

him who could express what he felt, and carry back to him.

But the claim of the Roman Catholic Church that something had to be promulgated by the bishop of Rome to be established, and the statement which is even published in some of their magazines that every ecumenical council has been called by a pope and presided over by a pope and its decisions are only legal when the pope ratifies them, find absolutely no support in any evidence whatever from this century. It is clear that no bishop of Rome was there, or had anything to say about what the council did, that no attempt was made by the council to show any particular regard for his opinion any more than that of any other bishop. The council did say that in the church, in the empire, the bishop of old Rome had a place of ~~particular~~ particular prominence, of particular prestige, but not a position of any authority.

(question) ~~XXX~~ Well, that is the thing, of course, about the council to remember that was not ~~very important~~ very important in its day, but which becomes so in view of controversy now.

Now the Council of Nicea I called number 2, under the Arian controversy, and then I discussed with you number 3, to the death of ~~Constantine~~ Constantine. There are many details of the death of Const. and it would be most interesting to you to go through them, simply as a sample of how people can fenagle and twist and work little details in such a way as to completely change the situation. It is a characteristic feature of the Christian church, and not only of the Christian church but of the world in general, that people like to meet at a big peace conference or at a big council and to make a decision about how everything should be, and then go home and say that everything is grand. And the result is that it leaves free the people who are dead opposed to it to twist and turn and change things, to say ~~the opposite~~ in the end, that the very opposite was accomplished. This has happened many times, not only in the church but also in the world, in all sorts of organization. The price of liberty is eternal vigilance. you cannot simply say there is a law, it stands, and that is the end. A democracy is only good if its people are interested in making it work. And there is no type of church