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Friday,
April 26, 1968**TORTURE OF POLITICAL PRISONERS IN GREECE****Report from Amnesty International**

ON January 27 Amnesty International, following an investigation carried out in Greece throughout the month of January, published a report on allegations that the Greek Government is practising the infliction of pain as an aid to interrogation. The Amnesty International Delegation had examined 16 witnesses who had been released and were at liberty in Athens and was satisfied that these people had been tortured. The witnesses were mostly members of Democratic Defence, the resistance organisation of the Centre Union Party. Many of them were students who had been arrested while distributing leaflets and had been tortured to reveal the names of their friends. These witnesses impressed the Delegation as being reliable and truthful. In addition, the Delegation obtained the names of 32 other prisoners still in prison whose families and professional advisors claimed that they had been tortured.

When the Report was circulated at Strasbourg, Amnesty International had in its hands the names and case histories of all the witnesses upon whom it relied in confirming the allegations which had been made. However, in the majority of cases, the Delegation had gives its promise not to reveal the names of the witnesses because they were fearful of reprisals. Promises given had to be kept and it was decided that in all cases of people who had been released the risk of giving names was too great. In consequence, the Greek Government, through its official spokesmen, were able to attack the veracity of the Report on the grounds that no witnesses were named.

Nevertheless, as a result of certain influential representations which had ben made to the Greek Government, that they should pay serious attenteion to the Amnesty International Report and take steps to satisfy world opinion as to the allegations of torture, Mr Anthony Marreco, a member of the English Bar who had conducted the January investigation, was invited to return to Athens on March 26 to meet the Deputy Prime Minister and Minister of the Interior, Mr Stylianos Pattakos. Mr Marreco had meetings with Mr Pattakos on March 28, 29 and April 1 and during his visit was given by Mr Pattakos every facility to inspect any prison he wished and talk to any prisoner he wished to see.

On the evening of March 28, Mr Marreco visited the Police (Asphalia) Headquarters at Bouboulinas Street, Athens. He asked to see only one prisoner, Andreas Lendakis, 32, an archaeological student who was arrested in October 1967 as a member of the Patriotic Front (communist). This prisoner refused to answer the question whether or not he had been tortured and was unwilling to talk about his experiences beyond saying that he was ill. Mr Marreco, however, had little doubt from his general

demeanour that he had suffered extreme brutality. When a prisoner is asked if he has been tortured, he will surely answer 'no' if this is not the case, if only because he is even more likely to suffer reprisals if he lies than if he tells the truth. When a prisoner refuses to answer, this seems to raise at least a justifiable presumption that he has been tortured. Before leaving the Bouboulinas Street Headquarters Mr Marreco was allowed to accompany Lendakis back to his cell, which was one of a number of underground cells without any light at all or adequate ventilation, which may be tolerable for a prisoner held for a night or two but is quite unsuitable for the detention of prisoners for periods up to two or three months for which these cells have been used. Mr. Marreco also inspected the terrace and roof top building which, it has been widely alleged, have been used as the place of torture. These buildings were exactly as described in the statements taken from the 16 witnesses who had been released, but beyond this fact no evidence was found either to prove or disprove the allegations.

On March 30 and 31, Mr Marreco visited respectively the prisons of Averoff and Aegina. At each prison he asked to see a number of prisoners who were brought to him in the presence of the Governor of the prison and an officer of the Police. He had not named in advance the prisoners he intended to see, so that the authorities had no warning which witnesses would be called. In both prisons the attitude of the witnesses was different from that of the man still in the hands of the Police. Out of a total of 12 prisoners seen, 9 said quite definitely that they had been tortured and one said that he preferred not to answer the question. In each case the story they told corroborated all previous evidence as to place and the names of the torturers. The interrogation had taken the form of severe beating on the soles of the feet (Falanga) or Electric Shock treatment, the contacts being applied to the ears and other parts of the body.

Amongst the prisoners seen at Averoff Prison were Gerassimos Notaras, 31, an internationally respected economist and research fellow at the Social Science Centre of Athens, formerly assistant lecturer in the Political Science Faculty of the University of Lausanne; Constantine Sophoulis, 30, economist and grandson of a former Prime Minister, and Charalambos Protopoulos, 45, Assistant Secretary-General of the Greek League for Human Rights. These men were Centre Union members of Democratic Defence who were arrested in October 1967. Sophoulis, who has not been tortured himself, confirmed the rumours which have been widely reported in the press that Notaras was removed from the prison on February 8 to the Royal

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ANNOUNCEMENTS

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Humanist Letter Network (International) and Humanist Postal Book Service (secondhand books bought and sold). For information or catalogue send 6d stamp to Kit Mouat, Mercers, Cuckfield, Sussex.

OUTDOOR

Edinburgh Branch NSS (The Mound)—Sunday afternoon and evening: Messrs. CRONAN and McRAE.

Manchester Branch NSS, Platt Fields, Sunday afternoon, 3 p.m.: Car Park, Victoria Street, Sunday evenings, 8 p.m.

Merseyside Branch NSS (Pierhead)—Meetings: Wednesdays, 1 p.m.: Sundays, 3 p.m. and 7.30 p.m.

Nottingham Branch NSS (Old Market Square), every Friday, 1 p.m.: T. M. MOSLEY.

INDOOR

NSS: West Kent Branch, Public Library, The Drive, Sevenoaks, Wednesday, May 1, 8 p.m.: MAURICE HILL, 'Development of Social Conscience'.

South Place Ethical Society, Conway Hall, Red Lion Square, London, WC1, Sunday, April 28, 11 a.m.: MAURICE CRANSTON, 'Jeremy Bentham'; Tuesday, April 30, 6.45 p.m.: N. MAKAROV, 'The Soviet Union Today'.

South Place Sunday Concerts, Conway Hall, Red Lion Square, London, WC1, Sunday, April 28, 6.30 p.m.: Camerata String Orchestra, Thea King, Mozart, Britten, Bartok.

Worthing Humanist Group, Morelands Hotel (opposite pier), Worthing, Sunday, April 28, 5.30 p.m.: CECIL BALLATINE, 'The Victorians—their philosophy and art'.

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THE COMEDY OF CREATION

A. J. Lowry

Another reply to Rev. Strother

IF the Rev. Strother read a little more and wrote a little less, we may well have been spared his contribution of April 5. In my article of January 12 I was discussing, *not* the origin of life itself, but the inadequacy of the creationists' criticism of evolution on that point.

My library contains a copy of F. H. T. Rhodes' book *The Evolution of Life*, wherein I read (p. 181) that no one knows if the *Seymouria* was reptile or amphibian. *Britannica* gives a lengthy article on the highly transitional morphology of the *Archaeopteryx*, so the Rev. Strother should refrain from employing the royal plural when speaking only of his personal ignorance. The creature possessed teeth, feathers, a twenty-vertebrate tail, no bill and three fingers on each fore-limb. I see that even the Rev. Strother finds the task of classifying *Cephalaspis* hopeless. All this fits easily into the evolutionist's picture, but I am still waiting for the Creationist's explanation of these facts.

For the sake of my antagonist's education, it must be pointed out that sub-species variation is always the initial step in evolution by species-differentiation. My statements on industrial melanism on January 12 and March 1 are thus complementary, and the Rev. Strother has simply grasped the wrong (and sticky) end of the stick yet again. The earliest fossil Chordata appear in the Ordovician, not the Middle Cambrian, and if the Rev. Strother is seriously interested in their evolution (which is unlikely) I suggest he reads Osman Hill's *Man's Antiquity*, p. 44.

I was indeed mistaken in believing the contributor to February 16 FREETHINKER sensitive to Dr Leaky's evidence, or to any of the other multifarious facts which threaten his private mythology of creation. Keith's book (printed in 1931, and *not* divided into volumes) discusses on p. 473 the shape and *not* the size of fossil skulls, but on p. 474 clearly speaks of the relative *smallness* of the skulls of Java, Rhodesian and Neanderthal men. The Rev. Strother could hardly be more wrong if he tried.

* * *

Two Recent Pamphlets

THE Abortion Law Reform Association has published a pamphlet on *The Abortion Law: how it affects you before and after 26 April, 1968*. The pamphlet defines 'The Old Law' and 'The New Law' and gives advice on 'How to get help' and what to do 'If your doctor refuses you an abortion'. Those wishing to obtain copies should send 6d and a large s.a.e. to Diane Munday, 22 Brewhouse Hill, Wheathampstead, Herts. A reduction is available for bulk orders.

The National Council for Civil Liberties has published its report for the annual meeting which will take place on May 4-5. The report, *Civil Liberties 1968*, priced at 2/6, covers NCCL activities during 1967 and comments on some of the major civil liberty issues which arose during the year. Included are sections on Immigrants, the Law, Political Freedom, The Police, Drugs, Reluctant Servicemen, Gypsies, Racial Minorities, Women, Children, and Censorship. The report is available from the NCCL, 4 Camden High Street, London, NW1.

LAST WRITINGS OF JENNIE M. TURNER

The following extracts are taken from Jennie Turner's letter to her family and friends incorporated, as a 'last chapter', in her autobiography "Not Quite". Jennie Turner, writer and reformer, died June 29, 1967, eleven days after writing the final words of this letter. Her tribute to Martin Luther King is specially worth recording at this time, while her sincere and urgent humanitarianism—if not, humanism—may be an inspiration to us all. The letter, in full, was published in "Capital Times" (Madison, Wisconsin).

It is June 15, 1967, and I am sitting by an east window gasping for breath and wishing, but with little hope, that each breath would be my last. And yet it is a beautiful day. The storms of the last few days seem to be over for the time. The great honeysuckle which Dr Sidney Jackson planted when he owned the place next door is no longer the shrub I had supposed it to be, but a tree. The place is full of honeysuckle, mostly pink and white, but this one bush or tree is different, with crowded leaves pointing down, covered with waxy, white and yellow, sweet-scented blossoms.

Nearby on the neighbour's lawn . . . is the clump of white pine which is right now loaded with rich bright orange baby cones that will grow into larger brown ones. Underneath the pines the trilliums have just finished blooming along with the lilies of the valley which have spread over and pushed in from our lawn where Mother Turner . . . planted them in the shade along the wire fences between the two places.

The birds have dropped seeds which have given us two wonderful gifts I have always wanted—first a mulberry, which is now covered with clumps of berries, and second, a row of wild hawthorns such as I have always coveted when I have seen them on hillsides near Richland Center but never hoped to own until they happily just appeared here on our own place. Last fall they had giant red berries that looked just like holly.

Anyway here I am sitting by the window and writing, trying to forget the old hernia pain on my right side and now the new pain on the left side where the doctors sliced off a bit of skin for the laboratory tests—the burned-out emptiness of my whole left centre and side since they found the cancer by means of a week of unbelievable tests and attacked it with a month of morning radio-therapy treatments in which I would lie one morning on my back for five minutes, and one morning on my stomach for five minutes, while the rays burned in (without any feeling on my part except that the laboratory is too cold).

The whole thing hasn't done any good, and so I still sit and wait and try to get up enough strength to write this chapter, and also a chapter to go in earlier somewhere, on religion; simply because no one *can* write either except me because nobody else has had exactly my experience and I want to get this down before I die.

I have taken a respectable part in the popular (and unpopular) reforms of my lifetime. I was a born woman suffragist. My grandmother . . . attended the famous boarding school near Lexington operated by that doughty reformer Julia Ann Tevis, who sent her boarding school pupils home imbued with anti-liquor (Prohibition), anti-slavery, and pro-women's suffrage sentiments.

After suffrage was won, the middle and richest years of my life were given to my family and to my job of showing the country the possibility and desirability of *combining* education with labour. In this period I worked for my doctor's degree with famous teachers like John R. Commons, and my own contemporary student associates—some later to be themselves associated with the Franklin Roosevelt programmes in Social Security—Arthur Altmeyer, Edwin E. Witte, Harold Groves. . . .

I wish I could have published my letters to the President, 1961-67. And this is the great concern of the century—the attempt to try to see that the nations of the world organise. We are making great progress, but the United States is not offering the leadership which the world has a right to expect from its most powerful federal union.

The whole civil rights movement for the coloured and all races is a worthy one. I have not been active in it because its great need is for participation by the ones who are getting its benefits and it is now getting that participation.

All through the last century what the cause needed was federal aid to the South, including both the whites and the Negroes, to educate the ignorant of both groups and let them live like human beings. The whole country is paying today for the stupidity, first in bringing Negroes forcibly to America second in making them slaves; third in the failure of the American federal government to buy them from their owners as the British and other countries did; fourth, after the Civil War the failure of the federal government to pay the former owners for the slaves, and the leaving of both southern whites and former slaves in poverty and ignorance.

The silly white southerner shouting for "states rights"—when he should be shouting for aid to education and to living—has refused to see that the problem never was states rights but human rights; that the keeping of the Negroes in poverty and ignorance in the South, while it gave the white southerner the comfort of maintaining a medieval aristocracy, built up a situation for which the whole country is now paying and will always be paying. And should be paying.

I am happy over the civil rights movements and I have confidence that it will now go on because the Negro race, with white voluntary help from all over the country, has at last awakened and will carry it on. They are producing a few great leaders and will produce more. To me it is a great comfort to see and hear Martin Luther King, a coloured man, descendant of slaves, in a bland, cultured voice, take a place as a world leader in making the people of the United States and the world see certain great facts needed today: that communism is an answer to conditions, and that no nation—the United States or any other one nation—must take on itself the authority to decide for the world how to divide its resources and work out its problems.

It is Martin Luther King who is trying to get the world to see the connection between communism and the war in Vietnam. He is the one who sees that the money now

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GYNAECOGRAPHY

Jean Straker

THE Oxford University Humanist Group have taken up my suggestion to provide an arrangement for a seminar to examine the ideas and substance of my gynaecographic concept. This will also be an occasion to look at the problems which present-day censorship imposes in regard to such research. The meeting will take place at Oxford, 2 p.m.—6 p.m., May 5. The word 'gynaecography' is a Greek-style substantive combining *gynaiko*, 'of woman', with *graphia*, 'a form of visual representation'.

This newly defined discipline seeks to make respectable certain interests of man regarding the appearance, nature and function of the woman's body which have, through the ages, been morally suppressed and ignorantly misunderstood.

Even in our times while problems of human emotions are psychologically observed, noted, studied and inductively assessed in words, legal sanctions are still imposed upon their visual illustration, with the result that terms such as 'obscenity' and 'indecenty' are given allegedly objective quasi-legal definitions which have little relationship either to semantic or subjective comprehensions of the terms: the resultant confusion in the instinctive minds of the young and in the awakening minds of their elders appears to have the dual effect of promoting mental disorder and of undermining all moral authority.

Furthermore the delineation of permissibility in what may be published in the way of photographic illustration within the limits set by the Obscene Publications Acts, and in what may be sent by post, having regard to the prohibitions of the Post Office Acts, is such as to make of the most natural and sane human interests matters of criminal prosecution, and of the private expression of such interests, if sent by post, a statutory offence.

The first purpose of the Department of Gynaecographic Studies is to assemble within a positively defined fraternity such men and women as those who believe that a radical

change in the socio-legal attitude to the illustration of the body image is necessary both for private happiness and for the public good, and that the insistence of the law in equating the illustration of such subjects as nudity, sex and homosexuality with criminal offences is ethically wrong, socially undesirable and intellectually untenable: that is, it is not justified on spiritual, pragmatic or rational grounds.

A discipline such as this which seeks to bridge art and science—the subjective and the objective faculties of the mind—and which stems from and entwines with such established disciplines as anthropology, anatomy, ethnography, sociology, physiology, psychology, psychiatric medicine, gynaecology, history, religion, aesthetics, popular art and all the humanities must draw for some of its first members those already practised in these disciplines: but not exclusively, for the natural curiosity and personal awareness of those who devote their lives to other practical ends are still the expression and the spirit of the major part of the body social, and most important in the moulding of 'public' opinion.

Particularly valuable contributions also are to be made in gynaecographic studies by those whose minds, conditioned by the social and religious mores of their environments, have found that a rational acceptance of such concepts as 'sin', 'immorality', 'voyeurism', 'decency', 'propriety', and even 'honesty' and 'truth' is being severely tested by the experience of living.

For the foundation of the discipline the Femina Library provides a photographic authority for preliminary analysts of the subject matter of the problems to be studied: on this foundation the Department of Gynaecographic Studies seeks to build a first structure of academic authority so that, in due course, established educational curricula will make visual knowledge of human form and behaviour available to all.

LAST WRITINGS OF JENNIE M. TURNER

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spent on the war in Vietnam, if spent directly in this country on a guaranteed wage, would "stop" those elements of communism which are most obnoxious to so many people. The capitalists could be allowed to have fun with profit if they were willing to give to a guaranteed wage no more than they are paying now into the fund to keep the war going in Vietnam. We could lift everyone out of poverty without having to kill off surplus population.

And I think that King, as a World Federalist, sees that we already have the "way to peace" and can stop searching for it. It is the way found by a group of states and called the United States of America. What we need is the application of its principles to the world organisation of nations, and the taking over by the co-operation of organised nations of the task of deciding, as justly as possible at any given time, the differences which arise between nations and peoples. Instead of letting certain nations do it and using boys enslaved by the draft, the nations need to put their decisions into force themselves.

I think this is near the end—3 p.m., Sunday, June 18 . . .

I wish I could write notes to all the people I love. I close this instead.

I am still not finished. I wanted to write a few paragraphs on the matter of health. We have gone off in science on spectaculars like visiting the moon, when there are so many problems neglected at our door. Even of these we have picked the spectaculars, putting people into iron lungs and putting new hearts into people. Who on earth would want to live in an iron lung? It's almost as bad as living imprisoned under a rock in a cave.

I want to live free, not enslaved physically or mentally. Just mere breathing does not appeal to me as living. I am trying so hard to stop this breathing. It is horrible to struggle for breath. I have stopped eating, but how long will it take to starve to death? If doctors and nurses would try shutting off their breath, they would know what suffering really is, and they realise the importance of a pill at this end of life—a pill that would enable a human being to die in dignity, clean, whole, comfortable, at an expected time.

A FORMULA FOR JUSTICE:

Part III—The Formula Applied

AT present and in the past, the absence of any standard of justice has justified a stratification of society into glutted and deprived classes, people who have an inordinate amount of everything and people who have not enough of anything. It may be that society awards some of its members, such as popular singers and prize-fighters, too much; and others, such as social reformers, too little. The question of what each is entitled to because of his inequality is becoming ever more acute as specialities of people multiply. But it is fair that people are to be treated differently by society only insofar as the difference of treatment is a natural consequence of personal difference.

Let us think of that first primitive band of the earliest of the human race, who formed a society to which each contributed his moral acts. If these people are all alike, they consider themselves equally entitled to share whatever becomes their property. But they are not all alike. It has been said that true equality in a society is impossible because the only means which can enforce equality themselves destroy equality. If one is chief, he takes for himself the ripest fruits, the best-made weapons, the softest and warmest pelts, the best of everything and more than he needs. He may assume the right to declare that his family and his children after him shall also be given special privileges and greater shares of the tribe's wealth. The more skilful stone-axe maker feels that he is entitled to more than the bungler or the apprentice. The man who risked his life against the wild beast or the enemy feels entitled to a special reward from the society he saved. Ever after, throughout all history, there have been the rich and the poor, the master and servant, the honoured and condemned.

A chief motive for establishing the justice ratio proposed in the previous article of this series would be to stabilise the economy. We are all too familiar with the labour disputes and strikes which disrupt the services upon which we depend and which have been driving prices higher, to the benefit of nobody, for in this way labour receives more money only to spend it on higher prices. Trade unions secure "justice" for their members by wreaking injustice on all the rest of society. The injustice in inflation or in devaluation of money occurs in the payment of debt. People with savings, with insurance policies, mortgages, pensions and annuities, money due to them for any reason, receive after inflation or devaluation less than they contracted for, even though the debt is paid in full, because the money is worth less in its buying power than it was at the time the contract was made. When the German mark fell at the end of World War II, the entire life savings of many people, possibly hundreds of thousands of marks, became enough to buy one loaf of bread. Look at yourself as an example. If you deposit £1,000, and when it is paid back prices have doubled, you have lost £500 in buying power. Now if someone stole £500 from you, you would, after being revived from your heart attack, go straight to the police; but if £500 is taken from you by lowering the value of your money, you are not even ruffled.

J. J. Thompson

I am proposing that my justice formula replace the labour unrest and financial instability of the present day, for it can establish fair levels of wages and prices which can remain relatively constant, subject perhaps to fluctuations, but not going along a trend, upwards or downwards.

I propose that an individual's total award from society (wages, other income, court settlements, privileges, distinctions, etc.), all equated to a money basis, and then divided by a figure which represents the sum of his relevant entitlements according to a rational scale of personal values, should yield a quotient which is an approximately equal quantity for all people. If it be objected that this would level out individuality in some way, I reply that one can allow for individuality as much as is mutually agreeable in the value scale. Actually, I should expect this proposal to be opposed chiefly by those who realise that they are now faring better than they really deserve—by those who feel they would lose if stricter justice were to prevail.

There still remain the practical questions. Who is to undertake the work and responsibility of instituting such a formula? Who will prepare the necessary scale of values? How can every one be given a chance to voice his opinion? Should it become a matter for legislation? What force would such a formula have? How could one appeal from it? These are not insuperable obstacles but only practical difficulties, the solutions to which can be worked out. But surely one thing that would be required would be the organised opinion of the whole of society.

(Concluded)

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CENSORSHIP AND THE DRAMATIST

Edward Bond

Edward Bond's latest play, "Early Morning", was recently refused a Licence by the Lord Chamberlain. The English Stage Company decided to present it for two Sundays only to its Theatre Club members. After the first performance the artistic director, William Gaskell, and the Licensee, Alfred Esdaile of the Royal Court Theatre were questioned by the police, whereupon the licensee exercised his legal right to ban the second performance.

We are publishing a shortened version of a talk given by the playwright, Edward Bond, at the Freedom of Vision Teach-in on Censorship in the Arts at Hampstead in October 1966 in view of the relevance of what was said to the present situation, and we refer readers also to Jean Straker's recent comments on the new Theatres Bill published in the "Freethinker", March 29.

CENSORSHIP in the theatre is of a very curious sort. In a sense I think it could be said that it's rather theatrical: it has a sort of macabre, baroque strangeness about it which, I think wants explaining a little.

What happens when you are having a play submitted to the Lord Chamberlain? You submit a script and it comes back with certain passages underlined in the traditional blue pencil—or at least they have been in the ones I've seen. You then say: "Can we come along and see you about this?" And you go along to his office, which is in St James's Palace: there's a soldier marching about outside in a busby, with a rifle just to emphasise the forceful part of the proceedings.

You then go through a curious sort of barter with him and you get out with what you can; he is entitled to delete words, sentences, sequences, scenes; he can say 'no' to the whole play, and there are, in fact, no grounds of appeal.

You can go along and say: "Look, please do this", or "Can't we swop this?" or "What about that?" If he won't have it, he won't have it, and you cannot appeal against this; this is the law, and if you then put the play on as you wrote it, you are prosecuted, or stand the chance of being prosecuted. I, fortunately have never been prosecuted; but other people have been prosecuted on my behalf.

This is something that involves the dramatist very intimately the moment he starts to write, because if he's writing about living people—and their language isn't always extremely decorous—the words he wants to put down to make the language lively might not be the words the Lord Chamberlain would allow; so one is always pre-occupied with such questions as: "will he allow this?" and "will he not allow that?"

It's a very difficult problem to solve when you're writing because one doesn't know where one is: one has to guess and this makes the artistic concentration that is necessary to writing very difficult. It is especially difficult, I think, at the present time: all censorship is to be deprecated, but there are, at present, special grounds for deprecating it in the theatre.

We appear to be going through an interesting theatrical renaissance when the social and moral problems which concern all individuals are being dealt with very earnestly and emphatically.

Looking at one's past, looking at one's future, one really does have no sense of certainty; one can always find 'woe, woe, woe—the world's coming to an end'; and in our

century it has become literally possible, for the first time, for men, not gods, to wipe themselves off the face of the earth.

This becomes very significant to all artists, and especially in the theatre, because when it is working properly the theatre seems to be driven to examining this basic problem of human nature; the theatre is curiously suited for this, for the audience is made to concentrate on the action on the stage in a way that it doesn't elsewhere; at an exhibition of pictures people can walk around; in the theatre they must concentrate on the particular moment chosen by the dramatist; and out of this curious concentration you get a close examination of human nature; this exploration is in the nature of an experiment, for the dramatist, in looking at human nature, is experimenting with it; this is not only his moral purpose, but also, I think, his duty too—and, in any case, it is his artistic urge, his drive; he cannot divorce real art from these questions.

Now, if he is experimenting in this way, it is important that he has freedom to experiment properly and honestly.

The dramatist is pursuing something called 'truth', and it is quite impossible for him to pursue truth if somebody like the Lord Chamberlain, and his ex-Guards officers, are going to tell him: "You can't do this; you can't do that; you can't do the other. You've got to abide by certain rules".

Truth does not abide by certain rules made by the Lord Chamberlain.

There are two particular grounds where censorship hurts in the theatre: there's the sex part and the part to do with violence: it's the violence that particularly concerns me at the moment and poses a lot of very difficult questions for any writer.

I think that the writer finds the answers to most of these questions by looking at the sort of society he lives in; and he finds then, of course, that violence is very prevalent in this society—not the violence in the street, for although this sort of thing worries people a great deal, quite rightly, that is not really the ultimate danger; they're not pleasant but you can, in fact, put up with quite a number of great train robberies, quite a number of murders; let us look at it quite firmly—society can still go on—but there are uses of violence that are much more dangerous to society.

These are the military uses of violence and it is this use of violence which, I think, the dramatist is particularly concerned with. You see, I, for instance, am a trained killer and this must influence me whenever I think about this problem. The curious thing is: it is not cheap novelists and pornographers who glamourise violence; it is governments.

Governments glamourise violence.

It is the dramatist's job to show that violence is not, in fact, glamorous. He takes it, he isolates it from other questions and shows it is always corrupting, always dangerous, always uncivilised, always bestial; and it is something that one cannot indulge in either individually or socially.

All these questions fade into insignificance when we

realise that life is the corruptor, not art—and that is why art should be able to examine these questions freely—because it is art which can supply helpful answers, solutions and arguments. If you allow the artist to deal with human problems there is, I think, at least a chance that some helpful solutions may be found—and I would extend this to pornography for, in general, I regard pornography as an art form, just as satire is; I really cannot understand why people get very upset about pornography—if people want to read pornographic literature, look at pornographic pictures, I cannot see why they shouldn't. I don't think this would affect their behaviour very much at all—if it would, why is there no evidence about this? And you know, there really isn't.

TORTURE OF POLITICAL PRISONERS IN GREECE

(Continued from front page)

Hellenic Navy vessel 'Elli' lying near Scaramanga where they were interrogated under torture in connection with an alleged Democratic Defence organisation which had been discovered in the Navy. Sophoulis said that when Notaras returned to the prison and for ten days after his return his physical and mental condition was clear evidence of the treatment he had suffered. He was unable to speak and barely able to walk. Notaras himself told Mr Marreco that he had suffered electric shock treatment during 48 hours. Protopapas was unwilling to answer questions. The remainder of the prisoners seen both at Averoff and Aegina were known to be communists. Making all possible allowance for the possibility that some of these men were either describing tortures suffered at some earlier period in their lives and under previous governments, and also for the possibility that the communists have been instructed to exaggerate the brutality of the treatment they have suffered (an explanation which Mr Pattakos had suggested) Mr Marreco found it impossible to avoid the conclusion that what the witnesses told him was substantially correct.

In talking to the prisoners, Mr Marreco was also impressed by the measure of psychological terror which certain prisoners continually suffer by reason of their fear that at any moment the Security Police may return and take them away for further questioning. At least one of the witnesses described the terrible mental effect of being kept in a cell for days in solitary confinement within ear-shot of the place where other prisoners were being tortured.

On April 1 Mr Marreco had his third meeting with the Deputy Prime Minister and Minister of the Interior at which he had to inform Mr Pattakos that following his investigation he considered that there is at least *prima facie* evidence that the following prisoners have been tortured:

DAKOS, APOSTOLOS, tortured on or about October 27, 1967, at Asphalia, Bouboulina Street, Athens.

KARANTINOS, PANAIOTIS, tortured on or about June 16, 1967, and July 30, 1967, at Asphalia, Bouboulinas Street, Athens, by or in the presence of Mr Karapanaiotis.

KARATSIS, CHARALAMBOS, tortured on or about November 1, 1967, at Asphalia, Aghiou Spiridonos, Aegaleo.

LENDAKIS, ANDREAS, tortured in October 1967 at Asphalia, Bouboulinas Street, Athens.

NOTARAS, GERASSIMOS, tortured in February/March 1968 on board the Royal Greek Naval Vessel 'Elli'.

PAPAIANAKIS, CHRISTOS, tortured on or about October 19, 1967, at Asphalia, Piraeus, by or in the presence of Mr Gianakopoulos, Mr Sotiris Kouvas, Mr Loukas Laroutsos, Mr Panaiotis Angelopoulos, Mr Kanatas and Mr Fotinopoulos.

PROTOPAPAS, CHARALAMBOS, tortured in October/November 1967 at Asphalia, Bouboulinas Street, Athens.

STRATIS, GIANNIS, tortured in September 1967 at Averoff Prison, by or in the presence of Major Theophiloianakis and Captain Kritikos and on or about October 1, 1967, at Dionysos Military Camp, by or in the presence of Sergeant Taxiarchis and two Military Police Corporals.

SYDERIS, LEONIDAS, tortured in September 1967 at Asphalia, Plateia Amerikis, Kypseli, by or in the presence of Mr Lambrou, Mr Panagopoulos and Mr Mallios.

XAKOULAKOS, GIANNIS, tortured on or about May 5, 1967, at Asphalia, Aghious Spiridonos, Aegaleo, by or in the presence of Mr Zagouras and Mr Kapoiannis.

Mr Marreco suggested that the Greek Government should immediately, either, order a Public Inquiry or institute criminal proceedings against certain officials named, if only to clear their reputation.

Mr Pattakos' reply was a complete denial that the allegations are or can be true. He said that he has complete confidence in his officials and that the evidence given to Mr Marreco is a tissue of lies from beginning to end, typical of communist propaganda. He said that all the witnesses including Notaras are known communists who have plotted violence against the Greek people. After prolonged and at moments heated argument, in which Mr Marreco repeatedly told Mr Pattakos that in all sincerity he was convinced that the allegations are substantially true and at least call for serious investigation, and that the political affiliations of the prisoners cannot in any sense be a justification of the treatment they claim to have suffered, Mr Pattakos maintained that there are no grounds for further investigation. Mr Marreco pointed out that unless the allegations are disproved Greece must inevitably face the Council of Europe.

Pattakos: Let them throw us out.

Anthony Marreco: Is that what you wish me to go back to London and say?

Pattakos: You force me to say it. The Greek Government has to protect its people against its communist enemies. A communist is not a Greek. We must put our own security first.

Freethinker Dispatch

A NUMBER of readers have written to inform us they are not regularly receiving their copies of this paper, or that delivery is often delayed.

We are certain that in every case copies have been dispatched at the correct time.

The matter is being investigated with the Post Office and it is hoped that an improvement will be immediately effected.

We are deeply concerned that our readers should be subjected to such annoyances, and trust that we will continue to be notified of future omissions and serious delays.

REVIEWS

Catholic Power Today by Avro Manhattan, published by Lyle Stuart, New York, with carefully authenticated references and footnotes at the conclusion of each chapter.

THIS is a scholarly and fearless assessment of the recent history and impact of political Catholicism upon the life of nations. Most people in the Freethought movement will know the scope and value of this author's work, a previous book *The Vatican in World Politics* having run into 47 editions! This latest one is the result of much careful research, each section tracing the development of Catholic power in various Protestant, Catholic and non-Christian States. No contemporary writer knows this subject so well as Avro Manhattan or can so lucidly express in very readable terms the aims and intentions motivating the Catholic Church today. He has had first-hand experience of its workings in many countries and spreads clearly before our eyes the whole tortuous system of intrigue, pressures and ramifications of what has in effect become a Vatican world empire.

Here also is a meticulous analysis of what may be involved in the present Ecumenical movement so far as the Catholic Church is concerned and the global implications of its motives. Interesting is the account of what the author describes as "the Trojan Horse" tactics of the Vatican and its apparent willingness to co-operate in dialogue, joint services, meetings and other activities, with those whom it so recently called 'heretics' (though now styled 'separated brethren'). Well-authenticated instances are given of devious methods employed in certain countries to achieve desired ends—those ends being world domination by the Vatican. These involve the manipulation of Catholic minorities and pressure groups, both in non-Catholic and non-Christian countries for political purposes, with demands for special privileges denied to non-Catholics in countries where Catholicism is the State religion. So conflicts are built up. The author gives many instances of such pressures on Governments, press, publishers, and even the voting public. Malta is a particular case in point and instances are given of such pressure where it was made clear to a largely illiterate people (Catholic educated) that to "vote Labour would be a mortal sin" showing how the Church has become the almost unchallenged Power above the State. Of particular interest at this time is the chapter on Vietnam, giving a detailed account of the origin of this dispute and showing both USA and Vatican objectives. This provides a clear example of how Catholic power works in a non-Christian country which has a Buddhist background and culture—15 million Buddhists as against 1½ million Catholics. The tail wagging the dog once again.

The story of the setting up of the Catholic state of Croatia after World War II reads like an account of some barbarian world of the Dark Ages rather than of the 20th century. The facts are allowed to speak for themselves and constitute a sombre page of shame. In this country anything not in line with Catholic teaching can be subjected to the usual pressure and boycott tactics. Not everyone will agree with the author's conclusions, but he has plainly shown that there is a case for some curb to be placed on the activities and indoctrination methods of these great religious organisations especially in the political field.

This is a book for the thoughtful reader who is concerned with the future freedom and well-being of mankind and should dispel any attitude of complacency towards the acceptance of Ecumenism at its face value. The message it carries might be summed up in the author's own words, "where Catholic Power waxes there Liberty wanes".

LETTERS TO THE EDITOR

Humanism and the NSS

I HESITATE to enter the correspondence concerning Mr H. J. Blackham's no doubt able and stimulating Pelican on *Humanism* since I haven't yet read it. But I find it hard to believe that the book is written about a 'term' and not an idea or a movement, and many of his assertions about the NSS (letter, April 5) are simply incorrect.

Almost everything that the BHA is now hailing as a latterday

discovery—law reform, social security, the promotion of international goodwill, civil liberties, citizens' advice and the like—was the stock-in-trade of the NSS long before the BHA, or the Ethical Union, was ever thought of. Insofar as BHA humanism is a revelation, it is so to survivors of the Ethical Church, of which for many years Mr Blackham was assistant minister. The newer body has come round to the NSS idea that, while moral education is important, even more important is to change society; ethicism, like traditional Christianity, postulated that change must come from within the individual. Since 1953, the NSS has been represented on two Humanist Councils and a Humanist Liaison Body, all three of which have apparently collapsed at the instigation of the EU-BHA. (There is recent good NSS-BHA co-operation in the Humanist Parliamentary Group). The first thing I wrote for the NSS—long before I was elected President in 1963—was 'A Humanist Charter'. Over two years ago 'Humanism' appeared at the masthead of the FREETHINKER. For considerably longer many of the most active humanist groups have been led by NSS members. In 1950, two years before the formation of the IHEU, the WUFI welcomed the newly-formed humanist associations so long as they recognised that secular and freethought advocacy was not to be entirely displaced by discussion circles and wine and cheese parties. Few secularists ever 'repudiated and ridiculed the term "humanism"', and this small group has been out of the NSS for over two years, though many have thought that by itself 'humanism' was too vague.

As so little, adequate or incomplete, is ever published on the movement, let me take this opportunity of wishing Mr Blackham's book every success.

DAVID TRIBE, *President, NSS.*

'sblood!

I HAVE become interested in several letters in two recent issues of the FREETHINKER; those of H. Fairhurst and E. M. Kingston (March 29) and of J. Illingworth, J. E. Flowers and P. Crommelin (April 5) on which I would like to briefly comment. I have always understood that the Jews were twelve renegade Arab tribes, ten of which were lost and two of which became the nuclei of the kingdoms of Israel and Judea. They have not always been persecuted but have at periods been persecutors as they are today. The hatred they have incurred has been due to their diabolical religion which preaches racism and practices torture of animals, not due to their race, because the race is not Jewish but Semitic and includes Arabs and Ethiopians.

Regarding the SPGB, I have found it to be phoney and, by experience, its followers to be a lot of know-alls who can do nothing better than twist other people's words to suit their own arguments. As for their ideas of abolishing money, this is laughable. Money is the mainstay of all civilisations. It is the abuse of money that is evil, not money itself.

As far as Communism is concerned, I agree that Marx and Lenin were great men who made invaluable contributions to modern progress. However, I would hardly agree that modern Communists are comparable; especially the Revisionists of the USSR. In such countries as Czechoslovakia, Poland and Hungary the church is subsidised by the state; Yugoslavia has established diplomatic relations with the Vatican, while one of the chief gimmicks of Communist Parties nowadays is the so-called Marxist-Christian dialogue. Peter Crommelin writes good sense, but is confused between Marxism which is a humanist philosophy and Communism which is a travesty of Marxism and a political party like all political parties, corrupt and opportunist.

A. BLOOD.

No reply

OTTO WOLFGANG (April 5) was lucky to get even a short and gruffy reply from a Government minister on a matter of interest to non-believers. Some weeks ago Mr Callaghan announced a drop in the rate of increase of the crime figures by saying that it was news that would be welcomed "by all God-fearing people". I wrote challenging him on this as it implies that non-believers are sympathetic to the activities of criminals. This may seem a fussy point to many, but if the Home Secretary is under the illusion that only non-believers are criminals we had better beware of the policies emanating from the Home Office during the present incumbency! I have had no reply at all. From this, and from the experience of Otto Wolfgang, perhaps we must conclude that the policy of the Government is to treat those who take their non-belief seriously as cranks.

R. G. TEE.