

THE

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ETHICAL

RECORD

Vol. 77, No. 7

JULY/AUGUST 1972

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Published by

SOUTH PLACE ETHICAL SOCIETY

Conway Hall Humanist Centre
Red Lion Square, London, WC1R 4RL

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6 p.m.—Bridge Practice

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welcome. 5p

Sunday, July 9

11 a.m.—S.P.E.S. Lecture: W. H. LIDDELL on Renaissance Human-
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6 p.m.—Bridge Practice

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Soprano solos: Sylvia Henkin
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THE ETHICAL RECORD

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

EDITORIAL

Democracy and Trust

It is probable that such an organisation as South Place could only exist within the framework of a democracy. We, the members, believe surely that each one of us has a responsibility to the remainder of society within the relative freedoms offered by democratic government. That is broadly what we call ethics, and the alternatives are either complete anarchy, where everyone makes their own laws, thereby imposing even greater responsibility on individuals to act in the interests of their fellow men, or a dictatorial regime, wherein everyone must toe the line within rigid, armed forces-imposed tyrannical laws. There are examples of both in the modern world, though for much of it, democracy holds good.

It seems, however, that many of those enjoying such freedoms as democracy affords cannot be trusted to act responsibly for the good of the remainder. The increasing prevalence of hi-jacking and similar crimes of extortion are good examples of this, where one person or a small group of people holds governments and authorities to ransom for the sake of large sums of money against human life. This is as great a misuse of democratic freedom as is possible to see in modern times, and is bound to lead to bloodshed.

The bloodshed at Lydda airport, caused as a result of hi-jacking, was to be expected somewhere in the world sooner or later. The heinous slaughter of so many innocent people will not be soon forgotten, but has led to a tightening of security by most world airlines.

It should never be forgotten that every increase of security, caused usually by some one person acting stupidly and spoiling everything for everyone else, is really a further erosion of democracy, and to be deplored. But what is the answer? Simple, one might reply, the infusion of ethical principles in each person during childhood education. Yet that in itself would be an affront to true democracy, just as much as the present religious indoctrination.

The problem, therefore, is manifold, perhaps imponderable; how to have democracy and freedom and yet retain well-ordered society. Some countries compromise, with a police-enforced democracy with severe penalties for crimes which impede or harm other citizens, and light penalties for other crimes, considered more serious by materialist societies, which do not. The only real answer is a true sense of responsibility instilled in each person, in other words, moral ethics. People should be *free* to ravage society, but should have the moral fibre not to do so.

Religion and Humanism

BY

LORD BROCKWAY

WE HAVE to recognise that in all the history of man religion has appeared to be a need; almost as much a need as eating, drinking, sleeping and sex. From the earliest period there has been a crude form of animism with witchcraft as the supernatural expression. And this developed in time into a series of religions—Shintoism, Buddhism, Hinduism, Mohammadanism, Judaism and Christianity. The Humanist cannot reject this fact.

We first have to answer the question of whether religious beliefs have been good or bad in human development. Despite the ethics of most of the religions there is an appalling record of religion instituting persecution and hatred. There were the Crusades, religious wars in the 16th and 17th centuries. Apartheid arose in South Africa from the views of the Dutch Reformed Church, that the Whites were the chosen of God and superior to the Coloured. There were the disastrous results of Hindu-Islam conflict in Pakistan and India, leading to more deaths even than the last war itself and now the massacre in Bangla-desh. And at this moment there is the conflict between Protestants and Catholics in Ulster where hatred between the two communities has reached such terrible depths.

There is also the fact that religion has found expression in the teaching of contentment in Society and therefore resistance to progress. The old hymn, "The rich man in his castle/The poor man at his gate/God made the high and lowly/And ordered their estate" is not sung so often now. If one looks at the effect on human progress, the record of religion of what is bad is very great.

On the other hand, one cannot but recognise that those who have been religiously inspired have contributed to what is good. In our time Mahatma Gandhi brought India to independence because of his religious views by methods of non-violence which were quite extraordinary to the history of Imperialism. Before that there was the great campaign against slavery led by Wilberforce and Livingstone who were inspired by religious motives. I have recently been engaged in a book on the history of Colonialism and I have been impressed by the record of the London Missionary Society in their fight not only against slavery but for the rights of non-white peoples generally. The Missionary Societies have contributed greatly in pioneering education and medical aid in the colonial territories.

Important Influences

Many of those with religious beliefs have advocated ethics which have been important for human progress. No one can fail to be inspired by the record of the Churches in South Africa, other than the Dutch Reformed Church, in their opposition, often very courageous, to the apartheid system there or the attitude of the Council of Churches in Rhodesia. Many of their leaders have been first in their opposition to racialism.

But, broadly speaking, I would say that religion has adjusted itself to progress in public opinion rather than serving as the pace-setter in creating public opinion. Where did the modern ideas come from? The French Revolution with its concepts of liberty, equality and fraternity, the liberal philosophers of the 19th century (many if not most of whom were rationalists), Marx in the last century and Bertrand Russell in this century have contributed more to the advance of tolerant ethical opinion than the leaders of the Church during those particular periods.

One has then to ask "How far are the foundations of religion true?"

I suppose the greatest challenge to Christian theology was in Darwin's great work on the natural selection of species which destroyed the idea that God created earth and men as according to Genesis, a contribution however, which served to emphasise competition and conflict, happily very much adjusted by Kropotkin's work with its idea of mutual aid. After Darwin a more rational thinking developed and this had its effects on those who have expressed belief in the Christian religion.

When I was in my 'teens the Rev. R. J. Campbell startled Christians by his new theology, rejecting miracles, the virgin birth of Christ and the physical resurrection. The Bishop of Woolwich has similarly challenged much of the old Theology more recently. One is shocked as one listens to the Church Service at funerals with its expression of physical resurrection and in the creeds.

The Muggeridge Method

We have at this point the extraordinary phenomenon of Mr. Malcolm Muggeridge. He dismisses "Those who live without God and who relapse into carnality, seeking fulfilment through sex, drugs and violence and finding only satiety, phantasy and despair." I appreciate the answer given to him by another Christian, the Rev. H. A. Williams, of the Mirfield Community of the Resurrection in Yorkshire. He said, "I have lived for eighteen years at a College in Cambridge amongst a hundred or so dons, most of them who lived without God. They were satisfyingly engaged in their work, generous and kind people who, in contrast to Malcolm Muggeridge, were invariably humble in their expression of their opinions."

Malcolm Muggeridge has made the extraordinary statement that it is as difficult today to spread Christian ideas as it was to disseminate socialist ideas when he was young. I am a little older than he and knew his father, a Socialist in Croydon and one of our first I.L.P. candidates. I know what he had to suffer for his convictions. I think of men and women I knew as Socialists who were victimised because of their views and because they were involved. Are there similar difficulties in disseminating Christianity today? The time it has on Radio and Television, Sunday afternoon programmes, singing "God save the Queen," the teaching of Christian religion compulsory in schools . . . I like the comment of Kemble Williams in *The Times* of December 11: "Did *The Times* of those days carry a weekly article on Marxism? Was there then a wealthy hierarchy in every town and village, owning special buildings, closely linked with the Establishment and professional teachers, spreading the word of Socialism every Sunday? Was socialist knowledge a compulsory subject at school? I might ask the Archbishop and Bishops of today whether Socialists leaders then had their place in the 'House of Lords?'" There is a danger that Malcolm Muggeridge is becoming the victim of misanthropy, a self-obsessed martyr to his beliefs out of which he is nevertheless doing very well.

Yet when I have said this, one cannot dismiss the heritage of religion. I think most of us will have had experiences that go beyond rational explanations within the present scope of knowledge. Because of this I am an Agnostic rather than an Atheist. *I do not know* of the existence of God. I think that most of us have had an experience that, while totally unrelated to a Personal God, does identify ourselves in rare moments with a creative force in life; moments of great beauty, it may be in the silences of Nature, it may be in the violence of a storm, it may be in the experience of deep human love or listening to great music. One has the sense of belonging to a much larger life than oneself—of identity with a universal spirit which began from the earliest stages of life, continues today, expands with the Universe, identifies oneself with all life to come. This experience has been the inspiration of many men in giving service to mankind. It has been the

experience of great rationalists—Bernard Shaw in his *Blanco Posnet*, H. G. Wells repeatedly expressing it, something that is creative inspiring us to be creative too. Knowledge now does not explain this experience. It may perhaps be, as in Jung's view, the collective unconscious, but I think we must say that we have not enough rational knowledge today to be able to explain this kind of experience.

After-Life and Personality

The other question is of life after death. Again some of us have had experiences that suggest there may be some distinction between personality and the physical body. I remember going to see a young girl ill with T.B. in the Royal Free Hospital. She died three days later, yet her personality was terrifically vivid. One had the feeling that her personality was supreme over her body. Forgive quite an intimate story. Like any other young man I was deeply in love when I was twenty years of age. My young woman was on holiday in the Lake District. I wanted her very much. I threw myself down on my bed and began to feel my personality leaving my body, curiously from a spot in my forehead and I passed into a coma. After two hours it returned. A day later I got a letter from her saying I had strangely appeared to her at that time. Well, that first instance of the dying girl may be explained by saying that personality can disappear just as one can crush a flower under one's feet. The explanation of the second instance may be telepathy.

I will give you another instance. I was very ill in a Madras hospital. One night I had the sense of looking down on my own body which was violent, physically and sexually, and watching it from above. When I woke in the morning, my nurse said to me, "You gave us a time last night. It needed two doctors and three nurses to hold you down in bed."

Knowledge May Come

I think it likely that as knowledge extends, with more investigation of the subconscious unity with spiritual existence, with psychical research—indeed, with the exploration of space whereby millions of planets and their life may become known to us—that some rational explanation of these experiences may be brought to man.

Life after death? I love Bertrand Russell's explanation that one rises with the spring, flows with the river through life, and joins the ocean in death. But our place is here. If there is to be an after-life, the best preparation is service in this life. I love too Bernard Shaw when he says "If there be a God I shall stand up to him and say, 'You are in my debt. I have left life better than You gave it me when I was born.'" That would seem to me to be the supreme object of us all.

Poverty, hunger, disease, war, oppression, injustice, racial antagonism, intolerance of ideas—these are the evils of today. We should be living our lives to their elimination by accepting an ethical code that will seek the fullest development of all the peoples of this earth, physically, mentally and spiritually.

This is a special responsibility of Humanists. The fact that we do not believe in supernatural intervention means a greater obligation on our part to take control of life and lead it to a finer future. Our negative task is to bring freedom from the imprisonment of superstition. Our positive task is Humanism.

(Summary of a lecture given on January 16)

Different Shades of Greene

BY

T. F. EVANS

THE HERO, or central figure, because he is certainly unheroic, of Graham Greene's last novel, *Travels with my Aunt*, is a retired bank manager, who had always lived quietly and, apart from his interest in dahlias, had no hobby. During the course of the novel, which is light and amusing on the whole, although more serious notes are struck, he has many bizarre adventures of a kind that probably come to few bank managers and his attitude to life is considerably broadened thereby. To some readers who know other novels by this author, *Travels with my Aunt* may come as a surprise. It is possible, however, by looking at all his work, to see, if not a progress, at least a transition, and it may be that *Travels with my Aunt* says a little more about the stage that he has now reached than might have been apparent on a first reading.

Greene is an unusual writer in that he is one of the comparatively small number who attract the serious attention of those who, pretentiously or otherwise, like to think that they are interested in literature and ideas, and who also enjoy a wide readership among the people who do not claim to be interested in anything so dull or elevated as literature or ideas. He was born in 1904, the son of the headmaster of an English public school and he attended his father's school and Balliol College, Oxford. When he came down from the university, he became a journalist on provincial papers and later a sub-editor on *The Times*. He began to write novels and gave up full-time journalism about ten years before the war. Gradually he gained a reputation as a writer of thrillers, or mystery stories with a difference. His books combined mystery and suspense—Conrad was a favourite model—with accurate arrangement of detail. It may be unfair to select only a few titles of early novels for special comment but the two books that made the greatest impact before the war and just after were *Brighton Rock*, a novel of gang-warfare, petty crime and other things in the elegant seaside resort which, perhaps hardly surprisingly, did not react favourably to the particular kind of fame that was earned for it by the book. The other novel was *The Power and the Glory*, which appeared in 1940, and was the result of a journey that Greene made in Mexico. It is a story of spiritual and secular conflict that has something of the strange dark attraction of Dostoevsky's *Crime and Punishment* in its picture of the affinity of a kind that grew between a hunted man and the policeman who pursued him.

Pursued Policeman

Some of these themes began to reappear in the books that Greene wrote after the war. Another policeman, pursued rather than pursuer, was the central figure in *The Heart of the Matter*, set in West Africa, where Greene had spent some of the war years. This novel, apart from its other special qualities, was the first in a series in which Greene, partly it seems by design, and partly by accident, set his stories in places and against backgrounds which, only a short time after he had written, were to be prominent in newspaper reports of political unrest, civil disturbance and war. Thus Cuba, French Indo-China, the Congo, and Haiti, when they became storm centres frequently mentioned in news bulletins, were familiar to readers of Greene as the settings of *Our Man in Havana*, *The Quiet American*, *A Burnt-Out Case* and *The Comedians* respectively. Greene was not seeking to teach his readers about current affairs by wrapping international problems in interesting stories, but he has always had the flair of the journalist for finding a

good story in a place that can be excitingly and colourfully described, although there is also a soundly based argument that the author carries his own peculiar country around with him, that different places became 'Greeneland'.

A fuller survey of Greene's work would refer to travel books, essays and literary criticisms and plays, some of which have been very successful on the professional stage. One of the most important facts about Greene can, however, be withheld no longer. This is the fact that he is a Roman Catholic. He entered the Church at twenty-two, having found that the conventional Anglican religious upbringing of his early youth failed to satisfy his yearnings for imaginative symbols for belief. To one who is not a Catholic, it is difficult to see in precisely what his belief and his faith resided. It is impossible to deny, however, that it has given his books a distinctive quality. Thus, *Brighton Rock* paints a horrible picture of the world of the race-gangs, but even more horrible is the picture of the gang-leader, the youth, Pinkie, who is nevertheless a Catholic and through whom we see Greene's idea of a world where the important questions are not merely those of right and wrong but those of good and evil. In *The Power and the Glory* sets the policeman, who is the agent of an atheistic authority, but who is an upright and conscientious man, to pursue the priest who is a drunkard and sexually immoral, but who can 'put God into men's mouth'. To a reader who does not accept the theology, it may seem a distortion and a sham. Yet, it is a real world that Greene creates, even if a distorted one, and real too for many who are not Catholics.

Underlying Influence

Greene's Catholicism plays a large part in his post-war novels. Scobie, the hero of *The Heart of the Matter*, commits suicide, the unforgivable sin for the Catholic because he is consumed by pity for the wife and mistress, either of whom would be caused misery if he were to stay alive. In the play *The Living Room*, Rose Pemberton kills herself because she cannot bear to injure the hysterical neurotic wife of the man whom she, Rose has just come to love. The dilemmas of characters such as these, as do the problems in *Brighton Rock* and *The Heart of the Matter* are more important to Catholics than to others but non-Catholics are also moved by them. Gradually, Greene's concern with the world outside the individual soul began to demand treatment in his novels. George Orwell said of Greene in 1949 that 'in outlook he is just a mild Left with faint CP leanings'. Step by step, Greene came to look at the world after the war and to dislike some of the things that a tepid political thinker might not have disliked. Thus, there is a strong strain of opposition to the worst aspects of imperialism, of the comic treatment in *Our Man in Havana*, where a vacuum-cleaner salesman finds him recruited as a secret agent, to *The Quiet American*, where the ignorance of the world of a young American and his delusion that he can settle things by the methods of the State Department is blown up. A similar approach to world problems is shown in *The Comedians*, a novel that is both amusing and terrifying, where characters are shown playing parts in the Haiti dominated by the dictator Papa Doc and his secret police, the Tontons Macoute. In these novels, as in the earlier *A Burnt-Out Case*, the story of a Catholic architect who wrestles with his own private problems of the loss of love and religious faith in the strange surroundings of a leper colony, where those who have been cured after mutilation are known as burnt-out cases and remind him of his own emotional and spiritual condition. In these later books, Catholicism is by no means so dominant as in earlier ones. Greene once declared that he 'would claim not to be a writer of Catholic novels, but a writer who in four or five books took characters with Catholic ideas for his material'. That was written over twelve years ago.

One critic has suggested that 'religion as a source of inspiration for

further novels has run dry'. The balance has turned to political problems, as in the Haiti of *The Comedians* and to a genuine, detached compassion and amusement at human frailty, especially sexual frailty. This appears in the recent short stories, *May We Borrow Your Husband*, as well as in *Travels with my Aunt*. It is the aunt in the last book that may be saying something with the voice of her creator. 'Are you really a Roman Catholic?' I asked my aunt with interest. She replied promptly and seriously, 'Yes, my dear, only I just don't believe in all the things they believe in'.

On political problems, there is a strange passage at the end of *The Comedians*. It is from a letter left to the narrator by Doctor Magiot, who has been killed by the forces of the dictator, Papa Doc. He was accused of being 'an agent of Castro's, a communist'. He wrote, 'Mrs. Smith accused me of being a Marxist. Accused is too strong a word. She is a kind woman who hates injustice. Yet I have grown to dislike the word 'Marxist'. It is used so often to describe only a particular economic plan. I believe of course in that economic plan—in certain cases and in certain times, here in Haiti, in Cuba, in Vietnam, in India. But Communism, my friend, is more than Marxism, just as Catholicism—remember I was born a Catholic too—is more than the Roman Curia. There is a mystique as well as a politique. We are humanists, you and I . . . Catholics and Communists have committed great crimes, but at least they have not stood aside, like an established society, and been indifferent. I would rather have blood on my hands than water like Pilate . . . if you have abandoned one faith, do not abandon all faith. There is always an alternative to the faith we lose. Or is it the same faith under another mask?'

(Summary of a lecture given on March 26)

Ludwig Wittgenstein

BY

DR. JOHN LEWIS

THE POST-WAR years have seen a strange decline of philosophical thinking into a new scholasticism, remote from affairs, obscure to the last degree. The historian of this strange aberration confesses that "questions of belief, questions of a moral, political or generally cosmic variety", are no longer discussed. "Philosophy has nothing to do with questions of that kind". (Warnock, *English Philosophy since 1900*). Its interest has turned entirely to linguistic problems, to the various 'usages' of language: sometimes descriptive, sometimes persuasive or emotive, sometimes commanding, and so forth. What were formerly thought to be philosophical questions are now held to be due to getting into a muddle about our language games—like applying the rules of football to chess, or of description to expressing moral approval. Description is about facts, statements as to rights and wrongs are about our emotions, "and never the twain shall meet." So the main concern for the past thirty years has been about "the bewitchment of mind by language."

Now beneath the daunting obscurity of linguistic philosophy there is a valuable core of truth, particularly where it rejects as meaningless even *questions* about the universe and its significance, or the hidden purpose realising itself irresistibly in the march of history, let alone the metaphysical solution of such problems. But truth is tangled up with subjectivism, obscurantism and a wilful turning away from real problems. Why are the linguistic philosophers completely silent on the torrent of delusion and muddled thinking that confuses the modern mind? Clearly the calm assumption of ineffable superiority of linguistic metaphysics is in need of a ruthless but discerning criticism. Suppose after all the Emperor has no clothes?

Very few serious attempts at a constructive critique have yet appeared. Apart from Cornforth's *Marxism and the Linguistic Philosophy*, there has been only Ernest Gollner's *Words and Things*. It is typical of the lofty arrogance of the philosophical establishment that Professor Ryle refused to review it in *Mind*. However, Russell's indignant protest in *The Times* secured for it well deserved publicity.

We need to clear the way for an exposure of the scholastic pretensions of the new philosophy which 'he who runs may read'; and which might also extract the kernel of the truth in the linguistic assault on metaphysics without falling into the conventionalism of 'language games', which 'leave everything as it is' or the shallow acceptance of the bare facts of observation, unable to establish any general law or theory so that we can learn nothing about the structure and nature of the world.

A real critique will not only reject the approach to ethics which grounds values in personal choice, but will relate them to reasoned examination of the facts and basic human needs.

Above all we must see philosophy not as a purely intellectual pursuit, like the study of mathematics or symbolic logic, but something the philosopher himself lives by. We cannot but feel that there is something seriously wrong with a philosophy for the Seventies that takes no notice of war, revolution, racialism, or anything else destructive of the life of our time save the intricacies of grammatical expression and the niceties of 'language games'.

(Summary of a lecture given on February 27)

HUMANIST FORUMS

Fringe Medicine

THE GENERAL field has been well covered by Brian Inglis in his book *Fringe Medicine*, began Brian Young. It is an anti-establishment movement, but positive, not negative. It is composed of a mass of small groups. The speaker, as a naturopath, agreed with many aspects of orthodox medicine—corrective surgery, first aid in accidents, the beneficial effects of many drugs—but he was opposed therapeutically and philosophically to the vast bulk of general health prescriptions. Fringe medicine exists on such a scale that it is bound to affect established medicine, yet it has no basis in law, and it is a case of the statutory versus the non-statutory. The British Medical Association has a retrogressive attitude. They are bound to make war on those who trespass on their preserves.

Unlike orthodox practitioners, fringe groups receive no government grants, and are discriminated against in the matter of taxation. They are not allowed to practise obstetrics or to treat venereal disease. They cannot issue death certificates, but can sign certificates of incapacity.

Naturopaths take issue with general medical practice as a matter of principle. The general practitioner treats symptoms and not people as such. On the basis of a superficial diagnosis he will quickly prescribe a popular remedy, and he has infinite faith in the latest products of the drug firms.

The naturopath sees health as a balance to be obtained between the environment and a person's innate constitution. He believes that one who is sick has an innate tendency to get well. With Hippocrates he holds the "vis medicatrix naturae"—the healing power of nature. Relying in the first place on nature, he deals with the whole person in his whole environment. He will prescribe a change of diet, a change of locality and a change in the general outlook on life or all three. In the matter of food we are up against vested

interests and we are influenced by advertising. Even the ministry of food gave no clear guidance. It advocated potatoes when there was a glut and decried their use when there was a scarcity. The environment often had a deleterious effect on health, especially the polluted atmosphere of our big cities. As to a man's psychological outlook, it is obvious that this is important.

The scope of fringe medicine is very wide. It includes naturopathy, herbalism, osteopathy, chiropractic, radiaesthesia, etc., etc. Treatment may include massage, breathing exercises, relaxation, diet, fasting spinal or other manipulation, herbs, homeopathy, water treatment, psychotherapy and so on. Mr. Youngs himself treated people on three levels—the physical, the bio-chemical and the psychological. He used a complete approach, treating the individual and not the disease. He relied on the body's tendency to get well on its own. When dealing with a patient, he believed in "find it, treat it and leave it alone." "You can adjust a person well, and you can adjust him sick again" (by over-treatment).

Prevention Better Than . . .

The speaker stressed the need for preventive medicine rather than the simply remedial. He quoted the ancient Chinese custom of paying your physician only when you were well. He said that certain tendencies to disease could be predicted in certain physical types, as in the tall and thin the tendency to T.B., and in the heavy types to gall bladder trouble and so on. Mention was made of the work of Sheldon on temperament.

The outlook and method of the main types of fringe practitioners was summarized. The natural hygiene fanatics believed that all problems could be solved by diet and fasting. Herbalism was deeply rooted and ancient and its first famous practitioner in Britain was Culpeper. The herbalists try to assist the body's own forces, and believe that there is a suitable herb for every condition, each one producing specific changes. The homeopaths prescribe minute traces of various chemicals—arsenic and mercury for instance—and seem to have much success. Sir John Weir, who attended the royal family, was a homeopath and royalty patronizes the Homeopathic Hospital.

Osteopathy and chiropractic are quite separate, though there is much similarity in the beliefs of both, and both produce good results. Osteopathy studies the structure of bones, muscles etc., and uses manipulation to restore good posture and to correct various defects. The belief is that any derangement of bone or tissue impedes the blood supply and causes general malfunction. Both the osteopath and the chiropractor attach prime importance to the network of nerves spreading out from the spinal column. The latter is concerned almost exclusively with the vertebrae and the nerve network and has a long "nerve training."

The various hydros around Britain where people used to go to "take the waters" are now meccas for slimmers. They provide opportunities for fasting and for restricted and health diets, and many of them can be well recommended.

German Example

Although fringe medicine has not become legalized in Britain, it is lawfully practised in West Germany (it was in Germany that naturopathy had its beginnings), and in the USA. There are 27,000 chiropractors in the US and they are a great political force. They possess large colleges. In Britain they have about 50-60 members, and a good college in Bournemouth.

Acupuncture is becoming popular and is the subject of a modern investigation. Associations are being formed and colleges set up. It is part of an ancient Chinese approach to the restoration of health and its practitioners underwent a most rigorous and long training.

The speaker dealt with the various naturopathic and osteopathic associations in England and Scotland and their lack of cohesion. He mentioned

Lord Boothby's Bill to legalize naturopathy, and a similar Bill was brought forward for osteopaths, but the Lords were in opposition. A General Council of registered osteopaths has now been formed. There are two opposed groups—those who believe that bodily structure affects the internal organs and vice-versa.

What safeguards existed against quackery? Very few. In fact, the field was wide open.

GEORGE JAEGER

(*Report of a Humanist Forum held on March 26*)

Humanism as Rational Religious Sentiment

THE CHAIRMAN, Harry Knight, introduced Peter Cadogan, the first speaker—the others were Judith Colne, Michael Lines and Peter Lumsden—who saw Humanism as a series of beliefs starting and finishing with the possibilities of living. The heart of Humanism is the awareness of our potentialities; our delight is derived from the continuing effort to realise these potentials to the full. This supersedes the facts of life; facts are already accomplished, they lack the power of imagination, conception and projection—the power we have over our future.

Although human nature changes slowly the rate of change in things has speeded up tremendously. The year 2072 will be vastly more different to this year than 1972 to 1872. If we are to have balance and a proper perspective in the ever-shifting present, our vision and imagination require nourishment from the past.

The past of Humanism, our past, is rooted in ancient Greece where gods wore human faces and Jehovah was as yet unknown; body and mind were in harmony then and respectively worshipped at the Olympic Games and the Lyceum. The religious experiences of the Greeks found expression in the love and joy of things; the beauty of Aphrodite, the wisdom of Athena, the wrath of Ares, all conjoined on Olympia.

From religious experiences like love, friendship, truth, loyalty, goodness, beauty and concern—feelings which lie deep within us and are common to us all—we come to universals like truthfulness, honesty, integrity and good faith.

When we compare and intellectualise about the facts of our experience, we build systems of philosophy and science. The truths of science are objective, arrived at by studying natural phenomena, comparing, calculating and verifying the conclusions in experiment. This is so new and important a contribution that we tend to forget that science does not deal with values and the inner man—Blake denounced Newton as being in error by leaving the human being out of his calculations—whose deepest feelings find expression in ritual, music, art, poetry and prose.

The Humanist Aspiration

Humanism is at its fullest realisation a complex of religious experiences, artistic self-expression, scientific knowledge and mastery over nature. This is still to be achieved. When the central problem of war, want and violence is solved with the help of science, we will be freed to reach our ultimate goal—delight in living.

Judith Colne said she was speaking as a woman, from a more personal viewpoint. Religion meant to 'bind again'. The modern malaise was loneliness. We reject the drug-addict, the delinquent, the mentally ill, instead of coaxing them back into society. Despite technological advances, emotionally we were still as blunt and under-developed as the cave-man. We *were*

our brother's keeper ; the entire planet and everything on it, plants, animals, even our bodies, were only lent to us to hold in trust.

'Rational' she understood to signify seeing a problem not in isolation but as an integral part of the 'whole'. For instance, the excessive use of insecticides resulted in a dangerous imbalance in the environment.

'Sentiment' was refined and tender feeling. Her vegetarianism sprang from this feeling that 'When you suffer, I suffer'. We were responsible to future generations ; it was our task to hand over the world as undefiled and unpolluted as possible.

Michael Lines said, listening to the previous speakers, it struck him again how difficult it was nowadays to say just what Humanism was. Despite the B.H.A. Study Group currently looking into this problem, he still felt in limbo. His own background was rationalistic, he therefore moved with ease in puberty from a God-created-the-world view to a religion made by man. But when he came to dark days in his personal life he realised that without going through a long, painful process just how difficult it was to come to terms emotionally with Humanism.

Voices from The Past

The question still was what kind of personal world we wanted, what our values were and how we conducted our personal relationships. To get some sort of satisfactory answer, and if our Humanism were not to remain a shallow thing, we had to turn to the past and consider what people thought about religion then. This meant reconciling the Greco-Judaic elements in our heritage.

Humanism in Britain was very rationalistic, a hangover from the utilitarianism of Hume and Locke. Now, with the realisation that a mechanistic view of progress led to a technological nightmare, life without virtue or value, man had to be placed once more in the centre of the universe, not to lord over it, but as a responsible being.

Peter Lumsden was of the opinion that what with dark suits on Sunday mornings, readings before the lecture, devotional music and other innovations like parties and poetry evenings, we were aping the with-it parsons, too concerned with being superficially attractive rather than the salvation of mankind.

Humanism, for him too, was defined in such statements as "No man is an island unto himself" and "Every man's death diminishes me." This attitude was exactly opposed to Western individualism which believed one's skin terminated with one self. The Humanist project still was to make the insight, "in that they all shall be one," first affirmed by Philip of Macedon and reaffirmed by Christianity, a reality.

The Rat-Race Begins

We now lived in a different world. Calvin, with his sombre doctrine of predestination was responsible for the competitive spirit in the world. The denial that God desired the salvation of all mankind led to the practise that our welfare could only be achieved at the expense of others' ; the only way to rise was by the fall of another. Despite token gestures to Oxfam and the like, the basic attitude of western capitalist society was that one man's happiness depended on another man's suffering.

This led to a split in human personality and society. The remedy is the same for us as for the Churches—a process of kenosis—the emptying of self.

For reasons of space I cannot do justice to the very lively discussion. Some members in the audience thought this Society was moving too far in the direction of religion, while others expressed the view that they were tired of all this 'God-bashing'. Miss Rose Bush warned about being too

destructive in our criticism and said that the personal relations we build were more important than definitions.

In summing up, Peter Cadogan hoped that the debate continued; our aims and objects had to be examined. Judith Colne explained that religion did not automatically include God—like Buddhism, for example. Michael Lines associated himself with Miss Bush in stressing the importance of providing for personal contact and building up of fellowship within the Society through music and poetry. Peter Lumsden reminded us that science was unable to solve all human problems; the rationalist often put his rationalism before human beings.

TINA DELIUS

(Report of a Humanist Forum held on April 19)

Catholicism at the Crossroads

TED SCHMIDT, a Roman Catholic schoolmaster from Toronto, here on a year's Sabbatical at Corpus Christi College remained seated throughout his address; rather than deliver a polemic against Humanism he had come as a friend bringing tidings of the new spirit awakening in the Church.

With the present process of secularisation, the Church is in as severe a crisis as with the Reformation. The world has taken over much of what the Church formerly believed in and stood for. Is the Church going to remain medieval in structure or come to terms with the 20th Century and the discoveries of science? He believes the Church will survive. She cannot be destroyed, but adapts, weaves and bends like a butterfly or Cassius Clay boxing.

When the Pope was proclaimed Emperor in terms of the Treaty of Milan the Church began to see herself as constantly demanding power. In the process she became encrusted with too much wealth and possessions, too concerned with maintaining power and authority instead of forming the spearhead of a creative and liberating movement. "We do not have to justify ourselves in worldly terms; traditionally it may have been our role; it is really not our game. But the Humanists must realise that without the Christian Church much, which even the Humanists admire, would have been lost."

Those of the Church, see the spirit of service, beginning in Christ, still at work despite the autocratic methods of some Bishops and Popes. Francis of Assisi took off his clothes to be the fool of God; Savanorola burned at the stake trying to discover what God really was like; the simple man as against the absolutising of something like 'The Truth' and the infallibility-of-the-Pope nonsense. Wherever there is a building up of love there the true Church is; she never stays away from the people. As a Catholic he finds it exciting when the Church seeks renewal, says to the world now, with gained insight, there is much good about, in Marxism and other movements, affirms that much what is happening in the world today, is God; He confronts us daily.

Mr. Schmidt envisages the Church as emptying itself—the kenotic process—so the message can come through: no Vatican where the Pope is the witness of Christ, nothing that smacks of worldly power and treasure, no gross national pride, nothing to uphold except the true spirit of God, no cause except love.

The Church is beginning to realise this—no more big cathedrals so the message can come through. The Pope cannot go to work amongst the peons in South America, but the Church has to come to the people. The differences between the Jewish, Protestant and Roman Catholic Churches are beginning to blur. As flawed human beings we will continue, no doubt, to make mistakes. Even so, we must not desist either from being critical of the 'bigger and better,' the latest fad and intellectual fashion and Marxist ideology

which believes that perfection can be achieved by manipulation. The speaker was proud to belong to a Church which seeks the fellowship of people and testifies to the spirit who lived 2,000 years ago.

Questions of Belief

Mr. Schmidt handled discussion-time, which showed a fundamental clash in attitudes, with great good humour. However when one questioner accused him of hypocrisy, the Church of fascism, backwardness and irrationalism, of encouraging slavery and preventing peace in Northern Ireland, he was driven to reply that he had never thought he would come across such a crude parody of the Roman Catholic Church. It was better not to harp on the bad trends but look to the few great spirits within it. He believed in building up the human community without creeds, dogmas and fundamentalist cries of 'Are you saved?' To him Christ was revealed human being.

To another questioner who complained that his speech was without substance and dealt with abstractions like 'love,' Mr. Schmidt replied that God is, he sensed it although he could not explain it. What propelled people for centuries will continue. Another member of the audience thought the Bible should be got rid of as it preached the obnoxious doctrine that man was evil. The speaker said that the Bible was a story of how people lived and said something profound about the human condition, no matter where you were. Who can explain the violence in us for instance. It could be called original sin. Miss Barbara Smoker said she was threatened with hell-fire by her parents when she left the Church. Mr. Schmidt sympathised with her. Too many things have been literally interpreted. When the dust had settled, one still had the feeling that God was love. Yet another speaker from the floor said the Church was in ferment because of the population explosion; he advised a more rational approach to everyday problems. Mr. Schmidt replied briefly that after Auschwitz and Buchenwald the rationalist argument should remain buried in its 18th Century grave.

George Brown, from Corpus Christi, said he was grateful for new insights gained. He believed that there was a place for religious education in our society. If there were no alternatives we would become monolithic and totalitarian like Russia and China.

TINA DELIUS

(Report of a Humanist Forum held on March 12)

For the Record

BY

THE GENERAL SECRETARY

Enough's enough

I had written a little piece for this month on the inter-relation of ethics, science and aesthetics—the product of some careful thinking over the substance of recent lectures and discussions, but since my report to the AGM will have taken up enough space in this issue I will keep the other thing on ice until next time and stick pretty strictly to 'business'.

The July Programme

Why do we do what we do? What is it that prevents us from doing things that we don't do? This is not a reference to crime and punishment but to the subtler sanctions that govern us from within. This, I gather, is Mr. M.

F. H. Roe's subject on July 2nd. He has made a special study of Chinese philosophy as well as European and this lecture arose out of his recent attendance at one of our lectures and a valuable discussion over lunch afterwards. He promises to be a very interesting speaker with some unfamiliar angles of familiar subjects.

How far back do we take our Humanist roots and what is the connection between our kind of Humanism and that of the Renaissance in this country? Good questions! Mr. W. H. Liddell who lectures in history for the Extra-Mural Board of London University will be our guide in this rather unfamiliar territory on July 9th.

Professor Wells of Birkbeck College will be back on July 16th to talk on the subject 'Does Jesus Exist?' His answer is calculated to disturb the pundits of revealed religion. His last lecture impressed us so much that it will be published in full as Conway Paper No. 2 and its physical production is now in hand; more details later.

Two New Appointed Lecturers

Our AGM had before it a recommendation that Tom Evans and Peter Cronin become Appointed Lecturers and this was carried by acclamation. This is good news. Tom Evans has been lecturing here for a long time and Peter Cronin has lectured twice in the last year—they both come from the Extra-Mural Board of the University. There is an extra reason why this is a good thing. When we built and moved into Conway Hall in 1929 we saw this as a chance to build close relations with the University which, of course, is our neighbour in Bloomsbury. This latest news is in earnest of our original intent.

What About September?

One or two of our members have expressed some dismay at the length of our summer break—from mid-July to the beginning of October (with the Reunion at the end of September)—and reading the history of the Society I notice that we met in September throughout the nineteenth century. The practice of adding September to the summer break seems to have stemmed from a proposal by Stanton Coit in the 'nineties. What do people feel about it? When do most people's holidays end? It could be that there is some other answer like the coach outing fixed for September 17th and perhaps a week-end school. If we were to collect voices this matter might be brought before the General Committee for suitable action in 1973.

Here and There

At the last meeting of the General Committee we considered the problem that we certainly have a great deal more talent among our members than we know about. How do we find out about it? In particular in this instance we are thinking about people with special knowledge about buildings and all that goes into them. Keeping Conway Hall up to scratch demands know-how. And building is just one subject—we could draw up quite a list of others. We may try to do something about this so this is perhaps just a preliminary note to put you in the picture. A voluntary society depends on its volunteers!

The Sunday morning children's group will start on October 1 even if there is only *one* child, and we already know of three at least, so please bear this in mind when talking to young couples who tend to be house-bound by their young. They can bring them to Conway Hall on Sunday mornings from October. Lindsey Harris will be responsible for the group: see the June *Record*.

The newly elected members of the General Committee: are Mrs. Jo Camp, Mr. David Western, Mr. Michael Lines, Mrs. Ray Lovecy, Mrs.

Marthe Sinha, Mr. L. J. Fischer, Mr. L. Ross and Miss Lindsey Harris. At the AGM 97 people packed into the Library. In many Societies AGM's are mere formalities and that is certainly *not* so at South Place! Mr. Home was in the Chair.

Enjoy the summer and may the sun shine!

PETER CADOGAN

CONWAY DISCUSSIONS

Compulsory Religious Education

MR. LIONEL ELVIN opened his remarks by saying that it is futile to ask what shall we put in the place of compulsory religious education (as many people do) when it no longer seems relevant to the modern curriculum. As religious education consists of a number of undemonstrable hypotheses you drop it, quite simply, he said. We do not go around saying what shall we put in the place of the devil, so why should we ask the same of compulsory R.E.?

The 1944 Education Act, which introduced compulsory R.E., required instruction in religious knowledge and worship which was "not distinctive of any particular religious denomination". However, the net result of its provisions was to indoctrinate children in Christian values, and this was, in the speaker's opinion, its main purpose, (the reason for such an Act in the first place, is not clear, but the Church's declining influence, the War, and the expansion of secondary education for all played a part).

The realm of ethics and morality embraces both social custom and legal prototypes (i.e. judicial notions of right and wrong)—but it also embraces the uncharted territory between these two agents of social intercourse, and it is here where individuals feel most exposed to uncertainty, and most uncertain about how to behave personally, and inter-personally. Because of this uncertainty, and the taboo on discussing it, people follow the example of their neighbour and especially that of authority in whatever form it presents itself. Hence, the school, with its aura of certainty and rectitude, provides a ready-made excuse for irrationally accepting one set of values and standards in preference to any others. Compulsory R.E. is thought to "make children good" and make them more moral than children who have not been so indoctrinated.

Choice of None

This confused and blind faith is carried over into the recruitment and training of teachers of R.E. in the colleges of education. The majority of them have had no training in any specific subject and are simply asked to teach R.E. by whoever happens to be in charge at a particular time. Moreover, the school-head exerts an intimidating influence, and has a free hand in organising morning assembly in school, and in other functions such as speech days, where displays of "religious rectitude" may be made for the benefit both of new recruits and critical parents.

In the discussion period, concern was expressed that children must be given something to do or believe in, to "fill the void". Yet, children in fact quickly absorb other people's opinions and learn as much from experience—although on a lower level—as adults. The speaker reflected that, in conversation with a biology mistress at a secondary school once, he asked if her pupils ever asked her the 'usual questions'. She replied 'Yes, they know that I think they should not sleep with men until they are married, but their

answer is that their men friends do not agree with me!' Also, the teacher starts from the same point as the parent: he must wily-nily be an authoritarian in the beginning by giving a child what he thinks the child needs, and then modify his view according to what the child wants as it develops.

Moral Education

Many new-entrant students feel that separate provision should be made for moral education—as distinct from religious instruction—in the secondary school curriculum, and that this should have some practical expression in community work or even in the service of a religious denomination, provided it is voluntarily given. The absurdity of the present set-up is that no distinction is drawn in a systematic way between fact and fable in the imparting of the Christian heritage, because Christianity itself (unlike Hinduism or Greek pantheism) does not distinguish between what is myth and what is truth.

The question of church colleges was raised: these colleges have to admit up to 50 per cent of pupils from other denominations in order to qualify for their government grant, but in practice this rarely happens because of the pressure of demand from applicants of the 'right faith,' and lack of demand from others. Furthermore, 'aided' schools have complete control over the religious side of school life, and the denomination in power has the right to appoint two-thirds of the governing body, which in its turn appoints the teachers—and dismisses them. In return, the aided school is supposed to make a small contribution to the maintenance of the structure of the school building, but this share has gone down by a considerable margin since 1944. The 1967 Education Act made special provision for subsidy to the denominations to build completely new schools for which, in the church's view, there is a social need (e.g. in new towns or suburbs). Hence, it can be seen that the church still has a considerable material and administrative stranglehold over schools and colleges.

Finally, in answer to a query about outlets for the aspiring teacher who meets with a totally negative response from his particular education authority, the speaker recommended the Humanist Teachers' Association, which came into existence originally because of the intimidation and pressurising of teachers in colleges of education over the R.E. issue. The speaker felt that it was gaining the necessary prestige to exert an influence in the right

JOHN KNIGHT

(Report of a Conway Discussion held on January 11)

Deschooling Society

MR. DUANE opened his remarks by referring to and summarising the main arguments of the American exponent of "deschooling" society, Ivan Illich. Because our educational system forces children to climb an open-ended but narrow educational ladder, it has the effect of diminishing the impetus towards learning. Any remedy must be radical and must envisage shifting school from the institution to the community, making it dis-established. The elements of the total movement towards reform take three sides: (a) reformation within the school; (b) dispersal into the community; (c) the creation of a world-wide 'classroom'. The nature of our educational system is totally determined, at present, by the parental evaluation of society.

Illich argues that there is a hidden curriculum in our institutions which helps to produce placid consumers of society's products, and he quotes the example of the Mexican government, which is spending millions of dollars on a new motorway when the indigenous population, as a whole, rarely travels more than twelve miles at a time or at speeds over twelve miles an

hour. Likewise, in health, we measure progress by the number of cobalt units we have. On the other hand, as an example of a universally beneficial social product, he lists the telephone system, which is cheaply available to all. The problem, generally, is that no society faces the necessity of imposing limits on the amount of consuming that society does. Further, the technological society is also the factory society, and cannot function in the way that the old craftsman (e.g. the local blacksmith) used to function: it thrives on the division of labour and the conveyor-belt regularisation of the work-rate.

Watching Fred

In the days of the old craftsman, children were surrounded by a naturally educative environment—which was also a physically dangerous one, and therefore full of fresh challenges. Further, in even more primitive societies, the child's progress from juvenility to adulthood is interrupted only by the ritual ceremony of adulthood: it does not founder on the intrusive need to consume more and more education which, because it emphasises the competitive achievement without responsibility, induces the 'special' emotional problems of adolescence. Again, in the case of the primitive society, the child is allowed to take over the functions of the adult as and when it feels capable of so doing (the initiative comes from within itself): no artificial distinction between adult and juvenile functions are made or assumed. In short, according to the speaker, it is the breakdown of the process of informal learning that has caused the problems associated with adolescence. This analysis is also central to the thinking of John Dewey and Karl Marx. Lessons in religious education never teach the child about the nature of morals—only about what other societies practise.

Too Much Responsibility

The teacher has taken over the normal custodial function of the parent: he is now custodian, teacher and therapist of the child. When the teacher is faced with the triple role of being judge, doctor and idealist, the normal functioning of society is lost.

The speaker emphasised the class bias of the formal education system: in the public and direct grant schools (forming only 6 per cent of the secondary school range), 84 per cent of staff are themselves from public schools; the ratio of teachers to pupils is 1 to 11, whereas in the state schools it is 1 to 26. The grammar schools have 84 per cent of graduate teachers, whose average level of pay is about 25 per cent higher than for those who teach in secondary modern schools. The comprehensive schools form 73 per cent of secondary schools and have only 23 per cent of graduate staff, outside the grammar and public schools (but the ratio of staff to pupils is 1 to 23). However, the vast majority of comprehensives are amalgamations of the old secondary schools. Finally, it has been calculated that over 80 per cent of all public offices are filled by ex-public school pupils, and the rate of social mobility is about 6 per cent, i.e. only six in a hundred people end up in a different social class to that in which they were born.

How is the developing individual affected by all this, and what happens to him at the end of the process? Mr. Duane said that the human infant is born like a chimpanzee but develops rapidly because it has the function of self-regulation in many physical respects (e.g. the iris of the eye, and the stomach digesting food—the latter being regulated by the autonomous nervous system, which also keeps the heart beating). Yet the autonomous nervous system does not always work for different people at the same time (the most distinctive example being that of sleep) but although this does not matter in the extended family system, it does matter a great deal in the nuclear family situation, where self-regulation is required to fit in with the demands of others. This means, in fact, that the child has to remake himself:

his attempts at self-exploration are usually beaten-down and he is told that in any case this is merely selfishness, and wrong. This is reinforced by the classroom situation: because all children are forced to climb the narrow academic ladder, some, at least, are bound to develop a fascist character structure. The child then becomes very tentative about life and always needs to be told what to do and to accept direction from above as necessarily right. This kind of set-up satisfies the capitalist system, which does not want to know about work-place democracy, because this threatens to divert the individual's attention away from his twin functions of 'passive' producer and consumer. The individual's work conditions the way he perceives life and the way he uses his understanding and knowledge: this in turn locks the individual in the conditions in which he finds himself.

Greater Security

In the discussion period, the value of the extended family system was raised. In the speaker's opinion, although this system does have its crises, it does at least have the priceless advantage of being able to offer alternative refuge to the child or adolescent caught up in the average family feud, and thus avoid the danger of fear and inhibition later developing.

Further, it was felt that we need to develop the self-regulating function of children's play; at the same time, it is necessary also for adult labour to be made creative and non-alienating, by ending the division of labour on the factory floor. The speaker gave the example of some women radio-assemblers who recently had gone over to assembling the whole article from scratch, instead of each being responsible for a single part of the work as before. Apart from the job-satisfaction which it gives, the method is also cheaper in the long run because it reduces wastage.

What about the proposed reforms that are being tried out in various parts of the educational world? One of them is the Schools Council Curriculum Project, which is designed to give school-leavers a grounding in the humanities; another is the Newsom Project (contained in his Report "Half our Futures"), which dealt with the need to relate school leavers' work to the kind of work they might be expected to do on leaving school; yet another is the Plowden Report, which dealt with the setting up of educational priority areas to counterbalance the restrictions which a poor environment and school system had upon the children of slum areas. According to Mr. Duane, all these proposals have failed because any idea devised by the middle class for the working class is designed to increase the gap between them: it is, in effect, only the bright children who really benefit from new ideas, simply by the fact of being bright.

The question of free schools was raised; the idea is that children can come and go as they like, provided they showed willingness, which then allowed the teachers to co-operate with them. In Mr. Duane's experience, the truancy rate drops dramatically when the teacher gives a child its mark irrespective of its standard of performance. The child then is not discouraged by constant failure, or ridicule. However, free schools are not yet a practical alternative.

What can we do about the present system? We can either opt out or stay put and try to alter attitudes and alter the relationship of pupil and teacher, so that the pupil ceases to be so conditioned by his relationship with teacher. The teacher can, for example, tell his pupils that no corporal punishment would be used under any circumstances—this would help to clear the air.

The legal history of the educational system was questioned. Mr. Duane said that the earliest important Act, that of 1870, was passed not to protect the child from labour exploitation but to produce a class of executives to handle the Industrial Revolution; the Act of 1902 was to produce an officer class to control these new workers; the 1944 Act was a democratic one because it talked about the age and responsibilities of the child and those

of the parent and local education authority, but its good intentions have been subsequently swept aside.

Is there any possibility of extending the system of further education in a more flexible way? There is a proposal mooted for a voucher system to enable the individual to enter full-time education at any age of his life. Harvard University in America did an experiment, in which it offered a degree course to the first two hundred applicants to apply for it, and the result was the highest pass rate ever.

Finally, the threat of anarchy was dealt with. In primitive societies, the social hierarchy is not (as it is in ours) an exploitative structure but an inter-dependent one. The extrapolation of animal behaviour to humans, as in the case of experiments by zoologists and others, is foolish because it ignores the importance of language. Most of the socially regulating functions of animal societies (which are hereditary) are acquired by man voluntarily and controlled by his intelligence: language fills the hereditary gap by its main function of conveying instructions to preserve the social order. In so doing, these instructions determine the nature of the social order, at any given time; but the social order is not necessarily static—indeed, it may be said to be the most stable when it is in a state of flux, i.e. being subjected to analysis and criticism.

JOHN KNIGHT

(Report of a Conway Discussion held on January 25)

The General Secretary's Report to the 1972 Annual General Meeting

ALL THE DETAILED factual matter referring to the work of last year appears in the Annual Report. My concern here is to look ahead. The first question is our present legal position and our future prospects in that connection. Our Counsel, Mr. Swingland, has prepared a Memorandum especially for this meeting so that everyone might know exactly where we stand and I can do no better than present it to you exactly as he has written it:

"1. The Society is faced with two interlinked problems. The first is that the Charity Commissioners do not accept that the present objects of the Society as expressed in its Rules are charitable; and the second is that Counsel for the Attorney-General (in considering whether the Society is a charity) has advised the Treasury Solicitor that the deeds made in 1907 and 1930, for the purpose of amending the trusts on which the Chapel and other land were held, were ineffective, and accordingly the property is still held on the 1825 trusts.

2. It is necessary to ascertain what are the trusts on which the Society, through its trustees, holds its assets, and whether those trusts, and the objects of the Society are charitable.

3. The Society has been advised by Counsel that the only way of establishing that it is a charity is to obtain a declaration of the Court to that effect. In view of the attitude of the Charity Commissioners, however, it is thought unlikely that the objects expressed in the current Rules of the Society will be considered by the Court to be charitable and an attempt has been made to express the present objects in a form which, as nearly as

possible, has the characteristics of a legal charity. The formula thus reached is embodied in the draft memorandum of a company limited by guarantee which is proposed to be incorporated to hold the Society's assets.

4. The procedure is as follows:

(i) Instruct Counsel to settle an originating summons and evidence for an application to be heard in the Chancery Division.

(ii) Enquire of the Charity Commissioners whether they are prepared to accept that the new company will be charitable.

(iii) Incorporate the company intended in future to hold the Society's assets.

(iv) Send the summons to the Treasury Solicitor asking for any observations that he may care to make.

(v) Issue the summons.

(vi) Instruct Counsel to appear and argue the question raised by the summons on behalf of the Society. (Note: the costs of the application to the Court will be charged against the Society).

5. The questions to be raised by the originating summons will be as follows:

(i) On what trusts do the trustees hold the property (the land) which is vested in them?

(ii) Are those trusts charitable?

(iii) On what trusts are other assets of the Society held?

(iv) Are those trusts charitable?

(v) If it should be held that the land is held on the trusts of the 1825 deed and that those trusts are charitable, that a *cy præs* scheme shall be ordered under which that property shall in future be vested in the new company.

(vi) If the answer to (iv) is in the affirmative, that a *cy pres* scheme shall be ordered as at (v).

(vii) If necessary, a declaration that with the sanction of the Society in general meeting the trustees and other persons (if any) holding assets of the Society are entitled to transfer those assets to the new company.

(viii) If necessary a declaration that the objects of the new company are charitable."

Owen Swingland—Lincolns Inn—23rd May, 1972

Nothing can happen however, in the sense of the legal process, until two Special General Meetings of Members have given their assent to it. The General Committee has had this matter before it for some years and for the last two years a special Legal Sub-Committee of the General Committee has been concentrating its attention on the problem. It is hoped that the two Special General Meetings will take place this autumn and we understand from Counsel that we might expect to get into Court (given our agreement to proceed) by the early summer of next year.

Aims and Objects

One of the most valuable features of our legal discussion has been the way in which we have been obliged to look again at the words "a rational religious sentiment" as a description of our objects. Are these words a fair description of what we stand for? Is there any other form of words that might be better chosen and how might we expect a court of law to react to them?

In English constitutional law the word religion explicitly refers to a Supreme Being. Our word 'religious' either does not have that reference at all or is to be so described as to constitute a new meaning of the word. And for this to be established in a court of law means inevitably, under the English rules of case law, a new development in the law itself. Now the law is always

changing, it happens by legislation or by cases, and we find ourselves willy-nilly involved in attempting to establish a precedent. Fortunately we have a good case and we work in a climate of opinion that is manifestly moving our way.

But this at any rate partly explains why we at South Place, perhaps more than any other organisation in the organised Humanist movement, have been engaged in heart-searching into the essential meaning of Humanism: Lord Sorensen's last lecture was something of a milestone and Lord Brockway's, published in this issue has essentially the same message.

In asserting the meaning of religious Humanism we are not making any concessions to 'revealed religion', we are talking about experiences and values that have a transcending quality, that are concerned with that which is good, true, beautiful in a way not limited by the bounds of immediate experience but essentially related to that experience nevertheless.

Our Sense of Direction

We know that as individuals and as a Society we are only partly fulfilled and that the greatest of all voyages of discovery is into our own potentialities. Just as we can surprise ourselves individually if we 'have a go' so we can surprise ourselves collectively in our group ventures at South Place.

We live and work in the context of great amorphous London. We can and do infuse shape and meaning into our little bit of it by virtue of our own efforts and imagination.

Everyone has problems, everybody wants to talk (not everybody, sadly, wants to listen!), everyone wants to make friends, everyone wants to be of some substance—to make some distinctive personal contribution in some kind of group. A good humanist society can meet all these requirements. The needs, hopes, fears, aspiration and creative talents of people are or should be the centre of organized Humanism and this differentiates us from the three other main groups: (a) the churches with their focus on dogma, doctrine and the related rituals of revealed religion. These things make for dullness, exclusivity and self-defeat. (b) political parties with their focus on power as such and (c) the great range of single issue or limited purpose *ad hoc* voluntary societies excellent in themselves but in the nature of their terms of reference not providing for individual and group development *in the round*.

We cannot yet claim to have well-defined and agreed Humanist philosophy i.e. a conception of the frame of things and the limitations of the particular within that frame. We do have beliefs, attitudes and values that are the foundation from which to begin. The challenge remains with us. Likewise we need and lack an agreed psychology and over the last year we have been looking carefully at the latest developments in Humanistic Psychology. It seems that at last we might be able to break away from the sterility of Freud.

A way of life, a complex of personal and social beliefs, a philosophy, a psychology and the task of weaving them all into a tolerant and intelligible tapestry of mind and action—is that not a fair description of what we have to do at South Place and in the Humanist movement as a whole?

Ourselves and the Churches

Every English town or community needs its Humanist association or equivalent to take up this challenge. Whether it be called 'Humanist' is neither here nor there. It is the substance that counts. Some clergy are moving as we did in the days of Fox and Conway and we can no longer regard the churches as all-of-a-piece. We can find good friends and allies

in all manner of places. We should beware of blinkered Humanism. There are still people who today are fighting the battles of 50 years ago. They do us a disservice.

Our enemies remain as they have always been—dogma, doctrine, tyranny, authoritarianism, sectarianism, defeatism, giantism, bureaucracy and intolerance—all sicknesses of the mind and spirit. We speak less now of the old but still existing, evils—poverty, sickness and ignorance—they are increasingly overlaid by ills of a higher order.

We have shown in our public programme that we are effectively sensible of the needs of our time to register significantly within our own range. We should always be keenly aware of that range—nothing is more destructive than delusions of grandeur.

We are manifestly growing and succeeding. South Place, in its way, is news. We provide some of the most forthright discussion in London and we have a common consciousness in the making. Nothing succeeds like success, and it is a good feeling to be winning.

Soon in Britain there is going to be a desperate hunger for answers to unprecedented problems. We can see to it that South Place is well prepared to make its contribution to those answers in the name of ethical humanism.

PETER CADOGAN

Your Viewpoint

An Eye on the Purse

At the AGM, I found it necessary to refer to the connection between our financial affairs and our case for recognition as a charity. As the point was accepted without dispute, it is reported here for the sake of members who were unable to be present.

In essence, all the assets we employ, and on which the future development of the good work of SPES depends, are legacies from the material generosity and moral dedication of our predecessors. Our problem is not merely to prove legal ownership; we have to show that the particular assets are applied to fit and proper purposes, in line with the trusts. On ethical grounds this is plainly a *conscientious* obligation. Accordingly, every item of expenditure must either produce equivalent income, or contribute direct benefit to the development of rational free thought, the central task our benefactors left to us.

Firm financial decisions must be taken on what is reasonable, especially at a time when the yearly accounts show a deficit.

DR. A. L. LOVECY

London, E.4.

Spontaneous Discussions?

“If men have made God unwholly, let us now make Wholeness our god.”

It is important for wholeness that some other-pole, different type, meeting and discussion be initiated to run concurrently (at least once a week) with the present excellent, unexceptionable, and high quality meetings and discussions in SPES.

Every formal, ordered, and public, meeting/discussion naturally has to be arranged weeks before. Current events, for instance, happen when they happen. Thoughts and ideas ‘strike’ members when they do. Internals in SPES happen when they happen. Thought travels at enormous speed in

the electro-chemical circuits of The Mind, yet formal catching of a formal chairman's eye at an ordered orderly meeting can, alone, run thought astray hundreds of millions of miles. Outside visiting speakers/discussers have naturally to be accorded every deference and respect which can be crushing, and inhibiting. Any free, spontaneous other-pole, kind of discussion could be discussed, tested, developed, with total balance and wholeness in SPES in view—and the fact that SPES is no worse than other institutions does not help.

R. STUBBS

London, N.W.4.

BOOK REVIEW

Club Life and Socialism in Mid-Victorian London by Stan Shipley, History Workshop Pamphlet No. 5, Ruskin College, Oxford. 60p.

IN MANY WAYS it is saddening to read this book, recalling as it does those halcyon days when there was real enthusiasm for movements professing to care about humanity, compared with the apathy which exists today. True, of course, that there was then perhaps more need for social work in the true sense of the phrase than in today's welfare state. But that should not mean there is less interest in the well-being of people today, although it is to a large and unfortunate extent true.

It is a pity that this real feeling for people which originated the socialist movements does not really come through in this fascinating publication. It tends to stress the political side of socialism to a perhaps too large degree.

I repeat that this booklet is fascinating, for it surely is to anyone with an interest in the development of socialism, London's history and to a considerable extent, the evolution of freethought and humanism. It contains a reproduction of a poster advertising a talk by Karl Marx and others of his ilk, and another which intrigues me, which I take to be the front cover of a pamphlet. It has the heading *A letter to Mr. George Jacob Holyoake* and "Price Twopence" at the bottom of the page.

Take Note!

To say that this work is well-documented would be an understatement. So much so, in fact, that it makes rather heavy going, there being only five pages of text without footnotes in 76 pages, plus three appendices, all with footnotes. On some pages, footnotes occupy about half the space.

But here the doings of the Soho O'Brienites are recalled, the constant conflict between Holyoake and Murray is described, and there is a vivid account of the evolution of secularism and reform into socialism itself, one of the themes of the work, if it is possible to trace any theme at all.

To be completely fair, the true theme of the book is the story of a small band of working-class men who wanted to change the world and achieved more than they ever thought possible, even in their own lifetimes. In the main, these are the O'Brienites, or the followers of Bronterre O'Brian and some heroes from the freethought movement. It amuses me to some degree to find Charles Murray disagreeing with so many people besides Holyoake throughout the book. And I cannot resist a smile when I read of Rev. C. Maurice Davies attending freethought meetings and reporting on the type of people he found. At Oxford Market there were "a good many intelligent-looking artisans" but in Hackney "The people seemed of a lower order than those with whom I had hitherto been brought into contact". And in Bethnal Green he was in a "very far from select crowd".

Beside the development of freethought, grew the network of Working Men's Clubs, with which this book also deals. This, too has its interest, and it is surprising to find how much the early freethinkers were involved in this project. The founding and development of the National Secular Society is also dealt with, quite fully.

Old Friends

All the great names of the past come through in this book: Robert Owen, Bradlaugh, William Townshend, Annie Besant and a whole host of those lesser-known backroom boys who formed the real heart of Victorian socialism.

One chapter is devoted to the Manhood Suffrage League, and there are numerous descriptions of meetings of local secular societies and groups, packed meetings in Soho etc, etc, which brings me back to the sadness I feel about the present small numbers of people belonging today to such groups as still exist.

Technically, this book is curiously produced. I confess to not having seen any of the four previous History Workshop pamphlets, so I do not know whether this is typical. The pages are reproduced from typewritten copy and stapled together inside a card cover.

However, that is of little importance, and the words contained should be of great worth to anyone interested in the history of socialism and the freethought movement, and possessing the patience to wade through the heavy style and the footnotes.

ERIC WILLOUGHBY

South Place News

New Members

We are pleased to welcome the following new members: Mrs. Christine Bondi, Reigate, Surrey; David T. Coulter, N.7; Mrs. Vivien Gibson, W.5; George Hartman; Miss Sue Hesse, W.1; George N. Hooker, W.10; Mrs. Jean B. Hope, W.C.1; Miss Lorna E. Key, Hoddesdon, Herts; William H. Liddell, Billericay, Essex; Miss Gillian Petherick, N.5; Miss Anne Steyn, S.W.5; Miss Miriam Steyn, W.C.1 and Miss Dorothy Tyler, W.7.

Miss N. Kaferstein, Stanmore, Middlesex, has become an associate.

Obituary

We regret to report the deaths of: Mr. Edmund Crosher, Mr. G. H. Efron, Mrs. C. K. Osborne and Prof. T. H. Pear.

Mr. Edmund Crosher initiated the convening of the study group on ethics within the society. He never finished his work because of ill-health. He told no-one that he was suffering from what turned out to be cancer. He was determined, despite the terrible odds against him, to do what he could to carry forward the discussion of ethics in this society.

Prof. T. H. Pear was a good friend of the society and he lectured on several occasions in Conway Hall. He was also a well-known and loved figure on a wider scale and *The Times* obituary (May 30) said: "What many old friends and students of T. H. Pear will think of first are his humanity, his passionate aversion to prejudice in all its forms and love of peace . . . Tom Pear helped very many and harmed none." Surely a fitting tribute to a member of South Place Ethical Society.

Mr. Efron and Mrs. Osborne were both long-standing members of the society.

August Ramble

Meet Mrs. L. L. Booker at 10.30 a.m. on Sunday, August 13 at Charing Cross Station (S.R.) to catch 10.40 a.m. train to Tonbridge, (day return). Mrs. Sophie Randall will meet the train and lead the walk to Penshurst and Leigh. We will also visit Hall Place garden where refreshments are available, but bring a packed lunch. Distance approx. 9 miles.

Take a cue

The next play reading will be on Thursday, July 6 at 7.15 p.m. in the Library at Conway Hall. The play to be read is *The Doctor's Dilemma* by G. B. Shaw. Everyone welcome. 5p.

Outing reminder

Full details of the coach outing on September 17 were given in last month's *Record*, but there is still time to book with Tina Delius at Conway Hall. The outing will visit Guildford Cathedral and Wisley Botanical Gardens. The cost is £1.50.

Spare Time?

Now that summer is here (?) many people find they have spare time, particularly students on vacation. A reminder that several jobs need doing in Conway Hall, therefore, may be timely. Mrs. Altmann-Gold, our librarian, still needs willing hands to help sort out the library. Volunteers are usually not difficult to find in South Place, and there must be some folks somewhere with a few weekend hours to spend in making our valuable library more useful.

Erratum

It is regretted that in the May issue of the *Ethical Record*, on page 17, the reference to "fair sister" in the report of J. M. Alexander's talk on "The Social Significance of Slang" should have read "frail sister." It further should have read that this phrase became shortened to "frail," being adopted in Britain as "brass nail" in rhyming slang. It was later shortened to "brass."

Kindred organisations

The main summer events of **Humanist Holidays** take place in August, between August 6 and 13 the camping holiday takes place on the Essex coast. A two-week event, Hotel-restaurant Marvic (open to public) in Whitby, Yorks., is being held from August 19 to September 3. Members and friends are welcome either or both weeks, but all single places are taken. Full details from Mrs. Marjorie Mepham, 29 Fairview Road, Sutton, Surrey.

Mr. C. H. Hammersley, who has been honorary secretary, **Leicester Secular Society**, for 16 years, has retired, but remains a member of the society's committee. He is succeeded by Robert Morell, well-known in connection with the Thomas Paine Society. The Leicester SS treasurer, Mr. H. E. Weston, has also retired and is succeeded by Mr. T. Croxall.

The opening of the extension to Rose Bush Court, 35/41 Parkhill Road, N.W.3 will take place on Saturday, July 15 at 3 p.m. The ceremony will be performed by Miss Rose Bush for the **Humanist Housing Association**.

Barbara Smoker has been elected president, **National Secular Society**. She is well-known to SPES members, having served on the general committee for several years, and having edited this journal for more than six years. Miss Smoker is an active South Place member, and is also known as the publisher of the *Humanist Diary*.

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 wills is to be found in the Annual Report.

MEMBERSHIP APPLICATION FORM

TO THE HON. REGISTRAR, SOUTH PLACE ETHICAL SOCIETY,
CONWAY HALL HUMANIST CENTRE, RED LION SQUARE, LONDON, WC1R 4RL

Being in sympathy with the aims of South Place Ethical Society, I desire to become a Member and I enclose as my annual subscription the sum of £..... (minimum 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

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.