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THE HOLY TERROR!

Story of a World Dictator By H. C. WELLS Copyright, 1938, by The North American Newspaper Alliance, Inc.

Norvel who was probably, after Bodisham, the most powerful and energetic intelligence in the Group, contemplated the new situation with undisturbed dismay. He was already in conflict with Quinan and Thirp upon the question of the extensive services for the propaganda of Rudoworship. Bodisham's interposition had dampened down the tension; but now he would have to deal with these self-appointed slaves and masters of Caesar directly, and come sooner or later into open conflict with the Master himself. He hated and dreaded the issue to which he was being drawn, the issue of the balanced and deliberate man face to face with lop-sided energy. He re-approached himself for his acquiescence in the development of the cult of the Master Director, beside which the canons of personal devotion to Hitler, Mussolini, Stalin and God-saved-the-King-whoever he is of his boyhood, seemed tolerable affections. The ennobled portraits of Rud now decorated every notable centre room pole to pole, the children of a new generation were being trained to a servile salute of the supreme head, they were being a-sured of his love and wisdom, there were endless songs, hymns rather, sung in his honor. Usually the schools began work in the morning with something very like an opening prayer to Rud and the revolution. The children took to it with a disgusting readiness; the mediocre teachers liked it sincerely, mainly because they found it so easy to impart. Everywhere Caesar, the Czar, the Shah, the Mikado, the dear King and Queen, the Leader, our Stalin the Duce, Providence and God Almighty had been and were being ousted from the facile childish imagination of mankind, as the reassuring symbol that justified submission to the religious and routine of life, in favor of this half-defined newcomer, this aggressive, quarrelsome individuality with infinite powers of interference. Who did not now seem to Norvel so harmless and satisfyingly mortal as once he had done. The rapidity of this mental infection under modern conditions astounded even Norvel, who was in as good a position as anyone to have anticipated it. He had known how quickly new things could be spread about the world, but he had not realized how rapidly old things could be dropped and forgotten.

Rud might live for another quarter-century. By that time Norvel's solitary grog educationally might be shattered again, and a universal, clumsy worship of Caesar, a habit of acquiescence in the magic state, be clamped upon mankind. That imprisonment of the human mind might continue indefinite; and when at last a release, what sort of etiolated and distorted thing might it not have become? "They'd better go back to God," Norvel said to his wife. "Far better go back to God for a bit—Providence the Unready—whom anyhow one can trust to keep his fingers out of things." "Though I suppose we should soon get some Things in canonical order, and when I see them starting out to defend him against the doubters." "Some counter-balance there must be. There can be no right, there can be no truth, there can be no healthy life—without some dissent, without some opposition. Society without criticism is like a hand without a thumb." "Sooner or later this must come to a fight," she told her. "I'd hate to be comfortable," she said. "If it means your standing anything we didn't think absolutely right, you go on and I'll come with you." "And if, in my distinguished way, I fail—?" "You'd better not," she said. "Ugly things can happen in a prison—things worse than mere clean shooting. A man's behavior can be lied about. His wife may be lied to." "Giving in," she said, "is the worst sort of death. I'll stand by you to the end. Maybe I'll stand by you if you do give in, but then I shall feel like mad Queen Johanna who carried her head about with her in a coffin of lead." "Trust me, my dear, I'm sure of you. Don't know you through and through? Whatever they say, whatever you do, I shall believe in you."

CHAPTER XLIV INQUISITION AND PERSECUTION Rud's fundamental idea that he had in effect become Everyman, had given him a far less tolerant attitude toward anything that he regarded as a reactionary force in human affairs than his primitive Radicalism would have enforced. His particular grievance against Norvel was the increasing patience the latter was displaying toward the old faiths and the old usages, even the old patriotisms that still stirred and protested beneath the brave new surface of the world state. These ideas systems were not only alive and active in the bulk of literature, in the accumulations of art, in customary metaphors and a thousand turns of language and social attitudes, through these media they infected the young far more than through the immediate teaching of their elders. Rud, like the early Christian fathers, like the Emperor Shi-Hwaang-ti, like the early Moslem who destroyed the library at Alexandria, like the German Nazis, was a natural born book-burner. Norvel, although he was perhaps in his ultimate a far profounder modernist than

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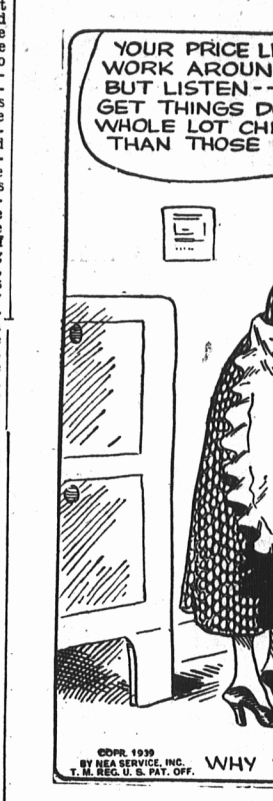
his new-world Caesarism, even if it did not specifically attack it. Then, finding Norvel negligent of his protests, he began to ignore him and to turn to Thirp and the Secret Police for the Defence of the Revolution. There is more than one way of restraining education. Norvel discovered that teachers, professors, students and writers were being warned and arrested for counter-revolutionary activities. The lessons he allowed them to give in the schoolroom were being used as evidence against them. Rud's instinctive hatred of religion was becoming more and more marked. He had learnt at his mother's knee to resent the existence of another being more important than himself. At first he assailed only the endowments of the churches, and that only as a part of the general socialization of rents and monopolist profits. But his consensatory methods included religious buildings and monuments of all sorts. It has to be recognized that the traditional religious bodies stood up very ineffectively to his persecution. It is the heretics and innovators of all sorts who have been persecuted in the past, and the authorized religious organizations that have persecuted. When in their turn they have suffered effective persecution, their collapse has been prompt. Rud saw to it that their finances were sanely treated and the ensuing decadence was swift and irreparable. But out of the crushed ruins of the churches there came presently coming a mental juice, a seeping and penetrating recrudescence of religiosity. This was going on not merely in the former Christian countries. It was easy to rout Allah out of a Mosque, but Allah hidden somewhere in a human brain was an altogether different problem in eradication. Rud was particularly exercised by the New Catholic movement, which broke out a year or so after he had the satisfaction of converting

the entire Vatican quarter into a public monument under the control of the Roman Archaeological Department. Christianity was now as homeless again as its founder. These New Christians claimed to be the original Catholic Church, they were mainly Catholics, but they had associated with themselves very considerable bodies of adherents from the other shattered Christian Churches. The reunion of the Churches, so long dreamt of by Liberal priests of every denomination, had been greatly facilitated by the disappearance of highly salaried posts for the heads of the various communions. A general loyalty to the Pope, who was now in hiding, was asserted by these Neo-Christians; the mass was celebrated at first publicly and then—when that was prohibited because of nationalist demonstrations that followed his celebrations in various old Catholic countries—in secret. Rud's rough hand was provoking reprisals. (To be Continued)

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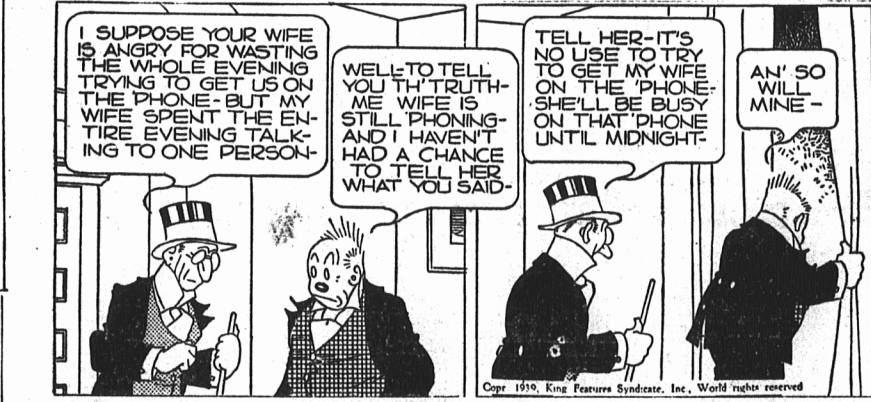


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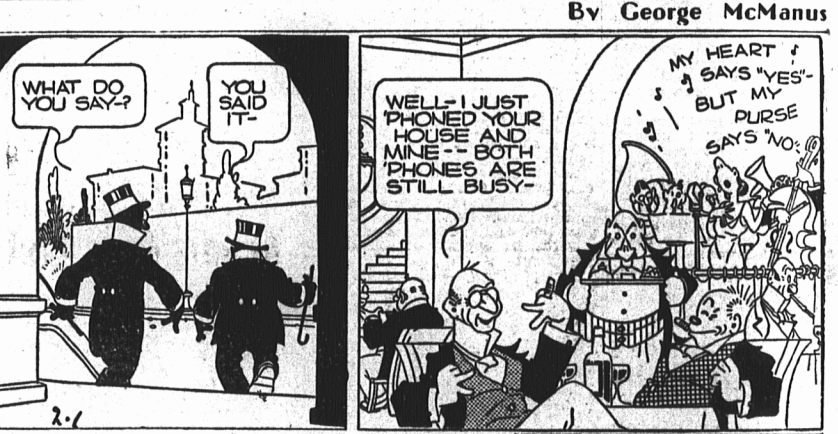


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