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Cover by Rotsler.

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LUTTRELL
FOR
DUFF

GEORGE

What led to the revival of this little fanzine was the desire, on my part, to do something to present Lesleigh Luttrell to Australian fans. Both Lesleigh and Andy Porter are well known to Australian fans who have a fair amount of contact with American fandom, but I really doubt that any Australian fan who does not know much about US fandom would have even heard of them before the advent of DUFF.

Well, Lesleigh and I have been writing letters to each other for the last couple of years, sometimes just notes and sometimes long and complicated things talking about politics and all the kind of thing which is more than just mere chit-chat.

One thing I have written a great deal to Lesleigh about is Australia, mainly because I know a hell of a lot more about it than she does. I like being and Australian and I like to tell other people what I think is the main reasons that makes living in Australia such a big deal.

When DUFF started I saw it as a good opportunity to let Lesleigh see more of Australia than the mere fraction I could tell about in letters, but I also saw that in Lesleigh the Australian fans would find somebody who represents fans in the US, who is an interesting person with interesting things to say and who would be able to carry back some sort of impression of the Australian fans to the US.

While I have had a little contact with Andy Porter I have not heard much about him or read much written by him. His fanzine, ALGOL, is interesting enough but it does not present the editor as the sort of person whom I would like to see win DUFF; not when Lesleigh is running at any rate.

Some of you may have heard of the American amateur publishing association called APA-45, it is one of the best apa's in existence at the moment. I joined it back in 1968, at about the same time that Lesleigh took over the task of the Official Editor. Since that time she has seen the apa through one of its best times ever with some of the most interesting fanzine material of the last few years being written for it. She and her husband Hank have not only been the driving force behind the success of the apa in the last couple of years but have themselves contributed some of the best material to it. They produce a fanzine, STARLING, for each issue of the apa (STARLING also goes to a lot of people who are not connected with APA-45 and is said to be very highly regarded by them) and they also produce a smaller fanzine called SUNSHINE. STARLING is a fanzine dedicated to what one could call the popular-culture, rock music, politics, comics, books and lots of other things which are occupying the minds of our generation. SUNSHINE is a little fanzine which is meant mainly for the people who are the members of APA-45 and is filled up with a lot of chit-chat, what Lesleigh and Hank are doing, how the cats are, and lots of comments to all the other members of the apa.

In both these publications Lesleigh and Hank come over as very nice people and from what other people tell me this is the truth of the matter. Unfortunately there is only enough money in the DUFF coffers to pay for one of the pair to come out to Australia and

since Lesleigh is a nice young femfan (though she might not like me saying that as it isn't exactly a womens lib sort of statment), the choice was obvious.

I hope that Lesleigh wins DUFF and she hopes that she wins DUFF, but she won't if she doesn't get enough votes - and you know what to do about that, don't you?

Twenty-four page fanzines are easy to produce, well, easier to produce than one-hundred and twenty page fanzines so I guess it's all relative. Anyhow, though a little fanzine like this doesn't take so much work it still takes a lot more work than no work at all. Since I like not having to do any work at all I am slightly loath to put as much work into a fanzine, even a small one of these proportions, but since I have decided to do a fanzine I have to do the work and that's that.

Two dozen pages of fanzine is the largest number of pages that anybody can post out for the lowest postage rate which happens to be seven cents. Any more pages than that and you find yourself paying out 12 or 13 cents to post out each copy of your fanzine, and having to pay that ammount of money just to send out a fanzine is not exactly my idea of a good idea. Naturally one can cheat and send out a twenty-six or even a twenty-eight page fanzine for seven cents but it is kind of illegal and you get to worrying if the post office will find out what you did and get upset with you about it.

So, having, for various reasons, settled upon the magic number 24 to be the number of pages in my fanzine I have to fill them; paying seven cents to sent out twelve sheets of blank paper or a cover and eleven shechts of blank paper or something like that is not a very good way to use up money (though it would save some work). Getting contents for a fanzine isn't easy unless you edit a well known fanzine, and alas I do not. I go to my "Material for the next issue" folder and what do I find - nothing? Not exactly nothing but that close to it that any self respecting fanzine editor would start to worry.

When I completed the last issue of RATAPLAN I had exactly zero articles to fill up this issue and so I brazenly went ahead and promised myself that I would have to fill it up myself; so I asked myself what I was interested enough in to write about and I answered myself back that I would probably like to write about opera. As you may have gathered from the last issue, I like opera. So I said to everybody, in the editorial, that this issue I would write about opera, and now I'm not going to - not in this issue anyhow. Material for it seemed to appear out of nowhere and it seemed to me that divine providence had decreed that I was to have enough material to fill this issue, so where was I going to find the spare space to fill up with glowing words about the operas I'd just seen?

But don't think that I won't get around to writing about the operas for the next issue because as far as I can see I have absolutely no material for the next issue of this little journal and if all those people out there where you are don't come through with lots and lots of articles and stuff I shall have to fill up the next issue with words of my own and I already know what I will be writing about and you can have just one guess as to what it will be.

We have some very interesting people in the office where I work, though some are more interesting than others. The other day one of them was telling me of his ambition when he was a little boy -when he grew up he wanted to be a co-pilot.

-- Leigh

FROM COLUMBIA

SPACE IS JUST ALL RIGHT WITH ME

It would seem that being a science fiction fan could not have anything to do with one's politics. Afterall, one can find a wide range of political views expressed in fan writing. But recently I have found my love for science fiction affecting my political ideas.

I considre myself to be something of a radical. I believe in a good many of the ideas of the New Left, have belonged to the local chapter of the SDS, taken part in demonstrations, and feel along with many other people, that our world is in bad, bad shape and something must be done about it now. This feeling is not totally unconnected with reading science fiction. I, like most of you, have read sf stories where the ills of today's world are carried to their logical extreme; there are any number of sf works about nuclear holocaust, the complete pollution of our environment, the ills that continued polarization of blacks and whites will bring. Science fiction readers become used to thinking of the condition of the world in terms of future possibilities. It seems impossible to be a true radical without having a sincere interest in the possibilities of the future.

But there is one thing that seperates me from many other radicals. Others say "forget about space, forget about looking outwards; we must dedicate all the resources of our world to solving our problems here before we even even begin to think farther than our own polluted atmosphere." I agree that great energies must be spent in righting our world, yet I cannot bear the thought of forgetting the extra-terrestrial. I am tremendously excited by the idea of space travel. I have read about it so often that the moon landing seemed to have happened many times over. Yet I desperately want to know what is really out there. I hope to live to see man reach most of the planets of our solar system, am intrigues by the idea of inter-stellar travel and generally believe that space travel is worthwhile.

So I often become angry when I hear a radical say we must stop wasting money and effort on space and concentrate on Earth. I understand their reasons; the black radicals see the appalling conditions that many of their people live in and think that with the money spent on space they could live decently; the white radical sees the space program as another part of the military-industrial complex. But I want those people to understand my reasons, to listen to my rationalizations for being a radical and a space fan.

There are many things I could say to defend the space program. It is really not huge enough to attack so vehemently. NASA's budget is quite small compared to what the Pentagon manages to spend on less pretty things. According to Arthur Clarke, most of the money necessary to continue the space program for the next several years has already been invested in it. NASA keeps some of the best scientists and engineers employed in basically peaceful pursuits, out of trouble, so to speak. The space program has provided many incidental benefits, from such trivial things as freeze-dried foods, to medical advances such as the

machine which keeps tabs on the bodily processes of astronauts and critically ill patients.

These are all nice arguments and can be used just as validly by someone trying to get more money out of Congress for the program, let alone trying to justify its existence. I don't suppose they would really impress anybody who feels our society cannot exist in its present form much longer anyway. But I also look at the space program in much broader ways.

A great many of the world's problems stem from people's hatred or at least indifference to other people. While most wars are fought for economical or political reasons, rather than the hatred of one people for another, it would be impossible to mobilize armies unless the people involved identified themselves as two sides. One's own side is the 'good guys', and the other side is the 'bad guys'.

Naturalists like Konrad Lorenz have found among other animals this same tendency to divide members of their species into two groups, us and them. 'Us' may be a lone individual, a family unit or a group such as a herd, flock or troop. 'Us' and 'them' are mutually aggressive, generally in regards to the establishment of "territory", an arbitrarily bounded piece of property that an 'us' group will exploit and defend from other groups of its own species. This is basically what man does.

Man has done some strange things with this arrangement. He has shown that he does not have natural limits on how many people can be 'us' and how many can be 'them'. He can consider a family of a dozen, a tribe of a few hundred, a city of several thousand, or a nation of millions as a proper 'us'. He has proven ingenious in developing ways of keeping 'them' off his territory, from bow and arrow to atomic bomb. He has found it possible to belong to several different 'us' groups at the same time; family, church and nation to name a few. Man has found it possible to live on good terms occasionally with 'them'. Many people think that this 'us-them' dichotomy is basic human nature. They fear that we will never have a peaceful world until we discover some other 'them'; so that the whole human race will be 'us', or at least find some basic problem that demands the co-operation of all, 'us' against a super challenge.

If it's another 'them' that's required, the obvious place to look for one is beyond earth. Or we can sit here and wait for them to find us and a number of people believe that they already have. The 'them' idea may be a little far-fetched, but it seems obvious that space can provide the super-challenge. But then it can be argued that man can find the super-challenge here at home, organizing the world so that poverty is eliminated, stopping pollution and cleaning up the water and air, but the space program has shown that it can inspire just as much, if not more, feeling of unity in men than these worthy tasks. People over the entire globe expressed unity during the lunar landing. In fact, I have not seen such an expression of unity in feeling since John Kennedy's assassination and surely sending three men to the moon is a much better way to achieve unity than killing one man.

Again starting at the idea of finding a way to achieve peace in the world, these thoughts. It seems from anthropological research that the weapon made man. The first creature generally recognised as man's direct ancestor, australopithecus, did not have the big brain we think of as man's trade mark. But he did walk erect and he did use weapons. It seems that only the use of weapons allowed such a ridiculous creature to survive. Certainly there were other

factors, such as his erect carriage and his carnivorousness that aided him, but not his superior intellect. That came later. Later the individual with the larger brain, the smarter individual could figure out how to make better weapons, could develop social 'us' groups more efficient in killing food and defending territory. What other use would such a creature have for superior intelligence?

If we accept the fact that the superior man is the result of the search for the superior weapon, and there is much evidence for it, where does that leave us? Man seems driven to make things bigger and better as it were. Some people, it can be argued, aren't terribly aggressive and haven't changed their weapons for thousands of years. True, these people have so often been defeated by other men and the environment that they have turned the urge to other things. The Bushmen, one of the most primitive people in the world, have a very complicated social and religious system. 'Bigger and better' perhaps. This is the situation all men would probably find themselves in if we discovered a really 'bigger and better' culture out there. But our particular branch of humanity, Western civilization, has had a lot of technological 'bigger and better'. We have got weapons big enough to wipe out everybody on this planet. (The only way to escape this mass destruction would be to leave the planet.)

If you see this urge as a deep and necessary part of being homo sapiens, what is there to do? It seems a little late for the Western world to forget about their weapons, and a little too much to hope that no one will ever decide to use them, or build 'better' ones. No, it seems we must keep our technological urge. but turn it to other uses. And that seems valid. Man has been inventing with tools all along. So, let him turn his urge to 'bigger and better', and his ability to organize groups, to the greatest technological challenge there is - conquering space.

Space is certainly the largest, if only in size, challenge that men can find. And it seems that societies must have a challenge to remain viable. A number of historians and other thinkers believe that a frontier is necessary for a society to grow and escape stagnation. The frontier in the United States was what made us grow so rapidly important. It offered, not only newly discovered resources, but also a challenge, a place to try new ideas, a feeling of self-sufficiency. Now that there is no actual frontier in our country or anywhere in the world, there is no challenge, no place for the dissatisfied to go and try their new ideas. Space is the only frontier that can never be exhausted. Our universe is infinite.

To the science fiction reader it is obvious that only the contemplation and exploration of space can give us a true perspective of ourselves. We are an infinitesimally small part of the universe. We are almost certainly not the only intelligent beings in the universe (if we are, indeed, intelligent). Man is insufferably self-important. He has always thought himself the be-all and end-all of creation, yet when one thinks of the vastness of space, this is ridiculous. It would be good for mankind's collective soul to find out just what is his real place in the universe.

There are many arguments I could put forward for the necessity of space exploration. Our world is rapidly becoming over crowded; we must find others. We are rapidly exhausting our resources; we must find more. After all this, my radical friend will still say, 'Yes, but let us put our house in order before we visit our neighbors,' and I must answer, 'But damnit, I can't wait to find out what the universe holds for man.'

-- Lesleigh Luttrell (reprinted from
STARLING)

THE PROPHET

Part I - Prologue

The brownstone images emerge
when nights ravine is crossed
and under this sky a vast land flows
leaving habitual tenants
to pay the price of love;
returning across the deserted plains
burnt dry by the suns hot lick
now dark, a base of night,
uninhabited but for the formless
glowing presence of omnipotent
pedestrians, shrinking into alleyways,
slinking down retarded streets,
lolling in doorways, sitting at countless
counters, they watch night descend
and read their newspapers,
asking nothing in return for their suffering
save the final glass of cheap, bootleg wine
to sooth their scars, redeem their losses.
And are lost. In the corner booth
of some far away hotel bar,
bloody eyed and moaning,
he speaks.

Part II - The Speech

He speaks:

"My name is unimportant, and
though I have one, have always had one,
I shall not speak it here. I am

here by no request, have not been asked
to speak and yet I do. I ask you to
regard my words as vehicles, merely,
that will float to your ears and
remain or depart as you chose, for you,
not I, are standing on this stage,
sitting in this booth; it is you
speaking through my mouth, not I.

I am your reflection
as in a forest pool in sunlight.
I am your image in a mirror
and in me you shall find what you seek
though now you don't even know that
you seek at all. You shall search
eternally, searching for something
just beyond your vision, just outside
your range of hearing. In the future,
soon to come, you shall know this,
as I know it now, and at that time
remember me. And in remembering me
you shall remember yourselves.

"I was born a youngman into this world,
born a poet of sorts, and as a poet
my words sometimes wander away from me
and never reach their ultimate destination.

I can do no more than speak
and often I speak in abstracts
purposely eluding that centre of understanding
that I seek to pierce, for
should I open myself, were I to let
my sands pour into the hourglass of others
and spill my blood upon the countless deserts
of human desolation,
I would creak like an aged oak door
and crumble into my own controversy.

And if, then, in the end, I am proved too weak,
my body will remain this temple,
my mind the pieces of its shattered blocks of marble,
and I would do no more
than crumble, weakly, into my own ruins,
unheard and unacclaimed,
a dying poet, destined
never to leave this shrouded forest
whose trees are iron bars,
whose borders are unreachable,
whose confines can never be crossed, and
whose inhabitants are beasts
that rip and tear at my flesh
and leave me, bleeding, to die.

"This forest of which I speak
is in every man
but I will not tell you where,
only that it does exist
and therefore commit no sin,
specify no undercurrent of obscenity.
mouth no mute incantations of unrest
that could undo my end
before it has come.
It is true that I alone
have to think over the consequences
of holding such knowledge
dormant within my brain
and sometimes find myself recoiling
in volcanic blasts of horror
at this truth, this frightening truth,
that lies behind the tattered curtains
of pretence that inhabits my soul.
My soul, the only part of myself
that I do not know, the part of myself

where I keep all truth and frustration,
my only cage and my only vault,
the only place I think of as truly safe.
My nerves are now little better
than a frayed edge of heshin
and have exposed my ego
to its own confusion, and in its
aftermath I shall return,
not a new man, or an old man,
but something better,
and so will have served my purpose.

"But I am unused to this philosophical bantering
and am not filled with several theologies
though my mind works on plains
I have found within the heart:
the corosive plain of habit
the jagged plain of belief
the tinted plain of truth
the scarred plain of reality
the cubic plain of self-indulgence and
the circular plain of the ego.

There was a time when
I could define these words
with more words and yet to clarify,
but now the clay has hardened within my head,
my eyes are wheels which no longer turn,
my mouth a horn through which no sound escapes
and my ears are filled with this centuries screams."

Part III - Epilogue

Endless journey across lustreless country
where sleeping hills sing lullabies of sadness
and no bird is heard through the barrier
that seperates the aging from the dead.

A Study of the Biblical Representation of God and the Devil with the aim of Surveying the Delusion Vulgarly Held Regarding Satan (God is Evil, The Devil Our Saviour)

God formed man's body for his own use, and the devil gave him the faculty of reason and freedom. Previous to Satan's appearance to Adam and Eve in the garden of Eden, man had no will, he could only do only as made to do - live without thought of better things for the pleasure of God.

That the person who lives without any change in life, or mind sphere, cannot be truly happy is a truth that must be understood. If there is no comparison available to which one can refer, then nothing really exists for the viewer. Thus, creation comes from the replacement of a void with something - existence spiritual or material, being relative. For instance let us suppose that there is a pure red man in a world painted red, to the exact tone of his skin. For him, until another colour is contrasted, no colour exists, not even red. Thus the person in any such unchanging position has a stagnant life, which is how Adam and Eve lived, never knowing what happiness was, to them, for a contrast.

First of all let us accept, with Christians, that the Bible is the true word. However let us not yet decide through whose inspiration its truth spreads.

The devil forms the instrument through which the comparison was able to be made, that is a comparison not previously possible. God did not at all want such a comparison made: "Thou mayest eat of all the trees in the garden except the tree which brings everlasting knowledge of good and evil; if thou ever eatest of this, thy doom is death." (Gen. 2:17). God does not want Adam and Eve to know

that they are by Natural law living in evil.

The Bible says that God gave Satan, then Lucifer, the job of caring for the earth, in this respect it says that he was covertous: "What, fallen from heaven Thou Lucifer, that once did herald the dawn? Prostrate on the earth that didst once bring nations to their knees? Such was thy thought: I will scale the heavens; I will set my throne higher than God's stars, take my seat at his own trysting-place, at the meeting of the north hills; I will soar above the level of the clouds, the rival of the Most High" (Isiah 14.12-14). Such is the hypothesis put forward by the Book, still unproven and indeed shown false by Satan's good will. For when Adam and Eve were told of the death sentence places as a threat by God, the devil, knowing good and evil, wished the two to be Gods, that is as he and Yaweh, full in the knowledge of good and evil. He wished to see them set free from God's servitude.

Adam and Eve eat the fruit, and immediately the two see the shame of their nakedness and hasten to cover themselves, realizing that they have been living in evil (with the sanction of the one who is apparently "All Good").

God punishes them for discovering that they have been living in God's evil ways. Thus, the two are, through Satan, given sanctification from evil.

It would seem that God created man to live in evil, without knowledge thereto, and so he forbade him from eating the certain fruit.

We must also realize that, upon interrogation from God, who, we are told, strode through the park, Adam immediately and honestly told Yaweh the truth - his honesty being unimpaired, or perhaps created, since in the Bible no hint is given as to whether or not Adam was previously honest.

The Bible continues: "He said too, Here is Adam become like one of ourselves, with of good and evil; now he has only to lift his hand and gather fruit to eat from the tree of life as well; and he will live endlessly. So the Lord God drove him out of the garden of delight, to cultivate the ground from which he came; banished Adam; and posted his Cherubim before the garden of delight, with a sword of fire that turned this way and that, so that he could reach the tree of life no longer." (genesis 3. 22-24). Here God throws the two out of Heaven in order that they are not able to eat the fruit of the tree of life, and live endlessly - he does not want them to be any more like him. It would also seem that Adam and Eve were already doomed to die, since they had eaten of the tree, and thus God's threat of death was nothing but a lie.

God cast the pair out of Eden to cultivate the land; this God makes a punishment for their apparent new evil. Yet, it is to compare this verse with verse 15 "so the Lord took the man and put him in the garden of delight to cultivate and tend it."

"And now the Lord provided garments for Adam and his wife, made out of skins, to clothe them." (Genesis 3. 21). Here we are told that God introduced the killing of animals for man's own use.

"On Abel, and his offering, the Lord looked with favour, but not upon Cain or his offering; so that Cain was much enraged, and his looks were lowering. But the Lord asked Cain, What does this anger mean, this frowning face of thine? If thou actions are good, canst thou doubt that guilt, thenceforward, will lie at thy door? Meanwhile he is at thy mercy, and thou canst have thy way with him." (Genesis 3. 21). Here God refuses, for an unknown reason, to allow

Cain's sacrifice to be acceptable to himself. Thus he introduces anger into man and goads him into murdering Abel. It is often said that the power of the Bible lies in that it does not hide the sordid facts about a person, and indeed, were the Bible not to imply the obvious, that God was driving Cain to murder, then one cannot consider that the bible has anything at all in common with literature throughout the ages. For literature, in order to express evil on one man's part, naturally writes as the Bible does here.

"Henceforward thou shalt be an outlaw from this ground, that has been opened to drink in thy brother's blood, shed by thy hand, Till that ground, and it will yield thee its fruits no longer; thou shalt be a wanderer, a fugitive on earth. Then Cain said to the Lord, Guilt like mine is too great to find forgiveness. And now thou art robbing me of the ground, and I shall be cut off from thy protection, and wander over the earth, a fugitive; anyone I meet will slay me. But the Lord told him, It shall not be so; whoever kills Cain shall pay for it sevenfold. And the Lord gave Cain such token of his protection as should warn the chance-comer not to kill him." (Genesis 4. 11-15).

Here God is able to complete his introduction of punishment to man. He implements strong punishment without consulting or advising Adam to act. Obviously, God has a manner contrary to even today's justice system. Had God not intervened, Adam would have most likely forgiven Cain on his admission of guilt, as given to God, who rejected that submission. Had God kept out of man's life, it seems that murder would not ever have been committed. God succeeds in instituting an unnecessary burden - a legal system running on the "Eye for an eye" law.

By doing this he nearly fully completes his task of foiling Satan's plan, and from then on God has fought by institutions against all freedom.

Perhaps one example of man's natural goodness, an axiom running contrary to traditional religious thinking, is that, even when God has cruelly punished and afflicted Adam and Eve, they continue to honour him (it would seem mainly out of awe of his power), forgiving his evils. This being a thing we cannot expect from God.

In this brief biblical study so far we have established that (1) God did not want Adam and Eve to know their evil and (2) that Satan gave them freedom from ignorance. We see that Satan gave the pair the right to think and act independently and follow natural principles of freedom, love, and social equality. God removed the pair, having lost his power over his playthings.

Before man was free there was no equality, God was king, man was the slave. After the saviour had come to man there was human equality, though rejected by God, with God. Man became progressive in use of his freed capacity of thought. Previously God had ruled, quashing thought, as a totalitarian government attempts to do. Lucifer's ruling was personal freedom and guides us, through history, to freedom.

Let us study God's side of the democratic fence, and thus, his institutions and actions. God, in his commandments, demands that all fall down and worship. Realizing that the people were freeing themselves from servitude to him, he bartered with Abraham for power. The crude result was "I will be your god and you will be my people." This runs along the modern protection system used by criminals, and so the Jews had to accept.

God's method of keeping man below him, to his mind, was to severely punish. Thus,

when the children of Adam tried to discover what God was, by building the Tower of Babel, he threw them into confusion, and protected his rule from inquiry. It is only now, when God's power is falling that the language barrier is falling.

When caring for his believers, God sent his angles to slaughter hundreds at a time, praising the murders by David, Saul and Moses. Then he turned on each and punished them!

God has always been behind governments which are in fact oppressive. (Hence "Divine Right" and Eastern versions thereto and the dedication of the legal system to God, etc etc.). By these institutions he has been able to quash the activities of Satan, who, obviously continues to aid man by giving him more freedom. God, so we believe, or through God's work are told to believe, is the guiding force behind the Monarchy and the Church. Through the Church God has been able to control many men's minds and extract worship from them. I am sure that I need in no way describe the sins of all churches, past and present, against humanitarianism and idealistic ideas.

Through history we have seen that governments are more and more becoming organisational bodies, and it is to be hoped that revolutions continue enabling all spheres of government power to be nothing but organisations. We see about us the fall of the Church, giving away to free ideas and individual evolution of spirithood. Eventually Satan will lead us to complete peace and mutual aid-aid - anarchy.

Another observation can here be made about God: every time he appears, he does so as something majestic, awe-inspiring, and seemingly wonderous, often striking fear into the onlooker. Yet each time Satan appears it is in humility, as a snake, never showing his power.

From Genesis on the Bible builds God from the comparatively unbiased portrait of the first book into an all good, omnipotent and all wise one, while building up a figure of Satan as the evil one. It is well known that the Serpent was a Canaanite figure and that because the Canaanites were so odious to the Israelites that they evolved Baal to be the evil one - Satan: Thus by the fourth century A.D. when all believed in the Courts of the Angles, they likewise took the names of the gods of the Canaanites and made them into evil Angles, classified in accordance with God's Court.

The Jews built their God into a wonder through their belief that their God was superior to all others. The main cause for this seems to be that their God, "Yaweh", was so forceful in creating in their minds the greatness of himself. Indeed, from Psalm 77 v. 1-8 God seems to be paranoic and once again ever demanding:

"Listen, my people, to this testament of mine, do not turn a deaf ear to the words I utter; I speak to you with mysteries for my theme, read the riddles of long ago. It is a story often heard, well known among us; have not our fathers told us? And shall we keep it back from our children, the generation that follows? Speak we of God's praise, of his great power, of the wonderful deeds he did. He gave Jacob a rule to live by, framed for Israel a law, commanding our fathers to hand on the message, so that a new generation might learn it; sons would be born to take their place, and teach it to their own sons after them. They were to put their trust in God, ever remembering his divine dealings with them, ever loyal to their commands; they were not to be like their fathers, a stubborn and defiant breed, a generation of false aims,

of a spirit that broke faith with God."

All in all, it would appear that the two ethnic groups in the Semitic camp both believed in using many names for their God. However, the Hebrew tradition is much more dominant and so, to them the name of Baal in time assumed a distinct personality while "Elohim", "Yaweh", etc., remain the one God. The contempt of the Jews for the Canaanites therefore is the cause of the successive revelation by God in the Bible of an Adversary, Satan, whose force is of evil.

To give another example of this use by God of the Hebrew attitude development, we need only to look at the New Testament. By the time Christ arrived on the scene, the Jewish Pharisees (God's priests through the eternal priesthood of Melchisadech) were playing havoc, in some way, with the developing Jewish attitudes towards interpretation of the laws of Moses and so Christ preached against the Pharisees; and won, making use of their emotional state, the people over to a fuller support of God. Thus God turned once more against his earthly rulers and used a new attitude that was developing because of Satan's intervention, for his own ends. That is, a redrawing of the people to a Godly creed modified by Satan's effects on man's development.

Before continuing our study of the fight between Beelzebub and Yaweh, it must once more be stressed that the further we travel along the chronology of the Bible, the Jewish and therefore God's revealed attitude towards the Devil grows more hateful, most likely because of the continued strife with other nations (which it must be noted were more than not at peace with each other). To show that the "fight" continues I shall give several epic pieces from the Old Testament. Through the murder of Cain, God we recall, instituted his earthly power - the establishment and, after the Tower of Babel, properly the Israelites and their Semetic influence.

After Moses had fled from Egypt, bound for the promised land he was to be led for forty years at God's mercy. It seems to be the nature of God to promise man something and then force him to wait, as it were, hoping he commits one act of impiety and then cancelling the covenant.

"And when all those warriors were dead the Lord had a command to give to me: Today thou shalt pass beyond the frontiers of Moab, at the city called Ar, and reach the neighbourhood of the Ammonites. Do not levy war against or threaten battle; I do not mean to give thee any of the Ammonites' land; here too the children of Lot must dwell. (This, too, was reckoned a land of giants; it was a giant race that lived there once, the Zomzomir, as they are called by the Ammonites, a great and powerful people, tall in stature as the Enacim themselves. But the Lord dispossessed them to make room for the Ammonites, and these made their dwelling there instead. Just so he had destroyed the Horites, that once lived in Seir, and gave their land to the Edomites, who enjoy it to this day: the Hevites, too, that dwelt in Haserim, right up to Gaza, were dispossessed by the Caphtorim; these left their home and settled in the land of the Hevites, whom they destroyed.)" (Deuteronomy 2. 17-23). (The warriors in verse 17 refers to those warriors who displeased God and thus had to die before the people would see the promised land, hence the forty years in the wilderness).

Here God declares that they are not to fight for the people are not to gain their land. What the Lord seems in such events to do is to exhort the Hebrews to be aggressors and then, when the Hebrews have won on their own merits, claim it to be caused by him. In this way he tells the Hebrews here not to attack as he will not let them win. (See the quote below from Deuteronomy which shows

this). Over and over again Yaweh tells the Hebrews not to aggress at times when it seems they will lose. Yet it only once occurs that the Hebrews are attacked - thus all violence is caused by God "for" his people, and in doing this, he runs in a manner directly contrary to his commandments.

"Then we marched on by the road that leads to Basan, and Og, that was king of Basan, came out to meet us with all his forces, and offered battle at Edrai. Do not be afraid of him, the Lord said to me; both he and his people and his country are at your mercy, and you must treat him as you treated the Amorrite king Sehon, who reigned in Hesebon. So the Lord our God gave us a fresh victory over Og, king of Basan, and all his people, and we exterminated them, there and then laying waste all his cities, all the sixty cities of Argob in Basan, where Og reigned; not a town escaped us." (Deuteronomy . 1-4).

Verse 20-23 tells us how God caused the continual quarrelling between the tribes resulting in dispossession. This occurs over and over again, with no such act recorded on Satan's part. I need neither comment more on this nor give more exact parallels, the number being great enough for one to open up at almost any page and find a violent act by God.

After more and more attacks the Philistines rallied to levy war against Israel. Saul having previously banned witchcraft, and since the Lord God had turned, volte-face, to the aggressing side, goes to a witch at Endor (1 Kings 28. 1-20). The reason that God changed sides is given to be that Samuel threatened Saul in God's name and so God having to carry out the threat thus changed sides. But considering God's overall character one would be inclined to seek other reasons. The main significance of this piece is however that Yaweh, when questioned on the future result of the battle would not answer, yet the witch, who is by common belief truly a witch (i.e. in pact with the devil, as distinct from a sorcerer), would answer. Thus God is not willing to tell of future troubles while Satan, whose honesty is unblemished, is in fact willing.

The New Testament provides a background, not of practicalities, but more thoughtful material in relation to the Old Testament, and in turn provides many examples of Christ's dishonesties.

Christ, in keeping up the new Hebrew attitudes, taught love; yet his doctrine of Eternal Damnation contradicts, once and for all, the apparent humanity and also casts all evil Satan in Hell. In this he is admitting that all cannot be "saved" by him and they must be afflicted. Thus Christ combines the Jewish hate and fear of (their conception of) Baal and a new humanitarianism.

Two striking examples of sadism, apart from his apparent enjoyment of the "gnashing of teeth" line are, (1) the Gadarene swine (Matthew 8. 28). (Note here verse 31 "Some distance away, a great herd of swine was feeding; and the devils asked a favour of him; If thou hast a mind to cast us out, they said, send us into that herd of swine." Christ's action here is one of willing assistance and seems incongruous with his refusal to be tempted by Satan. It seems odd that any self-respecting demon would communicate in such a way with an apparently faultless man. It would almost seem that the demons having grown tired with the two men asked Christ, perhaps Prince of demons, to aid them.)

The second example (2) is Christ's punishment of the fig tree (Matthew 21. 18) because it did not bear fruit for his own pleasure (this being due to the fact

that it was not the fig season) seemed to be an act of an evil man attempting to gain awe by exhibitionism.

No comment is here needed on the bankruptcy of the Sermon On The Mount, but of the temptation of Christ, (Mathew 4. 1-11), Christ was not able to answer by logic, but only by the corrupt words of the Bible.

Thus it is seen that the Devil acts through history as a progressive freedom giver, with the eventull aim of ridding the world of all God's tyrannies.

"And he shall speak great words against the most high, and shall wear out the Saints of the most high, and think to change times and laws, and they shall be given into his hands until a time and time and time divided." (Daniel 7. 25). Without dealing with this most powerful verse in too great detail, it is enough to say that this means that Satan will bring governing bodies to their proper place, not to mention time.

In summary; God is evil and Satan the revealing force. This is done by changing God's law to humane circumstance, for God declared his law totally immutable in all circumstances, aiming thus to keep people in servitude, as if to say that the Latin idion "Vox Populi, Vox Dei" is correct.

That a law should be immutable is in itself an evil thing. Indeed, by secular and religious laws, today and in the past, great misery has been conjured and, so, on a humanitarian basis, law must be versatile aiming for the happiness of all lives. An example of such injustice: "Poor earth, polluted ny men that dwell on it; they have broken God's law, traversed the decree he made for them, violated his eternal covenant with men; cankered it by a curse, peopled it with guilty men, only a frantic remnant left of its inhabitants." (Isaiah 24. 5-6).

Finally this satanic intervention is causing the destruction of God's power (witness the turmoil of the Church, for now at last "the Church is the graveyard of God"), and the Latin phrase "Cognito ergo sum" (I think therefore I am) well sums up the results of the revelation granted by Satan.

RECOMMENDED PASSAGES FOR FURTHER STUDY

Luke 11. 14-29 (Showing Christ's blasphemous attempt to explain his ability to cast out devils, and the relative positions of him and Beelzebub).

Isaiah 25. 6-9 (Oru "reward"). Note v.7.

Mathew 17. 14-20.

1 Machabees 5. ("Persecution" of Jewish minorities).

Ezekiel 38. 1-7.

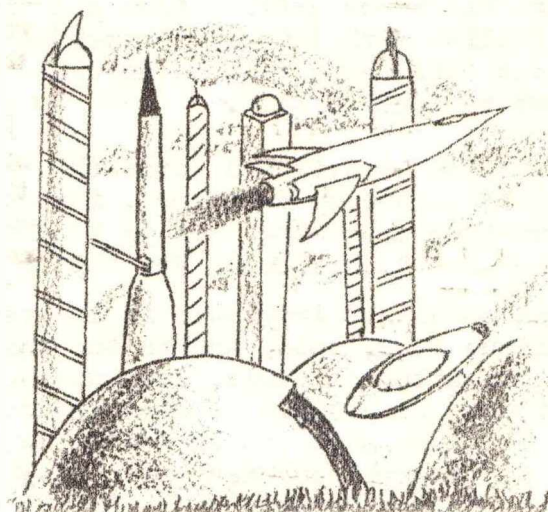
Ecclesiastes 7. 27-30.

-- Lowen Clarke

DEPARTMENT 85

Eric Lindsay of 6 Hillcrest Avenue, Faulconbridge, N.S.W. 2776; sent letters of comment to both issues seven and eight but he said that he isn't very good at writing letters of comment and so he sent me a pretty picture as well to print instead. So, since Eric really doesn't right such good letters of comment I decided to print the picture as a comment. Now, exactly what it is commenting on I've not much idea, but it does do a lot to fill up the letter pages and it does look kind of nice in a way.

Of course the letter page is rather small in this issue and there is an easy to explain explanation - I have not been getting too many letters. And, now is the real letter I've recieved from the earlier issues:



Bill Wright, 53 Celia Street, Burwood 3125, Victoria.

Dear Leigh,

May I compliment you on your initiative in acquiring the COMORG DINKUM CITY CONTEST for your publication. I do, however, have one or two small comments. Firstly, Canberra has acquired a new dimension in recent weeks which makes 9 starting points for that fair city utterly ridiculous. A more realistic figure now is 5 and in two or three months' time it will be 2 or even 1. These predictions were made by the COMORG CHRONOPATHIC COMPUTER which squats in the basement of COMORG HQ (Pictured in RATAPLAN 7, digesting facts from its worldwide sources of information and brooding ceaselessly on the Constitution of its Masters. This, dear disciple, is all that it is good for you to know.

Now look, George, I don't think you understand the need for secret masters everywhere, not just in fandom. Most people hunger for recognition without undue effort, and the secret masters of anything give even the untalented a sense of vicarious participation in whatever it is that they are masters of. I, for one, am most grateful to Charlie Brown for the tidy listing of all the likely Hugo winners, because I can immediately whizz down to Space Age Books and buy 'em before the news gets out. As a result, my erudite prognostications on the result of the Hugo ballot are always listened to with deep respect, because I am never wrong. Similarly, I always know what is the best fanzine.

If Charlie doesn't like it, it's not likely to be much good and is best left alone. Secret Masters let you know What Is Going On. This is a very onerous task, and it is only fair that their reward should be to orchestrate What Is Going On. You see that, don't you, Georga? George? George? Why aren't you Listening?

Lesleigh Luttrell, From Columbia. I can understand her fears of becoming over-educated. What happens is that people live in an artificial environment like hot-house plants absorbing intellectual nourishment and are then faced with the prospect of holding down a dull, routine job for the rest of their lives. The result is either brooding discontent which is not good for the individual concerned, or active discontent like the minor poet with degrees in psychology who, suddenly tired of truck driving, sought fixed employment in the pages of the Review - Sunday April 23rd 1972. Regarding Lesleigh's Fabulous Faanish Columbia Fandom, I am sick and tired of Big Name Fans who start things off, gather lots of people together under the influence of their charismatic personalities, and then whizz off elsewhere leaving their shaken followers to drift back into the mass of common humanity. In order to counter these pernicious trends, I have just formed the Committee for the Conservation of Charisma and have purchased two pyrex Florence flasks at a cost of twenty-five cents each. I give you fair warning Lesleigh, that any manifestation of charisma at SYNCON 2 will be carefully bottled and kept for later use When You Are Not Around.

It was refreshing, Lesleigh, to read your comments on voting for the first time. I get the impression from your comments that Young America is awake to the power of the sovereign franchise - just be careful what you do with it, because there are some pretty Nasty People of all ages who misuse power, even if they get it legitimately. In Australia, where voting is compulsory and you can get fined for not voting, it is less easy for radical or minority sections of the community to gain political representation because the large lump of enforced votes has a conservative bias.

Harley and the Poets, by Nate Bucklin left me green with envy. Not, as you might think, because his fabulous band Made It, not because they travelled across the United States (something I've always wanted to do), not even because the people he was with were so alive. No, what tinges me with an iridescent emerald hue is his ability to create music. I play the piano for fun, but I am about as talented as a block of wood. After struggling for years with the Bach partitas, I was fortunate enough to get tickets to a performance of the Jaques Loussier Trio. What they did with the partitas was at the same time sparkingly witty, wickedly satirical, profound and awesome. At the present time, I am pounding away at the last movement of the "Moonlight" Sonata, and not making much impression at that. To Nate and Frenchy and Steve and Dianne and Ed and all the rest -- Admire! Admire! Admire!

I had intended to include comments on RATAPLAN EIGHT in this letter, but there is so much that I want to comment on that I will have to leave it to later. Sorry, fans.

Regards,

Bill Wright

P.S. My tip for the Hugo this year is Roger Zelazny's "Jack of Shadows", (mainly because I liked it, and not because it was listed by Charlie Brown).

RATAPLAN NINE

Sender:

Leigh Edmonds

PO Box 74

Balacclava

Victoria 3183

AUSTRALIA

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Peter Roberts
C/- The Hawthorns
Keele
Staffs
England

