

The Humanist World WeeklyRegistered at the
G.P.O. as a Newspaper

FOUNDED 1881 by G. W. FOOTE

Friday,
July 19, 1968**THE CHAPMAN COHEN CENTENARY**

THIS MEETING was held at London's Conway Hall on Saturday, June 29, at 7 p.m. Being held on the eve of the NSS's Annual Conference, it was an extra inducement to members from the Provinces to spend a weekend in London.

The Executive Committee had appointed Mrs E. Venton to organise the meeting and to act as Chairman. In organising it Mrs Venton secured much valuable assistance from London's West Ham Branch of the NSS.

An excellent buffet had been prepared and Mrs Venton arranged things so that the first part of the meeting would be given over to formal matters, while the later part would be informal. The speakers, in the order in which they rose, were J. G. Cartright, William Griffiths, David Tribe and Peter Cotes. Mrs Venton gave a short opening and a short closing talk also.

Following Mrs Venton's opening speech, we heard a tape recording of Chapman Cohen's voice. Following the talks from guest speakers, a presentation was made to William Griffiths in acknowledgment of his many years of devoted service to the movement.

Frankly, I attended this meeting only through a sense of duty and in anticipation of impending boredom. Although I had read most of his books, I had not personally known Cohen; what was he to me? A man variously described as the bane of the movement and as a pillar of the movement. I knew no balanced picture would be gained from this meeting.

He was the President of the NSS and Editor of the **FREETHINKER** for about 35 years during which time he made many friends and a number of foes. Centenary meetings are rather like funerals insofar as only the subjects' better qualities tend to be recalled.

Besides, as one of my predecessors—often said to be the greatest editor the **FREETHINKER** had ever had—I realised his editorship would be highly praised, that those present may draw comparisons embarrassing to myself—and I was jealous.

So I was determined not to enjoy myself.

I was grateful for Mrs Venton's initiative in having a little bell to ring when the speakers had a minute left in which to close their talks. She had permitted ten minutes to each speaker and would allow no more. No speaker, including herself, abused this excellent arrangement.

But the talks were good; the reminiscences, most interesting. Peter Cotes gave a very lively little address. Mr Cartright and Mr Griffiths admitted that they were not experienced speakers, and, strangely, this lent much to the enjoyment gained from their talks. David Tribe, preferring (like all the other speakers) to remember Cohen as **FREETHINKER** editor, rather than as previous NSS president, came over very well indeed; even I applauded him.

I'm afraid the tape-recording was rather a flop; being recorded from an old disc presented technical difficulties which were not overcome. It was very difficult to follow even from a position close to the tape-recorder.

I frankly froze when Mr Griffith's resignation was attributed to 'reasons of health' but was enormously cheered that he should be presented with a token of appreciation for his magnificent work in the movement. And this is what it was all about—how it began to appear to me—it was a meeting to remember the good qualities and the fine work done by workers in the movement. Everything seemed to snap into place; how *nice*, and how *right* it was that people should be appreciated and remembered. One man, still with us; another, now dead for about 17 years, but still remembered and appreciated. Each had given many years of time, industry and commitment to the movement; nothing less than this tribute would do, and this was the least that should be done.

Chapman Cohen means a little more to me now, and it turned out, after all,

very interesting to learn about his editorship. Mr Tribe observed in his address that Chapman Cohen never permitted his personality to intrude into the **FREETHINKER**, and here am I talking as much about myself as about the meeting. I'd better shut up.

THE POPE NO CHANGE

PERHAPS in order to show the world that Roman Catholics need have no fear that their Church's teachings will change, that it is still as backward and reactionary as it always was, the 261st successor of St Peter, his Holiness Pope Paul VI, Bishop of Rome, Patriarch of the West, Supreme Pontiff and Vicar of Christ on earth,—announced, on June 30, a new (?) "Credo of the People of God".

To the 50,000 in St Peter's Square he reaffirmed his own infallibility, the preservation of Mary from 'all stain of original sin', the actual presence of 'the adorable body and blood of the Lord Jesus' in the eucharist after consecration (the bread and wine having 'ceased to exist') and, indirectly, the principle of celibacy for priests.

To the priests of the world he said his position would always be 'paradoxical and incomprehensible' to those who have no faith.

To those with faith, presumably, it's all quite rational.

LET CHURCHES DECAY

THE Bishop of Southwark, having said the Church of England has too many churches and ought to sell a lot, now writes in his diocesan bulletin: 'If we are prevented from selling we should let them fall into decay rather than spend another penny on them'.

Dr Mervyn Stockwood, whose cathedral lies between London Bridge (now being dismantled) and the offices of the NSS and **FREETHINKER**, writes: 'I am appalled by the amount of money that we are setting aside each year for the maintenance of the churches, money that is desperately needed for other things'.

FREETHINKER

Published by G. W. Foote & Co. Ltd.

103 BOROUGH HIGH STREET, LONDON, S.E.1

Editor: KARL HYDE

FREETHINKER subscriptions
and orders for literature

... The Freethinker Bookshop
01-407 0029

Editorial matter

... The Editor, The Freethinker
01-407 1251

SUBSCRIPTION RATES

12 months: £1 17s 6d 6 months: 19s 3 months: 9s 6d.

USA AND CANADA

12 months: \$5.25 6 months: \$2.75 3 months: \$1.40

The FREETHINKER can be ordered through any newsagent.

ANNOUNCEMENTS

National Secular Society. Details of membership and inquiries regarding bequests and secular funeral services may be obtained from the General Secretary, 103 Borough High Street, London, SE1. Telephone 01-407 2717. Cheques, etc., should be made payable to the NSS.

Humanist Letter Network (International) and Humanist Postal Book Service (secondhand books bought and sold). For information or catalogue send 6d stamp to Kit Mouat, Mercers, Cuckfield, Sussex.

OUTDOOR

Edinburgh Branch NSS (The Mound)—Sunday afternoon and evening: Messrs. CRONAN and MCRAE.

Manchester Branch NSS, Platt Fields, Sunday afternoon, 3 p.m.: Car Park, Victoria Street, Sunday evenings, 8 p.m.

Merseyside Branch NSS (Pierhead)—Meetings: Wednesdays, 1 p.m.; Sundays, 3 p.m. and 7.30 p.m.

Nottingham Branch NSS (Old Market Square), every Friday, 1 p.m.: T. M. MOSLEY.

INDOOR

British Humanist Association, Loughborough University, Weekend July 26-28: BHA Annual Conference. (Book now at 13 Prince of Wales Terrace).

South Place Ethical Society, Conway Hall, Red Lion Square, London, WC1, Sunday, July 21, 11 am.: DR JOHN LEWIS 'The Students' Revolt'.

PORNOGRAPHY

Brigid Brophy, Jean Straker and Robert Asher, editor of *International Times*, were among those contributing to the BBC programme on Radio 4 'Focus on Pornography' (Tuesday, July 2).

Father Corbishley, the Jesuit writer, and the Rev. David Shepherd, former cricketer and, currently, columnist for a woman's magazine, were among those who put forward radically different views.

• • •

LORD RUSSELL

Bertrand Russell has accepted an invitation to become first President of Cardiff Humanist Group.

MR. HOUGHTON AND BIG FAMILIES

THE precise wording of Mr Douglas Houghton's statement about large families may not have been tactful, but who can doubt the essential truth of the point he was making? 'The procreation of children is not' as he said, 'a purely private matter', and critics who have accused him of invading the sanctuary of family life are less than just.

While it is important that every effort be made to attack child poverty, whatever its cause, and that innocent children should not be penalised because of views that may be taken of their parents' irresponsibility, it is equally necessary to encourage the fullest measure of population restraint, for both practical and humanitarian reasons.

In short term, there is the financial and other investment involved in the upbringing of children. This is especially onerous if they are unwanted and the state has to bear the whole burden, and in these cases the greatest amount of suffering, emotional if not physical, is likely to be caused to the individual child. But even middle-class parents, who boast that they can afford a bigger-than-average family, are not too proud to accept whatever handouts or tax relief the community offers. In the country's present difficulties, mention must be made of short hospital, nursery and school facilities, for which immigrants are getting the entire blame and which is the major cause of racial hostility.

The longterm results may be even more disastrous. As death control outstrips birth control the world is simply becoming over-saturated in its habitable areas. The growth of cities, with their criminal and other problems, the erosion and pollution of the country-side, the irreplaceable loss of natural resources at an alarming rate, and the old but still valid Malthusian problem of food production are ignored by every selfishly overlarge family that says it won't make all that difference and tells other people to mind their own business. The population explosion is everyone's business.

DAVID TRIBE

President, NATIONAL SECULAR SOCIETY

RI AND SURVEYS

Maurice Hill 1s plus 4d postage

RELIGION AND ETHICS IN SCHOOLS

David Tribe 1s plus 4d postage

RELIGIOUS EDUCATION IN STATE SCHOOLS

Brigid Brophy 2s 6d. plus 4d postage

TEN NON COMMANDMENTS

Ronald Fletcher 2s 6d. plus 4d postage

100 YEARS OF FREETHOUGHT

David Tribe 42s plus 1s 6d postage

Obtainable from the

NATIONAL SECULAR SOCIETY

103 Borough High Street, London, SE1

SEXUAL SEWERS

R. G. Peterson

[Assistant Professor of English, St Olaf College, Northfield, Minnesota.]

IS Christian morality being reborn in England? Has the Christian religion something to do after all with common decency (or indecency)? The successful prosecution of Selby's *Last Exit to Brooklyn* and Jean Straker's photographs might suggest that the state is again willing to use its coercive power in the service of Christian principles. Some Christians will doubtless feel satisfied that the descent into public immorality and irreligion (increasingly pronounced in the Scandinavian countries and even in some parts of the USA) has at last been stopped in England. The fact is that debased and distorted Christian principles (what is left after the essence of Christianity has gone) are used to cater to the prejudices of the least reasonable sections of society. Many who are horrified and offended at what seems to them a resurgence of sexual licence in the arts look to the state to protect public decency and to the Church to protect psychological security.

Although states have always tended to restrict the liberty of the individual, the Christian religion in its best days never offered anything but the greatest psychological insecurity. The believing Christian was never to be complacent: he was to be always at war with temptation—from within himself and from the world around him. As I have suggested at greater length in *Dialog: A Journal of Theology* (Winter 1966), v. 30-37 (the whole issue, incidentally, is devoted to sex and the new morality), we find sex in the arts because sex is part of the world. But why, the prude and the censor still ask, is there so much sex? Marriage-manuals and birth-control tracts preach endlessly about it. Scientists measure and photograph it. Sociologists discuss its impact on society. Psychologists analyse its place in the development of the individual. But no Greek or Roman would have taken all this quite seriously; he would probably have responded with mild amusement.

This difference can be instructive. The Greeks and Romans recognised but did not exaggerate sex (Epicurus classified it among the natural but unnecessary pleasures): sexual desire was to be gratified as conveniently as possible but not allowed to interfere with the serious business of life. Christianity, however, and other mystery cults from the East brought with them, among other new attitudes, an unclassical emphasis on sex. Attis, a young man in one of Catullus' poems (c. 70 B.C.), grew so enthusiastic about the worship of Cybele that he castrated himself; and Origen, the early Christian theologian, took literally the Biblical injunction (Matt. 19:12) and made himself a "eunuch" for the kingdom of heaven's sake. St Paul's dim view of sex is well known and did much to shape our tradition. For hundreds of years Christians were told, in the language of the Prayer Book, that even marriage was only a lesser good, an institution "ordained for a remedy against sin, and to avoid fornication: that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body". As the pagan world became Christian, sex was repressed in the individual and forced underground in society.

Wise churchmen, however, aware that no city can remain healthy without sewers, learned to wink at the various satisfactions, from courtly love to pornography and prosti-

tution, which human ingenuity provided for the sexual demands of human nature. There was, it is true, very little "sex without guilt", but there was still a great deal of sex and the guilt was often not so much a hindrance as a spice. Even in Victorian times Anthony Trollope's Archdeacon Grantly enjoyed Rabelais—in the privacy of his study. And there was doubtless more than the one "scrofulous French novel" in Robert Browning's Spanish cloister. Recent studies of Victorian prudery have made clear the frequency and gorgeous variety with which sex continued in the years so often longed-for by our self-appointed and official censors and their followers.

One of the unfortunate legacies of early nineteenth-century Romanticism is the demand for sincerity in life as well as in art, and many Victorian social reformers, no less than evangelical Christians, were thereby led to press for an end to the old accommodations between society, human nature, and the strict demands of the Christian religion. Social reformers believed in the perfectibility of man and often found sex degrading and inconsistent with the expression of higher aspirations; evangelical Christians believed in sincere religion and joined with the reformers to attack both sexual desire in the abstract and the clandestine means tradition had produced for its satisfaction. Both groups received support from the wealthy and influential bourgeoisie, and both were willing to use the police power of the state for their own social and moral ends.

Although prostitution, pornography, and various forms of erotic art had been common in the past and continued to exist in the nineteenth century, they came in that century to be treated morally and legally as crimes, different in no essential way from assault, theft, or murder. Like other crimes, these sexual manifestations had to be punished and, if possible, eradicated. With this attempt to stop up for good the sexual sewer, the repressed and guilty sex of the Christian tradition became also diseased and criminal sex—a disease to be cured in the individual and a crime to be eliminated from the state. The dangerous results of this attitude have become only too apparent to reasonable men, and there have of late been changes for the better—especially in Sweden and Denmark, where conscious effort to keep the sexual sewers open and running will probably lead to healthier societies and (if it still matters) to a more intelligent and meaningful Christianity for those who choose it.

Sex appears in the arts today because the Christian tradition makes it an especially important part of life; but our Victorian past and our arid present make sex a rebellious and sometimes, as with Selby, Straker, and even the Royal Court Theatre, a criminal one. Crime or not, sex will appear in the arts. In some it appears because science makes it part of the record; in others it appears as a new gospel; in still others, simply to satisfy the varied demands of the works themselves. The arts have been condemned for excessive preoccupation with sex, for bringing into the open for display or use things we have been taught to conceal; but this is the task of the artist—to make us see and feel where and what we have not seen and felt—if his art is to be both sweet and useful.

95 THESES FOR A SECOND REFORMATION OF THE CHURCH *continued*

70. Only a true understanding of the nature and cause of war can banish it. International pacts and documents that denounce war while ignoring or ignorant of the law that war is fought essentially as a moral necessity are doomed to failure. Much expense and effort can be wasted, many human lives can be lost, many human bodies can be maimed, and much of man's construction can be destroyed, in a futile endeavour to secure peace without a true understanding of the nature of war.

71. The presently existing international organisation for world peace is deficient because it functions from the official level to the people rather than from the popular level to government representatives. National political rather than popular representation in the world's present peace body has resulted in a large part of humanity being excluded altogether, and for reasons of intolerance. A more effective agency could be the Church, which is already established in all the world's neighbourhoods, which directly reaches the people and which guides their moral judgements. In the past, similarity of religion in opposed countries has not prevented war for religion has ignored the cause of war, but today Permanism can enable the Church of the New Reformation, by encouraging intellectual freedom in the countries of the world, to produce everywhere open-minded appraisal of the moral cause of war.

72. In ideological conflict, the mutual fear which people with different ideologies have of each other is caused by indoctrination of people on both sides. Peaceful co-existence between peoples of divergent political or economic beliefs is possible if the people on both sides enjoy intellectual freedom. A people educated from childhood to accord to everyone the right to think would not hate others because of their beliefs or strive militantly to impose their beliefs and customs on others. If neither the Communists nor the Capitalists indoctrinated their people, there would be less hostility between them. Freethought can contribute to world peace, if it exists on both sides, preferably over the whole earth. There is hardly any other agency than the Church which can promote and establish this freedom. Subservience of thought is ingrained in people everywhere, from their earliest childhood on. The Church has traditionally stifled freedom of thought; it should now release people from this bondage in order to achieve equitable human relationships.

73. Among the remedies heretofore proposed for abolishing war—armament, disarmament, arbitration, treaties, brinkmanship, world government, prayer, imitation of Jesus, etc.—the best hope is education even though it is a slow process that does not promise peace in our time. The education required is one in tolerance and intellectual freedom. Since the schools reach only the children, the responsibility for most of this education, to the adult population of the world, must fall upon the Church.

74. The often proposed "education for international understanding" is perilous. It would be a tragedy if the children of a peaceful and benevolent country were so taught to love all mankind that they lost the loyalty to their own country that would rouse them to repel an invader and if they thus became victims of a ruthless conqueror extending his power. Intellectual liberty has not this weakness; it permits not only sympathy for people

who are different but also reasoned esteem for one's own territory, liberty and society.

75. Neither armament nor disarmament, neither stockpiling nor banning, will prevent war. Temporarily, armament may deter potential foes, who fear for their society's survival, but it immediately spurs competitive increase of armament. Disarmament does not extirpate the roots of war; at best, it can reduce casualties and damage. Unilateral disarmament especially would be immoral; for a society to throw away its defences would expose it to destruction.

76. The significant contribution to world peace that universal international law can make is possible only if a logically necessary and accepted ethical principle provides a basis for such law; otherwise it will be impotent to secure universal compliance. Provision of this ethical principle is the peculiar function of the Church but for this the traditional supernatural morality is wholly inadequate.

77. World union under a world government is not feasible now, because the divisions among present societies cannot be eradicated by mere government enactment. Instead of so extreme an effort a more moderate first step would be the institution of a natural system of international ethics based on reason and acceptable everywhere, and unification of peoples into a common society on the basis of such commonly accepted moral principle. The New Reformation can be part of an evolutionary progress to disarmament and world government.

Part 15: The Church's Work

78. Far more important to modern man than faith, worship or indoctrination is a rational code of ethics which enables man to know the true basis of morality. The New Reformation can be accomplished only with a valid ethical principle; without this it would fail, for the Church's foremost task is to defend morality and if it forsakes this duty, it is of no more value than any ordinary social club. Most sorely needed by all men in all places and in all ages—in our own day not less but more—is a moral code accepted in their dealings by all members of society, indeed by all peoples of the world. By introducing to their congregations the world's great ethical thought, which it now ignores, including Permanism, the Church can assist adoption of a rational ethical principle that can identify right and wrong.

79. The Church must interest itself in the moral problems of today's world rather than in creed and ritual. No system of government has yet been devised that permits each member of a populous state to register his conviction, and hence present systems of popular government fall short of obedience to their citizens because of the awkwardness of inquiring of a large population on a multitude of issues. Although ethical principle can relieve the need for detailed expression of individual will, democracy must prevail in government. The Church can serve society by crystallising moral sentiment and thus can assist the people to determine just law. It should embark on a programme of individual counselling for prevention of crime and delinquency. The concept of the State as a super-power puts rule in the hands of a few people. The New Reformation would put power in the hands of all people, informing them and letting them be heard, under the guidance of a minister who presumably devotes his life to ethics and current problems.

80. The Church must undertake the responsibility of providing the moral basis of public law and law reform. To declare that law is ordered by authority at its discretion is to imply that it could be otherwise. The Church must champion the view that the duty of the legislator is the exercise, not of authority or discretion but of inquiry, and that optimum law could not be otherwise.

81. The Church faces the task of saving sex morality by upholding a natural rather than an inadequate supernatural basis of ethics. Society has a right to knowledge of the potential parents of its new members and to require that their intended sexual union be officially recorded. Society cannot tolerate casual, irresponsible sexual intercourse and the Church must restrain fornication and adultery.

82. The Church must continue its interest in moral education of children. If schools neglect to provide for children an adequate, rational moral code, the Church must undertake this responsibility. Moral education must be based on a principle that does not require faith in supernatural dogma and is hence adaptable to all children.

83. The Church can lessen intolerance among people of different races, nationalities, religions, ideologies and interests by encouraging freedom of thought and by uniting people of diverse affiliations into a common society with common aspirations and a bond of common understanding. It is possible to unite all humanity, but only under intellectual liberty, which implies tolerance for differences. There is no need for uniformity; the need is for tolerance, and this the Church can teach throughout the world, but it must first abandon its own intolerance and its insistence on faith in a creed. Only a Church without supernaturalism can be acceptable in all modern countries.

84. The Church can offer solutions to many social problems, if it turns from a supernatural to a natural system of ethics. The Church should give up dogma and ritual and function as the organisation in and of society for promotion of social welfare and social survival through rational and voluntary morality. Ethics is the last and only field of human thought in which the unseen spirit theory still reigns. The ancient Greeks banished Spiritism from philosophy and natural science, the Romans ejected it from law, and it is our task to separate it from ethics and sociology. Natural sanctions for morality and law have not in fact proved less effective than supernatural ones. Just as a science of medicine could grow after the unseen-spirit theory was set aside, social science may advance by recognising that the survival of society not only provides an explanation of the nature of morality and furnishes a basic principle for it, but also accounts for the origin of the family, of sex morality, crime, prejudice, intolerance, war, of all ethical interaction of people in society. All the prayers of Christendom did not stop the Medieval plagues, but medical science did; all the prayers of clergy and laity will not stop war, but ethical philosophy can.

85. The New Reformation, if it can be established in the various countries throughout the world, can help to unify nations into a single society and to end the hatred, fear and suspicion among various peoples which are the fundamental source of war. World federal union with world government would be unnecessary. Christianity or another religion may be morally adequate for a homogeneous single-minded people within a State, but it is inadequate for controlling the prejudice, persecution and war that arise between men of different minds.

86. The Church should adopt more scientific methods of inquiry. There are scientific, natural, psychological and sociological explanations for offences against other individuals and against society. The Church has not been seeking such explanations. A natural principle of ethics based wholly on the nature of man and of society in the natural environment has been sorely needed in the modern world, but the Church has not been seeking it nor willing to accept it. The new Church can provide ethical understanding of the motivation of human acts, of why people hold their beliefs about good and evil, and this is as important as psychological understanding of why we behave as human beings. The universe as Nature and as God differ in this, that if it is Nature, all things can be scientifically investigated, understood, predicted and often controlled by men; if God, they cannot be. If Nature, we have science; if God, worship.

Part 16: The Service

87. The form of religion to be adopted by the new Church may be called Philosophism, which will freely inquire into all beliefs, all teachings and all philosophies, instead of restricting itself to a single type of supernaturalism, so that he who seeks truth to live by may make an independent choice. Those who see reasonableness in a first cause of the universe will be respected as much as those to whom the hypothesis is superfluous. The Bible can have an honoured place in the Church's library of the world's great books. The Church will welcome those who have been its opponents, the Atheists, Agnostics, Secularists and Humanists.

88. The worthy motive for Inter-Church Unity is abolition of intolerance, prejudice and war. The Church for this aim will unite the present religions of the world. It will no longer be a Christian Church or a Hebrew Synagogue or a Moslem Mosque or a Buddhist or Hindu Temple; it will simply be the Church. Jesus will still be in the Church, with his teaching of brotherly love, but not the Jesus cult. He can share place not only with Gautama Buddha, Confucius, Mohammed, and other religious thinkers, but also with all the philosophers who through the history of mankind have contributed to understanding of humanity. The service may include readings not only from the Bible or other alleged sacred book, but from any of the world's literature.

89. The sermon, instead of being heard in silence without reply or objection, will be followed by orderly discussion, perhaps as among friends. The Church will release its captive audience. The views of the minister are to be treated as subjects presented for consideration rather than as dogmas imposed for acceptance. Members of the congregation may propose topics for the minister's sermons. To forbid discussion is evident espousal of the indoctrination that has so distinguished the methods of religion from those of science.

90. Sacred music may be rewritten with lyrics which inspire ideals of character and virtue, and may be sung in service not to a supposed spirit but to one another in mutual harmonious friendship.

91. A challenge is extended to anyone to debate any or all of these THESES.

(To be continued)

The Rev. Thompson holds his Philosophian Church (secular-) services every Sunday at 3.30 p.m. Those who may be interested in attending (perhaps in order to hear the 95 Theses defended, or to be given an opportunity to declare their own views upon them) should make for the Rosslyn Chapel in Hampstead which is on the corner of Rosslyn Hill and Willoughby Road.

HUMANISM IN MODERN LITERATURE

TO assist with some research, I recently compiled a list of books, booklets and papers, published since the turn of the century in English, which contain the word 'Humanism' or 'Humanist' in the title. A list such as this may be useful to the secondhand book collector since publishers' book lists usually mention only their own publications and only those still in print. Bibliographies frequently omit booklets and pamphlets. The list is therefore produced below as a help to students of humanism and book collectors, and as a record of the growth of literature upon this subject especially noticeable since the early 1950s.

There are many excellent works on Humanism, of course, which don't qualify for inclusion here because the keywords are omitted in the title. To trace these, reference should be made to one of the bibliographies included below.

Although the list was intended to be exhaustive it cannot be hoped that it is; many titles—especially of papers, and small works published overseas—may have escaped attention. Nor can it be assumed to be entirely correct; because the list was rather quickly drawn up, leaving little time for close research, errors will probably have crept in. Harold Blackham has given me quite a lot of help but, otherwise, information on such publications has been difficult to trace. Readers may be able to supply further information, additional titles and corrections. Such help would be greatly appreciated.

Inclusion of a title in this list is not, of course, a guarantee of current availability; a number are certainly now out of print. Still they may be found in secondhand bookshops.

The chronological arrangement is used here to draw attention to the growth of literature of this sort following the formation of the IHEU. It must be understood that a number of the books here treat with traditional humanism as distinct from the contemporary Humanism associated with this movement. Others, again, are written by non-Humanists, and are very often severe criticisms of Humanism (see the IVF and SPCK publications and de Burgh); they may be felt important for a complete reading upon the subject.

KARL HYDE.

- 1903 SCHILLER: *Humanism: Philosophical Essays*.
 1907 ROBERTSON: *Pioneer Humanists*.
 SCHILLER: *Studies in Humanism*.
 1914 SCOTT: *The Architecture of Humanism* (Constable)—Methuen, 1960.
 1922 HALDANE: *The Philosophy of Humanism* (Murray).
 1927 ROBERTSON: *Modern Humanists Reconsidered*.
 1930 POTTER: *Humanism, a New Religion* (Simon & Schuster, USA).
 1933 AUER (and others): "A Humanist Manifesto" (from *The New Humanist*, VI, 3; USA).
 1937 HARTSHORNE: *Beyond Humanism* (Willett & Clark; USA).
 1938 MARITAIN: *True Humanism* (Bles; France?).
 1940 MURRAY: *Stoic, Christian and Humanist*.
 1945 REESE: *The Meaning of Humanism* (Beacon; USA).
 1946 SARTRE: *Existentialism is a Humanism* (Paris)—English trans. Methuen, 1948.
 1947 DE BURGH: "On Humanism and the World Crisis" (1947 Appendix to *The legacy of the Ancient World*, originally pub. 1923).
 1948 ROBERTSON: *Man His Own Master, an Essay in Humanism* (Watts, Thinkers Library, 125).
 1949 BLACKHAM: *A Guide to Humanist Books in English* (Plain View Supplements, EU).
 1950 BLACKHAM (and others): *Living as a Humanist* (Chaterson).
 MAHOOD: *Poetry and Humanism* (Cape).

- 1953 ROY: *New Humanism* (Renaissance Publishers, Calcutta—2nd ed.).
 1954 BLACKHAM: *The Essentials of Humanism* (EU).
 BLACKHAM: *A Guide to Humanist Reading* (EU).
 LLOYD AND MORAIN: *Humanism as the Next Step* (USA).
 1955 BARON: *The Crisis of the Early Renaissance, Civic Humanism and Republican Liberty in an Age of Classicism and Tyranny* (2 vols.)—(revised one-volume ed., Princeton Paperbacks; USA, 1966).
 ROSHWALD: *Humanism in Practice* (Watts).
 1957 BUSH: *English Renaissance and Humanism* (Oxford University Press).
 FLEMMING: *Humanist Parents and Teachers*, 2nd ed. (EU).
 LAMONT: *The Philosophy of Humanism* (Barrie & Rockcliffe)—Vision Press, 1963.
 LIAT: *Bibliography of Humanism* (IHEU; Utrecht).
 VAN PRAAG: *Humanism* (IHEU; Utrecht).
 1959 OSBORN: *Humanism and Moral Theory* (Allen & Unwin).
 1960 HADAS: *Humanism, the Greek Ideal and its Survival* (Allen & Unwin).
 1961 HUXLEY (Ed.): *The Humanist Frame* (Allen & Unwin).
 KNIGHT (Ed.): *Humanist Anthology* (Barrie & Rockcliffe).
 1962 *The Policy and Programme of the English Humanist Movement* (EU).
 BLACKHAM: *The Humanist Himself* (EU).
 BRIERLEY: *The Humanist Group* (EU).
 HAWTON: *Humanism Explained* (EU).
 LAMONT: *A Humanist Funeral Service* (AHA; USA).
 LAMONT: *A Humanist Symposium on Metaphysics* (AHA; USA).
 1963 *The Humanist Alternative* (BHA).
 BERGER: *Invitation to Sociology, a Humanist Perspective* (USA)—Pelican, 1966.
 BLACKHAM (Ed.): *Objections to Humanism* (Constable)—Pelican, 1965.
 BLACKHAM: *Practical Humanism* (Plain View Supplements, EU).
 CHASTEL: *The Age of Humanism, 1480-1530* (Thames & Hudson).
 CHERMAYEFF and ALEXANDER: *Community and Privacy, Towards a New Architecture of Humanism* (New York)—Pelican, 1966.
 HAWTON: *The Humanist Revolution* (Barrie & Rockcliffe).
 MOUAT: *What Humanism is About* (Barrie & Rockcliffe).
 1964 BLACKHAM: *Modern Humanism* (AHA; USA—reprinted from UNESCO's *Journal of World History*, VIII, 1, 1964).
 HEPBURN (and others): *Religion and Humanism* (BBC).
 HUXLEY: *Essays of a Humanist* (Chatto & Windus)—Pelican, 1966.
 MURRAY: *Humanist Essays* (Unwin).
 ROCCA: *Humanism* (USA).
 1965 MITCHELL: *Humanism* (SPCK; Series: *Questions at Issue*).
 1966 AYER (and others): *An Enquiry Into Humanism* (BBC).
 MACKAY: *Humanism, Positive and Negative* (IVF).
 1967 *Humanist Leadership Handbook* (AHA; USA).
Humanist Wedding Ceremonies (AHA; USA).
 HEMMING: *The Humanist Signpost* (a *New Statesman* off-print).
 HEMMING: *A Note on the Humanist Approach to Moral Education* (BHA).
 ODELL and BARFIELD: *A Humanist Glossary* (Pemberton).
 1968 AYER (Ed.): *The Humanist Outlook* (Barrie & Rockcliffe).
 BLACKHAM: *Humanism* (Pelican).
 DRESDEN: *Humanism in the Renaissance* (Weidenseld & Nicholson).

Abbreviations

- AHA: American Humanist Association.
 BHA: British Humanist Association.
 EU: Ethical Union.
 IHEU: International Humanist and Ethical Union.
 IVF: Inter-Varsity Fellowship.
 SPCK: Society for Promoting Christian Knowledge.

PORNOGRAPHY IN FOCUS

The following is a transcription of a discussion between Tony Van den Bergh and Jean Straker recorded for a BBC 'In Focus' programme on Pornography, broadcast in part on July 2.

TONY VAN DER BERGH: I'm in the studio of Mr Jean Straker in Soho Square. I've been looking at his photographs, most of them nudes—very beautiful—nobody could question the artisticness of them—but he has committed the terrible crime in most of them in that he hasn't clouded out the genital hair. Anyhow, Mr Straker: When is a photograph obscene?

JEAN STRAKER: This, of course, depends upon your own idea of the meaning of the word 'obscene'. I've talked about this in the courts, and I've been asked by the Chairman of London Quarter Sessions what I understand by the meaning of the word 'obscene', and I have told him that, without going back to Aristotle, I would only regard a thing as being obscene if it were out of context.

TONY VAN DER BERGH: Could you illustrate that? What do you mean by 'out of context'?

JEAN STRAKER: Well, again, the Chairman at Quarter Sessions said to me would I regard a photograph to be obscene if it showed sexual intercourse and was sold in a bookshop in Soho? My answer to him was that if the bookshop in Soho specialised in photographs that showed sexual intercourse then the photograph would not be obscene in that context. When then, he said, would you regard it to be obscene? And I said that I would regard it to be obscene if it was sold in a kiosk at the Zoo. 'Do you mean the pandas might do something', he said, and laughed. This is the whole point, you see, we must understand what we mean by these words when we use them—and the great difficulty in regard to the use of the word 'obscene' is that, not only does it mean different things to different minds, but it means a specific thing in law which is so vague in its definition (in the 1959 Obscene Publications Act) as to be subject to the most wide interpretation by the courts who have to make determinations on this matter.

TONY VAN DER BERGH: How often have you been prosecuted?

JEAN STRAKER: I think I've been prosecuted three times under the Obscene Publications Acts and twice under the Post Office Acts. On the first occasion on which I was prosecuted under the Obscene Publications Act I took up a Point of Law, took the local magistrate to the High Court, won in the High Court, and also won in the House of Lords. This so angered the authorities that the Home Secretary at the time, who was my own MP, brought in a new law, the 1964 Obscene Publications Act, which specifically made it illegal for me to possess my own negatives. Consequently at the moment I have something like 1,400 negatives in prison.

TONY VAN DER BERGH: But you've actually agreed to your negatives being taken by the police on one occasion.

JEAN STRAKER: I've assisted them to make whatever selections they like; I've exposed myself to prosecution because I believe that this is the only way that one can test the laws—and the validity of those laws. It's terribly easy if one wants to avoid prosecution by the authorities, because the 1959 Obscene Publications Act allows a particular device—which is popularly called a 'disclaimer'—

whereby all you have to do, if you are visited by the police, is to say that you didn't know that the articles which you are holding or offering for sale were likely to be regarded as obscene. You then sign a disclaimer relinquishing any title to those articles—and that's the last you hear of the matter.

TONY VAN DER BERGH: Mr Straker, isn't this to say that you lose capital, things that are of value to you, under the threat that you might be prosecuted?

JEAN STRAKER: Well, you see, as far as the ordinary bookseller is concerned, this is not relatively important, because if he loses a few books they are soon replaced by the publisher the following day, and there's no real loss. As far as I am concerned, what has been taken has been not a few prints but the original negatives, my original creative works of art, and these are virtually, as far as I am concerned, my 'manuscripts'—they stand to me in the same relationship as an author's manuscript would stand to a writer or a playwright: so I have lost the original, created work.

TONY VAN DER BERGH: The words which come up again and again are 'to deprave and corrupt'. Do you think pictures, photographs of naked women, naked men, or even men and women in the sex act—do you think they can actually deprave and corrupt? Can they coerce or stimulate somebody into doing a vicious and violent act that harms his neighbour or his neighbour's child?

JEAN STRAKER: You see, you have already tried to impose some type of meaning to the term 'deprave and corrupt'. Many people, possibly of religious upbringing, would regard simple knowledge of sex as being something that depraves and corrupts. It's my opinion that knowledge is a positively good thing, and that ignorance is the only real sin and danger—and to my mind the pictures which hide the genital details, which give false impressions of sexual behaviour, which put a sniggering, guilty feeling on such human activity as the love act, caressing and human emotions and endearments—these things I think to be bad—and I think that it is only good for people to have a greater awareness both of their own emotions, and the emotional involvements of others and the anatomical and physical details of others.

TONY VAN DER BERGH: Can I bring you down to earth here? Are you suggesting that the photograph which is published in reputable magazines in which the pubic hairs are clouded out is a wrong thing?

JEAN STRAKER: I think it is a wrong thing and I think that it is a dangerous thing. I can remember that my wife once told me that the early pictures which she saw of Adam and Eve in the family Bible which showed leaves and twigs in front of the pubic details caused her to live in dread of the time in which she also would grow foliage on her body. I think this is completely wrong in an enlightened age that one should perpetuate these myths of ignorance.

TONY VAN DER BERGH: : Aren't you being a little arrogant in your thought that the courts are wrong and you are right?

JEAN STRAKER: Well, it seems to me that it is always the artist who has to be arrogant in these matters, when he feels that social systems need challenge—and I know of no

(Continued overleaf)

other way of challenging the system. After all, I am exposing myself to public judgment by standing my ground before the courts—and if I thought the courts were right I wouldn't even bother to protest my case.

TONY VAN DER BERGH: One very direct question: Are you really telling me that you have never published one of your photographs which you've afterwards regretted having published?

JEAN STRAKER: I think I've made a lot of bad pictures in my time. I think I've made a lot of pictures which fail to satisfy me as to the ideas and the intentions which motivated me in taking them—but I have made it always a policy of allowing all my work to stand on the judgment of others—and I have never withdrawn any picture however much I might have regretted making it. There is one particular picture which I made which caused me considerable distress. I thought it was a thoroughly nasty picture, and I wanted to tear the negative up after I made it; but I decided this would be quite wrong and that it should stand its own ground as being a nasty picture which I had made, and it figures in my current exhibition. I think one has to stand by even the bad things that one does.

REVIEW

Richard Clements

A Classic for Heretics

WINWOOD READE, the author of *The Martyrdom of Man*,* was throughout his life a human enigma. He belonged by birth and nurture to a wealthy and talented family. His education was of a traditional character—grammar school, private tuition, and Oxford; where he was an associate for some time of a dissipated circle. He left the University without taking a degree.

Nevertheless, his mind was set upon a literary career. He was perhaps inspired to take this course by the success which had attended his famous uncle, Charles Reade, author of *The Cloister and the Hearth* and other successful novels and plays. The aspiring author's first novels met severe criticism in the periodicals and newspapers of the time, and he suffered from the sense of frustration that waits upon a novelist without readers. Yet to the end of his brief life he contended for success in this art. His last work was *The Outcast*, which is of historical interest to freethinkers because it pictures the kind of persecution that awaited those who, in the mid-nineteenth century in England, made profession of a secularist philosophy of life.

Novel writing, the literary form in which Reade hoped to succeed in attracting a wide readership, was not his *métier*. There were several reasons for this failure. Chief amongst these may be mentioned the restricted nature of his own life and that of the social group to which he belonged. He had not the insight and creative genius of the great masters of the realistic novel such as Dickens, Thackeray, George Eliot, Gissing, Bennett and Wells. Reade also lacked, as F. Legge and other critics have pointed out, a sense of characterisation, i.e. the capacity to create literary portraits that convey living impressions to the minds of the reading public.

These criticisms, well-founded as I believe them to be, must not be taken to mean that Reade lacked mental range, literary gifts and rare powers of imagination. His real tragedy as a writer lay in the fact that when he had found his path to fame, when he had written his masterpiece, *The Martyrdom of Man*, "the first synoptic history of mankind", he did not live long enough to savour his triumph, and give the world more of the treasures of his mind and heart.

The present edition of this Rationalist classic deserves to find a place on the shelves of all lovers of great books. In the numerous personal accounts which have been published by men and women who have made the mental and psychological pilgrimage from a blind acceptance of superstition to a reasoned philosophy, it is striking to note how many have recorded their indebtedness to this work. This is due to the simple fact that it sets out for the reader, in bold outlines, the history of Greek and Roman culture not as the source of *all* civilisation, but in its *proper* setting, as an important chapter in universal history; together with a succinct

account of the nations that before the rise of Greece and Rome had made contributions to the progress of the race; and he also treated of the African scene, using the knowledge and insight gained during his three visits to the dark continent. On those journeys he played such different roles as those of a traveller, an explorer, and a war correspondent. This work took a heavy toll on his health and strength, and led to his death at the early age of thirty-seven.

When his book appeared it was attacked in some quarters and ignored in others. In spite of the author's moderation in the statement of his case, and friendly attitude to the established order in England, he had made an assault upon Christianity "in the clearest language he was able to command". That was his offence in the eyes of orthodox believers. Sentences such as this: "Doubt is the offspring of knowledge; the savage never doubts at all", caused alarm amongst all who had an interest in spreading any form of supernaturalism. How could the attitude of the mere believers be otherwise towards a book that preached the gospel of heresy? Today we know how percipient he was and how earnestly he forecast the discoveries, inventions and problems of this century. The vision of this great heretic was uncanny. More noteworthy at this time of day is the fact that *The Martyrdom of Man* triumphed over the bigotry of the churches and the sects, and won the respect and commendation of such different personalities as Sir Henry Rawlinson, Sir Harry Johnston, Charles Reade, H. G. Wells and Sir Winston Churchill. The success of this work ever since its publication has—for an historical work of this type—been unsurpassed. The present edition, with its admirable Introduction by Michael Foot, is in keeping with the long tradition of the Rationalist Press Association for the range and quality of its books and periodicals.

I close this review by citing two sentences from Mr. Foot's Introduction: "Of all favourite books, *The Martyrdom of Man* can best be recommended with the simple instruction: *read it*. Or maybe, better still, *read it aloud*".

* *The Martyrdom of Man*, by Winwood Reade. The Humanist Library. Published for the Rationalist Press Association, 1968, by the Pemberton Publishing Co. Ltd.; pp. 437. Price 15/-.

LETTERS TO THE EDITOR

Ethics

AREN'T there values common to human experience and expression from which to form a universal moral principle of "individual survival"? I, for one, hope so.

CHARLES BYASS.

[Perhaps this question arises from "New 95 Theses", front page, June 28. I have little doubt there are sufficient commonly held values to enable a consensus to formulate a principle upon which to base an ethical system. The principle of "individual survival" may be acceptable to many. But ethics is (or was) a search for an irrefragable basis for governed behaviour—an indisputable principle universally recognised as binding upon all. Those who believe in God's dictates may feel they have an Absolute morality, and that he who transgresses does so at his peril. Dispense with this concept and we are left to organise our behaviour upon any criterion of our choosing—or none. The term "good" then merely describes that which we personally approve, and no ethical system, no principle acting as a basis for an ethical system, is relevant to us, or binding upon us, unless we voluntarily embrace it. This is a personal view (or dilemma) and may well be wrong; if it is wrong, I should like to see where the error lies.—Ed.]

Compassion

MY thanks to you for publishing two letters supporting the Protection of Deer Bill to be introduced by Mr Marcus Lipton, MP. My grateful thanks also to the NSS President for his appeal for Government support to the Bill, and to Mr Jo Grimmond for his humane views on the discouraging of blood sports.

It seems that Mr Edward du Cann and some of his colleagues lack the imagination to see the cruelty in the hunting of deer and are determined to oppose the Bill. What a sad reflection on educated and leading figures in our affairs that such a lack of compassion exists. It is a disturbing thought. (Mrs) DOREEN PARKES.

CORRESPONDENCE

Due to holidays being taken July 22 - August 5, the Editor regrets that no correspondence can be given attention during this time.