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# ETHICAL RECORD

Vol. 77, No. 4

APRIL 1972

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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**

### **Tuesday, April 4**

7 p.m.—**Conway Discussion** introduced by **Stanislav Velinsky**. Subject: **Psychology and Cultural Values**

### **Sunday, April 9**

11 a.m.—**S.P.E.S. Lecture:** **PROF. G. A. WELLS** on **Christian Origins**. Bass Solos: Peter Rice

3 p.m.—**Humanist Forum: Humanism as Rational Religious Sentiment** with **Peter Cadogan, Judith Colne, Michael Lines, Peter Lumsden** and **Harry Knight** (chairman)

6 p.m.—**Bridge Practice**

6.30 p.m.—**Concert:** Cummings Quartet. Haydn F. op. 50 No. 5, Shostakovich No. 5, op. 2, Beethoven F op. 59 No. 1

### **Tuesday, April 11**

7 p.m.—**Conway Discussion** introduced by **John Rowan**. Subject: **The Scope of Humanist Psychology**

### **Sunday, April 16**

11 a.m.—**S.P.E.S. Lecture:** **H. J. BLACKHAM** on **Man as Myth-Maker**. Soprano Solos: Jackie Moore

3 p.m.—**Sunday Social** in the Library. Poetry readings

6 p.m.—**Bridge Practice**

6.30 p.m.—**Concert:** Georgian String Quartet. Kenneth Page. Shostakovich No. 11 op. 122 string quartet, Mozart D K593, Dvorak E flat op. 97 string quartets

### **Tuesday, April 18**

7 p.m.—**Conway Discussion** introduced by **John Shotter**. Subject: **Human Potentialities—Wresting Culture from Nature**

### **Thursday, April 20**

6.30 p.m.—**Bridge Drive** in the Library. Light refreshments, newcomers welcome

### **Sunday, April 23**

11 a.m.—**S.P.E.S. Lecture:** **Dr. STARK MURRAY** on **Ethical Values and Medical Care**. Contralto solos: Jean Robertson

6 p.m.—**Bridge Practice**

6.30 p.m.—**Concert:** Haffner String Quartet, Kenneth Essex, Charles Tunnell. Walton A mi string quartet, Brahms G. op. 36, Dvorak A op. 48 string sextets

### **Tuesday, April 25**

7 p.m.—**Conway Discussion** introduced by **Dr. Don Bannister**. Subject: **Man, Psychological Explorer—The Work of George Kelly**

### **Sunday, April 30**

11 a.m.—**S.P.E.S. Lecture:** **PROF. JULIUS LEWIN** on **The Legacy of Empire**. Violin and Piano: Margot McGibbon and Fiona Cameron

3 p.m.—**Humanist Forum: Immigration and our Schools** with **Jocelyn Barrow**

6 p.m.—**Bridge Practice**

6.30 p.m.—**Concert:** Chillingrian String Quartet. Haydn G. op. 54 No. 1, Prokofiev F No. 2 op. 92, Brahms C minor op. 51 No. 1

# 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

### East and West

WHILE President Nixon has been impressing most of the world with his tremendous achievement in China, the Western world has been shaken with other events in the East.

Even presidential visits, it seems, cannot detract from the fact that between East and West there are great gulfs, but not necessarily fixed.

The imprisonment inflicted on Timothy Davey, in Turkey, for drug trafficking, has astonished the Western world with its severity. The fact that Timothy is only 14 years of age adds further fuel to the fire in the breasts of those who regard human life as meaningful. And of course, in the west, such a sentence on one so young would be hardly possible.

So it is that we are reminded in the most harsh way that there are great differences in the cultures of East and West, and, appositely, the current series of late-night programmes on Independent television, at the time of writing, is entitled *East Meets West*, analysing these differences.

Besides the cultural variations, the religious considerations are substantial. The "mystic East" abounds with daft cults and taboos, as anyone who has ever read the work of J. G. Frazer will appreciate.

Yet the fact remains, that if the world is to survive, the coming together of East and West is of supreme importance.

In this context, the initiative taken by President Nixon is significant.

By and large, judging from the reports, the mission was successful. Certainly, from the newsreels, the departure was more genial than the arrival, though it cannot be denied that the Eastern hospitality shown to the arch-imperialist was generous.

Whether the political achievements will be significant remains to be seen, but it is to be hoped that the confrontation will come to be regarded as a Good Thing by future generations. Goodness knows, there will be precious few of those coming from this century.

For those of us in the Ethicist movement, President Nixon's move was exemplary. Like it or not, and there are surprisingly many "nots", the only way to world peace, progress and the improvement of humanity is a more international outlook. Unfortunately, it seems that the West is more aware of this than the East. But that is no justification for a complacent or patronising attitude to international affairs, and in an unfortunate way, the harsh sentence faced by Timothy Davey, when it is eventually lightened by diplomatic advances, will have been beneficial. At least it will have got East and West talking, and putting each other's point of view. And *that* must be a Good Thing.

# Continuous Revolution

BY

H. J. BLACKHAM

REVOLUTION is the most radical and violent of political concepts, yet when the ruins of the upheaval have been cleared the main features of the society emerge perceptibly unchanged. Nationalism and culture are more permanent than events, and are not wiped out by a change of government. Of course there are revolutions and revolutions. The social revolutions which have made the modern history of Europe were not the palace revolutions of the East.

The "glorious revolution" of 1689 in England was the inspiration if not the model, of those that followed. Locke was the theoretician, and the event dealt the death blow, not to the king as in the civil war of the previous generation, but to the claims of absolute power: sovereignty was to be limited by parliament; the abuse of power was to be checked by the right of rebellion; revolution—and faction—was institutionalised. The Americans applied these principles to their own case in precipitating their revolution. And the French a hundred years later were also preoccupied with constitutional ideas of a republican democracy. The paper constitution of 1793 was adopted by plebiscite but was never worked. Napoleon and nationalism supervened; and in any case the realities of power were with the rising industrial bourgeoisie, not with the theoreticians of utopias. One result was that the workers felt cheated and renewed their bids in the risings of 1849 and other sporadic revolts of the century. In 1917 there would not have been a Russian Revolution, but for total collapse of the army in the field, with sticks in their hands against the German armament. It was this experience that prepared the people for a relentless drive for industrialisation.

The moral of these events is that Liberty, Equality, Fraternity are not achieved by political revolution. However flawless the blueprint, what happens is always a very different story. No achievement of this kind, anyhow, can be attained at a stroke or by political action on one front. At least three conditions are necessary for attainment of the social ideals represented by revolution, as distinct from the change of power: political democracy, surveillance, extra-parliamentary action.

Political democracy can never, as republican idealists of the 17th and 18th centuries dreamed, abolish power-seeking and faction; but it can bring them under control by throwing open under recognised rules the competition for power and the organisation of interests as pressure groups. Otherwise, political offices are obtained and policy decisions are taken by methods of violence and intrigue as the only alternative.

However, elections and civil liberties are not enough. Those who are elected to office cannot be expected to be responsible unless they are kept responsive. This responsibility for responsibility requires electors to pursue the elected with questions, demands for explanations, representations. This has to take place in parliament by representatives pressing the government on behalf of constituents and interests in the country, and by pressure on elected representatives by their constituents and on ministers and government departments by individuals and organised interests. The reality of responsibility is in proportion to the reality of this surveillance. Thirdly, this pressure has to be reinforced by direct action in the form of campaigns, demonstrations, strikes, and in the last resort, civil disobedience. Unfortunately, representations of the most reasonable and urgent kind may be dealt with politely but negatively unless the sanction of direct action is in the background, and is resorted to when justified. At the base of the con-

stitution Locke put resistance to arbitrary power, the sanction of rebellion.

If continuous action on these three fronts is needed for keeping those in authority responsive to the interests affected by the decisions they are empowered to take, this action itself has to be kept within bounds if it is to be justified. Three points seem to be indicated here. The constitutional rules can hardly be respected unless they are realistic and up to date. For example, the doctrines of the "mandate" and of cabinet collective responsibility cannot be strictly maintained today as in the 19th century when they were formulated. And other rules are now needed for the surveillance of the Executive by Parliament. Secondly, the word "democracy" is misapplied out of the political context; professional appointments, for instance, are not made by the votes of electors. But methods of representation and consultation are due to those whose interests are affected by decisions taken by appointed persons. Action taken to bring pressure to bear on those in authority should not hamper the discharge of their responsibility, but enforce that responsibility. Thirdly, extreme forms of direct action like terrorism or sabotage, which are simply destructive, can be used only to overthrow a regime, and are totally unsuitable and unjustifiable as methods to insist on a proper consideration of claims by the competent authorities. "Responsibility for responsibility" means continuous action on these fronts bounded by these restraints.

These are very exacting requirements. No wonder theorists long to wrest from the future a new heaven and a new earth by simple revolution. But there is no short cut to sustained improvement. And human beings have shown that they are capable of the vigilance and activity required. After all, South Place since the days of Fox has exercised this public spirit, awakening and informing opinion and directing activity on these fronts of action, from the Corn Laws to Women's Lib.

*(Summary of a lecture given on October 17)*

## What Shall We Tell the Children?

BY

JOHN WREN-LEWIS

MY FORTHCOMING BOOK *What Shall We Tell The Children?* (Constable, November 1971) is an attempt to inspire a new approach to the whole business of talking about religion to children of all ages, based on a completely honest recognition of the fact that religion means totally different things to different people. I contend that it is equally irresponsible *either* to avoid the subject altogether because it is too difficult or because you yourself have no religious convictions, *or* to present any particular religious (or non-religious) view as if it were the simple truth. Rather adults are challenged to come really to terms with where they stand themselves in relation to the wide diversity of options presented by the modern world—which includes coming to terms with doubts and uncertainties, hopes and fears, feelings and prejudices—and then to present their own views honestly to the children *in these terms*, i.e. as one personal set of options out of the wide overall range—and this involves as honest and as complete an attempt as possible to do real justice to alternative options.

From the practical point of view this means extensive self-examination and discussions, initially by adults—parents and teachers alike—amongst

themselves, and then later between adults and children. My proposal is that the best way of making such discussion really meaningful is to use the "encounter" approach, whereby people are challenged to say honestly what any particular belief, institution and practice "does for them" in their own personal lives. Such discussion can be prevented from becoming a mere personal slanging-match by the "encounter" rule that no-one is to be allowed to put anyone else's statement down by interpreting it (e.g. in psychological terms—"You believe that because you can't get away from fear of your father"—or in political terms—"You're using religion to justify middle-class privileges"). People must take responsibility for any statement they make, by saying "I feel that . . ." rather than "One must believe . . ." etc. The process of being honest about your own views and others' can be assisted by allowing people in the group to "alter ego" each other or to say "What I *hear* you saying is . . ."—always the subject to the overriding safeguard that no-one must be allowed to be put down. Finally, the discovery of what religious and anti-religious notions really mean to people is greatly assisted by asking them to have—and to share—fantasies. For example, in one group of senior schoolchildren with whom I used this approach, we came to an *impasse* because some people simply couldn't take the idea of hell or of a wrathful God seriously, whereas the others couldn't see how anyone dare *not* take it seriously. It soon became clear that the former group's scepticism was not, as they had always hitherto assumed, a matter of having greater scientific knowledge about the universe than people in earlier ages, since modern scientific knowledge was equally available to the second group, who argued perfectly logically that nothing in modern science can possibly *disprove* the idea of hell behind the scenes. I accordingly asked the sceptics to have a fantasy of dying and finding themselves up before a divine judge who condemned them to hell for disbelief. Their reactions immediately brought out the fact that they just couldn't take seriously the idea that any God who could condemn someone to hell for disbelief could possibly be super-human: hence if by some extraordinary chance such a God *did* exist, they took it for granted that "He" would be sub-human, and the duty of any self-respecting human being would be to work for "His" overthrow by man. The believers in hell, on the other hand, were taking it for granted that any Being capable of creating the universe *must* know better what is good for us than we do, however arbitrary his judgements might appear to us. So the fantasy brought out the fact that the real dispute was not about *beliefs* but between a self-confident attitude to life on the one hand and a self-doubting or "conformist" attitude on the other. It then became clear that these divergent attitudes determined which beliefs people regarded as reasonable and which unreasonable.

### The Authority of Jesus

Another encounter involving fantasy took place when a different group were discussing the authority of Jesus. I asked them to fantasy a dialogue with Jesus and it soon emerged that for almost all of them "Jesus" was speaking with the voice of parents. For some, however, "Jesus" was an alternative parent-figure brought in by the child to fend off demands by their parents which they felt to be unreasonable.

The results of discussing religion along these lines in groups of all kinds over the past year have been amazingly illuminating. The approach need not, moreover, be confined to discussion: it can also be used to explore the impact of various kinds of ritual and other religious practice, or to construct new forms of quasi-religious meeting based on, e.g., the exploration of dreams (as suggested by Ann Faraday in her forthcoming book *Dream Power*, due out from Hodder & Stoughton early in 1972). The over-riding need is for openness and honest self-disclosure: the whole business of religion appears in a new light if this can be achieved.

The promoters of the Festival of Light are trying to recall the nation to religion in the hope of re-establishing the good old-fashioned values of sexual "purity," respect for elders, loyalty to Crown and Country and such-like. Movements along these lines have been going for some years in the U.S. Yet at the very same time, it is possible for Theodore Rozak to write a best-selling book ("The Making of a Counter Culture") arguing that recovery of religion is the fundamental import of all the current protest movements *against* the traditional values of our culture. It is no accident, he contends, that rallies about civil rights or Vietnam tend nowadays to be accompanied by religious songs, chanting of *mantras* and mystical tripping: the basic protest is no longer against any one political system as such, but against worship of materialistic economic expansion which underlies both capitalism and totalitarian socialism alike.

### Religion and Belief

Any serious attempt to assess the future of religion must start by coming to terms with this anomaly. And the first thing to recognise is that in essence it is not new. There have always been two radically different kinds of meaning attached to the word "religion", cutting right across all the variations of creed and organisation—on the one hand, the appeal to *belief* in the supernatural as a source of moral and social authority, and on the other, the attempt to extend the frontiers of human *experience* beyond the limits of everyday material existence by meditation, psychedelic substances, ecstatic dancing, orgiastic sex, asceticism, communion with nature, or any other means that might suggest themselves. But in all ages prior to our own, this distinction was commonly obscured by the fact that the second kind of religion was almost always a minority movement contained within a general structure of organised authority-religion governing social life as a whole. Today, for the first time in history, we have a civilisation in which authority-religion has lost its hold on vast numbers of people's minds, with the result that concern to explore religious or "supernatural" experience can be seen as something in its own right, not necessarily tied up with authority-religion at all.

### Religious Establishment

The clear focussing of this point is in my view one of the most important social needs of our time, for the desire to explore "inner space" is a vital human drive, and appeal to it is one of the strongest weapons in the hands of those who, like the Muggeridge/Whitehouse axis want to seduce us back into subservience to authority-religion. I see the same tendency to assume that religious feelings can be satisfied only by putting yourself under some authority-system, in many people whose (present) orientation is clearly anti-establishment, like the Jesus-freaks in the U.S. and, in a different way, Theodore Roszak himself in the final chapters of his book, where his anti-scientific feelings seem to lead him to abandon the experimental spirit in favour of a wish to return to tribal ritualism based on revelation.

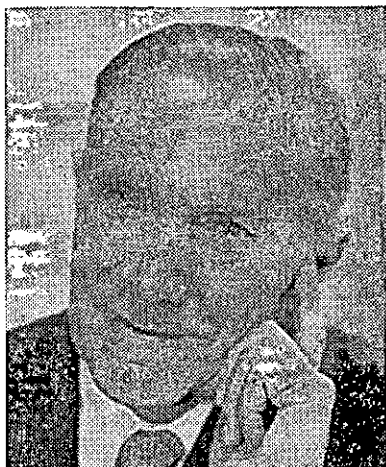
Of course, it is any individual's privilege to decide that he wants an authority-system in his own life: the danger with religious authority-systems is that they carry feelings of universal import, evoking the desire to impose the system on others, and can appeal to powerful, deep-seated human feelings in doing so. I believe the constructive way forward in our present situation is to bring this whole issue fully into public consciousness, not just by general analyses in books and articles but by encouraging discussion of religious questions throughout society, getting behind intellectual arguments to the feelings which give them their force.

(Summary of a lecture given on December 12)

# Meet the Movement

## **Richard Clements, O.B.E. Student of Human Nature**

*Interviewed by the Editor*



**Q** Mr. Clements, I regard you as the man who talks and writes about people. I am always struck by the way you try to get inside the characters of your subjects. Are you fascinated by human nature?

**A** Yes. All my life I have been fascinated by human beings and wished to know more about their nature. But what is human nature in essence? We don't really know. We all talk rather lightly about it, and we seek the elusive set of qualities in the lives of representative men and women, past and present, amongst the various races and nations. This is one of the reasons why biographical writings are so popular with the public today. Let's remember also that modern psychology has taught us much on the subject.

I remember a wise comment by Oscar Wilde. He wrote: "The only thing one really knows about human nature is that it changes. Change is one quality we can predicate of it." This view is acceptable to Humanists, because it is upon human qualities, actual and potential, that we build our hopes for the future of humanity.

**Q** What makes you a Humanist? Is it what you have learnt about human nature over the years?

**A** From youth to old age, man has been for me "the measure of things". Like others of my generation I set out in life with an odd assortment of beliefs, ideas and opinions. These exercised sway over my mind and behaviour during my childhood and early youth. From time to time in my teens, events and views expressed by those around me awakened interest in nature, history, religion and politics. I began to listen with heightened interest to my elders, my teachers, the preachers I heard, and with strangers I met during the daily round. Then I began to read newspapers, periodicals and books. My curiosity, once aroused, knew no bounds in those years. Later in my teens I followed the controversy caused by the appearance of the English translation of Prof. Ernst. Haeckel's book *The Riddle of the Universe*, a popular account of the sweeping advances of modern science.



Its author, a scholarly zoologist, who was often spoken of as the Darwin of Germany, was a brilliant exponent of evolution, and a convinced Monist.

At about the same time, I began to read the writings of Joseph McCabe, Haeckel's translator and disciple in the English-speaking world, and took every opportunity to hear his lectures.

Other strong influences on me during the pre-war years were the publications issued by the Rationalist Press Association and the lectures I attended by such well-known secularists as G. W. Foote and Chapman Cohen. They drew large audiences in those days.

Then too I owed much to Robert Blatchford, the Editor of the well-known weekly Socialist paper, the *Clarion*. His articles, pamphlets and books were in those days widely read by radicals and freethinkers of all shades of opinion.

So a variety of elements and experiences led to my becoming a Humanist. But it would be true to say it was what I learned of human nature over the years that caused me to use this term to describe my work-a-day philosophy.

I now think of myself as adhering to a Socialist-Humanist outlook on the world and life. I'm really not at all fond of labels.

**Q** Of all the people you have studied, which one has endeared himself to you most, and why?

**A** Bernard Shaw. He is a great master of the English language, a playwright of genius, a creative critic of music and drama, a superb essayist and controversialist and a Socialist-Humanist who is also a world figure. He enriched us all by his wisdom and jewelled flashes of wit.

**Q** You are the only South Place appointed lecturer living outside the London area. How does the Society come over in a provincial city?

**A** An intriguing question. I am by birth and upbringing a Birmingham citizen. But on and off I've worked and lived in London for some twenty years. And at one time I became a commuter! So for me, when I retired from full-time employment, I continued to come fairly regularly to London.

The second part of the question saddens me somewhat. For truth to tell, so far as my own knowledge goes, our Society comes over scarcely at all! We have some members in Birmingham. And it's perhaps worth mentioning that three appointed lecturers have had connections with the city. I remember an effort which was made some fifty years ago to establish an Ethical church in Birmingham, the lecturer being Mr. Eldred Hallas, later an energetic councillor and first Labour M.P. elected by a Birmingham constituency.

I cherish the hope that we may one day have an effective Humanist centre in this metropolis of the Midlands. The present-day cluster of universities in this part of the country should help.

**Q** Do you ever, then, feel out of touch with the goings-on at Conway Hall?

**A** No, not really. I would like, of course, to share more fully in the fellowship and to be able to come regularly on Sunday mornings to the discussions and the concerts. But I do the next best thing; I read the *Record*. I would like to stress the value of the *Ethical Record* as a link between our people at South Place and members who live in the provinces. I have met people in the Midlands and the South who rarely visit Conway Hall, but follow with interest our activities.

**Q** You obviously enjoy giving your lectures at Conway Hall. What is it that makes it sufficiently worthwhile to travel regularly from Birmingham?

**A** Yes indeed, I do enjoy speaking to our audiences at Conway Hall. Especially, I enjoy the questions and discussion which follows the talks. Then again, I've been attending Conway Hall gatherings for some twenty years or more, and cherish the ties I have with the Society and its members. It's a place where one can go on learning about life, thought and belief.

For numerous reasons, I want to maintain and strengthen the resources of South Place Ethical Society as a centre of advanced thought on religious ethical, social and intellectual subjects. Within the walls of Conway Hall tradition has inscribed for us the words: Nothing human is alien to us.

**Q** How do you see South Place's role developing in the Humanist movement in the years ahead?

**A** Well, I've already indicated my opinion about the value of its work and services to the Humanist cause. We are on the eve of great economical, social and political upheavals in Britain: science and technology are transforming our world. And in the closing years of this stormy century people will try out new ideas, new forms of economic organisation, new social and political groupings and vast experiments to bring into being a co-operative world order.

**Q** Are you optimistic or pessimistic about the future of the Humanist movement, and do you see men of the calibre of whom you talk in Conway Hall arising from modern youth?

**A** I suppose, as the late Dr. Joad would have remarked, it all depends on what you mean by the Humanist movement. I am optimistic about the growth of humanist thought and practice in many parts of the world. Never before, so far as I can judge, have so many people, and in so many countries, abandoned ancient beliefs and embarked upon new ways of living.

On the whole, without pitching the claims of modern youth too high, they seem to me to be playing their part. But, on the other hand, I see few signs as yet of the emergence of what one could truly describe as a united and powerful Humanist movement. But the Humanism of our times is to be found at work in vast economic, political and social movements, in many churches, religious organisations, in literature, theatre, music and other arts. Indeed, I cannot but repeat my opinion that Humanism is steadily becoming the working faith of the most active and progressive-minded sections of mankind.

Having said this, I want more humanist societies and groups, more of our propaganda, better access to the mass media and a steady secularisation of our society.

**Q** Turning to your experience in foreign affairs, how do you think the climate of international relations has changed since you were directly involved?

**A** I incline to a hopeful outlook in this matter. For more than twenty years I've been contesting a view that a third world war was inevitable. The main source of international insecurity in our times lies in the division of the world between the power blocs of the East and West. Because of the existence of atomic weapons, the American government and the Soviet Union have avoided a major clash. The danger spot today is in the Middle East. The supply of planes and munitions to the belligerent states by the two great world powers is a dangerous business, because they may themselves become involved in war. That would mean world-wide conflict.

Alas! The United Nations, as events in the East have recently shown, is powerless to prevent war when the great powers are on opposing sides.

All the same, we are bound to continue our support to the idea and purpose for which it was founded. Then too, we must not overlook the valuable work done for humanity by the specialised agencies of the United Nations.

**Q** How do you feel about Britain joining the Common Market?

**A** I approach this subject from the standpoint of a life-long internationalist. I distrust the judgment of those who would drag Britain, regardless of the terms of entry, into what is a very doubtful venture. The manner in which the whole exercise has been conducted by the leaders of the two major political parties in Britain, is but another gloomy example of the irrationalism prevailing in politics.

In my view, the terms of entry, if ratified, will be a disaster for Britain and the Commonwealth. The worst feature about the present situation is that neither the current government nor the 69 members of the opposition who voted for the deal had any mandate to do so. For there has been no reference to the electorate which would justify changing the constitution of this country, or of transferring the powers of law-making to a group of European bureaucrats. Therefore, the issues at stake should be submitted to the people. No entry would be valid before a General Election.

**Q** What do you see as the greatest challenge to Ethical Humanism today?

**A** Co-operation between progressive movements at home and abroad, to prevent the growing dangers to peace and social progress. The noblest thing in modern time springs from the fact that individuals and nations now dare to dream of a global peace and a free and creative world for mankind.

**Q** Have you always been connected with the Humanist movement, or did you have a religious upbringing?

**A** I attended a Church of England school. It was as a member of the Labour and Socialist movement that I began to shun orthodox political, social and religious beliefs. My first address at a meeting of Rationalists and Freethinkers was in 1910, if I remember correctly. The purpose of the meeting was to protest against the execution of Francisco Ferrer, the founder of a group of modern schools in Spain. The gathering was organised by the Birmingham Rationalist Association.

**Q** Is there anything you have done or achieved of which you are particularly proud, and have you any burning ambitions?

**A** Let me answer the second part first. No, I cannot say that I've ever had a "burning ambition". And certainly not in the sense of having fixed my mind upon attaining some status.

If I've ever had a central purpose in life—and here again I'm not conscious of any plan or scheme—it has been to free from caste, creed or subordination to tasks forced upon me by authority. This, on the whole, I have succeeded in doing. Certain causes throughout my life have decided my work and struggles. Among them I would list efforts to free my own mind, and that of my fellow-man from ignorance and illiteracy and to strive for global freedom and the social welfare of mankind.. Progress is all too slow. But in due time the indomitable spirit of man will overcome every obstacle.

**Q** Finally, combining your international experience and studies of human nature, do you think there is any possibility that we have seen the last major world conflict, or do you think greed and jealousy will again thrust nations into violent aggression?

A As I have said, I do not accept that a third world war is inevitable. Though throughout the years I have been aware that fear, greed, envy and the blind fury of racialism and patriotism might well continue to thrust nations into war. But there are now checks at work upon the worst elements in the international community. Among these I would mention mankind's awareness of the fearful consequences to the whole globe that would result from total war; the steady growth of a network of international agencies in which— even in our divided world—most nations readily participate; and I sense in our world that the leaders of the great power groups are coming to see that if the “chips go down” they are likely to lose more than they can hope to gain e.g. the experience of Britain in Suez, the plight of the United States in Indo-China and Middle East conflicts.

I am hopeful that internationalism will triumph over the irrational forces of violence and conquest.

Mr. Clements, thank you.

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## Introducing REHAB

(The British Council for Rehabilitation of the Disabled)

THE FIRST I learnt about Rehab was through an advertisement in the personal column of The Times some three years ago. By then I had established a base, was settled in London in so far as I could ever feel ‘settled’ far away from my people and my native land where I grew to whatever reason and judgment I possess. In short, the courtesy with which I was treated at my interview and subsequently, the friendly, welcoming atmosphere I found there, the appreciation of whatever simple task I performed, the dedication of the full-time staff towards their task and the personal contacts I made went a long way towards rehabilitating me in my estranged condition.

The Council, a registered Charity, was founded in 1942 with the main objective of exciting and stimulating medical, social and governmental thought and action in the field of Rehabilitation of the Disabled, *whatever the disability*. It is therefore constituted from the medical and allied professions, employers from every facet of industrial and commercial life, Trade Unions as well as other Societies in this field.

The Council's function is *primarily educational*. It promotes seminars and study courses on regional, national and international basis; sets up working parties to investigate medical and medico-social problems related to Rehabilitation; disseminates information throughout the world by its journal “Rehabilitation”; operates a highly successful Preparatory Training Bureau for the disabled; promotes study tours for overseas students, both graduate and postgraduate as well as keeping up a voluminous correspondence with its world-wide membership.

At present the Council is engaged in the development of a Study Centre and Headquarters which will include the provision of facilities for post-graduate and post-registration courses for the medical, para-medical professions with residential accommodation for some 200 students. It is also working towards the development of further educational facilities for the handicapped school leaver.

The Preparatory Training Bureau was founded in 1946 by Dame Georgiana Butler to help prepare War casualties, civilians and Service men, for a fresh start in life once their hospitalisation was over. Since then, the long term sick and house-bound have been added to the list and over 30,000 severely disabled people have been helped by the Bureau.

The Bureau aims at training the disabled to hold their place in society

by their ability to do the work efficiently, as well, or better than the able-bodied. All are given the opportunity, provided they have the mental capacity, to train for future occupations whether in open, or sheltered employment or in their homes.

The Courses range from basic education to a professional degree and where the patient's circumstances are such as to prevent his taking it by Correspondence, personal tuition is laid on. The Bureau maintains personal contact with the patient throughout his training and where the patient is unable to pay for his tuition the Bureau applies for grants from local educational authorities with whom it works in close co-operation.

A few examples of successes achieved by the Bureau: A Polio victim of 45 years of age, who had previously been employed by F.M.I., studied courses in Mathematical Draughtsmanship and Survey Mechanism and is now happily at work as a Technical Illustrator. Another Polio case whose only movement was in his fingertips was supplied with an electric typewriter and given lessons. He now runs his father's Estate Agency business from his own home. A girl who lost a lot of schooling due to asthma was given lessons in General Education to train her for clerical work and typing. A Pakistani, aged 56, was found to have Pulmonary Tuberculosis on arrival in this country—he had been a donkeyman in the Merchant Navy all his life. The six months he was in hospital he was taught to read everything in sight and could converse intelligently. Although Dyslexia is not officially recognized yet as a registered disability the Bureau is giving personal tuition to Dyslexics.

The Council is financed entirely by private subscriptions and donations. Hitherto it has confined its appeal activities to the immediate needs of its work and has not been a fund-raising organisation in the way usually undertaken by charities. But as its work expands, its future commitments will naturally involve appeals on a major scale.

TINA DELIUS

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## CONWAY DISCUSSIONS

October 1971

Theme: Sex, Marriage and the Family

### Is the Family Outdated?

THE THREE members of the Women's Liberation Movement who addressed the meeting expressed at the outset the wish to remain nameless; they spoke as a group, not as individuals.

In their view, although women had been increasingly prised loose from their traditional role as housewives and mothers to become more and more active as a labour force, they still have to pander to the physical and emotional needs of the family. Husbands, as workers, have to be given large, sustaining meals. The home is becoming, increasingly so, a refuge from the stresses and strains the husband experiences in the outside world.

Even if the woman goes out to work and earns as much as her husband, her role within the family remains clearly distinct; she still does the shopping, cleaning, looking after children. This double role puts a tremendous burden on the woman. If she does not go out to work pressure is put on her by television commercials, for instance, to find fulfilment in dreary housework, in producing "whiter than white" laundry and spotless kitchen floors. Women's Lib. would like to see a world where men work half-the-week and spent the other half with their children, and women, likewise.

Women's sense of identity is entirely bound up with their families. Women's role is slotted into the world of love, men into the role of work. This may seem as a privilege to some people, but caring for children in isolation and doing unrewarding housework, produce despair in some women. The "nuclear" family, existing as two parents with two children, should be extended so as to take in more people who could be of help with children and extend each others' horizons.

The family is outdated as an instrument while it continues to be the chief focus of relationships, it still reflects the economic structure of a society where one class is exploited by another.

To judge from questions put to the speakers during discussion-time the audience was as bewildered as I was, and I suspect Women's Lib. is, as to what it really stood for or wished to achieve. And this despite the fact that I understand perhaps better than most, what their real "gripe" is, and am very sympathetic towards it.

TINA DELIUS

*(Summary of a Conway Discussion held on October 5)*

## Can Marriage Survive?

DR. OLLENDORFF, a Reichian psycho-therapist, began his introduction by describing in general terms the dichotomous attitude of present-day society to the subject of sexuality in all its forms and stages of development. He said that we have a schizophrenic attitude to life which is manifest in our attitude to sex. Sex is treated as if it is a myth which is indistinguishable from reality. We are, the myth implies, supposed to be innocent of sex until puberty; masturbation is not accepted as a "style of life"; adolescent sexuality is regarded as something we do not really do, (like the remark of the lady on seeing the Van Gogh painting of two dogs copulating in a garden: "Never in my garden!")

Sexuality, from this mythical point of view, is regarded as something properly to be treated by doctors and lawyers, so that in practice nobody in the Western world is trained to have sex and cannot, therefore, adequately express his or her sexuality. This has led to a conflict between the individual and authority in general, the result of which has been to prevent people from learning to integrate sexuality to their ordinary lives: it remains an extra-ordinary function. The epitome of the myth is manifest everywhere in the concept of "legal love" which forces people who do not conform to it to feel guilty and inhibited in the expression of their sexuality. Sexuality has a socially integrative function: only if you make love can you learn to be a lover, and only if you are a lover can you learn to adjust to another person and so, on a personal level, to adjust to society.

This kind of total acceptance of sexuality is, however, still not acknowledged outside the bedroom. Sexuality is still regarded as a product of and for marriage only. For most people, there is nothing that can replace the one-to-one relationship of marriage, but because of the sexuality-myth, many people who would otherwise find greater freedom—if not happiness—when their marriages fail, nevertheless continue in the habit of marriage until death, because the myth has put them under an obligation to be 'over-cautious' in their relationships. As a result, the myth has become enshrined in our mothers who are authority-figures and "know" the difference between right and wrong.

Again, masturbation, because of the sexuality-myth, is too often used as a substitute for love-making and is very ineffective because it feeds on fantasy, and bad because it dissipates the intensive, socially-effective, pair-bonding feelings that accompany sexual arousal. Marriage, by contrast,

teaches you to cope personally with challenge and change, and is thus socially educative. The idea of group and commune-type mixed marriages is useless because an arrangement does not create the pattern or parameter in which children can grow up to become married couples.

In the discussion period and its conclusion, Dr. Ollendorff was able to develop the second aspect of his approach, which concerned the wider issue of finding a solution to the problem of the sexuality-myth in a "sick" society. In answer to one question, he said that it was a mistake to blame only the parents when a young person becomes psycho-pathologically ill. Such illness is not necessarily the result of bad parental attitudes in early life. Sometimes people engage in "punishment" behaviour to punish society for those things that they are being deprived of; even inadequate parental upbringing can cause children to engage in self-punishment for the same reason.

Another point raised was the alleged need to reconcile emotional security with the need for "variety". However, sexuality is not a right or God-given dispensation but is a living function which cannot be manipulated in a political manner by saying to someone, 'believe it or not'. It is a function used in different ways by different people and does not necessarily imply either a need for security or a need for variety.

### Sexual Taboos

A further point was whether in fact sex is a 'species drive'? Are the numerous taboos in our society on the subject necessary to 'separate the sheep from the goats'? In fact, sex has never been confined to only the fittest members of a species, and is never deterministic. It is a blind amorphous force, and has always been tabooed in civilisation because of the circumstances of its origin in primitive and mainly matriarchal societies. If early societies had been patriarchal in make-up, they would have torn themselves apart and made reproduction impossible. Indeed, it appears that this is what is happening today in various examples around the world. The patriarchal organisation of society tends to lead to hatred and aggression, especially in a situation in which young people are not allowed to integrate socially the sexual and other functions of their lives. By contrast, some societies, such as the Trobrian Islanders, have an arrangement whereby children go away and live out their sexual development among their peers. Here, childish promiscuity is a useful function, and an integrative force.

Next, the question was raised of the need to anticipate future patterns of development in relation to marriage and the family, but it was agreed that this was almost impossible to do because of the interwoven nature of any kind of social change and the unpredictable social dynamic of people coping with problem situations. Usually, conventional ideas or morals regarding marriage and the family percolate down through society over a period of time and embrace different social 'layers' at different times. However, mention was made of the need to change the position of women in our society such that, for them to achieve real independence, it would no longer be necessary to "outbitch the bitches." Independence here, however, does not mean emancipation so much as freedom: a woman should have the right to have a baby or not and society must take over responsibility for her and her child before pregnancy; she must be free to have the child for as long as possible; the child itself must have the right to company (which means not the company afforded by the conventional nursery but a playground-nursery with *private* play-rooms).

Finally, in response to another question, the problem of the sick society as a whole was raised. Can we have a sick society in which parts of it are good? Although there may well be a spectrum of sickness, it is impossible—like the curate's egg—to find a part of it that one may truthfully call 'good'.

The concepts of sexual fulfilment and of modesty are valid, here, only in our sick society (based as it is on the aggressive patriarchal system) because they are necessary to avoid real damage in the form of revenge by one aggrieved partner or the other.

JOHN KNIGHT

*(Report of a Conway Discussion held on October 10)*

## Is there a Sexual Norm?

DR. JEROME LISS is an American psychiatrist specialising in child and family therapy who is currently working with encounter groups in this country. He began his opening remarks by describing the kind of results that have arisen out of his work in encounter groups which relate to the subject under discussion. These results take the form of response-messages that can be divided into three types of verbal message.

(1) "I" messages, which affect only one person in conversation with another (e.g.: "you have rough skin"), or they may refer to what the other person does (e.g.: "I am not such a keen gardener as you"); (2) "Should" messages, which, as is well known, take the form of moral commands and are often used coercively and may cause resentment in the recipient of the message. (but children usually suffer the command in silence as they are not mature enough to understand the total significance of the message); (3) "You" messages, which provide a definition of the other person (e.g.: "You are nice today").

In (2), the typical "should" message in the typical family situation is that of the father who says to his child: "Do not cry: you are a baby!" Or, "You should not stay up late tonight because it is past your bedtime," to which the child might innocently reply, "Why shouldn't I stay up?" The child cannot say what he really feels about the situation because he is not usually aware enough of the web of moral impositions which these messages imply and therefore often persists in treating the situation as if it were open to discussion and negotiation.

Parents are the worst culprits in using coercive moral impositions of this type on their children; they may invoke their knowledge of the whole of society's wisdom by saying to their children, for example, "It's good", or "It's bad", which really means that society would think that 'it' is good or bad as the case may be. Parents, in these situations, commonly make no attempt to communicate their feelings about a particular matter, and therefore do not develop their own norms or standards of behaviour, nor help to formulate those of their children, (except in the narrow, coercive sense).

In fact, norms used in this way involve imposing your own value-judgements on to another person so as to make that person's judgement the same as your own; but norms may be of a second type, namely, those which refer to an overall pattern or generalised standard of behaviour, being based on one's experience of what value or action is selectively the most advantageous to personal well-being (from which, indeed, the first norm-type may (in exceptional cases) be derived). Every norm contains an element of one or other of these two types of norm, but unfortunately what is commonly regarded as "normal" and "good" for the average citizen is not something which is felt to be so by those people who are subject to the coercive restraints of the "should" syndrome: such people, for example, as school-children, and couples unhappily married.

In fact, what we must do, the speaker said, is to learn to present our positions to each other independently of personal preferences whenever personal feelings come into conflict with the group or social norm (it is here that the "I" message and the "You" message come into importance and



require conscious adaptation). The criterion should be one's personal 'self-norm' (the norm of the second type) wherever this is practicable: we should ask ourselves if a policy fits in with one's self-norm. It is important, in personal behaviour, to avoid getting confused by the norms of conventional society, which attempt in various ways to regulate personal behaviour patterns, and attempt it with usually disastrous results.

Dr. Liss gave two instances of these conventional norms which aspire to the status of the second type of norm but which properly belonged to the first type (i.e. they express value-judgements) and are valid only as self-norms:

'You must only make love if you love someone';

'You must make love only in marriage'.

If a wife did not love her husband and did not want to make love to him, she would be thrown into conflict by these norms unless she were to be guided by her own feelings about what she actually wanted to do. However, there has been a trend over the last 50-75 years towards the romantic idea of love (due mainly to the greater mobility of society) whereby a sexual relationship is used rather for experimentation than for creating a love-partnership. This, hopefully, may bring about a more liberated atmosphere in which people can free themselves from the tyranny of the conventional norm in the conduct of their private lives.

In conclusion, Dr. Liss said that because people experience widely different physical feelings they also have widely different needs in love: when a person gets used to analysing his personal feelings he gets into the habit of refining his feelings so that they can become reliable self-norms to be used as guiding points in making moral and aesthetic value-judgements. The answer to the problem of the conflict between conventional social norms which are seen to be bad, and those which by experience one uses to further one's own development, is quite simply individualism: we need to do without the constraints of such laws as presently exist which seek to protect the individual from the consequences of his *own* actions.

Inevitably in discussion the question of whether there is a natural law that man can assimilate for his own guidance was raised. A philosopher—G. E. Moore—once said that there is such a thing as 'good' because people know what it means, but there is no more definition of the word than that. The rational part of our functioning is to judge things by their effects, but perforce we use value-judgements in deciding on the significance of the effects—and it is these usually innate, emotion-based values that we have to be on our guard against in making such judgements.

The relativity of social norms and the supposed harm that people—especially young people—may suffer if they stray "from the fold" of the conventional norm was also raised. What is regarded as perverse behaviour by 'honest, decent' citizens may be regarded as quite normal by certain sectors of society such as, for example, homosexuals. However, the average homosexual may, ipso facto, be more ready to acknowledge other people's norms than the 'honest, decent' citizen; and as a result of the liberalisation of the homosexuality laws he has benefited by his greater freedom to associate in peer-groups, where he may find that many other homosexuals also have the values of, and are commonly regarded as, 'honest, decent' citizens. In fact, the average homosexual has been so encouraged by this development that in practice many of them have desired to become married to members of the opposite sex—and have done so successfully.

To one questioner, who feared that his character in some social groups appeared to others only fifty per cent 'normal' while to himself it was always one hundred per cent, Dr. Liss said that this was because many people in social groups are personally subject to (unconscious) body tensions which deprive them of their ability to function properly in association with others. When one attempts to feel what is 'normal' it is important to feel a pattern

of behaviour appropriate to the response you wish to give: the group norm must be made to fit in with one's own self-norm. You should not be guided merely by your intuition, which would put you at the mercy of any chance impulse. It must be said that, although both homo- and heterosexuals have inferiority complexes, this is again because of bodily tensions and not at least directly because of the effect of social norms, (the distribution of the incidence of inferiority feelings is roughly equal in homo- as it is in heterosexuals). The answer is to develop a positive self-norm whatever social group one belongs to, and never to presume to speak for other people in making value-judgements about the group-norm to which one is attached. The individualist experiment, then, is to find ways of talking about things starting from a personal viewpoint.

JOHN KNIGHT

*(Report of a Conway Discussion held on October 19)*

## Today's Pressures on Growing Up

THE SPEAKER, Michael Lloyd-Jones, who is a teacher, began his opening remarks by reminding us that it is currently fashionable to talk about the 'youth problem', and many writers have rushed into print with their latest study of the problem, no doubt to enhance their own status as trendy 'experts' on the scene. The reason why today's youth have become a problem of topical interest, Mr. Jones said, is that with the extension of the education system over the last half century society has lost track of the range of youthful maturity and its main regulator, puberty and adolescence. The puberty age-range, which was 'speeded-up' in the last century because of the industrial revolution and the need to get young people working in the new factories, has now 'slowed down' to the pace it was at during the early part of the 19th century. In today's society puberty is played down and rarely spoken about, and in social terms gives rise not to adulthood (as in most primitive societies) but to adolescence. Society conspires to inhibit and retard the onset of maturity for the practical justification of the economic function (adolescents are thought to be not fully independent wage-earners) and also for the educative function (which produces the paper-qualification rat-race).

In family situations, mothers tend to encourage the extension of childhood beyond the crucial first five years and thereby conspire to delay the onset of maturity further up the development scale; thus, because of this delay the second five years of childhood, up to the age of puberty, and beyond, are largely wasted in the family and school situations. What often happens is that young teenagers are excluded from the realm of family (and, of course, school) decision-making, and they meet with parental hostility when they try to carry over their intellectual independence into the realm of personal affairs. It is taboo to encourage teenagers to be financially independent.

The economic independence of the lower classes brought about by the Industrial Revolution in the 19th century was taken away by the introduction of compulsory education at the end of the century, and this situation still attains today, in the period of the second Industrial Revolution. Nobody today thinks much of voluntary education, but much of the educative policies of today could be applied on a voluntary basis in a more creative atmosphere, where the prevalent negative emphasis on imposed discipline and corporal punishment would not be tolerated, and people would be free to develop their own standards at any level (including those of dress and appearance, which are important elements in youthful character-formation).

The new curriculum introduced in recent times into some schools is as stodgy and dated as the old one. The most important innovation in it is

sex education, as supplied to secondary schools. However, it has not shown itself to be very informative. Lessons on where babies come from are not what sex education is about: Rather, it is the whole concept of love-making, its emotional base, and the dangers both physical and mental, which may arise from its abuse—which are the essential ingredients of sex education. The new approach, unfortunately, cannot renounce sin, and its attitude is basically to frighten children into conforming to a narrow, idealised and totally impractical set of standards. It is important to enable young people to achieve financial independence early on at the same time as encouraging them to formulate standards and make decisions about the creative role of sexuality in their lives.

The rebellious sections of the young population today express their non-conformity by 'doing their own thing'. The majority of them are politically conservative, but in any case are apathetic about organised politics, so that their philosophy—in the absence of strong collective leadership—is to turn inward on to themselves and seek their own salvation in whatever way they can: political power is no longer seen as a means to a worthy end. Their introverted philosophy is expressed in the self-denying pursuit of drug-taking, which generates its own life-style and attitudes. Society's blanket opposition to this form of escapism is dangerous because it may lead young people to think that taking heroin is no worse than taking cannabis.

Since the last war, various spontaneous youth-cults have sprung up and withered away to be succeeded by others in turn (of which the drug-taking hippy cult is only the latest manifestation). The Teddie-Boys of the fifties were the earliest and engaged in gang rivalry; these were succeeded by the Ban-the-Bomb movement which petered out through lack of effective leadership; this movement was followed by the Mods and Rockers movement, which involved a conflict of life-styles as opposed to mere gang-rivalry, but did not entirely reject the society in which it grew up (like the preceding movements); then, of course, the hippies came along with their explicit message of rejection of society—but with no positive ideas about what to put in its place. Most of the hippies 'switch off' in later years and become conventional parents and citizens. However, the hippies and other cults have succeeded in establishing a popular style of music which is chiefly useful to dance to.

In the discussion period that followed, various doubts were raised about the aims and principles of the new approach to education which has grown up in the last few years. One speaker wondered how we were going to equip children for the kind of world into which they are going to grow up. The answer is that the forces of social reaction sharpen the young person's wits for involvement in the future world of tomorrow: education cannot be made to substitute for the experience of life itself—its powers are much more limited than is usually imagined. Perhaps parents unconsciously tend to regard it still as being in locum parentis, and judge the system by their experience.

One comment from the floor criticised the reckless rush into 'pure experimentation' in education and maintained that education of this sort was of no use until the child had learnt to control his natural functions, and only then can one begin to teach him 'selectivity'.

The problem of discipline was also raised. Children today are more disciplined than their parents because they set higher standards for themselves. Discipline itself has two meanings which perhaps illuminates the great divide in our thinking on this matter: (1) punishment; (2) intellectual discipline. Is the question of discipline really a question of learning? If it can be held to be so, it would be necessary to select very carefully the right 'inspirational goals' for different stages of development to achieve the right balance and support; too much emphasis or too little may easily destroy the self-disciplining function of learning. Although discipline basically comes from

within, the external world is so confusing that teachers are nevertheless necessary to provide some form of selectivity. The Victorian teacher had a moral commitment to educate children which teachers today do not have; but the progressive teacher today does have a professional responsibility to experiment within the limitations of his powers. JOHN KNIGHT

(Report of a Conway Discussion held on October 26)

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## For the Record

BY

THE GENERAL SECRETARY

### What Is Our Kind of Humanism?

The four meetings we had on Tuesdays in February on the future of the philosophy were very useful. By the time we got to the last session, introduced by Michael Lines, the discussion was really fast and furious and I think we were getting somewhere. We began to come round from Humanism in general to our kind of Humanism in particular and what we as individuals actually believe. This presented a possibility that it would be unwise to let slip and that accounts for the Forum that will take place on Sunday April 9th on Humanism as a rational religious sentiment i.e. our own definition of what it means. This is by no means an academic matter since it is very important to each one of us personally and it is about to be made the subject of a High Court action in which, one way or another, we are likely to make legal history.

Some homework is called for. I hope that people will do some reading and thinking before April 9th. For my own part I have read Conway's moving *History of South Place* which was published on the occasion of our centenary in 1893 and have now done two years, thinking in such depth as time has allowed. Can we say exactly what we mean in the fewest possible words?—that was the plea we heard at the last meeting—so, nothing loth, I thought I might do some drafting as one contribution to the discussion. It reads like this . . .

### HUMANISM AS A RATIONAL RELIGION

Humanism is a belief in the good and creative potentialities of people and includes awareness of potentialities for evil and destruction.

Rational religious humanism endeavours to combine the emotional, the aesthetic and the rational. Our feelings and sensibilities can be mistaken or illusory if our critical capacity is not brought to bear upon them and the greatest experiences are those that can stand the most stringent tests.

Men have long used the word 'religious' to describe the human experience at its deepest level—love, friendship, concern, truth, beauty, goodness, wonder, awe, delight, belonging—and their contraries. Without the sanction of the supernatural this remains a valid usage.

Religion is what man, in his solitariness, makes of his togetherness; and worship is the private adoration of a person, thing or objective.

It is from the consideration of this religious experience that we define and relate universal values like kindness, honesty, integrity, respect and trust and apply the standards of personal and social behaviour that we call morality.

Ethics is the philosophy of values and morality is their practice.

Religious humanists seek to relate art, science and personal industry to a way of life appreciating that this is both an ideal to be aimed at and a thing to be practised. Religious humanism indicates the standards and objectives that constitute our distinctively human identity.

Michael Lines will join us again on the 9th. The other speakers will be Judith Colne and Peter Lumsden, two of the most active participants in discussion over recent months, and myself. Harry Knight will be in the Chair.

### **Humanistic Psychology**

It is possible that future historians will record that the biggest humanist development of recent years has been the rise of humanistic psychology. It began, we have to confess, in the U.S.A. and its principal creators have been Abraham Maslow, Karl Rogers and George Kelly. It now has roots here and is closely connected with the rise of encounter groups. Disposing of and replacing the dogmas of Freud is a task of comparable importance to that of disposing of other dogmas, Christian and Marxist—and we still have a long way to go! With the help of John Wren Lewis and Christopher Macy we have been fortunate in getting three of the principal practitioners and spokesmen of the subject in this country to come to Conway Hall on Tuesdays in April. They are John Rowan, John Shotter (from the University of Nottingham) and Dr. Don Bannister of Bexley Hospital. The series will be opened by Stanislav Velinsky of Oxford who was a Professor of Psychology at Brno and then in Prague from 1932 to 1948 and has since been lecturing in the New York State University. It looks as though we shall cover some new ground.

### **Group-Therapy at South Place?**

After the two subjects above it is fitting that this one should follow. After all if we don't practise what we preach it does not say much for the message!

We all have troubles and sometimes we cannot easily cope with them alone. It is as well to take remedial action while there is still time. We have a tradition and practice of counselling in the humanist movement and the number of people who appreciate that kind of help is now such that we have been obliged to take a closer look at the problem to see what we might do about it on a rather bigger and better scale.

Harry Knight practises as a psycho-therapist and I have good reason for knowing that his work meets with remarkable success. He has undertaken (in a wholly honorary capacity) to set up and conduct a group-therapy series with the help of volunteers of whom four are wanted and two have already come forward. It will be possible to accept up to 24 people and they will be divided into groups of six for part of each session. The group will meet weekly—the time, afternoon or evening is yet to be decided. There will be a small charge. Will members or friends who want to know more about this please let me know or write to Harry c/o Conway Hall? The idea has been discussed by, and has the blessing of, the General Committee of the Society.

### **The April Programme**

Professor G. A. Wells, author of *The Jesus of the Early Christians* (Pemberton Books £2.25) will be lecturing to us on Sunday 9th. His critical study of early Christian origins is important to us and this will be a very special lecture in which he sums up the case he makes in his book and develops it a stage further. Then Mr. Blackham takes on 'Man as Myth Maker' (16th) and Dr. Stark Murray 'Ethical Values and Medical Care' (23rd)—he has just been to America and will have some trenchant things to say. On the 30th Professor Julius Lewin talks about the 'Legacy of Empire'

and in the afternoon at the Forum we track the same subject down to local detail in "Immigration and Our Schools" when thanks to the Runnymede Trust we have got Jocelyn Barrow to open the Forum. Miss Barrow is a Lecturer in Education and is herself a West Indian so she knows the problem from the inside. People who have heard her tell me that she is a first class speaker and, happily enough, she lives only a stone's throw from Conway Hall.

PETER CADOGAN

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## HUMANIST FORUMS

### Prison—The Radical Alternative

OBI EGBUNA, the advertised speaker, had not arrived back in this country from Africa in time to attend the meeting. Instead, Arnold Rosen and Barbara Smoker of the Radical Prison Reform Association, spoke. The subject was introduced by the chairman, Peter Cadogan, who remarked that the experience of being behind a steel door, between concrete walls, spied upon by a single eye, was an extraordinary one, making the prisoner (as he had been in the course of a political demonstration) feel like an animal. Prisoners were treated as objects for punishment rather than human beings of psychological importance.

Arnold Rosen, a barrister who had studied the law of criminology in Copenhagen, said that in the thirties concern had been shown, by the poet W. H. Auden among others, about what we do to the people we categorize as offenders against the law. By the sixties a new school of psychologists was suggesting that people who were regarded as mad had a great deal to teach the rest of society, which could in reality only be described as mad. There were generally accepted concepts, such as that we should not kill nor take the property of others, but in the last century, since the Franco-Prussian war, 100 million people had lost their lives through the legally sanctioned murder of wars. Only in recent times had deviants been classified as other than madmen or criminals and had been put in exactly the same place, Bedlam, now the Imperial War Museum.

It was necessary before we discussed prisons to discuss law and order and our attitude towards punishment. Prison was not only designed to withdraw a person's liberty, to confine him in a small area and forbid him to move from one small space to another without permission, but to place a social stigma on him. It was only since conscientious objectors, in the first world war, and political objectors, were sent to prison that the attitudes had been changed even by people with comparatively conservative views. Prisons as dungeons were designed only for punishment, but today, unfortunately for prisons and prison staff, sociologists had had to devise other attitudes towards road traffic offenders and drug takers. The Home Office had stated that the purpose of prison was to treat and encourage prisoners to lead a good and useful life, but it was assumed that everybody who offended against the law had to be treated in the same way.

There were four categories of prisoners who ought to be considered apart from men who lived by crime, robbing banks, protecting night club owners or drug importers, professional criminals ruling by fear while running their own cover business on the side. These categories were:

- (1) Those who slept in the open and who were in need of shelter. Those in need of protection and those who committed petty crimes.
- (2) Psychologically disorientated people who attacked others. Many murders were committed in the family unit, often in the kitchen, when a person lost his temper, picked up a knife and used it, not intending to kill. These people were unlikely to commit another crime.

(3) Political deviants.

(4) Drug takers. American prohibition in the thirties could be paralleled by drug prohibition in this country in the sixties. Anyone smoking tobacco in excess was not regarded as a criminal; a person who drank to excess was fined only 10/-, where as one smoking cannabis in his own home could be fined £10, £20 or £30 for the first offence. People found drunk and disorderly in the street were never sent to prison unless they asked to be for their own protection.

A fair proportion of the 40,100 prison population belonged to these four categories. 10% should be there—those who in order to lead easy lives governed others by fear.

The speaker told of an American experiment where there was a three-month suspension of trial, the stigma of which was often sufficient to make anything further unnecessary. Men between the ages of 17 and 45 who had not been in prison before for any major offence were sent out of the courtroom without trial for 90 days under the supervision of a probation staff, who organized group therapy and found the man a job. There would be a 24-hour staff on call if necessary. Most crimes were committed between 10 p.m. and 8 a.m. After three months the staff reported back to the court; if the man was doing well he was dismissed; if not he had another two months' grace. If there was no co-operation with the probation staff the trial would go ahead.

Barbara Smoker agreed that prison reform came about largely because of the appearance of a more articulate and respected type of prisoner with the suffragettes and conscientious objectors of the first world war. The prohibition against speaking was removed but other reforms seem to have had only a temporary effect or to have been self-defeating. Barbara Smoker had been secretary of the Prison Reform Council which was formed as a result of C.O.s' experience in prison. It was disbanded more or less until fairly recently when the Committee of One Hundred caused it to start up again.

"Inside Story" was a carefully written document which did not exaggerate and could be verified. It concerned mainly medical conditions and had not been refuted. Regulations which had been brought about in the last two or three years had made a remarkable difference. Aspirins were allowed for headaches, for example. But with the custom of remitting sentences by a third, justices had increased sentences by a third. Suspended sentences, a more recent reform, meant that more people were going to prison because where previously a fine would have been imposed a suspended sentence was given so that if a second offence were committed the offender would be sent to prison. In that way although reforms had been achieved the effect was only temporary, being nullified in some way. Nearly everyone who went to prison was made worse by it. Funds had been raised for Radical Prison Reform through press publicity and study groups had been formed in consequence of which a document published by R.P.R. gave dozens of alternatives to imprisonment. Professional criminals got 10 years, half remission making them free possibly in seven years. During that time they had had their self-respect eroded as much as possible, every bit of responsibility taken away. They came out more embittered and less able to earn an honest living; less able to be good citizens. Psychopaths should be in pleasant hospitals; at present Grendon Underwood was the only one. Recidivists were at home only in prison. There should be centres for teaching skills to inadequates; non-residential where their status would not carry a stigma. They should be open to anybody. The Wootton report suggested "compulsory voluntary" work for unskilled and unwilling help as a condition of probation, particularly if connected with the crimes associated with it. For instance train vandals should repair their damage on Saturday afternoons.

It cost £22 to keep a prisoner inside for a week, whereas if he were on

probation the cost would be only £1. If the cost of maintenance of dependents were taken into consideration, social security, loss of earning capacity, salaries of prison departments, the cost of keeping a father of three or four children in prison would amount to £60 a week, added to which would be the cost of arresting and trying him.

Discussion brought out the comment that open prisons were not liked by prisoners because in a closed prison their time was much more pre-empted, they had more time to themselves, more privacy. A criticism of the American scheme was that an innocent person, accused of something he did not do, would not want to have it hanging over his head for three months and would not want the trial postponed. Employers would not want to have someone accused of a crime working for them if they could get someone else. Other points brought out in reply to remarks were that there was not enough work for prisoners to do if there were four to a cell. The police were told: "I want 90 arrests a month from you". Inadequates were easier to catch than criminals; the drug squad could be corrupted by earning more in a night than a year. It was thought that self-governing prisons were essential; there was one in Denmark and if a man proved unsuitable he was sent back to an ordinary prison. Reference was made to Eysenck's pronouncements upon genetic characteristics which led people to become recidivists; identical twins lapsed together. Barbara Smoker thought there was an element of inborn crime which was affected by the environment. In America crime could be predicted in children of five. Perhaps a more constructive and imaginative treatment could moderate inborn tendencies.

E. WASHBROOK

*(Summary of a Humanist Forum held on August 18)*

## The Elderly Independent

MR. W. H. BROWN runs a private home for the elderly and is on the S.P.E.S. General Committee. He gave us a much-needed reminder that old-age did not constitute a 'problem' in the technical sense; it was not a mechanical fault such as a loose screw or a leaky valve. It was one of the facts of existence, part and parcel of life and living; it awaited us all. A society was judged by the way it cared for its old. His enthusiasm for this Society was that he felt we really cared and were prepared to do something about it.

We could see the extent of the problem if we remembered that there were  $4\frac{1}{2}$  million elderly independents; 12 per cent of the population was 65 and over;  $\frac{1}{3}$  of all hospital beds were occupied by the same age-group to which must be added all those in private nursing and mental homes. He himself was deeply aware of his own inadequacy in the face of this problem. It should be the aim of the Humanists to reduce the problems of society to its minimum—to what was ineradicable. Only a superhuman effort on our part could achieve this miracle.

He had various schemes in mind. One was where a whole street was adopted. Old people's Clubs and Centres were opening up everywhere, but although offering an alternative to isolation they were no substitute for personal contact and the feeling of belonging to a community. Architects ought to design houses where inmates shared some facilities; enabling them to meet and mingle. It was also essential to have a system of screening and assessment of the elderly so that a watch could be kept on the very first signs indicating a future serious illness. The many inquests on the elderly were an indication of a lack of information which would enable us to act in time and go in for panic measures. He deplored the lack of liaison between



the various Departments of the Social Services. When one of his people had been away for treatment he could not get a report back as to the treatment they had or the drugs required.

Mr. Lindsay Burnet is the Secretary of the Humanist Housing Association and one of the three architects of the Housing schemes now in operation.

At present the Association has four schemes in operation: Burnet House which comprises converted bed-sitters and much admired by Peter Morris at the time of conversion, the purpose-built Blackham House at Wimbledon containing a bedsitter, kitchen, toilet, shared bathroom and other communal facilities, the Rose Bush Court with completely self-contained bedsitters, each with its own bathroom. The new wing which is being opened in January has a small bedroom as well as a sitting-room. Incidentally, this Association was the first to fight it out successfully with the then Ministry of Housing for an improvement grant for the installation of heating.

With these schemes of about 400 flats, we have gone as far as possible with purely voluntary work. Now that a paid Housing Manager has been appointed more ambitious projects are under consideration, one in St. John's Wood and one in Kent. Land prices have increased tremendously, added to which, under a new law, Charities have to contribute to the costs of running Housing schemes; even so the Association hopes to complete at least two new projects per year.

With the rise in standards of living there will be a greater demand for spaciousness in housing. When he visited the United States he was impressed at the large flats they provided in their schemes as well as the provision made to accommodate the elderly disabled. Of course, space is perhaps not so important with the elderly as they are restricted to what they can keep tidy and clean. In his experience people preferred privacy to group-living. Self-contained units are still being built for the more active, whereas the less active shares facilities as well as the upkeep and cleaning work.

### Projects to Come

As to the future . . . We should include facilities for the disabled in our future projects. Another possibility is providing accommodation for a single person who has elderly dependents. We must make it our business to agitate for telephones to be installed at special rates for all old, lonely people. Perhaps local councils could be prevailed upon to provide morale-boosting services like mobile hairdressing vans, massage and chiropody. And as even birds emigrate for the winter months he is considering the possibility of acquiring property in the Mediterranean for a holiday home for the elderly.

During discussion-time both Mr. Brown and Mr. Burnet said that they made every effort to keep places open for those who had to leave for treatment in hospitals, sometimes, even for as long as a year. Mr. David Western told us how lonely, elderly people appreciated it when he lent a sympathetic ear to their problems, just talking it over with them. Also, he knew how lonely some of the members of this Society were during the long summer break. He felt we should get together and do something about this.

Mrs. Burns said she felt old people should be allowed to go on working after retirement. This fitted in with what Mr. Brown suggested in his address; that instead of full employment one day and the companionship which goes with it and the next day, a sudden retirement, work and wages should be graded. This would ensure a lessening of the shock of sudden retirement and the feeling of uselessness which resulted from it. Miss Judith Colne spoke of her own experience of being able to get on perfectly well with elderly people to whom she was not related. It may be a possible solution to family quarrels and if we adopted couples and cared for the ones with whom we were not emotionally involved.

TINA DELIUS

*(Report of a Humanist Forum held on November 14)*

# Your Viewpoint

## Humanist Diary

The innovation of a humanist pocket diary for this year was not an outstanding success, but nor was it an abysmal failure. Perhaps my print order of 2,000 was over-optimistic. I sold 1,168, which brought in £403 gross. This would have meant a financial loss of over £120, were it not for the fact that Messrs. Charles Letts generously knocked that much off their final account, in compensation for the late delivery of the diaries caused by a printers' strike and other production difficulties. In addition, the R.P.A. took 500 off my hands in January, at a special agreed remainder price, thus giving me a profit of £50, of which I have donated £5 to each of the six humanist organisations mentioned in the promotion leaflet.

Since many people felt that the diary provided a useful service for the movement, I have decided to go ahead with a 1973 edition—with a smaller quantity and at a slightly higher retail price.

I have received many complimentary comments on the diary, and a few criticisms. One of the latter was that the diaries "did not burn with humanist spirit". (Perhaps paraffin would have worked better!) However, this criticism may be met to some extent by the inclusion next time of a humanist book-list and a few suitable quotations. My favourite comment on the diary, however, came from the United States: "There is such good information in it—and particularly I loved the diagram of the Underground."

Anyone still wanting copies may now have them at half-price—i.e. at 20p, including postage—from me, at 6 Stanstead Grove, SE6 4UL.

BARBARA SMOKER

*London, S.E.6*

## Semantic antics

Humpty Dumpty tells me that the embryo chick inside an egg is nourished without eating—babies, too, have little use for cooks.

It's a pity words alter with time. "Atom" used to mean "not divisible"—I trust this news will not shock your correspondent.

*Swansea*

T. EATON

## South Place and Humanism

Further to my comments suggesting that "The Open Mind, Accepting Truth, as at this moment in time" is the basis of S.P.E.S. Humanism. My impression is that the Society, since its inception in the 18th Century, has done a tremendous amount of good, in exposing those aspects of religious beliefs which are erroneous, irrational, and even destructive.

Lack of space prevents other than a summary of lectures being published in the Record, not the interesting comments and discussions in ensuing debates, yet all tend to follow the constructive S.P.E.S. basis of Humanism. To cite recent examples:— Education, excluding politics. Economics,—improved human conditions and relations, not greed or power. Sex,—knowledge ensuring happiness, not ignorance or debauchery. Religion,—the "positive Humanism" outlook and lectures of the late Lord Sorensen, the deep philosophical analysis of Peter Cadogan, and opinions of many others. Trend—Students' Lib., Women's Lib., etc.—their views heard and debated.

No claim is made for absolute truth, hence there are bound to be varying opinions and divisions among members, with points of view changing as a result of debate and the passing of time, but all receiving the fellowship of the society. By comparison, one should consider the rigid rules, rituals and sometimes even food laws and dress laws imposed by religions and societies, completely excluding argument or division. We are getting sad reminders of the results at the present time.

GEORGE E. SWADE

## BOOK REVIEWS

### The Arts in a Permissive Society

*Edited by Christopher Macy. Pemberton Books, 1970, £1.25, (25p paperback).*

THIS IS a collection of four papers which can only be seen as a whole in the context of the broad heading of *The Arts*. The book proceeds from the Rationalist Press Association's 1970 Annual Conference, and each of the four speakers adheres to his own field of study, giving a well-documented account of the present climate of opinion and current trends in his particular sphere.

Peter Faulkner looks at the arts as they have manifested themselves in three past eras. The climate is contrasted between the later Roman Empire, the English Restoration period (both of these are characteristically famous for their overt references to sex in the arts) and the Victorian period (when the conventions of the time imposed rigid limitations on what could be expressed by the artist). Faulkner quotes amusingly, both from Ovid, Rome's most acclaimed poet at the time, and from some of the Restoration playwrights whose main topic was society's sexual mores. However, he goes on to demonstrate that the works of Virgil, Bunyan and Milton are more greatly and more lastingly esteemed. The emergent idea of this paper, that permissiveness within a society does not necessarily lead to a higher quality of art, is confirmed in the Victorian example, where we see that a great writer like Dickens was successful and flourishing within the confines of his time. The fact that he had to make a few minor alterations to his novels to suit the moral climate did not appear to bother him, and critics would agree did not damage the inherent literary merit of his work.

In the next paper, John Calder deals specifically with the novel, but firstly reiterates the true function of the arts in general—"to create awareness, to help people think, to hold a mirror up to life, and to enable people to understand the world in which they live better than they would otherwise."

He then traces the development of the novel since its inception, in the form of epic, up to the present, when we have two kinds of writing, either committed or uncommitted. Politics is a central force in many writers' works, yet ironically Calder maintains: "Very often that writing which is least obviously political has the greatest political effect."

In modern society we should make better use of art to educate our young in a wider sense than previously. Minds can only be sharpened critically through the individuals increased creativity and appreciation of the creative work of others. "Faced with a new creation by a modern artist . . . you are forced to think." Thereby critical judgement is formed, and ultimately, through art, self-understanding.

Due to an increasing take-over of the narrative form by the mass media, Calder feels the novel as we know it will soon disappear. Even the added spice of erotica will not stem the tide for long, because erotica turns boring after a time. So we must be prepared for novels to become shorter and more condensed, yet still communicating the vital ingredient—awareness.

Permissiveness is a term which has negative and positive qualities. As Roger Manvell says in his paper, it can imply "abandonment, lack of responsibility, . . . lack of humane or humanistic values", or it can equally represent "enlightenment, non-interference . . . tolerance." What we need to guard against is allowing ourselves to slip into the former state. In television and, particularly, in cinema, there is a danger of this happening. Manvell describes the difficulties that can occur when films are produced that contain barbarism or sadism. What are we as responsible citizens to do?

He gives a genuine convincing case for the retention of some kind of film censorship. The British system consists of restricting the kind of audience that may go to see a given kind of entertainment. The categorisation of audiences (into A, U or X) appears to be the most suitable way of handling this very difficult question. For, in abandoning film censorship altogether, would we not, as Manvell suggests, be guilty of a lack of those humane and humanistic values?

The last paper is by Daniel Salem, and the discussion centres upon the theatre. "Is Social Theatre Possible?" is the title, and though the author seems to give several positive examples, he nevertheless concludes that the idea is an illusion, and will never be otherwise until we become a "social audience". He sees the theatre in its social role as a call for public action. The passiveness of the traditional audience would be abandoned and the theatre become a forum for social debate. Edward Bond, Arnold Wesker, John Whiting and others are quoted, giving their views of how the true theatre should be. These are men intensely committed to the reform of society in a radical way. The problem obviously lies in the fact that the majority of people are not so passionately involved in curing society's sicknesses, and even brilliantly written plays by these and others are not enough to make audiences rise up *en masse* and rectify the trouble right away. Most people feel helpless against the odds, and though they will undoubtedly be moved by the work of dramatic art enacted before them, they can do little more than register the ideas. To my mind, this is no mean achievement on the part of the playwright. I would prefer the "public action" which may result, to be one step removed from the theatre. Have the theatre as catalyst, not battleground. One hopes the theatre, like all art forms, transcends the world of politics. However, it must be a live place, as Salem states, an intimate place, and in Sean Kenny's words "a place of entertainment, of enlightenment and of excitement".

There is a refreshing air about this little book, caused by a blending of common sense, idealism, liberalism, a responsibility towards society and its future, and sound business sense, all of these combining to give balance to the work as a whole.

LINDSAY HARRIS

## The Open Society and its Friends

*The Open Society and its Friends*, by David Tribe (National Secular Society, 3p).

WHETHER THE NSS republishes David Tribe's article from the *Freethinker* in booklet form, with a Foreword by Philip Hinchliff, for fun, mischief, as a tribute to their departed president, or with a mistaken purpose of contributing to serious discussion is not quite apparent. However, internal evidence points to a probable conclusion.

Half-way through his article Mr Tribe turns to "a second inspection" of this admittedly desirable goal, an open society. In order to see it to better advantage for his purpose, he stands it on its head, which with the support of quotations out of context he thinks he can manage to do. Thus "inspected" it looks as though people are to be told what is good for them, whereas the fundamental idea of an open society is that no society has the right to lay down what an individual shall believe nor how he shall live: there is a private realm which is as important as the public realm, and the open society turns on the proper relations between them. Therefore the argument has to be conducted in precise and concrete terms. Mr Tribe's charge (after his attempted reversal of the whole idea) is that all the talk about it is a silly exercise in the vast and the vacuous by which the humanist movement is trying to make up to the churches.

On the charge of vagueness, why does Mr Tribe pointedly ignore the British Humanist Association's seminar (Towards an Open Society: Ends and Means in British Politics)? This was an attempt to get to grips with some of the practical problems of an open society, and engaged men of the highest distinction. Similarly, humanist participation in the Social Morality Council on which they collaborate with Christians and Jews is down to earth and concerned with practicalities and policies. One of its published reports has been acknowledged as an influence on government policy (in a humanist direction). There are three others in the pipeline. One of them is on overseas aid and development, and has brought together some of the best informed and acutest minds in the country on the question. I know that by means of this collaboration (and who can in good faith be against it?) humanist thinking is having more influence in shaping public opinion and policies than it has had on its own for a long time.

All the same, there is an antidote to this poisonous nonsense in the happy title and the still happier final sentence: (I dare not say "superstition", which all New Humanists know to have utterly vanished)". That refreshing touch is perfect Kierkegaard. I hope David is as pleased with it as I am.

H. J. BLACKHAM

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## South Place News

### New Members

We are pleased to welcome the following new members: Shirley M. Barry, N.W.3; Laura Campbell, Exeter; Rose Haffner, N.5; Gerard Klaus, E.11; Mrs. Isolde Maderon, E.C.2 and Mr. Y. H. Tan, N.19.

### Obituary

It is with sorrow we record the death of Frederic Jackson, pianist, conductor and teacher, and a good friend of South Place. George Dowman writes:

"By this sudden passing of Frederic Jackson the English musical world has suffered a grave loss" says Dr. Anthony Lewis in *The Times* of February 11, "the English musical world loses an outstanding musical conductor and a musician of many and varied talents."

Conway Hall shares this loss, for Mr. Jackson, together with his wife Margot MacGibbon, the distinguished violinist, was always ready to assist at our Sunday morning meetings and we are happy to know that Mrs. Jackson will continue to do so.

Married by Stanton Coit at the Ethical Church, Bayswater, Mr. and Mrs. Jackson had a long association with the Ethical movement, Frederic was then assistant to Kennedy Scott, who was in charge of the music at the Ethical Church. Mr. Jackson was also chorus master of the London Philharmonic Choir for many years and, as Dr. Anthony Lewis writes, "brought that organisation to a high level of excellence observable in performance. He was a tireless examiner and adjudicator who covered much of the globe in the evaluation and encouragement of talent. For a dedicated musician like Freddie Jackson the occasion (if not the circumstance) of his passing was perhaps fitting—in the midst of a superb interpretation of his beloved Verdi *Requiem* directing a student chorus and orchestra responsive to his every gesture and with many of his friends and colleagues in the deeply appreciative audience.

"He was a brilliant pianist and very distinguished teacher and many generations of R.A.M. students have every reason to be grateful for his guidance. He was very much in demand not only as a piano teacher but

particularly also as a vocal coach. Many eminent singers depended on his help in the preparation of their repertoire."

It was three days after his decease that Frederic Jackson was due to appear at Conway Hall. His absence made it an occasion for Peter Cadogan to ask the audience to stand in a minute's silence as a mark of respect to a great Humanist musician; he had given four or five excellent talks at Conway Hall.

We offer our heartfelt sympathy to Margot and look forward to hearing her many more times during the coming years.

The cremation at Mortlake Crematorium was conducted by Mr. H. J. Blackham.

### **Appointments at South Place—a re-advertisement**

#### **Assistant to the General Secretary**

A part-time appointment, four afternoons a week. Typing, clerical and general office work but with opportunities for initiative according to talent. Shorthand desirable but not essential.

**An Honorary Assistant to the General Secretary**—a position carrying an honorarium—someone to be responsible for work in connection with the arts and social side of the Society especially among young people. No fixed hours.

Preferably the two positions might be held by the same person. Further details from and applications to the General Secretary, South Place Ethical Society, Conway Hall, Red Lion Square, London WC1R 4RL, by 21 April. Interviews—27th April.

### **The 1972 Annual General Meeting**

The AGM of the Society will take place in the Library, Conway Hall on Wednesday 31 May at 7.0 p.m. There will be a social gathering with refreshments at 6.15 p.m. Nominations for the seven vacancies on the General Committee should be made on forms provided on request, and should be sent to the General Secretary by Thursday 20 April. Notices of Motions for the Agenda should be submitted by the same date.

### **Books for the Library**

Mr. Leonard Bush, one of our members, has very kindly presented the Library with two massive works by Ludwig von Mises the economist whose critical studies of where and how Karl Marx went wrong are too little known in this country. The books are:

*Human Action—A Treatise on Economics* and

*Socialism—An Economic and Sociological Analysis.*

Members will be very welcome to borrow them. They are given in order to be read.

### **Sunday Social**

Sunday, 16th April. Tea at 3 p.m., followed by a poetry reading arranged by Margaret Pearce and George Griffiths. Members are invited to bring their own poetry to read.

### **Having Problems?**

Counselling is a Humanist service and since everyone has 'problems' perhaps we should make more of the service. It really means that some experienced person who is a sympathetic listener and who may have a useful suggestion to make is at the disposal of someone else who has troubles. An increasing number of people drop in at Conway Hall where Peter Cadogan is always prepared to abandon his typewriter and telephone

for half-an-hour, and at the B.H.A. Building at 13 Prince of Wales Terrace, Kensington (Tel.: 937 2341) people are very welcome to drop in at any time any Sunday between 10.00 a.m. and 6.00 p.m. to read and write and talk, to discuss problems with a counsellor and to take part in meetings and other activities that are arranged from time to time.

### **Theatre Visit**

A theatre party has been arranged for Saturday, April 15, at the Hampstead Theatre Club, Swiss Cottage. Miriam Karlin leads the cast in a comedy "High Time". Tickets, for the 5 p.m. matinee, are 50p, from Miss C. Davis, 19 Crossfield Road, N.W.3.

### **Stamp sense**

With the latest collection of trading stamps, ten card tables have been obtained for the extension to Rose Bush Court. Very many thanks to all who have contributed. The collection continues; please send to Margaret Siddall, 2 Hutchings Road, Beaconsfield, Bucks.

### **Kindred organisations**

George Melly is to be the new president of the **British Humanist Association**. He succeeds Dr. Edmund Leach. George Melly is well known as an authority on music and as a writer, journalist and broadcaster. His generous support for Humanist causes has been much appreciated in recent years. The annual general meeting of the B.H.A. is scheduled for July 21-23 at Scraptoft College, Leicester.

**Humanist Holidays** is organising a youth camp at West Mersea, Essex, from August 6 to 13. The Summer Centre gathering this year is at a private hotel in Whitby, Yorks, from August 19 to September 2. Full details of 1972 programme from Mrs. M. Mephram, 29 Fairview Road, Sutton, Surrey.

## ***CONCERNED ABOUT EDUCATION?***

### **"EDUCATION FOR THE OPEN SOCIETY"**

a BHA booklet

price 25p plus 6p postage and packing

*Write today for your copy or for membership details to:*

**BRITISH HUMANIST ASSOCIATION**

**(Dept. ERF/3) 13 Prince of Wales Terrace, London W8 5PG**

# 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, 75p p.a.; Life Members, £15.75p (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 will 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 75p) 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 75p. Matter for publication should reach the Editor, Eric Willoughby, 46 Springfield Road, London, E.17, by the 5th of the preceding month.