

30th Anniversary Issue

Phallicism or the Rock of All Ages

BY BERNARD KATZ

Phallicism is the worship of sexual power; the mystery of life was the origin of religion.

Church, State and the Supreme Court

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The Treatment of Women in the Bible

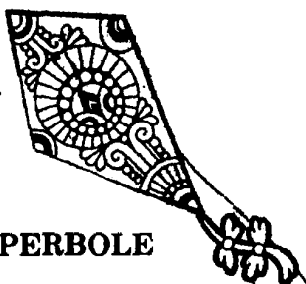
BY RICHARD HATHCOCK

The Christian Jehovah violated his own commandments so it is not surprising that Christians violate their own rules. Since the Christian Bible was written by men who also invented a male god, they took their attitude about women to be the same for their god. The writers of the Bible, their god and even the saints had no respect for women who were treated like dirt and only won the right to have a mortal soul by a few votes.

Charles Southwell

BY GORDON STEIN, Ph.D.

The life of a dedicated rationalist, speaker and publisher for freethought.



CHRISTIAN HYPERBOLE

I recently had the opportunity to hear the tape of a debate between Norman Geisler and Michael Scriven, held at the University of Calgary, Alberta. Geisler is an Evangelical professor of theology. He is a very glib speaker. Among the glib statements he made was that the Gospels were first hand accounts by eyewitnesses to the ministry of Jesus. He claimed that the witnesses wrote down what had happened in the form of diaries which were later transcribed into the Gospel accounts. Since these were therefore records made right at the moment the events occurred, they were highly accurate and reliable. Indeed, if this were the case, the possibility that Christianity is true would have a big boost.

Rest assured, Geisler's statements above are all *totally* false. Scriven did not challenge them because he is a philosopher, not a theologian or ancient historian. The lack of challenge, however, does not make the statements of Geisler any more reliable. They are the fantasies of a desperate man. Over 100 years of biblical scholarship show that not only are the statements about the eyewitness accounts false, but they are the very *opposite* of being true. Not only do we not know who the people who wrote the Gospel accounts were, but we do not know their exact sources. There was a common source document ("Q") from which both Matthew and Mark were taken (so much for the diary idea). John is much later and the product of a decided Gnostic influence. Luke is from a different source, probably copied from early versions of Matthew and Mark. The earliest possible date for the earliest Gospel's composition is now thought to be 70 AD, with John not composed until about 100 AD. Obviously, no one who was alive as a contemporary of Jesus would have been alive in 100 AD, and even if they somehow were, it was 70 years since the events took place about which they told. It was 40 years in the case of the other Gospels between the events and their recording.

Why it took so long is an interesting question. Perhaps the simplest answer is that everyone who followed Jesus was expecting him to return and for the world to end as Jesus predicted would occur within the lifetimes of his listeners. If the world were to end soon, why bother to write things down for the future generations? When Jesus did not reappear, someone finally decided that the story of his ministry should be composed and written down. Some say that it was at this point that the details of his biography were fabricated and attached to a set of sayings passed down from earlier sages. Who knows? We do know, however, that Geisler is dead wrong, and that he is either a conscious liar or else a man so deluded by his fantasies that he has to use Christian hyperbole instead of facts.

—GS

NO LAUGHING YOLK!

That old one about: Which came first, the chicken or the egg? was at last categorically answered for me.

Inside the plastic lid of a dozen eggs was the solution. Here it is: It was the chicken. The authority cited for this intelligence is the Bible. Quoting Genesis 1:20: "And the evening and the morning were the fourth day. And God said, 'Let the waters bring forth abundantly the moving creatures that had life and *fowl* that may fly about the earth and the open firmament of Heaven.'"

The "hook" was followed by the real message that Good News Publishers wanted to get across: "The most important decision you can make this year is choosing Jesus Christ. Only He can fulfill *all* His promises."

Such a pernicious Cracker Jack box surprise has no defense. The next thing that could happen is that the wurst makers from Hebrew National include the Shema on the skin of every salami, or that the Christian Scientists put their message on every bottle of aspirin!

B.K.

THANKS to all who helped with extra donations to make possible this expanded anniversary issue, a high point in the freethought movement. Thanks also must go to sponsorship renewals and to the recent life memberships.

The Staff

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Phallicism or the Rock of All Ages

BY BERNARD KATZ

Phallicism is the euphemistic term for sex worship. This means the worship of the generative powers. It includes the male and female sex organs of both animals and humans. Also included are nature's own fructifying sources such as the sun, the moon, the planets, earth, water, the seasons, and so on.

The purpose of this article is to demonstrate, by examples from both the Old and New Testaments, that the religious faiths are originally founded upon a natural and material basis—the adoration and mystery of life as shown in its creation and reproduction.

Phallicism is far from being a corpse. Unlike the mummy of an Egyptian pharaoh which illustrates one segment of man's history, phallicism illuminates all of our long history. Like the panty-hose that hugs our women, phallicism embraces our whole past, stretching back beyond the Ice Age and embracing our very lives today. That we are literally saturated with phallicism, just picture in your mind's eye the sexuality associated with:

1. our sacred books, religious rites and symbols (of course this is to be proven);
2. our dreams (which psychological science verifies);
3. our poetry and literature (which includes our sacred literature);
4. our architectural forms which naturally covers church architecture (such as the Washington Monument which is based on the Egyptian obelisk—a common phallic representation during ancient times);
5. art and dancing;
6. language (such as the male and female endings in the Hebrew and Romance tongues; our curse words and dirty sayings—which is a most fascinating area in itself);
7. our humor;
8. our advertising (this is mostly part-and-parcel of our poetry and literature);
9. the occult (such as alchemy, astrology, and sex magic);
10. our clothing, including ecclesiastical dress;
11. our food (such as bananas, apples, roots, nuts);
12. our social customs (like puberty, marriage, and death group patterns);
13. our recreation (such as the triune figures on the suit of spades and clubs, Maypole dances and Mardi Gras).

In thinking about and discussing phallicism, no matter how crude and gross, or how absurd and extravagant sex worship may appear to some of you, it was the exact opposite not only to our ancestors but also to many of us today and will continue to be so

to those who follow us. The proof of this is not only an unbiased inspection of your own religion, but a brief glance at Mexico, India, and Japan.

It's easy to understand why sex worship is the basis for all religion—in fact, the foundation for most of man's most exalted successes. After all, the animating impulse of all organic life is the sexual urge. That which draws together the male and female for the purpose of continuing the human race is the sexual impulse.

Of all the phenomena of nature, there is none that has so strongly excited the wonder and reverence of mankind as that of the act of procreation—the transmission of life from one generation to another. At all times we see nature reproducing; and an agricultural society experiences plant, animal, and human births with such a frequency as to become common-place when compared with an urban one. The closest most of us modern city dwellers have come to an actual birth is probably the newly risen grass on our lawns during the spring. Keep in mind that at all times in the past, the creative power was wondrous, awe-inspiring, compelling, and instructive.

One of the first problems of human thought was probably that of creation. Where did we come from? Who brings new life into this world? How is life produced?

These basic questions have been answered by the belief in the existence of an eternal and almighty creative power, a belief that constitutes the central and basic truths of all religious faiths.

It was natural for people to regard most highly that which not only gave them the greatest pleasure and the greatest good, but which also appeared to them as the most powerful and the most mysterious, and thus they came to look upon the generative power as the one superior to all others. The procreative act was their greatest pleasure and at the same time produced the most wonderful and surprising results—new beings like themselves.

It took a long time for mankind to reach the stage in which people could formulate and understand abstract ideas, of comprehending a power or an emotion without some concrete, suggestive symbol. And so it was that the male organ of generation, the phallus, was regarded as the incarnate source of being, and came to be looked upon and adored as the Author of Life.

Equally important among some of the ancients was the female generative organ. This is now called the pudenda, or the yoni—an expression taken over from the Hindus. The corresponding organ in the male is called the lingam.

When we consider the vital importance attached to the begetting of children, we can more easily understand the veneration felt for the organ of generation as the Creator, as the Divine instrument through which a man's and a woman's life duty was fulfilled.

To be childless was to a woman worse than death. It was the supreme duty of every woman to bear children and thus perpetuate mankind. At the same time it was the highest ambition of every man to beget sons and daughters. Are we not told in the first chapter of Genesis that the first great commandment of God is not that we love him but that we love each other carnally. Can't you still hear God's voice thundering, "Be fruitful, multiply, fill the earth, and subdue it . . . !"

So you can see that the begetting of children was the highest and holiest aim in life. Naturally, the woman as well as the man looked to the Creator as the supreme source of worldly happiness and comfort. It was to him that the ancients, as well as our women of today, pray for children. But there is a vast difference in how the Deity was conceived. To Sarah, Rachel, and the rest of the ancients, the Creator was not an abstract, impersonal, undefinable being. To them he was a substantial actuality, existing for a specific and well-defined purpose. He was directly and personally concerned in the act of generation, the sole and supreme purpose for which he had brought mankind into the world. It was the Creator himself who came to the woman, through the medium of man. The phallus was his divine personality, his actual presence in material form and potent activity.

Didn't Jacob angrily say to Rachel, "Can I take the place of God who has kept you from having children?" That this was the idea of the Creator is shown by the example in the 21st chapter of Genesis, where, relating to the conception and birth of Isaac, the text clearly states: "The Lord dealt with Sarah as he had said; the Lord did to Sarah as he had promised."

We are told the same thing in the 30th chapter of Genesis, "God also remembered Rachel; God gave heed to her, and made her pregnant, so that she conceived and bore a son."

And again it is related in the 2nd chapter of the first book of Samuel, "And the Lord visited Hannah, and she conceived and bore three sons and two daughters."

That's what the sacred texts say; I'm not making it up. It is evident that the idea of the Creator was identical with what his name signified.

In addition, it was the general belief of our ancestors that during sexual excitement, as in the state of inspiration or divine possession, that they were simply being the conduit and abode of God. This view is also given to us by St. Paul in the 15th chapter of his first letter to the Corinthians, "And what you sow is not the body which is to be, but a bare kernel . . . But God gives it a body as he has chosen . . ."

From the examples I have given, there are at least two important conclusions to be drawn. One: that a virgin birth such as Jesus' was not unique in

history. For in the cases Sarah, Rachel and Hannah, we find that these women were directly impregnated by God also. With Jesus, however, an intermediary, namely the Holy Spirit, did the impregnation. And two: if what I have proven to be phallic pertains to the Old Testament, then it applies equally so to the New Testament.

That the phallus was regarded by Yahweh as his most sacred symbol is shown by the fact that he ordained that it should be especially marked, and in this way constitute the sacred token of the contract between himself and his chosen people. To this day the rite of circumcision is practiced by Jews in accordance with the command which Yahweh gave to Abraham 19 hundred years before Christ. In the 17th chapter of Genesis it says that "God said to Abraham, You on your part must keep my covenant, and likewise your descendents from generation to generation . . . everyone of your males must be circumcised in your foreskin, and this shall be the symbol of the covenant between you and me . . . Thus shall my covenant stand imprinted on your flesh as a perpetual covenant."

In the 5th chapter of Joshua we are told that God said to him, "Make flint knives, and have another circumcision for the Israelites." And when all the males had been circumcised, the Lord said to Joshua, "Today I have rolled back the odium of Egypt off you." From this we can see that circumcision was not only a token that bestowed holiness but provided salvation as well.

In the Catholic Church the Feast of Circumcision is celebrated on January 1st, this date being, according to tradition, the day when baby Jesus was circumcised. But contrary to the fact that the very Lord and Savior of the Christians having been circumcised, the primitive church soon played it down and finally rejected it completely by substituting for it the sacrament of baptism. During the baptism administered by John the Baptiser to Jesus, as described in the 3rd chapter of Matthew, the Spirit of God descends like a dove and alights on Jesus. It is this use of the dove that I would like to explore at this time because it is very significant.

In all of the ancient symbology, the dove stood for the female principle. This bird was connected with the wind, which in turn is linked to the breath of God. This is the same Spirit of God who, in the first chapter of Genesis, moved over the face of the waters like a giant bird or dove. Notice that the expression "the face of the waters" tells us that the waters were considered as alive, for only an animated entity would have a "face". The same idea underlies the phrase "living waters". And so we see that the waters of baptism contain a living spirit: in this case, the female one.

So the dove and the Holy Spirit, for the ancients, were the same. It is the Holy Spirit, acting as a male donor, that impregnates the Virgin Mary. Many of the early Christians, including the profligate St. Augustine, thought that she was impregnated through the ear, just as the mares of Cappadocia were made pregnant by the wind. The Holy Spirit, according to the Christians, dispenses the "word" and the "blessing" where the ancients would have

used the terms "phallus" and "semen". This bird of love and procreation with its brooding over the abyss as a mother goddess was well known from the Babylonian myth which was already ancient by the time of Christ.

Finally, it should be remembered that the Holy Spirit was announced by the angel Gabri-El. This name is mistranslated as "Man of God" or "Husband of God". It should be "My Phallus Is God". For "Gabr" means the male phallus; whence "Gibbor" means "Superman"; "Baal Gabr" means "one having a large phallus".

Similarly, the Orthodox party of Israelites firmly worshipped the goddess of fertility for many centuries after Moses was blessed with his theophany of Yahweh, whose religious representatives were in the minority for a very long period of time. The same situation pertained to the primitive Christians who for three to four centuries fought among themselves until the Orthodox party at Rome finally won ascendancy over its many rivals whom later history has stigmatised as heretics.

It is instructive to note that even though Jesus was both circumcised and baptised, only the feminine phallic rite of baptism became a sacrament. Could this have been due in part to the fact that Christianity was rebelling against the sterner patriarchal religion of the male phallus of which Yahweh was the spiritual counterpart by rejecting the male seal of circumcision? We might even summarize baptism as the replacement of earthly incest by spiritual incest. Earthly re-birth, being replaced by a spiritual re-birth, is equivalent to the wish to be purified of sin (of which incest is the great archetype); sin and death being opposed to re-birth and life. This is what St. Paul meant when he said in chapter 8 of Romans, "For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death."

Let's return once more to male phallicism. In addition to the rite of circumcision, the Old Testament gives many other examples of the holiness attached to the phallus. It was a common custom among the Hebrews that in order to take the most solemn oath the hand was to be placed upon the generative organ of the person to whom the vow or promise was made. This custom is referred to in the 24th chapter of Genesis where we are told that "Abraham said to the oldest slave of his household, who had charge of everything that belonged to him, 'Put your hand under my thigh, while I make you swear by the Lord . . .'"

And in the 47th chapter of Genesis it says, "When the time approached for Israel to die, he summoned his son Joseph and said to him, 'If I have found favor with you, pray put your hand under my thigh and swear that you will deal kindly and faithfully by me.'"

The word 'thigh' is a euphemism for the male genitals. Our word testament and testimony comes from this very act of oath taking, since the hand is placed on the testicles.

This oath was as solemn and holy a procedure as is the present one of kissing the Bible or of swearing a sacred oath by placing the right hand upon the holy

Testaments. Actually this is a fine example of what psychologists call 'displacement'. Instead of taking the oath on the actual physical generative organ, it is now taken on its substitute: the Old and New Testaments, or those words which the Creator had recorded of some of his most supreme acts and commands.

From what I have just developed, it should now be evident that the perfect Creator consisted of three parts, each distinct but dependent upon each other for the completion of their functions. For this is how the creative deity came to be regarded as a triune being. The right testicle was thought to assist in producing male children; the left testicle was believed to help produce female children; and the upright members was alleged to be the conduit as well as the strength for the others.

That the right testicle was instrumental in the formation of the male child is illustrated in chapter 35 of Genesis. Here it tells us that as Jacob's wife Rachel was dying she named her new-born son Ben-oni (or son of my sorrow), but her husband called him Benjamin (son of the right hand, or son of the right side).

We find, therefore, that the triune composition of the masculine Creator was recognized early. The veneration in which the complete and perfect male organ was held is most clearly shown by the fact that it was the subject of religious ordinances. In the 23rd chapter of Deuteronomy, God himself ordained "that he whose testicles are crushed or whose male member is cut off shall not enter the assembly of the Lord."

The holy regard for the soundness and safety of the generative organ is very fully shown in the 25th chapter of Deuteronomy. Here the Lord commands that if "men fight with one another, and the wife of one draws near to rescue her husband from the hand of him who is beating him, and seizes him by the private parts, then you shall cut off her hand . . ."

Even the descendants of Aaron, the first priest, cannot practice their priestly vocation if, according to the 21st chapter of Leviticus, he has crushed testicles.

Realistic representations of the holy masculine generative organ are to be found all over the world, including the land of Canaan. Foremost among this class of phallic emblem is the pillar. It is not difficult to understand how the large, upright phallus was modified into the form a pillar. In fact, many of the large phalli were really nothing more than pillars made of wood or stone. They were easily and cheaply constructed, and since its shape plainly suggested the object it represented, it is not surprising that it became one of the most popular and numerous of the phallic emblems.

In ancient times stone pillars were erected at the crossroads, at boundaries, and in the market places, before doors of houses, and in the temples and churches. This is because the presence of this holy emblem was supposed to consecrate the place in which it stood and to guard it against evil spirits. This is the whole reason for what we euphemistically call today our "good luck charms" like the horse-shoe, rabbit's foot, star of David, the various types

of crosses, and so on. For the same reason, stone pillars and shafts were placed upon graves as symbols of the guardian Creator. This practice is still used, for do we not place a marker upon the grave of our own dead using a monument or pillar?

We have ample proof in the Bible that the pillar was regarded as a sacred emblem of the Creator, for it will be remembered that the setting up of a pillar as a witness to the Lord was a common practice among the Hebrews. In the 19th chapter of Isaiah we read, "in that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border. It will be a sign and a witness to the Lord . . ."

These holy pillars are frequently referred to as altars and rocks, which are simply modified forms of the pillar. In the 28th chapter of Genesis we find that Jacob set up a pillar and poured oil upon it, calling the place Bethel—the house of God.

When his wife Rachel died, he placed a pillar on her grave as we read in the 35th chapter of Genesis.

God is frequently alluded to as a Rock, showing conclusively the sacred meaning attached to this symbol. David very often refers to God under the title of Rock. In chapter 23 of the 2nd book of Samuel, David says, "The God of Israel has spoken, the Rock of Israel has said to me . . ." And psalm 18 states, "For who is God, but the Lord? And who is a rock, except our God?"

Hannah, who in her song of thanksgiving to the Lord for having given her a child. Says in the 2nd chapter of the 1st book of Samuel, "There is no rock like our God."

The greatest man in the Old Testament, Moses, even exclaims about the "Rock that begot you", if you accept the plain sense of chapter 32 in Deuteronomy.

Little do those Protestants realize that they are engaged in the same holy fervor to the sacred male genitals when they lustily sing "Rock of Ages".

We have still another example of the pillar, this one a little further removed from concrete reality, but never-the-less a true illustration. I'm talking about the pillars described in chapter 13 of Exodus, where it says, "And the Lord went before them by day in a pillar of cloud . . . and at night in a pillar of fire . . ."

This is the very same pillar we find in chapter 33 of Exodus, which tells us that when Moses entered the test of meeting, "the pillar of cloud would descend and stand at the door of the tent, and all the people would rise up and worship."

Speaking of the tent of meeting, we have a most interesting example of the principle that the male Creator must also have his feminine counterpart. Most people ignore the 26th chapter of the book of Exodus because it is a very specific description of the Tabernacle, which was the Hebrew place of worship until Solomon built his temple. A careful reading shows that the great tent was to have a covering of goat's skins, of ram's skins dyed red, and of badger's skins. There were violet, purple and scarlet materials, along with cherubs. The coverings were so drawn over one end so as to meet in a closed slit through which the high priest had to force his

way dramatically during the great festival. If you care to draw the result showing the inner layer of find skins, around which were skins dyed red, and around this a hairy goat skin, you have a fine example of the combination of male and female phallic elements. For what else can it mean when the priest who represents the male phallus has to force his way into the tent which is so constructed that it represents the female pudenda?

Another representation for the phallus is the snake. We first become aware of this "most clever of all the wild beasts" in the famous garden of Eden myth. The serpent depicted here is a "pillar serpent", for it is very often pictured as being wrapped around a tree or pillar. The serpent frequently represents the emotional aspect, that is, the passion, of the male phallus. In all the ancient faiths, it is the serpent who gives knowledge. And that knowledge is not one of morality or of "good and evil" like the story says. It pertains only to the mystery of generation, the great mystery of sex. That is why the Christian interpretation of the fall as being sexual is the correct one. And it is upon this sexual fall, this great phallic myth, that the whole of Christianity is based.

We see again the serpent in the 21st chapter of Numbers. The Lord had sent stinging serpents to punish the complaining Israelites and many had died from the poisonous bites. In other words, the Lord sent incarnations of himself to punish his people for their transgressions against him. So Moses prayed for help, whereupon the Lord said to him, "Make a serpent, mount it on a pole, and then everyone that is bitten shall live if he looks at it."

Once again the Christians knew the phallic importance of this, for they used the same correct idea themselves in referring to the sacrifice of Christ. Does it not say in the 3rd chapter of John, "the Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him. Yes, God loved the world so much that he gave his only Son . . .". In other words, in the Old Testament, God incarnated himself in his purely phallic form, the serpent; whereas by the time the 4th Gospel was written, this phallic idea was replaced with a more refined picture, that of God himself incarnated in human form. None-the-less, both manifestations of God served the same purpose—that of saving man.

There is further illumination that is shed on the prologue of the 4th Gospel and comes from the theology of the ancient Egyptians regarding the serpent. This was expressed by representing the supreme self-created diety as introducing his generative organs into his mouth, from which the seed issues forth as the Creative Word, or Logos. Since the serpent is the male phallus, we have a fine way to show the assimilation of the male sperm with the Creative Word or Logos, for how can anything create unless it has seed or sperm.

There is a further connection between male sperm and light which is fully developed by Mercia Eliade in a chapter called "Spirit, Light and Seed" from his book, "Occultism, Witchcraft, and Cultural Fashions". As is well known, Christian theology

was much influenced by the philosophy of the Stoics, by Plato and his pupil Aristotle. Now according to the Stoic doctrine of "logos spermatikos", understood as a fiery pneuma, it is the human seed that contains this pneuma. And it is from this pneuma that the soul is formed in the embryo. For Plato, the soul or as he called it, the psyche, is in the seed which is enclosed in the skull or spine. It breathes through the genital organ. Finally Aristotle taught that the seed itself was breath or had breath, which he called pneuma, and that procreation itself was such a breathing or blowing. This is pretty much what is meant in the 3rd chapter of the first letter of John who writes, "No one born of God commits sin; for the sperm of God abides in him, and he cannot sin because he is born of God."

Summing up the dominant ideas of Hellenistic and early Christian times, we find:

1. the separation of divine spirit, which is light, from matter, which is demonic darkness; and
2. the equations that God equals spirit which equals light, and the equations that primordial man equals spirit or pneuma which equals light and this light, in turn, equals semen.

This coupling of the serpent, male sperm, Light, and the Word or Logos is well illustrated in the prologue of the 4th Gospel which says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . Through him all things came to be, not one thing had its being but through him. All that came to be had life in him and that life was the light of men, a light that shines in the dark, a light that darkness could not overcome."

Now look at all of the phallic metaphors that have been combined that I have just been describing: the Creative Word, the equation of God and this Word, the creation of all things through this Creative Word which is understood to be Light, and this in turn in the holy semen, Light and its equivalent of life, and the dichotomy of Light and darkness or matter. What could be more phallic than this!

I believe that I have provided enough illustrations to prove that phallicism provides the main exegesis for our religions, and that God himself, not too long ago in the history of man, was properly worshipped as "The Rock of Ages".

Remember that we are all still the sons and daughters of Aphrodite and Priapus.

Bibliography

Ancient Faiths Embodied in Ancient Names by Thomas Inman

This is an old but classic work. All the names in both Bibles are explained. It's excellent.

Ancient Symbol Worship by H.M. Westropp and C.S. Wake

From time to time I have seen this book offered for sale, so it's readily available. Aside from its phallic explanations, it has a very brief description of the connections between some of the names in the Old Testament and those found in Kashmir, India. This is a most intriguing clue to the ties between the Old Testament and India. Excellent.

A Discourse on the Worship of Priapus by R.P. Knight and *The Worship of the Generative Powers During the Middle Ages of Western Europe* by T. Wright.

These two classics have been reprinted in one volume under the name *Sexual Symbolism, A History of Phallic Worship*, so it should be easily gotten. It is fully illustrated. You will even see the origin of my name 'Katz' in the second essay. Enjoy.

Erotica Judaica by Allen Edwardes

A recent work that is quite an eye-opener. Fascinating. I correspond with this author and he has apparently forgotten more than I'll ever know.

The Ghost Dance by Weston La Barre

Truly a panoramic work by a leading anthropologist. His notes at the back of each of his chapters is just as informative as the rest of the book. One of the clues I look for to see if the author knows his business is his knowledge about beans. I thought that Robert Graves was the best informed until I read La Barre.

The Hebrew Goddess by Raphael Patai

This is a recent work by a leading Jewish mythologist and anthropologist. He tells it like it was about the long long love affair between the Jews and their fertility goddess which even extended past the time of Christ. A breath of fresh air.

The Mothers by Robert Briffault

This is the classic basic work (three volumes) on which the women's lib groups base their rationale. Such an example is *When God Was a Woman* by Merlin Stone. Both of these books show that the religion of the Great Mother preceded the religion of the Great Father (or matriarchy came before patriarchy). Briffault's ideas are summarized by him in a chapter called *Sex in Religion* in the book *Sex in Civilization*, edited by V.F. Calverton and S.D. Schmaldhausen.

Psycho-Myth, Psycho-History by Ernest Jones

Jones was the second leading psychiatrist after his great teacher Freud. In the second volume of this set are found two of the most famous essays in the history of religion. One is called *The Symbolic Significance of Salt* (chapter 2); the other is *The Madonna's Conception through the Ear* (chapter 13). A whole semester's work should be devoted to studying these two most important essays.

Occultism, Witchcraft, and Cultural Fashions by Mircea Eliade

Chapter 6, *Spirit, light, and Seed*, is very new material by this top Catholic scholar. Read his other books, especially *The Myth of the Eternal Return and Patterns in Comparative Religion*. He is highly readable, informative, and truthful.

Sex Worship by Clifford Howard

Hard to come by. Excellent. Can be read in one evening and thought about for the rest of your life.

Symbols, Sex, and the Star by Ernest Busenbark

Try to get this one. This is the best over-view of the whole subject and more that I have ever studied. Well illustrated.

The White Goddess by Robert Graves

Tremendous. Unfortunately Graves has such an encyclopedic knowledge that when he wrote this book everything just kept tumbling out as though he was under the inspiration of the White Goddess herself. Give yourself at least six months to study this one and two lifetimes to enjoy it.

The Yahwist by Peter Ellis

Apparently this priest and scholar is following in the footsteps of the greatest Catholic scholar of modern times, Alfred Loisy. Excellent and clearly written.

Sex Symbolism in Religion by J.B. Haney

Very hard to get, but try. This man was a tremendous scholar. Many of his conclusions that seemed far-fetched have turned out to be true. Recent scholarship has verified him. One of the greats.

THE WIT AND HUMOR OF OSCAR WILDE

I sometimes think that God, in creating man, somewhat overestimated His ability.

* * *

The evolution of man is slow. The injustice of man is great.

* * *

. . . one is tempted to define man as a rational animal who always loses his temper when he is called upon to act in accordance with the dictates of his reason.

* * *

The true perfection of man lies, not in what a man has, but in what a man is.

* * *

Whenever people talk to me about the weather, I always feel certain that they mean something else.

The Treatment of Women in the Bible

BY RICHARD HATHCOCK

I kissed my first girl and smoked my first cigarette the same day, and I've never had time for tobacco since. But let me tell you what the Bible and Christianity thinks about woman.

"You are the gate of hell, the unsealer of that forbidden tree, the first deserter of Divine Law." That's what Pope Gregory the Great thought of womankind. "Women," he cried out, "was created as a helpmeet for her husband, but brought only ruin upon him." But for woman's crime, the earth would still be an Eden.

"Adam was not deceived, but the woman being deceived, was in the transgression." That's in the Bible. I didn't make it up. Woman has always been held in contempt by the clergy, and even by God himself. "Thou shalt not covet thy neighbor's wife, NOR HIS OX NOR HIS ASS." I must be fair, though, about this commandment, as "Thou shalt not covet thy neighbor's wife" is a commandment all by itself in the Catholic version, for they have conveniently and smartly separated the wife from the ox and the ass. The Catholics separated what God had joined together . . . the wife, the ox and the ass.

The most telling criticism of the Bible as an ethical work is that, while every one of its moral commandments was countermanded, cancelled and ordered to be broken, not one of the ceremonial or theological commandments was even once winked at by the all-seeing Yahveh.

It is a curious thing that the author of all of the Bible's commandments . . . from which the clergy asserts that our Moral Code flows, violated nearly every one of them.

From Sinai he said "Thou shalt not kill," yet he ordered the murder of millions; "Thou shalt not commit adultery," yet he handed over captive maidens to gratify the lust of the Israelite armies; "Thou shalt not steal," and yet he gave to Jewish marauders the jewels and flocks and herds of others; "Thou shalt not covet thy neighbor's house, nor his wife," and yet he allowed his Chosen people to destroy the homes of neighbors and to steal their wives; "Honor thy father and thy mother," and yet this same god had thousands of fathers butchered, and with the sword of war killed children yet unborn; "Thou shalt not bear false witness against thy neighbor," and yet he sent abroad "lying spirits" to deceive his own prophets, and in a hundred ways paid tribute to deceit.

It appears that Jehovah kept only one commandment . . . HE worshipped no other god!

Learn in all silence, with all subjection, woman is told, and she is not suffered "to teach, nor to usurp authority over the man, but to be in silence."

The same gallant Bible author who penned the foregoing gem, also commanded: "Wives, submit

yourselves unto your husbands as unto the Lord; for the husband is head of the wife, even as Christ is head of the Church, and he is savior of the body. Therefore, as the Church is subject unto Christ, so let wives be subject unto their husbands in everything."

And, "Thy desire shall be to thy husband, and he shall rule over thee." As a guide to moral and ethical conduct, the Bible is a total failure.

The poor cold little man who gathered kindling wood on the sabbath, the man who called on other gods or ate his Totem, or forgot his Taboo, or forgot his blood offering, or married a Gentile, or ate unleavened bread, was never allowed to escape punishment.

But the thief, the murderer, the falsifier, the traitor, the assassin, the debauchee was applauded and rewarded. As was the polygamist. God, you see, had absolutely no use for women.

For example, we know nothing . . . NOTHING about the death of Eve, Mother of mankind. Her death was not worth mentioning. We don't know if the poor dear died of tuberculosis, smallpox or measles, or was run over by the Orient Express. In biblical genealogies there are no women. God never ONCE promised a DAUGHTER to one of his favorites.

At the Council of Macon, in 585 A.D., the proposition was offered for debate that woman does not have a mortal soul. After considerable earnest discussion and heated wrangling, it was narrowly voted that she does have.

In the opinion of some of the Church Fathers, heaven would be spared the indignity of ever having a woman on the scene, for at the Resurrection, they *would*, by God's grace, become sexless.

In 370 A.D., when Theodore, friend of Saint John Chrysostom, an early writer and orator of the Eastern Church, fell in love with a maiden named Hermione, Chrysostom salvaged him for celibacy by writing him the following letter:

"The groundwork of corporeal beauty is nothing else but phlegm and blood and humor and bile, and the fluid of masticated food. If you consider what is stored up inside those beautiful eyes, and that straight nose, and the mouth and the cheeks, you will affirm the well-shaped body to be nothing else than a whited sepulchre. Moreover, when you see a rag with any of these things in it, such as phlegm, or spittle, you cannot bear to touch it even with the tips of your fingers, nay you cannot endure looking at it; are you then in a flutter of excitement about the storehouse and repositories of these things?"

Saint Jerome, secretary to Pope Damasus, also wrote a letter, but to a young virgin named Eustochium, who was contemplating marriage:

"I need not speak of the drawbacks of marriage, but there is pregnancy, the crying of infants, the torments caused by a rival, the household chores and so on. I praise marriage, but only because it gives me virgins. I gather the rose from the thorns, the gold from the earth, the pearl from the shell."

Christ spoke approvingly of those "which have made themselves eunuchs for the kingdom of heaven's sake." And, Christ had no females among his disciples. Christ condemned in others a passion he never knew. "The children of this world marry, and are given in marriage," he taught, "but *they* which shall be accounted *worthy* to obtain *that* world, and the resurrection from the dead, neither marry, nor are given in marriage." (Luke 20:34-35)

The author of Revelations saw, in chapter fourteen of his psychodelic ravings 144,000 "virginal" men WHO HAD NEVER BEEN DEFILED BY WOMEN, standing next to the Lamb of Sion.

Chrysostom, who penned that disgusting letter to his friend Theodore, pronounced woman to be "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

At the Christian Councils, at which heretics were burned alive, the cardinals and bishops passed the time with whole troops of prostitutes, and the seduction of women of good repute... and their daughters, by these priests became a public scandal. The Confessional was an active agency in this contemptible business.

The Inquisitors Kramer and Sprenger, co-authors of the *Malleus Malificarum* (first edition c. 1486), the most influential of all books on witchcraft and responsible for the deaths of thousands of innocent women, claimed for woman that "she is more carnal than a man... and it should be noted that there was a defect in the formation of the first woman, since she was formed of a bent rib, a rib of the breast, which is bent as it were, in a contrary direction to that of a man. And since through this defect she is an imperfect animal, she always deceives..."

The early Church Fathers actively invaded the very marriage bed with their ukases, exhortations and pronouncements, and Church Fathers would *still* be at it today if they were not prevented by laws brought about by a gradually enlightened mankind.

In his *Paedagogus*, Clement of Alexandria told married people when it was permissible to lie with each other: not during the day, or after coming back from the market, for such times must be devoted to reading and praying. And married love would be "sinless" ONLY if delight were confined and restrained.

Saint Jerome, who abjured marriage, wrote another little gem concerning intercourse, Said he... who was never married, or anything, "it is disgraceful to love another man's wife at all, or one's own too much. A wise man ought to love his wife with judgement, *not* with passion. Let a man govern his voluptuous impulses and not rush headlong into intercourse. He who too ardently loves his wife, IS AN ADULTERER."

Each experience of marital intercourse, he argued, constituted a temporary separation from the Holy Spirit, for such was the nature of sexual love that just after it, neither prayer nor communion was possible. This stupid doctrine actually became Church dogma, and the seventh century Penitential of Archbishop Theodore of Canterbury, a manual for priests, set down the rule that "Those who are joined together in matrimony should abstain from cohabitation three nights a week before receiving Communion."

Saint Augustine, the Bishop of Hippo, who deserted his mother... he left her praying in a dockside chapel in Africa while he sailed away without her... epitomized the clergy's attitude toward woman in a single, terrible sentence. "Through a woman we were sent to destruction."

The Bible is filled with polygamists, *all* favorites of God. Jacob married two sisters and lived with both of them at the same time. Abraham, Isaac, David, Solomon... the list goes on. Nowhere in God's word is a single exhortation against this ugly practice. Solomon with 7,000 wives and 300 concubines. David had seven wives and ten concubines. Rehoboam 18 wives and 60 concubines. Abijah with 14 wives, Gideon... Yahveh, contrary to the Catholics, was quite cosmopolitan about divorce.

"When a man hath taken a wife," he advised, "and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it unto her hand, and send her out of his house. "And when she is departed out of his house, she may go and be another man's wife."

Marriage was made a sacrament by Pope Eugenius and the Council of Florence in 1139. We see that for more than eleven hundred years the Catholic Church, in spite of its "infallible" popes, did not know that marriage was anything more than a contract entered into between a man and a woman.

God's outlook on divorce must be the same as it was that other, earlier day, for he once remarked: "Ye shall not add to the word which I command you, nor shall ye diminish ought from it, that ye may keep the commandments of the Lord thy God which I command you." Somebody, either God or the Church is in error about divorce.

Yahveh had further instructions on marriage for his Chosen. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry *without* unto a stranger: her husband's brother shall go in unto her, and take her to him for wife, and perform the duty of a husband's brother unto her.

"And if a man like *not* to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, my husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

"Then the elders of his city shall call him and speak to him: if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and SPIT IN HIS FACE. And his name shall be called in Israel the house of him that hath

his shoe loosed." Aside from the fact that this charade would have made adulterers of men already married, and the woman a serf in his house, this is about the silliest ritual ever dreamed up by old Yahveh, well, next to the ram's blood on Aaron's big toe! Why loosen the man's shoe? Why not loosen his underwear? Why loosen anything at all? But what can you expect from a diety who told his flock that "Thou mayest *freely* practice usury on a stranger" and "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates that he may eat it, or thou mayest sell it unto an alien."

What can you expect of a diety who proclaimed that "A bastard shall not enter the Congregation of the Lord"? What can you expect of a diety who had Moses make perfume for him? Or a diety who decreed that any woman who entered matrimony sans her virginity "shall be taken to the door of her father's house and stoned to death"? What can you expect from a diety who declared that "Thou shalt not wear a garment of divers sorts, as of woolen and linen"?

"It is good for a man not to touch a woman," wrote Saint Paul. Luckily, humanity did not follow that asinine counsel, for if it had, the human race would have been a suicide within a hundred years. "There is a difference," Paul added, "between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit: but she that is married careth for the things of this world, how she may please her husband." Paul had no use for women. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn *anything*, let them ask their husbands at home: for it is a shame for a woman to speak in church." (First Corinthians 14:34-35)

"I say therefore to the unmarried and the widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." (First Corinthians 7:8-9) This ignorant vagrant opposed wedded bliss. How much nobler the words of Epictetus who, without the slightest help from heaven, gave the world this gem: "What is more delightful than to be so dear to your wife, as to be on *that* account dearer to yourself." This Pagan also wrote that "Where the wife is honored, there the gods are truly worshipped."

Now read the twelfth chapter of Leviticus and you will see what Jehovah thought of womankind. The mother of a boy was so unclean that she was not allowed to touch any hallowed thing, nor to enter the Sanctuary for forty days. The mother of a girl was unfit and dirty for eighty days. Woman had no rights in either the Old or the New Testaments, and she had neither rights nor respect in the New Testament. In many places in this world today church leaders have no respect for woman or for their rights. Just recently Bishop Augoustinos of the northern diocese of Florina, in Greece, screamed "May women who have abortions be stricken with cancer of the womb!" How merciful and loving. How civilizing. Nothing in the Ten Commandments

legislates in woman's favor unless you believe that one should not covet "Thy neighbor's wife nor his ox nor his ass," and thus her place is secured.

Pope Gregory VII in 1074 decreed: "If there are any priests, deacons or subdeacons who are married, by the power of omnipotent God and the authority of Saint Peter, we forbid them to enter a church until they repent and mend their ways. But if any remain with their wives, no one shall dare hear them, because their benediction is turned into a curse and their prayer into a sin."

Under Christianity woman was subordinated to both husband and church. Until the 19th century two masters controlled her. The church early reached the conclusion that the single state was preferable to married life. Paul had so argued on the ground that the end of the world was at hand, marriage was for this age, presecution would characterize the last days, and the cares of married life and its distractions afforded less opportunity for devotion to the work of the Lord. Marriage was merely a "substitute for a worse state."

The Church quickly arranged to stay in the world awhile, but accepted Paul's interpretations of marriage. The Church also made much of Leviticus 12. To this day, on February second, Candlemas is celebrated. February second is the fortieth day after December 25th. From the fourth century on Christianity has regarded the 25th of December as Christ's birthday. Leviticus 12 prescribed a period of forty days' absence from the Sanctuary for the mother after the birth of a son. The festival of February second commemorates two things: the presentation of Christ in the temple and the purification of the Virgin Mary.

Isn't it peculiar that Mary should at the "first instant of her conception, by a singular grace and privilege of Almighty God have been preserved free from all stain of original sin," that she should have borne Christ without sin, and yet that there should be a modern church festival representing her as entering the temple and presenting the twofold offering in order that the priest might expiate the sin of motherhood? Isn't it interesting that Mary, pregnant by the Holy Ghost, never once mentioned this miraculous bit of business to Jesus or to any of her other children, and she and the other children all thought Jesus was a kook. Throughout the Gospels not one respectful word to his mother from Jesus. The very best he ever did was at the wedding feast, when he brutally exclaimed: "Woman, what have I to do with thee?"

Following the lead of Jesus, Pope Siricius branded marriage as "a pollution of the flesh." Saint Jerome taught that the duty of a saint was to "cut down by the axe of virginity the wood of marriage," and Pascal remarked that "marriage is the lowest and most dangerous condition of the Christian." When Judah, son of Jacob, heard that his daughter-in-law had engaged in prostitution, his preemptory order was, "Bring her out and burn her."

That great array of saints . . . beggars and parasites . . . the early ignoramuses of the Church, were not only anti-woman and anti-marriage, but also opposed cleanliness of the body. Saint Athanasius

gloated that Saint Anthony, the Patriarch of Monachism, had never washed his feet, and Saint Euphrasia, who joined a convent of a hundred and thirty nuns, related with enthusiasm that these poor misguided females never washed their feet . . . and shuddered at the thought of bathing.

In no land had woman less respect than in the Holy Land. The position of woman was infinitely better in Egypt. Ages before Moses was born, women had sat upon the Egyptian throne. Ages before the great pyramids blossomed upon the shifting sands, the sacred songs of Isis were sung by women, and on the walls of those sacred and gloomy tombs husbands and wives were depicted sharing the same chair. What a pity God did not spare a few moments from the blueprints for the Tabernacle, and the pots and pans and cherubs and, instead, instruct Moses on the infamy of polygamy and concubinage.

As Ingersoll said, polygamy is filth. It makes a man a beast and a woman a slave. It destroys the fireside, and makes virtue a stranger.

Just a few simple words, Lord . . . a few words in favor of one wife and one husband, a few simple words in favor of love and loyalty. The Catholic Church has induced millions of pure and conscientious girls to renounce the joy of life, the bliss of motherhood and the kiss of love, to take, instead, the veil woven of night and death . . . deluded them into believing that they were "the brides of Christ." Christ who abhorred marriage and hated women! These girls have given their hearts to a ghost, a phantom, their lives to an ignorant dream. They have been led to imagine that, in some mysterious way, they were united in spiritual wedlock with the Holy Ghost. They have filled their days and their nights with fasting, with useless prayers, with self accusings, and they have forgotten mothers and fathers, and given their love to the invisible.

A wise man once said "It takes ten thousand men to make an army, and only one woman to make a home."

Walter Hoops

AT RANDOM

Freethought News from the realm
of Literature and the Arts

In Graham Greene's latest story "Getting to Know the General" (Panama's Omar Torrijos) he tells an intriguing episode about a hoax of the "Virgin that Perspires."

Antonio Fraser, author of *The Weaker Vessel* says about her efforts to be an objective female historian: Of course, there's no such thing as a totally objective person, except Almighty God if she exists.

The French composer Erik Satie (1866-1925) has written a symphonic drama with voice "Socrates," based on the translation of Plato's *Dialogues* by Victor Cousin. He calls Plato the perfect collaborator: gentle, self-effacing. Hurrah for Plato! Long Live Cousin!

The film *The Gods Must be Crazy* deals with the mischief caused by a Coca-Cola bottle thrown from an airplane into the middle of the Kalahari Desert in Africa. It starts like a National Geographic story and ends as slapstick comedy. The civilized world is seen through the eyes of an African bushman who wants to return to the gods the divisive gift of colored glass.

Another film around is *Heaven Help Us*, which is advertised with the teaser: The Brothers of Saint Basil's School preached against vice, lust and disrespect. But that never stopped these guys.

In the short story "Mona Lisa" by Alexander Lernet-Holenia, an Austrian writer, Leonardo Da Vinci makes this statement about La Gioconda: The Turks and Moors are of the opinion that in heaven they will have the opportunity for the first time to enjoy to the full a pleasure usually thought to exist only earth. . . . But I fear that you will not possess your beloved in death any more than you could in life. I need have no anxiety that you, a condemned man, will accuse me of heresy. So I can freely confess to you that I think very little of those two fantasies of dying or timid mortals, heaven and hell. We should be sustained in life neither by the hope of bliss in the other world nor by the hope of some sort of physical raptures in paradise. The only thing that can give us strength is the pleasure we feel to truth and beauty, to honor and morality.

The development of a Belgian Catholic youth who wants to become a priest but goes to South America with a Brazilian friend, is appalled by the misery of the people and joins the guerillas is told in "A Weed for Burning" by Conrad Detrez.

When Bruce Rigdon of the McCormick Theological Seminary, a tour-leader for the National Council of Churches in Russia, refers to Moscow Baptists in his report "We believe they are free" it is time to question the judgment of such Christians.

The Book of Job has obsessed writers from Mark Twain (*The Mysterious Stranger*), Robert Frost (*A Masque of Reason*), Archibald MacLeish (*J.B.*). Northrop Frye claims that it should not be classified as a tragedy because it is really a comedy as it has a happy ending when Job is restored to prosperity. In Muriel Spark's *The Only Problem* appears this exclamation of the modern protagonist: Job's problem was partly a lack of knowledge. Nobody told him anything about the reason for his suffering. Not even God when he appeared. . . . How the Book of Job got into the holy scriptures, I really do not know.

In a letter from a German subscriber published in a national magazine this statement on contraception appeared: the Sheep are wiser than their shepherd.

When Thomas Merton first started to write his abbot general forbade it. There was a debate among the Trappists whether one or their monks could be an intellectual.

Church, State and the Supreme Court

BY PROFESSOR EVE TRIFFO

The Supreme Court has handed down some bad decisions under the First Amendment's establishment clause in recent years. That clause, as you undoubtedly recall, states that, "Congress shall make no law respecting an establishment of religion." In the 1940's the Supreme Court held that the establishment clause applied to the states as well as to the Federal Government. In the past the establishment clause has protected us from mandatory school prayer, direct government subsidies to parochial schools and similar encroachments of religion into the governmental sphere. In the past two years, however, the establishment clause has allowed government sponsored and paid for nativity scenes, government paid for chaplains and prayers in state legislatures and tax deductions for attending parochial schools. How could this have happened? And even more importantly, what are the prospects for the future?

It is relatively easy to discover that cities can now pay for nativity scenes. All one has to do is read the newspaper or watch the T.V. news when the Supreme Court hands down the decision. Yet the media never answers the question of how the Supreme Court could possibly justify such a decision, or what clues to the Court's future agenda these decisions contain. This is a great disservice to the American public because you don't have to be a law professor to analyze these decisions and understand where the Supreme Court is going. I have chosen three cases, two from 1983 and one from 1984, to prove this to you. These three cases all have had the participation of President Reagan's appointee, Justice O'Connor, and very clearly signal the route that the Court will take on the establishment clause. But before I begin that analysis, I would like to state my central thesis, i.e., that the present Supreme Court does not interpret the Constitution, especially the Bill of Rights, as it was intended to be interpreted by our Founding Fathers, i.e., as a protection of minority rights and the rights of the individual against the tyranny of the majority. Rather, the present Supreme Court regards the Constitution as a means to guarantee that the majority may do whatever it wishes, and the majority the Court focuses on are the Christians in this country, whether those Christians want the Court's solicitude or not.

The first case I will discuss is *Mueller v. Allen*, the unsuccessful 1983 challenge to the Minnesota law which allows state taxpayers to deduct expenses incurred in providing "tuition, textbooks and transportation" for all children who attend elementary or secondary schools. Of course, because public schools are free, the only parents who benefitted from that tax break were those who have children in private schools. And in Minnesota, as elsewhere, the great

majority of private schools are religious. In fact, the taxpayers who challenged that law even submitted a statistical analysis showing that, while the law purported to give the tax break to all parents without mentioning religious schools, in reality the actual benefit was primarily to sectarian schools. Considering that the test for a violation of the establishment clause includes whether the primary effect of the law in question is to advance religion, this would seem to have been a good case to strike down the tax benefit as unconstitutional since its primary effect seems to have been the support of sectarian schools. Yet Justice Rehnquist, a Nixon appointee, had no difficulty in upholding the Minnesota law on behalf of a five member majority of the Court, which included Chief Justice Burger, and Justice Powell, both Nixon appointees, and Justice O'Connor, a Reagan appointee.

Justice Rehnquist brushed off the statistical analysis showing that the Minnesota law's primary effect was to help sectarian schools by saying that the actual words of the statute did not mention religion and possibly some people who could have claimed the deduction failed to do so, and thus the statistical analysis might be wrong and should not be relied on. In other words, the Court agreed that reality should be ignored in favor of the fiction that since the statute said all parents could theoretically benefit, that all parents would.

While this elevation of fantasy over reality is astonishing enough, it is not the only disturbing aspect of the Minnesota case. Another part of the test for establishment of religion is whether there is a secular purpose to the law. In applying this test to the Minnesota law, Justice Rehnquist said that it had a permissible purpose of assuring the continued financial health of private schools, sectarian as well as non-sectarian.

The third part of the test for establishment of religion, whether the law in question fosters an excessive entanglement of government with religion, also suffered at the hands of Justice Rehnquist. The taxpayers who challenged the Minnesota law asserted that the need for state officials to decide which texts were too religious to qualify for the tax deduction would excessively entangle state officials in religion and would create the kind of political decisiveness over religion that the framers of the Bill of Rights feared. But Justice Rehnquist said that the only time that political decisiveness could be considered as part of the entanglement test is where a state pays direct financial subsidies to parochial schools. This was an echo of Chief Justice Burger 14 years ago in *Walz v. Tax Commission*, where the majority of the Court agreed that if a government paid money to a church it would violate the establishment clause, but allowing the church to avoid paying

money it owed to the government as property tax is not the same thing. In other words, that foregoing money owed is not the same thing as making a gift of that money. In the Minnesota case, Justice Rehnquist went even further and congratulated Minnesota on enacting a statute which put the money into the parent's pockets, however temporarily, instead of putting it directly into the parochial schools' pockets, although he acknowledged that it would end up there. This was reminiscent of the older textbook loan to parochial schools case. There the Supreme Court said it was permissible for the state to give textbooks to children who would use them in parochial schools, although the state couldn't give them directly to the schools. If you are beginning to see the interweaving of one fiction after another to reach the desired result, you are getting the point.

The second case I'd like to discuss is even more shocking than the previous one. *March v. Chambers* was a 1983 decision in which the Supreme Court approved of the Nebraska legislature's beginning each of its sessions with a prayer offered by the same chaplain whose salary had been paid by the state for the past 16 years. While the outcome itself is astonishing, what is even more astonishing is the way the court purported to reach that result. Starting at least in the 1940's and culminating in the early 1970's case of *Lemon v. Kurtzman*, the Supreme Court evolved a three prong test for violation of the establishment clause: whether the purpose of the law or activity in question was secular, whether the primary effect was the advancement or inhibition of religion, and whether it fostered excessive entanglement of government with religion. After *Lemon v. Kurtzman* the Supreme Court applied the three prong test to every establishment case, win or lose, that came along until the Nebraska chaplain case.

The law is a discipline which relies heavily on building incrementally from precedents carefully reasoned, for better or for worse, over a period of many decades. The law also requires the careful measurement of each case against the appropriate judicially created test in order to build a sense of legitimacy and nonpoliticization for judicial decisions. Thus, it would be impossible to overestimate the jawbreaking punch that the Nebraska decision carried. The forty year evolution of the three prong test was suddenly abandoned by Chief Justice Burger, who never even mentioned its existence although he said he was deciding whether the Nebraska chaplaincy violated the establishment clause of the First Amendment. Instead, the Chief Justice engaged in a historical recitation of how the framers of the Constitution did not object to Congressional chaplains and Congressional prayers. In fact, the Court's analysis can be reduced to this: Congress has always had a paid chaplain and prayers, and since we shouldn't hold the states to a higher standard than Congress is held to, the Nebraska legislature's publicly paid chaplain and prayers do not violate the establishment clause. Additionally, the Chief Justice said that the fact that the legislature had used a chaplain from only one denomination for sixteen years was constitutionally permissible because the reason they kept reappointing him was not be-

cause he was of that religion, but because they liked his personality, and anyway he had removed all references to Jesus in his prayers in 1980 when a Jewish legislator complained. Of course, the chaplain had not started praying to Krishna or Mohammed or Zoroaster, but the present Supreme Court cares only about protecting the Judeo-Christian religions, or at least the Judeo-Christian concept of God. One does not have to be a constitutional scholar to conclude that a majority of the Court abandoned any attempt at legal analysis in the Nebraska case because there was no way to apply the three prong test, even with poor reasoning, and not conclude that the establishment clause had been violated.

The last case I would like to discuss is *Lynch v. Donnelly*, the unsuccessful 1984 challenge to a city-owned nativity scene erected in a private park in Rhode Island at Christmas. This was another 5-4 decision with Chief Justice Burger writing for the majority. Chief Justice Burger suddenly and without explanation revived the three prong test but began the process of undermining it in the guise of reaffirming it. For example, the Chief Justice announced that the Court will invalidate legislative or governmental action on the ground that a secular purpose is lacking only when there is no question that the law or activity in question was motivated wholly by religious considerations. That is to say, if the government can formulate any mildly plausible secular purpose, even if it is clearly not the primary purpose, that will now suffice under the establishment clause. In the Rhode Island case the secular purpose, according to the Court, for displaying the nativity scene is the same as the purpose for the whole Christmas display: to celebrate a "National Holiday" recognized by Congress and to depict the origins of that holiday. The Chief Justice explicitly acknowledged that if the test were to be that the government must have 'exclusively secular' objectives, much of the conduct and legislation the Court has approved in the past would have to be invalidated.

As for the second prong, the primary effect, the Chief Justice asserted that the Court could not say that the Rhode Island nativity scene confers more benefit on the Christian religion in particular than the expenditure of large sums of public money for textbooks or transportation for parochial school students, or federal grants for sectarian college buildings in which secular and religious instruction will take place, or noncategorical grants to sectarian colleges and universities, or tax exemptions for church properties, or endorsement of Sunday closing laws, or release time for religious instruction, or legislative prayers, all of which the Supreme Court has approved. The Chief Justice had this to say:

"To forbid the use of this one passive symbol—the crèche—at the very time people are taking note of the season of Christmas hymns and carols in public schools and other public places, and while the Congress and legislatures open sessions with prayers by paid chaplains would be a stilted over-reaction contrary to our history and to our holidays. If the presence of the crèche in this display violates the Establishment Clause, a host of other forms of taking official note of Christmas, and of our religious heritage are equally offensive to the Constitution."

The Chief Justice concluded, ironically, that, "Any notion that these symbols pose a real danger of establishment of a state church is far-fetched indeed." Perhaps he can afford to feel that way only because he has already done so much to ensure that the Judeo-Christian god is secure in this country's official observances of his son's birth.

While all this is depressing enough, the Rhode Island decision may yet prove most significant because it gave us our first inkling of Justice O'Connor's establishment clause agenda. In her concurring opinion in which she agreed with the decision and added some thoughts of her own, we read the first real indication of how a Reagan appointee would like to see the Court interpret the establishment clause. Justice O'Connor would not require invalidation of a government practice merely because it in fact causes, even as a primary effect, advancement of religion. She candidly admits that the primary effect of tax exemptions, mandatory Sunday closing laws and release time for religious instruction, all of which have been approved by the Court, all had the primary effect of advancing religion. In Justice O'Connor's eyes, governmental acknowledgements of religion such as legislative prayers, declaration of Thanksgiving as a public holiday, printing of 'In God We Trust' on coins, and opening court sessions with 'God save the United States and this honorable court',

"serve, in the only ways reasonably possible in our culture, the legitimate secular purposes of solemnizing public occasions, expressing confidence in the future, and encouraging the recognition of what is worthy of appreciation in society. For that reason, and because of their history and ubiquity, those practices are not understood as conveying government approval of particular religious beliefs."

Apparently, Justice O'Connor believes that only by appealing to god can we solemnize public occasions, express confidence in the future and encourage the recognition of what is worthy of appreciation in this society, and therefore it is necessary to twist the establishment clause to permit such activity on the part of the government.

What does this portend for the future? The Supreme Court will have a number of opportunities this next term to confront the establishment clause. Perhaps chief among these opportunities will be *Wallace v. Jaffree*, the minute of silence case. In *Wallace* an Alabama statute authorizes public school teachers to announce of minute of silence "for meditation or voluntary prayer." The Court will have to decide whether the minute of silence violates the establishment clause. If we look at whether it has a secular purpose, I suspect the Court will say that it has at least one secular purpose, to allow students and teachers alike to gather their thoughts together before the day begins, i.e., the "meditation" part of the law which may be of benefit even to an atheist. As to primary effect, the Court may well decide that the primary effect of the Alabama law is to calm the children down and make them more receptive for learning, and only secondarily to promote religion. And I doubt that the Court would find excessive entanglement because the state is not writing a prayer, nor is on the face of the statute requiring

anyone to pray, regardless of what the reality may be. If you still cherish any fond hope that the minute of silence law will be held unconstitutional by the Supreme Court, perhaps it is time to begin adjusting to the probable outcome.

Another important issue that the Supreme Court will tackle this term is the provision of public school teachers to parochial schools for remedial instruction. In a series of three cases, known collectively as *Aguilar v. Felton*, a challenge has been made to New York City's use of federal funds to finance programs under which public school teachers and other professionals are sent into religious schools to provide remedial instruction and clinical guidance. The City of New York contends that seventeen years of experience with the program has revealed no effect of advancing religion or excessive government entanglement, and prior attempts to provide such remedial services away from sectarian school grounds were unsuccessful. The federal statute which authorizes federal funding for remedial education authorizes it for *all* educationally deprived children in low income areas but does not specify where the services are to be provided.

I suspect that the New York City case will follow the Minnesota case. The Court will likely hold that since the statute is facially neutral and does not mention religion, that the benefit is available to all children, whether in public or private school. Hence, the primary effect will not be to advance religion. Undoubtedly the Court will find a secular purpose, i.e., improving the educational performance of children in low income areas. And lastly, the Court is unlikely to find excessive entanglement of government with religion because the remedial services and clinical guidance are secular services which do not require any involvement with religion. It would be extremely ironic if the Court were to applaud New York City's contention that the provision of those services off premises for parochial school students doesn't work in reality, after the Court ignored the reality of parochial schools benefitting from the Minnesota tax break. A similar case from Michigan will also be decided by the Court this term.

Additionally, the Court will hear a Connecticut case in which a state law requires employers to honor their employees' requests to be given their "sabbath" off.

Is all hope of separation of church and state lost? The answer is, not if you live in a state in which the highest state court is willing to interpret that state constitution's establishment clause more liberally than the United States Supreme Court has interpreted the federal establishment clause. The way it works is this. Every state has its own constitution independent of the United States Constitution. Most state constitutions contain their own version of an establishment clause to guarantee the separation of church and state. And every state has its own highest court, often called the state supreme court. The state supreme court is the final interpreter of the state constitution. So far, the United States Supreme Court has declined to review any state supreme court decision based *solely* on that

state's constitution. However, if any federal law is involved, the United States Supreme Court may review a state court decision and possibly reverse it.

For example, the United States Supreme Court decided a number of years ago that a state may lend textbooks to children who attend parochial schools and not violate the establishment clause of the First Amendment. However, the California Supreme Court later came to the opposite conclusion in *California Teachers Association v. Riles*. In that case, the California high court declared that lending textbooks to parochial schools violated the establishment clause of the California Constitution. When the state superintendent of education tried to appeal

that decision to the United States Supreme Court, the latter refused to review it because it was based solely on the California Constitution.

Of course, in order to obtain a progressive interpretation of a state constitution establishment clause, it is necessary to have a progressive State supreme court. Separation of church and state is one of the most important of American freedoms. Considering how important the state and federal supreme courts are in preserving this freedom, we would all do well to pay closer attention and make more of an effort to educate ourselves on the justices who are proposed for appointment to these critical positions.

Forgotten Heroes of Freethought #2

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Charles Southwell

BY GORDON STEIN, Ph.D.

Almost nobody recognizes the name "Charles Southwell" today. There has never been a biography written about the man, other than a rare magazine article. His own writings are among the most difficult of any to obtain, even if you wanted to do so. All this is perhaps too bad, because Charles Southwell led a very interesting, exciting and courageous life for most of his 46 years on this planet.

Southwell started life under most unusual circumstances: he was the youngest of 33 (!) children. His father, at the age of 70, had married a woman of 20. Charles was the only child of this last of his father's marriages. He was born in London in 1814. Charles' father was a freethinker and his mother was indifferent to religion, so he was free to read and think pretty much as he wished about that subject. Southwell left school at the age of twelve. Even though he possessed a remarkable memory, he was a discipline problem at school. His stubbornness was probably responsible for many of the subsequent difficulties which he encountered in life. At the time he left school, Southwell's father was dying, and Charles went to work in a piano factory.

One of Southwell's coworkers was a very religious man. He gave young Charles a volume of Dwight's sermons to read. The book had a profound effect upon Southwell. He was shocked enough to question his pious friend without satisfaction. Next, he started to read theological books seriously. By the age of 13, he had read most of the classic defenses of Christianity and the works on Christian evidences.

The wages which Southwell received during this period were barely enough to allow survival. As a result, he left the piano works in 1830, and began business as a bookseller in London. He sold many of the more "advanced" (i.e., radical) periodicals of the day in addition to books. Southwell also joined a liberal lecturing group, but only as a listener at first. One night a meeting was called to protest against a local clergyman's plan to suppress "blasphemous" publications. Since Southwell was a bookseller, he was asked to address the meeting. It was the first time he had ever spoken to a public audience, but he de-

livered a very eloquent speech. Afterwards, Southwell conceded that because he had been so nervous, he could not remember a word that he had said, once the speech was finished.

Three years later, Southwell, still unhappy with his lot in life, joined the "Spanish Legion." This was a mercenary army, devoted to helping Queen Isabel maintain the Spanish throne against Don Carlos. For two years Southwell fought in the company of what can only be called the "dregs of society." His service ended, Southwell returned to London, penniless and exhausted.

One of his brothers took him in, and Charles was soon working again at the piano factory. This time, however, his wages were better, and he was able to save some money. His leisure time was largely spent at a debating club.

Southwell's natural abilities as an orator soon became more widely known, and he was asked to lecture (as a last minute replacement) on the subject of "The Production and Distribution of Wealth." He did such a good job with this lecture that he became a regular Robert Owen socialist lecturer. In 1839, Southwell was appointed a "socialist missionary." His job was to explain and defend the views of Robert Owen. However, Southwell's stormy personality soon brought him into open disagreement with Robert Owen and his followers. As a result, Southwell disassociated himself from the socialists in 1841.

We next find Southwell in Bristol, where he opened a freethought bookstore in the latter part of 1841. His partner was a local printer named William Chilton. The bookshop/printshop was located in Narrow Wine Street. In November, 1841, the partners published the first issue of *The Oracle of Reason*. This has been called the first openly atheistic magazine ever published in English (perhaps in any language). At first, the contents were fairly mild and scholarly. Most of the articles were presented as continuing series, with a chapter per issue. Southwell had evidently intended to start a journal of "philosophical freethought." He soon heard, however, that the au-

thorities of Bristol were unhappy with the existence of his magazine and were determined to close it down. This enraged Southwell, and he became defiant and beligerent in the pages of *The Oracle*.

Issue number four contained an article entitled "The Jew Book," about the Bible. The heading of this article contained a saying:

"The stupid cant, 'He went TOO far,' despise;
And know that to be BOLD is to be wise."

This was Southwell's answer to the Bristol authorities who would suppress him. He told them that threats would only make him more radical in his publication. The article, "The Jew Book," itself started as follows:

"That revoltingly odious Jew publication, called BIBLE, has been for ages the idol of all sorts of blockheads, the glory of knaves, and the disgust of wise men. It is a history of lust, sodomies, wholesale slaughtering, and horrible depravity, that the vilest parts of all other histories, collected into one monstrous book, could not parallel! Priests tell us that this concentration of abominations was written by a God; all the world believe priests, or they would rather have thought it the outpourings of some devil!"

The rest of the article was little less outspoken. It would seem, from the contents only, to be the work of a fanatic, but it is obvious now that it was Southwell's attempt to purposely taunt and defy the authorities.

The authorities were quick to respond. The article had been published for only a day or two before Southwell was arrested at 4 P.M. on November 27, 1841. As the arrest was made late in the day, bail could not be obtained that day. In fact, Southwell was forced to spend 17 days in jail before the authorities would accept the pledges of bail from any of the people who came forward to pledge it. Southwell claimed that this 17-day jailing was intended as a form of immediate punishment for him. He may well be correct, since two of the people who were finally accepted as bail guarantors were the very people who had been refused for that purpose ten days previously.

While Southwell was being held in prison, William Chilton carried on in the shop and with the publications of *The Oracle*. Chilton cleverly advertised *The Oracle* by printing up copies of the warrant charging Southwell with blasphemy. The warrant contained extracts of the passages from *The Oracle* which had been charged as blasphemous. Southwell returned to the shop after he had secured bail. A clerk from the magistrate's office soon appeared at the shop and purchased a copy of the printed warrant. Southwell knew that the next step would be another arrest warrant, this time for publishing the "blasphemous" passages in the original warrant. He fled Bristol just ahead of the officers of the law who had come to arrest him again.

Southwell went to London, where he hid and continued to edit *The Oracle of Reason*. He did not go back to Bristol until January, when his trial on the original charge of "publishing a blasphemous libel" was scheduled to begin.

On January 14th, 1842, the clerk of the court in Bristol called Charles Southwell's name, and he walked through the packed courtroom to the front. Southwell asked the judge's permission to be pro-

vided with a table upon which to spread out a number of books in the prisoner's dock. Southwell needed the books, he said, to conduct his own defense. His request for the table in the prisoner's dock (instead of at the attorney's table) was granted by Sir Charles Wetherall, the judge. The prosecution was conducted by Mr. Grace Smith. A jury of 12 men was chosen, and the clerk then read the indictment. This was quite a lengthy document, but basically it charged Southwell with six counts of having published "a scandalous and blasphemous libel on the Old Testament, the Christian religion, and the Being and Providence of Almighty God..." The material objected to was all from *The Oracle of Reason*, with the single exception of one count, which charged him with having republished the Warrant for his arrest. This Warrant contained some of the material from *The Oracle* charged in the other counts against him. This material was a selection from the article "The Jew Book."

After the indictment had been read, Southwell pleaded not guilty. Then Mr. Grace Smith, the prosecutor, addressed the jury. He gave a general statement of what Southwell would say in answer to the charges against him (i.e., that he would admit that he published the articles, but would deny that blasphemy can or should be prohibited by law). Southwell, Smith claimed, had the right to hold any opinions on religion which he wished, but he did *not* have the right to publish those opinions. Such publication would be "mischievous to society." Southwell was responsible for this injury to society (from his publication). He has a right to try to convince the jury that he has acted properly. The law of libel is quite clear about the matter of punishment for the publication of some types of material. If respect for the Holy Scriptures is destroyed, the sanctity, of judicial oaths will be destroyed as well. This means that all the safeguards and guarantees of justice will break down. The jury, therefore, ought to find the defendant guilty.

Southwell defended his own case. A clerk from the magistrate's office was called and asked about his purchase of copies of *The Oracle* from Southwell. The clerk said that although he had bought the copies from Southwell, he (the clerk) had not read them. A policeman testified that he had purchased a number of copies of the "warrant for the arrest of Charles Southwell for blasphemy" at Southwell's shop.

Southwell then began his address to the jury. This speech was several hours in length, full of long quotations from authorities, and often quite hard to follow. A summary can not do justice to the flavor of the speech, but the original is far too long to reproduce here.

Basically, Southwell tried to show that the jury (not the authorities) must decide if what he published was libelous. He was an honest man and only published what he thought was true. The only way man could be happy is if he can be free to express himself sincerely. Christianity could not be best maintained by persecuting writings against it, but rather by Christians setting a good example in their own behavior. Many atheists led lives of exemplary

moral behavior. He (Southwell) had atheism forced upon him as a result of reading a volume of *Dwight's Theology*. Many famous theologians have analyzed, criticised and re-interpreted parts of the Bible. the Bible, therefore, is a fair subject for criticism. Many books which were once a part of the Bible were later judged to be inaccurate and non-canonical.

The intention in publishing *The Oracle* was not to disrespect the rights of others. What was said in that publication has not been shown to be dangerous or injurious to society. Authors such as Voltaire said even stronger things against the Bible than were in *The Oracle*.

The judge stopped Southwell at this point, saying that he would not permit the writings of atheists to be read in court in defense of the defendant's atheistical writings. Southwell reluctantly agreed not to do so.

The early Christians, Southwell continued, were accused of the same offense that he was. As something which is true cannot be legally libelous, no libel against the Bible has been committed by *The Oracle* articles, as they only state what is true. The Bible contains numerous obscene and immoral passages. (Several were read to the court). The nature of blasphemy is not clear. It is a relic of ages past, and to convict someone for that crime in the present day would be a grave injustice.

This concluded Southwell's defense. Mr. Smith then asked to rebut some of the authorities that Southwell had used. Southwell objected to this, saying that, as he had called no witnesses, there was no need for a cross-examination. The judge ruled that Southwell had given arguments and not evidence, so Mr. Smith could not try to rebut the arguments. There had been no attempt by Southwell to introduce legal authorities as legal authorities, therefore no answering legal arguments were needed.

The judge then addressed the jury. He summarized the charges against Southwell as 1) wickedly vilifying the Holy Scriptures, the Christian religion and the being and providence of God, 2) the fact of publishing a book containing passages which did what was stated in the first charge, and 3) whether the first and second charges did not clearly cause the writing to be exhibited to the public.

Blasphemy, the judge continued, is a punishable offense at law. It is the duty of the jury to determine whether what Southwell published was a blasphemous libel or not. A few passages from *The Oracle*, which were in the indictment, were read to the jury. The defendant's speech to the court only seemed to confirm the charges against him. It is up to the jury to decide if they will go along with the defendant's stated aims of establishing an atheistic press in England.

The jury left, returning ten minutes later with a verdict of "guilty." The judge then sentenced Southwell to 12 months in Bristol jail and a fine of 100 pounds. Charles Southwell asked the judge if he was to be treated as a felon in prison. At that time, felons were housed under much worse conditions in a different part of the prison from other inmates. The judge responded that he would order Southwell

to be treated as a first class prisoner.

During his 12 months in jail, Southwell continued to keep abreast of the contents of *The Oracle*. George Jacob Holyoake edited that paper for a while, until he was jailed on a blasphemy charge unrelated to the *The Oracle of Reason*. The second volume of *The Oracle* is largely filled with details of the blasphemy prosecutions of Thomas Paterson and Matilda Roalfe which were going on in Edinburgh.

Upon his release from prison, Southwell saw that *The Oracle of Reason*, although still being published, was deeply in debt. He therefore refused to be further associated with it. *The Oracle* soon ceased to exist. Southwell then started his own journal, *The Investigator*, in London. This lasted merely seven months (although it was revived several years later by Robert Cooper and W.H. Johnson).

Southwell next went on a lecturing trip to Scotland. Returning to London, he leased a series of theaters for public lectures and later for dramatic performances. Southwell played Othello, Shylock and Hamlet to some critical acclaim. He made no money at acting, however.

At one of his later lecturing halls he served beverages, which caused the Inland Revenue authorities to present him with a tax bill of 150 pounds. Southwell sold his interest in the hall and went to France for a vacation. He had then intended to emigrate to America, but changed his mind at the last minute and went to Manchester, England. There he lectured and began publishing a freethought newspaper called *The Lancashire Beacon*. It soon failed.

Charles Southwell left rather suddenly for Australia in 1855. The circumstances surrounding his reasons for leaving England are not entirely clear. Harry Hastings Pearce has cleverly reconstructed a scenario of what well may have happened. It seems that Southwell had been named as a beneficiary of 30,000 pounds (then \$150,000) in the will of a man named Fletcher. Fletcher had then altered his will, making George Jacob Holyoake the beneficiary of the 30,000 pounds instead of Southwell. This alteration occurred in 1853. Finally, a disgruntled former employee of Holyoake's told Fletcher that Holyoake had hindered the publication of some of Robert Cooper's radical freethought pamphlets. Fletcher, who was a strong advocate of the publication of such literature, changed his will once more in 1855, making Robert Cooper the beneficiary. Fletcher died in 1856, and Cooper did inherit the money. Holyoake had taken to publically criticizing the tactics of Southwell after Southwell had made some disparaging remarks about how Holyoake had conducted himself in a debate with the Rev. Brewin Grant. Southwell had evidently finally heard that he had been disinherited, and that was "the straw that broke the camel's back," making him determined to leave England.

Southwell arrived in Victoria, Australia in July 1855. When he first arrived, Melbourne, Victoria was a bustling gold mining town, experiencing a rapid growth in both population and in the cost of most goods, due to shortages of nearly everything.

Charles Southwell tried to earn his living among

this chaos by lecturing. He had arrived in Australia without his reputation as a freethought leader accompanying him. From the beginning, Southwell announced that he would not lecture on religious questions. Indeed, his first lecture series in Melbourne included the following topics: "The Russian War," "America and Her Declaration of Independence," "Kossuth and Hungary," "Mazzini and Italy," "Forms of Government" and "The Future of this Colony." The lectures were well attended, and favorably reviewed in the local newspaper at first. Then Southwell decided to become more than just a speaker: he decided to run for the Legislative Council of Victoria as a candidate from the City of Melbourne. Immediately, the reception Southwell received in the press became cool. Someone found out that he had been a propagandist for atheism in England. He was called a "Professional Demagogue." His speaking style was called "... a stream of fluent nonsense, so unconnected, so irrelevant and so aimless, that it was positively insulting to the common sense of the hearers." The newspaper also failed to report any of Southwell's campaign speeches.

On nomination day, Southwell's old friend from England (now an Australian settler also), Richard Dwight, nominated Southwell. As nobody would second his nomination, Southwell seconded himself. Needless to say, he lost his race for the Legislative Council.

The next record we have of Charles Southwell shows that he had taken up Shakespearian acting again. He played Shylock in *The Merchant of Venice*. Again, his performance was favorably reviewed by the same newspaper that had called him a "demagogue" only a short time earlier. Southwell seems to have joined a company of actors called Foley's Company. The group went to New Zealand in January of 1856, performing in Auckland. The reviews were again good.

Southwell also delivered lectures in Auckland. He spoke on "The War With Russia," "Napoleon III, the Coup d'Etat and the Anglo-French Alliance," and other topics. New Zealand evidently pleased Southwell, because he remained there for the rest of his short life.

The Auckland Examiner was an iconoclastic newspaper which was Charles Southwell's last project. He founded this weekly in December of 1856. *The Examiner* was an independent, fearless kind of newspaper, which tried to expose corruption and stupidity wherever it could find it. It was a one-man operation, with Southwell seemingly its only employee. The paper was always on weak financial ground, but nevertheless, Southwell managed to keep it afloat for more than three years. The other Auckland newspapers often got into name-calling contests with *The Examiner*. It seems that Southwell didn't much care for the way in which the other papers overlooked corruption.

The Auckland Examiner was continued by Southwell, even though his own health was giving way. Several times he had to take extended vacations in the South of New Zealand to recover his health. The ailment from which he suffered seems to have been tuberculosis, although this is not certain.

In July 1860, Southwell was no longer able to continue *The Examiner*, and closed it down. Only two weeks later, Charles Southwell himself died (August 7, 1860). He was buried in the Symonds Street Cemetery in Auckland. A collection was taken up by his friend to put a fence around the grave. The fence is no longer there.

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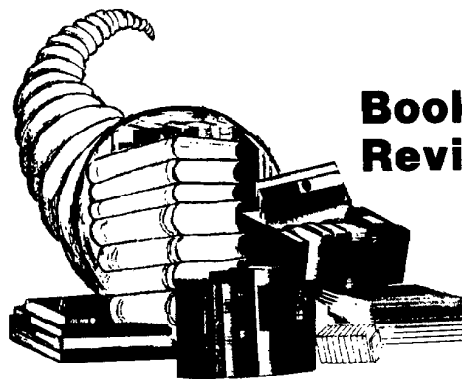
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Book Reviews

THE INTELLECTUALS SPEAK OUT ABOUT GOD

Edited by Roy Abraham Varghese

Every year we select a worst religious book of the year. The 1984 selection was in doubt for some time, as there seemed to be no outstanding contenders. With the publication of this volume, the dilemma is resolved, as *The Intellectuals Speak Out About God* is the clearcut winner. This book is so bad that it is far ahead of all others published this year. In addition, it is dangerous, as will be pointed out below. The book is almost unreadable by a non-believer (I struggled on bravely, however), at least without wining at least once on every page.

Perhaps some idea of the basic intellectual dishonesty of the book (and hence its danger, due to being misleading) can be obtained by comparing the statement in big red letters on the back cover, which states "25 of the World's Greatest Living Philosophers and Scientists Reveal Why They Reject Atheism," with the list of contributors. Such a comparison shows the following: only one could be called the "greatest" anything, and that may be "The Great-

est Liar," namely Josh McDowall. We have devoted an entire issue of *The American Rationalist* (July/August 1982) to proving that statement. McDowall has never challenged our findings either. For the most part, the remaining contributors (with the single exception of Sir John Eccles) are strictly second rate, or are writing about things outside their field of expertise. Even the most brilliant and knowledgeable physicist, for example, is a *layman* when it comes to knowledge of history. Exactly how second rate these contributors are is often hard to tell, as almost no institutional identifications are given. The editor himself is not identified other than as the director of a part of a conference. What we can tell is that many of them are writing about matters which are out of their fields of expertise, or else are approaching senility.

These are serious charges, and I intend to fully document them. At this point, let me simply give an example. One of the contributors doesn't seem to know much about the philosophy of science. He fails to grasp that supernatural explanations are simply not permitted by the ground rules of science. There is a damn good reason for this, as science is concerned with the *natural* explanations of things only. That prevents some turkey from simply using a "God did it" explanation for *everything*, as he or she well could do, if permitted. We know that "God did it" is no explanation for anything, as that merely uses one mystery to try to explain another.

It is difficult to know where to begin in a review of a book as full of errors as this one is, but perhaps it is best to start at the beginning. The book is divided into three major sections, "The Sciences," "Philosophy" and "Apologetics and Theology." The Sciences section attempts to show that modern scientists are rejecting materialism and turning to a belief in God. As was pointed out above, this basic idea is totally violative of the basic idea of science, and cannot possibly be true, except in that several scientists have violated the basic rules of science in either their ignorance or with malice. Of course, an individual scientist *can* believe in God, but what he or she cannot do is to say that *science* invokes or believes in God as an *explanation* of anything. In addition to this basic problem, a number of the "scientists" who write in this section seem to be unaware that modern physics not only can but *does* explain the origin of the universe by the use of the "big bang" *without* the necessity of invoking a "creator." A beginning does not necessarily imply a creator. Robert Jastrow again misleads the public by attempting to inject theology (about which he is a layman) into astrophysics. He fails for the same reasons I pointed out in my review of his book *God and the Astronomers* (AR, May/June 1980). The partner of Fred Hoyle (and co-sharer with him of the blame for his erroneous idea that life could not have originated on the earth), a man named Chandra Wickramasinghe, again shows his ignorance of probability theory and evolutionary theory as well (see my review of Hoyle's book in the Nov/Dec 1982 issue of AR). He also shows his vast ignorance of the philosophy of science by both his injection of God into scientific explanations, and by his praise of the distinctly un-

scientific field of creationism. It is difficult to know what to make of Henry Margenau's chapter. It shows such a basic lack of understanding of philosophy of science that one wonders where he has been all his life. Maybe his 40 years at Yale have simply been too long and he is tired or worn out. The one outstanding scientist, Sir John Eccles, in this book has only four pages, and his comments are quite mild and unobjectionable. Paul Vitz is listed as a "critic of secularistic psychology." As the only alternative to that form of psychology is "religious psychology," whatever that is, we know where he is coming from. Psychology, if it is to be considered a science, has the same restrictions upon it as other branches of science. It can not invoke the supernatural, which would put extreme limitations upon any religious element.

A number of the authors in this section are critical of what they term "Positivism." Although they are misusing that term, it turns out that they are critical of *logical positivism*, which is quite a different thing. Of course they hate logical positivism, for that discipline says that such statements as "God exists" have no meaning. Needless to say, the average scientist is in no position to make meaningful comments about logical positivism, and neither are the authors who mention its passing in this volume.

We can now move on to the section on philosophy. In that section, the horrors become overwhelming. Whereas before we could attribute some of the problems to scientists who were writing about fields other than their own, here we have simple ignorance and closedmindedness. Perhaps the single worst offender in the whole book is Norman Geisler (a theologian at a fundamentalist college in Texas). You remember him—he's the one who testified about flying saucers being the work of Satan at the creationism law trial in Arkansas. Anyway, Geisler shows in his article "The Collapse of Modern Atheism" that he knows nothing about atheism. He doesn't even define it correctly! It is obvious that he has never read a single work by an atheist, but has gotten most of his information from reading other fundamentalist critiques of atheism, again written by people who have never read an explanation of atheism written by an atheist. For the benefit of those out there who fit into this category, an atheist does not "deny God." Rather, an atheist is one who does not believe in a God or gods. *That* is quite different. Geisler is a specialist in the "straw man" argument. He gives what purports to be an atheist's argument, then knocks it down. Unfortunately, no atheist would ever offer such a puerile argument as Geisler has given. An example is appropriate: This is supposed to be one of the more popular atheist arguments against the existence of God. "1) If there were a God, then life would be meaningful. 2) But life is empty and futile. 3) Therefore, there is no God." Not only is this not an argument which an atheist would use, but it contains sentiments (#2 above) which are directly *the opposite* of what an atheist would hold. It is almost an overwhelming task to simply list all the errors of "reasoning" which Geisler commits. Fortunately, I don't have to bother. He is indeed a hopeless case, and all I can ad-

vise him to do is to obtain a copy of George H. Smith's book *Atheism: The Case Against God*, and to read it carefully several times. I think he *might* see that his chapter in *this* book is largely gibberish. His knowledge of physics is also very poor, and he makes a number of major errors in both physics and logic. It is the kind of an article which any editor who knew the slightest amount about the subjects treated would reject. Obviously, the editor of this book is quite ignorant about science, philosophy, logic, and atheism.

Lest it be misunderstood, let me make it clear that not all chapters in this book are quite so bad. Alvin Plantinga's second chapter, "Reason and Belief in God" at least starts out rationally. The author makes the valid point that "belief in God is not the same thing as belief that there is such a person as God." In other words, it may be quite rational to believe in a god. That is not to say that the *evidence* for the existence of such a god is valid or sufficient. The *idea* of there being a God is not an irrational one. This is fine, but on the next page, Plantinga says that now that he has made this distinction, "I shall ignore it for the most part, using 'belief in God' as a synonym for 'belief that there is such a person as God'". After that point, Plantinga is off in a world of his own fantasy, and I can not follow him. He makes accurate summaries of most philosophical positions against the existence of God, then dismisses them with statements like "none of them is at all compelling; so far as I can see the concept of God is perfectly coherent." Damn it, WHY? You have just made a "compelling" case *against* the existence of God, and then all you offer in rebuttal is *your opinion*. We want *arguments* and *evidence*, not opinions. He later claims that although the traditional "proofs" for the existence of God fail as proofs, they provide "evidence" that God exists. With nonsense like this, the best response is to turn the page or close the book. The rest of the article becomes unbelievably irrational anyway. *How* irrational can be seen from the fact that Plantinga argues that a person is fully justified in believing something without *any* evidence. If he really believes this, then why is he still a professional philosopher? There would be no need for philosophers if what he says were true.

The last part of the book is the section on theology. It is incredibly bad, with contributions from distinctly second-rate thinkers. It must be admitted that Josh McDowell is a lot better in this book than he is in his own works. He still, however, does not know what hearsay evidence is. If Mary was told something by Jesus, that is first hand evidence. but when Matthew is then told it by Mary and writes it down, then it is hearsay to Matthew and to us. All of this is assuming the least possible number of people who could be involved. There probably were many more. McDowell also errs when he claims that the Bible should be held to the same standards of proof which we require of other ancient literature. But other literature of old does not claim to be the word of God. As *this* book makes that extraordinary claim, we must be offered an extraordinary amount of proof before we buy its claims. The book closes with an assinine chapter by the editor in which he re-

veals how little he knows about atheism. Finally, there is a glossary, which misdefines atheism and a number of other terms. All in all, the book has no rival as the worst religious book of 1984.

Gordon Stein, Ph.D.

Regnary Gateway, Chicago, IL, 366p paperback, \$7.95. Available from Book Service AR, 2001 St Clair Ave, St Louis, MO 63144 for price plus \$1 postage.

VISIONS * APPARITIONS * ALIEN VISITORS

By Hillary Evans

Hillary Evans is one of those who has closely examined the literature on UFOs, apparitions and other paranormal phenomena while keeping an open mind. He tries, as a scientist would, to fit his observations (or those of others) into a general hypothesis, which can then be tested. What is even more refreshing about Evans' approach is that he bites off rather large chunks of observations to fit into his hypothesis. For example, he tries to tie together as analogous phenomena such seemingly diverse things as visions of the Virgin Mary, demons, sightings of fairies, sightings of ghosts, close encounters with supposed alien visitors and Men in Black associated with events occurring *after* UFO sightings.

There are a number of problems here for the skeptic. The literature on hauntings and visions of a religious nature is very large, with thousands of people having had these experiences. Whether we believe that the experience claimed is really originating inside the head of the perceiver or not, we must acknowledge that some experience *has* occurred which *seemed* real to the person who had it. Merely dismissing it as an hallucination will not do. We have to try to explain what happened, although it is, of course, not necessary to invoke supernatural nor probably even paranormal explanations. It is here that Evans both fails and succeeds in part.

It is difficult to give full justice to his explanation in a short summary, but basically, he feels that the experiences which these people have had are *real to them*. At the same time, they do not correspond to an outside, objective reality. Evans uses the analogy of a video recorder. It is as if we are video taping what our senses take in from the outside world. At the same time, our brains are producing their own, different video tape in addition to the one we record of outside events. This internal video tape is composed of things which are important to us emotionally, and is the product of our imaginations. It may contain an admixture of our experiences as well. There are times (e.g., when we are under great stress or merely "day-dreaming,") when the internally-composed video tape overrides the one which records outside events. *That* produces a very real set of images to the person experiencing it—so real that it cannot be told from an outside "reality."

Evans' hypothesis is quite neat. It explains a lot of things which seem otherwise inexplicable. It is also testable, although only with some difficulty. It is also falsifiable. Both of those are the requirements of a validly-fashioned scientific hypothesis. Another real advantage to the skeptic (and to the scientist, if he wants to play by the actual "rules" of science) is

that no supernatural forces or "psi phenomena" are invoked. True, Evans has one small "gap" in his explanation for which he later tries to invoke a bit of psi. That has to do with what he calls projected images, or shared hallucinations. I think that such experiences must be explained by any hypothesis, but I think that he has gone too far here. Perhaps someone else can put a "patch" on his hypothesis to save it by giving it a way to explain how more than one person can simultaneously have the same visual or auditory "hallucination."

It is difficult for the person who has not read the entire book to appreciate what an advance it is over the run of the mill works on any of the phenomena which Evans discusses. He presents the purported evidence, some of it quite convincing, and says, in effect, that people of good character swear that these things have happened to them. That, of course, does not mean that these things happened outside of their minds, but we have still got to offer some kind of an explanation. Evans then goes on to do exactly that, and without invoking the paranormal. That is quite an accomplishment. Behavioral scientists should read this book, attempt to test Evans' hypothesis and see if they can improve it. Others will also find the book a fascinating attempt to organize and explain the phenomena which face us, and which are presently inexplicable.

Gordon Stein, Ph.D.

The Aquarian Press, Wellingborough, England. 1984, 320 page hardback, \$9.95. Available from Book Service AR, 2001 St Clair Ave, St. Louis, MO 63144 for price plus \$1. postage.

IN GOD'S NAME— AN INVESTIGATION INTO THE MURDER OF POPE JOHN PAUL I

By David A. Yallop

This book has been withdrawn from the market due to pressures from Roman Catholic Church officials. I bought my copy from the Book-of-the-Month Club but even this organization does not list it any more in its late news bulletins. There may have been legal difficulties regarding some of the sources the author used, but this reviewer has no doubt that a conspiracy existed to prevent Albino Luciani from changing the course of Vatican politics. It must have been horrendous task to gather the facts against the determined opposition of the hierarchy and related organizations. David A. Yallop has marshalled damaging evidence of corruption and illegal manipulations within the inner circle of the Church. In the Preface the author states that his book "is an indictment of specifically named men who were born Roman Catholics but who never became Christians". He thinks that "the faith . . . has been left in the hands of men who have conspired to drag the message of Christ in the muddy marketplace—a conspiracy that has met with frightening success."

These were the persons who, according to the story, were probably involved in the death of the Pope: *Bishop Paul Marcinkus*, head of the Vatican Bank; *Cardinal Jean Villot*, Vatican Secretary of State; *Roberto Calvi*, chairman of Banco Ambrosiano whose criminal activities were about to become public (and the new Pope was just the man to step

up the investigations); *Michel Sindona* who was fighting extradition from the U.S.A. to Italy, accused of fraudulent diversion of 225 million dollars; *Luigi Ronsisvalle*, mafia member and professional killer who had threatened the life of a witness in the case against Sindona. The mafia had a contract out on the life of John Kennedy, Ass't U.S. Attorney, who was the chief prosecutor in the extradition proceedings (The fee offered was \$100,000) *Cardinal John Cody of Chicago* whose removal from office had been petitioned by many Catholics and others and the new Pope was expected to act; and last but not least *Licio Gelli* who controlled Ps, a secret "Freemason" group, and was called "Il Burattinaio"—the puppetmaster.

It was in the interest of all these men that John Paul I should die. He did 33 days after his election. The cause of death of September 29, 1978 is unknown and was given as "possibly related to myocardial infarction". No autopsy was performed. No official death certificate has ever been issued.

The book deals in detail with the life of Albino Luciani before his election and the events leading to the unexpected and unsolicited elevation. It also gives a report of the actions of the new Pope during the 33 days of his reign.

Walter Hoops

Bantam Books, 1984, 339 p, cloth, \$16.95. Available (we hope) from Book Service-AR, 2001 St. Clair, St. Louis, Mo. 63144 for price plus \$1.00 handling

APPROACHING HOOFEATS: THE FOUR HORSEMEN OF THE APOCALYPSE

by Billy Graham

Approaching Hoofbeats is setting a new track record in book buying. Released late last fall, there are already almost 550,000 copies in print, with more than half sold and about 800 copies being bought daily. What is Billy Graham telling us?

"I hear the approaching hoofbeats of the distant horsemen," he writes, referring to the four horsemen of Revelation 6. "I hear their warnings and I have no choice but to deliver them."

Billy names each one. "The first horse has to do with counterfeit religion. The second with war and peace. The third has to do with famine and pestilence. And the fourth represents the trauma of death and the suffering of Hades."

Graham writes: "I have become more deeply aware of the enormous problems that face our world today, and the dangerous trends which seem to be leading our world to the brink of Armageddon. There is something ominous in the air, and my bones, like John's (author of Revelation), vibrate with the horror and hope of it."

"I want to stress the point that the future of the world does not belong to the Communists. The future belongs to the Sovereign God."

Billy is thoroughly convinced that "the world will not be destroyed with atomic weapons. There is a future, but one which depends on our relationship to God. The judgment of the four horsemen can be delayed—but not eliminated—by our repentance. God's ultimate judgment on this world is inevitable

... when we hear the hoofbeats of the four horsemen approaching, God would have us listen to their warning and repent before it is too late."

"This book is a call for repentance and a call for hope," says Graham. Many books about Revelation stress the horrors of the future. Not Billy. He turns the bag inside out, holding out hope if we only repent of our sins.

Unfortunately, Billy Graham—like his Master Jesus—has completely missed the boat. The timetable for this to have happened was almost two-thousand years ago! When Jesus came striding into Galilee, according to the oldest gospel we have—Mark's, Graham's Master was already proclaiming the same message: "The time *has* come; the kingdom of God *is* upon you; repent, and believe the Gospel" (1:14–15; emphasis mine).

Not only was Jesus' message for his own contemporaries—and therefore inapplicable to today—but John's vision in the Apocalypse was also for his own and immediate successors, thus equally irrelevant for today. Thus we witness the great irony of people buying loads of a book which is based on what may be euphemized as "misleading," but if the truth were out would be labeled a "bald-faced lie." For the kingdom of God never came when Jesus proclaimed it, nor has it since!

Bernard Katz

Word Books, 1983, 240 p. hardback, \$11.95. Available from Book Service-AR, 2001 St. Clair Ave., St. Louis, MO 63144 for price plus \$1 postage.

BUSINESS ETHICS

edited by Milton Snoeyenbos, Robert Almeder,
James Humber

This comprehensive volume of over 500 pages contains 40 essays, 15 case examples and samples of corporate policy statements. The General Introduction is a masterpiece of presenting the fundamentals of ethical theory as applied to business practices. The book provides a framework for informal discussion of corporate values and society. We all make moral judgements about these business practices and ask questions about the obligations of businesspersons other than making profits for owners and stockholders. Here are the rules and principles on which the answers should be based.

The three editors, all connected with Georgia State University, have examined "Business" from all angles: management, employee relations, trade secrets and patents, honesty in advertising, discrimination, whistle blowing, consumer protection, the environment and multi-national corporations. Every chapter has separate introductions and a selected bibliography. There are also pro and con discussions, and all the issues raised are relevant to men and women in and outside business.

Anyone who wants to gain a fair evaluation of "Business" in all its ramifications that enter our daily lives directly or indirectly, should welcome this book and thank the authors for such a readable presentation.

Walter Hoops

Prometheus Books, 1983, 502 pages, paper, \$15.95. Order through Book Service—AR, 2001 St. Clair, St. Louis, Mo. 63144 for price plus \$1.00 handling.

THE GEMINI SYNDROME: *A Scientific Evaluation of Astrology*

By R.B. Culver and P.A. Ianna

After all, most of the lay public has trouble distinguishing astronomers from astrologers. In the past, most astronomers would not touch astrology with a ten-foot pole. They dismissed it as a fraud without ever investigating it. It is therefore refreshing to have two astronomers finally plunge into a serious evaluation of astrology. The authors admit that they tried to approach the subject with an open mind. However, they refused to lower their scientific standards. They try to see whether astrology could possibly be true by subjecting it to the same mathematical and scientific tests which they would do to see if an astronomical idea could be supported or should be rejected.

The result is an interesting and refreshing book. It is not too technical for the layman, and yet it sets out to do what it must do, namely hold astrology up to the standards of real science. The results are not unexpected. Astrology fails all of the tests which being a real science requires passing. Its use of astronomy (or rather of the positions of the stars) is itself badly flawed by being thousands of years out-of-date. In addition, sun sign astrology fails a number of other simple tests. In fact, the very human failings which color everyone's life play an important role in the appeal of astrology to the masses.

As the authors point out, this book's findings are not going to suddenly make astrology go away. Astrology will be with us for a long time to come, perhaps for as long as people want to think that they have some special forces protecting *them*. At least now we can feel more confident that there is no real possibility that the case for astrology has any scientific backing.

Gordon Stein, Ph.D.

Prometheus Books, Buffalo, NY, 1984, 222 pages. Cloth: \$18.95, Paper: \$11.95. Available from Book Service AR, 2001 St. Clair Ave., St. Louis, MO 63144 for price plus \$1.00 postage.

FANNY WRIGHT: REBEL IN AMERICA.

By Celia Morris Eckhardt

Frances ("Fanny") Wright was a remarkable woman. From the list of things she was the first woman in America to do, one can note the following: first to publicly act to oppose slavery, first to speak from the platform to a secular audience of men and women, most travelled woman of her time, and the first woman since colonial times to edit a newspaper for general circulation. Fanny was also an atheist, and an outspoken critic of religion. That makes her a brave person in anybody's book, considering the fact that she was at her prime in the 1820s and 30s.

Fanny Wright was born in Scotland, but orphaned at the very young age of two. While it is tempting to speculate as to how her difficult childhood in the homes of strict and unpleasant relatives affected the direction in which Fanny later went, that cannot explain everything. Mrs Eckhardt does do some speculation, but she fortunately leaves the door open for the role of unknown factors in Fanny's development. The result is a well-written and often fascinat-

ing book. I have read several of the previous Wright biographies (the last written in 1939), and this is certainly the most readable, as well as the most detailed in many ways. I found only one or two minor errors, but more strange is the fact that almost nothing is said about Wright's death and burial. It seems as if the last few pages of the book were cut at the last minute. That is not terminally damaging, but one would like to have an exact account of where Frances is buried, and some sort of a final evaluation of her life and career. Still, the book is recommended for all rationalists seeking to know more about the honorable history of freethought and about one of its important heroes.

Gordon Stein, Ph.D.

Harvard University Press, 1984, 337 page hardback, \$22.50. Available from Book Service AR, 2001 St Clair Ave., St Louis, MO 63144 for price plus \$1. postage.

RECONSECRATING AMERICA

By George Goldberg

Sometimes a peculiar set of circumstances lead to a peculiar book being written. Goldberg is Jewish, and an attorney. He seems to feel a nostalgia for the old days before the U.S. Supreme Court took a more activist role on church/state matters. Because of this (as I interpret it), Goldberg has taken the position that rather than have no religious groups involved with state-run activities, *all* religious groups ought to have equal involvement. Rather than secularism on the part of the government, he feels that each religion ought to be supported by both taxpayer's money and official permission to participate. Goldberg thinks that this would lead to true freedom of religion and would also be what the founding fathers originally intended. He is wrong on both counts.

If this world were filled with altruistic people, perhaps his solution would work. However, the world is really filled with self-centered, greedy and competitive religious groups. Each one of these wants to have power at the expense of the other groups. History has shown us that even the persecuted groups, once they gained power, became persecutors themselves. If we were to allow Goldberg's "experiment," we would soon have one religious group attempting to obtain additional money, favors or power. This would rapidly escalate, and chaos would reign. Our founding fathers were well-read enough about history to foresee that this could happen, and they passed some strongly worded constitutional amendments, which I feel have indeed prevented this religious chaos and given us (if one is a member of an organized religion) more freedom of religion than is found in any other country. It is only the non-believers who have little religious freedom in the US today.

In order to document his case, Goldberg indulges in some "revisionist" history. That is what is dangerous about this book. The average person does not know enough to know whether what Goldberg says were the intentions of the founding fathers really were. Goldberg feels that Justice Black was simply wrong when he wrote that government cannot aid

all religions. The author feels that all religions (but not atheism or "Secular or humanistic ideals") *can* be aided by government. Although the Supreme Court may conceivably rule some day that this is indeed so, most recent decisions (prior to Reagan) have not held this way. In effect, then, this book is merely advocating a right wing agenda, or "wish list." The chaos which would follow if the wishes were ever granted is too frightening to contemplate. Believers are always looking for some legal way in which to crush unbelief, and stripping it of any legal protection under the Constitution would be their ideal way.

Gordon Stein, Ph.D.

Wm. B. Eerdmans Publishing Co., 1984, 145 page hardback, \$9.95. Available from Book Service Ar, 2001 St Clair Ave. St Louis, MO for price plus \$1. handling.

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Affirmative Rationalism by Arthur B. Hewson

A collection of articles by the first editor of *The American Rationalist*. A.B., as he was affectionately known, was a beloved member of Third Unitarian Church (the Thomas Paine Pulpit) in Chicago. He concentrated on the positive side of freethought and rationalism and warned his readers and listeners to avoid anti-religious emotionalism. He wanted to attract to our movement the many millions of Americans who have repudiated the Christian Churches but have not found the way to us. Paperback, 76 pages \$2.00 (3 for \$5.00), a splendid gift for a doubting friend.

On Devil and Hell

The History of Satanism, Joseph McCabe, p	\$1.50
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