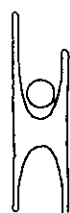


# THE



# ETHICAL

# RECORD

Vol. 79, No. 10

NOVEMBER/DECEMBER 1974

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Published by

## SOUTH PLACE ETHICAL SOCIETY

Conway Hall Humanist Centre

Red Lion Square, London, WC1R 4RL

# SOUTH PLACE ETHICAL SOCIETY

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## Coming at Conway Hall

### Sunday, November 3

- 11.00 am—**Sunday Meeting: HECTOR HAWTON** on **The Religious Humanism of A. N. Whitehead**. Soprano solos: Lynda Rands
- 6.00 pm—**Bridge Practice** in the Library
- 6.30 pm—**Concert:** Medici String Quartet. Haydn D Op 64 No 5, Bartok No 1 Ami Op 7, Mendelssohn Efl Op 44 No 3

### Tuesday, November 5

- 7.30 pm—**Conway Memorial Lecture: PROF. ERNEST GELLNER** on **Options of Belief**

### Sunday, November 10

- 11.00 am—**Sunday Meeting: RICHARD CLEMENTS, OBE** on **Charles Lamb, Essayist and Agnostic**. French Horn: Frank Hawkins
- 3.00 pm—**Forum: Population Explosion?** with **Colin Hines**
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert:** Georgian Quartet: Brahms Cmi Op 51 No 1, Barry Guy Quartet No 2, Schubert Dmi Op Posth D810

### Tuesday, November 12

- 7.00 pm—**Discussion** introduced by **Satish Kumar**. Subject: **The Green Revolution?** (Jointly with London School of Non-Violence)

### Saturday, November 16

- 3-6.00 pm—**Country Dancing** in the Library (in conjunction with the Progressive League)

### Sunday, November 17

- 11.00 am—**Sunday Meeting: HAROLD BLACKHAM** on **Can Morals Be Taught?** Soprano solos: Ruth Fielding
- 3.00 pm—**Sunday Social** (see South Place News)
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert:** Amaryllis Fleming, Harold Lester. Vivaldi Gmi, Ami cello and harpsichord sonatas, Bach D Viol da Gamba and harpsichord sonata, Beethoven Gmi Op 5 No 2 cello and piano sonata, Schubert Arpeggione D821

### Tuesday, November 19

- 7.00 pm—**Discussion** introduced by **Hugh Sharman**. Subject: **Why We Must Develop North Sea Oil?**

### Thursday, November 21

- 6.30 pm—**Bridge Drive** in the Library

(Continued on page 23)

# THE ETHICAL RECORD

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

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## EDITORIAL

### Humanism and Art

THE link between Humanism and art is a strong one, and has a long history. Many of the great names in music, literature, painting, sculpture and other art forms have been in sympathy with the Humanist cause, and some have been leading members of one or more bodies which comprise the movement in Britain.

It has, though, taken South Place some time to become directly involved with the arts, apart, of course, from our history of musical concerts.

Today in Conway Hall, we have a continuous exhibition of paintings and art works, and the display is being changed at regular intervals. We have one of the present General Committee members, Victor Rose, to thank for starting the ball rolling some years ago with the painting which now hangs outside the Library.

That art and Humanism go together is axiomatic. Both are about life itself, and perhaps one of the best single examples of how art reflects life is the Vigeland sculptures group in the Frogner Park in Oslo. This, and other art works like it, make us think seriously about life for a short period. After contemplating the art works we can go off and escape from the enormous problems in the world.

Humanism, on the other hand, is more of a way of thinking all the time, and this is one of the hardest things for non-Humanists to comprehend.

The followers of creeds, they say, go to worship once, perhaps twice a week, some abstain from various things, others dress in a special way, but when "off-duty" from their faith behave as the majority of uncommitted people in society.

Humanism and art share other aspects, too. When we propound Humanism, only the dogmatists answer back. When we press for freedom, however, it is a different matter. The call of the Humanist movement for legalisation of euthanasia caused a furore and is still controversial.

Freedom of expression in art is a constant goal, and Humanists and artists combined forces in opposition to censorship. When the argument was at its height a couple of years ago, it was significant that one of the leading opponents of artistic freedom said, "We don't want all this sex and violence on the stage and on TV. When we go to the theatre or switch on, we want to escape from ordinary life."

However, one of the main criticisms of us who offer an alternative to "revealed" religions is that the places of worship owned by those religions are often places of great beauty and contain wonderful works of art.

That is, of course, quite true. Humanists accept this aspect of art for its own sake, and for what it says *about* life. What lies *behind* the work of art need not concern us. We should be spurred to beautify our own surroundings, as our church, chapel and synagogue-owning fellows have done. We have at least made a start in Conway Hall.

As usual, this issue of the Ethical Record is for November and December, to make room for the Conway Memorial Lecture, which we hope to send out to members during December.—Ed.

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## The Value of T. S. Eliot

BY

T. F. EVANS

THOMAS STEARNS ELIOT was born in 1888 in St. Louis, Missouri. His family had English roots and after taking his first degree at Harvard, he continued his studies in Paris and at Oxford, where he concentrated on philosophy. He settled in England shortly before the war of 1914 and when his university education ended, he earned his living in a variety of ways, including schoolteaching (at Highgate School; the future Poet Laureate, John Betjeman, was one of his pupils) and dealing with foreign debts and accounts in Lloyds Bank. Eliot had begun writing poetry while at school and university and perhaps one of the most important encounters of his life was his meeting in September 1914 with the American poet, Ezra Pound. Pound, already a leading modernist, was to have an important influence on Eliot.

Eliot's first poetry was published during the war of 1914-18. E. M. Forster was one of the readers who was immediately attracted by what he later called a protest against the stridency of the war; he thought it only a feeble protest but "the more congenial for being feeble". A greater impression was made by *The Waste Land*, a long strange poem that appeared in 1922. This seemed to combine an excessively literary sensibility, a wealth of allusion to other writers, and a sense of the horror and breakdown of a civilisation that had recently been racked by an appalling war and seemed to have lost all the values on which it had been built. The poem won admirers whose enthusiasm was matched in intensity by the vehemence of some of the more vocal of its detractors. Eliot was denounced for his experiments in technique as well as for what was misunderstood as a destructive nihilism of thought. From then on, Eliot was a leading figure in modern literature. He did not write much but such poems as *The Hollow Men*, *Ash Wednesday* and the series of *Four Quartets*, poems of quiet reflection and meditation, shot through with occasional shafts of great lyric beauty, entitle Eliot to stand beside Hardy and Yeats as the most important writers of poetry in English in the twentieth century.

Eliot was a dramatist as well as a poet. He always believed that poetry should appeal to the listener not merely to the reader and, as a student of Greek literature and Elizabethan drama, he wanted to communicate with audiences by giving them something that was not entertainment in a limited form but a kind of ritual and religious celebration as well. Such plays as *Murder in the Cathedral*, *The Family Reunion* and *The Cocktail Party*, which were written between 1935 and 1950, were successful in the theatre and later plays, on which he worked until his death in 1965, showed his continued determination to find a form of dramatic verse for the twentieth century that bore the same relation to the ordinary spoken language of

the time that the blank verse of the Shakespearean theatre bore to the everyday speech of the Elizabethan period.

There was always something of the academic as well as the poet about Eliot. He was a literary editor for much of the period between the two world wars and, as a partner in the firm of Faber and Faber, he probably did more than any other publisher to encourage young poets. He also won a great reputation as a literary critic. Writing once about the great Victorian poet and critic, Matthew Arnold, Eliot said that, "From time to time, every hundred years or so, it is desirable that some critic shall appear to review the past of our literature, and set the poets and poems in a new order". He himself did this. He directed attention to poets who had remained almost neglected for many years—John Donne was the leading example—and questioned whether the greatest poetic value was to be found in the excesses of lushness and colour and richness of language so characteristic of much nineteenth century verse. For Eliot, there was great poetic value also in wit, especially a dry wit, in precision of language and in an impersonal, allusive reticence, which he illustrated in his own poems while drawing attention to these qualities in his critical writings.

Through the years, it became plain that there was much more to Eliot than an experimental poet, affronting tradition by writing in a style that appeared to owe more to transatlantic influences of Pound and others than to traditional English models. His more discriminating readers began to realise that Eliot was deeply concerned about life as well as literature (if a distinction can be drawn) and that his line of thought, far from being revolutionary, was essentially orthodox and, indeed, only seemed novel because it returned to earlier sources of inspiration than any that were fashionable in the years after the slaughter of 1914-1918. In 1928 made a statement of his general point of view. This was "classicist in literature, royalist in politics, and anglo-catholic in religion". It is hard to avoid the belief that this statement alone made some readers think that Eliot was quite respectable after all. Certainly one ceased to hear the accusations of "literary Bolshevik" that had greeted *The Waste Land*. Yet, it is now fairly obvious that Eliot had been all these things for many years. His very unorthodoxy was a search for orthodoxy.

### Surprise and Shock

In an opposite camp to those who felt after 1928 that Eliot was, to their surprise and their relief, on their side, were many who felt shocked that one who had done so much to revitalise English poetry and English thought about poetry was no more than a literary conservative. Certainly Eliot sometimes tried very hard the sympathies of those who admired him as a writer without being able to accept his opinions. Thus, he sometimes adopted a high-nosed patronising attitude to such writers as Blake, Hardy and D. H. Lawrence, all of whom seemed to have something special to say to younger writers of the 1920s and 1930s. Eliot deplored the lack of what he thought was the orthodox religious sense in such writers, but he responded to that quality in James Joyce, in whom he saluted not simply a writer in the great Catholic tradition (for all Joyce's formal rejection of the faith), but also the greatest master of language since Milton. It is this concern with language and the importance of language that attracts to Eliot many readers who would be otherwise put off by what seems to be a very limited form of social conservatism with an excessively hierarchic approach to political problems and a very elitist attitude to education. These views are enunciated in many of Eliot's essays and lectures. In his later years, he gave much time to writing on wider social themes and one of his most important works of this kind is the portentously entitled *Notes towards the Definition of Culture*, published in 1948. This is an impressive but irritating

book to anyone who feels himself, however loosely, in the liberal rather than the conservative tradition but it is good for the reader to test his mind against Eliot's subtleties and, at times, sophistries. One fascinating observation may be quoted. Trying to sum up what culture meant to him, Eliot said that "It includes all the characteristic activities and interests of a people: Derby Day, Henley Regatta, Cowes, the twelfth of August, a cup final, the dog races, the pin table, the dart board, Wensleydale cheese, boiled cabbage cut into sections, beetroot in vinegar, nineteenth-century Gothic churches and the music of Elgar". This list says as much about Eliot as about English culture. Great poet though he was, Eliot in much of his other writing can be exasperating and infuriating. Nevertheless, he is worth arguing with. He makes a strong case for the conservative, traditional approach to life, to thought, to politics and to religion. Above all, perhaps, and this is the ground on which those who accept his ideas may join with those who reject them, he placed the greatest value on language. For him, the poet was one whose

"concern was speech, and speech impelled us

To purify the dialect of the tribe".

For Eliot, language was a means of communication but also an embodiment of order and, in its combination of aesthetic and practical qualities, language stood for that ideal of life lived according to a sense of continuing purpose, changing and yet unchanging. Language is always in danger of becoming corrupted, and the danger is certainly present today. Eliot's value, as poet, critic and thinker, is that he urges us to treasure one of the greatest of human gifts, that of language.

*(Summary of a lecture given on April 28)*

## **What is Living and What is Dead in the Philosophy of Karl Marx?**

BY

DR. JOHN LEWIS

No great thinker escapes the distortion of his teaching by his own followers. This was undoubtedly the case with Plato and Buddha and Jesus, the carpenter of Nazareth, and it is certainly the case as far as Marx is concerned.

What possible connection could there be with the Sermon on the Mount and the great ecclesiastical empire of the Roman pontiff, between the crucified rebel and the Spanish inquisition, between the teaching of Marx and the Stalin dictatorship?

In our own day, particularly since the Russian revolution, critics of Marx have attempted to convince the world that Marx didn't know what he was talking about and was a negligible figure, while the emergence of a Marxist state has resulted in the elaboration and consolidation of a system of authoritative Marxist doctrine.

And yet if one turns to the works of Marx one quickly discovers that there exist no doctrinal formulation of his thought, while none of his writings contain a definitive and finished expression of doctrine. Indeed, conflicting interpretations of his philosophy have split the ranks of his professed followers as well as those of his critics.

The result is on the one hand a dogmatic orthodoxy and on the other the rash denunciation of official propagandists who attempt to refute Marx without ever stopping to read him.

Marx's own writings do not lend themselves to the formulation of a theoretical system, and when this is done more is read into Marxism than is found in anything he himself taught, but it is quite true that important developments of his theories by Engels, Lenin, Plekhanov and other followers of Marx go to make up the body of modern Marxism. The successive publication over the last 20 years or so of a considerable mass of hitherto unpublished works of Marx goes far to overcome the distortions of Marxist doctrine which have taken place.

When we try to answer the question *What is Living, What is Dead in the Philosophy of Marx* we shall find that most of what is dead is what Marx himself never believed or taught, while all of what is living belongs to the unknown Marx of his little read or unknown writings. But it is a fundamental error to attempt for a moment, even when we get to the real Marx, to treat what he wrote and said as Holy Writ, as divine revelation, not to be questioned. That sort of attitude destroys at once anything true that he ever pronounced and prevents altogether the understanding of his ideas. Of course his work is limited by the social and historical conditions in which he lived, and lacks the contribution which a hundred years of philosophical, social and political developments has made to human thinking.

### Learning and Belief

We learn *nothing* if we seek for final truth in anything he wrote. We learn much if we read him as a great but fallible thinker of his own time. If we expect less than the orthodox demand that we must believe, we shall, however, find much more than his dogmatic followers have ever taught or will ever understand.

Let us begin our inquiry into what is living in his teaching with these words

"We do not then set ourselves opposite the world with a doctrinaire principle, saying 'Here is truth, kneel down here!'. We must not say to the world: stop your quarrels, they are foolish, and listen to us, for we possess the real truth. Instead we must show the world why it struggles, and this consciousness is a thing it must acquire whether it likes it or no."

The substance of Marx's theory of social change concerns the development of capitalism and the transition to socialism and nothing else. He sees capitalism as a highly progressive force immensely developing the technology of industry and creating the potential of an economy which abolishes poverty. But based as it is on the exploitation of man, and on money values, it subjects humanity to a dehumanising process and its economic laws are destructive of personality. Marx sees however that the economic system of capitalism is inappropriate to the most efficient use and the full development of the forces that it has created, and he believes that a new, more rational and humane economy must be devised to take its place so that the industrial process "becomes a process carried on by a free association of producers under their conscious and progressive control". Such a system carries society beyond the blind operation of the laws of the market which are so destructive of human values.

There were, of course, a number of respects in which Marx did not anticipate the way things were going to develop in the years after his death.

1. He undoubtedly anticipated in his early years the coming of revolutionary change much sooner than proved to be the case. In his later years he no longer had this expectation.
2. He did not anticipate the considerable increase in prosperity of the more fortunate section of the industrial working class. But even in his own lifetime he realised that they were becoming more middle class in their habits and ideas.

3. He certainly anticipated a much more rapid and extensive enlightenment of the militant working class than has yet taken place.
  4. He never anticipated the formation of a separate communist party as the educative agent and political representative of the workers.
- On the other hand it is a mistake to believe

1. That he believed that the revolution had to begin in a highly industrial country. He saw it as quite possibly beginning at the periphery of capitalism—as it did begin.
2. Nor did he fail to anticipate that Russia might inaugurate the world revolution. He thought it might well begin there, but he then believed it would speedily embrace the West—here he was wrong.
3. Nor did he believe that every country must pass through the capitalist era before reaching socialism. He saw Russia as passing direct from a peasant and only partially developed capitalism directly to socialism—which is what happened.

The great unsolved problem remains the full enlightenment of the working class—including of course all who live by labour whether of hand or brain; which for Marx was the indispensable condition for the coming of socialism.

"Once the lightning of thought has penetrated deeply into the virgin soil of the people", he said, "they will emancipate themselves and become men".

*(Summary of a lecture given on May 19)*

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## For the Record

BY

THE GENERAL SECRETARY

### In Answer to Questions

The Ethical Record is quite a battleground! That is not at all a bad thing, the day *South Place* stops arguing with itself will be a sad day indeed. . . . I just hope that we can do what others so often fail to do and keep personal invective out of it. That is quite a test.

Firstly then, in reply to Charles Byass. All religious people and all party-politicals have equal access to Conway Hall if they want to book a room to put their case. The only condition is that they honour the contracts that they sign with us. As regards our own programme of internal meetings we might well ask one of them to speak on *some subject of interest to us* (and this has happened many times in the last year) but we would not ask a politician to speak on his party's election programme for instance, nor would we ask a minister of religion to preach to us about personal salvation. These things are easily available elsewhere. We have a tradition of our own that we try to live up to.

Secondly, in reply to Stewart Cook. If it is right for us to deny any organisation access to Conway Hall then it is right for others to do likewise—and freedom of assembly becomes a nonsense. Freedom *only* makes sense when it is accorded in particular to those we disagree with most. May I fly a kite in Stewart's direction and in that of those who agree with him? If and when the National Front meet in Conway Hall again will he and those others join me and others in organising a picket outside Conway Hall to make clear what we think of National Front policy on immigrants?



As a matter of interest we have already turned down one National Front booking enquiry on the grounds that it would have been in breach of the new Clause 17 on our contracts: "Lettings are made on the condition that no march or demonstration on the streets is held in connection therewith." The new policy, proposed by Mr Cook and endorsed unanimously by the General Committee, is working. Our position on the freedom of speech and assembly *and* against racialism can be perfectly well sustained in principle and in action.

### **The BBC and Religious Broadcasts**

It is a good thing for officers and members of the General Committee to be prodded by members of the Society when they see that something needs to be done. At the Annual Reunion, an enjoyable and successful occasion, Mr Heath (not *that* one!) of The Hague expressed his great concern over the way in which the BBC was being used by the Churches to push their opinions at the expense of opinions like ours. I certainly shared his feelings—things seem to have got much worse in the past year or so—and I was glad to take up his suggestion to write to the Secretary of the Committee on the Future of Broadcasting, Waterloo Bridge House, Waterloo Road, London SE1 8UA, in the following terms:

"Dear Sir,

We are considerably concerned that the BBC consistently ignores religious humanism in its presentation of its religious broadcasts.

This Society, founded in 1793 as a Universalist Church, became Unitarian soon after and in the middle of the 19th century evolved into an independent religious society, adopting its present name in 1888.

We prefer the word ethical to the word humanist because it is more explicit; and something of the nature of our religious foundations will be apparent from my address to our Annual General Meeting this year. (A copy of the September *Ethical Record* was enclosed.)

I also enclose copies of our wedding and funeral services. This building is registered for the solemnisation of marriage and Mr Denis Campbell and myself are Registered Persons under the Registrar General.

There is a great deal that might be said, but all I'm concerned about at this stage is to draw your attention to a serious lacuna in the BBC's range and hope that, after some discussion, something could be done about it. Some two years ago, Mr Lang, the Director of Religious Broadcasting, invited me to lunch and we had what I hoped might turn out to be a fruitful discussion. Nothing, however, transpired and it seems to me now time that the matter should be taken up again.

We have, as lecturers of this Society, a considerable number of able men and women whose values and thinking would meet the needs of large numbers of people who are no longer identified with denominational religion, but who regard themselves as religious for all that. We like to think that religious humanism might play a significant and continuous part in the religious broadcasting of the BBC. We hope that steps can now be taken to that end. I hope to hear from you."

It really is surprising what single letters and telephone calls can do if they go to the right people at the right time. If you think that that is a broad hint you are absolutely right!

### **The Conway Memorial Lecture and the November Programme**

English philosophy has been in some dreadful doldrums for years. It got to the point where the professionals ended up talking an unintelligible language to each other. One of the professionals who has been talking a *different* language is Professor Ernest Gellner of London University and he will give the 56th Conway Memorial Lecture on Tuesday, November 5 at

7.30 p.m. Steve Lukes of Balliol College, Oxford, will take the Chair. Will you tell and bring your friends? Our thanks to Peter Cronin for suggesting Professor Gellner.

Sunday meetings: Hector Hawton on Whitehead—Richard Clements on Charles Lamb—Harold Blackham on "Can Morals Be Taught" (a problem he wrestles with on the Social Morality Council)—Sir Hermann Bondi on Humanism and the Scientist—Peter Cronin on James Joyce's attitude to religion.

The Tuesday theme will be "Who Owns Nature?" and the opening meeting on the Green Revolution with Satish Kumar the Editor of *Resurgence* will be a joint meeting with the London School of Non-Violence which he founded years ago and that meets regularly in the crypt of St. Martins in the Fields. Hugh Sharman has spoken to us before. For years he has been an oil engineer. He found it hard to be both that and a Quaker so he has just abandoned the North Sea to work professionally for Low Impact Technology. He is coming on the 19th. Then on the 26th the near-legendary Robert Waller will be with us. He was for a long time The Observer's Agriculture Correspondent and the author of the book "Be Human or Die". The September *New Humanist* says: "Robert Waller has much the same status in Britain as Rachel Carson acquired in the United States".

Colin Hines attended the recent conference in Bucharest on the population explosion and, strangely enough, we have made constant references to this question in our meetings but never devoted a whole session to it. That will now happen on the 10th. The Forum on the 24th is being finally negotiated as we go to press—the provisional title is "The Normal Neurotic" (that's you and me!) and the speaker someone who has been with us before and a popular opener: Mark Moskowitz.

## AROUND THE SOCIETY

□ Peter Draper was the Guest Speaker at the Annual Reunion and greetings came to us from Frances Hosking (PL), Hector Hawton (RPA), "Dev" Deodhekar (NSS) and Harry Stopes-Roe (BHA and its new Chairman). Harvey and Sylvia Kesselman sang songs with Joyce Langley at the piano and Rose Bush and her team provided a splendid tea for us all. It was an enjoyable and festive occasion.

□ At last! When about two years ago the *Open Door* series of programmes began on BBC TV our name went in. Now it has come to the top of the list and work is beginning. Any time now you can expect to see TV cameras and teams at our meetings and functions. . . . We shall have a full 45 minute programme to ourselves.

□ We often get requests for accommodation from our members but now we have accommodation offered. For a single person, 15 minutes by train from Victoria. Contact me for further details.

□ The children's group to which we aspired before but which proved abortive may well get off the ground this season. A mother with three children looks like being a regular Sunday morning attender—something is already happening. Will parents of young children who might like to know about this ring me?

□ Arthur Cobb, a Cambridge Quaker, who keeps in touch with us is partly responsible for the Whitwell Hall Country Centre in Norfolk. This is a place designed for residential session for about 20 people and makes particular provision for children. It seems that it is being under-used at the moment so this is just to pass the word around. We ought to have more

week-end seminars. Harry Stopes-Roe has organised two this year and they have both proved most valuable. I have the details about Whitwell, for anyone with ideas about it.

□ The next exhibition of paintings will be hung on Monday, November 18—mostly the work of a young artist—Bob Jenner. We are going to take effective steps to stop the damage to the walls by having a proper rail along by the ceiling from which all work can be suspended, and the Arts Council have taken an interest and are helping.

PETER CADOGAN

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## **HUMANIST FORUM**

### **Voluntary Workers—Yesterday, Today and Tomorrow**

MISS GERALDINE AVES, with a lifetime of experience in the social services, in local and central government and latterly with voluntary agencies, urged that the key to success in meeting social needs lay in the close association of statutory and voluntary bodies, with each making appropriate use of volunteers.

In discussing volunteers the setting in which they played their part could not be ignored. In Victorian times and well into the present century the main public contribution to meeting social need came from the rigidly administered Poor Law. Thus, the “lady bountiful” had a function to perform. We should be glad to see her go since she carried out her charitable tasks against a background of secure assumptions about the nature of society, about the “deserving” and the “undeserving” which became wholly unacceptable. The impact of social pioneers like Octavia Hill had brought a wave of new ideas and attitudes, affecting for example work for unmarried mothers, children in need and prisoners. Voluntary workers still came mainly from the leisured and better off-classes, although there was a good deal of self-help activity in working-class organisations.

Up to 1939 various committees and individuals had drawn attention to the need for official co-operation with voluntary organisations and their voluntary workers. The LCC School Care Service was an outstanding pioneer in using volunteers in association with social workers paid by a local authority. Between the wars came the slow emergence of professional social workers, trained for specialised work as almoners, probation officers and psychiatric social workers. There was no problem over working with volunteers who, in so far as they were organised, were still to be found largely with voluntary agencies.

The Second World War, however, provided a major shake-up; evacuation, homelessness caused by air-raids, the use of shelters and the climate of change induced by emergency provided a turning point in making communities self-aware and informed about the characteristics and problems of their fellows. At that time volunteers were in great demand and came from a very wide field. From 1944 to 1948 there was a spate of major legislation which was put into effect in 1948. So many new powers were given to statutory bodies that some people thought that the need for voluntary effort would disappear. In effect, however, more and more attention has been paid to ways in which volunteers can help. The Young-husband Report on Social Workers in the local authority services and the Seeborn Report both referred to the importance of the voluntary sector and to the role of the community in helping to meet needs. A committee to study the role of voluntary workers in the social services was set up by the National Council of Social Service and the National Institute of Social Work Training under the chairmanship of Miss Aves and their report was published in November 1969.

The Aves Committee considered whether an attempt should be made to count existing volunteers and decided against it. Volunteers could be simply defined as people who give their services, though the Committee found it realistic to include young people who also might receive keep and pocket money. But there is a fine line between volunteers and good neighbours, and all in a sense represent the concern of the community. There seemed little merit in a broad statistical approach.

### Voluntary Value

Volunteers are free agents, answerable to themselves as much as to the agency for which they work, and they can use their time as they please. Miss Aves indicated how important the time factor might be in a particular case where a professional social worker might be able only to spare a short time for a periodic visit while the need might be for a daily visit for a time to meet some situation of personal crisis. This meant that it might be possible for the voluntary worker to cope under conditions that were virtually impossible for the professional.

There are volunteers in all our social services. They represent the community and their role as actual or potential critics is an important one. Volunteers still tend to come from the ranks of middle-aged, middle-class women and we should be lost without them, but there is need to recruit far more widely. Young people make a fine contribution, not least in helping with the special problems of their own age group. They create lively and imaginative projects that tend to rise and fall rather quickly, which is natural given the circumstances of those that inspire them.

An innovation of recent years is the Volunteer Bureau where people can find out about a range of openings and can discuss what their own contribution might be. These bureaux have grown from about 26 in 1969 to over 100. They vary a good deal in quality but can be a very valuable resource.

Hospitals are increasingly appointing Volunteer Help Organisers, with encouraging results. Their task is to ensure that volunteers are available,

are well and acceptably used, have someone to turn to and that the volunteer role is understood—if possible, welcomed—by staff of all kinds. Some local authorities have made similar appointments, but a clear policy has yet to be worked out. Many local authorities have appointed Liaison Officers to link with voluntary organisations but this is a different function.

The preparation and training of volunteers has become a matter of increasing importance. Every volunteer has certain basic requirements such as to understand the purpose of the organisation and what their volunteers are for. This involves being specific about the time to be given and the kind of job to be done, to whom he is responsible and how expenses are met. This kind of preparation may seem rather mundane but it is fundamental if vagueness is to be avoided.

In certain types of work, as for instance in mental health or services for old people, there is a case for what may be better described as training. The volunteer needs to know something of the characteristics of the people with whom he is going to deal and how to recognise danger signals. Informal group discussions based largely on questions raised by the volunteers usually prove more valuable than formal lectures. If help is needed to run a club for people who have been psychiatric patients Miss Aves commented that some ex-patients made valuable volunteers because of the depth of understanding they have from personal experience; others of course might be quite unsuitable.

It is *not* a simple matter to introduce volunteers into close working with a professional team. Many issues require, and are receiving, careful study. The question of confidentiality is a case in point.

The Aves Report recommended the setting up of a Volunteer Foundation and this now exists as the Volunteer Centre. It will serve as an information centre, give help and advice on training and role and encourage further research. To date it is only nine months old, but it is already considerably used by statutory and voluntary agencies.

As to the future. The key question is: can social needs ever be effectively met without full community participation. It seems likely that in the long run service of the community by the community will become part of the natural order of things. People will then tend not to see themselves as volunteers, but simply as part of the spectrum involved in the community helping itself.

In the meantime, however, we identify the extended use of volunteers of all kinds as the means whereby better coverage and greater depth can be given to existing services.

P.C.

*(Report of a Forum held on June 9)*

### *56th Conway Memorial Lecture*

**Ernest Gellner**

Professor of Philosophy, London University

### **OPTIONS OF BELIEF**

7.30 p.m. Thursday 5th November

## CONWAY DISCUSSIONS

# The English Radical Tradition

CONRAD RUSSELL is the great, great grandson of Lord John Russell, who taught his family to believe that the derivation of the word "history" was "Hiss-Tory"! Mr Russell gave a fascinating account of the original meaning of the English radical tradition and its partial eclipse in the late 19th century.

We have always known the practice of attacks on the establishment in the name of freedom and traditionally they have often come from members of the establishment itself, witness Coke, Selden, Pym and Cromwell. The Reform Club established by reformers in the 1830's is decorated by the busts of past reformers. For years the presence of the Cromwell bust was disputed, but there was always someone, usually Mr Isaac Foot, to defend it—and it remained in its place. In the radical tradition the idea of continuity goes hand in hand with the defence of change. It is important to remember that tradition cannot exist without the perception and expression of it.

When it comes to making judgment concerning values, only subjective answers are possible, but the questions still have to be asked, nevertheless. Traditionally, there was no absolute solidarity evinced by the governing classes of England. They constituted challenges to one another and religion served to provide an authority above themselves.

From the time of the Middle Ages there has been a tradition of petitioning and securing to redress grievances before supply, i.e. the payment of taxes. This means that the electorate could often have some influence. The redress of grievances meant that people concerned themselves with detailed changes rather than with the transformation of the system overall, so our social and political scene acquired the character of a patchwork quilt. At the same time the millenarians constituted the other wing of the radical tradition, seeking not so much particular reforms as the millenium itself.

### Reform and Fear

The aristocratic Whigs were concerned with the redress of grievances because they appreciated that too much discontent might lead to serious trouble. There was an element of fear in the way they accepted the case for concessions. Whiggery was new wine in old bottles and the bottles were to be preserved. In 1832 the Whigs warded off protest by conceding a limited franchise. Reform, a sop to Cerberus, was better than a revolution.

Mr Russell instanced the case of Lord Stanley who was asked to subscribe to a testimonial for the troops at Peterloo. As a great radical he indignantly refused, and yet he still had the old Whig fear of an uprising. Many years later, on his deathbed, delirious, he called on his servants to get out the guns against incipient revolution on the streets! Lord Stanley and his kind looked back to the bloodless revolution of 1688, their inspiration because it contained nothing that suggested any attack on property and its rights.

The millenarians on the other hand, with the Book of Revelation in one hand and Utopia in the other, called for a new heaven and a new earth in their own day. The Fifth Monarchists of the 1650's may have been the first organised millenarians in the country, but their position was ambiguous. They raised both the millenarian question "Will you have Oliver Cromwell or Jesus Christ to reign over you?" and did some very good detailed work on law reform and tithes.

Although we in this country have executed a king we have produced few republicans. This was because the king became another grievance to be redressed, since it was recognised that so long as he lived there would be no peace. Redress was, therefore, to be secured at any cost, even the king's head. But this did not signify acceptance of any general democratic or revolutionary idea.

### Free Speech

Immediacy has both strength and weaknesses. Radicals, concerned with immediate gain, see themselves, not as a government, or even a potential government, but as a series of pressure groups, a lobby. It is this that makes freedom of speech so very important since there can be no redress without it. As the sixteenth century injunction has it, "Act, write, speak, insist, in season and out".

The important question is whether the radical technique is most suited to a political party or to private citizens? It insisted on the rule of law and law has deep roots. Penal statutes are held to be construed strictly according to the express words of the act. This is crucial for to have it otherwise is to concede arbitrariness and to deny the attainments of particular redresses by legislative amendment.

There is also in the radical tradition a willingness to avoid pre-conceived ideas, a useful insurance against the dangers of ideology, but religious incentive remains. Hugh Peter, Cromwell's favourite Chaplain, was also a remarkable social reformer, even if many of his ideas were not taken up. He pointed out, for example, that small farmers were put seriously at risk by the fluctuating agricultural prices. As early as 1651 he proposed guaranteed state buying in order to stabilise prices. And then again, looking at cost in relation to justice, he recognised that there was one law for the poor and one for the rich. He proposed a properly salaried legal service to put matters right. This is something that today we have yet to achieve! He urged canals for the Midlands 100 years before they were built, drew attention to the fire hazards in London and advocated the abandonment of imprisonment for debt as well as ending the practice of the purchase of commissions in the Army. He thus asked the basic radical questions. Where is there wrong and suffering? And what can we do about it?

### Electoral Reform

From 1830, however, radicalism was overtaken by the struggle for the vote. Industrial revolution and the creation of an industrial proletariat began to put a new kind of class squeeze on politics. This contrasted markedly with the acid test of radicalism in relation to any particular problem, i.e. is suffering caused by some identifiable process we might remedy? To this class presuppositions are irrelevant.

The rapidly changing social structure led people to recognise an incipient working-class majority in the population and the party struggle for mere votes began. (But a struggle between classes is by definition what radicalism is *not* about.) This meant that the whole process of reform acquired a deep division. One possible solution was to have a system of plural votes to secure some kind of balance of classes and John Stuart Mill made proposals along these lines. However, the electoral needs gained the upper hand and the question before people then was not which side you were on over this or that issue, but are you for or against the Establishment?

Since 1860 radicalism has laboured under this class squeeze and those who are the lowest down the social scale have been the most neglected. It is their grievances that call out for remedy, but it is those same grievances that are least likely to be met for the lack of command over votes.

## Dark Ages

From the time of the Restoration in 1660 radicals were eclipsed until the day of "Wilkes and Liberty". It revived then round the concept of the rule of law and in particular in a campaign against *general warrants*. It was urged that if a subject's house was to be searched, the owner's name should be specified on the warrant.

The golden days of radicalism returned with Jeremy Bentham who provided a complete philosophical justification for rethinking round the principle of "the greatest happiness of the greatest number". For some 30 years radicalism made great strides, especially with the reform of the judiciary in particular areas, e.g. in the matter of the death penalty for all manner of minor crimes.

## Radical Questions

Professor Southern has argued that Karl Marx is in the millenarian succession, setting up the idea of a new order as an end in itself; but many feel that this is sterile. The question for us to answer then is this one: Is there a case for a real return to the procedural and a new upsurge of the radical tradition against debased forms of millenarianism? Or is it possible now to do what has always been impossible before, i.e. to derive a policy for government on radical principles, rather than for the redress of grievances only? Is this a starting point for a philosophy for a movement that might expect to create a new mass body of support, or is it the revival of the old tradition best seen as extra fuel for a new sequence of piecemeal changes?

Mr Russell's opening statement was followed by an extended and animated discussion. It was clear that the whole audience much appreciated the freshness of his outlook, depth of understanding of the English tradition and his invigorating mastery of language. The Chairman expressed the hope that he will come back some time and he later said he hoped to do so sometime in the season after next.

P.C.

*(Report of a discussion on May 14)*

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# Looking Backwards and Forwards

THE FINAL discussion in the series on "Nostalgia" was introduced by Mr R. T. Smith and Mr Cadogan.

Mr Smith confessed to being what he called "a sucker for nostalgia". He pointed out that Dickens made a fortune out of it in that he lived in the railway age and was always writing about coaches and horses.

He was interested in the way in which people like himself were frequently produced by what appeared to be a quiet contradictory background. As a boy he had been immersed in religion. He lived opposite the church and for years sang in the choir. There was a great advantage for a freethinker in having been brought up on the Bible because he then knew more exactly what was at stake.

It was during World War I in the Army that he first met freethinkers and was horrified initially by what they said. It was in the Army that he lost his original faith and then reading Shaw and Wells he experienced what was tantamount to a rebirth. He found himself pitchforked through Christian Socialism into a new way of life. It was partly through Shaw's writing, however, that he began to question socialism and joined *South Place* in the mid-twenties.

In those days, he recalled, socialists had not recovered from the terrible knock they suffered as a consequence of World War I. All kinds of rifts opened up and it was difficult to find something to latch on to. He found himself both very nostalgic and without seeing any possibility of return. He found various idols that turned out to have feet of clay. Despite apparently inspired doctrines there was no real feeling for the universal brotherhood of man. We were the victims of impersonal institutions. For his own part he could see no practical future for either Christianity or socialism and hoped that SP would continue to be a banner carrier for some kind of sanity for humanity.

Mr Cadogan began by taking up Dr Ravetz' proposition that there were some people who could be nostalgic about the future, because his nostalgia was of that order—a marriage of the sense of the past and a sense of vision. It did seem that our minds were made up, in certain essential respects in the course of our teenage experience. He thought that his own feelings against war might stem from that commonplace sight of the twenties and thirties—limbless workers, standing in gutters, begging. But even as they stood, the rumbles of the next war were audible over the horizon in the activities of Mussolini and Hitler.

## Armies and War

World war II was in his opinion essentially defensible, but the memory of its suffering reinforced one's commitment to peace. Europe today was without war and apparently without threat of war. Even the military tells us this is true, but no one suggests that demobilisation of all the armed forces from the Atlantic to the Urals. Yet, this would seem to be the reasonable upshot of our present situation.

Then again the feeling against poverty, and for a society of excellent sufficiency for all, was possibly rooted in hostile memories of the depression of the thirties. Nostalgia cuts both ways.

The trouble is that for us to abolish scarcity is to undermine the very rules upon which organised society depends—money, exchange, supply and demand, etc. We plunge into the unknown when we abolish scarcity. The growth of plenty is slowly devaluing money itself. It is no longer possible to make a rational defence of the vast difference in pay between different trades and professions. Remembering the damage and tragedy of

the past it is possible to start thinking in terms of everyone being priced the same and social recognition turning not upon the cash nexus, but upon social and personal recognition. He instanced generosity as the yardstick by which men were measured in tribal societies without the standards of money and the market. The *quality* of living is more important than the *standard* of living and fairness a higher value than utility.

Thirdly, there was the vision of freedom and equality. We in England are still desperately inhibited by a social structure that erects barriers of language and convention between people of different classes. The result is an England permanently half-frozen in fear; the fear comes from within and has been bred in the bone. There is, of course, an external fear as well, turning upon such things as job security.

We tend to have images of our supposed selves, instead of expression of our real selves. We encase our vulnerability in steel armour, because the world is a cruel place. One's nostalgia, therefore, is for a kind of dream equality which may never have existed and which everyone can be himself, warts and all.

Finally, there was the question of scale. It was possible to be nostalgic about the social models of the past—the tribe, the feudal retinue, monastery, market town, school, regiment, local church and the party branch. All these had one thing in common—the sense of belonging. But they all had in the long run fatal failings. Superstition, blind loyalty, pettiness, authoritarianism and militarism.

The problem, therefore, is to create such new institutions as embodied the best of past qualities without their limitations. It could be that such places will be religious humanist centres or churches, universities and other institutions of higher education, theatres and art centres.

We didn't do too badly at South Place in trying to exemplify that kind of thing in our programmes and way of life.

The discussion was absorbing, since so many felt personally involved, and the meeting turned out to be the longest of the year.

*(Report of a discussion on May 28)*

P.C.

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## Your Viewpoint

### Matters of Diet

As a newcomer to your Society I find that awareness of the relevance of diet to ethics and to a sane world is conspicuously lacking. I will briefly give two powerful arguments against orthodox eating and hope readers will discern their merits.

My first argument is directed solely at those who profess a reverence for life and who would not wish to kill in instances where this is obviously unnecessary. How many readers would be prepared to regularly kill and cut up, for themselves, if called upon, the sheep, pigs, cows, etc., they feast upon, and which are sacrificed to their appetites at a safe distance from themselves by butchers paid to do their dirty work? And this kind of dirty work is not of the same nature, ethically, as for example the dirty work of miners, in case some would evade the issue. The objects with which farming and butchery deal are fellow living creatures and it is in this respect and not any aesthetically displeasing or dangerous aspects of these professions that many of us see the vital ethical questions. I will not waste space by concluding this argument, but leave the "obvious" to readers' consciences with the fact that for 30 years the Vegan Society has indicated that animal farming is unnecessary for a world of healthy, happy people. The production of dairy products and eggs, incidentally, necessi-

tates killing at some point. Millions of farm animals need not exist—millions need not be sacrificed daily.

My other argument may be summarised in a few words: when one eats animal products one is using more than one's fair share of the earth's resources. Much more land is needed to produce an adequate diet for a given number of people if vegetable foods are not grown directly for human consumption but for converting into meat, milk, etc., via "animal machines". Britain could easily grow enough food to feed its population if everyone were vegan. The ethical importance of this in a world where millions starve and where we import cattle foods from places such as India should not need to be emphasized. And, incidentally, the great relevance to Britain's economic problems should not be overlooked.

I have not attempted to catalogue the many horrors of man's needless atrocities to other animals, and I am also aware that there are many genuine ethical problems in the general man-animal relationship, but I believe I have indicated the essence of the ethical case against animal farming and orthodox eating. Anyone sufficiently interested will discover the very wide range of nutritious, and tasty, vegan fare available in the recently published book "What's Cooking" by Eva Ball. This may be purchased from The Vegan Society, 47 Highlands Road, Leatherhead, Surrey, who will also give much more information.

London, W9

E. J. OKELL

### Pop Goes the Weasel!

Don't be too hard on the racist prophets, Mr Young.

Since you have no criteria for deciding on everyone's race as a *fact*, your own word *factor* is just another "weasel", poor little creature.

London, E4

DR A. L. LOVECY

### Free Speech

Just in case there may be a few among your readers who would not cheerfully extend freedom to those who wished or worked for its total suppression, I would like to offer a few observations for your tolerant observation.

1. I don't remember any believer in absolute freedom of speech under all circumstances raising objections to the Potsdam Agreements of 1945 which forbade the freedom to re-establish the Nazi party, to publish a Nazi paper, or to advocate National Socialism. This was held to be the necessary safeguard for the preservation of democracy. I suggest that if the SPES is really committed to absolute freedom of speech, they publicly advocate the revocation of the Potsdam Agreements, (which are still in force).

2. In political science it has long been accepted that there is one democratic freedom that is impermissible because it is self-contradictory. No democracy has the right to decide for the *suppression* of democracy. Why not? Because it is the essence of democracy that any course of action that is decided upon it should subsequently be possible to revoke. If we vote for the Common Market this year, we must be free to vote against it next. If we set up a socialist government, we must not thereby relinquish our right to turn it out later. But since it is the first principle of Fascism that democracy should be *replaced* by dictatorship, if that decision is made it is irrevocable. You have abandoned the right democratically to reverse your decision. Therefore it is a decision itself incompatible with democracy.

3. However tolerance, to almost any degree, even of illogicality and self contradiction, is permissible if there is no "real and present threat" to liberty involved. Lunacy, even wickedness, even passionate advocacy

of the suppression of free speech at Speakers' Corner, can be allowed at *Speakers' Corner*! If it is unlikely that anyone will take it seriously. Therefore we do allow dangerous nonsense if we think no-one will believe it. But there are occasions when the tide begins to run in the direction of un-freedom and tyranny; when retired Generals organise private armies; when politicians, the BBC, and the Press begin to throw doubts on democracy—(the first indication in Germany in the thirties of its coming destruction), when politicians talk of governments by a non-party caucus, beyond the political parties (exactly what Hitler and Mussolini said). It is then that to welcome the attack on democracy in the name of freedom looks a little mad.

4. There is an interesting play by Max Frisch called "The Fire Raisers", about a man who, in spite of the fact that a gang is setting fire to houses, invites a couple of suspicious strangers to occupy his attic, and then to store it with cans of petrol and explosives. They even tell him what they are going to do, but he believes in freedom, and makes no protest. In the end they borrow a box of matches from him to light the fuse which sets his house on fire.

Will the SPES invite the Fire Raisers to the Conway Hall, warmly applaud every decision to give them a free hand; and finally in the name of freedom allow them first to decide to burn it down, and then actually burn it down.

JOHN LEWIS

London N10

*The General Secretary replies:* To the best of my knowledge no one has ever advocated "absolute freedom of speech under all circumstances". Circumstances under the condition of dictatorship (or immediately after its defeat and pending the establishment of properly constitutional values and government) are quite different. They cannot be directly compared. We are considering our position *now* in the light of our present position and of the tradition into which it is built. We have enjoyed "near-freedom" for centuries. It is a tradition and practice beyond price that every generation has to defend all over again against those that would attack it.

I am glad that John mentions the example of Speakers Corner. The principle of free speech that applies there applies equally in Conway Hall. Nonsense uttered in either place by the Right or by the Left is self-defeating because its absurdity is self-evident. In a near-free society we have some faith in people's intelligence and common sense! Suppression only martyrs fanaticism and gives it the publicity it wants.

*Peter Cadogan's poem in the last issue prompted the following:*

● Not without its "need",  
Christianity "stole"  
Those "very words" to feed  
A religious rigmarole;

Not without its "pride",  
Religiosity sees  
Their "proper use" inside  
Original necessities.

Farnham Common

CHARLES BYASS

● In days of old, so I've been told,  
The Pope sat in the Vatican  
And got his orders straight from God,  
Each order an emphatic 'un.

But now 'tis said that God is dead  
(Or on a long vacation)  
Which leaves the poor old Pope in  
A most awkward situation.

He has to make decisions  
With an air of stern tranquility  
And then admit that they are tinged  
With non-infallibility.

On birth control he has, poor soul,  
To make a declaration;  
He cannot treat it, as of old,  
With utter condom-nation.

The little pill has come along  
And may be a solution  
To save us human beings from  
Explosion and pollution.

I think the Pope should now permit  
The pill, or like contraception,  
And sanctify it with the name  
"Immaculate Contraception".

SE.21

STANLEY WATKINS

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## South Place News

### New Members

We are pleased to welcome the following new members: Mr M. A. Ali, W9; Mr J. C. Tugwell, Essex; Mrs S. Winston, Wales; Mrs K. Kravitz, Essex; Mrs D. Farrow, NW4; Mr W. C. King, EC1; Mr P. J. Taylor, South Wales; Mr P. Simpson, N12; Mr M. Barnes, N5; Miss A. Draper, WC1; Mrs B. Purbrick, Australia and Mr G. Vinten, Kent.

### Sunday Socials

The November Sunday Social will be on the 17th, at 3 p.m. as usual, and will include a talk, illustrated with colour slides, about the Dolomites. The talk will be given by Miss Betti Mautner, and will be followed by tea (10p).

The December Social will be the traditional concert given by Joyce Langley and her singers. It will take place on the 15th, 3 p.m.

### Xmas Party

The annual Xmas party will take place on December 24, at 7 p.m. All members and friends are invited, and ideally each person should bring a bottle, or a contribution to the edibles and a present, not costing more than 25p, wrapped and marked M (male) F (female) or MF (suitable for either).

### Advertisement

Resident Asst. Caretaker wanted, Conway Hall, Red Lion Square, London WC1. Varied interesting work for responsible person, preferably married. Details from the General Secretary.

## Country Dancing

In addition to the usual country dancing session in November, on the 16th, between 3 and 6 p.m., there will be a special Xmas country dancing party on December 21. This will be in the Large Hall instead of the Library as usual. Everyone is welcome, and children are invited to wear fancy dress. Both events are organised in conjunction with the Progressive League.

## Theatre Visit

A theatre party is being organised for Saturday, November 9. Sheridan's "School for Scandal" is being performed at the Vanbrugh Theatre, Malet Street, WC. Meet Edwina Palmer at the theatre at 2.15 pm for the matinee performance. Tickets 20p.

## Bridge Drive

The November Bridge Drive will take place on Thursday 21. As usual it will be held in the Library and will start at 6.30 p.m. Light refreshments are available and everyone is welcome.

Bridge practice sessions are held each Sunday evening at 6 p.m. in the Library.

## Kindred Organisations

The annual general meeting of **Humanist Holidays** is being held in Conway Hall on January 10, starting at 6.30 p.m. After a short business session, colour slides of recent activities will be shown, and there will be an informal discussion with light refreshments. Members and friends welcome.

The November and December meetings of the **Waltham Forest Humanist Group** deal with Religion in schools and the Humanist view of Xmas, respectively. The first is on November 26, when the speaker will be Linnea Timson, chairman of the group. The second meeting will be on December 17, and will take the form of an open forum.

The meetings are in the public library, Wood Street/Forest Road, Walthamstow. They begin at 7.45 p.m.

## CURRENT SPES PUBLICATIONS

THE SECULAR RESPONSIBILITY	Marghanita Laski	10p
THE ALTERNATIVE SOCIETY	James Hemming	10p
THE BREAKDOWN OF GREAT BRITAIN		
	Leopold Kohr	10p
MAN AND THE SHADOW	Laurens van der Post	10p
WHAT ARE EUROPEANS?		
	G. K. Young, CB, CMG, MBE	10p
THE ORIGINS OF CHRISTIANITY FROM		
PAGAN AND JEWISH BACKGROUNDS	G. A. Wells	20p
HUMANITY AND ANIMALITY	Edmund Leach	10p
THE USES OF PAIN	Jonathan Miller	10p

3½p postage for one—7p for two or more

*(Continued from page 2)*

**Sunday, November 24**

- 11.00 am—**Sunday Meeting: SIR HERMANN BONDI** on **Humanism and the Scientist**. Contralto solos: Jean Robertson
- 3.00 pm—**Forum: The Normal Neurotic** with **Mark Moskowitz**
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert: Dartington String Quartet, Brian Hawkins. Elgar**  
Emi Op 83 String Quartet, Mendelssohn A Op 18, Mozart  
Gmi K516 String Quintets

**Tuesday, November 26**

- 7.00 pm—**Discussion** introduced by **Robert Waller**. Subject: **Man and Nature**

**Sunday, December 1**

- 11.00 am—**Sunday Meeting: PETER CRONIN** on **James Joyce's Attitude to Religion**. Violin and Piano: Margot McGibbon and Phyllis Roast
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert: Fitzwilliam String Quartet Haydn D Op 76, No 5, Shostakovich No 14, Beethoven Emi Op 59 No 2**

**Tuesday, December 3**

- 7.00 pm—**Discussion** introduced by **Fred Kissin**. Subject: **Marxism as Religion**

**Sunday, December 8**

- 11.00 am—**Sunday Meeting: PROF. ANTONY FLEW** on **Sartre and Freedom**. Baritone solos: Tony Crasner
- 3.00 pm—**Forum: Parapsychology** with **John Beloff**
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert: Northern Sinfonia Ensemble. Schubert Octet F Op 166 D803, Spohr Octet E Op 32 for clarinet, two horns, violin, two violas, cello and bass**

**Tuesday, December 10**

- 7.00 pm—**Discussion** introduced by **John Willmin**. Subject: **Ecstasy**

**Sunday, December 15**

- 11.00 am—**Sunday Meeting: LORD BROCKWAY** on **A Spiritual Evolution from Christianity to Humanism**
- 3.00 pm—**Sunday Social** (see South Place News)
- 6.00 pm—**Bridge Practice**
- 6.30 pm—**Concert: Alberni String Quartet. Schubert Satz Cmi D703, Mendelssohn Ami Op 13, Dvorak Eff Op 51**

**Tuesday, December 17**

- 7.00 pm—**Discussion** introduced by **Alec Cox**. Subject: **Humanism and "Good Works"?**

**Saturday, December 21**

- 3.00 pm—**Xmas Country Dance** in the Large Hall

**Tuesday, December 24**

- 7.00 pm—**Annual Xmas Party** in the Library

**Sunday, December 29**

- 11.00 am—**Sunday Meeting: DR. JOHN LEWIS** on **The Uniqueness of Man**
- 3.00 pm—**Forum: One Parent Families** with **Dr. Alick Elithorn**

# 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.

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## 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.

NAME .....  
(BLOCK LETTERS PLEASE)

ADDRESS .....  
.....

OCCUPATION (disclosure optional) .....

HOW DID YOU HEAR OF THE SOCIETY? .....

DATE ..... SIGNATURE .....

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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.