

THE FREETHINKER

Founded 1881

Editor: CHAPMAN COHEN

Vol. LXXIX.—No. 40

[REGISTERED AT THE GENERAL
POST OFFICE AS A NEWSPAPER]

Price Threepence

VIEWES AND OPINIONS

The "Black Guards" of Rome

A FEW weeks ago in this column we ventured some comments on a "Jesuit Centenary," that of the famous Jesuit newspaper, *Civilita Catholica*, and since writing the above, we note that another important Jesuit Centenary has just been celebrated: that of the also famous Jesuit church in Farn Street, Mayfair, which was first built in 1849. We do not think that the somewhat parochial annals of the Farn Street sanctuary would now be of much interest to the readers of the *Freethinker*, despite some brilliant individual names. Great Britain has never been a major centre of Jesuitical activity. After all, the four centuries during which the famous "Company of Jesus" has flourished, have corresponded with an era in which Britain and the British ruling class have been the main pillars on the world scale of the rival Protestant creed.

However, the "Company of Jesus" more usually known as the "Jesuits" is also a world power, and a glance at its historic rôle and activities throughout the past four centuries may not be without interest, particularly as the Jesuit order is still with us—very much so, indeed, just at present.

Fundamentally, we may define the historic rôle of the famous "Company" as that of the shock troops of the Papal army, or, to use a more modern and still more accurate parallel, they are the "S.S. men," the "Black Guards" of clerical Fascism and of its ecclesiastical army. It is common knowledge that when the former Spanish knight, Ignatius of Loyola, founded the famous order, the Church of Rome appeared to be upon its last legs as a result of the devastating attacks of the Protestant reformers, and that it was primarily to the Jesuits that it owed its survival in the era of the so-called "counter-reformation," and, certainly, it seems hardly disputable that the Jesuits have been, and still are, to-day, the dominant force inside the Roman Catholic Church. The Jesuit General appointed for life and with powers of a permanent dictator, has often been significantly known as the "Black Pope," and if no Jesuit has ever been elected pope, the reason for that has been stated brilliantly by Hermann Müller, a critical historian of the "Company," when he wrote that, "no Jesuit has ever been elected pope, since the Jesuits have always expected that every pope would act like a Jesuit."

The same historian has adequately demonstrated that the original purpose of Loyola and his immediate followers was not to fight against the Protestant Reformers, but, actually, to launch a new crusade for the recovery of Jerusalem from the Mohammedan (Turkish) Empire, and that, in order more effectually to beat Islam with its own weapons, the organisation of the great order of militant Catholicism was deliberately based in detail upon the military Dervish orders of the Mohammedan East, such as the Janizaries, and the North African Semussi.*

Müller has, likewise, shown that the famous motto of the Company, "A.M.D.G." ("ad majorem Dei gloriam") which is still proudly displayed in every Jesuit church, was also originally "borrowed" from the Mohammedan foes of Spanish Catholicism.

However, contemporary necessity turned the activities of the new order into other channels, and what activities they have been! In the sixteenth and seventeenth centuries with weapons both carnal and spiritual, the Jesuits nearly reconquered Europe for Rome; in the seventeenth they nearly converted China and Japan, in the same era they converted the Red Indians of South America and set up the only "Christian Socialist" state (in what is now Paraguay) to be ruled by Europeans, whilst in the nineteenth they waged an unremitting warfare against the Liberal Revolution and the "ideas of 1789," of the French Revolution, and in 1870 they gained their greatest "spiritual" triumph when, primarily at the instigation of the Jesuits, the Vatican Council proclaimed the "Infallibility" of the Pope, the Roman "Fuhrer."

Such is, in a very brief outline, what has been termed "The power and secret of the Jesuits." So much for the "power," and now, what is the "secret"?

Speaking broadly, we can say that the amazing career of Loyola's creation has been due in the main to a remarkable combination, not, to my knowledge, found anywhere else, at least, in anything like the same degree, of blind fanaticism with regard to its end, and extraordinary flexibility with regard to its means. To adopt the military metaphors of which Loyola himself was so fond, the Jesuit "Company"—in the original Spanish, a military formation—combines the shock tactics of a brigade of guards with the flexibility and the loose order, of a detachment of guerillas. As it has been aptly said, the Jesuits have mastered the art of imbibing and imparting human culture right up to, but never beyond, the point where they have become mentally emancipated. The training of the individual Jesuit is long and severe, extending to seventeen years in the case of the highest grade in, what it is in effect, a highly integrated secret society, and it is based throughout upon the Jesuit *Mein Kampf*, Loyola's own *Spiritual Exercises*, the authoritative text-book of the Catholic Counter-Reformation which has been adequately described as "the finest text-book of psychological drill ever written."

But whilst Hitler, another master of the psychology of counter-revolution, had only twelve years in which to train his "Black Guards" to the pattern of *Mein Kampf*, the popes' spiritual shock troops have had four centuries in which to integrate the psychology of the individual soldier into the "group psychology" of the order as a

* Though the famous heretical order of the "Assassins" was already extinct in the sixteenth century, the Jesuits may have derived their elaborate technique of secret murder from the "Old Man of the Mountain" at second hand and via the intermediary of more orthodox orders of Mohammedan Dervishes.

whole. The net result is certainly evil, but impressive. In the service of a blind determination to put back the clock of history, the Jesuits have often enough demonstrated an intellectual brilliance and a moral heroism which, in a better cause, would have moved the admiration of the world.

To-day, we are moving into an age of mass-organisation in which the splendid organisation of the Jesuits must inevitably constitute it as a formidable force. The International Freethought Movement which is the absolute negation of everything for which the totalitarian fanaticism of the Jesuits stands, will be advised not to underestimate this crack corps of spiritual reaction and of ecclesiastical Fascism, as it moves into its fifth, and we hope, last century.

F. A. RIDLEY.

THE RARITY OF FREEDOM

(The following is abridged from the speech made by Mr. Charles Smith, the Editor of the New York "Truth Seeker," at the Rome Conference of Freethinkers.)

MOST human beings have lived and still live under despotism. Monarchies, tyrannies, dictatorships, have been more numerous and have endured longer than republics and democracies. Dictatorship is a new name for an evil as old as society. In the long night of absolutism there have been only a few flashes of freedom.

The maintenance of liberty is difficult. Most men in most countries prefer security; and, being poor judges of the consequences of actions, tend to support the greater promiser. If they be fed, clothed, and thrilled, they care but little for liberty. The assurance of authority soothes them by stopping the pain of thinking.

Liberty flees the inconstant adorer.

The parallel between the Catholic Church and the Communist Party is extensive. Each condemns deviation, private opinion; seeks to control education completely, in the sciences as well as in the arts; and each says in effect: We demand freedom on your principles and deny it on our own. The clamour for rights which, when in power, they refuse to others. Of which truth Spain and Russia are proofs.

The party line is the new orthodoxy and deviation, the new heresy. Communist ideology is the counterpart of dogmatic theology. Each claims to be universal, to cover the whole world. Unless there is a resurgence of the spirit of protestantism, with an increase in the number of individuals who dare to deviate, the compulsionists will drive Liberty from the face of the earth.

If men have not the freedom to doubt and deny what officials declare to be fundamental, they are slaves of the State. The legal right to be wrong and to propagate error on fundamentals is essential to freedom.

The people must save themselves from compulsionists, those who say: Be saved my way or I will kill you; who promise heaven and deliver hell. A frustrated saviour is a dangerous person: he regards an opponent as the murderer of those whom he would save.

In a thoroughly Communist or Catholic State there can be no freedom of the Press. If the State owns all the means of production and distribution, including those of printing and transportation, any critic of the powers that be must ask those powers to publish his criticism. Presenting this obvious truth enrages Communists.

Just as for the sake of emotionally selected goals, the Catholic Church condemned Copernican astronomy and

certain other denominations, denounced Darwinian evolution, so the Communist Party condemns Mendelian-Weismann-Morganistic genetics. The Communist leaders have, in effect, declared that there are no races; that Evolution does not apply to man in the natural selection of fortuitous variations in the germ cell, but that variations produced in the body of the parent by the environment are transmitted. In August, 1948, its Central Committee approved as "the only correct position" the thesis that characteristics acquired by an organism during its life may be transmitted to its offspring.

At a scientific congress held in Russia, papers on human genetics were not permitted by the authorities to be presented.

Government publications in Soviet Russia have condemned the theory that many of the ills of the human body result from the assuming of a vertical position by an organism formed for functioning horizontally.

The laws of nature do not follow Papal or party line dogma. Authority does not determine causal relations in physical nature. Communist ideology is as irrelevant as Catholic theology. Though politicians and economists may dictate to physicists and biologists, politics and economics do not affect physics and biology.

When Truth and Falsehood grapple, Falsehood, fearing tests, calls the police.

Vavilov, who died in prison in Siberia and whose biological teachings have been proscribed by the Communist College of Cardinals, the Central Committee, is the Galileo of the new inquisition.

In the Italy of the seventeenth century there was no iron curtain, for John Milton, the English poet, having travelled there in 1638, wrote:—

"There it was that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition for thinking in Astronomy otherwise than the Franciscan and Dominican licensers thought.

"I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannizes, when I have sat among their learned men (for that honour I had) and been counted happy to be born in such a place of philosophic freedom as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning amongst them was brought—that this was it which had damped the glory of Italian wits, that nothing had been there written now these many years but flattery and fustian."

The social war on science is a continuation, with certain changes, of the theological war.

In the one as in the other, tested scientific knowledge is denounced in the emotional language of the gutter. "Stupid," "idiotic," "insane," "reactionary," are samples of arguments offered in scientific controversy by Communist leaders. The saviours of the people have ceased to observe common civility. Flattery, fustian, and vituperation have replaced scholarship, reason and urbanity.

Those who condemn, and justly so, the Spanish Government for recognising only one religion, the Catholic, and prohibiting Protestants from publicly worshipping according to conscience and yet approve the Russian Government, which recognises only one political party, may be Atheists, but Freethinkers and Liberals they are not; they are something else.

Those who disapprove inequality before the law and yet approve the prohibition of the teaching of biological inequality may be Atheists, but Freethinkers and Liberals they are not; they are something else.

Those who believe that opportunity and education should be open to all and yet advocate outlawing the theory that acquired characters are not transmitted may be Atheists, but Freethinkers and Liberals they are not; they are something else.

The social compulsionists infesting both the Free-thought movement and the Churches want to help us fight their battle to regiment it.

IS PSYCHO-ANALYSIS A DELUSION ?

A Criticism of Frank Kenyon's *Psycho-Analysis*.

NO great innovator ever does quite what he imagines he is doing and the views of posterity on the value, and even the nature of his work, differ widely from his own. Freud is no exception in this respect. His claim to fame to-day lies in the fact that he introduced a method of psychological inquiry and treatment which has been enormously fruitful, and a system of psychodynamics much of which has passed into common usage. On the other hand the *content* of his systematic psychopathology is easily — too easily — criticised, and demolishing Freudian theory is rather like kicking an open door. This latter the author of the above book does with great gusto, but to what purpose is not quite clear: for Freudian theory is much nearer to the author's mechanistic views than any one of the more academic psychologies. (Was it not Freud himself who looked forward to a psychology based on physiology!) There are plenty of sound criticisms of Freud from the philosophic Idealists and the homie psychologists, but an attack from a gross materialist is very much the pot calling the kettle black.

From the beginning the title of the book does not help to put one on good terms with the author, neither does a certain dogmatic aggressiveness which runs right through the book. Many statements are given didactically in this manner, and although one has the excuse of limitations of space, they make a poor case none the less; particularly in the early chapters is there far too much of the "either . . . or," take it or leave it kind of argument.

For instance, the opening sentence of Chapter II runs: "The first thing that strikes us when we come to consider the subject of consciousness is the relatively small and unimportant part (sic!) which it plays in human behaviour as a whole." To which one can give the obvious reply that the most important things in one's life are *not* done in one's sleep. The argument from "secondary automatic actions" quite misses the point: habitual actions are unconsciously, i.e., mechanically performed, but anything new, anything requiring a decision or a deliberate adjustment needs the intervention of conscious mentation. In fact, the argument of the whole of this chapter, shuttling as it does between brain structure and mind pattern, confuses and bedevils the issue. The tacit assumption without any proof that brain structure explains mental patterns, prejudices all the author's conclusions in advance.

The apology at the beginning of Chapter III that his claims are "no more than tentative" is hardly borne out by the content of the rest of the work. The diatribe against psycho-analysis is beside the point these days: there are as many and more psychiatrists practising analytic psychotherapy without subscribing to the whole of the Freudian doctrine. Furthermore, most serious students recognise that a psychopathology of the consulting room, where incidentally many of Freud's views receive startling confirmation, is not directly

translatable to everyday life. In the wider field of living, the author's criticism of Freud's hedonistic views is sound, but the more widely accepted and in my opinion more correct homie psychology is even further from the author's mechanism.

There are, of course, only too obvious inconsistencies in the author's own theories. For instance, his explanation in Chapter VII of psycho-analytic cures as the result of suggestion leaves him open to the question of what is suggestion in mechanistic terms. This altogether apart from his absurd equation of the methods of hypnotic suggestion and faith-healing with psycho-analysis. The least acquaintance with analytic methods would show how diametrically opposed the techniques are. There are other comments in the same chapter which show clearly that the author's acquaintance with psychoanalysis is *entirely* from the outside. Has he ever tried to suggest anything to a really good case of Obsessional Neurosis? If so, he would not think of them as being "extremely susceptible to suggestion." (p. 125.)

The plea for morality in Chapter VIII comes strangely from a mechanist! One feels one must ask where in the brain does this higher morality reside? And what of purposive motivation? How does that derive from the nerve cell structure? The attempt to bring in Hadfield, who incidentally is not a psychoanalyst in the strict sense of the word, is very misjudged. Hadfield's psychology, set out very clearly in his "Psychology and Morals," is a very effective antidote to this author's mechanistic materialism.

In the last resort, the most effective reply to a rather truculent and ill-advised book are the dozens of previously hopeless patients cured by analytic psychotherapy who are infinitely grateful to Freud for his pioneering work in this field. As for contemporary opinion of Freud, I can only quote Dalbiez: "Freud's work is the most profound analysis of the less human elements in human nature." H. E.

[We invite readers' brief opinions.—EDITOR.]

EXORCIZING THE POSSESSED

[We give here an extract from "Our Lady of Help," by Antero Figueiredo, of the Academy of Science, Lisbon, and of the Academy of Letters, Brazil. It was first published in 1932, and has reached a 5th edition. The book is an account of the wonderful work of Padre Ribeiro, of the Chapel of Our Lady of Help, in the North of Portugal, in driving out devils. Needless to say, this wonderful work still goes on.—EDITOR.]

ALL God's blessed day, huddled together under the porch at the back of the Presbytery or spread around the chapel yard, where groups of palefaced women with all the appearance of physical and mental fatigue, wrapped in their dreary black cloaks or with their homespun petticoats thrown over their heads. They awaited their turn to enter the presence of Padre Ribeiro, whose Church was so full of clients that he didn't know where to turn—so great was his fame in driving out devils. His name had flown from town to town, from village to village; it had leaped over the mountains to Spain, where the women whispered with bated breath: "This holy man has more power than God himself."

From distant parts came people in donkey carts, in bullock carts or riding on mules. But the majority came on foot. Hundreds of them arm in arm reciting the

Rosary, occasionally casting a suspicious eye at a passer-by, making the Sign of the Cross and putting their tongues out at him when they thought he was giving them the Evil Eye; spreading salt, blessed by their Parish Priests, at the cross roads and under the arches of the bridges, to expel Satan, whom they knew was there with the intention of impeding them in their journey to Our Lady of Help. They presented to the eye a mournful, murmuring mass and carried in their faces a look of the dreary mountain lands through which they had passed.

Padre Ribeiro received his clients without ceremony. In the summer, they surprised him at siesta time, stretched out on a wooden chest in the kitchen, without coat or collar; his feet in thick woollen socks, his open shirt exposing his hairy chest. At other times, they found him sleeping on the piled-up hay at the side of the pig-sty, snoring in unison with the grunting of the pigs. The people to be cured were usually cowering, frightened women with not enough interest in life to wash themselves. Let us take a typical case:

The Padre fixed his patient with an austere searching look under which she immediately felt crushed. He then said jovially:

"Now tell me, woman, did you come here of your own free will or did some person or thing drive you here?"

She replied, a little hurt:

"I came of my own free will, Senhor Padre. I've been wanting to come for a long time. I have such faith in your power."

After giving her another searching look, he muttered:

"I want to cure you, I want to cure you."

The silence, the severe manner of the Padre, caused the woman's heart to shrivel up within her; she turned away her head, her eyes blinking, as if wounded by the light which the pupils of the Holy Man's eyes emitted.

He then demanded in a loud voice:

"Before you came here to Our Lady of Help, to how many other people did you go?"

The possessed soul hesitated. Then the Padre, drawing a very stern face announced:

"I want the truth and the whole truth. If you give it to me I'll cure you, if not I won't."

She confusedly stammered explanations. Padre Ribeiro said with still more violence:

"If you are frank with me this Evil Spirit will leave you. If not, it will cling to your skirts and never let go till it has dragged you down to the pit of Hell."

Then the possessed woman, trembling in all her being, related to him all the means she had employed to be cured:

She had gone to a sorceress who had taken her money and done nothing. She afterwards went to a *benzadeira* (a woman who is supposed to cure people and animals by certain prayers and blessed potions. There is great rivalry between the *benzadeiras* and the priests) who recited prayers over her. . . .

The Padre interrupted her:

"Now explain to me what it is you feel."

She replied that she felt things that she hardly knew how to define: broken sleep, bad dreams, dark forms in front of her eyes, a pressure over her heart, a general feeling of suffocation as if someone, which she was sure was the devil himself, had his knee on her chest and was trying to squeeze the very life blood out of her.

Padre Ribeiro, with his left eye half closed and his right eye very wide awake, made his study of his patient and decided what was her particular mania. He knew how to be silent when the occasion arose. He smoked one cigarette after another, tickling his ear with the point

of the match; all the time spitting, now on the floor, now at the wall.

At the conclusion of the recital of symptoms, he said good naturedly in order to calm her:

"That was very well explained. Tell me, have you been to a doctor?"

"No, Senhor Padre, I knew this wasn't a case for a doctor."

"You were quite right; they are just a lot of frauds."

He then questioned the woman's friends.

"This is the spirit of an ex-communicated person, which she has inside her," said one.

Another affirmed: "It is the spirit of her defunct grandfather, a real scamp. His soul is in the torments of Purgatory and he wants masses."

Still another thought it was the spirit of one of her parents who hadn't fulfilled a Promise in this world.

Padre Ribeiro then turned and asked his patient:

"Do you think it is this?"

Whatever she decided was the reason, he warmly agreed with her. As he used to say:

"I follow the saying of the holy St. Paul: 'When I am amongst the Christians, I am a Christian; when amongst the Jews I am a Jew, in order to win all for God.'"

He then asked:

"Is it your wish to be delivered from this Evil Spirit?"

"Yes, Senhor Padre, it is my desire to be delivered."

"Then you must be delivered," he said very decidedly.

"When a person has the desire to be delivered, it is half the battle won." Then pressing down the shoulder of the woman with his great strong hand: "We must order our bodies about as we do a servant. Are you convinced that you have an Evil Spirit in you?"

"Yes, Senhor Padre."

"I think so also. In fact I am sure of it. Go into the Chapel and I'll be with you in a minute."

The group of women filed mournfully into the Chapel, their minds weighed down under the thought of that Evil Spirit, from which they were confident the Holy Man would deliver their friend as he had delivered so many others.

Translated by N. F.

* A "Promise" is a vow made to God, Mary or a saint, the complying of which guards from an evil, cures a sickness, or obtains a benefit. A "Promise" is always accompanied by an offering to the Church. The above is a definition according to the most reliable Portuguese dictionary. "Promises" often take strange forms: I knew a woman who made a "Promise" to forget English, another who made a "Promise" that her child would dress in a monk's habit till she was 21, still another who "promised" never again to wash herself, etc.

(To be Continued)

THE HOLY OFFICE

A STRING of decrees against Communists—it is reported in the Press—has been issued by the "Holy Office."

Not a single paper, however, saw fit to explain that there is in fact no Roman Congregation of the Holy Office and that this term was merely used—rather shamefacedly—for its full title of the *Sacred Congregation of the Universal and Roman Inquisition or Holy Office*.

The Inquisition or Holy Office—both terms are equivalent—forms one of the twelve *Sacred Congregations*, apart from the *Index* which since 1917 has been part of the Inquisition. Its peremptory verdicts deal with the accusations of heresy, schism, apostasy and also of the abuse of sacraments, the keeping of pro-

hibited literature, the assumption of magic, sorcery, polygamy, etc.

On the other hand, the Holy Office may accord dispensation in exceptional cases of marital obstacles or give permission to a priest to read licentious books, or even allow the breaking of celibacy. When the Sacred Congregation of the *Index* was discontinued, the S.C. of the Inquisition took the duties over to deal with books and their authors. At the same time, in cases of the so-called "External Judgment," they decide whether or not a certain wedlock has been "consummated"; this institution provides a handy means for rich and influential people to overstep the R.C. barrier of the marital "sacrament." For the procedures of the S.C. of the Inquisition are covered by a veil of secrecy and he who violates this absolute "Secrecy of the Saint Office" is automatically excommunicated.

The twelve Sacred Congregations (S.C.) of Rome, of which the Inquisition is one, are Colleges of Cardinals for the administration of Papal affairs. Their relation to the "Sacred College"—the assembly of cardinals—corresponds to that of commissions to a parliamentary assembly.

The head of a ministerial department of the Papacy is not one cardinal but a body of them, though a certain cardinal may figure on different department boards (Cumulative representation). In this respect it recalls an Executive Committee in joint-stock companies. Its president is called "prefect," its secretary is an administrative director-general. According to its importance, an executive committee is made up of three to six members. With regard to dignity, the S.C. of the Inquisition (or the Holy Office) ranks highest. The Pope himself is the *prefect* of this oldest corporation, whilst all the others are generally headed by cardinals.

It was set up in 1542 through the bull *Licet de initio* of Pope Paul III, whilst, about 40 years later, the main line of its present constitution was laid down in the bull *Immensa aeterni*. Its primary task then had been to stem the progress of the Reformation; with the advance of progress in general, its scope has greatly increased since.

On February 26, 1616, Galileo was ordered by the Pope to appear before the Inquisition, which—16 years since the burning of Giordano Bruno—commanded him to abjure his "errors." He solemnly promised that he would no longer hold the Copernican opinion, or teach it either in writing or by word of mouth. However, when this undaunted genius in 1632 published his "Dialogues of the Two Greatest Systems of the World," he was once more summoned before the Inquisition and publicly forced on his knees to recite a long formula, in the course of which he stated: "I abjure, curse, and detest the said errors and heresies . . ." He went on to promise that he would denounce to the Inquisition any heretics whom he might hereafter find still maintaining that the earth moved, and swear, with his hands on the Gospels, that he himself had definitely abjured this doctrine. The story that he stood firm and shouted *Eppur si muove* (And still it moves) is, however, an invention, like so many "historical" *bon-mots*.

The first traces of the Inquisition date back even before its actual institution, when, in the 13th century, the "Secular Arm" was ordered to help the Papacy in extirpating heresy by fire. In 1431, Joan of Arc was condemned and burnt as a sorcerer, and John Huss, the Czech reformer, in 1415.

The Sacred Congregations were created in 1542, but in 1908, Pious X reformed the system by winding up several and setting up others. At present, there are the following S.C.s:—

The Consistorial S.C. for the election of bishops.
S.C. for the Eastern Church (regulation of rites).
S.C. of the Sacramental Discipline.
S.C. of Council (for Church Councils and Mass Fees).
Religious Orders' S.C. (for monks and nuns, etc.).
S.C. for Propaganda (Missionary activities).
S.C. of Rites (R.C. ceremonies, canonisation of Saints, recognition of relics, etc.).

S.C. of Ceremonies (for the drawing up of pontifical ceremonies, protocols, preliminary meetings of ecclesiastical princes and ambassadors, etc.).

S.C. of Particular Church Affairs (such as concordats).

S.C. for Educational Matters and Studies (Seminaries, Universities, etc.).

S.C. of the Right Rev. Fabric of Saint Peter (maintenance of the pontifical basilica); and finally

S.C. of the Inquisition (Holy Office) of which His Holiness the Pope (Pius XII) is the *prefect*. Its secretary is His Eminence, the Cardinal Marchetti-Selvaggiani, Bishop of Frascati, Papal vicar of Rome and district, etc.

Among its other members are Cardinal Rossi, secretary of the Consistorial S.C., Fumasoni-Biondi, prefect of the S.C. for Propaganda; Pizzardo, prefect of the S.C. for Educational Matters and Studies; Jorio, prefect of the S.C. for Sacramental Discipline, etc. The Commissioner-Inquisitor and his First Deputy (Judge of Instruction), among others, are members of *Ordinis Predicatorum* (Order of the Preaching Brethren) known as Dominicans. The infamous Torquemada belonged to this Order and even the Jesuits have not been able to supersede the Dominicans—nicknamed *domini-cani*, the "Hounds of the Lord"—of their prerogative of Inquisitors.

In 1946, the Spaniard R. P. Suarez replaced the Frenchman Gillett as Grand Master of the Order of St. Dominic. Approved of by Pope Honorius IV in 1216, this Order at present has 3,000 male and 22,000 female members divided into 31 national provinces (six in Italy, three each in U.S.A., France and Spain, one in Great Britain, etc.). St. Thomas Aquinas—the "Angelic Doctor," or "Angel of the School"—has been the pride of the "Sons of St. Dominic"; they are considered the true "Guardians of the Creed" and to this day leaders of the Dominican militia have held the traditional office of Inquisitorial Prosecutors.

As a whole, there are at present 39 officers of the S.C. of the "Inquisition of the *Holy Ghost*" together with 17 lesser members. Thirty-six of them—apart from two prelates of the Book Section—make up the General Meeting.

This outline may help in properly assessing the meaning of the latest decrees of the "Holy Office" reported by the national papers with a certain degree of gleeful satisfaction. We do not envy them their bloodstained ally.

PERCY G. ROY.

GOD'S ADVISORY COMMITTEE

That man who takes unnecessary pains
To water roads in dull December rains,
We pity, but his intellect despise,
And wonder how this folly had its rise.
So we may marvel that grown men can pray
To God Omniscient, as they do each day.
Though parsons fume and threaten hell's damnation,
Advising God is supererogation.

BAYARD SIMMONS.

ACID DROPS

An interesting article on tramps, casuals, out-of-works, etc., and the way they are cared for by the L.C.C. and similar bodies, appeared recently in the *Church Times*. These people hate work as a rule, and appear to take life more or less happily; so the writer dolefully "wonders if there is any settled spiritual ministrations for them?" As far as he knew, there was not, nor could he find any priest who looks after them. But surely the men would not be any happier grovelling on their knees giving thanks to Christ for providing them with food and hymns without having to work? In any case, does anybody imagine the Archbishop of Canterbury or the Pope has any time for *moneyless* tramps?

One of our religious papers publishes a letter from a heartbroken rector who complains bitterly about the unruly, wild, and cheeky children he has to teach at his Sunday school. The behaviour of these little Christians makes him "wonder whether the Sunday school is not doing more harm than good." We have always understood that Sunday schools were specially designed to bring cheeky and unruly children to Christ, and that simple Bible teaching, reverently taught, would bring all young sinners gladly to believe in God's Holy Word. What has gone wrong? Isn't Christ as all-powerful as he used to be?

Hundreds of grovelling Catholics listened wide-eyed to a live Bishop preaching the other day on the village green. On his left was a four foot statue of "our Lady of Fatima" flown from a Portuguese shrine, and in front of him was a huge wooden cross. Both were enthusiastically "adored," that is, people were constantly grovelling before them, and particularly when they were later carried in procession headed by a policeman on a bicycle. And in another part of the country the British Association for the Advancement of Science was holding its regular meetings. What do our scientists think of their grovelling fellow-countrymen?

Fr. Lombardi is carrying his holy war into the enemy's camp. He claims that "communism, though it is intrinsically evil and against God, is preparing the world for the Gospel." Or to put it another way—the more Communism opposes Catholicism, the more certain will be the triumph of the Vatican and its Church. Why does not the Pope, then, thoroughly support Stalin and his associates, particularly when they throw cardinals, bishops, and priests, into their prisons? Why attack Communism for doing God's Holy Work? Alas, we do not know the answer.

Apparently the Roman Catholics in charge of St. Winefride's Well at Holywell, have well and truly learned their lesson of how to fool some of the people all the time for they seem to have gone one better than the Fatima miracle business. At Fatima, water is pumped into the holy shrine during droughts, so that the "faithful" are never disappointed, but at St. Winefride's water is pumped to the well not only in times of drought, but all the time, for in one terrible year the well dried up, and so, reports the *Sunday Pictorial*, the District Council laid pipes from the local reservoir. What puzzles us is, at what point does the water become holy, a problem that would have delighted the old scholastics and metaphysicians. To the Free-thinker, it is another indication of the length religion will go to humbug the credulous.

Shades of Bradlaugh! How the "M.P. for India" would have laughed had he been present at the meeting of the Indian Constituent Assembly, when the members solemnly debated whether God should take precedence in the new form of oath. The new form proposed by Dr. Ambedkar to be used, was to the effect that "I, do solemnly affirm, or swear by God," and was hotly discussed. It was suggested that the new oath was a form of disrespect and God should be mentioned first. The *Hindustan Times*, in a leader, aptly sums up the ridiculous proceedings by quoting the last lines of *A Midsummer Night's Dream*—"What fools these mortals be."

In spite of the Roman Church's thunder against mixed marriages, we note that Bishop Gerow of Natchez, Mississippi, is allowing them in his diocese. The couples may even enter the "sanctuary," a terrific inducement and concession. The Bishop has, of course, his reasons. It appears that Catholics were beginning to look upon marriage as "a non-sacred thing," and that would never do; and in addition, by allowing such marriages, the non-Catholic could be introduced to the Church. What the Bishop did not say, however, was that the "introduction" can hit both ways; it might easily produce a most unfavourable impression of Roman Catholicism. But anything—anything rather than a "non-sacred" marriage.

Fr. Vokes-Dudgeon, who is a "high" Anglo-Catholic, sees no chance of anybody "leading the masses to return to the faith" without the real thing—that is, that "Anglos" should be like "Catholic priests of other lands," which means like Roman Catholic priests their Mass, copes, crucifers, chasubles, and all the other "opium" so well known to true religion. "Holy Church," he contends, "is being assailed by a paganism which is widespread," and he really believes that his religious tomfoolery will bring the "masses" back. We are afraid that Fr. Vokes-Dudgeon has a devil of a lot to learn.

Commissioner David Lamb, during a meeting of the Salvation Army, at which the President of the British Association presided, has again unfurled the "Blood and Fire" banner. He comes out in full support of the Devil, Hell fire, and brimstone. Well, well, we back the Lamb, for we have always protested that the Devil did not receive his just dues as the most important prop in the Christian fairy tale. Just think, no Devil, no Christ, no salvation. We object to this continual camouflage of the cloven hoof, and the efforts to cool the fires of Hell, and we congratulate the Commissioner, and the worthy President of the British Association for the Advancement of Science, on recognising their debt to "Old Nick."

THINGS WE WOULD LIKE TO KNOW—

Should not "Christian Cripps" follow in the footsteps of his Master and chase out the money-changers in the Temple?

In view of the narrow majority of the predominantly Catholic German Government, can we expect the Blessed Virgin Mary to appear at Bonn before the next election?

When the Archbishop of York preaches his sermon in the Mormon Tabernacle in Salt Lake City (U.S.A.), will he base it on the text from Deu. xvii, 16, 17?

"THE FREETHINKER"

41, Gray's Inn Road,
London, W.C. 1.
Telephone No.: Holborn 2601.

TO CORRESPONDENTS

H. FIDDIAN.—Christians usually forget that if God is responsible for the good things of life, he must, logically, be responsible for the opposite.

K. GRIGSON.—Thanks for your good wishes. There is no doubt that Constantine helped to make Christianity a World religion.

Orders for literature should be sent to the Business Manager of the Pioneer Press, 41, Gray's Inn Road, London, W.C. 1, and not to the Editor.

SUGAR PLUMS

The "United Secularists of America" (U.S.A.) a new organisation which combines 12 Freethought and secularist organisations in the U.S.A. held a successful Convention in Milwaukee, reports the *Progressive World*, the official monthly organ. Mr. B. Hewson was re-elected President. Mr. Hewson recently broadcast from the WCFM radio station on the "Philosophy of Secularism." We believe that this is the third time that an atheist has spoken over the radio in the U.S.A. on a specifically anti-religious theme. Congratulations to our American colleagues.

The Manchester Branch N.S.S. is conducting an interesting experiment which to-date is proving successful. The Branch Secretary and Literature Secretary, Mr. R. Billing and Mr. Woodcock, respectively, conduct lunch-hour meetings every day at 1 p.m. on the bombed site at St. Mary's Gate. That the meetings are of interest is evidenced by the fact that a crowd is usually waiting for the meeting to start, which, after a few introductory remarks, is immediately given over to questions from the audience. The idea is a good one, and the Secretary would appreciate hearing from other members who are free in Manchester during the lunch hour.

The Merseyside Branch N.S.S. has arranged an attractive syllabus of Sunday evening lectures in Coopers Hall, 12, Shaw Street, Liverpool 6. The lectures will be held on the first Sunday in each month until next April. The first lecture takes place today (October 2nd) and the speaker is Mr. R. H. Rosetti, subject, "God or Man?" The Merseyside Branch is an old and well established Branch of the N.S.S., and with the boosting of religion by politicians, Freethinkers should consider it a duty to support local Freethought work wherever it exists. The Coopers Hall meetings begin at 7 p.m.

Mr. H. Cleaver, the Secretary of the West London Branch, informs us that the Branch season of meetings in Hyde Park were very successful. The torrent of questions are proof of the interest in Freethought propaganda. A syllabus of indoor lectures has been arranged for the Winter season at the Laurie Arms, Crawford Place, W. 1. London Freethinkers are cordially invited to the first meeting on October 2, when Mr. L. J. York will speak on "Nationalisation as a Policy."

We were glad to see a letter by Mr. A. C. Rosetti, a member of the N.S.S. Executive, published in the *Epsom Herald* pointing out that "it was not the enemies

of Church that set up the Inquisition" and that "no protest was forthcoming from the Pope when Mussolini and Hitler were sending millions to torture and death." We congratulate Mr. Rosetti as well as the editor of the *Herald* and suggest that Freethinkers all over the country emulate his example. Letters to the Press are a very useful means of propaganda, and if every Freethinker would write, Editors would have to take notice.

It was interesting to see an article in the *Northampton Chronicle and Echo* recently entitled "Lest we forget Bradlaugh." It recalls the great fight Bradlaugh made against Church and State and how the "religious bigots in Parliament used methods of abuse and slander against Bradlaugh that the 'bellowing blasphemer' himself would never have stooped to. His conduct, in fact, was a lesson in morals to those who claimed a monopoly of righteousness for their own religious principles." We should like to quote further but space forbids. The writer, Roy Edgley, is to be congratulated not only on his own fine appreciation of the work of the great Iconoclast, but also in getting it published; and for this, of course, he has also to thank the fairness and tolerance of the editor.

But very surprising is the article in that well known women's journal *Britannia and Eve*, for September, by Irene Clephane on "The World's Growing Populations," illustrated with portraits of Malthus, Bradlaugh, and Annie Besant (before that lady shed her Atheism and Malthusian principles for Theosophy). No two people were more foully abused in their day than the latter for their advocacy of birth control, and we fancy they would have been highly amused to find their portraits given such prominence in a high class ladies' journal, and their "immoral" campaign thoroughly justified.

Incidentally, Miss Clephane must have got some of her facts on the history of birth control from Dr. Marie Stopes, for she says that in 1865, "Dr. R. T. Trall published a work on *Sexual Physiology* containing contraceptive information that was not bettered for more than half a century." This is just sheer nonsense—unless the method of procuring abortion in the book is considered birth control. If our memory does not fail us—and we read the original work—Dr. Trall actually was opposed to birth control. In his standard *History of Birth Control*, Prof. Himes deals very severely with Trall for the silly reference which Miss Clephane took from Dr. Stopes.

According to the *Daily Mirror*, 53 per cent. of the population of the U.S.A. went to church last Sunday. We cannot guarantee the figures, and we doubt whether the *Daily Mirror* can, but 79½ million Yanks is a respectable total, who, if they should pray in unison, could blast God by sheer volume of sound. We can, however, report that this is not a religious revival, the result is arrived at by "gearing religion to high pressure business methods" and by offering American Christians, "swanky clubs, libraries, recreation rooms, and sparkling modern kitchens from which issue bumper meals." All religious bodies have "an aggressive publicity department, including radio time in which famous actors advertise the benefits of religion." Using magazines with a readership of 30 millions, as well as daily newspapers, in short, big business methods, the Americans certainly have opportunities denied to the lowly Nazarene, and if Pope Leo X could say "what a profitable business to us is this fable of Jesus Christ," what would he say now?

ON TELEPATHY

I

THE success of the Piddingtons on the radio has caused a great deal of discussion on the problem of thought-transference, some people no doubt imagining that it is only now being properly discussed. As a matter of fact, the idea that thoughts can be transferred in this way goes back for centuries. Research may quite possibly find it was discussed by the ancient Greeks who seemed to anticipate so many of our ideas; in any case, Paracelsus, who lived in the early part of the 16th century, claimed, "By the magic power of the will a person on this side of the ocean may make a person on the other side hear what is said on this side . . . the ethereal body of a man may know what another man thinks at a distance of a hundred miles or more." And no doubt Fludd, John Dee, and other famous "occultists," made the same claim and even practised it.

At all events, when the Society for Psychological Research was first formed in 1882, some of its earliest papers dealt with thought-transference. In the first volume of its *Proceedings* will be found three long Reports with illustrations and extra notes, and also a note on "muscle reading"; and the problem is very thoroughly faced and discussed. The committee who investigated it consisted of Edmund Gurney, M.A.; F. W. H. Myers, M.A.; F. Podmore, B.A. and Prof. W. F. Barrett. They all were very well known and quite as anxious to get at the truth as any modern follower of the Piddingtons. Gurney, Myers and Barrett, became (or were at the time) Spiritualists—that is, they believed in survival; Podmore appears never to have been convinced—his claim being that Spiritualism was "not proven".

But before going more into details, may I say again what I have said more than once. If telepathy is proved up to the hilt, it can make no difference whatever either to "blatant" materialism or to the theory of survival. What we call "mind" (for convenience) is the product of millions of years of evolution, and evolution is still going on. There is no need to be surprised if certain qualities of the mind hitherto only suspected—or even denied—are realities, and in the course of time may be developed much further. Supposing it is possible for one person to transfer his thoughts to another without any visible means of communication—how does this prove that dead people live in "Summerland," or that a mechanistic view of the Universe is false? By the use of electricity and special valves, etc., we have our modern "radio," yet scientific Materialism stands as firmly as ever. Whatever else science has done, it has never shown the "hand of God" in anything. In other words the only "existence" known to science is the Universe.

It is necessary to stress this for every now and then I read of Rationalists who, almost with a whoop of joy, point out how telepathy has knocked out Materialism. The reader can rest assured that it has done nothing of the kind.

What evidence have we then for telepathy? I must confess that there looks like some, but it is very little, and what there is, seems most unsatisfactory. For example, at one of the Piddington shows, a number of people came before the microphone to be tested as to whether they could or could not be "receiving" apparatus. A number of colours were marked on a blackboard which they could not see, and the audience had to concentrate on sending out three. One lady, who believed in telepathy and who had practised it for over

40 years, managed to get one colour out of three right. Commander Campbell "had a go," and he admitted afterwards that he received no message but he got two of the colours right. He merely guessed.

In the large numbers of experiments made by the special committee of the Society for Psychological Research, there were many successes and failures. Prof. Barrett, in spite of his having been often successful, and also ready to believe, felt that it would take years of patient investigation before anything absolutely conclusive could be agreed upon. But what he seemed most concerned with was discrediting Materialism. He said in his Appendix in the *Proceedings*, that he had "little doubt that a wider and more exact knowledge of psychological phenomena will show the insufficiency of any physical analogy or materialistic explanation, and this should tend to accelerate the passage of the existing wave of Materialism, the crest of which, there seems reason to believe, has already gone over us." This was written as far back as July, 1882, and even the most optimistic anti-Materialist may well wonder whether at this moment the "crest" has even been reached, let alone passed over.

Prof. Barrett was given the opportunity of testing the telepathic powers of Irving Bishop, who, in his day, gave some remarkable performances quite equal to anything the Piddingtons have given us. The radio, like the cinema, is a "god-send" to actors, actresses, performers and entertainers. Millions all over the world see or hear them. Great reputations were certainly built up 60 years ago, but millions of people were never able to afford paying to see the great entertainers of the past, and these never appeared at all in thousands of towns and villages. Hence, though Irving Bishop, Stuart Cumberland, the Fays, the Zaneigs, and many more "thought readers" were constantly before the public, they could not, in the nature of things, address millions of people in one or two evenings. This accounts for the fact that though their performances were well known to many, they never got the huge audiences the radio and cinema can guarantee clever people.

Irving Bishop admitted to Prof. Barrett that a great deal of his "thought-transference" was trickery, but he also insisted that he was a genuine thought-reader and gave the professor a sample of his powers, eliciting this comment: "It is, however, very difficult to arrive at any satisfactory conclusions from these experiments, owing to the extraordinary pantomime and wriggling excited action which Mr. Bishop invariably employs . . ."

The late Harry Houdini, who was intensely interested in conjuring and magic and who never tired investigating their history, thought that some of the earliest performances of telepathy or, as it used to be called, "second sight," were given by Breslaw in 1781, in the Haymarket. He was followed by another conjuror called Pinetti, and of course they both used a code. There were probably many other performers before the greatest of French conjurors, Robert Houdin, improved on existing methods and for many years gave some marvellous performances all over the world. He was a supreme artist and was thus able to earn a great reputation.

II. CUTNER.

WHAT THE DEVIL . . . ?

It was said of a Scots divine, and if the story is not true, it is good enough to be so, on his commencing his sermon, he said, "there are three questions we must ask about the Devil," and these are, "Where the devil does he live? How the devil does he live? And what the devil does he do?"

SPIRITUAL BEDOUINS

THE warden of Student Movement House, Gower Street, has paid a visit to Finchley, where, at St. Margaret's Presbyterian Church, he told its congregation how each member of it could best find peace and joy. His subject was entitled "Spiritual Bedouins."

The nomads of the desert, he said, have no homes, and are always moving from place to place, seeking a basis. This summing-up of the Bedouin way of life seems a trifle inadequate, but perhaps the reporter was at fault.

The desert has evolved the Bedouin, and "desert" is a synonym for scarcity. Water is not to be had everywhere, and, where it is found, it is often liable to disappear at the dry seasons; and the pasture, abundant in the spring, shrinks when the summer advances. So the Bedouin lives in tents, develops a liking for sour milk, and must, with his flocks and herds, often pass from place to place, seeking the wherewithal to remain alive. Perhaps he looks also for a durable dwelling-place.

The Bedouins are generous, perhaps imprudent hosts. Layard, discoverer of the ruins of Ninevah and Babylon, relates how these wanderers frequented the tents of his party "A sheep," he wrote, "was always slain for them, and boiled with rice, or prepared wheat, in the Arab way: if there were not strangers enough to consume the whole, the rest was given to the workmen or the needy, as it is considered derogatory to the character of a truly hospitable and generous man to keep meat until the following day, or to serve it up a second time when cold. Even the poorest Bedouin who kills a sheep, invites all his friends and neighbours to the repast, and if there be still any remnants, distributes them amongst the poor and hungry, although he should himself want on the morrow."

This kind of generosity is of advantage to the nomad, for it provides a kind of mutual help, and the desert life is full of vicissitudes. Moreover, he could hardly be effectively mobile, as he is of necessity, if he carried large stores on his migrations, or, e.g., refrigerators, to keep slain sheep fresh. So the imprudence may be more apparent than real.

I always feel, said the Reverend Warden, that these nomadic people have their spiritual counterpart in the world to-day, for how many people go from place to place, from experience to experience, seeking some abiding-place, some settled conviction, peace and security?

It is impossible to say, but there are indeed many, who, like the Bedouin, must go to other places, in order that they may live, and not they alone, but their families. Even men from Gower Street go abroad, in order to get their living, and why should we criticise this?

Does not the Government sometimes foster emigration, and sometimes immigration? Has not Malta, over-populated unless large dockyards are to be kept there, given us an object lesson in the necessity of moving from place to place? Men naturally seek security and peace, and an abiding-place, and even reverent gentlemen have rightly moved in flight, and from other reverent gentlemen, in search of those very things. Thus was America peopled, and its western parts filled.

But people just go from experience to experience! This, too, seems hardly a matter for complaint. Without this urge in man to try new things, Columbus would not have discovered the new world, Galileo and Isaac

Newton and Einstein would have been nonentities. Harvey would not have demonstrated the circulation of the blood, and cortisone and other modern drugs and the benefits of surgery would have been unknown.

Many of the wanderers and seekers of new experience and knowledge have suffered and died young in the process, but they paid this price for our benefit and freedom. Let us be thankful, and not chide.

Peace and joy, the warden said, are not found in physical environment, or surroundings, they come not from places, but from persons. The reverend lecturer does not appear as a careful thinker, for it is clear that certain parts of the earth provide man with a desperate struggle to maintain himself, while in other parts he has an excellent reward for his labours. Philosophy was born from the leisure accruing to man in fertile lands, not, for example, in Eskimo lands.

He spoke also of those always seeking some great discovery, passing from creed to creed, always striving after truth, but not arriving at the City of God. Here we have the grand finale, the City of God; but what is the guide of the seeker of truth? We thought it was man's reason, but where does that show us the City of God? Is it not now clear that all this evil against the mobile in thought and action was to enable the preacher to put in a plea for blind acceptance of the Christian Faith?

It was not by mind, or by intellect, said the warden, but by decisions that we could come to knowledge of God. This does not make good sense, for why has intellect to be separated from decisions? One has to think in order to decide to go to Brighton. Does one not need to think before surrendering one's life to the Christian Faith?

It seems that the lecturer had no worth-while message for thinking men. There is a City of God, he said, but he could tell us only one way to find it, for he as good as said we should shut our eyes to get there. If the world always shut its eyes when the pious asked it to, we should already be believing in St. Peter's bones in the Vatican.

But shutting one's eyes to awkward questions does not bring peace and joy. The blind believer in God is no happier than the atheist. The world is a political world and its political problems are not solved by faith in God. One sees political stupidity at its worst in religious times, for example, in the Crusades; and in the Byzantine Empire when the image worshippers and the Iconoclasts were at strife. Finlay's account of the condition of Byzantine society at the end of this strife serves as no recommendation to the efficacy of Christian Faith. The moral and religious sincerity, says Finlay, which, during the government of the earlier Iconoclasts, had raised the empire from the verge of social dissolution to dignity and strength, had subsequently been supplanted by a degree of cant and hypocrisy that became at last intolerable. The sincerity of both the ecclesiastical parties, in their early contests, obtained for them the respect of the people, but when the political question concerning the subjection of the ecclesiastical to the civil power became the principle object of dispute, official tyranny and priestly ambition used only a hypocritical veil of religious phrases for the purpose of concealing their interested end from popular scrutiny.

It would have been better for the Byzantines to have been less concerned with the City of God and more with the secular needs of their community. There would have been one cause less for gouging out each other's eyes.

J. G. LUPTON.

GLORIA IN EXCELSIS II

It seems to have taken Charles VII of France a considerable time—20 years in fact—to make up what mind he had that Joan's treatment had been scurvy indeed and that something ought to be done about it. Not that he cared very much about her side of the case. He had had time enough during her imprisonment (it lasted all of twelve terrible months), but did not even lift a finger to help her.

People were openly saying that while Charles possibly owed his throne, he certainly owed his crown to a relapsed heretic, a limb of Satan—adding any other suitable epithet which occurred to them. So representations were made to Pope Nicolas V. This individual, fearful of offending the powerful English, would have nothing to do with the projected rehabilitation of Joan, and although a somewhat weak attempt was made, the Pope saw to it that nothing was done. That was in the year 1453, and two more years were to pass before another move was made.

In the meantime, Pope Nicolas had died and gone to heaven where no doubt the Deity made haste to prepare a suitable welcome. Down here on earth things were moving. Charles VII, as a youth, perhaps the most inept, stupid and ignorant monarch who ever draped crooked legs on a throne, was actually proving to be quite a decent sort of king, as kings go.

Joan's trial had been a travesty of justice. Priests had been sent to her birthplace to spy out her obvious pact with the devil, but had failed to find one spark of evidential fire and were in consequence denied payment for the journey. One priest so far forgot his priestly duties as to disguise himself and obtain access to Joan's cell for the purpose of worming out of her some damning admission. In vain.

She had been kept chained in a military prison with a military guard, although she was entitled to a civil prison, no chains and women attendants. She had been cajoled, bullied, shown instruments of torture and threatened with their use until she very nearly died under the maltreatment. On her recovery the dreadful farce had been continued. Yes, Joan had a travesty of a trial; but a wise beneficent Church knew that this suffering was for her own good. Twenty-two years had to pass before Pope Calixtus, in the year 1455, ordered a full inquiry.

In order to avoid annoying the English and to relieve the Pope from embarrassment, Charles invented an expedient. His name was not to appear in the suit. Joan's mother, living in retirement at Orleans, should demand revision of the trial. Thus by a legal artifice the case becomes private, not political, and all is well.

At her trial, a distinguished ecclesiastic by name Jean Delafontaine, had been appointed examiner of witnesses. We must grant the authorities an impish humour here, since no witnesses were to be called. But if witnesses were absent at the trial, they were not wanting at the redress. In fact they tumbled over themselves in their anxiety to prove Joan a perfect angel, and her accusers, devils.

Cauchon, Bishop of Beauvais, her prime accuser at the trial, was execrated. It is difficult for a non-entholie mind to understand why Cauchon, supported in his decisions by the "Daughter of Kings, the Mother of Learning, the University of Paris," and with the collaboration of the Almighty, could have deserved such fierce condemnation. He was a time server, an ambitious rogue and eventually received his deserts. But he was not a Judas as he was called by Monsignor R. H. Benson,

who in his very next breath says that the Church had no part in consenting to Joan's burning. "Consenting" is good. "Consenting" is very good.

I should like to draw special notice to two gentlemen of France. One of them is Maitre Nicolas Midi. This professor of sacred theology said to Joan, as the Church's final sentence, "Joan, go in peace. The Church can no longer protect you." Peace! Protection! If history knows of any worse sample of religious hypocrisy and right down honest wickedness, I have yet to find it.

The other is Maitre Jean Lohier, a grave Norman Clerk, and here we finish on a different note. He it is, a celebrated legal authority, who called the trial illegal. One Pierre Besquier, a friar preacher, was to suffer eight months' imprisonment on a starvation diet for saying less than that, but he was only a friar on whom Bishop Cauchon could revenge himself with impunity. Not so Jean Lohier. He was to have his say, to his everlasting honour, suffering no more than threats of drowning.

So this young girl who raised herself within two months to be Commander-in-Chief of the French Armies at the age of seventeen, was eventually "Raised to the altars." She had been sent to her death accompanied by the high sounding jargon so loved by the Church—"Invested with Apostolic Authority, we, by the Grace of God, Archbishop . . ." etc., and so on. She was beatified with similar grandiose bombast.

As persecution and suffering are necessary before sainthood can be achieved, these ecclesiastics dutifully saw to it that Joan qualified, and that abundantly.

STANLEY ROBERTS.

JAMES JOYCE

Mr. CUTNER, in demanding quotational proof of Joyce's scepticism, merely informs us that he does not appreciate the angle of vision, the intention, sustaining Joyce's magnificent work.

Joyce—an artist to the very core—was no propagandist. His task was rather that of the seismograph, that disinterested but hyper-sensitive recorder of phenomena. For the "Dubliners" and "The Portrait of the Artist as a Young Man" are nothing if not products of a reformed naturalist school of writing.

It has been said, as a matter of fact, that after the "Portrait" many people expected something of a sermon. But "Ulysses"—that monumental novel—continued along the same lines as before.

Nevertheless, it is quite easy to assess Joyce's attitude toward religion from his writings. For if Stephen Dedalus and Leopold Bloom, respective heroes of the "Portrait" and "Ulysses," do not give expression to scepticism, do not represent two aspects of the modern mind in conflict with age-old dogma and prejudice, then what are they supposed to portray?

Does Mr. Cutner really imagine that a man who, according to one of his biographies, regarded all religion as absurd—the Catholic Church being only a more "logical absurdity"—can be classed as religious?

The general philosophic basis sustaining the last work of James Joyce, "Finnegans Wake," is similar to the Weltanschauung of Spengler's "Decline of the West." But Joyce regards the universe as an organism, ever-renewing, dynamic unity of opposites. It is this acceptance of life in its entirety, with all its faults and failings, that I praised in my previous letter. For "Finnegans Wake," complexing and difficult though it be to grasp in its entirety, is the creation of a man who

has won through and who sees existence in its richness and fullness.

I very respectfully suggest, therefore, that Mr. Cutner refrain from spreading second-hand ideas concerning Joyce's work. Let it be remembered that Joyce had to suffer enough at hands of prejudice while he was alive without having professed "free" thinkers denigrating his art now that he is dead!

I should like to thank "The Freethinker" for the hospitality of its columns. I only regret that I have not been able to do justice to the subject in hand.

RICHARD KEAN.

SONNET ON GONE THIRTY

It was a lusty time of Blacks and Whites—
That period which followed adolescence;
Which lit the spark, and brought a sense of difference,
Clearcut and labelled were all Wrongs and Rights.
I gave the world the explanations men
Had always sought . . . How shocked I was when I
Perceived the world was unimpressed!

Gone by

Are twenty years: and as I listen when
Evangelistic youth reveals the way
Why do I smile with mild disdain? Maybe
I envy him his world, his glorious day
Of certainties and fierce sincerity.
But there's no going back: before me lies
My woolly world of shades and compromise.

F. L. MAYELL.

CORRESPONDENCE

COMMUNISM

SIR,—Mr. Gallagher has succeeded in tying himself into some amusing mental knots. May I answer his charge that the recent Dock Strike resulted in showing the totalitarian character of our English State. Surely just the opposite is the case. The dockers can strike if they so wish, and fortunately in England it is the considered duty of the State to unload and load the ships if dockers desert their job. In Russia the dockers dare not strike for fear of imprisonment worse. Contrary to what Mr. Gallagher would have us believe, the Soviet is not a classless society, as privileged classes do exist, some classes being more favoured than others. Capitalism is in vogue in many ways, and scarcely any liberties prevail as the term liberty is understood by Freethinkers. Russian men of science are compelled to subscribe to what Bertrand Russell describes as obscurantist nonsense at the behest of politicians. Book production is under the control of officials of the State, who decide what shall be published. The distortion of English news is quite common in the Russian Press. This is what "Travda" said about the Mosley demonstration held in London some time ago: "Honest workers" were "thrown into police torture chambers" and "mothers hid their children so that they should not fall before the merciless bullets of the police." The policy of the Communists in England is to run down everything that is English, praise Russia to the skies, and support strikes, often started by Communist agitators as a method of creating chaos in industry. In Russia, Communism is noted for its persecution, terrorism and violence. We Freethinkers should encourage English democratic ways in obtaining fuller freedom and prosperity, and reject Communism absolutely.—
Yours, etc.,
ALFRED D. CORRICK.

RELIGION AND REALITIES

SIR,—Mr. Miles C. Burkill in his presidential address to the Archaeology and Anthropology section at the meeting of the British Association for the advancement of science at Newcastle-on-Tyne; whilst urging the desirability of teaching the young the facts regarding geology and the prehistoric antiquity of man; added that he had "found nothing to upset the fundamental truths of our Christian heritage."

Are we never to free the education of the young from the embryonic delusions, and fantastic ideas, of the Christian outlook upon life, and environment?—Yours, etc.

CHRISTOPHER W. ADAMSON.

NATIONAL SECULAR SOCIETY

Report of Executive Meeting held September 22, 1949

The Acting President, Mr. R. H. Rosetti, in the Chair.

Also present, Messrs. Seibert, Rosetti (A.C.), Morris, Griffiths, Ebury, Woodley, Barker, and Mrs. Venton.

Minutes of previous meeting read and confirmed. Financial statement presented. New members were admitted to Manchester, Merseyside, Trinidad, North London, South London Branches, and to The Parent Society. Permission was given for the formation of a Branch of the N.S.S. in Trinidad, B.W.I.

Lecture reports from Messrs. Brighton, Clayton, and Ridley were before the meeting, and lecture arrangements in London, Sunderland, and Oxford were confirmed. A grant to Edinburgh Branch to meet open-air lecture expenses was made.

The report of the International Congress of The World Union of Freethinkers was presented by the N.S.S. official delegate to the Congress in Rome. The report was discussed, questions asked, and then accepted.

Good results from the extended advertising of the Principles and Objects of the Society were reported, taking the form of new members and applications for literature, all of which had received prompt attention.

Further advertising was discussed and will be considered. Attention was given to correspondence from Edinburgh, Manchester, Halifax Branches, and from the Home Office, Brighter Sunday Association, Oxford, Adelaide (Australia), Trinidad, and London.

The next meeting of the Executive was fixed for Thursday, October 27, and the proceedings closed.

R. H. ROSETTI, General Secretary.

LECTURE NOTICES, ETC.

OUTDOOR

- Kingston Branch N.S.S. (Castle Street).—Sunday, 7-30 p.m.: Mr. F. A. RIDLEY.
- Manchester Branch N.S.S. (Bombed site, St. Mary's Gate).—Every day, lunch-hour lectures, 1 p.m.: Messrs. BILLING and WOODCOCK.
- Manchester Branch N.S.S. (Platt Fields).—Sunday, 3 p.m.: Messrs. KAY, SMITH and BILLING. (Alexandra Park Gates).—Wednesday, 7 p.m.: Messrs. KAY, SMITH and BILLING.
- North London Branch N.S.S. (White Stone Pond, Hampstead Heath).—Sunday, 12 noon: Mr. F. A. RIDLEY.
- Sheffield Branch N.S.S. (Barkers Pool).—Sunday, 7 p.m.: Mr. A. SAMS.
- South London Branch N.S.S. (Brockwell Park, Herne Hill).—Sunday, 4-30 p.m.: Mr. L. EBURY.

OUTDOOR

- Glasgow (Brunswick Street).—Sunday, 3 p.m.: Messrs. BRYDEN and J. HUMPHREY.

INDOOR

- Bradford Branch N.S.S. (Science Room, Mechanics Institute).—Sunday, 6-45 p.m.: "The Decay of Thinking," Mr. W. BARTHOLOMEW, M.A.
- South Place Ethical Society (Conway Hall, Red Lion Square, W.C.1).—Sunday, 11 a.m.: "Law and Ethics in the 18th Century," "Lord Mansfield and the Common Law," Prof. G. W. KEETON, M.A., LL.D.
- Conway Discussion Circle (Conway Hall, Red Lion Square, W.C.1).—Tuesday, October 4, 7 p.m.: "Rationalism in the 20th Century" (1). Mr. A. D. HOWELL SMITH.
- Merseyside Branch N.S.S. (Coopers Hall, 12, Shaw Street, Liverpool, 6).—Sunday, 7 p.m.: "God or Man," Mr. R. H. ROSETTI.
- Nottingham Cosmopolitan Debating Society (Technical College, Shakespeare Street).—Sunday, 2-30 p.m.: "Anglo-American Relations," Mr. J. R. CAMPBELL, (Editor, Daily Worker).
- West London Branch N.S.S. (Laurie Arms, Crawford Place, Edgware Road, W.1).—Sunday, 7-15 p.m.: "Nationalisation as a Policy," Mr. L. J. YORK. (F.I.C.D.)

SECOND-HAND BOOKS. Wants List Welcomed. Michael Boyle, 30, Parliament Hill, N.W.3.

BY THE AUTHOR OF "THE MYTH OF THE MIND"

PSYCHO-ANALYSIS

A MODERN DELUSION

Frank Kenyon

A drastic and devastating analysis of the claims of Psycho-Analysis. The author has taken special pains to deal with the metaphysical terminology employed by Freud and his followers

150 PAGES CLOTH BOUND 5/- (Postage 3d.)

From all Booksellers or direct from the PIONEER PRESS

Have You Got Your NSS HANDBOOK Yet?

No Freethinker should be without it
Packed with useful and vital information

Tithes, Secular Funerals, Withdrawal of Children
from Religious Instruction in Schools, Constitution
of the NSS, etc.

32 pages

Post Free 7d.

The Freethought Case simply and concisely put

Propaganda Leaflets

Ideal for distribution at meetings

Christian Ethics. Does Man Desire God? Are Christians
inferior to Freethinkers? The Beliefs of Unbelievers. What
is Secularism? Do you want the Truth? Sunday Cinemas.

4-page folders 1/- per 100 from the
Gen. Sec. N.S.S. 41, Grays Inn Road.

Back numbers of the FREETHINKER can also be had for distribution

THE EVOLUTION OF THE PAPACY

by F. A. RIDLEY

Author of *Julian the Apostate, The Jesuits, etc.*

A clear exposition of the origins of Roman Catholicism as
a world power and the part it has played in world history

Price 1/-

Stiff Cover
80 pages

Postage 1½d.

THE BIBLE HANDBOOK

By G. W. FOOTE and W. P. BALL

Specially compiled for easy reference. For Freethinkers
and inquiring Christians

9th edition. 2nd printing. 176 pages.

Price 3s., Cloth only. Postage 2½d.