

The Freethinker

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AMERICANS have looked upon and treated the Roman Catholic Church in their traditionally tolerant attitude toward all religions, unwilling to believe that a political Church would try to gain ascendancy over their government. There are three reasons why we are deceived concerning the aims and activities of the Roman Church: (1) our indifference to church-state relations as a factor in government; (2) our forgetfulness of the disastrous effects of Roman political ecclesiasticism in past centuries; (3) the purposeful confusion created by Roman Catholic propaganda concerning the real aims of Roman Catholic policy in democratic countries.

The unchanging goal of the Catholic Church is the restoration of its status as the only legally recognised Church in Christendom. For it claims as its right, exclusive jurisdiction over all Christians—Protestant, Orthodox, and Roman Catholic—throughout the world. Its hierarchy can protest that its primary interest is not this or that particular form of government, economics, or social order, since its ultimate object is the re-establishment of its universal spiritual dominion. In order to realise this universal dominion, however, the immediate object is to foster the establishment of political, social, economic, and even religious regimes that will best guarantee the freedom of the Roman Catholic Church and, in the second place, will allow maximum assistance for the attainment of all the goals of the Church. The civil regime may be communistic, socialistic, democratic, or diabolically totalitarian—it matters little so long as the Catholic Church can manage to exist and move towards her unchanging goal. Her ways with world governments are devious and her bishops in politics, as in chess, move obliquely.

The active collaboration of the Vatican with the Axis powers in the Second World War demonstrates how the Roman Catholic Church manoeuvres to achieve her selfish aims. Lewis Mumford in his book, *Faith for Living* (p. 160), writes: "Political interpreters have set various dates for the beginning of the Fascist uprising against civilisation; but most of them go back no further than 1931. This is a curious blindness; the betrayal of the Christian world, very plainly, took place in 1929, in the Concordat that was made between Mussolini and the Pope."

Italy
It was Pope Pius XI who really brought Mussolini and his Fascism to power in Italy. Without protection from someone even higher than the king, Mussolini could not have become dictator of Italy overnight. The Fascist "March on Rome" was a sorry parade (Mussolini went by train); il Duce hadn't even the price of a dress suit for his interview with the King, and the few guns possessed by his followers were hired and paid for by others. A single regiment of the Roman garrison could have quickly wiped out this Fascist mummery. But the recently elected Pope Pius XI, obsessed with the fear of Soviet world revolution, had recognised Mussolini as "a gift of Providence", the man to save Europe from Bolshevism and

restore the universal dominion of the Roman Catholic Church.

As Cardinal Ratti, Archbishop of Milan, Pius XI had known and studied Mussolini in that industrial city, and on one occasion had him and a band of his Blackshirts occupy seats of honour in il Duomo, the cathedral in Milan. William Teeling, Irish Catholic author (in his *The Pope in Politics*, p. 28), who knew Pope Pius XI personally,

described him as "far more of a Mussolini and an autocratic dictator than is Mussolini himself." Pierre van Paassen (*Days of Our Years*, pp. 187-188) tells us of the relief felt by Pope Pius XI after Mussolini's arrival in Rome: "Monsignor von Gerlach told me in a con-

fidential mood that the night following the Duce's arrival in Rome the Holy Father slept in peace for the first time in many months".

The Lateran Treaty

The Lateran Treaty and Concordat with Mussolini consummated the union between the Vatican and Fascism. The Catholic Church became the National Church of Italy with countless special privileges of state protection for the clergy and religious orders. Catholic instruction was introduced into all schools and Canon Law marriages recognised by the State. Only bishops acceptable to Mussolini were to be appointed, and all bishops were required to take the following oath to the Fascist State: "I swear and promise neither to join in any agreement nor to be present at any meeting which may injure the Italian State and public order, and that I will not permit my clergy to do so. Taking heed for the good and interest of the Italian State, I will seek to avoid any harm that may threaten it."

Pope Pius XI held a strong bargaining card over the head of Mussolini by his control over the destiny of the Catholic Popular Party, headed by the liberal-minded priest Don Sturzo. Teeling (*The Pope in Politics*, p. 104) assures us that the Fascists "realised that the only party too powerful for them in Italy was the Popular Party which was essentially Catholic". Pius XI, however, had no love for the Popular Party, especially since it had endorsed individual liberty at its last convention. Had he so desired, he could have defeated Fascism in Italy by supporting this Catholic party. But Pius XI's whole plan of action was to combine with Fascism to wipe out all traces of democracy from both state and church; only by destroying all lay Catholic representation in politics could the Pope treat with the dictators over the heads of the people. Thus the Popular Party was dissolved, in order that Fascism could entrench itself in Italy; and on June 3rd, 1923, Don Sturzo was forced to hand in his resignation to Pope Pius XI and go into exile.

Disagreements

Disagreements arose between Mussolini and the Pope in the years immediately following the signing of the Lateran Pact. The rivalry between the two dictators, one in the Church and the other in the State, broke into an open quarrel in 1931. Chief among the causes for this

VIEWS AND OPINIONS

Catholicism and Fascism

By L. H. LEHMANN

love-quarrel was the matter of interpreting who should have supreme control over education. The Pope insisted that the priests should virtually control the whole life and curriculum of the school. Intended for American consumption as well was the following dictum of the Pope: "The full and perfect right to educate does not belong to the State but to the Church, and the State cannot impede or restrict it in the exercise and fulfilment of its right or confine it to the subsidised teaching of religious truth."

Pope Pius also considered Mussolini's interpretation of the Concordat too lenient towards the freedom of other religions in Italy. Pius insisted that other religions had no rights in Italy, and were "permitted" to worship merely for reasons of expediency. "In a Catholic State," said Pius, "liberty of conscience and discussion must be understood and carried out in accordance with Catholic teaching and law," which suppresses it. He also held that no criticism of the Catholic religion could be allowed, and that the terms of the Concordat called for punishment by law of any discussion of religion, written or oral, that might "easily lead astray the good faith of the less enlightened." Mussolini himself, in 1930, had rewritten the Criminal Code and in Article 402 decreed punishment by imprisonment for anyone who vilifies "the religion of the State".

Pius XI set forth these complaints in his encyclical *Non Abbiamo Bisogno* ("We have no need"), in which he went so far as to talk about "the fall of the State which is dependent upon Vatican City for its being". But no such thing happened, and six months later the quarrel was settled. "After 1931," says van Paassen (*Days of Our Years*, p. 463), "little more was heard of friction between the two, a circumstance that would tend to show that there has since been a progressive Vaticanisation of Italy as well as a Fascistisation of the Vatican". The only other time a Pope complained about any act of Fascism was when Pope Pius XII expressed his annoyance that Mussolini chose Good Friday (1939) to invade Albania.

Germany

Underlying papal policy for the past hundred years is the settled conviction that a strong militaristic and authoritarian Germany is essential for the continuance of the Roman Catholic Church's pre-eminence in Christendom. Evidence of this can be seen in the late Kaiser Wilhelm's *Memoirs* where he tells of his visit to Pope Leo XIII. Following are the Kaiser's own words: "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic Church. I remarked that the old Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his words."

What Pope Leo tried to make plain to the Kaiser was that the Holy Roman Empire would have to be restored by force of war, as alone it could be. Such a war would be fought to attain two objectives: (1) the ousting of Protestant British and Masonic influence from Europe in the West; and (2) the federation of all central European states as an impregnable bulwark against Russian and Slavic invasion from the East. These were also Hitler's avowed objectives, testified to in the USA by none other than the Jesuit Edmund Walsh, Director of the Jesuit School of Diplomacy in Washington, DC. The *New York Times* (February 17th, 1940), reported the following statement of his in a public speech in the nation's capital: "The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by Doctor Edmund A. Walsh, regent of the Foreign Service School of Georgetown University. Dr. Walsh said that he heard Adolf Hitler say that the Holy Roman Empire, which was a

German Empire, must be re-established."

As late as October 9th, 1943, the *New York Post* reported that this same Father Edmund Walsh and his co-instructors of the Jesuit School for Foreign Service were teaching US Army classes that "a revival of the Holy Roman Empire was the only solution of the German problem".

Pius XII

No one understood this more clearly than Pope Pius XII. His pro-Germanism is openly admitted by his official Catholic biographer, Kees van Hoek. "Cardinal Pacelli", he says, "has always been known for his strong German leanings". He was Papal Nuncio in Munich from 1917 to 1925, and in Berlin from 1925 to 1929, when he was made Papal Secretary of State to Pope Pius XI. Viscount d'Abernon, Britain's first ambassador to the Weimar Republic, in his memoirs calls Cardinal Pacelli "the best informed man in the Reich". Pacelli knew and studied Hitler and his Nazi party at first hand, and was in Munich when *Mein Kampf* was first published there. Within six months of Hitler's accession to power in 1933, he signed the Vatican Concordat with Hitler's Third Reich. The British Annual Register of 1933 (p. 169) attributed Hitler's rise to power in large part to "the gigantic swing-over of the Catholic middle class in west and south Germany to the Nazi Party". Liberal Catholic elements in Germany gave vent to their displeasure with Hitler's regime and objected to the Vatican tie-up with him. But the Catholic *Revue des Deux Mondes* (January 15th, 1935), reported that orders were sent to the German bishops who, at their annual conference at Fulda, issued their pastoral letter, which declared in part: "There is no need to speak at length of the task which our people and our country are called upon to undertake. May our Fuehrer, with the help of God, succeed in this extraordinarily difficult work . . ."

Again in August, 1940, with France and most of Europe under Hitler's heel, the German bishops drew up another pastoral letter at Fulda which according to a dispatch from Berlin to the *New York Times* (August 27th), contained "a solemn pledge of loyalty to Chancellor Hitler". Since a Hitler victory at that time seemed to the bishops to promise an early end to the war, this pastoral letter was directed to be read from all Catholic pulpits. Forty-five of the forty-eight bishops of Germany were present on that occasion, together with Msgr. Orsenigo, Papal Nuncio to Nazi Germany.

Fritz Thyssen, Catholic steel magnate, in his book, *I Paid Hitler*, published in the United States in 1940, states that the whole plan of Hitler's National Socialism (as he understood it) was to establish a confederation of Central European countries under a Catholic monarch. When he went to Switzerland in 1940, Thyssen published an article in the Swiss *Arbeiterzeitung* entitled "Pius XII, as Nuncio. Brought Hitler to Power". "The idea," he wrote, "was to have a sort of Christian Corporate State organised according to the classes, which would be supported by the Churches—in the West by the Catholic, and in the East by the Protestant—and by the Army."

This plan for the restoration of the Holy Roman Empire was propagandised in the United States by prominent Catholic spokesmen shortly after Hitler forced Austria and Czechoslovakia into his "Greater Germany". Justice Herbert O'Brien, writing in the *New York Herald Tribune* (March 29th, 1938), applauded Hitler's conquests as "a natural readjustment in Europe," and warned the United States against any attempt to join with England and France to stop it. A war for this purpose, he declared, would be unjust, since its object would be "to oppose certain political

(Concluded on page 142)

The Spread of Catholicism

By GILLIAN HAWTIN

It should be disturbing to people of all views that in this country the Catholic schools provide a large percentage of potential criminals. Nevertheless, many schools have been made efficient by the inspectorate of a secular government, and the criticisms often levelled against Catholic schools, which may have been true in past years, are so no longer. The fact is, we have less cause to be worried by the inefficient Catholic schools than by the efficient ones, as an instrument of evangelisation all over England, and of high policy directed at national level. These are creating an articulate, middle-class, educated Catholic intelligentsia, leaders of tomorrow's society.

The North Wales Council of Evangelical Churches (together with, no doubt, other Protestant bodies) has expressed concern at the inroads of Catholicism into Wales. Was it concerned, could it ever have believed in the recovery of Catholicism sixty-three years ago? In 1902 a handful of nuns, destitute refugees expelled from Brittany, stood at the quayside in Southampton, succoured by the Red Cross. They went to live in Wales. Today, this order alone has seven schools flourishing there, each with a high percentage of non-Catholic pupils.

"Why, when you were in such straits, did you not go to a more friendly area?" I asked of them. "The bishops wanted us here," was the reply. The clergy are often Irish, that is, Celts; and nationalists, too. The churches are dedicated to native Welsh saints, St. Padarn, St. Cadoc, St. Illtydd. Cambria was evangelised from Ireland in the 5th and 6th centuries. There is nothing alien about Catholicism, runs the argument; Wales was Catholic for a thousand years; it can be converted from Ireland again. Now the clergy learn Welsh and fan nationalist hopes.

The history of the Catholic Church in England, since 1829 is one of expansion. This has been achieved by highly skilled planning. It is dangerously inept and outdated to direct our attention solely to Catholic inefficiency. Sister Columba, Prefect of Studies to the Helpers of the Holy Souls, Camden Town, speaking of their work, said recently, "The Holy See is behind all this. Today every sister must be qualified in her work. The day of dedicated incompetence has gone." What will happen in the next 136 years if this spirit of awareness revivifies Catholic life in this country, unopposed by militant Freethought?

In 1940, two members of an order which already had a number of first-rate voluntary-aided schools, were sent to a city where previously no convent school existed. At first they lodged in a small private house purchased from the funds of their order (religious orders, having continuing personality, are good financial securities) and opened with a small group of pupils. It is now a two-stream grammar school of over 400, "recognised" by the Ministry of Education. Every year, some thirty or more girls leave that school attuned to Catholicism, friendly to it, even if not a single one has actually been received into the Church. Most will marry; their daughters will go back, their sons (now "prejudice" has been dispelled) to the boys' Catholic school which was founded at the same time. What is more, every single one of these girls will hold neo-Catholic views on history, biology, theology and social problems. This pattern is significantly repeated all over the country.

The truth is, there are still ultra-establishment circles which believe that Catholicism should be supported as a bulwark against Communism, and they are prepared to

subsidise its sectarian schools to build a resistance against the menace they fear, without realising they are subsidising a far more dangerous dictatorship.

The present Parliament has a large group of Catholic members—an effective, pressure group. There are far more agnostic, atheistic and indifferentist members, but we do not lobby them, or brief them concerning our interests. Thus we have the spectacle of them bending over backwards, giving inch-by-inch concessions to the Catholics, in an attempt not to seem narrow-minded or intolerant. In ecclesiastical measures, the line is "After all, the bishops are the experts; they should know!" Do they? These are the bishops of whom the late Lord Alexander said in the Lords on July 13th, 1964, that he would like to ask each and every one of them if he was a Protestant! The fact is, of course, that nobody really believes Catholicism can ever regain power, so a few concessions do not matter. But they mount up. The Roman Catholic Church is a profound believer in Aesop's fable, that if you cannot break a bundle of sticks, you can break each stick separately. And, assessing the measure of each major political party, the Roman hierarchy plays one against the other in pursuance of its own ends.

Why is there no Catholic university in this country? In Eire, as recently as 1961, the Roman Catholic Archbishop of Dublin forbade Catholic youth to enter Trinity College under pain of mortal sin. Young men, he said, were "not mature enough to be exposed without danger to the environment of a neutral or Protestant university." Yet although the Catholics have eleven teacher training colleges of their own, they do not seem to share Archbishop McQuaid's fear of the contaminating influence of British universities. Could it be because their chaplaincies give them a foothold from which to proselytise our young intellectuals?

Not that the hierarchy is always out for quality! Examination of the specious arguments of some of the Catholic Enquiry Centre leaflets proves that. But one head, one vote, and in a democracy, so long as more heads are labelled "RC", it does not so much matter what is in them.

Catholic Racism in USA

SPEAKING in New York on April 10th, Edward Keating, liberal Roman Catholic editor of the magazine *Ramparts*, condemned the "racist attitude of most Catholics" in America. There were, he said, segregationist parishes in the South, where Negroes were never allowed to attend the churches of whites and where Negroes were passed by at the Communion rail if they dared to come forward with whites (*Belfast Telegraph*, 10/4/65). Mr. Keating, a convert to Catholicism, also deplored the repressive influence of the authoritarian Irish wing in the American Church. The clergy was, he said, "overwhelmed by the Irish", who had "brought with them their ancient prejudice against anything they don't understand". And the edicts of "Don't eat meat on Friday" and "Go to mass on Sunday" had "greater priority in the Catholic Church than social justice".

We do well to note Mr. Keating's remarks when TV newsreels so often seem to pick out the few brave nuns who are taking part in the American freedom marches.

This Believing World

AS USUAL, the clergy were to the fore on radio and TV at Easter, and the programmes were packed with services, meditations, and sermons about Jesus. We even had that boring play by Dorothy Sayers with its hordes of Jews all yelling for the crucifixion of Jesus, and so on. Miss Sayers's *Man Born to be King* seemed calculated—like the Pope's Passion Sunday sermon—to stir up the latent hatred for Jews which has been characteristic of fervent Christianity, and which the story of a dying God helps to perpetuate.

★
BUT THE *pièce de résistance* on Good Friday evening was a discussion on "Is Britain Pagan?" which for sheer fatuity, TV has not seen since its inception. It was introduced by the popular *Dr. Finlay's Casebook* actor, Andrew Cruickshank, and we shudder to think what he must have thought about it. The three speakers, who included a bishop, vied with each other in seeing who could utter the biggest nonsense, and poor Mr. Cruickshank in his summing up appeared to have forgotten what the subject was about. But all three (needless to say) ended up with Jesus somewhere, without knowing exactly where or why.

★
THE BIGGEST feast for the clergy, however, was provided on Easter Sunday morning at Coventry Cathedral. They numbered *ten*, headed by the Bishop of Coventry, in addition to a reverend commentator, and if *they* couldn't put Jesus back on the map, who possibly could? But it surely makes one think that, after something like nineteen centuries of intensive efforts to make the "Man Born to be King" known here in Britain, he still requires every scrap of publicity that can be got for him on radio and TV.

★
WHETHER there ever was a Queen of Sheba, a favourite of King Solomon, is one of those religious mysteries not yet solved, but they both are claimed to have been in at the beginning of Ethiopia. The faith of Ethiopia's present emperor, Haile Selassie, is rarely put forward these days as a shining example of the power of Jesus, but its Christian history is not at all unlike that of European Christianity—a long record of murder, torture, and bloodshed. Like the priests in early Christianity, the Ethiopian clergy are almost all uneducated, and communion is rarely given, perhaps because its meaning is quite lost. And European Christians don't seem to care very much for their brothers in Christ in Ethiopia, even at Easter?

★
WHY, OH WHY, is there such a big slump in the number of churchgoers? The *Sunday Express* (4/4/65) blames prosperity and "the effect of television immorality"; and Father F. Ripley estimates that "there are now 40 million people in Britain who do not go to church". The humble bicycle, the more aristocratic motor car, and a more or less fat pay packet are all to blame for people neglecting to worship their Saviour in church. And with it, of course, goes the modern laxity in sexual behaviour, stimulated by TV!

★
BUT IN the ultimate Father Ripley blames the fact that "it is easy to demolish a religious conception in a one minute remark, which might take an hour to refute properly". Why though does he not spend his time refuting the objections instead of bemoaning them? Why does he not try his hand at refuting some of the established—and not so momentary—criticisms of Christianity. He could start with Paine's *Age of Reason* which—in 160 years—has so far not been refuted.

Easter

By GEORGE R. GOODMAN

AT Easter we were subjected to the annual intensified barrage of religious clap-trap, particularly over the radio, which calls for a counterblast in the shape of a few sober facts from the works of eminent scholars like Sir James G. Frazer, Gerald Massey, Dr. Alvin Boyd Kuhn, and others.

The directors of religious broadcasts treat the adherents of orthodox denominations as illiterate numskulls who are expected to believe everything that their fairy-tale tapes are droning out morning, noon and night. Veracity is not their strong point. So long as the gullible and superstitious listeners swallow their soporific dope, that is all that matters.

The BBC's directors do not expect criticism, for they argue that those people who listen to these insidious broadcasts would not only be unwilling, but also quite unable to offer any criticism.

Outside every church, special Lent sermons are advertised which, to judge by their titles, become more and more frenzied, as the climax of Easter approaches. Clergymen become quite hot under their dog-collars when tackling such choice subjects as the passion, the crucifixion, the hour of agony and sundry other traditional fantasies.

One would not cavil at these lugubrious Canterbury tales, if only a third of them had a historical basis, but there is not an atom of truth in the whole of these dogmatic taradiddles.

The so-called crucifixion was an annual mummery play and referred to the Sun god who disappeared in the autumn and reappeared at the vernal Equinox in the spring.

The play was a dramatisation of seasonal happenings in nature and was in vogue not only in Egypt, but also in Babylon and many other countries, as described in Frazer's *Golden Bough*. The alleged events in Jerusalem were merely copied, almost word for word, from Egyptian and Babylonian accounts which ante-dated the Gospel accounts by several thousand years. In the third century of our era, the doctrine manufacturers had the impudence to turn good allegory into bad, and quite impossible, "history".

They never expected that we would be able to uncover their pious fraud through the discovery of the Rosetta Stone and the Behistun Rock. The former made it possible to decipher the Egyptian hieroglyphics and we know now that, chiselled into the Temple walls, built by Amen-hotep III in 1700 BC at Luxor, there existed already, as the scenes clearly show, an annunciation, a miraculous conception or incarnation and the birth and adoration of the messianic infant.

In following articles it will be explained that a so-called crucifixion, as alleged by the Church of Rome—or even as alleged recently in these pages by Mr. Paul Winter—cannot possibly have taken place.

HISTORY OF THE NATIONAL SECULAR SOCIETY

Mrs. Susan Budd is writing a history of the National Secular Society and would be very interested to hear from any members who are kind enough to write to her. She is mainly interested in the history of local Secular Societies; in how many members they had, what kind of meetings they held, and what happened to them, etc. She is also looking for the Minute books of any local societies which might have survived, and would be very glad to hear where any might be found. No names, other than those of the leaders, are being quoted, so all information will be strictly confidential. Mrs. Budd asks any members with reminiscences of local societies to write to her at Nuffield College, Oxford.

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Lecture Notices, Etc.

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OUTDOOR

Edinburgh Branch NSS (The Mound)—Sunday afternoon and evening: MESSRS. CRONAN, McRAE and MURRAY.
 London Branches—Kingston, Marble Arch, North London: (Marble Arch), Sundays, from 4 p.m.: MESSRS. J. W. BARKER, L. EBURY, J. A. MILLAR and C. E. WOOD.
 (Tower Hill). Every Thursday, 12-2 p.m.: L. EBURY.
 Manchester Branch NSS (Car Park, Victoria Street), Sunday Evenings.
 Merseyside Branch NSS (Pierhead)—Meetings: Wednesdays, 1 p.m.; Sundays, 7.30 p.m.
 North London Branch NSS (White Stone Pond, Hampstead)—Every Sunday, noon: L. EBURY.
 Nottingham Branch NSS (Old Market Square), every Friday, 1 p.m.: T. M. MOSLEY.

INDOOR

Birmingham Branch NSS (Midland Institute, Paradise Street), Sunday, May 2nd, 6.45 p.m.: C. J. LAXON, "Britain's Role in World Affairs".
 Havering Humanist Society (Harold Wood Social Centre), Tuesday, May 4th, 8 p.m.: TOM DALTON, "Sex and Modern Youth".
 North Staffordshire Humanist Group (Cartwright House, Broad Street, Shelton, Stoke-on-Trent), Friday, April 30th, 7 p.m.: A meeting.
 South Place Ethical Society (Conway Hall Humanist Centre, Red Lion Square, London, W.C.1), Sunday, May 2nd, 11 a.m.: PROFESSOR D. G. MACRAE, "Some Substitutes for Religion".
 Surbiton and Malden & Coombe and Kingston Branches NSS (The White Hart, Kingston Bridge, Hampton Wick), Friday, April 30th, 8 p.m.: A meeting.

Notes and News

NOT all readers—as we remarked a fortnight ago—were likely to agree with Paul Winter's interpretation of "The Trial of Jesus", though it deserved consideration as a scholarly presentation of the historicist case. This week we print the first part of a mythicist "counterblast" by George R. Goodman. And we reprint, for our Views and Opinions, an assessment by L. H. Lehmann, of the Roman Catholic Church's role in the rise of Fascism in Italy and Nazism in Germany. This is particularly opportune, we believe, in view of the recent banning of Rolf Hochhuth's play *The Representative*, in Rome (with the consequent dispute over the Concordat) and of the publication of Guenther Lewy's *The Catholic Church and Nazi Germany*. We also print it as a tribute to Dr. Lehmann, who was among the first to expose the pro-Fascist policy of Popes Pius XI and XII.

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BORN in Dublin, Leo H. Lehmann was educated at Mungret College, Limerick, and All Hallows, Dublin. In 1918 he entered the University of *Propaganda Fide* in Rome, and he was ordained a priest of the Roman

Catholic Church in St. John Lateran in 1921. He served as a priest in Europe and South Africa and acted as a negotiator at the Vatican in connection with a legal case against the Jesuits. Later Dr. Lehmann went to the USA, to become pastor in Gainesville, Florida, and received his MA from New York University. Leaving the Roman Catholic Church, he was for some time editor of the *Converted Catholic* magazine, now *Christian Heritage*, in which the article first appeared in rather longer form entitled "Lest We Forget".

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CRITICISED by Father Paul Crane, SJ (2/4/65) for belatedly discovering the threat to academic freedom in Ghana, Conor Cruise O'Brien pointed out (in a letter to the *Guardian*, 14/4/65) that he had consistently defended the autonomy of the University of Ghana, of which he is Vice-Chancellor. And his address to congregation on March 27th this year had "followed logically" on his address the previous year—copies of which were being sent to the *Guardian* and to his Jesuit critic.

★

BUT who was Father Crane to speak? Dr. O'Brien didn't think that the Jesuit order had "made any notable contribution to the development of academic freedom," and he suggested that the Father might some day get round to considering the question of academic freedom a little nearer home—in Ireland. It is "plain to me and a good many other reasonably intelligent people", Dr. O'Brien wrote—using Father Crane's "happy formula"—that "academic freedom in Ireland is limited by an ideological surveillance, in which the Jesuit order plays an important part, in much the same way as other disciplined and dedicated zealots, so far with less success, seek to exercise surveillance over members of the University of Ghana". From his acquaintance with the two institutions, Dr. O'Brien affirmed that it was much harder to get a job in the National University of Ireland "without the approval of the clerical establishment" than it was to get a job at the University of Ghana "without the approval of the Ideological Institute at Winneba". Father Crane (in his rejoinder, 20/4/65) found this criticism of his order "irrelevant and uncalled for". Which saved him the trouble of answering it.

★

ANOTHER Jesuit, Father Charles Boyer, Professor of Philosophy at the Gregorian University in Rome, has warned Protestants that their tendency to admit women as ministers is an "insurmountable obstacle" to Christian unity. "Christ, our Lord," wrote Father Boyer in *L'Osservatore Romano* (reported in the *Guardian*, 17/4/65) "although he was accompanied by saintly women, did not include one of them among his apostles, not even his mother." And St. Paul was, of course, explicit in ordering women to be quiet in "our gatherings". If women were "capable of the sacrament of priesthood," Father Boyer continued, "the Church would not have deprived them of this grace for so many centuries". Those who were working for Christian unity "must remember the doctrine of the Church"; obstacles to unity were "already considerable" and "the priesthood for women would add one more which is insurmountable". In as much as the question was still being debated among the World Council of Churches, "one can hope that a solution favourable to unity will triumph". For "favourable to unity" read "favourable to Catholicism" or—as Father Boyer pointedly has it—to the Church.

Prayer as Displacement Activity

By D. M. CHAPMAN

ASK a schoolboy a question he can't answer and what does he do? He scratches his head. When Hitler was thwarted, what form did his frustration take? He pounced on the nearest defenceless carpet and chewed away at it, and the seemingly composed comedian on TV, what is he up to during his act? He is straightening his tie (which wasn't crooked), scratching his nose (which wasn't itchy), and pulling on his ear (which remains unaltered). Just watch next time!

What about these odd forms of behaviour we've all noticed but have never questioned. Psychologists have been studying this problem for some years and call these apparently useless behavioural patterns, displacement activities. Before analysing this phenomenon, let's take a look at a few more examples.

There are many instance of animals being better fighters on their home territory when it comes to defence; however, suppose two fish meet at the boundary between their respective territories, what happens when they are therefore equally matched? Oddly enough they both show elements from the behaviour pattern concerned with nest-building. Loosely speaking it is as if their fighting instinct was being frustrated and the available energy was shunted over to the quite irrelevant instinct concerned with nest-building. If instinctive patterns are represented in the brain as some kind of circuit of nerve cells, then it is easy to visualise sparking-over of "energy" from a "frustrated" circuit to a neighbouring circuit which is thus activated. Belligerent birds are known to meet at boundaries and either start grooming themselves or else, in other cases, show signs of going to sleep. There are even cases of people having an orgasm during a difficult examination. Here an aspect of sexual behaviour is inappropriately elicited when energy, which should have been used for escaping from this unpleasant situation, is blocked and spills over to a sexual circuit.

Displacement activities are often highly modified and difficult to classify without a detailed study. Sometimes displacement activities are seized upon by natural selection to be used for the animal's benefit, but let's get back to human examples and in order to make our search easier, we should look for the frustrating or tight predicaments which are particularly favourable for finding the associated displacement activities. Consider the ship at sea during a hurricane with the water coming in faster than it can be pumped out, or the hopeless leukaemia case, or the fugitive waiting to be apprehended and crucified by the authorities. What are these unfortunates all doing? Indulging in a displacement activity of course, curled up like fetuses ready for sleep! It looks as if prayer, in the face of a hopeless situation, is essentially a displacement activity involving elements of the behavioural pattern of sleep. Notice the closed eyes, curled up posture and hands held to form a pillow—but displaced.

In church the somnolent state is promoted by the subdued lighting, encouraged by the soporific music and abetted by the repetitious priestly drone. Subdue reason in slumber and even the most rational are assailed by the fantastic shapes and freak notions that rule the kingdom of the subconscious. At the twilight zone of sleep the critical faculties weaken but the imagination freshens and manipulates ideas of miracles, dying gods and virgin mothers with ease. On awakening what is left is a vague remembrance of an emotional experience in which the

unlikely stories told in the cold light of day took on the most convincing reality of all—that of personal experience.

Just imagine what prayer would be like if the energy sparked over to sexual displacement activities! Grotesque as this may seem, I think this happened in ancient Sumer. There was no kneeling or bowing in the religion of this civilisation; instead, one stood up and threw kisses to the gods. The verb "to pray" was even represented by a pictograph of a priest wafting his moist kisses heavenward.

"But," you may ask, "atheists surely have frustrating moments too and yet you don't find them praying?" My answer to this is that atheists simply refuse to pray with the result that they have to use a variety of different displacement activities such as hand-wringing and tearing at one's hair which are both displacement activities concerned with the cleansing and grooming instinct.

One of the troubles with prayer (other than it doesn't work) is that with practice this displacement activity becomes easier and easier to elicit so that instead of doing something about one's problems, the prayerful are prone to indulge in this useless activity.

CATHOLICISM AND FASCISM

(Concluded from page 138)

adjustments and change confederations which had existed for generations before the great [first] world conflict". He went on to say:

The opposition to this adjustment of the German peoples with some of the groups of the old Austrian Empire . . . comes from England and France. These two nations have expressed their bitter resentment over these changes as a disturbance of the "balance of power" in Europe, and are fearful that Germany, in union with a re-united Austria, will place the German peoples in the ascendancy with ample force to maintain the position, and by alliance with Italy, terminate Britain's sole supremacy in the Mediterranean and directly affect its future control of India and Egypt and the African British colonies.

What America is witnessing is the normal reunion of these several parts into the original, living structure. It had to come. It could not be blocked. In justice to the 100 million people in Central Europe, why should anyone try to prevent it?

This same Justice Herbert O'Brien was one of Father Coughlin's staunchest supporters.

In his book, *Church and State in Germany*, which was widely distributed in the USA by the German Library of Information, Frederick F. Schrader reproduced the official text of the Vatican-Hitler Concordat and quoted the conclusion of a review of it from *Germania*, most influential Catholic newspaper in Germany, as follows: "It was reserved for the constellation of Adolf Hitler, Franz von Papen, and Cardinal Pacelli to renew the old bonds between the Reich and the Church."

This Vatican-Hitler Concordat was the first overall agreement between the Roman Catholic Church and Germany for over 100 years. These bonds could not have been renewed if a democratic government had been in power in Germany, since they tied together an authoritarian State and an authoritarian Church.

Franz von Papen, co-signer with Pope Pius XII of the Vatican's Concordat with Hitler's Reich, summed up the Vatican-Hitler policies as follows (*Der Voelkischer Beobachter*, January 14th, 1934): "The Third Reich is the first power which not only recognises, but puts into practice, the high principles of the papacy."

Burns (even at his bawdiest) is not for Burning

By MICHAEL FOOT

POOR Fanny Hill, I see, was dragged before the magistrates again the other day and compelled to suffer the renewed indignity of vainly defending her shady reputation. Over the past few years there has been a fresh censorious nip in the literary air. Who will be the next famous victim?

One candidate is Robert Burns. Yes, *the* Robert Burns, the glorious, the beloved, the immortal. Such a suggestion may sound absurd or outrageous, but consider the case and the contents of *The Merry Muses of Caledonia*, of which a new edition has recently been published (W. H. Allen, 30s.).

The book has a fascinating and sinister history.

Several of his closest friends knew in his lifetime that Robert Burns was making a collection of Scottish bawdy songs, to which he contributed his own permutations and original verses. He circulated them in manuscript, and wrote an oft-quoted letter to Robert Cleghorn, thus: "There is, there must be, some truth in original sin.—My violent propensity to B—dy convinces me of it.—Lack a day! if that species of composition be the sin against 'the Haly Ghaist,' I am the most offending soul alive."

When he died in 1796—on the very night, according to one tradition—the collection disappeared. No one knows what happened to it. One tale was that Burns on his deathbed had rejected an offer to sell it for £50.

What is known is that in the year 1800 a little scruffy anonymous volume with the present title was published. The assumption grew that Burns was the author, and since his fame was already immense, it might be thought that copies of such a suggestive, saleable work would be numerous. In fact the horrified 19th century destroyed them all—except one.

That precious, priceless treasure, now in the library of Lord Rosebery, was used by some infamous editors in the early years of the 20th century as the basis for a bowdlerised edition. They thought they could do the job better than Burns, and their ridiculous emendations still appear scrawled across the text.

The world had to wait until 1959 for a scrupulous scholarly reissue of the *Merry Muses* of 1800. (This 1964 edition contains a new preface with some slight additional information.) And, again, it must be insisted that no one knows exactly how much even of this volume is accurate or authentic.

Somewhere in some forgotten cellar Burns's original notebook in his own hand may still be awaiting discovery. Or perhaps decades ago—lack a day! as Burns himself would say—some insufferable prude, some snivelling vandal, some self-appointed inquisitor consigned those joyous, juicy, irreplaceable pages to the flames.

Meantime, the rest of us must make do with what we've got; we must be grateful for large mercies. What was good enough for Walt Whitman should be good enough for anyone, and he, prompted by the *Merry Muses* in particular, sang the praises of Burns as "almost the tenderest manliest, and [even if contradictory] dearest, flesh-and-blood figure in all the streams and clusters of by-gone poets." Who now will quarrel with such a verdict? Who will presume to ban Burns today, especially when we are assured in this introduction by eminent American professors that Scottish bawdy, and especially Burns's contribution to it, "is extremely frank—and fundamentally humorous and hence humanistic. It is extremely vigorous and, if it can be said to smell, it smells on the whole like the

not unpleasant smell of horse droppings. It reeks of the stable rather than the urinal. To certain olfactory organs it gives the effect of new-mown hay."

But why need we cite further authorities, call more witnesses? Let the reader judge for himself.

And let no fastidious Anglo-Saxon be deterred by the Scots dialect which hitherto may have hindered his appreciation. It is Burns the man as much as Burns the poet who has conquered the world, and the odour of this book is part of him.

Despite four-letter words and all other scandalous features, magistrates should lose no sleep. I trust they will leave the business of censorship to less fallible creatures. say to Burns's Haly Ghaist.

[Reprinted from the *Evening Standard*, 16/2/65.]

Philosophy of Science—Some Facets

By DOUGLAS BRAMWELL

6—NATURAL LAW AND HUMAN FREEDOM

THE old controversy "Determinism v Freewill" comes tumbling out of almost any discussion of cause and effect.

Determinism maintains that everything that happens has a cause, sometimes known and sometimes unknown; every event is a link in an unbroken chain of cause and effect. This is the basic attitude of scientific investigation.

An indeterminist, on the other hand, will deny that everything has a cause and believes that there are breaks in the causal chain. This is a difficult doctrine to defend: no event can be positively shown to be uncaused; a determinist can always say that "one day a cause will be found".

Determinist doctrine has always been feared by believers in freewill and human responsibility. Their fear, that determinism implies that people are not responsible for their actions, is understandable but probably unjustified. Determinism need not deny human freedom; the opposite of "free" is not "determined" but "compelled".

In an earlier article in this series it was suggested that the laws of nature were descriptive only; they do not compel. The fact that man cannot act in opposition to the laws of physics and chemistry does not imply that choice of action within the limitations of those laws is impossible. Many alternative actions are physically and chemically possible. When the laws of human psychology have been properly formulated in a scientific manner—the task has hardly begun—a similar relationship to alternative actions may be found.

Approaching the problem from another direction it must be pointed out that if an event is uncaused, if it occurs outside a causal series then it is a random event, a chance occurrence. Do those who link freewill with uncaused events really wish to say that free choices are random choices? A man acting on the basis of random events could hardly be held responsible for his acts. Some moralists have attached an exaggerated importance to the so-called indeterminacies in quantum physics. It is perhaps unwise of them.

The whole argument between freewill and determinism has yet to be finally resolved. But at least the time has passed when it was assumed that "freedom" and "natural law" were exclusive and opposite concepts.

Musings

Genealogist Wanted

God's grandmother (on his mother's side)
Was Anne (Saint Anne to you).
But who his maternal grandfather was
I haven't got a clue.

In Whose Image?

Christians continue to deny
That God was made by man
But now that our fathers try
To be as "human" as they can
It will be interesting to note
What changes in the Deity
(According to the Church) denote
The new style in paternity . . .
(For cruel men have cruel gods)
Did God make Man or . . .
What's the odds?

Hypocrisy (with apologies to Butler)

Hypocrisy (said Butler) well
May serve the Church as much as zeal.
The sects that make the biggest splash
Today are those with all the cash,
This is to prove to modern youth
That wealth is inseparable from Truth.

Hell (R.C.)

The worm and I (the heretic)
Face permanent torture in hell.
The thought of it just makes me sick
(And it's bad luck on the worm as well).

God

God sent a message to a priest—
"I do not want to be deceased"
The priest said, "All we have to do
Is to go on making doubt taboo".

Cremation (RC)

Cremation is an un-Catholic
Way to set out for eternity.
If Mother Church can't do the burning
Then she'll leave it to the Deity.

Saint or Sinner?

Considering how by God's own plan
(And treachery) he saved mankind,
Judas should surely be a saint?
He aint.

Creation

To insist on a "beginning"
Is a favourite Christian whim
And of course it's considered sinning
To ask "who created Him?"

Christian Tolerance

At least Jesus didn't tell
The woman of Samaria to go to hell
(He only wished those people dead
Who disagreed with what he said).

K.M.

CORRECTION

Peter Cotes, a friend of the deceased, has pointed out two mistakes in our obituary of F. A. Hornibrook (9/4/65). Mr. Hornibrook was not 89 at the time of his death, but 88; and his autobiography was entitled *Without Reserve* not *Without Fear or Favour*, the latter being a collection of essays and reminiscences.

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CORRESPONDENCE

THE AGNOSTIC

The remarks in my article "Does God Exist", to which Mr. E. Markley objects (2/4/65), were written in good humour and were not intended to suggest that agnostics are active comfort seekers.

The agnostic position is usually reached at the end of a long and uncomfortable intellectual journey—this I know—but at the end of the journey it is, I still believe, easy for agnosticism to become less a search for truth than a state of permanent and apathetic indecision. The agnostic who resists this temptation (and from his reaction Mr. Markley seems to be one) is not to be envied—he sits on a razor's edge instead of a fence.

DOUGLAS BRAMWELL

BLASPHEMY

A Finnish court is at present hearing a blasphemy charge against publisher and author of (now bestselling) *Midsummer Night's Dance*. There is no question about the technical guilt of the author, Hannu Salama, for he has written to the court admitting deliberate "blasphemy" and announcing his intention of repeating the "offence". It is now being put about that he must be mentally unstable, on the grounds that while anyone might be expected to blaspheme nobody but a lunatic could be expected to admit it.

The law under which the Minister of Justice was compelled to take action dates from 1889 and has not been invoked, according to informed Finnish sources in London, since the beginning of the century. On this occasion pressure was brought to bear by a group of people led by a strong churchwoman member of the Finnish parliament and a bishop of the Established Lutheran Church. Their target was until recently unknown and seemingly powerless. Though many citizens deplore this pernicious attack on free speech in the arts, the fact remains that a repressive statute is still law. The case will be heard without a jury and the maximum sentence on conviction is four years' imprisonment.

Vast numbers of people in Great Britain will applaud Mr. Salama's statement, "My main purpose was to undermine the authority of the Church and the Christian faith". They have observed the activities of small pressure groups, acting as self-appointed custodians of public morality, in their onslaught on "disbelief, doubt and dirt" and other emotive national bogies. But many citizens would be surprised to hear that on our Statute Book is legislation equally savage, if not that we too have an Established Church and reactionary bishops and parliamentarians.

Our 1697-8 Blasphemy Act, also thought to be obsolete, is the theoretical cornerstone of a system which uses legal sanctions to uphold the incredible Christian theology and the repressive sociology and sexology based thereon. It is not concerned with urbanity of expression, but with the fact that "many persons have of late years openly avowed and published many blasphemous and impious opinions contrary to the doctrines and principles of the Christian religion greatly tending to the dishonour of Almighty God". It is an offence to "by writing printing teaching or advised speaking . . . deny the Christian religion to be true or the Holy Scriptures of the Old and New Testament to be of divine authority". For a second offence the penalty is permanent loss of all civil or military office and citizenship rights, together with three years' imprisonment. It seems unlikely that anyone today would be prosecuted under this infamous statute. But that's what they thought in Finland . . .

DAVID TRIBE,

President, National Secular Society

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