

THE

6^D

ETHICAL

RECORD

Vol. 71, No. 1

JANUARY 1966

CONTENTS

EDITORIAL	3
LAW AND MORALS	4
<i>by F. H. Amphlett Micklewright</i>	
SECULAR PROGRESS	5
<i>by H. J. Blackham</i>	
CONWAY AND HIS FELLOW HERETICS	7
<i>by Prof. Warren S. Smith</i>	
DEMOCRACY ON TRIAL	9
<i>by Lord Sorensen</i>	
BOOK REVIEW: RELIGION IN SCHOOLS	12
<i>by A. F. Dawn</i>	
THE FUTURE OF SOUTH PLACE ETHICAL SOCIETY—8	13
<i>by C. W. Marshall</i>	
TO THE EDITOR	15
OFF THE RECORD	16
SOUTH PLACE NEWS	17

Published by

SOUTH PLACE ETHICAL SOCIETY

Conway Hall Humanist Centre
Red Lion Square, London, WC1

SOUTH PLACE ETHICAL SOCIETY

OFFICERS:

Secretary: Mr. E. O. Jones
Hon. Registrar: Mr. C. W. Marshall
Executive Secretary: Miss E. Palmer
Hon. Treasurer: Mr. E. Harris
Editor, "The Ethical Record": Miss Barbara Smoker
Address: Conway Hall Humanist Centre, Red Lion Square, London, W.C.1
(Tel.: CHAncery 8032)

SUNDAY MORNING MEETINGS, 11 a.m.

- Jan. 2—**Dr. JOHN LEWIS**
God?
Soprano solos: Olive Shaw
- Jan. 9—**CAMILLE HONIG**
Martin Buber and the New Psychoanalytic Humanism
Baritone solos: Norman Hodgkinson
- Jan. 16—**RICHARD CLEMENTS, O.B.E.**
The Letters of G.B.S.
Violin and Piano solos: Diana Cummings and Fiona Cameron
- Jan. 23—**H. J. BLACKHAM, B.A.**
The Meaning of Purpose
Bass solos: G. C. Dowman
- Jan. 30—**Lord SORENSEN**
Parliament and the Peers
Piano solos: Joyce Langley

CONWAY DISCUSSIONS—TUESDAYS, 7.30 p.m.

- Jan. 4—**Paths to World Government (with colour slides):** Leslie Minchin, B.Sc.
- Jan. 11—**Slavery in the Modern World:** Col. Patrick Montgomery
(of the Anti-Slavery Society)
- Jan. 18—**The Money Fraud:** A. W. Marsden
- Jan. 25—**What Is and What Use Is Relativity Theory?:** E. Klein, B.A.
- Feb. 1—**Scientology—A New Definition of Ethics:** David Ziff

SOUTH PLACE SUNDAY CONCERTS, 75th SEASON, 1965/66

Concerts 6.30 p.m. (Doors open 6 p.m.) Admission 3s.

- Jan 9—**AEOLIAN STRING QUARTET:** Beethoven D. Op. 18, No. 3; E mi., Op. 59, No. 2; F. Op. 135.
- Jan. 16—**MELOS ENSEMBLE:** Mozart E flat, K498 for Piano, Clarinet and Viola; Reger Clarinet Quintet; Schumann Piano Quintet.
- Jan. 23—**ALBERNI STRING QUARTET:** Mozart C, K465; Shostakovich No. 10; Janacek No. 2.
- Jan. 30—**LONDON STRING QUARTET:** Mendelssohn E flat, Op. 12; Ravel.
PETER WALLFISCH: Brahms Piano Quintet.

The Objects of the Society are the study and dissemination of ethical principles and the cultivation of a rational religious sentiment.

Any person in sympathy with these objects is cordially invited to become a Member (minimum annual subscription 12s. 6d.) or Associate (minimum annual subscription 7s. 6d.). Associates are not eligible to vote or hold office. A membership application form will be found on the back cover.

The Ethical Record is posted free to members and associates. The annual charge to subscribers is 8s. Matter for publication in the February issue should reach the Editor, Miss Barbara Smoker, 86 Dalmain Road, Forest Hill, S.E.23, by January 5.

THE ETHICAL RECORD

(Formerly 'The Monthly Record')

Vol. 71. No. 1

JANUARY 1966

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

EDITORIAL

LONDON'S bus, tube and rail fares are to go up again on January 16. In our inflationary economy, everything of course goes up all the time — but fares go up more, and more often, than anything else. Yet the wages of the transport workers have failed to keep pace with wage increases generally. Consequently, there is a chronic shortage of staff and a very high rate of staff turnover, so that the public transport service available to the Londoner and the visitor to London becomes steadily worse as the fares increase. At the same time, railway lines that have made a financial loss have come under the Beeching axe.

Is it any wonder that more and more people succumb to the anti-social temptation of driving their own cars in London, thus exacerbating the difficulties and creating a twice-daily nightmare? The result is not only a colossal waste of time for millions of people each day, but also frayed nerves, more accidents, an increase in lethal exhaust fumes, and a destruction of the pleasures of history and architecture and window-shopping that the capital would otherwise afford.

All this is due to just one primary cause: the ridiculous notion that public transport must pay. Why must it? At one time it was considered axiomatic that education could not be free, since the teachers had to eat; but free education is now available for all, and teachers still eat. It is high time that public transport was thought of in the same way as schools and public libraries: as a necessary public service, worthy of heavy subsidy from public funds.

In the United States, the idea of heavily subsidising the public transport has far less opposition than the idea of socialising medicine. New York's traffic commissioner, Henry Barnes, has said that New York must be cleared of the thousands of automobiles now clogging the city, and that this can only be done by the provision of mass transport, so inexpensive, so handy, and so comfortable, that people will begin to leave their cars at home. How long will it be before we in this country come to realise the truth of this for London too? The cost, in terms of public money, would be high — but not so high as that of our so-called "defence" programme, piling up hardware which, it is generally agreed, it would be unthinkable to use. Which kind of hardware would it be better to have — rockets or railways, bombs or buses?

Just as 19th-century Rationalists were campaigning for people to look to life on the earth rather than "pie in the sky", so we today should be campaigning for priority of resources to be given to problems on the earth rather than projects in the (literal) sky.

Law and Morals

BY

F. H. AMPHLETT MICKLEWRIGHT,
M.A., F.R.HIST.S.

THE FUNDAMENTAL PART played by a morality is that of those aspirations and objectives which arise within the social and economic pressures of a society. There is no such thing as a universal morality, and specific moralities differ from society to society and age to age. On the other hand, law is a definite series of rules which society imposes by direction or penalty in order that it may cohere. The vital question for a society is whether its morality shall be allowed to arise freely from within the society and shall be voluntary in its demands, or whether it shall be imposed with legal sanctions which the citizen shall be compelled to obey at his peril.

At the present time, this problem has been much ventilated by a controversy which has sprung up among English jurists. On the one hand, Lord Devlin has contended that the moral sanctions inherited by contemporary society are the Christian moral tradition in secular dress. Society will cohere and function so long as this morality is observed. But society is like a spider's web. If one strand be cut, it falls to pieces. A refusal to accept and act upon this social morality may therefore be analogous to treason. It can assist in the disintegration of society. The received Christian morality should be regarded as "of authority" and imposed with the sanctions of the law.

This authoritarian approach has been challenged very aptly by another noted jurist, Professor Hart of Oxford. Faced with the contentions of Lord Devlin, Professor Hart has argued for a more voluntary view of morality. His standpoint is essentially that of the less law the better. Society is not a closely woven nexus but something much more loosely knitted. The general pattern can survive the cutting of a good many strands.

It might well be questioned how far the inherited morality of North Western Europe is really Christian at all from an historical standpoint. As Dean Inge remarked long ago, it is that of Mediterranean paganism with a few Gothic ideas of honour and chivalry tacked on. The high competitiveness of modern industrial capitalism has evolved its own ethics of competition. Certainly, the received result is non-Jewish and has little to do with Palestine. There is no reason why the same process of synthesis and rejection should not continue at the present day. The narrowness of Lord Devlin's conception of the historical origins of Christian morality can only result in a distorted assessment of the present position.

Again, it is an old fallacy typified in the New Testament to view morality as something which in the first instance may be regarded as having an abstract existence and then regarded as personified. On the contrary, morality should be seen as existing in the series of qualitative relationships pertaining within the society. This makes against the authoritarian view of moral enforcement which Lord Devlin stresses.

The whole issue is certainly one which should concern Humanists generally, and particularly any group of the specific nature of an Ethical Society. Within the controversy is embodied the whole of the questions surrounding the supernaturalist and religious view of ethics. For the Humanist, the death of religious sanctions in any positive form within society must mean the taking over by a utilitarian ethic with all that such an approach implies.

(Summary of a lecture given on November 7)

General Franco is a real Catholic. He has told me in confidence that he always won his most important battles on feast days of the Holy Virgin.

—CARDINAL OTTAVIANI, quoted in *The Observer*, Dec. 12, 1965

Secular Progress

BY

H. J. BLACKHAM

THE IDEA of human progress excited 18th- and 19th-century thinkers and provided for many a modern post-Christian religion. Already in the 18th century there was obvious evidence in the developments, actual and potential, in politics, culture, and industry. These developments were linked, and cumulatively would carry mankind forward to enjoy power and plenty, harmony and happiness. In the 19th century, thinking was dominated by the ideas of history and evolution, ideas of necessary and therefore predictable development. For many, God was the guarantor of historical progress, as earlier he had been the guarantor of empirical science. Marx put together the scientific and the historical sides of all this thinking in what he claimed was a science of history and of human development: he was doing for human history what Darwin did for natural history. In this theory, politics, culture (the arts and sciences), and industry were not independent sources of development, for the modes and organisation of economic production (capitalist industry in the 19th-century world) determined the organisation of society. In a society based upon capitalist industry, not only was the economic machine exclusively in the hands of the owners of capital and plant, but the military machine and the bureaucratic apparatus of the State, including education and culture, were also in their hands. However, the situation would develop according to ascertainable laws, and the logic of this development would bring it about that all this control would necessarily pass from the few to the many, and when this happened the plenty and the harmony would be achieved.

When Stalin surveyed the world in 1929, what he saw confirmed the analysis and predictions of Marx. The capitalist economies were grinding to a halt in the U.S.A., Germany, England, everywhere, and the international market was a struggle for an increasing share of diminishing trade returns. Since then these economies have recovered and have been modified, and the predictions look much less justified. Contrary to the expectation, the communist revolution has taken place only in predominantly agrarian countries (U.S.S.R., China) and does not seem at all likely to take place in any of the advanced societies of capitalist industry. In another respect, however, Marx's analysis has been justified. Human behaviour in diplomacy and foreign policy has been changed by developments in industry and military technology. Quantity of power effects a change in the quality of policy. The U.S.S.R. is in a different position of responsibility from that of China. "Revisionism" is the consequence of this and of the prospects of communist parties in the advanced industrial societies.

The communist offensive therefore naturally passes to China, where the Party has shown that an agrarian base is a better springboard for a communist assault than an industrial one. Mao Tse-tung's successful strategy of "strangling the cities with the villages" is being tried elsewhere in the hope that it can be applied on a world scale to strangle Europe and the U.S.A. with Asia, Africa, and Latin America. The method has succeeded in Cuba as well as China, and is being tested in Vietnam.

Counter to this, the leader of the "free world" is confident that communist aggression will be contained (Vietnam is the test), that insurgent nationalism everywhere will be curbed by the facts of life and will come to terms with regionalism, and that with this settlement bridge-building will become possible—of which German re-unification should be the first example. On these assumptions, another generation will see the foundations of world-order.

If this is the perspective for progress on the world scene, what is it at home? Industry is certainly the key factor, if not precisely in the way that Marx thought it was. Whatever the model theorem for capitalist economics, "welfare" is inseparable from modern industry since the scientific and technological revolution. A publicly provided system of professionalised social services is not just something which an affluent society may afford; it is necessary to the organisation of a highly populated industrial society subject to rapid change. Top priority amongst the social services is claimed by education as the source of the nation's viability and progressiveness. "Culture" in the basic form of the arts (technology) and sciences becomes the most revolutionary thing in the world. Social responsibility, effective through political decisions, covers the whole area of common life: the economic plan, incomes and prices, civil science, defence, education and the social services, transport, conservation, urban amenity. In all these areas reliable agreement is needed in order to carry on a stable and productive populous modern society. The foundation of this agreement and co-operation is in: (1) the procedures of the sciences for agreement on the facts and the procedures of democracy for agreement on what is to be done; (2) the actual knowledge, laws, institutions, policies established by these procedures; (3) the common tasks which the society faces together, such as control of inflation or the traffic problem.

This picture of common ground from which to advance into the future is marred by three main threats: from too much leisure, too many people, and too much knowledge. The population problem is too familiar to need stressing. If the main object of society is concrete freedom, more people able to do more things, the aim is self-defeating if there are too many people. More people able to have motor-cars may come to mean nobody able to use one for any profitable or pleasurable purpose. The problem can be attacked only by population control, and this is not an easy one.

Too much leisure is not yet with us, but it looms just ahead according to reliable predictions. If the very many become dependent on the very few, will they learn to enjoy being beneficiaries of the scientific revolution, or will they be driven to narcotics and mischief? Paradise belongs to the days of human innocence. The penalty of having to earn one's living by the sweat of one's brow has become a condition of respect and of self-respect. Apart from the psychology of the matter, there will have to be a transvaluation of values.

A shift to the dependence of the very many on the very few would be a shift in the political balance of society. The ballast of trade unionism would be largely lost. At the same time the dependence of all upon those with the know-how would put the power into the hands of the key people in every field who had the expert knowledge. Society would be in danger of drifting into the hands of technocrats. If the masses became neurotic or troublesome, the technocrats would be able to provide a modern sophisticated form of bread and circuses. The danger of *Brave New World* would come very near: mankind reduced to a specification with which the majority would be well pleased.

Such dangers seem still remote, but they are not mere fantasy. They can be certainly avoided only by a deliberate social choice. The choice is between a society based upon the interdependence of all but existing for the independence of each, and a society in which the interdependence of all is used to justify a common end and way of life proclaimed for all and enforced on all. This is the old contrast between a religious or totalitarian society and a "liberal" or secular society; but in the new circumstances into which we are moving the structure of and the dangers to a "free society" are different. In a phrase, the old liberal society of *laissez-faire* based interdependence upon independence, whereas the new "open society" will have to base independence upon interdependence. The difference is far-reaching.

When the many become dependent on the few the forms of interdependence will have changed, but the interdependence can and will have to be maintained. Otherwise society will not remain free and will be stereotyped in some way. The exciting thing about the future is that we are only beginning to explore the modern theme of personal independence richly furnished by social interdependence. But there is no inevitable progress on this line. It is a future open to choice.

(Summary of a lecture given on November 21)

Conway and his Fellow Heretics

BY

PROF. WARREN S. SMITH

(of Pennsylvania)

THE RELIGIOUS REBELS of Victorian London fall roughly into two groups. The earlier one comprises the great thinkers and theorists who wrote books. The later group were activists who founded movements, edited fugitive journals, debated with clergymen and each other, and occasionally sat in jail. Their lives were spent between the thumping of cheap presses and the catcalls of the public meeting.

Historians rarely agree about anything, but at least they have a common point of departure in the works of Darwin, Huxley, and Spencer; of Carlyle, Ruskin, and John Stuart Mill; of Matthew Arnold, George Eliot, and Samuel Butler. How much more difficult it is to try to catch the essence of the life of Charles Bradlaugh — standing before Commons demanding the right of an atheist to be seated; or in court with Annie Besant pleading their joint right to publish a pamphlet on birth control; or of George W. Foote, inviting sentence for blasphemy by printing those dreadful “Biblical” cartoons in *The Freethinker*; or of the Rev. Stewart Headlam establishing a frankly Socialist Guild in the bosom of the Church of England.

Moncure D. Conway is both in time and temperament a bridge between these groups. An unofficial ambassador from the American abolitionists, he arrived in England in 1863, the heyday of the great debates on *Origin of Species* and the controversial *Essays and Reviews* of seven liberal churchmen. He left South Place twenty-one years later in 1884 — in the midst of Secularism’s most active decade. He returned in 1893 for an additional four years, and he remained in contact with the Society until his death in 1907.

His own contributions to the literature of rationalism are, in my own opinion, greatly underrated. They were not limited to collections of sermons and addresses (in the best Victorian tradition). Nor were his inquiries into Christianity merely English versions of the acknowledged pioneers from the Continent. Conway’s original investigations into *Solomon and Solomonic Literature* (1899) especially deserve review. Here his study of the age-old conflict between “Jahvism” and Solomonic wisdom led him to declare that “no human vices are so malignant as inhuman virtues”. And he came to the humanist conclusion that the heart of man has not found any tenderness in the Universe, any fairness, any humanity, except in its own reflection.

Conway’s style is easy, urbane, flowing. His two-volume *Autobiography* (1904) and *My Pilgrimage to the Wise Men of the East* (1906) have charm and poignancy and rich good humour, even though written by a lonely widower who had never recovered from the tragic loss of two promising sons, and who in these last years felt himself a political exile from both America and England. Nevertheless we cannot escape the fact that Conway’s

works are no longer read — are often, indeed, hard to find. If his influence somehow persists in the world of today, it must have transmitted itself through his activities at South Place.

But among the second group, the activists, he is also far from typical. He never went to jail or exchanged fiery polemics with a more orthodox adversary before a vulgar crowd. He was not a Socialist nor a worker in the slums. In fact he enjoyed pleasant bourgeois living. Twice during his London ministry he changed to larger and handsomer residences, the second time to a new development in Bedford Park. He moved easily in artistic circles — in the home of Edward Dannreuther, the composer, where William Morris's wallpaper decorated the walls and Burne-Jones's pictures were hung. Here were William Morris himself, and Dante Rossetti, and, on occasion, George Eliot and a visiting Richard Wagner.

Conway could not have lived so pleasantly on his stipend from South Place. (He was paid £150 per year for the first eight years.) His supplemental income must have been considerable. His transatlantic connections made him a valuable publisher's agent. He was Mark Twain's English representative, editor of the works of Tom Paine, editor of a widely used *Spiritual Anthology*, and an indefatigable contributor to magazines on both sides of the Atlantic. In addition, his own books sold well though not spectacularly.

Apparently the congregation at South Place did not expect their minister to be an ascetic. They wanted a refined heresy, and that is what Conway brought them. Still he knew, and vigorously supported, his fellow heretics. Almost all of them occupied the South Place pulpit at one time or another. He supported Charles Voysey in his trial for heresy. He welcomed and respected Frederic Harrison, though he could in no way accept the rigidity of the Comtist Positivist orthodoxy of science. He and Mrs. Conway took Annie Besant and her daughter into their home when Annie took flight from the Reverend Frank Besant, and they remained her supporters through all her subsequent vagaries. Conway endorsed Bradlaugh's claim to the parliamentary seat, and publicly scolded those who intimated the existence of a Bradlaugh-Besant *ménage*.

It was the dream of many of these people that there should be a communion of mankind, a fellowship of liberal thinkers, above all sects and superstitions, devoted to progress and moral welfare. If anyone was equipped to lay the cornerstone of such an edifice it was Moncure Conway. In 1878, after thorough preparation, he and W. K. Clifford brought together a Congress of Liberal Thinkers at South Place. The Congress included such eminent scientists as Huxley and Tyndall, and delegates from various liberal sects and cults from England and from overseas. Alas, there was little on which they could agree, even in pious generalities! The association lasted less than a year.

Conway always took a Boswellian pleasure in hobnobbing with the famous men of his day. But he was no mere name-dropper. He had the gift of sociability without flattery, and there could be no doubt that he was one of the time's most welcome visitors. Emerson, Walt Whitman, Cobden, Bright, Browning, Dickens, Carlyle, Renan — who else of the religious rebels would have been cosmopolitan enough to span these differences? He even visited Darwin and was kindly received in his garden — which was only proper, after all, "because I was minister of the chief rationalistic congregation and was endeavouring to transfer the religious sentiment from a supernatural to a scientific basis".

In one other respect Conway was unique among his fellow heretics: his humanist development — what he called his *Earthward Pilgrimage* — was continuous. Most of the well-known Secularists of the day — even including the valiant Bradlaugh — did not rise far above the stage of Bible-smashing. G. J. Holyoake's outlook was broader and more tolerant, but it was also vague and uncertain. The English Positivists, in spite of their large concepts,

were trapped by their own quaint ritualism. Annie Besant, after the era's most sensational break with orthodoxy, fled to another mythology—Theosophy. Stewart Headlam was at least partially inhibited by his Bishops. Father George Tyrrell was ruthlessly destroyed by Pius X.

Moncure Conway began his pilgrimage as a simple Methodist circuit rider in Virginia, found his faith challenged by the Quakers at Sandy Spring, Maryland, broke out of the South for an education in Pennsylvania, and went on to the Theological School at Harvard. Before he appeared in England he had already been the minister for two large and wealthy Unitarian congregations in the United States, both of which he left in some turmoil because of his outspoken opposition to slavery, the doctrine of depravity, and scriptural infallibility. After his installation at South Place he continued his studies of the Eastern mystics, of scriptural scholarship, and of the new science. Soon he had to leave Unitarianism as far behind as he had left Methodism. In the end the only glimpses of divinity he could recognize were those "in the evolution of nature, and the mystical movement in the heart of man".

Such conclusions were not markedly different from those being reached by dozens of his contemporaries. But Conway's progress toward them was somehow more sane, and left him neither bitter nor arrogant nor crushed, but rather the most civilized of all the Victorian rebels.

Democracy on Trial

BY

LORD SORENSEN

WE ARE born in submission to autocracy, and Rousseau's historic dictum that "Man is born free and everywhere he is in chains" is deceptive. On the contrary, we are born with biological chains from which we struggle for a measure of freedom.

We did not ask to be born (unless there be any truth in the hypothetical doctrine of reincarnation) and we are subject on post-natal arrival to midwife, nurse or doctor, and then for some years to mother, father and teacher. Before and after nominal "coming-of-age" we are also obedient to countless authorities as well as social forces, so that some maintain we are and always must be puppets dancing to determinative strings. Even so, there is significance in early infantile rebellion when the first signs of independence assert themselves, possibly by insistence on a vocal interlude at an unearthly morning hour or the propensity for throwing things on the floor. Every parent knows that their "dear little angel" can replace its wings with horns—if it is healthy.

In this instinctive conflict lie the roots of the constant tension between authority and freedom or autocracy and democracy. The initial attempt to solve the problem is by reasserting authority. Hence the child must go to bed at a prescribed hour, must attend school, respect rules of behaviour and discipline, and restrain his or her impulses. Not even the most modern educationalist suggests that kindergarten infants should determine by democratic vote whether they should or should not eat worms or submit to being washed, although individual infants do decide on repulsive diets when they get a chance to please themselves. Inconsistently, anarchist parents themselves exercise a right to be bosses of the cradle.

Parental authority becomes expanded into a "father-figure", sometimes inflated supernaturally. Hence the "Our Father" in the most familiar of Christian prayers and the ascription of the Pope as "Holy Father", with his priests as just "Father", while even a Free Church pastor feels honoured by being called "the father of his flock". Christianity, Judaism and Islam are all

characterised by masculine authority in theological terminology, which may be why Christian congregations are mostly women.

Not only do children revolt, but also communities. The monolithic authority of the Roman Catholic Church was challenged by Byzantine and Geneva deviations, and in consequence we have today the "Orthodox" and the "Protestant" Churches. Schism and heresy being irrepressibly recurrent, we also had intimations of dissent within the Anglican Church, culminating in the ecclesiastically enforced withdrawal of some 2,000 incumbents through their refusal to accept the 1662 Prayer Book. But this was preceded by the tumult of Presbyterians, Puritans and sectarians associated with the struggle between Cromwell and Charles the First or Parliamentarians and Royalists. Those 17th-century conflicts were at the same time religious, political, and economic, for each was an aspect of the same urge for freedom from which ultimately emerged our present British acceptance of liberty of thought and expression. The insistence of the original "Brownist", Independent or Congregational churches on being autonomous enabled some churches of that type to become Unitarian, and, even then, so to dilute or eliminate theological doctrine as to transform the South Place Chapel into the South Place Ethical Society and now the Conway Hall Humanist Centre. Beyond theological re-formations was the thrusting human spirit groping for the liberation of human reason from its trammels.

We observe a similar process in communist totalitarianism, for that particular authoritative imposition on a vast community is, as I see it, a modern version of the hoary assumption that proclaims the necessity of corporate acceptance of an alleged infallible dogma in the interest of the whole community. "Thou shalt have no other gods before me . . . for I the Lord thy God am a jealous God . . ." has many translations, not necessarily theological. Imperialism is another form of the same principle, insofar as it seeks to subjugate diverse peoples to a unifying alien sovereign will, and within both Communist and Imperialist authoritative structures there arises or rearises in time the human impulse for freedom and liberty. Hence we have witnessed Trotskyism, Titoism, the exposure of Stalin, the internal stirrings of Hungary and Poland, and the anti-Russian reactions of China on the one hand and the assertion of colonial emancipation on the other.

Emerson declared "Whoso would be a man must be a nonconformist", by which he meant, not that he must become a Methodist, Baptist or Jehovah's Witness, but that he must demonstrate individual capacity and not mechanically conform to complete gregarious consolidation. Nevertheless, no one can live without some conformity, without which society would disintegrate. Traffic has to conform to rules laid down by the Ministry of Transport, train passengers at least hope that trains will conform to time-tables, and even nudists conform to normal sartorial requirements when walking down Oxford Street. We cannot just please all our whims and fancies if civilisation is to continue.

Authority and freedom, law and liberty, social necessity and individual right demand reconciliation. Through experience and expediency the point is reached at some time in human evolution when efforts are made to find a balance in the dialectic. Reflection on this produces an idea, and in the Western world Greece was its birthplace. The word "democracy" is of Greek origin, but it should not be assumed that it has no other springs. The ancient Indian village *panchayats* were also a democratic nucleus. In our Western context the empirically born idea becomes expanded and extended tortuously until we reach our present British democratic society. It has been achieved only after immense effort against authoritarian obstructions, as the history of our Parliamentary system illustrates. The House of Lords represents an authority predominant in the past although now only vestigial, and assuredly my entrance to it as a Life Peer will neither reburnish its faded glory nor revive its former despotism. From the time when Simon de Montfort first

invited two burgesses from the towns to participate in State affairs with my baronial predecessors, the modification began that led on to the enfranchisement successively of the merchant and yeoman class, the industrialists, the urban and then the rural working class, and lastly women; culminating in the pre-eminent authority of the House of Commons.

Anomalies and inequalities remained until recent years, with business proprietors and university graduates having duplicated or triplicated voting power. Because, inevitably, there appear to be democratic imperfections and inconsistencies, we have had, or have today, proposals for the Referendum, for electoral "Recall", for the Alternative Vote, and for various types of Proportional Representation. Moreover, the "Westminster pattern" is not the only implementation of the democratic principle: the American Constitution is in many ways far different from our own constitutional pattern, while communist countries dismiss both as being spurious "bourgeois" democracies, in contrast to their "People's Democracy" or, tautologically, democratic democracy.

Consistency demands that our political democracy has social and economic application through the ample provision of social services to the whole community, democratisation of our educational system and effective social control of economic resources. This process has now integrated the National Health Service into our national life, but all our forms of democratic extension depend on the extent to which British citizens deepen their sense of democratic obligation. Without that sense, our democratic foundations will never be firmly laid or will become eroded. Nazi Germany and Fascist Italy, Spain, Portugal and many other undemocratic old or new nations remind us of this. The low percentage (20-50%) of registered voters who exercise the franchise in our municipal elections and the incessant cajoling and spurring of many apathetic electors in Parliamentary elections form a dispiriting index of the distance we still must go to ensure British democratic responsibility.

Democracy is not simply acceptance of majority decisions, but the recognition of the significance of every adult individual and his or her responsible right regularly and freely to participate in the election of social representatives. This involves minority freedom of exposition and persuasion, but with the tacit provision that this is not criminally exercised to destroy that freedom. In the final analysis, democracy will rest on personal willingness to be vigilant, reflective and responsible in service to the community. It does not mean either that there must be only one authentic democratic pattern or that administrative representatives must be denied considerable latitude for decision and enterprise. On the contrary, there must be freedom to trust individuals and groups in determining judgment and initiative within the orbit of their ultimate democratic obligations. In his notable book of free verse, *Toward Democracy*, Edward Carpenter conveyed a conception of human relationship for which man should strive. That concept I believe signifies both a pathway and a purpose by which we can strive for human fulfilment and avoid social pitfalls and perils.

Today democracy is on trial and is being derided and assailed. This is not new, for Bernard Shaw jibed in *Man and Superman* "Democracy substitutes election by the incompetent many for appointment by the corrupt few", and Oscar Wilde flipped off "Democracy means simply the bludgeoning of the people, by the people, for the people". But extravagant satire is only a condiment to tickle the palates of literary aristocrats, and offers no sustenance for humankind. It is more healthy still to find nourishment in the historic Lincolnian affirmation (derived originally from Theodore Parker) that "... government of the people, by the people, and for the people, shall not perish from the earth". Therein can social necessities and individual liberty find true relationship.

(Summary of a lecture given on October 24)

Book Review

Religion in Schools

Religious and Moral Education: Some Proposals for County Schools by a Group of Christians and Humanists (Howard Marratt, Borough Road College, Isleworth, Middx.; 1965; 20 pp.; 1s.)

Religion and Ethics in Schools: The Case for Secular Education by David Tribe; foreword by Lionel Elvin (National Secular Society, 103 Borough High Street, S.E.1; 1965; 24 pp.; 1s. 6d.)

THE FIRST of these two pamphlets is a collective effort by about five Humanists (of whom Mr. Elvin and Mr. Blackham are two) and about seventeen Christians—all distinguished and influential, but all contributing as individuals. In this pamphlet we have a genuine effort by both sides to effect a compromise—and compromise from either side is not going to be easy. Certain parts of the pamphlet will not be to the liking of Humanists. For instance, to maintain that in order to understand the Christian religion it is necessary to participate in the experience of hymn singing and prayer is like saying that in order to understand Chinese Communism a child must participate in the experience of Chinese indoctrination. From the Christian side, it will not be easy for a relatively few Christians, however influential, to carry along with them their more dogmatic brethren.

The main contention of the group is that if “genuine openness”—recognition in the schools by the children, the teachers, and the educational authorities, that many able and distinguished people do not accept the Christian faith—can be achieved, “then we all agree from our different standpoints that the case for county schools to undertake the task of religious education remains as strong as ever.” And “It is right that they” (the pupils) “should have the opportunity to share in an experience of the Christian religion as part of their total education”. But the older children should be made aware of other points of view so that they can have a real choice. The daily compulsory religious assembly should be abolished but, for (say) two days of the week, there should be Christian worship, and on the other days, assemblies with, perhaps, inspirational readings but no reference to prayer and worship. Furthermore, moral instruction should not be divorced from religious instruction, which Christian R.I. teachers would continue to give, though suitable non-Christians would also be expected to take part in discussions on moral problems, neither side seeking to impose its views on the children.

In the second pamphlet, David Tribe makes a very strong case for the abolition of collective worship and religious instruction in county schools—in the interests of the child, the teacher, and education in general. He believes that many of the evils that exist in our society are attributable to church indoctrination in our primary and secondary schools.

Mr. Tribe advocates for all children the introduction of a syllabus of social morality and citizenship, and for senior students the study of religion and philosophy; he also wants legislation to remove all subsidies from the denominational schools; and the integration of the public schools into the maintained system, with the abolition of compulsory chapel. His, in fact, is the Humanist position. He has collected much interesting material, of particular value to Humanist speakers on the subject, and his arguments are cogent.

If, as Mr. Tribe points out, the religious clause in the 1944 Education Act was introduced under Christian pressure at the end of the last war when people were prepared to sink their individual differences because of the war effort, we might at least demand now that the compulsory element

be removed. After all, we are preparing children to deal with the social and moral problems of today and tomorrow, while the traditional religions become less and less relevant to the majority of people.

In the foreword to Mr. Tribe's essay, Mr. Elvin agrees that the Churches are in a position of privilege that is quite unreasonable, but says that some Christian educationalists are showing that they would support an open approach in place of the present pre-decided approach to religion in schools.

We may well ask what Humanists should do — go all out for the complete abolition of religious indoctrination and probably fail to get the law altered, or compromise with the more enlightened Christians in the immediate interest of the child and of society? Discussion will go on, and both these pamphlets are an important contribution to it. They should be read by all Humanists.

A. F. DAWN

The Future of South Place Ethical Society—8

BY

C. W. MARSHALL

(One of the essays in our prize essay contest)

*"On the field of Truth, on the battle-field of life, what name to pass, Sanjaya, when my sons and their warriors faced those of my brother Pandu?"
from the Bhagavad Gita.*

AND THUS it must always be; the question that indicates the irreconcilable conflict in matters religious and political; the question that in the tenureship of William Johnson Fox as minister of South Place Ethical Society drew up the religious liberals of the day in battle array against entrenched establishment and exclusive, conservative non-conformity.

Like the bi-polarity of a magnet, the political and religious poles exist in society. Society means nothing without this built-in opposition as the continuance of human and animal life depends on the bi-polarity of sexual function.

Thus do the South Places of the ages come to be. They are a prerequisite of progress; the focal point and nurturing of opposition. And when chance gravitates a man of destiny into rôle as leader and comforter, inspiritor and mentor, history records the conflict in the shape of new legislation and a new morality. South Place must attract in the future, as it has done in the past, those persons with a capacity to stand up to the injustice that even in these days is the common lot of the social innovator.

The tasks that Fox and his contemporaries faced were legion. They are sufficiently documented in British Humanist publications to need no further comment here, save perhaps for the fairly obvious remark that no less a magnitude of tasks faces us in this day and age. However, it is important to us to consider the type of tasks that leaders of South Place faced in their day if we are to have a guide to action for our own future. Reference to Ratcliffe's book indicates that Fox gave much of his attention to the repeal of the Corn Laws and that Conway sought the abolition of American slavery. A common factor here is emancipation. In Fox's case, the Corn Laws were held by many to constitute a serious impediment to industrial growth and free trade, and in Conway's, slavery was a bar to economic and personal freedom. Trade and the human personality needed emancipa-

tion, South Place has also been a centre for the emancipation movements for women and in later times for the emancipation of the worker through the agencies of trade and educational societies.

Thus we can look to the future and feel that we are on familiar ground when we act as host to those ideas involving emancipation or freedom. Morality must always be the concern of an Ethical Society, however, and freedom in an absolute sense has as little meaning divorced from responsibility as the concept of morality would have to a man abandoned by himself on a desert island. The humanist can not be unethical or immoral if left to himself, notwithstanding the great potentialities for sin that could be experienced by, say, a Catholic, in a like situation.

But the future is our concern here, and to emancipation and responsibility given above as a basis for our future action I would add enterprise in social innovation. The establishments of the day must bow down to the demands for emancipation or go under in our parliamentary democracy. We may be approaching a state when many current causes are coming near to being fulfilled (world peace being the obvious major exception). The intellectual and the educated will require stimulus and work-a-day man will require an activity range for his extra skills and superior training in the technologies. Aldous Huxley's *Brave New World* may not have been all that far off the mark when it forecast the spending of vast sums of money on complicated entertainment devices. If we think it worth while avoiding this calculated complexity, South Place can and must get down to a study of suitable alternatives for the coming age of leisure. We must throw open our doors to the prophets and even the "cranks" who may have thought up new approaches for the leisure and development of emancipated man. Some of these may currently seem to qualify for the mad-house, but as time goes on, social and political researchers will dig through the published lectures of the Society and consider whether public opinion has moved forward to accommodate the sentiments of the prophets.

The sort of idea we should help to propagate and nurture must be striking and original. For instance, our upper chamber of government might be thought by some persons to be best composed of the top athletes and sportsmen of the day. These "top" people would know from their bodily prowess those things in life that would contribute and aid such a development and would be convinced that such a development was desirable. The legislating chamber (lower) could put up the statutes and the upper chamber could go over them and throw them out if they seemed to them to present a potential danger to human mental and physical health.

However "way-out" this and other ideas may seem to the public at large, and no matter whether even a majority of South Place membership disagreed with a specific proposal at a specific time we would by acting host effectively perform the role of catalyst in social and political thought. But ideas need to be propagated to a wider circle than can make the journey to Conway Hall in London. *The Ethical Record* is the obvious vehicle for this, and, with a view to securing an immediate doubling of our circulation, I would suggest that our next Annual General Meeting passes a resolution asking the General Committee to call upon all members to send in 7/6d. and a new name and address so that our journal can rapidly introduce itself to a new potential regular readership.

Our destiny must be that of a dynamic Society competent and willing to think well ahead of today as well as nurturing today's radicals. We may have some dissension grow up amongst our membership, but this dissension will not be of the destroying sort. It will be of the type that inspires members to competitiveness of ideas and ideology. And it will act as a new beacon light to the entrenched and dreary party political structure of our age.

Onwards then to our second and third centenaries!

To the Editor

Discovering America

I was very interested in the lecture summary "I Discover America" by Professor H. Levy, as I have just done the same thing.

As a mere tourist crossing the continent and mixing with the rank and file, I got the impression of quite a successful multi-racial society where all races are conscious of a common citizenship. For example, the Chinese quarter of New York is now a model borough and has no juvenile delinquency. Coloured people have played their part in the nation's struggles, they are highly efficient in their work, and in that sense the Civil Liberties Act is only a recognition of a *fait accompli*.

I should not agree that "the poverty line is almost coincident with the colour line". Wages for coloured workers are so high that most Americans have to do their own work. In California I also heard a lot about the poor whites, the migrant labour employed for harvests, which is in a great state of degradation. I might add that, although the Watts district of Los Angeles, where the racial riots occurred, is drab, its poverty is not to be compared with that of a slum in an English city.

Personally, I was glad to breathe the air of a freer industrial society in which trade union restrictions do not exist and do not seem to be necessary.

E. E. McCORMACK

Liskeard, Cornwall

[All wages in the U.S.A. are high in comparison with those in every other country, but one has to compare those within the country, and also take into consideration the percentage of unemployment and the comparative opportunities for education and advancement. There is also flagrant social and judicial discrimination in certain states. Those of us whose knowledge of the U.S. is only second-hand may yet remember the American negress in a recent issue of *Panorama*, living in one small room in Watts with her half-dozen children, for whom none of the fathers paid any maintenance. The causes of many of her problems go right back to the slave owners who destroyed the tradition of family life among their negro slaves.—Editor.]

"Teach-in" on Sex?

The S.P.E.S. is currently subjecting itself to some ferocious self analysis in an endeavour to find a comfortable niche in the developing Humanist movement. As a contribution to the dialogue, may I suggest that the "teach-in", a recent development in democratic procedures, plus the extraordinarily well attended discussion about sex held in the library recently provide a clue to an important contribution that South Place could make.

Despite the overthrow of the supernatural or deistic basis of Christianity, its legacy of sexual taboos remains with us. Many socially damaging taboos surround the subject of the adolescent's sexual development. Promiscuity and masturbation are still regarded with horror and fear. I believe that sexual experimentation, as I prefer to call it, should be regarded as part of the normal development of the child into a mentally healthy adult. I also believe that many people hold or would hold similar views if only they had the courage and stimulus of example to break the taboos of silence normally imposed upon public discussion of such matters.

Public "teach-ins" on this and other delicately controversial subjects, organised and promoted by the S.P.E.S. with all the attendant blare of publicity, would go a long way towards helping the development of a sane and rational view of sex in this country.

D. W. YELLAND

London, S.E.18

Off the Record

Judicial Ignorance

King Hill Hostel, West Malling, which was the subject of the item "How to Induce Delinquency" in the November *Record*, has been in the news again. Two men who defied the hostel ruling to separate them from their wives and children were gaoled for this offence by Mr. Justice Lawton, who, in committing them, remarked that "Her Majesty's Judges serving in the Queen's Bench Division and the Probation and Divorce Division are for substantial parts of the year separated from their wives and families" — a comparison which, to quote Paul Johnson in *The New Statesman*, "reveals such a lack of understanding about the causes and nature of human misery as almost to pass belief". The remainder of his perceptive comment is worth quoting: -

Judges on circuit live in considerable comfort — and they have just been given an increase in salary which is almost certainly greater than the total incomes of both the gaoled men put together. But this is not really the point. Isn't the judge aware that, for a homeless family, living on the edge of complete destitution, the need to cling together and share their hardships is paramount? Doesn't he see that it's the only thing they've got left in this world? Doesn't he know that criminologists agree that broken homes are a prime cause of delinquency? One sometimes feels that judges live in a world totally divorced from everyday reality, and I hope that this episode will lead the Lord Chancellor to intensify his efforts to further their social education.

An even worse case of judicial blundering, because the sentence involved was for a much longer term and was passed on a mere boy, was that of Michael Brooke Baker, whose appeal against a three-year prison sentence for homosexual practices was recently dismissed by the Lord Chief Justice, Mr. Justice Ashworth. Moreover, the evidence against Michael came to light only as a result of his losing his wallet which was handed in to a police station and found to contain a letter that suggested he was homosexual. In his innocence, he was naively forthcoming when questioned by the police, and it transpired that he had been initiated into his illegal behaviour by a Catholic priest who had told him it was a natural expression of love. Michael was only 19 when he appeared in court, and is now 20. Had he been older, ironically enough, the sentence would probably have been less, for under the Criminal Justice Act of 1961 no one under 21 can be imprisoned for any period between six months and three years. At one moment it looked as though the Court of Criminal Appeal was going to reduce the sentence to six months, but it was finally decided to let the three-year sentence stand for "the protection of other young boys". But what about the protection of *this* young boy against the harmful effects of prison? What possible good can prison do him? There he will only be confirmed in his homosexuality, whereas a psychiatrist had stated in court that it was thought something could be done to help the boy if he were given out-patient treatment at a psychiatric clinic. Sometimes it seems that our criminal courts are out to do the greatest possible harm.

In the recently published book *Sociological Aspects of Homosexuality* by Michael Schofield the point is made that evidence in homosexual cases frequently depends solely on police witnesses, no corroboration being required from any member of the public who might have been annoyed. This is so even where the charge is importuning. And even if the Wolfenden Report became law, this type of case would not be affected. The police would still be able, as at present, to give their stereotyped evidence — generally picking on the effeminate type of homosexual — which is accepted by the judiciary without any confirmation by the person allegedly importuned.

Police Protection—part 6

The Home Office leaflet, mentioned in our last issue, explaining the procedure that is open to members of the public for making a complaint against a member of a police force has met with opposition from some police forces. Perhaps it was a little naive of the Home Office to expect the police themselves to distribute the leaflet. Anyway, one force openly refused to do so, on the ground that the leaflet should have contained a paragraph telling potential complainants that they should think again before making their complaint, and one suspects that the police in many other regions will simply keep their stock of leaflets well out of sight of members of the public. The reaction of another police force has been to announce that they will prosecute anyone making a false or unfounded complaint—a warning that will probably deter many a well-intentioned complainant, who might be afraid that should his evidence prove inconclusive he would possibly run into trouble.

(To be continued)

B.S.

South Place News

New Members

We are pleased to welcome the following new members in the Society: *Members*: Dr. M. S. H. Alsarrag (W.C.1), Miss M. Barker (E.5), Mrs. L. Bernardt (N.2), Mr. E. Klein (Westcliff-on-Sea), Mrs. Y. Orr (W.14), Mr. J. R. Phillips (W.2), Dr. F. Rosen (S.W.2), Mr. S. Sandrasegaram (W.2). *Associate*: Mr. C. Salisbury (Ilford).

New Secretary

Mr. J. Stewart Cook has resigned from the secretaryship of the Society after a trial period of ten months, as the work involved demanded more time than he had expected and than he was able to give in view of his other commitments. The General Committee has now appointed as Secretary, also on a trial basis, Mr. E. O. Jones, whose speciality has been religious philosophy. Like Joseph McCabe, Mr. Jones was once a Roman Catholic priest. He is at present a youth club leader, and would eventually like to introduce some kind of social work at Conway Hall.

And Registrar

At the Xmas party at Blackham House on December 22, a presentation was made by S.P.E.S. members to Mrs. Lindsay in recognition of her 25 years' work as Registrar of the Society. As announced in our November issue, she has now retired. Mr. C. W. Marshall, who volunteered to take over from her, has been appointed as Registrar by the General Committee.

Deaths

We regret to report the death in November, at the age of 82, of **Mr. William Alfred Chapple**, who had been a member of South Place Ethical Society over a long period.

Mr. Chapple early acquired an agnostic outlook, for as young men living in the family home, he and his brother used to attend the lectures of Joseph McCabe and J. A. Hobson in the old South Place Chapel in Moorgate and later at Conway Hall, and the lectures of G. W. Foote in the old Queen's Hall—slyly leaving *The Freethinker* about at home for their mother to see. Mr. Chapple attributed his "conversion" from orthodoxy to the cheap reprints of the Rationalist Press Association, which he described as the working man's university of those days.

Mr. Chapple had requested non-religious funeral rites, and a simple and dignified committal ceremony was conducted at Golders Green Crematorium on November 26 by Mr. W. McIlroy of the National Secular Society, Miss E. Palmer attending on behalf of South Place. Mr. Chapple has remembered S.P.E.S. in his will.

We also record with regret the deaths of two musicians who played many times at South Place Sunday Concerts. Dame **Myra Hess** first played there during the first World War, on December 17, 1916. During the second World War, when South Place Concerts (now removed to Conway Hall) were suspended, she devoted her energies to organising the daily series of lunchtime concerts at the National Gallery where many of our regular audience must have turned for their supply of chamber music.

It seems incredible that **Charles Crabbe** first played at South Place on March 12, 1899. He made his 96th appearance in South Place Concerts at the famous 1000th concert on February 20, 1927, when members of the Charles Woodhouse String Quartet, of which he was 'cellist, took part in Schubert's "Trout" quintet. Photographs taken on this occasion are in the Artist's room at Conway Hall. He was principal 'cellist of the London Symphony Orchestra for 28 years and was possibly the last surviving founder member.

Socials

Saturday, January 15 — Country Dancing in the library, 3 p.m. - 6 p.m., jointly with the Progressive League, for all over the age of 14. (No upper age limit, and beginners are welcome.) Plimsolls or light pumps to be worn, please. Instructress: Eda Collins. Admission charge 2s.; tea obtainable.

Sunday, January 16 — Sunday Social in the library, 3 p.m.; Mr. Richard Clements on "Some Impressions of Western Canada". Tea will be served at 3.45 p.m. Members and friends invited.

Thursday, January 20 — Whist Drive in the library at 7 p.m.; light refreshments will be served. Members and friends invited.

South Place Visit

Saturday, January 8 — Meet at St. Paul's Station (Central Line, Newgate Street), 2.30 p.m. Walk down Ludgate Hill to Gough Square and visit Dr. Johnson's house. (Admission 2s.) Leader: Mrs. L. L. Booker.

Vicarious Visit

There was a record attendance of some 75 people to our Sunday Social on November 21, when Miss Gladys Farnell showed some wonderful colour slides taken during an extensive tour of South America, accompanying them with a commentary that was both interesting and instructive. The audience really felt that they had shared in her travels.

Library

Members are reminded that the Conway Hall library has a unique collection of books on subjects of particular interest to Humanists. The librarian is in attendance Tuesday evenings, and Sunday mornings.

The following books are recent acquisitions:

The Dissidence of Dissent: Prof. F. E. Mineka

The Loom of Life: Rona Hurst

Pioneers of Social Change: E. Royston Pike

The Bradlaugh Case: Prof. Walter L. Arnstein

A Man of Reason [Thomas Paine]: A. O. Aldridge

Objections to Roman Catholicism: M. de la Bedoyere [ed.]

Education and Contemporary Society: H. L. Elvin

Religion and Ethics in Schools: David Tribe

Freethought and Humanism in Shakespeare: David Tribe.

Racial Unity

The very well-organised cosmopolitan social held by Racial Unity in our library on November 29 prompted the General Committee to decide to donate the proceeds of the collection taken at the Sunday morning meeting on December 12—the Human Rights Day meeting—to Racial Unity, in accordance with the custom in recent years of devoting that meeting to a subject relating to human rights and donating the collection to an organisation working actively in that field.

Humanist Broadcasts

The series of Saturday morning interviews on Humanism, broadcast during October and November, is to be published in full as a B.B.C. Publications booklet. It would also be welcome if the series were to be repeated on the air at a more popular listening hour. The Henry Fielding Diary in *The Sun* on November 30 made the point that, of the shoal of letters that the series drew, only five “were from cross people who thought that in a Christian country the ungodly should not be allowed time on the air”, in contrast with ten years ago when Mrs. Knight’s broadcasts resulted in many Christians “practically rushing to the barricades”. The explanation given by the B.H.A. was that the country is probably becoming more tolerant. “Could be, could be,” commented the columnist. “On the other hand, the talks were broadcast at 10.15 on Saturday mornings, when all good Christians are anointing their motor cars”.

Kindred Organisations

The **University Humanist Federation** is to hold its seventh annual conference at Lake Hall, Birmingham, from January 7 to 9, on the theme “Modern Youth”. Attendance is not restricted to university students, but there is an upper age-limit of 35, except for people connected with teaching or research in schools, universities or colleges. The U.H.F. operates from 13 Prince of Wales Terrace, W.8.

The **National Secular Society** is sponsoring a forum on “Religion in the School”, to take place at the Alliance Hall, Caxton Street, S.W.1, on January 18 at 7.45 p.m. Speakers will include Ernest Armstrong, M.P. (Labour), R. Gresham Cooke, M.P. (Conservative), and David Tribe (author of *Religion and Ethics in Schools*, reviewed in this issue). The N.S.S. will be pleased to receive written questions.

The B.H.A. **Humanist Holidays** scheme, whose Secretary is Mrs. M. Mephram, 29 Fairview Road, Sutton, Surrey, has issued a circular of forthcoming events. They are holding a Winter Reunion in Conway Hall library (everybody welcome) on Friday, January 7, at 7 p.m., when colour slides of their 1965 Humanist Holidays and other Humanist functions will be shown. This year’s Easter holiday is to be at Bournemouth (Quinney’s Hotel), April 7-16, with a trip to the Isle of Wight by hovercraft as a novelty attraction; and the summer holiday at Aberystwyth (Ceredigion Hall), August 13-27, with the sea and mountainous country. Bookings for both events are already coming in fast. It is also proposed to hold a camp (under canvas) in August, as was done last year, for children, but more helpers are needed for this—one person of responsible age for every five children. Helpers will not be paid, but will have a very cheap holiday (half the normal charge), as well as the satisfaction of performing a useful service. Any young people who would like to volunteer for this should contact Mrs. Mephram. She would also like to hear from anyone willing to help for three or four hours a day with children at the indoor holiday centres in exchange for a considerable reduction in charge—that is, at Bournemouth in April or Aberystwyth in August.

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

The Story of South Place, by S. K. Ratcliffe (2s. from Conway Hall), is a history of the Society and its interesting development within liberal thought.

The minimum subscriptions are: Members, 12s. 6d. p.a.; Associates (ineligible to vote or hold office), 7s. 6d. p.a.; Life Members, £13 2s. 6d. It helps 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 and Associates are urged to pay more than the minimum subscription whenever possible, as the present amount is not sufficient to cover the cost of this journal.

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

MEMBERSHIP APPLICATION FORM

To THE HON. REGISTRAR, SOUTH PLACE ETHICAL SOCIETY,
CONWAY HALL HUMANIST CENTRE, RED LION SQUARE, LONDON, W.C.1

Being in sympathy with the aims of South Place Ethical Society, I desire to become a *Member/Associate, and enclose.....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.....

* Cross out where inapplicable.