

POPULATION CONTROL: POLITICIANS AND POTENTIAL PARENTS CANNOT SHIRK RESPONSIBILITY, SAYS CS PRESIDENT

"There are now in the world well over 3,500 million people. We are told that 37 per cent of them are under 15 years of age. Millions of them are always under-nourished. Two out of three people in the world are unable to get as much food to eat as is customary in Britain. The world's present population is expected to double to 7,500 million by 2005 AD." This grim warning was given by Sir David Renton, MP, at the annual general meeting of the Conservation Society in London last Saturday. Sir David, who is the Conservative Member for Huntingdon, succeeds Yehudi Menuhin as president of the CS. In his presidential address he went on to say that he grew weary of the wishful thinking of those who rely upon new varieties producing enormously increased yields of rice or wheat to solve the world food shortage. He declared: "It would be idle to hope that in the next 30 years world food production will increase enough both to feed those who are already hungry, and to feed twice as many people as there are in the world today".

The World's Too Small!

Sir David Renton went on to say that starvation is not the only unpleasant prospect facing the world: "Pollution of earth, air and water has been increasing steadily since the industrial revolution. The major industrial countries with their high standards of living have been, and still are, the major offenders. Oil pollution of the sea, persistent chemicals, radiation, excesses of carbon dioxide and sulphur dioxide in the air; all these things, although at their worst in temporarily localised concentrations, are still potential menaces to the whole world and could become more so as industries and populations expand.

"The world's too small. Because of man's fecklessness, it is too small to feed the hungry millions of tomorrow, or even those of today. Because of man's carelessness it is too small to avoid pollution by man's waste products. Because of man's predatory nature, ever growing numbers, and his degradation of the environment, it is too small for the survival of many of his fellow creatures. I refer not merely to those hundreds of species from the brontosaurus to the dodo, which have vanished for ever and are no longer lamented, but to still surviving animals and birds, some of them most lovely, which are rapidly becoming extinct through direct killing, poisoning by chemicals or destruction of their habitat, a process which is hastened every time that land is developed for human purposes as much more will be. The mineral resources of the world will last a long time but are not inexhaustible. In this century we have already consumed more resources of fuel, minerals, timber and other materials than in the whole of previous history. The world's too small, in spite of the wide open spaces, for the conflicts between nations which could increasingly occur as numbers increase. Above all, the world's too small for people who shirk their responsibilities in this matter, whether they be powerful politicians or potential parents."

Need for a Population Policy

Speaking of Britain, Sir David said we could not opt out of our responsibility in this matter. Britain is one of the most densely populated countries in the world, and ranks high in making demands on resources. He referred to the

appointment of a Secretary of State for the Environment: "We wish him well in his great responsibilities, which unfortunately, however, do not include any responsibility for seeing that the population does not become so great as to frustrate the fulfilment of his duty to protect the environment".

When a country is already overpopulated or may become so in the foreseeable future, its government ought to have a population policy. Sir David declared that informed people consider that Britain is already overpopulated. This was the opinion expressed by 90 per cent of those present at the symposium held a year ago by the Institute of Biology. He continued: "We should not overlook the fact that, apart from small island and city states, the United Kingdom is the seventh most densely populated country in the world, and England itself shares with Holland and Taiwan the disadvantage of being the most densely populated territory on earth".

Family Planning on the NHS

Sir David said that many politicians on both sides of the House of Commons consider that there should be a Government population policy, "for they are greatly worried about the consequences of adding greatly to our population. But other politicians and their advisers are not worried at all, which is odd when one remembers how worried they are about the very things which are caused by increasing the population".

One of the arguments used by opponents of a population policy is that it would mean interfering in a matter far too delicate and intimate to be the concern of Governments. "But they are wrong about this, for if an early start were made on a voluntary basis with a moderate policy to stabilise the population over a generation, probably nothing more would be needed than to offer to our people free family planning advice and every facility including sterilisation with the National Health Service, and to explain why in their own and their country's interest they should help to reduce the birthrate. In England and Wales it has fallen

(Continued foot of next page)

TELEVISION: TRUTH AND FALSEHOOD

PETER COTES

The fact that drama programmes are so dim on both channels is perhaps more due to the real life events which are captured by correspondents and cameras on the trouble spots abroad; in hi-jacking from planes to desert fighting, and kidnappings and murders becoming mere commonplace happenings. What chance have those tired and unimaginative staff writers and producers on all the channels got, with their briefs to churn out those monotonous series which, meant to be funny or serious, merely succeed in boring the viewer? If there was more talent connected with these goings-on, there would still be real difficulty in making such television convincing. But as real life always has the edge on the false, spurious and glossy, so the news-reel and documentary always makes television drama less real than it could be made to appear if handled by more sensitive, imaginative and thoughtful directors. Humility is encouraged only by true knowledge on the part of both producer and director. It is a virtue devoutly to be wished upon those drama directors (conspicuous by their presence as a majority) who prop themselves up at the expense of any play which has the misfortune to get into their vain and arrogant hands.

James Cameron and Alastair Cooke continue to be the two most potent forces of an educational and entertaining character on radio and television respectively. Cameron's programme on Cyprus (BBC-2) said more in a short time

on an explosive situation than has ever been said by the entire national press. Cooke's approach to current events continues as it has always been—both charming and radical.

And now, a brief note of a more personal character. The late Patrick Wymark was introduced by me to his first really big part in television. Long before those hackneyed series *The Power Game* and *The Planemakers* had made him a household name, Wymark had played Sir Charles Morgan (a forerunner of his Sir John Wilder, who walked the Corridors of Power) in my television production of Arnold Bennett's wittily searing satire on newspaper life before the first world war. *What the Public Wants*; as little dated now, as when it was revived by me in 1959, having been first written and performed in 1912. Pat Wymark had done little of note in television up until that time, but I had seen him play intelligently, good supporting roles at Stratford-on-Avon. His expansiveness as a character actor encouraged this first big chance—gamble for any producer to take; one justified up to the hilt by the success, gratifying enough in itself, which accompanied a performance, with results that are by now only too well known. If nothing the actor subsequently did ever quite came up to his portrait of a newspaper tycoon (based loosely on the character of the late North Northcliffe), this was due, I suspect, more to the superior excellence of Bennett's writing, than to Wymark's limitations as an actor.

NORMAN ST JOHN-STEVAS, MP

In the *Freethinker* of 30 May this year an editorial appeared on the subject of the allegations concerning the sale of live foetuses for medical research under the heading "St John-Stevas hits a new low" in which it was said that Mr Norman St John-Stevas, MP, has made "a number of underhand attempts at preventing popular laws being passed by stretching Parliamentary procedure to its limits".

Complaint has been made by Mr St John-Stevas through his Solicitors that this "smacks of illegal acts on the part of our client". This was certainly not intended nor was it intended to infer that Mr St John-Stevas was lacking in principle or concern for the public welfare and the Editor regrets any wounding inference we may have given to this effect. Throughout his long campaign against the Abortion Act 1967 and in the promotion of subsequent Bills which have tried to modify it, the Member for Chelmsford has always acted out of what he regards as his duty to preserve life, actual or potential, and not from improper personal or political motives. This the *Freethinker* has always recognised.

We further said that Mr St John-Stevas had "spread severe alarm amongst the public without supplying that public with any evidence for the cause of their alarm". We now accept that Mr St John-Stevas did, in fact, have some material for his allegations regarding the sale of foetuses namely a letter from an anonymous medical employee and an assurance from Mr Crossman, then the Secretary of State for Health and Social Security, that the sale of foetuses by abortion clinics had been stopped.

Finally we insinuated that Mr St John-Stevas had been guilty of "unscrupulous behaviour". We certainly did not

intend to infer that Mr St John-Stevas had at any time broken the law or done anything improper, low or unfair and we unreservedly withdraw any such insinuation.

(Continued from front page)

steadily in the past five years from its peak of 18.5 live births per 1,000 people in 1964 to 16.3 last year, a very beneficial drop but still too high. There will no doubt be further fluctuations in the coming years as a result of previous fluctuations since the post-war peak of 20.5 in 1947, and it would be wrong to assume that the birthrate will continue to fall if family planning services are not extended. It has to fall below 14 live births per 1,000 people for stability to be reached but this should not be difficult.

"It is only if such a policy were not attempted or were to fail that more stringent steps would be required, crisis point having been reached, and then a later generation would resent the folly of our leaving it too late. So it is a question of acting now or lamenting later. It is better to govern events while it is possible to do so than to have to react uncomfortably to them when that time has passed. Too many of the problems of government are due to lack of foresight a generation earlier."

A New Freedom

The president of the Conservation Society concluded his address by expressing the hope that we shall see a population policy unfold. Future generations will look on 1970 "as the year in which the British people decided to secure for all time a new freedom to enjoy their heritage without fear of being overburdened by each other".

MUSLIM RELIGIOUS EDUCATION

BY AN IMMIGRANT TEACHER

The Muslim Educational Trust claiming to speak "on behalf of the Muslim community in Britain" has submitted to the Government a Memorandum on the religious education of Muslim children in schools. The MET rightly complain, as Humanists do, of the monopoly position of Christianity in State schools, and of the fact that parents are not informed of the "conscience clauses" in the 1944 Education Act. In the expectation of a new Education Act the Muslims present a list of suggestions and demands aimed at creating a Muslim parallel to the present Christian set-up. The implications of these demands are of much interest, for they give an idea of what would happen *in practice* if they were accepted.

The Act of Worship

The MET ask that facilities for worship should be provided for children of all religions. Presumably they visualise separate acts of worship for Christians and Muslims, and for Hindus and Sikhs too, if they ask for them.

In another section they draw attention to the Muslim practice of offering prayers five times a day, two of which fall in school timings. Assuming that one prayer could be arranged at the beginning of the day while the act of Christian worship was taking place elsewhere, there would still, be one occasion during the day when Muslim children would have to leave their lessons for about 20 minutes for ablutions and prayers. This disruption would seriously interfere with teaching. Alternatively, if the second prayer were to take place during lunch time, Muslim children would have little time for relaxation during the midday break. The washing of hands and feet is obligatory before prayers, so the difficulty of providing facilities for ablutions would be considerable and in some cases insurmountable.

The divisiveness of separate acts of worship may not worry the Muslim Educational Trust if it is inclined to religious orthodoxy. But many people, bearing in mind the passions that religion is capable of arousing, will deplore this further accentuation of divisions between children.

The MET's argument is logical enough within the terms and assumptions of the 1944 Act. These were that the school community adhered overwhelmingly to one religion, and that a school building may be temporarily converted into a place of worship. This departure from modern ideas of separating religion from other institutions was, perhaps, tolerable when the school community was almost completely Christian. But as it is now a mixed community the original assumptions need to be revised.

The best solution might be to replace the act of worship by an ordinary assembly directed towards co-operation within the school, and relating it to the community outside. This is not the imposition of a Humanist viewpoint as the MET seem to think, but a practical solution where no religion has any special advantage. Primarily this may appear to be a negative solution. But very often a no-man's-land between contending factions is better than the contest itself, and can act as a basis for further co-operation.

Religious Instruction

In the field of religious instruction the MET demands a central Muslim educational advisory body with powers of supervision and financed by the Department of Education. Local advisory bodies with a full-time adviser, arrangements in training colleges for training Muslim religious

teachers are also demanded. The Muslims may not realise that although the present set-up is dominated by Christians, and the general aim is to promote Christianity, there is often the possibility of openness in practice. Non-Christian children, including children from agnostic families, do attend RI classes and sometimes express dissenting opinions. Non-Christian teachers are not barred from teaching RI, and they may teach the Agreed Syllabus as the beliefs of Christians which they do not share. They may express their own views in an educational way and leave it to the children to make up their own minds.

However, the Muslim Educational Trust demands: "At no stage of education or training non-Muslims be recruited to train or impart religious education in the Islamic Faith". This shows a desire to control completely the religious education of Muslim children and will lead to blatant discrimination.

The imposition of a test based on beliefs of applicants for posts in State schools is not acceptable to the teaching profession. The answer to the MET's demands is not to create a parallel situation for each religion or thought-system. We must aim to broaden the scope of religious knowledge as a subject by teaching about the world's religions.

Some of the MET demands are easily met. If Muslim parents wish their daughters to wear the customary trousers the host community should be willing to accept this. There appear to be only two major Muslim holidays, and it should be possible for Muslim children to take these days off school.

The MET also require that "arrangements must be made to provide 'HALLAL' food to Muslim children in their school meals". This is hardly a practical demand as it would mean cooking meat separately for Muslim children and transporting it in separate containers to the various schools. Muslim practice in this matter is known to be flexible, and the MET is not helping anyone by making such a demand.

The demands made by the MET are only practical in a Muslim denominational school. Immigrants and their organisations are on the whole opposed to the idea of separate schools because they wish to enable their children to be taught on equal terms with British children. The experience of South Africa and America has clear lessons for immigrants. One fears that the MET may move on to demand these denominational schools, creating tension within the Muslim community. They would be open to the same objection as Anglican or Roman Catholic schools.

Possibly, enlightened Christians will themselves reject the idea of denominational schools, and even compulsory RI and acts of worship in State schools. The aim of everyone concerned should be to integrate *all* children into genuinely non-sectarian educational institutions.

THE COST OF CHURCH SCHOOLS

By DAVID TRIBE

Foreword: MARGARET KNIGHT

4s (plus 6d postage)

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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 St., London, SE1. Telephone 01-407 2717. Cheques, etc., should be made payable to the NSS.

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

EVENTS

Eastbourne Humanist Group, Chamber of Commerce, Eastbourne. Sunday, 22 November, 3 p.m. David Tribe: "The Permissive Society".

Humanist Holidays. Christmas House Party, Osborne Private Hotel, Freshwater Bay, Isle of Wight, 23 to 28 December. Details from Mrs Mepham, 29 Fairview Road, Sutton, Surrey.

Leicester Secular Society, Secular Hall, Humberstone Gate, Leicester. Sunday, 22 November, 6.30 p.m. Father John Harriott, SJ: "The Jesuits".

North Staffordshire Humanist Group, Cartwright House, Broad Street, Hanley. Friday, 27 November, 7.45 p.m. Frank Taylor: "United Nations—to be or Not to be".

South Place Ethical Society, Conway Hall, Red Lion Square, London, WC1. Sunday, 22 November, 11 a.m. H. J. Blackham: "Conscience". Tuesday, 24 November, 7 p.m. Roger Manvell: "New Frontiers in Film".

Worthing Humanist Group, Morelands Hotel, opposite the Pier, Worthing. Sunday, 29 November, 5.30 p.m. Michael Adams: "The Arab Question".

MEMORIAL EDITION

WHY I AM NOT A CHRISTIAN

BERTRAND RUSSELL

Preface DAVID TRIBE

Introduction Professor ANTONY FLEW

PRICE 3/- (plus 6d postage)

NATIONAL SECULAR SOCIETY

103 Borough High Street, London, SE1

NEWS

IMMIGRATION AND RACE RELATIONS

Enoch Powell's success in linking patriotism and racialism in the popular mind, and in transmitting his "electrifying message" was in part caused by the negative policies of the Labour Government; this is one of the claims made by David Stephen in his new pamphlet, *Immigration and Race Relations* (Fabian Society, 11 Dartmouth Street, London, SW1, price 5s). Mr Stephen is director of the Industrial Unit of the Runnymede Trust and a former education officer of the Community Relations Commission.

He contends that James Callaghan's obsession with immigration control, the power of the Home Office immigration section and the weakness of the Community Relations Commission was a fatal combination. Labour's failure to make any meaningful attempt to disabuse the public of the immigration myths, while at every turn approving more administrative acts to tighten the screw, created an "ideological vacuum".

Mr Stephen is hopeful of Conservative proposals for legislation to unify and simplify the different acts and Orders covering immigration: anything is better than the current situation where only the officials know the rules. The Government, and everyone else concerned, should heed his warning against the danger of creating a community of second class citizens administered by, and explosively at odds with the police who would have to do society's dirty work for it.

The author draws attention to one problem which will result from Conservative law—control after entry. Presumably the police will be responsible for this, but the Government will have to explain why valuable men are being taken off the fight against crime. He is concerned that any police role should be a passive one (like checking on immigrants who fail to register a change of address), and not an active one (asking any foreign-looking person to establish the legality of his presence in this country). This is probably a vain hope.

Mr Stephen deals with the legislative tangle which has given rise to our present system of immigration. He shows how the Labour Government turned the screws of Commonwealth immigration, so that it became increasingly difficult for Commonwealth citizens to get in, while the Aliens Act still allowed many white aliens to settle. For example, 9,568 alien workers were given unconditional permission to stay in Britain in 1969, and only 4,021 Commonwealth workers were allowed in.

Immigration and Race Relations will disturb, embarrass and infuriate its readers. But it would be a grave mistake to ignore its message.

BESSIE

Mrs E. M. (Bessie) Braddock who died last week was the Labour MP for the Liverpool Exchange Division for 25 years. The fact that many of her constituents and supporters were Roman Catholics did not deter her from sending a congratulatory message when the National Secular Society celebrated its centenary four years ago. On that occasion she wrote: "Congratulations on attaining your first century. Bradlaugh's determined struggle helped to make universal suffrage a reality. May your Society continue to prosper and to contribute to the preservation of a vigorous tradition of free speech".

The NSS was represented by Mrs Marion Clowes at the secular cremation ceremony on Tuesday.

AND NOTES

SUCCESS

The publication last week by the National Secular Society of *Sex Education—the Erroneous Zone* resulted in unprecedented publicity and enquiries. It was launched at a successful Press conference in London, and many national papers carried reviews. Maurice Hill, co-author with Michael Lloyd-Jones, and Brigid Brophy, who wrote the foreword, were interviewed in *The World at One*; Miss Brophy was also interviewed in *Late Night Extra*.

The pamphlet is a devastating exposé of the nonsense that so often passed as sex education in schools, and vigorously argues the case for sexual knowledge and respect for children. The authors have produced a thoroughly researched, serious and witty document, for which teachers, parents and children should be thankful. And with a full-time staff of one (Martin Page, general secretary) and a non-figurehead president (David Tribe), the NSS has once again pulled off a remarkable public relations exercise.

FOOD FOR THOUGHT

Sir David Renton's impatience with those who pin their hopes on new varieties of rice or wheat to solve the problem of world hunger (see front page) is well justified by figures given in the annual review of the United Nations Food and Agricultural Organisation. These reveal that during 1969, food production in developing regions grew at 2 per cent, a slower increase than in 1967 and 1968. At the same time total population grew at 2.7 per cent.

It is reported that for the first time for 12 years there was no increase in the combined production of the world's farms, fisheries and forests. The combined agricultural production of Africa's developing countries in 1969 remained at the 1968 level. The Far East led all developing regions in increasing agricultural production, but even there the 4 per cent increase was slightly less than in 1966.

The Roman Catholic Church never misses an opportunity of publicising the work of nuns and other to alleviate suffering in various parts of the world. Much of this work is motivated by humane and unselfish feelings. But, by her continued opposition to contraception, the same Church is condemning millions to short and miserable lives.

FREETHINKER FUND

For the third successive month there has been an increase in donations to the *Freethinker* Fund. We warmly thank those who have donated, and appeal to all other readers and organisations to generously support the only weekly freethought journal in the world.

During October we received the following: W. Armstrong, £1; Mrs Airey, 3/6; R. Brownlee, 19/-; R. Cadmore, £10/10/-; Mrs Castle, 18/6; C. C. Coombs, 8/6; C. Cullen, 9/-; G. A. Fink, £2; T. H. Grimley, £1; M. E. Hart, 9/-; J. A. Kane, £1/1/4; J. T. Kent, 10/-; R. Matthewson, £1; Mrs Mawson, £1/1/-; T. Myles Hall, 10/-; F. Pearson, £1/18/0; J. Roche, £1/1/-; G. D. Rodgers, 18/6; F. G. Shaw, 4/6; P. Stoppard, £1; G. Swan, 4/-; E. Wakefield, 2/-; E. Willioughby, £1/1/-; J. G. Wilson, £3; D. Wright, 10/-; already acknowledged, £145/9/6; 1970 total to date, £177/8/4.

PUBLICATIONS

TITLE	AUTHOR	Price	Post
Rebel Pity: The Life of Eddie Roux	Eddie and Win Roux	45/0	2/0
RI and Surveys	Maurice Hill	1/0	4d
Religion and Ethics in Schools	David Tribe	1/6	4d
Religious Education in State Schools	Brigid Brophy	2/6	4d
Ten Non Commandments	Ronald Fletcher	2/6	4d
The Cost of Church Schools	David Tribe	4/0	6d
A History of Sex	G. L. Simons	9/0	1/0
Humanism, Christianity and Sex	David Tribe	6d	4d
103: History of a House	Elizabeth Collins	1/0	4d
Freethought and Humanism in Shakespeare	David Tribe	2/0	4d
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The Secular Responsibility	Marghanita Laski	2/0	4d
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The Humanist Revolution	Hector Hawton	10/6	1/6
Pioneers of Social Change	E. Royston Pike	10/6	1/6
The Golden Bough	J. G. Frazer	20/0	2/6
Religion in Secular Society	Bryan Wilson	15/0	1/3
The Humanist Outlook	Various	35/0	2/2
100 Years of Freethought	David Tribe	42/0	2/2
Catholic Terror Today	Avro Manhattan	12/6	1/6
Materialism Restated	Chapman Cohen	5/0	1/4
The Martyrdom of Man	Winwood Reade	10/6	1/9
Morality Without God	Chapman Cohen	6d	4d
Catholic Imperialism and World Freedom (secondhand)	Avro Manhattan	15/0	2/2
From Jewish Messianism to the Christian Church	Prosper Alfaric	6d	4d
Man His Own Master	Archibald Robertson	2/6	8d
The Outlines of Mythology	Lewis Spence	2/6	8d
The Dead Sea Scrolls	John Allegro	5/0	1/0
Age of Reason	Thomas Paine	3/6	4d
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Police and the Citizen	NCCL	4/0	5d
The Hanging Question	Edited by Louis Blom-Cooper	15/0	1/0
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Thomas Paine	Chapman Cohen	1/0	5d
Morals Without Religion	Margaret Knight	18/0	1/2
The Practice and Theory of Bolshevism	Bertrand Russell	6/0	1/0
Why I am Not a Christian	Bertrand Russell	3/0	6d
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The Conquest of Happiness	Bertrand Russell	9/0	1/2
Marriage and Morals	Bertrand Russell	8/0	1/2
Bertrand Russell's Best	Edited by Robert E. Egner	15/0	1/6
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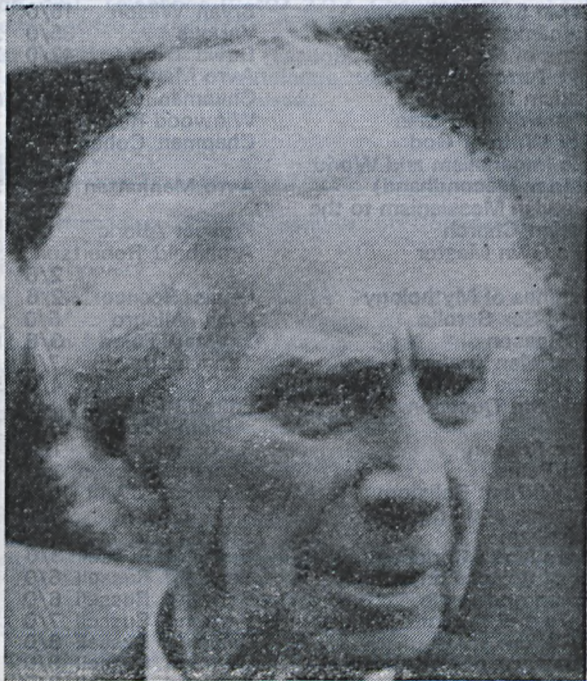
BOOKS

RUSSELL REMEMBERED

by Rupert Crawshay-Williams. Oxford University Press, 40s.

Well, it's a pleasant little book (157 pp), written intentionally as a light-weight memoir rather than a comprehensive biography. It begins with the author's first meeting with Russell ("Russell was smoking his pipe, since he never stopped smoking except to eat or sleep"), and ends with "Bertie's" last trip out in the author's car, on 29 August, 1969 ("His mind was working as well as ever, unless he was tired. But he was getting more tired every day").

Here is the humour of Russell, and the moral commitment and intellectual vitality that we all know. And there is much else besides. There are insights here into Russell's extraordinary vulnerability, his vanity and need for praise, and the unsupported dogma to which he could give vent. In a chemist's shop, wanting to buy a comb, Russell turns to his companion and whispers, "You ask". And the complete lack of any practical ability whatsoever . . . unable to make a cup of tea or adjust his hearing-aid ("It seems in a bad mood today"). There is also the crushing disappointment at the poor reception of *Human Knowledge*, Russell's last (1948) original contribution to philosophy.



Bertrand Russell

Crawshay-Williams admits that perhaps Russell's vanity was "greater than some people's". But while *all* writers "have an enlarged vanity . . . the desire for praise (in Russell while writing *Human Knowledge*) was little more than the normal writer's desire for encouragement". And Russell's vanity manifested itself in circumstances not open to most of us: on one occasion Professor Blackett and his wife were standing waiting to be introduced to Russell but he was too busy with a newspaper article—"I'm very sorry; I cannot pay attention to anybody. I am *reading about myself*".

But perhaps most startling to supporters of Russell is the revelation of the emotionally-sustained dogma that he

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was capable of, amounting in some instances almost to bigotry. We all know that Russell's moral commitment was driven by a great depth of feeling so perhaps we should not be surprised if occasionally he overstates his case in somewhat irresponsible fashion: "All Russians are imperialists", "All Russians are Eastern barbarians", "All Russians would crawl on their bellies to betray their friends", "I will believe anything against the police, *with or without evidence*". (Even these remarks scarcely compare with many sentiments expressed to Russell through the post, e.g. "You are a veritable nincompoop and your slimy filthy ignorant soul will eventually discover that fact when you and (other stinkers) are buried in hell for all eternity. Repent!")

Two things should be said about the dogma in Russell. Firstly, opinions were often vented in deliberately extreme fashion "to cause others to share one's fury" about political oppression, social injustice and such like. Obviously there is room for debate about such a policy. The second point is that Russell was sometimes aware that he had been carried away in the heat of argument, and in such cases was always quick to apologise. Also to the end Russell's mind was open to new argument: an instance is described in connection with pornography—after first inclining to think that sadistic brands should be banned, the weight of the "catharsis argument" convinces him that pornography may in fact have social utility, and should be supported. (This particular discussion took place when Russell was 94 years old.)

If you incline to view Russell as a demi-god, and wish to preserve the image intact, then perhaps this is not the book for you. The memoir strives to show Russell as a vital *human being*, and his faults inevitably emerge as strongly as his great virtues (I have given some emphasis to the former since Freethinkers are already steeped in the latter). At the same time Crawshay-Williams has tried to show that Russell was "quite unusually warm, and responsive, and lovable", and if the author is not successful in this then the writing of the book will have been "largely wasted".

This is an eminently readable volume, giving us a more intimate view of Russell than the splendid Alan Wood biography or even, I feel, than the three-volume autobiography itself. It is worth while knowing more about the greatest Englishman of this century, and Crawshay-Williams makes it easy for us. The book has a nice format and only, I think, one printing error (p 155); I wish though they had given the book a jollier dust-jacket—it's very drab, and won't attract many of the uninitiated as they scan the bookshop shelves. But of course *Freethinker* readers do not dwell in such company and so will surely buy it.

G. L. SIMONS

SEX EDUCATION — THE ERRONEOUS ZONE

MAURICE HILL and
MICHAEL LLOYD-JONES

Foreword: BRIGID BROPHY

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NATIONAL SECULAR SOCIETY
103 Borough High Street, London, SE1

REVIEWS

DIVORCE—AND AFTER

by Gerald Sanctuary and Constance Whitehead Gollancz, 30s.

At the time when the storm over the Divorce Bill was at its height in 1968, a middle-aged man came to see me at home. He knew that I was involved with the reform and wanted some advice about his own case. The story was that he and his wife owned a fair-sized house and let rooms to students. His wife was apparently a dominant character and by his account had persecuted him subtly over the years until he was driven from his own home. In the process he had clearly become a nervous wreck and perhaps a little unbalanced. In trying to divorce her and to regain his property, he had gone to law a number of times without any result that satisfied him. Because of this, he had become convinced that his lawyers were in a conspiracy with his wife and so had changed solicitors, not once, but 11 times.

This man's story, with its overtones of persecution mania, is typical of people who become involved in matrimonial wrangles, though it is more often the women who suffer the greatest emotional and nervous stress. It is for people in this situation and to help others avoid it, that Constance Whitehead and Gerald Sanctuary (formerly of the Marriage Guidance Council) have written this book. With the new divorce and matrimonial property laws due to come into operation at the end of the year, it is an extremely timely publication.

Rather surprisingly, the book opens with a chapter giving a sensitive demonstration of a couple's feelings and reactions to each other during and after the breakdown of a marriage. The value of this chapter is that it establishes the reader's confidence in the deep understanding of the authors, before going on to the next chapter on the law and its machinery. From the purely practical point of view this chapter is the meat of the book. The work and common failings of judges, barristers and solicitors are explained in everyday language which avoids the awe and mystery which many lay people feel for them. The reader is told what will happen when he or she goes into their offices and courts and the often fraught relationships between lawyer and client are dealt with sympathetically but firmly from both sides. Finally the chapter describes what can be expected in the way of maintenance awards and just how the Legal Aid system works—it is surprising how many clients are under the impression that Legal Aid is a bottomless fund to finance divorcees and divorced.

The remaining chapters of the book gives a vast amount of useful advice on such subjects as money, housing and getting help in emergency from the State and from voluntary organisations. These chapters are just as relevant to countless couples with little money as they are to divorced people and it is sad that this book will probably reach very few of them. Indeed, reading it makes one reflect on just how inefficient are our communications systems. Most of the people who would really be helped by the book's advice could probably only be reached by television, but of course nothing has yet replaced books when we need something which can be referred to at any time.

"Children" and "Sexuality" are the titles of the least effective chapters, though the former has many practical tips. But the authors cannot do the impossible by giving a solution to the problem of children of separated parents,

nor do they avoid all the sentimental and moralising pitfalls of writing about sex.

As one would expect, the last chapter is on the future and remarriage. There is much to be said on the future of marriage as an institution which is not brought out here, though perhaps it is not the job of this book. On the subject of remarriage the authors are curiously pessimistic, going out of their way to point out that it gives no certainty of a happy ending. They do not mention the encouraging fact that the rate of remarriage of divorced people is increasing faster than the rate of divorce—it seems to me a happy situation if fewer divorces are resulting in solitude for the rest of the lives of those involved, but perhaps it is wise to lean in the direction of pessimism. Finally, a clue to the authors' unuttered thoughts is given in one brief passage. "Another choice you undoubtedly have is whether or not you want to remarry. Remarriage is society's short answer to divorce . . ." Are we ready to start examining the whole subject of marriage with open minds yet? I wonder.

ALASTAIR SERVICE

THE CRIME EXPLOSION

by Peter Gladstone Smith. Macdonald, 35s.

This is an interesting book and well worth reading. The author is crime correspondent of the *Sunday Telegraph* so you are right to expect a bright journalistic book and a reasonable survey of his subject.

He commences by saying: "No one has ever diagnosed the cause of crime, or even put forward an adequate theory to account for it". By the end of the chapter he has got himself to:

Leather-jacketed motorcyclists and Eton boys in white collars and striped trousers, both of whom walk in the centre of Windsor on Sundays, have more in common with each other than with their parents. The tearaway teenager is international in developed countries, and every language has a name for them. It should be remembered that teenage violence is a cry for help.

In fewer than 200 pages Mr Smith has 12 chapters each devoted either to a type of crime or to an aspect of the subject. On "New Trends in Organised Crime", "Shoplifting is Big Business" and the similar chapters, one reads a series of vividly told stories full of interest and excitement. In what should be his constructive chapters he is much less definite and clear but it is obvious that he is a reformer and not a member of the birch and cat brigade. He is, for example, much taken by what he saw in Poland and says:

Treatment of young people up to the age of 18 is gentler and aimed at re-education. In Wroclaw (formerly Breslau) convicted hooligans were made to work on repairing the damaged old market so that all the public could see them, and in Warsaw I saw "huligani" who had obviously been drinking being upbraided by other townspeople. The worst juveniles go to a correctional home for an indefinite period. Here they live in open conditions and must go out to work in local factories.

His final chapter, "Urgent Measures for the Future", has a large number of ideas but needed to be much more fully argued and written. For example he says: "We must prevent the unskilled and inadequate members of the community from becoming outlaws by making a place for them in our highly-developed and complex society". Just like that, Peter Gladstone Smith wants more organised crime squads like those which investigated the Richardson and Kray gangs, and this seems a good idea. But he also calls for increased powers of investigation and search. Most of us think police powers in these fields are already too great.

STANLEY MAYNE

LETTERS

Evolution in the Deep South

Your report on the death of John T. Scopes (*Freethinker*, 31 October) reminded me of an incident in the most advanced and progressive country that struck me as incredible at the time.

When I arrived in Florida in March 1926, I had no knowledge of the Monkey Trial of the previous year. A few months later I visited a fairground and exhibition being held just outside Miami. Wandering around and entering a large tent devoted to medical science I discovered among the exhibits nine glass jars standing in a row. Each big jar contained a preserved specimen of a human foetus of each month during its development in its mother's womb. One of the first jars contained a specimen with the gills of a fish. A few jars along the gills had vanished and a tail had appeared.

In my youthful excitement of such an interesting discovery I began to explain the evolution of man to all the people around and immediately collected a small audience. Then two doctors spotted me and came over. I began to tell them with much enthusiasm what an interesting exhibit this was of the actual evolution of man. But when they had grasped what I was saying both doctors went into hysterics and raved at me and my small audience that I was talking absolute nonsense. One of the doctors actually referred to Adam and Eve and Adam's rib! Receiving the impression I was about to be thrown out of the big tent I made a hasty but diplomatic exit.

R. STUART MONTAGUE.

Patriotism

On Remembrance Sunday, Malcolm Muggeridge in his programme *Why Patriotism?*, failed miserably to associate the concept of loyalty to one's country with religious belief, despite his valiant efforts to do so. To my surprise the speaker whose contribution appeared to be least biased was Lord Chalfont. Most of the others spoke on behalf of various organisations which had an axe to grind. Although he expressed love for his country and refused to contemplate changing it for any other, Lord Chalfont could not see why such feelings could not be reconciled with a world brotherhood which outlawed warfare as a means of settling disputes between its constituents.

The old chestnut of whether one should defend and, if necessary kill, if the nation were attacked, was duly brought out and seasonably roasted as a burnt offering to the war gods. Nobody denies that if armed violence is threatened one must act violently in retaliation in order to preserve life, wellbeing and culture. None of the speakers, however, made the point that once war starts, the situation becomes radically changed from the one which preceded it, when it was not beyond the power of human ingenuity to avoid it. Once fighting commences we are no longer sane, dignified and reasonable human beings; rightly or wrongly we must rally round our own kind. The clock is put back, the veneer of civilisation which has taken centuries to superimpose is eroded and we revert to primitive instincts for self-preservation. This is the meaning of patriotism upon which the leaders and governments of nations rely when they have failed in their duty to prevent the need for armed conflict taking place.

H. RICH.

Elimination of VD

I agree with James Hemming's letter (31 October) regarding the removal of prudish attitudes to VD patients. But elimination of venereal diseases, from a medical standpoint, is not possible in the manner he describes.

Syphilis is not endemic in this country, therefore widespread penicillin therapy, such as has been employed in specific tropical areas to eliminate yaws, would be ineffective, dangerous and wasteful. As I wrote in my article in (*Freethinker*, 17 October) there are less than 2,000 cases of early infectious syphilis recorded annually in England and Wales. The latest Report on the nation's health, reveals 1,618 cases in 1969, a decrease of 8.2 per cent over 1968. Gonorrhoea is easily treated by antibiotics when it is diagnosed, and will have to remain so, until an effective vaccine is discovered. As there is at present no way of establishing immunity in the individual to these venereal diseases, then we must encourage Dr Hemming's campaign to remove the prudes!

DENIS COBELL.

School Religion

Dorothy Roberts has underlined the reactionary nature of the traditional Muslim attitude towards women. But the Christian religion has also been responsible for the subjection of women. In countries where Christianity has a firm hold, women are virtually slaves. And even in this country women do not play the part in

public life that they should, as any glance at a list of speakers will show. We have indeed nothing to be complacent about. This is a world-wide problem.

I am not sure how far the rest of Dorothy's Roberts' remarks were directed against my article, but may I point out that I did not use the term "coloured immigrants" and should be surprised to find myself doing so, because I cannot see what "colour" has to do with it. Although I think that the relationship between religion and the colonial system is very interesting—even fundamental—I did not in fact discuss it. Therefore Dorothy Roberts' first paragraph about "guilt complexes" is beside the point.

If I gave as clear a picture as I could of the Muslim case, this was partly because I consider it the job of the reviewer to review fairly. Too often we read reviews which give a full account of the reviewer's ideas and prejudices, but nothing at all about the book under review, and partly because this country is surfeited with Christian propaganda (e.g. the Queen recently speaking of "this great Christian community"), and I think it does nobody any harm to understand a different point of view. But it does not necessarily follow from this that I agree with the Muslim demands. On the contrary, I thought I explained clearly, as I have on many occasions that I do not agree with any religious observances in schools. Religious worship as far as I am concerned is completely out and I would not accept any document that included it. Furthermore, it seems extremely unlikely that any Humanist would accept the Muslim claim, although some might think they had a right to be heard. I do not know those persons who, according to Dorothy Roberts, are making excuses for supporting Muslim RI. If this remark refers to my article it is based on a complete misunderstanding.

All this does not rule out, of course, the necessity for the Humanist movement showing rather more courtesy and sympathy towards problems of community living in an area as sensitive as this one, than has been shown by an almost totally insensitive Christian establishment.

MERLE TOLFREE.

Israel

David Tribe, on behalf of the National Secular Society, declares its support for the Conservative Government's new line on the so-called Middle East crisis. He cannot, however leave it at that. He goes on to suggest that Israel ought not to express her views about the Great Powers since, "without overseas support the State of Israel would not have existed at all". As there are many States in all continents which would not have existed at all without overseas support, the president of the NSS has introduced an interesting new dogma into the field of international relations. As a student of the absurd I look forward to the pronouncements of the NSS president at any time—but particularly now that he can be expected to deny the right of any State in what was enemy-occupied Europe the right of international self-expression. And of course the USA whose emergence as a State depended to a very large extent on overseas support.

GERALD SAMUEL.

European Conservation Year, 1970

PUBLIC MEETING: A FREE AND COMPREHENSIVE FAMILY PLANNING SERVICE FOR BRITAIN

Speakers:

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(Director: Family Planning Association)

RICHARD CROSSMAN, MP

(Editor: *New Statesman*)

Dr MALCOLM POTTS

(Medical Director, International Planned Parenthood Federation)

Sir DAVID RENTON, MP

(President, the Conservation Society)

RENEE SHORT, MP

Chairman: DAVID TRIBE

(President: National Secular Society)

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Tuesday, 8 December, 7 p.m.

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