it ought to be on the whole a fair representation". This, the *Autobiography* proved to be. It describes his childhood and early education the "moral"

influences in his early youth, the "last stage of education and first of self-education", his youthful propagandism in the *Westminster Review*, his mental crisis, the "most valuable friendship" of his life, and so on. But it was also written to assist "the destruction of error and prejudice and the growth of just feelings and true opinions". And there can be no doubt that it had that effect.

It remains, today, essential reading for radical and rationalist; for all who would understand our modern society and the Utilitarians who prepared the way for it.

## A Disaffected Profession

By E. G. MACFARLANE

ALTHOUGH I have been a teacher for more than thirty years I have remained almost unaware of the existence of a very deep and widespread disapproval of the impact of the representatives of the Church on the teaching profession. As a result of an article which appeared in the *Scottish Daily Mail* under the heading "I'm Victim of Religion—Teacher" in which I told part of the story of what had happened to me at the hands of people with religious prejudices and anti-humanist prejudices, I found myself being given further information about the dark and dirty deeds which take place behind the scenes in the teaching profession, and which are all too often inspired by religious or quasi-religious motives not unconnected with the economic motives of higher pay or positions of power and influence.

I am not a great seeker after wealth or power, but when I found that a job was going and that I had somehow been cut out of the running for it, I started making inquiries which brought results that were both enlightening to me and quite disgusting in other respects. So I spoke out, and began to hear many other things which all added up to the simple fact that teaching is more than a bit of a rat-race; that there is a great undertow of disaffection present among the members of the teaching profession which is very largely due to the part played by church representatives on education committees, and to the fact that the present legal set-up in Britain gives these people very great economic power over members of the teaching profession. So I am no longer concerned merely with my own special case but more with the general situation which my questions began to bring to light.

It appears that many teachers who become worldly wise at an early stage of their development, soon see that it is important to woo the religious members of the education committees, with a view to getting their votes when a chance of promotion comes along. Several instances have been given to me of teachers who changed from a Presbyterian church to a Scottish Episcopal church in Dundee, for no other reason than that the minister of the church in question had been made a co-opted religious representative on the education committee. Some other Churches have become famous among such worldly-wisemen in the teaching profession as being "helpful" up the promotion ladder. And some ministers, whom I could name if necessary, have been pretty blunt to teachers who went canvassing for their support in the matter of promotion:—

Teacher:—Oh, I just called to let you know that I have applied for a post which will become a matter of decision shortly and I wondered if you could help me in this connection.

Minister:—Are you an elder in the Church?

Teacher:—Well as a matter of fact I'm not.

Minister:—That is no good to me or the Church at all. Don't come back to me hoping for my support until you become an elder. Goodnight!

This works with the worldly wisemen and other hypocrites, perhaps, but one can imagine the effect it is going to have on a genuine Christian or a genuine Humanist. The callous attitude outrages the former and enrages the latter. Only the hypocrite takes the hint in the spirit in which it is given. Off he goes and makes the necessary arrangements, and back he goes to see the pleased smile on the face of the minister, which plainly says "I see you are a man after my own heart—no time for this silly business of taking any beliefs of any kind seriously!"

I have learned that those I am calling worldly-wisemen among teachers are often regarded as sneaky and cautious types by their colleagues and, although they get promotion all right, they neither enjoy it very much themselves nor are they endeared to the teachers around them. The result is that teaching is a seriously disaffected profession in the dictionary meaning of these words. Many are frankly disgusted with the whole set-up, and it is not only the anti-Christians who feel this. Instead of being respected, headmasters are often secretly and sometimes openly despised by all but their own kind. It is becoming better understood how church connections, nepotism, secret society connections, various craft organisations, etc., have been used in the process of becoming a headmaster.

The process has of course its tasks as well as its rewards. The headmaster who has used the Church to get himself a well-paid post has in a sense "had his back scratched" and the church people naturally expect something in return. I don't stand much chance when technical qualifications and educational abilities take second place to support of the churches. Still I have no regrets about having lived as an outspoken anti-Christian. I shall probably die without getting beyond assistant teacher stage on the promotion ladder. But I am naive enough to believe that it is important to be truthful rather than two-faced. I certainly feel more comfortable in my own mind.

At the same time I should like to see some changes made in the educational set-up in Britain to remove the power of these church vultures who prey on money-hungry teachers for the support of their out-of-date witch-doctor establishments.

This central rotteness, which stems from the ecclesiastical system in Britain, is due to be thoroughly rooted out. Let us get back—or *forward* to—a promotion system which is just, a system under which men will be encouraged to get better educational and technical qualifications as a means to self-advancement.

## “Captive Schools” in the USA

By GAYLORD BRILEY

BEYOND doubt, 999 out of every 1,000 Americans have never in their lives heard the phrase “captive school”. It is a phrase never published in newspapers or magazines, never broadcast over the radio or TV. So it might be well to offer, right now, a definition. A captive school is an American public school, supported by common taxation like any other public school, but controlled by the Roman Catholic Church and taught by nuns of the Roman Catholic Church.

Defined as such, a captive school would make a laughing-stock out of the Constitution and the principle of church-state separation. Yet the unhappy fact is that hundreds of captive schools exist, and all over the United States.

In a typical captive school, the Mother Superior of the local convent is the principal; religious images hang from classroom walls; and all the students are taught the Baltimore (official) catechism. Most, or all, of the classes are conducted by nuns, robed in the distinctive garb of their calling and under the most solemn vows to advance the Roman Catholic religion in everything they do. And money supporting the schools comes from the pockets of Protestants, Jews and other non-Catholics.

Many captive schools follow the pattern of two in Conejos County, Colorado, near the New Mexico state line. During the Depression, the community of Antonio was getting so little revenue from impoverished taxpayers that the city fathers were about ready to close down the schools. But then the Benedictine sisters volunteered to operate the schools for the county, at low salaries. This they have been doing ever since—and with considerable benefit to their Church.

In the 1962-1963 school year—the local paper listed “Sister Bernice” as superintendent of the Antonio public schools. That same year, 26 of the 37 teachers employed were Benedictine nuns. (Only one of the 11 lay teachers was not a member of the Catholic Church, though this is a minor point.) Salaries paid by taxpayers to the 26 nuns ranged between \$80,000 and \$100,000—and the nuns turned all of that straight back to their Church. Not one penny in federal or state income taxes was deducted. Now, since the Church allots these dedicated women about \$600 each for annual living expenses, the Church in Antonio gets a gross profit of \$64,400 to \$84,000 a year. And this is ample reason for the Church fathers not to ship the entire convent to one of the many teacher-shy Catholic parishes in other parts of the country. In nearby Denver, for example, at least one parochial school stands empty for lack of nuns to staff it. The priest, Father Joseph Koontz of Notre Dame parish, told *Denver Post* reporters that it would be several years before his new 14-classroom school house could be put to use because there was no community of nuns available. Apparently his parish could not offer the Benedictines anything to beat what they get in Antonio.

Captive schools such as those in Antonio are found mostly in central states. Kansas has about 50, Indiana, perhaps 30. Fifteen are known in Kentucky. In Illinois, the same. Texas and Ohio each have 22. Current investigation indicates that, all told, captive schools may be found in as many as 20 states. The total number of fully-fledged captive schools: 200 to 300. Across America, nuns teach in as many as 500 public schools. Many of them are listed in both the state public school directory and the official Catholic directory, meaning they are claimed by both the

public school board and by Catholic diocesan authorities.

For the slow-to-believe, here are some of the towns known to have public-parochial schools: Hays, Kansas; Tell City, Indiana; Marion County, Kentucky; Kalida, Ohio; Teutopolis, Illinois. There are many others, and each, like these, would be a story worth telling.

Hays is unusual in being a town where men of good will have worked with Catholic authorities to obtain the gradual removal of nuns from the public-school system, and they are apparently succeeding.

In Tell City, Protestant children attend a school that seems doubly old and run-down in comparison with the parochial school, which sparkles close by and houses the town's Catholic children. The parochial school has been built with the earnings of nuns employed as teachers in the public school.

In Marion County, Catholics in control of the school board were alleged in court to have “starved” a regular public school in order to favour two nearby captive schools.

Kalida enjoyed a brief notoriety in 1959 when Protestant families began moving away after receiving threats of physical violence because they objected to Kalida's captive school.

The story at Teutopolis is more political, involving the gerrymandering of school-district lines so that Protestants would go to a non-Catholic public school and Catholics would go to a “public” school operated for Catholics only by the Sisters of Notre Dame.

Captive schools flourish in small towns and rural backwaters. Often there is strong ethnic or religious unity to the settlement that makes politicians think of it as a solid voting bloc and disregard minority group rights. Teutopolis, Illinois, for instance, was settled by German Catholics in 1838. Political log-rolling in such places can take the form of ignoring laws and winking at the existence of a captive school. Rarely is there trouble—unless some outsider comes in and thinks the community should join the United States. If new industry brings in new residents, or the political balance is in some other way upset, only then does the captive school rate mention in the newspapers.

One reason captive schools flourish is that often political skulduggery goes hand in hand with running a public-parochial school. If a group of men break the law for what they think is a good cause—hiring nuns as public schoolteachers—they can easily move on to breaking the law for personal profit. Even when there is a public clamour to remove nuns from a public school, the school-board members and the local politicians may remain deaf. Remove the nuns, and the Catholic hierarchy might be offended; offend them, and certain other irregularities in the public school system might suddenly come to light. Then too, a new principal or school superintendent brought in to smooth things over, might turn out to be old fashionably conscientious.

Probably the entire school board of one captive school in a central state could be jailed for not complying with state laws governing school purchases. Instead of calling for competitive bids on purchases of fuel, lunches, and other supplies, the gentlemen of the school board simply award one another contracts. Other legal niceties, like choosing next year's teachers, are handled by the local priest.

(Concluded on page 118)

## This Believing World

THE FINER knotty points of Catholic theology appear to have given way, these troublesome days, for an out-and-out discussion on birth control methods for Catholic believers. And this, in spite of the Pope's plea, conveyed by Cardinal Heenan, for silence. Father Cocker in particular must be causing quite a headache in the Vatican.

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HE NOW faces an indefinite spell in "a retreat", unless he mends his ways and obeys his Church without question as all good Catholics should. But he won't give in. He maintains that Catholics should be free to choose for themselves on such an important question as birth control. We have an idea that the good Father is lucky in being able to express his views these days, and he owes this to the liberal atmosphere achieved after centuries of struggle. Freethinkers like Dolet, Bruno, Servetus, and many others fought the Church at the cost of their lives; Father Cocker is reaping the benefit.

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WHETHER Christianity is declining or not, it is still a money-spinner, and looks like being one for a long time yet. The last play the late Peter Howard wrote for the Moral Re-Armament Group, *Mr. Brown Comes to Town*—which is really not about Mr. Brown but about Jesus—has been sold for £16,000. It has been turned into a television production, and no doubt will continue to bring in holy dividends all over the world. There has always been "money magic" in the story of "our Lord" anywhere, and this new production is no exception.

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THAT stout old campaigner for Christian virtues, Tom Driberg, MP, detests those equally stout Christian upholders of a genuine Sabbath, the Lord's Day Observance Society. Some weeks ago Mr. Driberg attacked its "almost arrogant infallibility", though he suggested that the Society made a noise out of all proportion to its size. One passage in a pamphlet it has published is "One wonders at the long-suffering of God. As in the days of Methuselah, He is waiting for his people to turn again . . .". Floods, train disasters, air and motor car accidents prove, according to the LDOS, that God is "chastening us his children". Mr. Driberg calls this "an appallingly blasphemous thought", but it appears to be exactly what many earnest Christians have thought and many continue to think.

### F. A. HORNIBROOK

F. A. HORNIBROOK, who died in hospital at Gerrard's Cross, Buckinghamshire, on March 31st, was one of the best known and best liked of London Freethinkers. A physiotherapist by profession, he was a splendid advertisement for his own common-sense health theories, and it was only a few weeks ago—on his 89th birthday—that he was giving his usual "fine and dandy" answer to inquiries about his health.

An intimate friend of the late Chapman Cohen, Mr. Hornibrook had long been a member of the National Secular Society Executive Committee, and was President of the Society's Marble Arch Branch; he was also on the board of the Secular Society Ltd., and had been for a time joint editor of THE FREETHINKER. He had lived in Australia and New Zealand (serving with the ANZAC forces in the first world war) and kept in close touch with the Rationalist Associations of those countries. Though kindly and considerate by nature he hated hypocrisy and was forthright and pungent in argument. His autobiography was fittingly entitled *Without Fear or Favour*.

We extend our deepest sympathy to his wife, Nina.

## The "Clean Up" TV Campaign

By DENNIS KERNAN

THE Portsmouth Humanist Society has recently investigated the origins and intentions of what is generally known as the "Clean up TV Campaign". We feel that this campaign is a definite threat to the expression of liberal and humanist views on television and radio and consequently we are writing to our local MPs, to the Director General of the BBC and to the Postmaster-General asking that they resist these attempts to impose censorship.

There are many MPs who have liberal and humanist views but it would greatly strengthen their hand if they knew that their views had support among their constituents. To this end we have appended a few facts concerning the "Campaign" in the hope that your readers may be interested in discussing them and taking similar action to our own in order to publicise their views.

The Campaign was originally called "Women of Britain Clean up TV Campaign" the title being subsequently expanded to "Men and Women of etc."

The Campaign was launched in January, 1964, by a Mrs. N. Buckland, wife of the Rector of Longton, Staffs., and Mrs. M. Whitehouse, a schoolmistress, of Wolverhampton.

It is claimed that their manifesto—reproduced below—has received 3,000 signatures.

The manifesto reads:—

1. We men and women of Britain believe in a Christian way of life.
2. We want it for our children and our country.
3. We deplore present day attempts to belittle or destroy it, and in particular we object to the propaganda of disbelief, doubt and dirt that the BBC pours into millions of homes through the television screen.
4. Crime, violence, illegitimacy and venereal disease are steadily increasing, yet the BBC employs people whose ideas and advice pander to the lowest in human nature, and accompany this with a stream of suggestive and erotic plays which present promiscuity, infidelity and drinking as normal and inevitable.
5. We call upon the BBC for a radical change of policy and demand programmes which build character instead of destroying it, which encourage and sustain faith in God and bring Him back to the heart of our family and national life."

The intention is to present the manifesto on the floor of the House of Commons this month with the idea of obtaining support from MPs for the formation of a viewers' council with a voice in the planning and policy of the BBC and ITV.

We would draw your attention to the following points:—

- (a) Both sponsors are militant members of MRA, an organisation well known as an extreme religious pressure group and currently spending £6,000,000 per year on its various campaigns.
- (b) The campaign is presented as a spontaneous upsurge of public feeling, whereas it is, in fact, highly organised and skilfully conducted.
- (c) Articles 1, 2 and 5 of the manifesto indicate that any programme with a humanist content, whether it be philosophical, scientific or literary, would be totally censored.
- (d) By emphasising the highly emotive words "dirt", "crime", "violence", etc., the campaign's sponsors hope to camouflage their real aim—censorship of all views not sustaining a belief in God.
- (e) Evidence of the unrepresentative nature of the signatories is given in a letter from one of the sponsors in which it is claimed that "one lady in Liverpool got 20,000 names in three weeks by circularising all the churches in her area."

## THE FREETHINKER

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### Lecture Notices, Etc.

Items for insertion in this column must reach THE FREETHINKER office at least ten days before the date of publication.

#### 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. J. W. BARKER, L. EBURY, J. A. MILLAR and C. E. WOOD.  
(Tower Hill). Every Thursday, 12-2 p.m.: 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

Crawley Humanist Group (ABU Building, Robinson Road, High Street), Sunday, April 11th, 7.30 p.m.: DAVID TRIBE, "Humanism and Responsibility".  
Leicester Secular Society (Secular Hall, 75 Humberstone Gate), Sunday, April 11th, 6.30 p.m.: Dr. A. F. AKRAM SAYEED, "Islam".  
Manchester Branch NSS (Wheatshaf Hotel, High Street), Sunday, April 11th, 7.30 p.m.: A meeting.  
South Place Ethical Society (Conway Hall Humanist Centre, Red Lion Square, London, W.C.1), Sunday, April 11th, 11 a.m.: H. J. BLACKHAM, "Human Nature".  
Tuesday, April 13th, 7.30 p.m.: DAVID TRIBE, "The Role of Secularism".  
Surbiton and Malden & Coombe and Kingston Branches NSS (The White Hart, Kingston Bridge, Hampton Wick), Friday, April 9th, 8 p.m.: A meeting.

### Notes and News

THE FREETHINKER is identified in some readers' minds with the National Secular Society. This arises partly from the sharing of the same address, partly from a broad similarity of outlook, and partly because we carry notices and reports of NSS functions. We should like to emphasise, however, that THE FREETHINKER is, and always has been, a completely independent paper, neither the organ of nor responsible to the NSS, but the property of G. W. Foote & Co. Ltd., and administered by the board of that company.

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THE POPE—it was reported from Vatican City on March 29th—had called for the utmost urgency in reviewing the Roman Catholic attitude towards birth control because the Church "cannot ignore" the world's population explosion. And he had asked the birth control commission to give "absolutely clear indication" on the issue. The Church, he said, owed an answer to the world and to men and women whose married life was too often impeded by uncertainties from developing "according to God". The Church, of course, already has an answer—the complete condemnation of all so-called "artificial" methods of contraception—but it is no longer practicable, because it is no longer enforceable. And there can be little doubt that

the Pope's speech presages a change from that laid down by his infallible predecessors. As Freethinkers we shall welcome that change, and the reduction in human suffering that will follow, but we are under no delusion about its cause. It will come not because the Church cannot ignore the population explosion, but because it cannot ignore the revolt in its own ranks.

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COMPULSORY religious instruction in primary schools was criticised by the Confederation for the Advancement of State Education (CASE) in a statement to the Central Advisory Council, reported by the *Guardian* (29/3/65). The present situation was unsatisfactory, CASE said, and if RI was not abolished, the quality of teaching and the syllabus should be "vastly improved".

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IN a second letter to the *New Statesman* (26/3/65), the American columnist, John Crosby, replied to critics of his earlier attack on Roman Catholic "terrorism" (THE FREETHINKER, 26/3/65). "Heaven forbid"—one critic had written—that birth control "should ever be anything but a matter of private expediency or, at the worst, of private conscience". "Well, heaven does forbid it," Mr. Crosby commented. And he cited the Catholic-inspired Connecticut law against birth control clinics, even for non-Catholics. Another writer, William Pinder, had referred to Mr. Crosby's "snivelling, cliché-ridden claptrap", which "seeks to dismiss in one malodorous breath the entire history of Catholic culture and education from Thomas Aquinas to Ronald Knox." Pointing out that he did no such thing but said only that Catholics had contributed very little to American culture and American education, Mr. Crosby retorted: "I am not aware that Thomas Aquinas or Ronald Knox were Americans".

THE two letters were, Mr. Crosby said, splendid examples of the "Catholic terrorism" to which he had originally referred. He had written a letter, "mild in tone, extremely factual": he had been answered by "diatribes studded with phrases like 'near-hysterical irrelevances', 'snivelling cliché-ridden claptrap', and 'in one malodorous breath'." Catholics may vilify Protestants in any terms, but Protestants "may not even whisper the mildest criticism against Catholics".

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DID God make the world in six days? Are we to believe that the human race is descended from Adam and Eve? These are two of the "trickier" questions addressed in all seriousness by the *Sunday Post* to Dr. William Barclay, Professor of New Testament Studies at Trinity College, Glasgow (21/3/65). Needless to say, the Professor regarded them only as fables, but it was a "fact" that God *did* make the world. And Christ's miracles should be seen symbolically: "Feeding the multitude. Teaching people to be unselfish. Stilling the storm. Putting peace into the disciples, and our hearts." But the "miracles of people"—healing, restoring sight—these Dr. Barclay accepted as fact. As for the feeding of the five thousand: "Here Christ is saying that those who have should share with those who have not. In other words, don't be selfish".

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WE must say, with all due respect to the Professor of New Testament Studies, that Christ's seems an extravagant and long-winded way of saying "Don't be selfish". But then, we never were symbolically inclined. It was, however, another remark of Dr. Barclay's that disturbed us most. "No one in their senses," he said, "believes thousands can be fed with a few small fishes". There must, in other words have been an awful lot of crazy Christians.

## “Captive Schools” in the USA

(Concluded from page 115)

Indiana has strict laws against transferring students out of their school district unless they pay tuition. But the board of a captive school there blithely allows Catholic students to criss-cross district lines without charge so they can attend the public-parochial school (and learn all about respect for the law).

In a Kansas captive school, some of the heaviest pressure on board members to keep the nuns on the public payroll comes from avaricious businessmen of all faiths, who realise that their taxes would go up if the town had to pay living wages to its teachers. The nuns, in this instance, offer their services for a lot less than an ordinary teacher would demand.

More of a puzzle is what inspires federal tax agents to overlook the nuns' salaries, from which no income tax is withheld. Some nuns employed by public schools in Indiana earn as much as \$7,500 a year. A married lay teacher in the same school, even one with children to support, would pay some tax, or at least file a return. But not these devoted women, who support neither family nor government but only their Church, which lets them out for hire. Since the federal government compels all other citizens to pay a tax or income “from whatever source derived”, why the special treatment for this one denomination? The wearing of distinctive garb does not exempt a person from the duties of citizenship. These same sisters are carted out to vote in most elections.

Ask the Internal Revenue Service about this and the reply that filters down from on high is this: What the IRS hath joined together, let not taxpayer put asunder. Which, being interpreted, means, there is nothing you can do about it. The IRS says the nuns don't have to pay taxes like other mortals because they give all their income to their Church. But if you wanted to do the same thing for your religion, the IRS would not allow you to deduct more than 30 per cent.

Because of legal technicalities, it is impossible for a private citizen to acquire enough “standing” to make the courts compel the IRS to apply tax laws uniformly. An individual has to show that some substantial damage has been done to his interests before a court will listen.

This same legal principle prevents citizens in more enlightened sections of a state from compelling the dismissal of nuns from public teaching staffs in other sections. Unless some state official corrects the situation through administrative relief, a lawsuit is necessary. And it can only be filed by someone who can show hurt to himself. Usually this means a taxpayer in the afflicted community. How many such communities have so bold and untouchable a man? He must be rich, so he can afford to file a suit. He must not be in a vulnerable business, for it may be boycotted. He must have no immediate family, for they will be ostracised. He must have physical courage, for there may be threats to his person.

When a Negro has his civil rights infringed, the Justice Department is empowered to step in and obtain his rights for him. When a Protestant or Jew or anyone else wants to see the law of the land applied to a community with a captive school, who is there to go to bat for him? No one, as a rule, except the organisation known as Protestants and Other Americans United for Separation of Church and State. Through direct assault, POAU has been instrumental in eliminating scores of these illicit schools from Missouri and New Mexico. Through negotiation with leaders of

both sides to settle matters without recourse to the courts. POAU has freed captive schools in other states. The mere threat of action by POAU closed down captive schools in Sterling, Colorado, and in Bremond, Texas. (These were merely strategic retreats, for had the cases gone to law, a single decision by the courts would have knocked out all other captive schools in the state concerned.)

There is wisdom behind these retreats, for embarrassing facts have a way of coming out in court. For example, the record of the famous case of *Zellers v. Huff* (the Dixon, New Mexico case) brought out the following: The “citizens built a school house and gave it to the County [Rio Arriba] to eliminate having their children attend the Church-owned school with Sisters as teachers. The school board then placed a Sister in charge of the new building.” The public school at Ranchos de Taos was declared off-limits to the public during non-school hours by the priest. In court “the priest testified that acting on behalf of the Archbishop he exercised the absolute right to refuse admission to anybody he saw fit on the school grounds prior to 9 o'clock.”

What will it take to remove all captive schools from the American scene? Certainly it could be done by a simple decree from the proper authority in the Church. Who knows? In this day of ecumenical advance and talk of church union, such a meaningful gesture might indeed be made. Or it could be done by intelligent public servants who would act from the realisation that religious freedom cannot long exist where the government is favouring one Church above others. Or else it must come the slow, sometimes bitter way of brother taking brother before bar of law and public opinion.

There is no doubt that captive schools must go. For if it is unlawful for the public to pay taxes in support of a school that is segregated by race, it is no more lawful for public taxes to support a school segregated by religion.

[Reprinted from *The American Rationalist*, February 1965.]

## The Lay Apostolate

By GILLIAN HAWTIN

*The Lay Apostolate: a Handbook for School Leavers* is a 32-page booklet, edited by the League of Christ the King, and published by the Catholic Truth Society. It is divided into two parts, and designed to act as a *vademecum* for the young Catholic to nearly a couple of dozen “lay apostolate organisations” which cover many vocational groups, trades and professions. “On leaving school”, it begins “we come into contact, perhaps for the first time in our lives, with people from very different backgrounds to our own, and people also with very different ideals.” The author(s) can write confidently thus to their Catholic reader because they know that leaving school is the great break with the homogeneous cradle which parent and Church alike have conspired to give him in his youth; his first exposure to the really cold blasts of the wide and wicked world.

The Church is therefore concerned to give some salutary warning to her chickens, but she will make use of the situation too. For each Catholic is a bearer of his faith. He is that being, strange to Englishmen, an “RC”. The

hand which moulds him in ways unknown even to himself, will impinge on each of his fellows. He will meet with curiosity, with hostility; each can be "dangerous" to him—each can be an opportunity. Whatever, wherever, he finds himself, that is what and where he believes to be the will of God for *him*. In work, in study, in his parish, in the family into which he was born and the family which he will make for himself, he can be an apostle. This is the theme—common enough to Catholics—of the first part of the pamphlet.

Part 2 descends to earth, to facts and figures, very quickly. It illustrates beyond all questionable doubt that whatever the occupational and avocational needs of a Catholic, they can be met by a large number of highly organised bodies with large memberships. Some very interesting facts emerge. Take a few at random.

There are eleven Catholic Teacher-Training Colleges in this country and the total membership of the Association of Catholic Teacher College Students is about 5,000; the purpose of the Association of Catholic Trade Unionists is "to encourage all Catholic Workers, both men and women, to join their appropriate Trade Union . . . to promote better understanding of Christian and Catholic social principles"; the Catholic Nurses Guild of Great Britain has among its practical aims "to secure a conscience clause, whereby Catholic nurses may be exempt from any action contrary to the Natural Law of God" and "is prepared to investigate cases of victimisation on religious grounds."

Now we wouldn't want to force a Catholic nurses' conscience. Would the reverse always be true? Remember the mother and child case? And what of the consciences of agnostic nurses? I am told it is not always desirable for a student nurse openly to declare unbelief.

Turn to "The Union of Catholic Students". In every university in Britain, we read, "there exists a Catholic Society which is usually one of the societies of the University Union, but is always more than this—it is 'the Church within the university'." But, despite much discussion, there has never been founded in this country a Catholic University. Is there a reason for this?

Of the "Sodalities of Our Lady" we read that "In the reign of Elizabeth I the English sodalists met the priests when they landed from abroad, sheltered them, organised their pastoral journeys, ran an underground printing press . . ." Of its action today we read "Sodalists work to bring Christ back into Christmas and Holy Week by posters, live cribs, Calvary processions. They work for overseas students, better housing, against pornography. They sell Catholic papers, keep a Christian eye on the press and TV, run youth clubs, work in the university Catholic societies and in their trade unions and local governments. They are, alas, a model of activity for Freethinkers. Where they are, so should we be.

Young Christian Workers, the Newman Association, The Legion of Mary, The Grail, and so on. Have I not already written of their methods of infiltration? Rome has grown without ceasing over the past 135 years. This booklet is an attempt to show individual Catholics how to extend its influence even further. Costing only 9d., it has sold 25 thousand.

#### WINDOWS IN HEAVEN

The home-brew at the Vatican  
sent Cardinal Sligo up the wall.

"Your Eminence pray clamber down,  
or Father Flynne must pull . . . your leg."

OSWELL BLAKESTON

## Philosophy of Science—Some Facets

### 3—LAW AND LOGIC

By DOUGLAS BRAMWELL

THE law "Water boils at 212 deg. F." is not merely stating what has happened in the past; it is predicting what will happen in the future. It is interesting that there is no logical justification for this extension of the law from the past into the future.

Take another humble case—an investigation into the colour of crows—

First crow observed is black  
Second crow observed is black  
Third crow observed is black  
*One-millionth crow observed is black*

Therefore: All crows are black.

The conclusion has gone beyond the evidence by making a statement about all unseen and future crows. This passing beyond observed facts is called "induction" and philosophical battles have been, and are being, fought to decide whether it is a logically valid thing to do.

Looking at the tabulated argument about crows it is clear that it is not valid in the same way as a deductive argument such as

All swans are white  
*This bird is a swan*

Therefore: This bird is white

where the conclusion is clearly contained in the two premises. As far as the crows are concerned there is no *deductive* logical reason why someone, one day, should not find a red crow. And there is no *deductive* logical reason why your local Water Board should not, one day, be perturbed by their water boiling in the mains at about 50 deg. F.

It may be said that there are very good *physical* reasons why crows and water should conform to past experience. But such physical reasons are themselves merely other natural laws for which no deductive logical reason exists for their continued conformity.

Because *deductive* logic cannot justify the scientist's law-making activity, some ingenious attempts have been made to construct an *inductive* logic. These usually take the form of a probability calculus.

It does seem, at first sight, that a statement such as "All crows are black" has a greater probability of being true if past observations have covered half-a-million crows rather than half-a-dozen. This idea is the basis of some extremely complex probability logics.

But why do we feel that laws based on many observations are more sound than those based on a few? Only because, in the past, they have proved to be so. The very point at issue is whether there is any logical reason why we should expect past trends to continue.

Perhaps the most common objection to the implications of these arguments is that "science works". At the risk of monotony the reply must again be that science having "worked" in the past does not logically imply that it will "work" in the future. Success is indeed science's only justification, but it is not the justification of logic. Science merely lifts itself by its own shoestrings.

Although we all feel confident that the shoestrings will not break, we can perhaps tease a few of the more naive theists. We can accept their evidence for some outrageous "miracle" and then deny that such happenings logically imply a divine intervention—they can just happen.

## CORRESPONDENCE

## HALF-TRUTHS

A much-voiced criticism of Christian propaganda in general and of MRA propaganda in particular, is that it only tells half the truth and thus actually distorts. I recently referred to one such case in THE FREETHINKER. A statement may be literally true but owing to further suppression conveys a half-truth. It then becomes nothing more nor less than a false representation. May I give two examples drawn from legal sources which pass judgment upon this type of behaviour not unknown as it is in the circles to which I refer?

Lord Chelmsford, speaking in the civil case of *Peek v. Gurney*, (1873), LR 6 HL 377 at 392, said: "Half the truth will sometimes amount to a real falsehood". His remark recalls to me the treatment of K's case in a recent MRA publication. In *R. V. Kysant*, (1932), 1 KB, 442, Wright, J. (afterwards Lord Wright) had no hesitation in holding that, under appropriate circumstances, such conduct might justify criminal charges of conspiracy and forgery. It is not without interest to apply these cases to the apologetics which emerge from certain circles or to recall the strictures which Dr. Coulton was able to justify against the methods of certain of his opponents. I need not make further comment. The whole subject indicts the habits and methods of Christian morality where truthfulness be concerned. With regard to MRA, it makes a strident demand on the physician to heal himself before he sets out to rearm other people morally!

F. H. AMPHLETT MICKLEWRIGHT

## DEATH

Mr. McCall thinks that I should try my hand at horror stories. I may just do that sometime, but I don't think my horror stories would suit Mr. McCall, as they would be based too much upon human reality for him to enjoy.

He thinks I have no head for logic, but even in the words of his beloved Epicurus, "a bad logician may have a good understanding". Of course, Mr. McCall's logic is questionable, and one even wonders if it is indeed necessary on the given subject of dying and death. To be logical in the pedantic superficial manner of Mr. McCall is easy, but can one be logical to the bitter end? This seems almost impossible. Mr. McCall may be an exception to this, but that is questionable.

I found Mr. McCall's objections to my article "The Shudder before Death" to be of little value, nor do I think they will impress anyone who takes the subject of dying and death seriously. All the logic in the world cannot eradicate the fundamental facts about dying and death put forward in my article.

Mr. McCall claims that I do not say what dying entails. One wonders if this is really necessary to explain. Let it be suffice to say that dying is a sad and agonising and dirty business whether it takes place in a pauper's hovel or a king's palace.

Perhaps Leo Chestov in that respect is quite right in saying it may be cleaner and more genuine to expire like a dog in a ditch than like Socrates, discoursing with forced calm.

Mr. McCall enjoys living so much that he can't take dying and death seriously, nor can he stand anyone who does. His Epicurean escapism is only too obvious in his reluctance to even allow anxiety in being—towards—death. He recognises death as a fact, but that is about as far as it goes. But surely it must be a very important fact as in it, as Oswald Spengler says: "In the knowledge of death is originated the world-outlook which we possess as being men and not beasts".

Yet Mr. McCall boldly claims that by the nature of things, one can learn nothing whatever from dying.

Mr. McCall thinks I am arrogant, but I don't think anyone will notice a note of arrogance in any of my articles on this subject of dying. He thinks that I have misrepresented Epicurus, whereas I really only brought to light the superficiality of the Epicurean, "Death does no concern us". How can you treat the subject of death seriously if it does not concern you?

Obviously it does not concern Mr. McCall very much at present, that is why he tries to ridicule my article, but the truth will out in the end.

I see Mr. McCall did not mention Spinoza in his latest letter. Perhaps he thought that he was on much safer ground with Epicurus, but it seems he has put his foot in it here as well.

R. SMITH

In spite of your rationalised, reasonable and reasoned reply to Mr. Smith; I still beg to take issue with you on this matter, as I had the honour so to do with your predecessor, Chapman Cohen.

As a Secularist, I do not fear death on account of the after-results; but I maintain that as a human being of animal ancestry, and a possessor of infinitesimally derived and inherited instincts, I am entitled to the fear of death's physical approaches; its agonies and indignities; and further to maintain, as a Freethinker, this

great argument against the conception of Love as a universal factor. I am so much more surprised, that so many Freethinkers, even Cohen, treat this fact and argument, so lightly.

ARTHUR E. CARPENTER

[Colin McCall writes: "I have never suggested that death should be treated lightly, only rationally. There is no instinctive fear of death; neither animals nor children display any awareness of dying."]

## WELSH EXAMPLE

The recent excellent articles in THE FREETHINKER on the subject of what is to be done with church buildings which have outlived their alleged usefulness prompts me to report on what is, apparently, the Welsh solution. In a recent *Radio Newsreel* programme (Light 18/3/65) the subject was the Lord's Day Observance Bill and an account was being given of the way in which the Sabbath was observed (or unobserved) in various parts of the country. The Welsh, who could always be relied upon (said the BBC newsmen) to sing hymns in packed chapels at the drop of a hat were now seeking more sophisticated ways of spending their leisure-time and "many hundreds" of chapels had closed in the last few years. The extent to which they go unmentioned is illustrated by the way in which the buildings have been used—offices, shops, supermarkets, bingo halls, and (horror of horrors!) even strip clubs!

Welsh chapels are not renowned for their architectural beauty. But neither are many of England's churches. Near my flat here in Stockport stands colossal, black, sombre St. George's, producing nothing more than noise from its bells and gloom from its exterior. I wonder whether an enlightened Welshman might be able to suggest a use for it?

R. J. CALDWELL

## NATIONAL SECULAR SOCIETY EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the National Secular Society was held at 103 Borough High Street, London, S.E.1, on Wednesday, March 10th. Present Mr. D. H. Tribe who was in the chair, Mr. W. Griffiths (Treasurer), Messrs. Barker, Collins, Condon, Ebury, Kuebart, Leslie, Millar, Miller, Sproule, and Timmins, Mrs. Collins, Mrs. McIlroy, Mrs. Venton, and the Secretary (Mr. W. McIlroy). Apologies were received from Messrs. W. Shannon and F. Warner. New members were admitted to Birmingham, Kingston and Parent branches. The Society's submission to the Central Advisory Council for Education (England) under the chairmanship of Lady Plowden was considered, and the hope expressed that it would be published in pamphlet form. Arrangements for the Annual Conference (to be held in Birmingham on Whit Sunday) were discussed.

It was decided to make protests to the press and authorities concerned regarding a resolution passed by the Dover, Deal and District Divisional Executive for Education.

The next meeting was arranged for Wednesday, April 14th.

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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, NSS.