

# Ethical Record

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**CONWAY HALL** Ethical Society



## *Vaccination Myths*

by *Andrea Kitta* p5

**5** **Vaccination Myths**  
*Andrea Kitta*

**8** **Chapman Cohen**  
*Robert Forder*

**16** **Herbert Spencer**  
*Tom Reubens*

**15** **The Pamphleteers  
of Conway Hall**  
*Alicia Chilcott*

**17** **When women gather...**  
*Grace Gelder*

**26** **Women and  
Humanist Photography**

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### IN THIS ISSUE

3 **Editorial**  
*Martha Lee*

5 **Vaccination Myths**  
*Andrea Kitta*

8 **Chapman Cohen**  
*Robert Forder*

12 **Herbert Spencer and our Society**  
*Tom Rubens*

14 **Obituary**  
*Marina Ingham*

15 **Victorian Blogging:  
The Pamphleteers of Conway Hall**  
*Alicia Chilcott*

17 **When women gather...**  
*The Photography of Grace Gelder*

20 **Women and Humanist Photography**  
*Photography course*

24 **Thoughtfulness Campaigns**  
*Barbara Smoker*

26 **Conway Hall Sunday Concerts**  
*Spring 2019*

27 **Forthcoming Events**  
*Upcoming at Conway Hall*

Please see the *Ethical Record* section of [conwayhall.org.uk](http://conwayhall.org.uk) for regularly updated content, additional articles and also take a look at the online archive, where every issue published since 1895 is available in digital form.

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## EDITORIAL

# A Space for All

**Martha Lee**

**One of the aims we are trying to achieve at Conway Hall through our Arts and Partnerships programme is to 'open up cultural and intellectual opportunities to local and diverse communities', and so we host events and work with organisations who will bring people into our building who perhaps wouldn't have felt Conway Hall was traditionally a space for them.**

Currently we're hosting two exhibitions concerning women's issues – 'When women gather...' and 'Feminism in Camden in the 1970s and 80s'. 'When women gather...' is by photographer Grace Gelder, curated with Marianne Mulvey, and explores the potentials, complexity and challenges these gatherings bring. 'Feminism in Camden in the 1970s and 80s' features posters produced by the early Women's Liberation Workshops, alongside posters for feminist theatre companies and local government campaigns, curated by Susan Croft for SuffrageArts / Unfinished Histories. At the top of the central staircase a stone sofa built into the architecture of the building has been covered in cushions by the artist Gin Dunscombe and in the corridor running alongside the Main Hall you can find 'Reveals' – an art installation by Barbara Marks showing glimpses of her father's experiences of building the Burma Railway as a Japanese prisoner of war. In spring 2019 we will be hosting a touring exhibition of photographic portraits of the Windrush generation by Nadia Narvo.

This year we again participated in The Bloomsbury Festival and the Conway Hall hub was named after Bloomsbury resident Mary Wollstonecraft's famous 1972 paper, 'Rights of Women'. Our hub featured thought-provoking exhibitions, vital debates, and rousing talks including one by women's rights activist and writer Helen Pankhurst, one on Muslim women's voices and one on a women's revolution in Northern Syria, as well as a workshop for women on public speaking.

For the first time we worked with Holborn Community Association to host a Fun Palace. The day brought in people from the local area who perhaps walk past Conway Hall most days, but who have never ventured through the front door.

We also work in partnership with MIND in Camden, Camden LGBT Forum, the Ubele Initiative, and The Shakespeare Schools Foundation, amongst many others, to bring more diverse users into Conway Hall, and we've hosted events to fundraise for and highlight the plight of marginalised people, including refugee and homeless charities.

Our door is always open...

***"The day brought in people from the local area who perhaps walk past Conway Hall most days, but who have never ventured through the front door."***



**Martha Lee** is the Arts and Partnerships Coordinator at Conway Hall, working on art and photographic exhibitions, and cultural and community events. Previously she worked in communications at *The Refugee Council*, including on an annual art exhibition as part of Refugee Week entitled *Art in Exile* consisting of work by artists from a refugee background. Martha is also currently undergoing training as a person-centred counsellor.





Our new, ground floor cafe  
 Quenching thirsty thinkers...  
 Wed-Sat: 10am-4pm • Sun: 11am-5pm



## Vaccination Myths

Andrea Kitta

Vaccine discourse is complicated and hard to sometimes discuss because we are not just talking about anti-vaccinators vs. pro-vaccinators; there are many others, such as vaccine safety advocates, under-vaccinators, vaccine delayers, those who spread out vaccines, philosophical objectors, medical exemptions, religious objectors, conspiracy thinkers, advocates for smaller governmental control, and more.

This wide variety of people complicate the discussion, however, all of these groups use similar narratives to discuss vaccination.

The most common genres used in vaccination discourse are contemporary legends, rumor, and personal experience narratives, or in some cases, a combination of the three. Contemporary legends or “urban” legends are “unsubstantiated narratives with traditional themes and modern motifs that circulate in multiple versions and are told as true or at least possible” (Turner, 1993: 5). They may or may not be believed, but are believable, and they are often told by a “friend of a friend” (FOAF). Tellers often change the narrative format of contemporary legends to adapt them to the geographic or cultural environment. These changes, along with the use of personal names, are often used to add credibility to the story, thus making it more believable.

An example of an anti-vaccination legend would be the following, which I collected from one of my informants:

So, I heard that MMR causes autism. That’s why there’s so many kids with autism now, allergies too. There’s something in there, an ingredient, I think it’s a preservative, so the vaccine lasts longer. Well anyway, it’s doing something to kid’s brains, I’m not sure what, and they end up developing autism. It happens pretty quickly as well, usually within a few hours or days of getting the shot. I hadn’t heard about it before, not until I had my baby, and all these other mothers and I were talking while waiting for the nurse. Well, these moms knew all about it. (Lay informant with children. August 17, 2006)

Contemporary legends are characterized by “persistence, pervasiveness, and persuasiveness” (Kapferer, 1989: 246). They exist primarily in a conversational tone, both online and face to face, and do not tend to exhibit definitive texts or formulaic openings and closings.

Contemporary legends are closely akin to rumor, but there are significant differences. While both rumor and legend are believable and localized, rumors may not always have a narrative. Instead they function more as a

“hyperactive transmissionary state” (Tangherlini, 1998) rather than a specific genre. Rumor tends to be defined as a “brief, oral, non-narrative statement based on hearsay” (Turner, 1993: 4) while legend is often described as having a stronger and more elaborate narrative component. The tendency to shorten legend forms and embed them in other types of expressions complicates the definition. Because of their intertextuality and the blurring of genres, Patricia Turner suggests emphasizing the complementary nature of the two forms rather than their distinctiveness, understanding rumor and legend as part of a clearly related narrative complex. Some rumors associated with vaccination include that childhood vaccinations are used for profit, typically to benefit pharmaceutical companies or the government, and have no known effect on immunity. Additional rumors involve the propensity for certain batches of vaccines to have higher than normal adverse reaction rates.

Personal experience narratives are told in the first person, in prose, and typically (but not always) contain non-traditional elements since they focus on the events experienced by the teller. The form, style, and function of the narrative are what make it traditional, as opposed to the content, although many other forms of folklore, such as contemporary legends, have been known to mirror elements of the personal experience narrative. The functions of these stories may vary, but often involve one or more of the following: entertainment, cautionary tales, and the presentation of the character or personal values of the storyteller.

This example comes from my informant interviews:  
*I truly believe that my little girl has autism because of her MMR vaccine. I read all about it on the Internet, other babies with the same story. One day, they’re fine. Then they get their needle, then suddenly, out of nowhere, they are diagnosed with autism. Everyone tells me I’m wrong, but how could I be? There were no signs of autism, of anything, before that needle. (Interview with lay person with children. April 22, 2006).*

These issues are important for a variety of reasons including that they are more than “just stories.” These





'The Needle', Dr. Partha Sarathi Sahana, Flickr under Creative Commons. <https://flic.kr/p/nCkssY>

narrative forms articulate concerns in contemporary societies, are believable, even if they are not believed, and are not the domain of any single age, race, profession or socioeconomic group. They are transmitted by not only the general population, but the mass media and Internet as well. And, perhaps most importantly, these narratives can take the place of medical information and they do affect medical decision making.

Voices of perceived authority also influence our thoughts and beliefs, simply put, at least in the United States, vaccination has become a partisan issue. With the HPV vaccine, studies on promiscuity have caused concern that that the “liberals” and the “liberal media” are trying to promote this vaccine and paid for the study. Even news articles concerning the vaccine which do not mention politics still seem to spark political debates in the comments section.

Additionally, concerns about Trump's influence on vaccination discourse are becoming convoluted with other policies, such as the ninety-day ban on immigrants from certain countries being confused with a ninety-day ban on childhood vaccination (Snopes, 2018).

Vaccination has always been a political issue. A 2009 Pew Study showed that 71% of Democrats and 71% of Republicans felt that childhood vaccinations should be required (Funk and Rainie, 2015), while a Gallup/USA Today poll from 2009 showed that while Democrats were more likely to be aware of Jenny McCarthy's anti-vaccination statements, they were also less likely to believe them. A 2015 poll showed that 61% of Democrats and 62% of Republicans thought that the science behind vaccination was indisputable. (More, 2015).

However, we do see some differences between Democrats and Republicans. Democrats/Liberals are more likely to get the H1N1 flu vaccines (and trust in the government) (Schlesinger, 2009; Mesch and Schwirian, 2015), more likely to accept the scientific information behind vaccination (Blank and Shaw, 2015), and more likely to accept vaccination as “fact” over “belief” (Rabinowitz , Latella, Stern and Jost, 2016). However Democrats and Liberals are also less likely to believe that everyone agreed with their views, even though more people did (Rabinowitz , Latella, Stern and Jost, 2016). Studies have also shown that Republicans/Conservatives

perceive the risks of vaccination to be greater and the benefits fewer (Kahan, 2014), are less likely to have their children fully vaccinated (Rabinowitz , Latella, Stern and Jost, 2016), and are more likely to perceive that everyone agreed with their views, even though they didn't (Rabinowitz , Latella, Stern and Jost, 2016).

Which brings us to an important question: who is and is not vaccinating in the US? Research indicates that those who are the most likely not to vaccinate are primarily white, upper middle class and upper class, educated parents without a strong religious affiliation, but there are quite a few who are religious. Some of these individuals identify as not religious, somewhat religious, atheist, agnostic, and spiritual rather than religious while others consider themselves to be very religious, even if they don't agree with the official line on vaccination. Overall this group mostly accept medical treatment, but prefer the use of “natural” cures when the illness is not life-threatening. They also tend to over-use antibiotics and anti-bacterial products and are much more likely to

**“Research indicates that those *who are the most likely not to vaccinate are primarily white, upper middle class and upper class, educated parents without a strong religious affiliation*”**

use CAMs (Complementary and Alternative Medicines). Overall, they aren't that different from other historical groups who have opposed vaccination, but more importantly they are individuals and small groups of individuals who often defy stereotypes and broadly defined categories. They belong to different political parties with different ideologies and identify as Democrat, Republican, Libertarian, or have no political affiliation; conservative, liberal, or somewhere in between; may be religious, spiritual, not religious, somewhat religious, or a variety of other belief systems.

Conversations about vaccination are not easy and are becoming increasingly complicated. Vaccination is a difficult issue as it requires us to prevent a disease, rather than treat it, leaving us with no understanding of how many times we've avoided disease over how many times we've experienced illness. Because our immunity is invisible, it is also intangible, and it can be difficult to understand and explain the importance of vaccination.



**Andrea Kitta** is a folklorist with a specialty in medicine, belief, and the supernatural. She is also interested in internet folklore, narrative, and contemporary (urban) legend. Her current research includes: vaccines, pandemic illness, contagion and contamination, stigmatized diseases, disability, health information on the Internet and Slender Man. She is co-editor for the journal *Contemporary Legend*, a scholarly journal published annually by the *International Society for Contemporary Legend Research*.

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# Chapman Cohen

1 September 1868 — 4 February 1954

## Robert Forder

**This essay is based on two talks given in 2018 to celebrate the 150th anniversary of the subject's birth, one of which was given at Conway Hall on Thursday 13th September.**

Chapman Cohen (or CC to his contemporaries) was the *National Secular Society's* (NSS's) longest serving President (1915-1949). As such he wrote, lectured and debated more than anybody else ever has, or likely ever will, in the secularist and freethought cause. He was also editor of *The Freethinker* from 1915 to 1951 when this weekly journal was the NSS mouthpiece.

CC was born on 1 September 1868 in Leicester, the son of Deborah and Henry, the second of six children. His parents were of Orthodox Jewish background and of modest means and Spanish descent on his father's side. His father was a confectioner. The Cohens moved to London in 1889.

In *Almost an Autobiography* Cohen explained that "...I never really had any religion of which to rid myself." (Cohen, 1940, p.35). His formal elementary education was slight, a factor he always considered an advantage. "The mental soil was healthy, with no weeds that might choke the better growth". (Cohen, 1940, p.44)

He was however a prodigious reader. As a youngster,

***"He wrote, lectured and debated more than anybody else ever has, or likely ever will, in the secularist and freethought cause"***

he moved from boys' tales to standard novelists and then history, science and philosophy. "I can definitely date the fact that before I was eighteen I was familiar with Spinoza, Locke, Hume and Berkeley, besides having revelled in the Platonic dialogues. (Cohen, 1940, p.43). He collected books avidly all his life.

When first in London CC was apprenticed to a cigar maker. His association with the NSS began by chance. In 1889 he was in Victoria Park and stopped to listen to a Christian Evidence speaker debating with an elderly man with a speech impediment. The Christian speaker began to ridicule his opponent, Cohen intervened and was soon being invited to speak on NSS platforms.

Cohen came to writing after speaking and debating. He had been courted for some time by G.W. Foote, then President of the NSS and editor of *the Freethinker*, and in

1897 he started writing articles. He also briefly edited *the Bradford Truthseeker* when its editor, John Grange, was ill.

By 1898 he became sub-editor of *the Freethinker* following J.M. Wheeler's death, gradually taking on an increasingly prominent role as Foote's health declined.

When he became NSS President and *Freethinker* editor in 1915, after Foote's death, Cohen was 47 and had been married since the age of 24 to Celia. In 1900 Celia gave birth to a daughter, Daisy, and in 1908 she was joined by Raymond who I had the pleasure of meeting in 1991 when he was 82.

They lived at 24 Forest Drive West in Leytonstone — a surprisingly large, comfortable house. They owned a Bullnose Morris, a dog and, according to Raymond, took occasional foreign holidays. They liked Westcliff-on-Sea. Celia never took paid employment. Their lifestyle was typical of the suburban London lower middle classes. Cohen received a salary as editor of *the Freethinker*, an honorarium from the NSS and benefitted from the proceeds of some of his lectures and book sales.

CC was an enthusiastic bowler, and Raymond said he represented Essex. Daisy became a teacher but tragically died from tuberculosis in 1929. To CC's delight Raymond trained as a doctor; an expensive proposition. He eventually became a consultant at Black Notley Hospital in Essex where he carried out research into TB as part of the team that conquered the disease. The hospital is no more, but on the site is a housing estate containing a Cohen Close.

### Editor of the *Freethinker* and President of the NSS

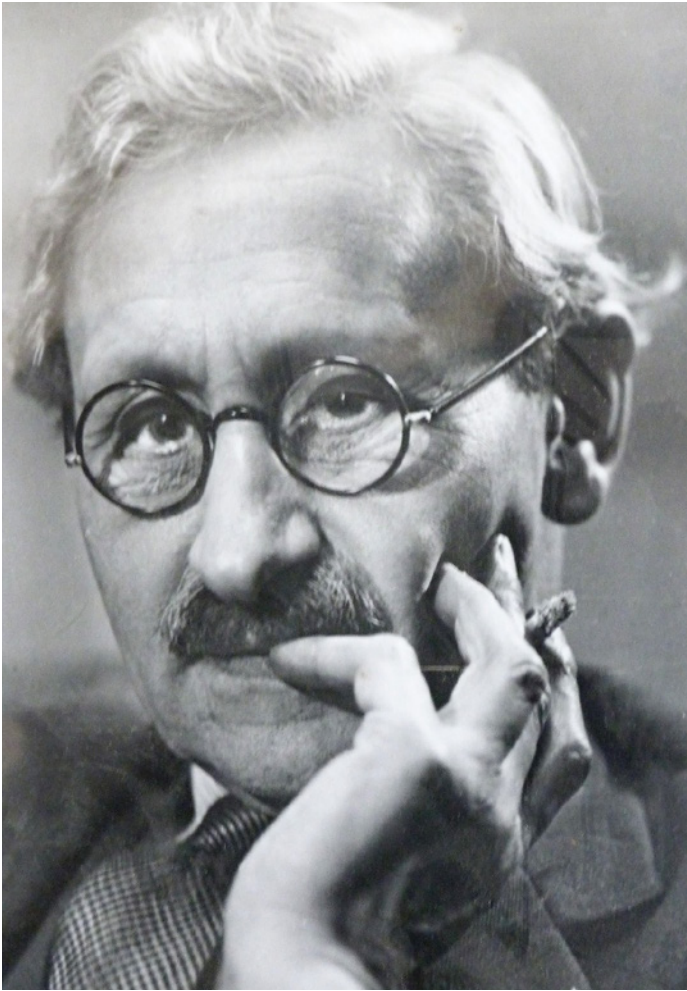
*The Freethinker* changed when the editorship passed from Foote to Cohen. The bible bashing, biting satire of Foote's editorship disappeared and was replaced by a more sober critique of the illogicality and contradictions of religion.

In *Almost an Autobiography* CC describes a conversation in which he told Foote that he paid religion too high a tribute with his hatred of religion and argued that you only hate that for which you maintain respect. Cohen's approach was scholarly contempt rooted in materialist philosophy and science, particularly evolutionary theory. What he was so good at was explaining things in plain, simple English.

Cohen always wrote *the Freethinker's* lead article. His stock in trade was criticism of revealed religion, particularly Christianity and the Church of England, and the positive case for atheism. This reveals a marked contrast to the



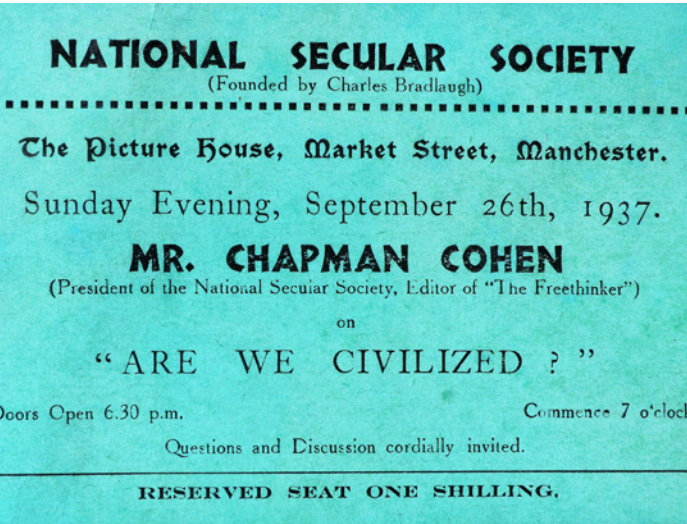




Chapman Cohen in 1940

social campaigning of the NSS today. It is also contrasts to the Bradlaugh years, when it campaigned on an even wider range of social and political issues. CC was at the helm of *the Freethinker* and NSS throughout most of the two world wars. His attitude was different to each. He deplored the jingoism and nationalism of the first but regarded the second as a necessary evil. Both wars, with associated paper shortages, put great pressure on *the Freethinker*, but it never missed an issue. During the 1920s and 1930s the NSS and *Freethinker* offices and the headquarters of the Pioneer Press (the NSS in-house publisher) were at 61 Farringdon Street. Cohen generally worked at home, visiting the offices with its full-time secretary perhaps twice a week. *The Freethinker* comprised 16 foolscap pages for most of the inter-war years, where Cohen wrote the lead essay and often much more. He also authored around 25 hardbound books and numerous pamphlets and leaflets. CC was enthusiastic about the establishment of the League of Nations in 1919. He supported the reform acts which extended the vote to women and argued in favour of women being able to control their fertility. He was an opponent of the blasphemy laws and a staunch defender of free speech. He also deplored the privileged access of the religious to the BBC. He favoured liberalisation of the

divorce laws, and advocated sex education and a freer and more scientific attitude to sexuality, a subject he explored in detail in his book *Religion and Sex* (T.N. Foulis, 1919). Religion in schools was a constant preoccupation. Cohen travelled the country giving lectures. During the 1919 –‘20 indoor lecturing season (from September to April) he spoke at 34 venues on more than 50 occasions. In 1919 he also debated with the Glasgow spiritualists. I have studied his engagements for 1935 when there was little sign of a reduction. There are many stories about Cohen’s ability as a speaker and his sharp wit and humour. One Raymond told me of concerned a meeting where the issue of deathbed recantations came up. At the time it was believed that Napoleon had been a heretic who recanted. During the meeting a heckler shouted out “What did Napoleon say on his deathbed?” Cohen looked puzzled, scratched his head and suggested “Not tonight Josephine?” Everything Cohen wrote and said was rooted in his freethought and atheism. The established church was a particular target in contrast to his contemporary, Joseph McCabe, whose principal target was Roman Catholicism. Cohen used the term secular rarely and I am not aware that he ever defined the term. This seems odd given how often he discussed the words atheism and freethought. Perhaps a clue is provided by this sentence from one of his Essays in *Freethinking, First Series*, 1923, p.92: “....the gradual secularising of life....is....bringing all beliefs to the test of science and common sense, rather than to that of superstitious customs or traditions”. It would seem that what Cohen meant by “the secularising of life” is the process by which society becomes less religious, hence a secular society is one free of religion. By the end of the Second World War Cohen was an old man. His writings had become repetitive, he was forgetting things and becoming confused. At both the 1947 and 1948 annual conferences there was resistance to his re-election. The minutes of the 1947 Conference have Colin McCall saying that he should follow



Manchester ticket 1937

Bradlaugh’s example and resign when unable to carry on an active role. Shortly before the 1949 conference Cohen indicated that he would not seek re-election and was succeeded by R.H. Rosetti. He carried on with *the Freethinker*, despite becoming increasingly dependent on others, particularly Herbert Cutner. On May 27 1951 he resigned from that too and died from pneumonia less than three years later.

### Assessment

1. Nobody has ever written so clearly and coherently when making out the positive case for unbelief. In particular, Cohen’s “Pamphlets for the People” (Pioneer Press, London, various dates) are minor masterpieces.
2. Similarly, as a speaker he had few peers. Although he lacked the physical presence of a Bradlaugh his logic, calm and quick wits disarmed hecklers (frequent in those days). Sydney Gimson wrote of Cohen “He has a wonderful power of clear thinking with the gift of putting his arguments in simple and convincing language”. Cohen can still be heard on YouTube where there is a copy of a 78 rpm record “The Meaning and Value of Freethought” recorded in 1932.
3. So formidable was Cohen that he generated a substantial loyal following. When he took over from Foote, he brought stability and calm to the NSS and the agonized public appeals and cries for help ended. Cohen was greatly helped by a court judgement known as the Bowman judgement of 1917. Prior to this the legality of bequests could and were successfully challenged. Much of this was Foote’s work, but Cohen had assisted him and it was Cohen’s Freethinker that was the main beneficiary.
4. Finally, I note one of Sydney Gimson’s comments when he wrote of the many socialist speakers that appeared at the Leicester Secular Hall. “They adopt the conventional religious attitude and do not recognise how loose thinking reacts on their judgement”. Nobody could accuse Cohen of “loose thinking”.

These were huge strengths but there were downsides. 5. Cohen so dominated the NSS and *the Freethinker*, that they almost became him. That brings dangers, particularly when the time for succession arrives. 6. In ‘Almost an Autobiography’ Cohen commented that he had spent a lifetime doing what interested him. His interests were those of the NSS, and the NSS became largely divorced from political campaigns. Cohen held politicians in low regard, did not generally associate with them and thought ideas far more important than their grubby games. The NSS looked inwards. Cohen wrote and spoke to his admirers, but the Society had little influence beyond its own ranks. 7. During the inter-war years reformers increasingly took collectivist views and thought change could best be achieved through collective action targeted at economic reform. Bradlaugh, Foote and Cohen were all individualists and radical liberals and their approach was out of fashion. None were socialists although they always aspired to a fairer world consistently siding with the underdog. 8. Cohen simply stayed too long. Unfortunately, by the late 1940s the NSS was in decline and never really recovered until 1963 with the election of David Tribe as President when it was reinvented as an outward-looking organisation campaigning for the many liberal reforms of that era.

Cohen was cremated at Golders Green crematorium. There are no memorials or direct descendants.

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Images used in this article from: *Almost an Autobiography*, Cohen, Chapman, Pioneer Press, 1940.



Bob Forder is a member of the Council of the National Secular Society and acts as their historian. He has spent a career as a history and politics teacher and as a senior manager in comprehensive schools. He says that it is his ‘mission’ to ensure that brave radicals and freethinkers such as Chapman Cohen are not forgotten.



# Herbert Spencer and our Society

Tom Rubens

**Over 100 years ago, our Society — when, of course, it was called the South Place Ethical Society — had a number of links with the philosopher Herbert Spencer. Firstly, in the last decade of the 19th century, Spencer was the most frequently referred-to thinker in what was then our regular journal, the ‘South Place Magazine.’ (Incidentally, as a significant general detail, the next most-frequent references were to Auguste Comte, J.S. Mill, Charles Darwin and T.H. Huxley. A question worth asking is: Do we have an equivalently recurrent frame of reference now?)**

Secondly, the September 1900 issue of SPM published an open letter to Spencer, one written in July of that year by three SPES members, congratulating the philosopher (who was then 80) on “the accomplishment of your great and monumental work, whose influence on the thought and progress of the world it is difficult to over-estimate.”

This same issue also published a reply from Spencer to the letter, which thanked its writers for the “expression of sympathy...contained in the address you send me on behalf of the South Place Ethical Society.” Spencer added, in a distinctly modest tone, that he had been one of the those fortunate thinkers whose ideas had been appreciated, and had created an impact, while they were still alive.<sup>1</sup> These words implied that he was numbering SPES among those sections of society on whom his work had made a deep impression.

Thirdly, after Spencer’s death in 1903, SPES member John A. Hobson, a distinguished author in his own right, penned an illuminating obituary in the January 1904 issue of SPM. He described Spencer as “the most representative English thinker” of the 19th century, and as even more important than Darwin in the field of evolutionary thought because “the largest interpretation and application of the new scientific principles [of evolution] came from him.”

SPES’s marked interest in Spencer was testimony to the ability of its members to recognise outstanding philosophical calibre that was fully contemporaneous with them, as well as that located, clearly and distinctly, in the past. For Spencer possessed such calibre, despite having a number of intellectual shortcomings (and which leading philosopher is without them?) It is true that,

today, his capacity is not perceived as clearly as it once was; and this is for a number of reasons which, due to space-limitations, cannot now be explored. However, notwithstanding the fluctuations in his philosophical reputation, his ability was what it was, and will now be briefly described.

Echoing Hobson, we can affirm that Spencer was the 19th century’s leading philosopher of evolution: that is to say, the century’s chief thinker, if not about the actual facts of biological evolution, then about the many other aspects of reality which relate to biological evolution. In the human sphere, these include the development of mind, morals and social formations. But his thinking also went far beyond the human context. He saw the idea of evolution as applicable to every science, not just biology: every phenomenon in the universe, non-human as well as human, inorganic as well as organic, could, he thought, be understood in broadly evolutionary, developmental terms.

He attempted to define evolution, in this total sense, in the most general terms possible: “Evolution is an integration of matter and a concomitant dissipation of motion; during which, matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity.”<sup>2</sup> In other words, matter, human and non-human, organic and inorganic, evolves from a loosely-structured and disorganised sameness to a tightly-structured and organised variegation.

***“Spencer rivals Schopenhauer, Nietzsche, Hegel and Marx, in the general resonance he produced in this period”***

The endeavour to comprehend and explain everything according to this evolutionary formula was, of course, a highly ambitious project, and one that relied heavily — some critics have said too heavily — on very big generalisations. Nonetheless, the execution of the project, carried out across a total period of 60 years, and across a long series of books collectively (and appropriately) entitled Spencer’s ‘Synthetic Philosophy,’ did yield many insights and points of illumination. These went far to counter-balance the several

oversimplifications, vaguenesses and plain factual errors resulting from excessive generalisation.

Overall, Spencer’s deliberations on evolution are far more systematic, co-ordinated and rationally balanced than are those of Nietzsche, that other major thinker of the second half of the 19th century who worked very much within a post-Darwinian context.

Specifically in the field of social and ethical evolution, Spencer made a significant attempt to combine an acceptance of the evolutionary reality of natural selection with many other considerations relevant to morality. While viewing ethical codes as valid only if they could meet the test of natural selection -- i.e. if they recognised the need to maintain capacities which ensured fitness for existence -- he worked his way up from this base-line standard to arguing that the ‘existence’ in question should be as peaceful, edifying, non-violent and socially

co-operative as possible. Only under such positive conditions, Spencer felt, could the individual -- a pivotal interest for him -- flourish to the full. Again in contrast to Nietzsche, he was unreservedly opposed to war, which he regarded as civilisation’s public enemy number one. Hence he viewed with total approval what he regarded as the most important social development of modern history: the movement from militaristic (mainly feudal) societies, which lived to a large extent by war, to industrial societies, which he saw as living by constructive work and by economic inter-dependence with other societies within the industrial framework.

It is of course the case that Spencer, writing at a time of comparative peace in the Western world, seriously under-estimated the capacity of industrial societies to become warlike and aggressive, as a result of economic and territorial competition, and other reasons. This



Herbert Spencer

<sup>1</sup> In this respect, we, from our vantage point, can to some extent contrast Spencer with two of his fellow 19th century thinkers, Schopenhauer and Nietzsche.

<sup>2</sup> As quoted by Will Durant in *The Story of Philosophy*: London, Ernest Benn Ltd., 1955 (1947), p. 319



capacity has, since Spencer's day, displayed itself principally, though not only, in the two World Wars of the 20th century. However, at the same time, his moral advocacy of peacefulness, non-violence and co-operation in inter-societal relations remains in itself perfectly valid, and always in need of emphasis, both as a general principle and as a practical goal to be pursued.

Clearly, Spencer's opposition to brute force was part of an extensive engagement with moral issues. Furthermore, this engagement was wider-ranging than many of his critics have allowed. Though unequivocally an advocate of economic individualism, private enterprise, and minimal State interference in economic and social life, he nevertheless sought to justify his position by a range of complex moral arguments. These included: reference to the principle of equal opportunity, and to Christianity's teaching that everyone's individuality is sacred and should not be subjected to aggression or degradation. In addition, he thought that morality should involve a balance between egoistic and altruistic impulses: a synthesis of self-help and mutual aid. Finally, again in the economic sphere, he voiced support for the then-developing co-operative movement (this not being a State project) as well as for private enterprise.

In conclusion: the above information shows that SPES members showed fine philosophical judgement in their comments on Spencer in 1900 and 1904. They were certainly not exaggerating when they said that the influence of his thinking was "difficult to over-estimate." Additional data which back up this statement are the following facts: in the later part of the 19th century and the early part of the 20th, Spencer impacted widely on both philosophy and creative literature. In the former sphere, those influenced included William James, Josiah Royce, John Dewey, George Santayana and Bertrand Russell. In the latter sphere, they include George Eliot, Leo Tolstoy, Gustave Flaubert, Thomas Hardy, Anton Chekov and Theodore Dreiser. In fact, it is fair to say that Spencer rivals Schopenhauer, Nietzsche, Hegel and Marx, in the general resonance he produced in this period.

This resonance clearly reached the ears of the SPES members to whom we have referred (and probably the ears of other Society members as well). Manifestly, Hobson and his colleagues had their finger on the pulse of the main movements in contemporaneous thought. Such in-touchness is always, of course, required of our Society.

## OBITUARY

### MARINA MARICHY INGHAM Oct 1938—Oct 2018

Marina Ingham worked as the Secretary of the South place Ethical Society for a number of years until her retirement several years ago. She took over from temporary Acting Secretary Jennifer Jeynes, who assured her that her French accent would not put off the interviewing panel. Marina worked with the late John Rayner on the Society's finances. She was diagnosed with the cruel motor neuron disease 18 months ago and died at the home of her great friend, David, at his home in Dorset on 18 October. Her humanist funeral was conducted at the Golders Green Crematorium on 26 October 2018, the celebrant being Sally Feldman of Humanists UK.

Marina was born and brought up in the village of Boz, near Macon, France — one of 15 children. She was especially close to her twin sister Marithe — who was

present at Golders Green. Her father was a cabinet maker and her mother ran an épicerie, and all the children were expected to work in the village. After leaving school at 14, the twins attended secretarial college. One day they accepted offers to become au pairs in London, a city they greatly enjoyed. Marina met and married a jazz pianist, Keith Ingham, who is now in New York. They had a son, Alexander. Alex was brought up in their flat in Greencroft Gardens, West Hampstead. Marina worked hard to obtain a history degree at night school.

She was an enthusiastic cook and always prepared mulled wine for the Xmas social at Conway Hall.

Norman Bacrac

## VICTORIAN BLOGGING

# The Pamphleteers of Conway Hall

Alicia Chilcott

**Conway Hall Library & Archives is currently undertaking a Heritage Lottery funded project, Victorian Bloggers, which will see our collection of over 1300 nineteenth-century pamphlets digitised and made freely available online.**

The collection covers issues such as freedom of the press, secularism, gender equality and political suffrage — many of which are still relevant today. The project draws parallels between nineteenth-century pamphlet printing and twenty-first century blogging, as two communications technologies harnessed by campaigners. This project has brought to light the central importance of pamphleteering in the nineteenth-century campaigning culture of Conway Hall — then South Place — as well as some interesting characters involved in the production and dissemination of these small but powerful publications.

Our namesake and two-time minister (from 1864-1885 and again from 1892-1897) Moncure Conway, the man responsible for steering our Society away from its Unitarian roots towards humanism, built a substantial collection of pamphlets that forms part of our collection today. Our collection includes transcripts of some of Conway's lectures delivered before the Society on topics ranging from evolution to education, Thomas Carlyle to Tennyson. Conway was renowned for his challenging and thought-provoking lectures and disseminating these in pamphlet form broadened the reach of his radical ideas.

**“Conway was renowned for his challenging and thought-provoking lectures and disseminating these in pamphlet form broadened the reach of his radical ideas”**

Conway wrote a four-volume biography of Thomas Paine and collection of his works, aiming to reignite public interest in the revolutionary writing and campaigns of the radical freethinker. Paine helped to popularise the pamphlet in the eighteenth century as a widely accessible and affordable means of communicating political ideas. His book *Common Sense* (1776) earned him the title “Father of the American Revolution”, as its rousing call to revolution inspired the nations break from British rule. Paine's *The Age of Reason*, a challenge to institutionalised religion and the legitimacy of the Bible, was also a key text inspiring



Harriett Martineau

movements of religious dissent. This demonstrated the power of the pamphlet and provided inspiration to radical writers and publishers in the nineteenth century.

One such nineteenth-century pamphleteer carrying on the torch of freedom of expression was Ernestine Rose. Rose was a personal friend of Moncure Conway and delivered a lecture on atheism at South Place Chapel in 1861. An atheist and feminist from an early age, Rose rejected the religious teachings of her rabbi father, which she deemed oppressive to women, and left home at the age of seventeen. She became a well-known and controversial public speaker and writer. Our pamphlet collection includes her *A Defence of Atheism*, *A Lecture on Woman's Rights* and a discussion of “the unreasonable character of the Bible”.

One of the most prolific pamphleteers of his day, G.W. Foote, similarly used pamphleteering as a means to promote atheism and questioning of religious doctrine. In his *Reminiscences of Charles Bradlaugh*, he recalls arriving in London with “plenty of health and very little religion”, soon engaging himself in London's thriving secular

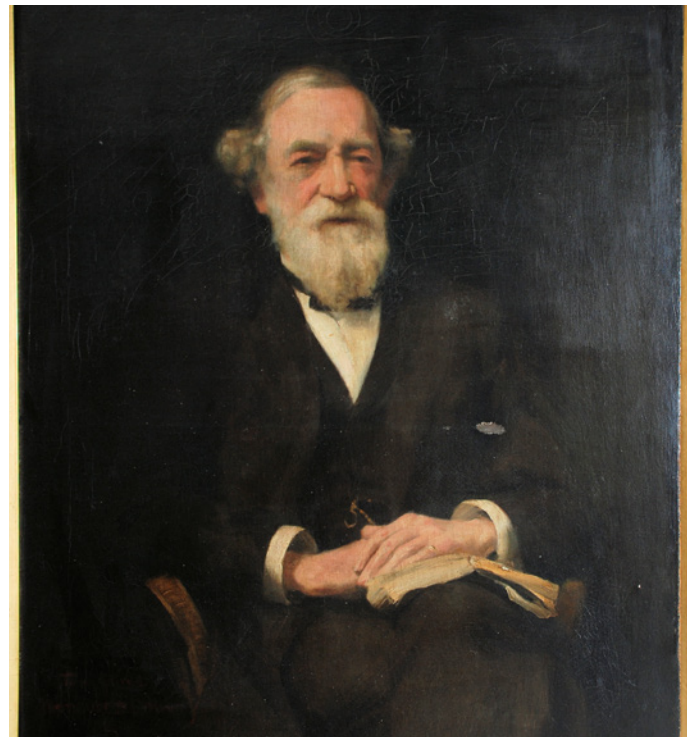


community. In 1881, Foote began publishing *The Freethinker*, an anti-Christian journal that included satirical 'blasphemous' cartoons for publishing for which Foote was imprisoned for one year with hard labour. Foote's name appears 69 times as an author within our pamphlet collection, discussing topics such as free speech, morality, death as an atheist and republicanism.

One pamphlet in our collection, written by Florence Fenwick Miller, discusses the life and work of the writer and feminist Harriet Martineau. Martineau's journalism career began in the 1820s with her contributing articles to the *Monthly Repository*, a Unitarian journal edited by our then minister William Johnson Fox, which was a precursor to the *Ethical Record*. In 1831, she went on to receive all three prizes in an essay-writing competition awarded at South Place; the essays sought to convert Roman Catholics, Jews and Muslims to Unitarianism. This spring-boarded Martineau into a distinguished career as a writer on political economy, women's education, slavery abolition, women's suffrage, religion and a novel, *Deerbrook*, said to have been inspired by the Flower sisters, who were wards of William Johnson Fox and central figures in our Society.

The author of this pamphlet is just as worthy of attention as its subject. Florence Fenwick Miller was a public speaker and journalist who in 1871 followed the

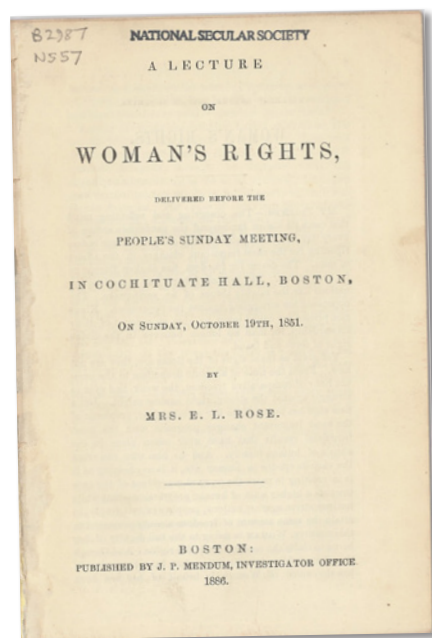
Edinburgh Seven in seeking qualification as a female Doctor of Medicine at Edinburgh University. Miller was an early advocate of women's suffrage and in 1889 co-founded the Women's Franchise League. Miller kept her own name following her marriage, resulting in an attempt to oust her from the London School Board. This attempt failed, thus establishing that British women were not legally obliged to



George William Foote, c. 1900 (1850 - 1915)

adopt their husband's name. Both Martineau and Miller used pamphleteering, as well as journalism and public speaking, to share their progressive ideas, establishing themselves as public figures at a time when women were rarely encouraged to have, let alone share, their opinions.

This is but a snapshot of some of the fascinating, bravely outspoken pamphleteers represented in our collection, who dedicated much of their lives to creating a fairer and more equal society through campaigning and sharing their ideas. We have added the first of our digitised pamphlets to our digital collections platform and many more will be appearing throughout 2019. These can be accessed at: <https://conwayhallcollections>



**Alicia Chilcott** is Digitisation Co-ordinator at Conway Hall Library and Archive, working on an HLF funded project to digitise our collection of around 1,300 Victorian pamphlets. These pamphlets were written by London's radical thinkers to disseminate ideas about freethought, humanism and social and political movements such as the early women's rights movement, freedom of the press and anti-blasphemy. Alicia qualified as an archivist in 2017 and has a background in social and economic history.



## EXHIBITIONS

# When women gather...

Grace Gelder



From top:  
Saleswoman;  
Cousins.



**This exhibition of my work; curated with my friend and colleague Marianne Mulvey, pulls together single portraits and photographs of groups of female-identifying people taken over an eleven-year period.**

The exhibition is divided into five sections: Work, Ritual, Families and Friends, Performance and Activism and a section that is interactive, consisting of small prints that visitors can arrange.

The exhibition holds many stories: a portrait of my friend Loujean — a Syrian poet, a school prom at an all-girls school, outings with friends on Dartmoor, photographic rituals to mark a new year, performances that became activism; tackling sexual violence or fertility, images from interventions at occupy London, the fabulous placards at the anti-Trump demonstrations, protesters in the Mongolian capital campaigning to end illegal gold-mining, followers of a Brazilian guru in India getting baptised in the Ganges, mothers at home with their children — the list goes on.

For Marianne and I the launch event and public programme — open to all genders — were important to create some new gatherings and discussions where we can collectively explore what happens when women gather.

**When women gather... is open until 31 January. Visit [conwayhall.org.uk/when-women-gather](http://conwayhall.org.uk/when-women-gather) for more info**



Clockwise from top left: Doing Nothing; Prom 2; Women in Motion; Stance podcast Team; Smoking Grannies; Prom.



**Grace Gelder** is a London-based photographer and educator with a BA in Visual Performance and an MA in Photography. Her work often explores the relationship between photographer and 'subject', the collaborative potential of photography as a medium and the ways that photography can inspire an awareness of social issues. Grace works as a freelance photographer and videographer and facilitates workshops in schools, universities, youth organisations, galleries and museums.



# Women and Humanist Photography

This short course explored women's contribution to Humanist Photography – a mid-century style of documentary photography concerned with everyday life and people. Popular in France and the US but also reaching further afield, Humanist Photography changed our relationship with news and how we see the everyday. Through discussion, presentations, and practical tasks, discover some of the female photographers who were a key part of this movement. Below are some short texts and images from some of the course participants.

Grace Gelder



Anna Lerner

I like photography for its subtlety, for speaking without words. Unless I have chosen to engage with people, I often photograph them indirectly, from behind, or represented in reflections or shadows, where they almost become abstractions. It somehow feels less intrusive. I also often photograph people in their quiet moments; absorbed, connected, reflecting. Taken over the course of the workshop, and building on my existing practice, these photographs illustrate one of my approaches to depicting humanity.



Anne-Marie Jonsback

## A Broken Model – Showcase of Paradox

Since 2010 rough sleeping has increased by 169% across the UK.

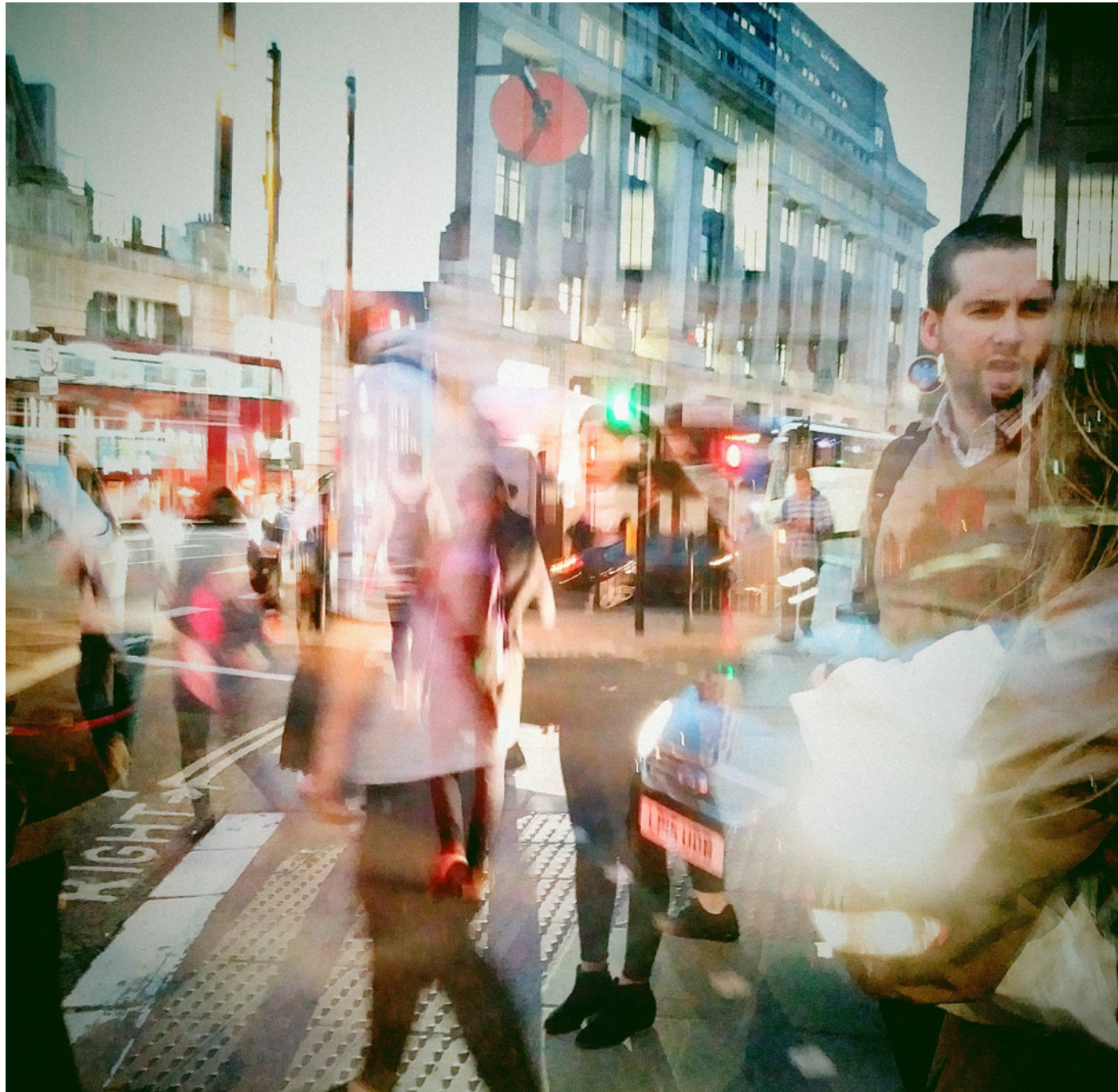
Nearly 7,500 people sleep rough on the streets of London every year, and figures reveal that a homeless person dies every two weeks in London alone - at an average age of 43.

At the same time, London hosts the highest number of super-rich individuals per capita of any city globally.

One in 20 homes in Central and West London lies empty, and of the homes owned by foreign investors, 42% stand empty.

The UK is now the most unequal country in Western Europe, with nearly a third of children living in poverty and more of the poor now living in working households.





**Laura Stepney**

I went along to the Women and Humanist photography course thinking we would just be looking at photos and discussing different genres but was excited to learn we would be taking photos ourselves. I only had my phone camera and Grace introduced me to the Vignette app and the double exposure effect, which I've used for both these photographs. It can feel a bit like the app does all the work and merges images to reveal things you might not notice in a single shot. The photographs were taken about a month apart, but I think they fit together well and both have bearded men, one who is quite prominent to the right of the photo on the street and the other appears almost ghost like on the right of the photo in the barbers.



**Mark Thompson**

This series of images was taken of staff in the Northern Line Extension tunnels, recording their voices for an Art on the Underground project, to document and preserve the thoughts and feelings of a team delivering one of the largest capital projects taking place in London — a project I have worked on for four years since inception. A truly human touch in a world of technology, process and automation.





# Thoughtfulness Campaigns

Barbara Smoker

**In Part 1 of Christopher Templeton's article, *Pause for Thought* (Autumn 2018 *Ethical Record*, Vol. 123(4)) history seems to begin in the 1990s.**

First, his sub-title refers to “the first Humanist broadcasts for the BBC World Service recorded between 1997 and 1999”, where as an autobiographical humanistic radio talk of mine was broadcast on the World Service eight times in 1985 and 1986, and was later published in the American anthology by Annie Laurie Gaylor, *Women Without Superstition*.

The opening seven paragraphs of Templeton's 1990s history covers the campaign carried out by the Rationalist Press Association for non-believers to participate in the Radio 4 series *Thought for the Day* — failing to mention the parallel campaign by the National Secular Society from 1971 onwards.

This is understandable, since his article is basically autobiographical, but perhaps I may rectify the omission by quoting here the following seven paragraphs from Chapter 9 of my own recent autobiography, *My Godforsaken Life*.

In the early years of my NSS presidency, I had led, to no avail, a deputation to the highly respected national public communications service, the British Broadcasting Corporation, in protest against the exclusion of non-believers from the daily Radio 4 item *Thought for the Day*. Under that title, each morning from Monday to Saturday, in the middle of the peak-audience Today programme, some social issue is dealt with by a believer (in any religion), but never by an atheist, agnostic, or secular humanist — as though a legitimate opinion on social issues has to entail religious belief. It is therefore presented as a religious programme. And where else does the BBC allow unquestioned personal comment?

As for the word ‘Thought’ in the title, I would contend that it would be more, not less, appropriate in the absence of religious creeds. But the programme's discriminatory editorial policy remains a thorn in our side, almost half-a-century later.

In 2002 — that is, some thirty years after the failed NSS deputation to the BBC — it was decided that the time had come to sue the Corporation under the Human Rights Act 1998 for the blatant injustice of

*Thought for the Day*. In order to initiate such a law-case, the NSS needed an up-front plaintiff who could claim to be personally affected by the unethical exclusion, and I was asked to fill this role. Ironically, I was interviewed about it on the Today programme.

A comment in a red-top paper was that the secularist demand for access to *Thought for the Day* was like cooks presuming to take over a gardening programme. This was applauded as a witty analogy — but it was obviously a false one. A far more pertinent analogy would be the permanent exclusion of vegetarians from a cookery series. If the name were *Prayer for the Day*, we would not want to take part in it, but it is gross impertinence to deny us *Thought*.

**“In 2002 – that is, some thirty years after the failed NSS deputation to the BBC – it was decided that the time had come to sue the (British Broadcasting) Corporation under the Human Rights Act 1998 for the blatant injustice of *Thought for the Day*”**

Introducing me in their initial legal complaint to the BBC, the instructed solicitors for the NSS wrote: ‘As the author of books on humanism and freethought and a contributor to television and radio, she would be, but for this editorial decision, a likely prospective contributor to *Thought for the Day*.’ I had to write a supposed specimen contribution to the programme, and also attend several consultative meetings in our barrister's chambers while the preliminaries went ahead for a judicial hearing. Before this reached court, however, the Legal Service Commission cancelled our public-funding certificate. This meant we had no alternative but to withdraw the case, since the BBC had limitless funds for it from the statutory TV licences, whereas, had we lost and heavy costs been awarded against us, the NSS could well have been left penniless. Justice has always depended on Mammon.

However, the NSS gained some good publicity, including almost a full page of comment in the *Sunday Times*, and the campaign was supported by many important people, including Michael Foot, Harold Pinter, and Richard Dawkins. In the end,



Barbara handing in a “scary letter” to Broadcasting House (2018)

there was also the ‘own goal’ of Mr Alan Bookbinder (then head of BBC Religion and Ethics) who boasted, in a published statement, that the BBC had succeeded in ‘fighting off the atheist lobby’ — as though it was their mission to uphold the bias of religious creeds rather than reflect society as a whole.

**“However, the NSS gained some good publicity, including almost a full page of comment in the *Sunday Times*, and the campaign was supported by many important people, including Michael Foot, Harold Pinter, and Richard Dawkins”**

Seven years on again, the BBC apparently launched an internal inquiry into *Thought for the Day*, for I have come across a cutting about it that I kept from *The Sunday Times* dated 19 July 2009. It is a personal comment by the journalist Rod Liddle, and reads as follows: ‘The BBC Trust is now to consider the matter, which is good news for Barbara Smoker, the former president of the National Secular Society, who has been banging on about this for years and used to write me scary letters when I worked for the BBC.’

The BBC, however, apparently contrived, yet again, to justify (at least to their own satisfaction) this continued corporate discrimination. Perhaps more ‘scary letters’ are called for.

Meanwhile, a monthly protest rally organised by the South East London Humanist Group has confronted BBC personnel since May 2018.

**Barbara Smoker, now in her 96th year, was hands-on president of the NSS from 1971 to 1996.**



# Conway Hall Sunday Concerts Spring 2019

Simon Callaghan



Benyounes Quartet

**Please join us for Conway Hall Sunday Concert’s Spring 2019 season. During the coming months we will offer a huge variety of chamber music from Baroque to the present day, played by some of the finest musicians from the UK and abroad.**

This season there will be new opportunities to get closer to the musicians, with pre-concert events introducing the evening’s programme, along with post-concert informal question and answer sessions with some of the performers. One of our long-standing pre-concert speakers, composer and musicologist Robert Hugill, will curate a concert in May, setting his own music in context with other composers who influenced his work.

*‘Amazing venue... An evening to remember... Conway Hall is an ideal place for such concerts, based in central London with friendly and professional staff’*

Pre-concert events this season also include the continuation of Hiro Takenouchi’s Mozart series, which culminates in a full recital finale in May. Those of you who attended the first three of his wonderful concerts in 2018 will certainly not want to miss the final events, completing his cycle of Mozart piano sonatas! Jessica



Hiro Takenouchi © Jean-Baptiste Millot

Beck, who recently completed her research into the Conway Hall archive, will also give a pre-concert talk, presenting some of her work.

*‘A lovely way to spend a Sunday evening. I love the oak-panelled Conway Hall and the staff are so warm and welcoming’*

I am particularly pleased at the variety of instrumentations and repertoire on the programme this season. Alongside some wonderful string quartet and piano trio works, we will hear wind, vocal and guitar music, a highlight of which will surely be a rare London performance by leading Mexican guitarist, Morgan Szymanski in collaboration with the Benyounes Quartet.

In February the Alluna Ensemble will bring together the voice, strings, wind and piano in a specially-constructed programme centred around Arnold Schoenberg’s melodrama, Pierrot Lunaire. A unique opportunity to hear this masterpiece interspersed with related works from Bach to Berio!

Finally, as always, I would like to take this chance to thank you, our wonderful audience. Without you, our concerts simply could not happen, and I look forward to welcoming you to many more performances at Conway Hall.

## FORTHCOMING EVENTS AT CONWAY HALL

### EXHIBITIONS

–Jan 31	Daily 9.00–21.00	<b>When women gather... an exhibition of photographs</b> • Grace Gelder
–Feb 28	Daily 9.00–21.00	<b>Feminism in Camden in the 1970s and 80s</b> • Susan Croft

### TALKS, DEBATES AND LECTURES

15 January	19.30– 21.00	<b>New Lands: Lab Rats – Why Modern Work Makes People Miserable</b> • Dan Lyons
24 January	19.30– 21.00	<b>New Lands: I’m A Joke And So Are You</b> • Robin Ince
26 March	19.30– 21.00	<b>The Gendered Brain</b> • Gina Rippon

### COURSE AND WORKSHOPS

21 February	18.30– 20.00	<b>Radicals, Rebels, and Revolutionaries of the 19th century</b> • Bob Forder
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### THINKING ON SUNDAY

13 January	15.00– 16.30	<b>Civil Partnerships for All</b> • Rebecca Steinfeld and Charles Keidan
27 January	15.00– 16.30	<b>Darkness: A Cultural History</b> • Nina Edwards
10 February	15.00– 16.30	<b>Depression in a Digital Age – The Highs and Lows of Perfectionism</b> • Fiona Thomas
24 February	15.00– 16.30	<b>The Rage: The Vicious Circle of Islamist and Far-Right Extremism</b> • Julia Ebner
10 March	15.00– 16.30	<b>Digital Control: Surveillance and Power in the Age of Big Data</b> • Peter Bloom
17 March	15.00– 16.30	<b>The Science of Conversation</b> • Elizabeth Stokoe
7 April	15.00– 16.30	<b>Women of Westminster: The MPs Who Changed Politics</b> • Rachel Reeves

### THINKING ON MONDAY

21 January	19.30– 21.00	<b>Adventures in the Anthropocene: A Journey to the Heart of the Planet We Made</b> • Gaia Vince
18 February	19.30– 21.00	<b>Perils of Perception</b> • Bobby Duffy
18 March	19.30– 21.00	<b>Evil: The Science Behind Humanity’s Dark Side</b> • Dr Julia Shaw





## January

6th	6.30PM	Zoffany Ensemble	MOZART • MENDELSSOHN • TCHAIKOVSKY
13th	5.30PM	Hiro Takenouchi	MOZART • <b>FREE PRE-CONCERT RECITAL</b>
	6.30PM	Fibonacci Sequence	POULENC • BARBER • MOZART
20th	6.30PM	Trio Gaspard	HAYDN • FAURÉ • RIHM • BEETHOVEN
27th	5.30PM	Hiro Takenouchi	MOZART • <b>FREE PRE-CONCERT RECITAL</b>
	6.30PM	Simon Callaghan & Friends	BERLIOZ • STRAUSS

## February

3rd	5.30PM	Sam Dye & Henry Cash • <b>FREE PRE-CONCERT RECITAL</b>	RABE • DEBUSSY • SEROKI • CHOPIN • BERNSTEIN • STOJOWSKI • PRYOR
	6.30PM	Ben Goldscheider & Friends	BEETHOVEN • GORDON • BRAHMS
10th	6.30PM	Quatuor Voce	MOZART • BRITTEN • DEBUSSY
17th	5.30PM	Jessica Beck • <b>FREE PRE-CONCERT TALK</b>	
	6.30PM	Minerva Piano Trio	CLARA SCHUMANN • RAVEL • SCHUBERT
24th	5.30PM	Joseph Houston • <b>FREE PRE-CONCERT TALK + POST-CONCERT Q&amp;A</b>	
	6.30PM	Alluna Ensemble	SCHOENBERG • RAVEL • WEBERN • BACH • BERIO • BERG

## March

3rd	6.30PM	Pixels Ensemble	BACH • BEETHOVEN • BRAHMS
10th	6.30PM	Jubilee Quartet	SCHUBERT • HAYDN
17th	5.30PM	Hiro Takenouchi	MOZART • <b>FREE PRE-CONCERT RECITAL</b>
	6.30PM	London Bridge Trio	FANNY MENDELSSOHN • SCHUMANN • MENDELSSOHN
24th	6.30PM	St Paul's Quartet	BORODIN • BEETHOVEN
31st	6.30PM	Karolos Ensemble	SCHUBERT • DODGSON • BEETHOVEN

## April

7th	6.30PM	Dante Quartet & Alexander Boyd	BEETHOVEN • DVOŘÁK
14th	5.30PM	Robert Hugill • <b>FREE PRE-CONCERT TALK</b>	
	6.30PM	Stefan Hadjiev & Friends	MOZART • BRIDGE • DVOŘÁK
28th	6.30PM	Hiro Takenouchi	MOZART • <b>SEASON FINALE</b>

## May

5th	5.30PM	<b>FREE PRE-CONCERT TALK + POST-CONCERT Q&amp;A</b>	
	6.30PM	Robert Hugill in Focus	BUTTERWORTH • BRIDGE • BOWEN • HUGILL
12th	6.30PM	Piatti Quartet	HAYDN • ELGAR • MENDELSSOHN
19th	6.30PM	Sergio Patria & Elena Ballario	MENDELSSOHN • BOELLMAN • LISZT • CHOPIN • PIAZZOLLA
26th	5.30PM	<b>FREE PRE-CONCERT TALK + POST-CONCERT Q&amp;A</b>	
	6.30PM	Morgan Szymanski & Benyounes Quartet	VIVALDI • PAGANINI PUCCINI • BOCCHERINI • TURINA • ESCHAICH • PIAZZOLLA

## June

2nd	6.30PM	Simon Callaghan & Friends	MOZART • MENDELSSOHN • BRAHMS
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