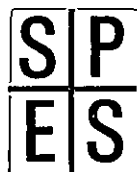


THE



ETHICAL

RECORD



Vol. 80, No. 6

JUNE 1975

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Coming at Conway Hall

Sunday, June 1

11.00 am—**Sunday Meeting: RONALD MASON** on **Browning Re-considered**. Tenor solos. David Waters
6.00 pm—**Bridge and Scrabble** in the Library. Light refreshments

Sunday, June 8

11.00 am—**Sunday Meeting: PETER VANSITTART** on **Dictatorship and Freedom**. Soprano solos: Linda Rands
6.00 pm—**Bridge and Scrabble**

Sunday, June 15

11.00 am—**Sunday Meeting: ARDEN LYON** on **Has Linguistic Philosophy Given Up the Ghost?** Soprano solos: Ruth Fielding
6.00 pm—**Bridge and Scrabble**

Sunday, June 22

11.00 am—**Sunday Meeting: RICHARD CLEMENTS, OBE**, on **The Changing Role of British Prime Ministers**. Horn and Piano: Frank Hawkins and pianist
6.00 pm—**Bridge and Scrabble**

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THE SECULAR RESPONSIBILITY	Marghanita Laski	10p
THE ALTERNATIVE SOCIETY	James Hemming	10p
THE BREAKDOWN OF GREAT BRITAIN	Leopold Kohr	10p
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THE ETHICAL RECORD

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The views expressed in this journal are not necessarily those of the Society

EDITORIAL

One war more

THE END of the appalling years of war in Vietnam are thankfully over, and the world reflects on what, if anything, has been achieved.

Surely this latest chapter in the world's history book of war is the classic example of the futility of armed conflict. Hundreds of thousands of lives have been lost over the years, millions have been spent on armaments and their support, and the end of the war is only what it might have been, had Vietnam surrendered at the beginning.

But must tyranny be unopposed? A Danish politician, Mogens Glistrup, polled second place in last year's general election in Denmark. One of his platforms was a unique defence policy. Scrap the army, he said, scrap all defence and military installations; in short, don't bother with the trammels of war at all.

In place of all this, there would be a tape recording relayed to all frontiers saying in nine languages "We surrender".

Is this an answer? The freedom of ordinary people cannot be served in this way if an aggressor is determined to take over the land of another country. But neither is it served if, under pain of imprisonment and social outcasting, the young men of a nation are sent to do battle.

What, then, is the answer? Is there an answer?

If there is, that answer lies only in the hearts and minds of men. Most wars are acquisitive, others come from revenge and some have no *raison d'être* at all.

If men lived their own lives to the full, being content with their lots, and were able to let others do the same, there would be few wars; hopefully there would be none.

But while nations—and nations only comprise individuals—envy each other, crave for each other's lands and natural resources, and are unable to control those emotions, there will be war.

The epitaphs say "Their name liveth for ever more". That's all you get.

Vietnam has left a deep scar on the world, but it is extremely doubtful whether the world will learn from it.

Till the very nature of humanity radically changes and till international understanding develops to a much higher pitch than today, there will be wars. And at the end of the next one the same platitudes which come out after every war will be gone over all over again.

What a pity that all the money spent on developing the techniques to make more effective wars could not be channelled into combating the inequalities and grudges which are at the root of wars.

Spiritual Evolution from Christianity to Humanism

BY

LORD BROCKWAY

I AM going to regard you as a group of research workers investigating psychological experience in relation to the development of a philosophy of life and I am to be the case history before you. I think ultimately the truth will be realised by the collection of varied experiences.

I had an overwhelming Christian background. My grandparents, parents, sister, uncles and aunts were all Christian missionaries. I think inheritance involves something more than physical likeness. It was probably my family's sense of service and interest in African and Asian people that influenced my own development.

One of the difficulties of missionary life is the separation of parents from children. I was only four years old when I left my parents to come to this country and stayed with my grandfather who was the estate agent of Lord Burton in Staffordshire and who was deeply anchored in the old aristocracy. I remember that every Sunday morning at church we had to wait for Lord and Lady Burton to arrive and take the first pew before the service could begin. I suppose my first act of rebellion was when, because my parents were non-conformists, I insisted on going to chapel rather than church. I remember being kept in bed on a Sunday morning singing "Dare to be a Daniel" in protest against going to church!

I was only seven or eight years of age when, very crudely, from the stable boy, I learnt about sex. From no adult did I ever hear about sex. I regret the lack of sex education among the young at the beginning of this century, one of the greatest causes of human unhappiness.

Charity Education

At eight years of age I went to a charity school for the sons of missionaries. It is now well on the way to becoming a Public School, Eltham College. It is following the tradition of Eton which also began as a charity school. Fifty missionaries' sons boarded there with 300 fee-paying scholars. At school I was the bad boy. We used to be caned at the end of each week if one had over 100 conduct marks and I achieved a record by being caned at the end of every week in one term—14 times.

On Sunday afternoons the good boys at the school had a prayer meeting and if one was not about one was thought to be there. With a friend I took the opportunity to raid large houses in Blackheath Park to steal from their orchards. I often think, when juvenile crime is emphasised, how I would have been an inmate of a borstal if I had ever fallen into the hands of the police. A leader of the prayer meeting made a deal with me that he would lend me his watch so that I might be back on time on condition that I would attend the prayer meetings the following week.

And then an extraordinary thing happened for which I have no explanation. It was at the time of the Evan Roberts religious revival in South Wales. The mass hysteria and conversions somehow reached our prayer meeting. I can't describe the emotion and I was converted in the most elementary way—washed in the Blood on the Cross—to Christianity. Quite suddenly, I became a good boy.

An uncle who lived in Muswell Hill and who acted as my guardian in my parents' absence, offered to send me to Oxford University; but only on condition that I became a missionary like my father. He said I was not

clever enough to fulfill my ambition to become a journalist and would sponge on him for the rest of my life. I was angry and borrowed 18s from the nurse in the home, walked out and never returned. I owe my start in life to that nurse, who, incidentally, is now over 90 years of age, living in a home in Sussex.

I got my first job on a magazine, *The Quiver*, but I got the sack after three weeks as incompetent. I then went to live with relatives who were Quakers at Tunbridge Wells. Their broad religious attitude began to influence the rather crude Christianity I had before. I worked for the local newspaper and then got a job on the *Examiner*, a Congressional weekly.

I became a little shocked as I acted as a reporter. I had to follow a well-known minister of religion from one place to another to report the service. He impressed me at first when he paused for a word and said "God will find it for me". But when he said it a second and third time I became a little disillusioned. I joined the church of Sylvester Horeat Whitfields in Tottenham Court Road. He was a remarkable orator and could move his audience to enthusiasm in a few sentences. It was at the time when the new Labour Party was winning by-election after by-election and it was often a Socialist who spoke at his Men's Meetings on Sunday afternoon. I began to move towards my Socialist convictions.

Then came on the scene the Reverend R. J. Campbell who was minister of the City Temple and he preached what he called the new theology. It was a rational view of Christianity that dismissed virgin birth, supernatural miracles and physical resurrection. He debated Socialism, taking the opposite view, and had the sincerity to say that he had been converted. With Keir Hardie he held meetings all over the country advocating a combination of a rational view of Christianity with Socialism. A paper, owned by one of his congregation, *The Christian Commonwealth*, became the organ of the new theology and Socialism and I joined the staff.

I lived in digs where we had discussions every evening. My school chum was with me, a medical student, who rejected spiritual things. A young Norwegian (and this again I have never been able to explain), a spiritualist who, when in a trance, was able to write Arabic of which he had no knowledge. We discussed Socialism which was then just beginning to gain in strength and read Robert Blatchford's *Clarion* and *Reynolds Weekly*. Those discussions began to make an impact on my Christian beliefs and deepened my convictions as a Socialist.

Socialist Beginnings

Then I went to live in a settlement run by the Congregationalists at Claremont, Islington. There was desperate poverty amongst the people. I ceased to be only a theoretical Socialist. I joined the ILP and was nominated for the Finsbury Borough Council on my 21st birthday. When the head of that mission heard I was to be a Socialist candidate (it sounds almost incredible today) he said it was not possible for a Socialist to belong to a Christian mission. So I left. In the event I was defeated by 30 votes.

I then had one of the most creative periods of my life. With six other youngsters we lived in a community. Socialism was our religion. None of us began to think of becoming rich or of a career. The only motive we had in our lives was service to Socialism. I think I can say all of those who were in that small community have tried to fulfil that dedication in the course of their lives.

I could not accept the Marxist materialistic view of life. I had spiritual experiences, either in the beauty of nature, music or human love, which went very deep. They made me feel that one was a part of great spiritual

life embodying the whole of the universe. I found this pantheism reflected in the books of Thoreau and poems of Walt Whitman and perhaps most of all in Edward Carpenter's *Towards Democracy*. I began to realise that my spiritual experience had no relation at all to church theology. An intellectual interpretation of it was given to me by Bernard Shaw. One of the great privileges of my life was to have been a junior friend of Shaw. I said to him, "We are youngsters. We want to do something with our lives. What do you advise?" He answered, "Find out what the Life-Force is making for in your time and make for it too." One may have different intellectual views about this creative force, but to me it was a force making for social justice, the liberation of peoples and realisation of personal liberties. That conviction became the philosophy of my life. I found my spiritual experience was expressed in the books of great writers. It was in *Blanco Posnit*, amongst the best of Shaw's plays. One of H. G. Wells' heroes had the same experience in his love for a woman.

I found it in other religions. It became something bigger than Christianity and church theology, expressing itself through many avenues towards an ultimate truth. It left me with no conception of a personal God or life after death. I think I have said before that I am an agnostic, not an atheist. I do not "know". I have had experiences which suggested that the personality may be different from the body. I say only this. If there is an after-life the best way to prepare for it is service in the present life. It was Bernard Shaw who said, "If I meet God I shall tell him that he is in my debt because I left the world a better place than it was before he put me into it."

I'm not sure that we Humanists haven't the duty to rescue Jesus from the church. What possible likeness with church theology can there be in the young carpenter, travelling through Palestine, followed by his fishermen's disciples, entering Jerusalem on a donkey? And there is the moving incident when the Pharisees brought an adulterous woman before Jesus and he said, "You who are without sin, cast the first stone." Some higher critics say that this incident was inserted afterwards, but whatever the truth of the matter, the picture one forms about Jesus is one of supreme beauty.

Finally, if the spiritual experience and development of philosophy is correct, what does Humanism mean? It doesn't mean negative sectarian criticism of others, but a great positive dedication to life. It means seeking in our own time to end human evils. The very fact that we do not depend on supernatural intervention in our lives puts an extra obligation on us to serve, to end hunger and racial inequalities, work towards human fulfilment, to achieve the highest and the best—that is Humanism. Without these dedications the philosophy of Humanism is of little account.

(Summary of a lecture given on December 15)

How Rational are the Rationalists?

BY

DR JOHN LEWIS

THE great rationalist movement of the 17th century was aimed at the dogmas of religion, the authority of revelation and superstition of every kind. It was extended when historical conditions required it to criticism of absolute morality and irrational and oppressive social institutions. In the 19th century it found expression in the criticism of orthodox religion

and the assault of scientific thought on every form of obscurantism and irrationalism.

In our time scientific thinking has done more than exclude error; it sometimes professes to explain more than falls within its scope. It is now the method of science to explain away whatever cannot be reduced to the interaction of identical physical particles and to what can be measured and subjected to mathematical calculation. That is to turn scientific method into a metaphysic, and a bad one at that.

Scientific Methods

The theory of science, when it is clearly stated (and it seldom is), deals with those aspects of the world which are amenable to measurement and calculation (or in biology to other special methods of classification and explanations *limited* in the biological). All science uses the method of *observation*, dealing only with the physical substratum of things, persons, phenomena and events which in themselves go far beyond what science is concerned with. Your weight and height are perhaps the only features about you that are measurable, but they do not describe *you* in all your complexity and personal qualities. Your body can be analysed into a dozen brain elements, carbon, hydrogen, nitrogen, sulphur, oxygen and the rest. This does not comprise your individuality, your values and your significance.

If reason is used in this reductive fashion, if the richness of experience is reduced to nothing but the constituent parts, it has become destructive and *irrational*. There are many examples today and one of the more dangerous is the reduction of mind itself to the overt behaviour of the organism. Since the forceps, callipers, microscope and slide-rule cannot get hold of mind and measure it, we declare it to be non-existent or purely subjective and to be ignored, treating only the manifest *actions* of people, that which can be recorded and *controlled* by conditioning and such-like extreme means. This is the popular behaviourism of Skinner, popular with many because it is so rational, so scientific. But in ignoring motives, values, reasoning in terms of purposes, it *abstracts* the measurable and forgets the significant, like the boy who got his sum wrong because he neglected the weight of the elephant.

There is another aspect of reason of great importance. It is often supposed that science reaches its conclusions by description of things as we observe them, by generalising from such experience and by logical inference and induction which arrives at explanatory laws. This is not the case. Science goes *beyond* the observable to non-observable entities like molecules, atoms, electric charges and the like, to explanatory theories which are not and cannot be reached by logic.

It is the *imagination* that guesses at invisible entities and concepts beyond the calculable and logical which alone constitutes the substance of science.

But it would be a total mistake to imagine that *any* plausible hypothesis which accounts for the facts will do. On the contrary, whatever your hypothesis, your guesses, your illuminating model or fiction, if it cannot be tested by observation and experience it is not a valid hypothesis. When such hypotheses are tested many of them are falsified and discarded. Only those who stand the test can be accepted.

This then is still *reason*, but it is a reason that rationally and objectively goes beyond the observable and what can be found by rigid logic. By this means, and not by mathematical reasoning, a whole scientific system, like that of many early astronomical, physical, chemical and biological theories are entirely transcended and abandoned. But the new theory stands, not because it is merely plausible, but because it stands up to rational experi-

mental tests that knock the old theory out. Einstein's theory of relativity, evolution, modern theories of astronomy and electricity are cases in point.

When one whole system goes by the board, we call it a "paradigm shift" and every important advance, not only in science, but in social patterns, political progress and philosophical thinking, has been of the nature of a "paradigm shift".

When old systems, whether ethical, scientific, or economic, or psychological or political, develop anomalies, inconsistencies, irrationalisms, the time has come to use the imagination to devise a new and better scheme of things which stands up to the tests of experience, facts, rational experiments—a reasoning that takes us beyond the merely logical reasoning of things as they are at present.

(Summary of a lecture given on March 23)

DISCUSSIONS

The Depriving Curriculum

BARRIE FITTON of *The Right to Learn* group of teachers formed in 1972 introduced the subject. His concern is that in recent years we have seen the growth of a considerable structure of non-teaching staff in schools that increasingly puts a barrier between the teachers and pupils. He instanced his own case as a father who had to meet his own offspring's teacher by private arrangement in a pub since the structure of the school made a professional relationship impossible.

Associated with this administrative development there is a theory of education emanating from the "front office" based on a cycle-of-deprivation-theory, rather like that for blaming the poor for being poor. According to this view we are told that the London children are difficult to teach. The consequence is inculcation of low expectancy and the reduction of teachers to a childminding function. "Keep them quiet and you'll be all right" tends to become the central message and this, of course, is also inherited from the 19th century when most elementary education was designed to keep children off the streets while both parents went to work in factories.

The fact is that there *are* deprived children living in deprived areas, but they are nevertheless able to learn. The chance of learning is, however, greatly reduced if teachers have what sociologists call "a deficit model" of their pupils. Teaching is then a question simply of keeping them occupied. He found that parents are interested in their children's education, but that their interest tended to drop off as boys and girls get into their teens.

In a big London comprehensive school there is an annual intake of 200 pupils a year. Either at that time or soon afterwards about one-third of the intake is not working functionally, i.e. they are not reading. The tendency amongst too many educators is to identify all 200 with the comparative backwardness of one-third of their number and simply regard them all as dull. The blame is then passed on to Tower Blocks, single-parent families and what is called "London's falling ability level". The London ability level, we are told, is lower than that of the national average and the children are themselves led into a condition of disrespect for their own abilities.

Barrie Fitton took the view that the comprehensive schools could overcome their difficulties if the particular problems within them were isolated

and dealt with on their merits. According to one authority 25 per cent of the children were psychiatrically disturbed, but the strange thing is that when they have left school and were doing responsible jobs like driving buses and Underground trains this psychiatric disfunction seemed not to matter any more! It was a misreading of the real condition. Poor expectation leads to disillusionment among the pupils and the situation escalates.

The notion of the restricted code (the theory that some children "get language" and others don't in the first three years of life) can be used, and is used, to justify the kind of teaching that can only produce low-level attainment. There is a critical need for good teachers who will stay at their jobs. In the ILEA between August 1972 and October 1973 there was a 41 per cent of turnover of teachers. This is some indication of the educational disaster from the side of the teachers themselves.

What was needed was good quality and consistent teaching with a new conceptual level of curriculum. If much is called for from teachers and pupils alike, then the probability is that much will be forthcoming, but if nothing of consequence is called for what right have we to expect anything but a desert?

P.C.

(Report of a Discussion on February 11)

Freezing the Future

DR J. R. RAVETZ opened the discussion on Freezing the Future in the series To Plan or Not to Plan?

He said that the future gets frozen when an interest is declared in such a way that nothing must be allowed to prejudice it. This is because if improvisations are made they alter the declared picture and the declared picture is held to be inviolable from the mode of its presentation in the first place. In this way we have the curious paradox that the good can be the enemy of the best.

What happens in planning is that an architect does the scheme for a model environment which is then given to the political authorities where it is approved for construction. It may be many years before it is actually implemented. It is an essential characteristic of the plan that there is no place in it for modifications, above all for no spontaneous modifications. Yet in practice what finally gets built is different to the model, so what is happening is that someone has bent the rules. It is not the architect's job to cope with uncertainty. His task is to articulate the frozen future.

It is necessary to freeze the future to some extent. If, for instance, the line of a road has been decided it is wise to treat the matter confidentially lest the news might lead to property speculation. Then again a plan may take seven to ten years to implement and protecting it involves freezing. We have invented a techno-bureacracy to deal with the vast and complex plans required by roads, housing and amenities. We are prepared to put up with all sorts of things for the sake of eventual happiness, so that we operate partly in terms of expectations that can be long deferred. We are therefore conditioned to living in the future; and to accept that condition we have to believe that the future is under our control.

Part of our trouble today is that we have a new large-scale investment in the house-destruction industry. For every bad house we knock down it destroys two good ones as well. This is partly because we don't have the man power or attitude that makes for improvements. The planners prefer to make a clean sweep of a whole area. In America they have a corps of

engineers in the dam-building industry and since that is all they know their concern is to create a demand for dams that may well be unnecessary.

It is becoming increasingly difficult to distinguish between operations within and without the State. Roads are clearly a government responsibility while the aircraft industry is legally private but largely financed by government money. In the old days the entrepreneurs believed in the hidden hand, i.e. the separate pursuit of self-interest would mean that the total effect would conspire for the common good. To some extent this worked, but there have been attendant horrors in the industrialism of the 19th century and subsequently. The backlash predicated another kind of hidden hand, that of the people, democracy and the whole process of political surveillance. In practice both proved defective. Recently, and happily, we have seen the technocrats defeated in some of their ventures by the organised strength of public opinion.

Is there a deeper answer? If big organisations prove a failure we shall have to learn to do without them. Part of the trouble is the contempt of large-scale enterprises for the past. The architects and planners and their political paymasters all too easily ignore the value of old buildings and make no estimate of the cost of their loss. Old buildings are cheap because they represent past capital and replacing them is expensive because it requires the raising of new capital. Old buildings have low rents for private owners and commerce. They enable all sorts of important functions on the fringe to keep going. There are no low rents on new capital. In the name of efficiency it is possible to destroy social and economic vitality. When we destroy old buildings we destroy part of ourselves and it's a course of action that calls for much careful forethought.

Dr Ravetz remarked upon reconstruction in post-war Poland. The priorities were (1) churches, (2) factories, (3) houses. Even Communist Poland recognised that their churches gave them so much of their identity that they had first priority. The trouble is that those who sell a crystalised future must disregard the past. We should ask of new places: "What will they contribute to the life of the community? And what will posterity make of us in consequence?" In America someone asked of a planner "What about posterity?" and the planner replied "What has posterity done for me?"

Corbusier's vast tower-block vision has done great harm. Happily it is less and less plausible. The trouble is there are a significant number of well-placed people whose livelihood and thinking depend on smashing up the past and selling us a frozen future. We have to ask the philosophical question: How do we see the past, present and future and turn that vision into something we want.

P.C.

(Report of a discussion on January 7)

Anxiety

DR R. C. BENIANS, a psychiatrist for the Ealing Child Guidance Clinic, introduced the subject. He said that anxiety was both a normal and abnormal condition. It was a feeling of unease, tension, the unknown and the impending. Stafford Clarke had described it as "like fears spread thin".

Feelings have a preservation value and normal anxiety is essential to all of us. It has its physiological and mental components. It affects or is

affected by the pupils of the eyes, sweat glands, circulation, blood sugar and the secretion of adrenalin. It is part of the body's fight or flight mechanism.

Anxiety is different to the ordinary resting state. It can be a preparation for harder work. The individual builds up his potential in the context of anxiety brought about by knowledge of an impending challenge. Too much anxiety spoils things and great excess of it stops the individual altogether. Fear is a response to the risk of actual harm, whereas anxiety is a response to the thought of harm.

We are born with a propensity for feelings. Kierkegaard, 150 years ago, described anxiety as being our response to the loss of good approving feelings from others. In consequence, in certain isolated conditions, anxiety is not a factor.

Early Anxiety

As to the beginning of anxiety it is plain that babies can manifest it from about the eighth month. It arises normally from the condition of the absence of the mother. The interesting thing about it is that it does not seem to depend upon previous experience. Dr Benians gave the example of a classic experiment in which a baby is placed on a large sheet of plate glass that overlaps the table on which it is placed. The baby will stop crawling at the edge of the table and refuse to move further out along the solid surface of glass, clearly anxious about the edge-of-cliff situation it seems to find itself in.

Freud gave much thought to the common fear of snakes, but from the behaviour of all primates and many other animals, it seems that there is a built-in anxiety response to the presence of snakes that doesn't require further explanations. Anxiety can inhibit and an inhibition is part of the mechanism making for security.

Experience with foster children is revealing. If a child begins life in a well-loved situation and has an expectancy of that order when moved from home to home, or from foster parent to foster parent, and when the expectation is satisfied in the event, then the child is not disturbed. If, however, an unloved condition at the beginning makes for a feeling of rejection this effects on the child's own evaluation of itself. A boy or girl will then tend to elaborate complex fantasies about parents and others as compensation. Dr Benians read an essay written by a 16-year-old boy who wanted to be the master of the world!

He told us of another example of a man who, in his childhood, had been taught arithmetic by a teacher who terrified him and who induced such a condition of anxiety that for the rest of his life he was virtually unable to handle any figures at all.

Then there are conflict demands. He gave the example of a young soldier who fell in love with a girl, didn't want to rejoin his unit at the end of his leave, and in consequence lost his memory.

Anxiety can be expressed through obsessional rituals that are themselves means of suppressing the anxiety itself. Dr Benians gave the example of a girl who had an obsession about taps. Every night she had to go to the bathroom to see that all the taps were turned off. She had then to turn them on in order to turn them off. She had then to turn them off to make sure in her own mind that they were turned off because *she* had turned them off. She did this nine times and eventually nine times nine!

Housebound housewives in their 'thirties often suffer from an anxiety condition. It is usually called agrophobia. It does not mean fear of open spaces, it means what the word means etymologically, i.e. fear of the market place. It is a fear of dealing with people on territory not one's own as a result of the projection upon others of one's internal fears.

On the subject of treatment Dr Benians had very little to say in favour of tranquilisers. The tranquiliser had the same effect as alcohol. It interferes with the supply of oxygen to the brain cells and that is all it does. The result is as with alcohol, disinhibiting. Specific uses are good, but disinhibiting can also result in lack of control and uninhibitive anger. It may not be an accident that the increase in the number of battered wives and babies happens at the same time as a major increase in the use of tranquilisers.

It is important to help people to understand why they are anxious, but this is often difficult because many people *just want their fears taken away*; they don't want to talk about them.

In the course of the discussion Dr Benians told us about an important discovery concerning very young children. We now know that the time of maximum dependency is between the ages of six and 33 months. Yet there is a current belief that a good time for fostering is at the age of two years. In fact that age is right in the middle of maximum dependency and a move at that time can be a major cause of subsequent trouble.

P.C.

(Report of a talk on March 25)

For the Record

BY

THE GENERAL SECRETARY

Colin Greaves

Colin Greaves, our Head Caretaker, died in hospital at Stoke Mandeville on the morning of Sunday 11th May, from complications arising from the multiple injuries suffered in the accident at work in the Hall some weeks ago. This is tragic news. He was never off the danger list but his condition had improved. I took Mrs Greaves out to see him ten days earlier and he talked and reminisced at length. In face of great pain and poor prospects he was quite indomitable.

Colin had worked for the Society for 25 years, for most of it in the closest association with Mr Perry from whom he took over as Head Caretaker some 18 months ago. He lived for his work and his family. He had a tremendous sense of personal responsibility, nothing was too much trouble at any time of day or night. He had a serene nature, he took everything in his stride. He was very well read. He really was a remarkable man and we shall miss him a great deal. Our deepest sympathies go out to Mrs Greaves and all the other members of his family.

On Our Origins

Antiquarianism is a belief in discovering the past for its own sake. It is a kind of game, exciting for those who accept the rules. Historical study is quite different, its function is to help to solve a *present* problem by a better and deeper understanding of its origins and development. Since the two disciplines can work equally well on the same material they do overlap and this leads to confusion. The historian can also be an antiquarian and vice-versa.

The pleasure of discovering the old chapel in Parliament Court where the Society was founded in 1793 was largely antiquarian. I mentioned last month that we might go there some time as part of a ramble. John Brown

has been working on this and has fixed it for the first Sunday afternoon in October—confirmation and details to follow later.

But what, to me, is even more interesting than the building is the conception of Universalism on which the Society began in that building. And currently I am on the track of another related story. In a *Monthly Record*, the old name for the *Ethical Record*, of 1943 there appeared an appeal for help from the *last* Universalist church in England to use that name (Our Society was the *first* in 1793; the denomination had been founded in America by an Englishman, John Murray, in 1774, with the help of Elhanan Winchester who later came over here to start our Society.) The appeal came from Arthur Peacock of the Universalist Church at 76 Cavendish Road, Clapham Common, SW12. He was the minister. He said that the church was founded in 1643 and contained a shrine to Gerard Winstanley. Now if there was an unbroken link with 1643 and Winstanley that indeed would be extraordinary. Information I have from Dr Williams' Library gives grounds for scepticism but checking up proves to be a very difficult operation.

In the same year as the appeal, 1943, the church was completely destroyed by a German bomb, and Mr Peacock died in 1968. In 1943 he wrote: "In days long past the distinctive doctrine of Universal Salvation was preached from within the Anglican Church but its advocates were persecuted so that they established congregations of their own. Their influence spread to the Methodists and this incurred the displeasure of John Wesley—that stern upholder of the doctrine of hell fire—who described the Universalists of his time as "wretches who called themselves Methodists". Among those "wretches" was John Murray who wearied with the suffering caused by the hostility of his work, sought refuge in the US where he founded the first American Universalist Church in 1774.

In our Society we have never renounced Universalism, it was incorporated in our Unitarianism (the general practice in England was for the two denominations to merge) and it is fascinating to read the confession of Universalism as it still remained under its original label in 1943. Peacock again:

"We believe in One Great all Creative and all Pervading Potentiality; in the Sacredness of all Life; in the excellence of Wisdom; in the Brotherhood and Humanity of Jesus; in the Faith that is wedded to Reason; in the oneness of all Religious Ideals; in a life, a Justice and a Truth that are Eternal; and in a Dutiful Reverence to all that is Noblest and Best in Mankind".

Making allowances for changes of linguistic style that happen over the years I should say that that is a pretty fair statement of what *South Place* is still about. I have written to the *South London Press* to ask if anyone can provide any more leads on the Cavendish Road Church. If any of our members have any clues, or come across any, perhaps you will let me know. Perhaps I should mention the other key figure in the church in its last days, he was Watson McGregor Reed who died in 1942.

Coming in June

It will be good to have Ronald Mason back with us on the 1st—and he has chosen as his subject: *Browning Reconsidered*. Then we have two new faces, the well-known writer Peter Vansittart is coming on the 8th to talk about *Dictatorship and Freedom* and a young professional philosopher Arden Lyon, on the 15th, will consider the question: *Has Linguistic Philosophy Given Up the Ghost?*

As a matter of interest and arising out of this last subject I put to Mark Moskowitz, who is an American, the question: Why is it that ideas are taken so much more seriously in America, why reading is a much more consequential pursuit, and why a new interest in psychology (especially encounter groups and co-counselling) has taken real roots among

millions? And why in England does everything happen so much more slowly and philosophy and psychology count for so little? His answer was that the US has been shaken to its core by three different things—the Vietnam War, the race question and LSD. People have been obliged, so to speak, to think for their lives. This has not happened to us—yet.

Occasionally one comes across a book that works like a searchlight on hitherto dark corners. Emile Durkheim chose a rather off-putting title for what is perhaps his greatest work: *The Elementary Forms of the Religious Life*. It came out in 1915 and is currently in its seventh edition in paperback. Freud wrote an extraordinarily bad book *Totem and Taboo* (no longer mentioned in polite society!) but the title is brilliant and it is really what Durkheim's book is about. It follows, does it not, that if Judaism, Christianity, Mohammedanism, Hinduism, Buddhism and the rest are phenomena of the last three *thousand* years only—as they are—and as a species we are at least three *million* years old then the roots of religion are to be found elsewhere. Durkheim, as a sociologist, was writing at a time when the first great studies of primitive society were available, especially Spencer and Gillen's study of the Australian aborigines, and he uses that as his material. This is what my own lecture on *The Sacred and the Profane* will be about on the 29th.

Tuesday Discussions and Sunday Forums will start again in October.

AROUND THE SOCIETY

□ The BHA had an excellent buffet dinner recently. The food and the company were a good match. I took the opportunity to ask Lady Christine Bondi if she would be our Guest of Honour at the Annual Reunion in September and was delighted that she agreed.

□ Another member of the Society has just told me that he has a flat to let. If those who have accomodation available and those that need it will contact me it is always possible we might be able to help.

□ The flower stands for the Library should be *in situ* by the time this appears in print. They are our memorial to George Dowman and our thanks to all who subscribed. And a rather fine oak lectern has been rescued from under the stage and put where it belongs, in the Library.

□ The new Trustees, appointed by the Special General Meeting are: Mr Denis Cambell, Mr Stewart Cook, Mrs Constance Dowman, Mrs Ray Lovecy, Mr Victor Rose and Mrs Marthe Sinha.

PETER CADOGAN

The Barren Intellect

BY

TINA DELIUS

WE ALL know people, well-degreed and certificated with, presumably high IQs, who have got minds like lumps of dough. There seems to be no correlation between a high IQ and nimbleness of wit, a lively imagination, subtle understanding, sweetness of disposition, or even a richer interior life. The measurable part of intelligence seems hardly worth the bother.

The strong feelings I have on this subject are only partly due to the fact that given an intelligence test I go to bottom of the class. Yet, I can

relate ideas as well as the next man. Asked, however, to place pipe-cleaner mannikins with balloons growing from their heads into their correct boxes, find the missing number in a sequence shown on a clock-face that doesn't even tell the time o' day and, worse still, know the word made up by joining the tail-end letters of another word to the head-end of a different word, my immediate response is to consign intelligence testers and their works to the devil. In my reckoning, a mind so agile at mental gymnastics is fit only to perform monkey-tricks.

The over-valuation of the intellect, as if it were like a virtuous woman whose price was above rubies, is a bit silly. It is not a good in itself, or an end in itself. Like statistics, it can be made to prove anything—smoking will kill you, vitamins cure you. Like everything else it is open to abuse. It is no use denying the fact that the planning and execution of bank-robbing, bullion-grabbing, bomb-throwing, hijacking—the list, alas, is longer than my arm—require considerable intelligence, ingenuity and technical know-how. What matters, therefore, is what you do with the bit of mind the good Lord in His infinite mercy saw fit to bestow upon you.

I, for one, feel stifled within the narrow confines of the intellect. With scant regard for the indivisibility of living nature, it lays about it with a butcher's knife, divides us into heart, brain, sex, mind, matter, body and soul until we lie, like Humpty Dumpty, shattered into fragments. The method of science is to isolate, abstract, analyse and classify to the lowest common denominator resulting in a spurious togetherness. Two such dissimilar creatures as man and the whale, both sport the label "mammal" on their respective lapels.

Not yet content, it proceeds to add insult to injury by allowing the part to *become* and speak for the whole. "Your glands are *you*!" proclaimed a newspaper headline. I sometimes lay the total blame for this dismal state of affairs on dear old Descartes who seemed not to have known what he had started when he declared so confidently "I think, therefore I am". (For a start, if you turned the sentence round it would make better sense.)

It seems a pity his parents didn't take him aside to reason with him, saying, "Look, we are proud that you have outgrown your nappies and achieved manhood. Your mother, in particular, as it was her task to receive you bawling into the world, nurse you, dry your tears and wipe your bottie. Before that, even, she had the discomfort of being kicked in the stomach by you thrashing around in her womb, enjoying yourself. Not that she minded. On the contrary. You were already then giving irrefutable proof that you *were*, existed, one of the living. In short, son, there is immeasurably more to 'amming' than is contained in your philosophy."

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Your Viewpoint

Meeting Time

As a new member I have not yet attended many meetings. Today I enjoyed the address by Harold Blackham on "Sir Julian Huxley". This enjoyment was reduced by the arrival of 16 people during the first 16 minutes of the talk although music had left the start of the talk until nearly 11.15.

There can be little doubt that in some if not many of these cases the late arrival was due to late rising and not unavoidable delays. I hope by raising this matter with you those wishing to attend a meeting will bear in mind that late arrival disturbs concentration and is inconsiderate to those already there and especially so to the speaker.

London E18

A. C. SIM

Herut

The General Secretary tends to write some rather partial reports. *Herut* (formerly the Revisionist Zionists) have an unsavoury reputation and are noted for the use of bullying tactics, but it is not because they are extremists of the Right (or of the Left). They are of that very Centre that Mr Cadogan extols as his (and sometimes, without authority, as the Society's) ideal. Just as Liberals are not always liberal, those who are for "Moderation" in dealing with the economics of society are not necessarily (or even very often) moderate in their normal behaviour.

London N4

A. MELTZER

Mr Cadogan replies: Whether *Herut* is Right, Left or Centre is not very important. These old distinctions are rapidly losing their meaning. The important thing is that on its showing at Conway Hall *Herut* is an arrogant, thoughtless and bullying lot.

Of course I am partial! That is what being ethical is about! It is important to be fair and accurate and reasonable as well. My own personal political commitment, for what it is worth, is not to the Centre but to something new (and as old as the hills) viz. to active non-violence, which might be called the centre with a small "c".

Law and Order

In all the correspondence in the *Record* on the tragedy of last June in Red Lion Square, none has pointed at those whom I see as the chief culprits—the top brass of the Metropolitan Police.

Some measure of blame must certainly attach to the officers of our own Society, for their renunciation of situational ethics in favour of the absolutist policy that, in the name of free speech, any organisation, however anti-social, may hire Conway Hall so regularly as to make it virtually their headquarters, provided only that they pay the required hiring fee and do no damage to the fabric (never mind the reputation) of the Hall.

Some measure of blame must also fall on the organisers of the Left-wing demonstration, for failing to train their younger supporters in non-violence and its techniques. (The Committee of 100 always so briefed its supporters, prior to every demonstration it organised.) But I disagree strongly with G. K. Young's contention that they were at fault simply because they "deliberately challenged the constables whose duty it is to maintain law and order". (If only more of the citizens of Germany in the mid-thirties had challenged the Stormtroopers, whose official duty it was to maintain Nazi law and order!)

The police (not the poor bloody coppers, but their high-ranking officers) were surely more to blame than anyone else. If we liken the demon-

strators and counter-demonstrators to the South and North Vietnamese in the recent war, the London bobbies were cast in the role of the American GIs, sent in "to maintain law and order" against (to quote G. K. Young again) "Communist elements". And just as the American presence in Vietnam was far too large for a policing role, so was that of the Metropolitan Police in Red Lion Square.

Probably the most crucial factor of all was the date: Saturday, June 15. The ceremony of Trooping the Colour had taken place a mile away a couple of hours earlier, so the large contingent of police drafted into central London for the ceremony could be sent on to a handy demonstration and counter-demonstration very economically. Normally, there would have been a dozen policemen there, with instructions to allow both demonstrations to take place as planned, intervening only in the event of any physical violence. But this was too slight a duty for the number of police available on this occasion. Besides, young police recruits today rarely operate in large enough numbers to give them opportunities for realistic practice in the traditional British crowd-control technique of hundreds of bobbies linking arms to form a human barricade. So, instead of allowing the counter-demonstration to take place as tacitly agreed, the police top brass decided to cut off the march at a strategic point *en route* by means of a linked-arm police blockade, as they often did with impunity to Committee of 100 marches. But this unexpected frustration, interpreted as police support for neo-Fascism, roused some of the young marchers to anger that erupted in violence and a stampede, with the tragic result that one of their number died.

If only there had been fewer coppers available, this would never have happened.

London SE6

BARBARA SMOKER

The General Secretary replies: Without going into details, Barbara has completely misrepresented what happened on the day. I can say that as an eye witness of both of the two episodes.

The Scarman Report is a very fair account of what happened and if any member wants to know more, he or she can read the report, which the General Committee has considered, and of which we have made no criticism.

It should also be pointed out that there were about 100 police on duty the previous year, when much the same people launched their previous assault.

Free Speech

My letter in the February issue could not have misled any member about the facts which led to disorder in Red Lion Square on June 15, or the decision of the General Committee to add one more condition to the 16 others which make up the contractual obligations for hirers of the hall. Dr A. L. Lovecy was a party to this decision. The idea behind it was to prevent in future the kind of disorder that happened in the square.

This was published in the *Record* (September 1974) as follows: "That meetings in the Hall shall not be preceded by marches, because the Hall and the square are not designed to accommodate demonstrations". This ruling in no way interferes with any organisations to demonstrate whenever they want, it merely restricts them holding a demonstration which ends in Red Lion Square prior to holding a meeting at Conway Hall. In view of what happened in the square on June 15 this is a reasonable precaution and Dr Lovecy supported this arrangement.

Conway Hall has successfully maintained the principle of J. S. Mill ever since it was built in 1929, precisely by relying on people's intelligence and common sense. The fact that ugly reality has reared its head on

occasions, is the exception that proves that normal peaceful reality is the day to day rule.

Dr A. L. Lovecy states that we are not bound by the principles of J. S. Mill. I do not say that we are—but the question raises the point, where do we go from there? I have no wish to appear “holier than thou”; the words compromise and expediency swallow hard in my gut, but if I thought that there was a real imminent danger threatening the society, and compromise would allow time for the danger to depart and the principles of liberty being re-established, as mortal man and a member of the committee I might bend a bit.

But I cannot see any dangers to Conway Hall other than those which have always existed, in fact far greater dangers have existed in the past than those which exist in the present and Conway Hall is in one piece and so is the Society.

Dr A. L. Lovecy makes great play of his ideas of Ethics (the flexibility of which is astounding) which he is using to drive NF out of Conway Hall. He has refrained from using this weapon on Mr Hart and the Liberation movement, who set up the situation that ended with the disorder in the square. Nor has he used this baton against the NUS who have been denying freedom of speech to its opponents and not a word has been said by him about the attack on the police by the IMG. No doubt if we follow this line of thought through we would have to exclude all hirers from the Hall. But this is not what we are about and I agree with the General Secretary that Conway Hall is there to assist the process of dialogue and free enquiry and the only way this can be done, is to try to keep the Hall open to all shades of opinion.

Bromley, Kent

VICTOR S. ROSE

South Place News

New Members

We are pleased to welcome the following new members: Mr W. H. Liddell, Essex; Mrs E. Neal, WC1; Mr G. Campbell, W5; Mr S. A. Kurt, Kent; Mr C. Edwards, Surrey; Mr H. Smith, NW11; Ms G. Garrett, W5; Mr L. Star, Guernsey; Mr P. Lonsdale, N16; Miss M. White, Herts; Mr M. Moskowitz, SW4 and Mrs B. Cronin, Surrey.

Obituary

We regret to report the death of Mr S. A. Watkins. (See also “For the Record” p.12.)

Ramble

The June walk is on Saturday 14th, and circles Esher (distance approximately six miles). Ramblers will explore woods, and the commons of Littleworth, Arbrook, Esher and West End, returning to Esher for tea. The Green Line coach No. 715 leaves Butterwick, Hammersmith at 1.28 pm to arrive at Orleans Arms, Esher (near Esher Station) at 2.10 pm (or buses 215, 218 or 219 from Kingston). Leader: Mrs L. L. Booker (tel. 743 3988).

Open Air Theatre

Three open-air theatre visits are being arranged by Connie Davis. All will be to the Court Theatre, Holland Park.

The first will be on Saturday, June 21, for the 2.30 pm matinee of Ballet for All—Ashton, and La Fille Mal Gardee, with dancers from the

Royal Ballet. Meet at box office 2.15, admission 40p. Children and pensioners free.

The second visit is planned for June 28, for the 2.30 pm matinee of *Cavalleria Rusticana* and *Il Pagliacci*, sung in English by the Beaufort Opera, conductor Joseph Vandernoot. Arrangements as for June 21.

The third visit will be on July 5, for the 2.30 pm matinee of a performance by the Sluk Slovak State Dance Company. Arrangements as for the other visits.

Seats are not bookable, so prompt attendance is essential. Refreshments available adjoining the theatre.

Should rain prevent any of the above taking place, meet in entrance of Commonwealth Institute for alternative visit.

The Court Theatre is next to the Commonwealth Institute in Kensington High Street.

Bridge and Scrabble

Sunday evening Bridge and Scrabble sessions continue till the end of the season, but there will be no Thursday evening Bridge Drive in June.

Volunteers Wanted

Volunteers (qualified for the job) are being sought, to repair the broken bust of Voltaire. It is thought that the bust can be repaired by someone who knows how to do it. Anybody who thinks he or she can help repair the damage should contact the General Secretary at the office.

Sunday Social

There will be no Sunday Social in June.

Kindred Organisations

The **Humanist Housing Association** is holding a "bring and buy" sale on July 5 at Rose Bush Court, 35 Parkhill Road, London NW3. The sale starts at 10.30 am.

Humanist Holidays still has a few vacancies for its Isle of Man project in August (9-23), at a seafront hotel, £30 a week including meals except lunches. Full details from Mrs M. Mephram, tel. (01) 642 8796.

The **Sutton Humanist Group** will have a talk on Humanist Housing by Peter Ward on Wednesday, June 11 at 7.30 pm.

(Continued from page 2)

Sunday, June 29

11.00 am—**Sunday Meeting: PETER CADOGAN** on *The Sacred and the Profane*. Cello and piano: Linden Cranham and pianist

6.00 pm—**Bridge and Scrabble**

Sunday, July 6

11.00 am—**Sunday Meeting: DR JOHN LEWIS** on *The Basis of Moral Law—Religious, Philosophical, Class, or What?*

6.00 pm—**Bridge and Scrabble**

Sunday, July 13

11.00 am—**Sunday Meeting: ROGER WODDIS** on *"Fools Are My Theme" (Byron)—Satire in a Sick Society*

6.00 pm—**Bridge and Scrabble**

Sunday, July 20

11.00 am—**PETER CRONIN** on *King Lear and the Politics of Shakespeare*

6.00 pm—**Bridge and Scrabble**

South Place Ethical Society

FOUNDED in 1793, the Society is a progressive movement which today advocates an ethical humanism, the study and dissemination of ethical principles based on humanism, and the cultivation of a rational religious sentiment free from all theological dogma.

We invite to membership all those who reject supernatural creeds and find themselves in sympathy with our views.

At Conway Hall there are **opportunities for participation** in many kinds of cultural activities, including discussions, lectures, concerts, dances, rambles and socials. A comprehensive reference and lending library is available, and all Members and Associates receive the Society's journal, *The Ethical Record*, free. The Sunday Evening Chamber Music Concerts founded in 1887 have achieved international renown.

Services available to members include Naming Ceremony of Welcome to Children, the Solemnisation of Marriage, and Memorial and Funeral Services.

The Story of South Place, by S. K. Ratcliffe, is a history of the Society and its interesting development within liberal thought.

Minimum subscriptions are: Members, £1 p.a.; Life Members, £21 (Life membership is available only to members of at least one year's standing). It is of help to the Society's officers if members pay their subscriptions by Bankers' Order, and it is of further financial benefit to the Society if Deeds of Covenant are entered into. Members are urged to pay more than the minimum subscription whenever possible, as the present amount is not sufficient to cover the cost of this journal.

A suitable form of bequest for those wishing to benefit the Society by their wills is to be found in the Annual Report.

MEMBERSHIP APPLICATION FORM

TO THE HON. REGISTRAR, SOUTH PLACE ETHICAL SOCIETY,

CONWAY HALL HUMANIST CENTRE, RED LION SQUARE, LONDON, WC1R 4RL

Being in sympathy with the aims of South Place Ethical Society, I desire to become a Member and I enclose as my annual subscription the sum of £..... (minimum £1) entitling me (according to the Rules of the Society) to membership for one year from the date of enrolment.

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(BLOCK LETTERS PLEASE)

ADDRESS

OCCUPATION (disclosure optional)

HOW DID YOU HEAR OF THE SOCIETY?

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The Ethical Record is posted free to members. The annual charge to subscribers is £1. Matter for publication should reach the Editor, Eric Willoughby, 46 Springfield Road, London E17 8DD, by the 5th of the preceding month.
