

16438  
u

# The UNIVERSITY LIBERTARIAN

AN INDEPENDENT TERMLY FOR UNIVERSITY ANARCHISTS,  
RATIONALISTS & HUMANISTS

---

## CONTENTS

TONY GIBSON

*The Grey Generation* ... .. 1

LETTERS

*To the Editor* ... .. 3

ALEX COMFORT

*How Bad Are Britain's Morals?* ... .. 4

BENN LEVY

*The Secret Police and You* ... .. 11

MONICA HALL

*Cry From A Training College* ... .. 13

REVIEW

*The Indian Rationalist* ... .. 14

---

No. 2

WINTER 1957

TENPENCE

# THE UNIVERSITY LIBERTARIAN

AN INDEPENDENT TERMLY FOR UNIVERSITY ANARCHISTS,  
RATIONALISTS & HUMANISTS

No 2

JANUARY 1957

## The Grey Generation

It is well known that the old always think that the younger generation is less spirited, active and virile than in "the good old days," whenever these might have been. Such a commonplace, however, need not deter us from considering the currently expressed contention that there has been a generational break, one of these occurrences which happen from time to time in a disconcerting

manner which is not easily explained. D. G. Macrea maintains that the critical age is round about 28; that is, that the great majority of people at the university who are at this present time under that age belong to a generation which has broken with the traditions of those who are now over that age.

The younger generation at the university today are characterized by a desire for social conformity, an unthinking compliance with authority and a lack of desire to make any distinctive contribution of their own. This general youthful greyness makes the minority of young people who are not intellectually quiescent and socially conservative (I do not mean Tory) feel that they are being forced into the position of an execrated lunatic fringe. It is now just "not done" to explore the same intellectual and emotional territories that the preceding generation explored in the 1930's. It is "not done" to question the bona fides of Her Majesty's Government's intentions in the world today, let alone to question the institution of Her Majesty. In the 1930's many intelligent people said loudly and clearly that the policies of H.M. Government were foolish, dishonest, corrupt and leading straight to a world war. They were proved only too right—the trouble was that not enough of them shouted loudly enough. Today the continuation of exactly the same policies merely provokes a well-modulated tut-tutting of criticism. The sham fight between Tories and Labour provides a polite gladiatorial diversion, with that arch-revolutionist Bevan beating his shield in the wings to delight the gallery.

Religion is much in evidence at the university today. Not the crack-brained, romantic march to Rome inaugurated by Newman, or even the neurotic Oxford Group nonsense that had its vogue in the '30's. Now it is very respectably S.C.M.ish. The new message is that Religion is Good For You; it is alleged to be therapeutic, soothing, grateful and comforting, like blackcurrant cordial. Bible-punching Billy had an act

### AN APOLOGY

We must apologize to readers for the long delay since the appearance of the first issue.\* Numerous difficulties conspired first to prevent the appearance of the Spring issue and then to delay the Autumn issue, and it seemed better to make this issue an early Winter rather than a very late Autumn number. We expect to be able to stick to our schedule from now on, which is to appear a week before the beginning of each term (see business information on page 16).

A deficit of £23 was incurred on the first issue even after allowing for a generous total of donations. Also postage and stationery costs have proved heavier than anticipated and postage rates have increased since our last issue, so that the price of *The University Libertarian* has had to be increased by a penny. Still, 10d. for 17,000 words is not really such bad value, and even the new price involves us in a loss at the present circulation.

Overseas subscription rates have had to be increased considerably to allow for (proportionally heavy) currency conversion charges. As this charge is constant, large remittances for long subscriptions or for more than one copy become advantageous. Full information on prices and subscription arrangements appears on page 16.

\*December, 1955. (No further copies available.)















into the realms of education. Because I am a person of more than average scholastic ability, I find myself not married to a manual worker like my elder sister, nor working in a factory like my younger sister, but a B.A. and now expected to lend a hand in fostering the system which produced me. The system, it seems to me, is not designed to equalize the social classes, but to perpetuate them. The working class is to have the brains creamed off *via* the schools; but the workers as a class are not to be allowed to go their own sweet way. They are to be drilled into a pattern of subservience to values which people higher up the social scale openly mock at. In a word they are to be *vulgarized*, and the schoolteacher is the agent of this process.

The Roman State debauched its proles with bread and circuses. Our Welfare State offers them something less robust, but it aims to ensure its own perpetuation by removing people like me from their class origins with the bribe of secure wages and higher social prestige. But though I cannot now go back to the social setting of my childhood, yet I do not like the look of the cake which is offered me in return for a life of bashing schoolchildren into the required shape. That prig of a budding schoolmaster who would like to be my husband ("think of the long holidays together, dear") that house in such a *nice* neighbourhood, that car quite as good as the Jones's, my own children cursed with *two* schoolteachers in the home, and the meetings of the local Labour Party to take care of my social conscience—I do not want them! This is the ideal of most of the girls at this Training College; it might have been mine had they caught me at 18. But I think that now I will bite the hand that has fed me for so long—the Welfare State. I like the look of its schools even less from above than I did from below. Maybe there is a way round.

MONICA HALL.

## REVIEW

### Gods Like Men

THE INDIAN RATIONALIST, published by S. Ramanathan for the Indian Rationalist Association, 9 Broadway, Madras 1. Annual subscription (12 copies), Rupees 2-4-0, 4 shillings, or 1 dollar.

When Dr. Billy Graham visited India last year, he made reference in a broadcast from Madras to the "large and serious-minded Rationalist group" in that city. This group is presumably the one which plays most part in the production of the *Indian Rationalist*, an inexpensive, highly readable, and well-printed monthly. It is most interesting to European rationalists to find that rationalism has taken root outside Europe and America, and to see the different form it takes under the different circumstances in which it exists.

The traditional struggle of rationalism is against Christianity, and the emphasis of rationalist arguments has therefore been against the particular inadequacies and morbidities of that religion: against the primitive superstition which is Christianity at street-level and which paralyzes the intellectual initiative of the unsophisticated; against the intellectual fallacies in the arguments used to defend their more nebulous version of God by those more sophisticated Christians who are sufficiently infected with scientific habits to feel that a "case" must be developed. (This particular pressure has been particularly important because the category of person to be tackled often acquires considerable social power, in the exercise of which he refuses to take any decision or action incompatible with his theological deductions; only when he suffers a loss of confidence in the correctness of his attitude, as on divorce for example, will he cease to oppose more humanitarian legislation. It is the rationalist's job to induce this loss of confidence and hence a decline in dogmatism. When his numbers are few he will achieve far more for the mass of the people in this way than by attempts at direct education.) A third attack has been on the sex-fear of Christianity, this morbidity introducing, by routes well-known to Freudians, an element of righteous sadism into the exercise of power by Christians, whether as fathers or as governments. A fourth, on the intellectual and cultural intolerance of Christianity,\* which has been even within living memory a major hindrance to science, and which has been specifically indicted, along with the Hebrew, Moslem, and Shintoist religions, as contributing to difficulties of racial co-existence, by a UNESCO pamphlet on race.†

To the extent that there is still some Christian and much Moslem influence in India to be combated, assault on these points also appears in the *Indian Rationalist*, but the major target is, of course, the Hindu religion, so that there is a refreshing novelty for a European in seeing discussed yet another of the elaborate ways in which human beings make asses of themselves. Christian cosmology had already become quite vague before our fathers were born, but for millions of illiterate Indians the world really does rest on the back of an elephant who stands on the back of a turtle, and so on, until the dilemma of infinity makes itself noticeable. The mythology of Christianity has also been boiled down by now to a residue which is merely improbable, such as the flooding of the world, the parting of the waters of the Red Sea, and the swallowing of Jonah by the whale, while orthodox Hinduism still narrates, in vulnerable detail, the most incredible geological episodes.

Fortunately, the casting has been so lavish in the Hindu spectacle and the dramatis personæ so numerous that, as with the Greek and Roman gods, each tends to acquire a distinct and very human personality and becomes thereby theologically improbable. Christians worship a changing god who is sufficiently vague to be a father-substitute, a life-force, a mathematician or a science-fiction theme according to the disposition of the man who creates him, but Hindus worship gods who

\*Paul, in his Epistle to the Galatians (1:9): "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

†*The Roots of Prejudice*, by Arnold Rose, Professor of Sociology at the University of Minnesota; UNESCO, Paris, 1951; p. 14. The contrasting tolerance of Hinduism, Buddhism, Confucianism, and most pagan religions is referred to.

are people, and the most elementary materialism will make them untenable. One consequence of having gods like men is that they love and hate, neither of which then is sinful, so that Hinduism has always been fairly sane about sex, and as one would expect in a religion where the self-appointed leaders of morality think it their duty to teach their followers how to handle sex and not how to avoid it, the sacred writings of Hinduism incorporate more forthright sexual information than may be circulated in many European countries.

The August issue of the *Indian Rationalist* contains an editorial which has started a minor controversy. It is about Krishna, "the most popular of the Hindu gods"; on the literary evidence, the Editor remarks, Krishna was black. "The popular mind thinks of him as a dark young man with a flute who seduced all the women in the neighbourhood. Evidently his colour was black. The scriptures say he looked like the blue cloud. He had two married wives, Rukmani and Satyabhama. Besides, there was another elderly woman whom he is supposed to have loved when he was just a boy . . . in the minds of millions of his worshippers today he is associated more intimately with Radha than with either of his other two wives." (Oedipus in Asia! Freud would be pleased.) One wishes, in passing, that Christ had been a bit of a lad, so that we might have been spared the racking of Europe in a thousand years of rule by celibates warped by what Auden called "the distortions of ingrown virginity."

The jocular reference by the Editor to Krishna's colour provoked a correspondent in the September issue, Mr. G. K. Arora of Lucknow, to suggest that Krishna's darkness implies that *he was not an Aryan* and "opposed the doctrine of blood imposed by the Aryans." The Editor of the *Indian Rationalist* rightly feels uneasy about this development and objects that "we do not think it to be a historic fact that all the Aryans were fair skinned." To Krishna is attributed the theological justification of the caste system (a special problem faced by Indian rationalists not found by ourselves, whose Christian opponents can be held to their professions of brotherhood), and it would be very unpleasant if he was to become associated for Indian chauvinists with a sort of inverted colour prejudice.

A byproduct of the argument is a bouquet for the West's ability to face up to its problems in the analytical phase of their treatment at least. Mr. Arora defends Krishna's sex life: ". . . I find nothing wrong in him if he married two women and loved a third who was a married woman. The story that he had eighteen thousand lovers is, on the face of it, a gross exaggeration. As a matter of fact it is only this aspect of his life that makes him a real man of flesh and blood. He is so different from those who preached non-human, non-natural beings. It is true he was not monogamous. On that count will you call him immoral? Please read the Kinsey Report before adopting the sexual ethics of the western nations."

The Editor, Mr. Ramanathan, retorts: "Mr. Arora's contemptuous reference to the Kinsey Report shows that he has not understood that report. He would be a brave man who would assert that if an investigation were held in India and reports drawn up on the sexual

conduct of the Indian male and of the Indian female, the reports would display the prevalence of a higher level of morality in India than in Europe. [Morality is here used as synonymous with sexual restraint, a definition with which we would disagree.—ED., *University Libertarian*.] Indeed, we in India have not attained that level of intellectual and emotional maturity that would make possible the holding of a critical and frank enquiry into vital matters relating to sexual conduct, and a Kinsey report would be utterly impossible in India, showing thereby that on the moral plane we are still in a more elementary stage than the Americans who gave scope for such an investigation."

India is technically a secular state, which is a start on the right foot, and Mr. Nehru has expressed publicly his distaste for the "fantastic nonsense" of religion. Yet a correspondent is obliged to complain that locomotives are blessed in the presence of government ministers, and are not otherwise allowed on the rails; that an ex-Judge of the Supreme Court leads a priestly agitation to restore, after 350 years of disuse, ritual worship in the temple of Vellore in order to reduce unemployment among priests, and presses the Archaeological Department to provide the indispensable focus of the ceremony—the upright cylindrical stone symbolical of the phallus; and that the President of the secular Republic, whose name is a compound of Radha and Krishna, participates in the restoration of another temple. Yes, India has need of its rationalists, of its Rationalist Association and of its lively journal. At this sensitive phase in India's growth, the smallest pressure deflecting India towards sanity and away from Freud's "collective neurosis" can accumulate to something very important in a lifetime; and we warmly congratulate those who are fighting the past in the name of the future.

R.S.

## Advertisements

Advertisements will be accepted at the cost to us of publishing them, which is 1d. a word. Terms for display advertisements will be quoted on request. Remittances must accompany advertisements and should be made payable to "The University Libertarian." We reserve the right to refuse any advertisement we think likely to harm the reputation of the journal but advertisements will not be refused merely on grounds of political or religious disagreement. We must, however, not be presumed to be associated with, or to endorse, matters advertised.

CALLING DORANNE: Will Doranne B., who ordered and was supplied with 12 copies of *The University Libertarian*, a year ago, and who has not replied to four requests to pay, please do so? Although the magazines cost £1/0/6 to produce, all that is asked is the quoted bulk price of 7/-. The whole foundation of anarchist thought rests on your next action: Is the State necessary? Or can people be relied upon?

## THE UNIVERSITY LIBERTARIAN

exists to provoke discussion of anarchist, rationalist, and humanist ideas in the universities, and to promote the evolution of those ideas so that they retain their validity and usefulness. It is published termly on the dates below, and is a non-profit venture.

### Publication Dates:

about a week before the beginning of each term, as below.

Issue	- - - -	AUTUMN	WINTER	SPRING
Date of publication	- - - -	Oct. 1	Jan. 7	Apr. 7
Last date for advertisements and letters for publication	- - - -	Aug. 27	Dec. 2	Mar. 3
Last date for articles	- - - -	Aug. 20	Nov. 25	Feb. 24

### Manuscripts, Subscriptions and Advertisements

should be sent to the Editor, V. Mayes, 13 Bannerman Avenue, Prestwich, Manchester. Remittances should be made payable to "The University Libertarian" and crossed. Subscribers overseas or in special circumstances may if they prefer make remittances payable to "V. Mayes."

### Subscription and Bulk Rates:

*Retail Price:* 10d.

*Single Copies by Post:* U.K., 1/-; Overseas, 1/6d. or 21 U.S. cents or local equivalent.

*Unsubsidized Price* (for our particular friends): per copy per issue and including post, packing and currency conversion charges: U.K., 1/2d.; Overseas, 1/8d. or 24 U.S. cents or equivalent.

*Bulk Orders* (minimum 6): Supplied at 2d. per copy discount, i.e. 8d. per copy, post free, in the U.K.; Overseas 10d. or 12 U.S. cents or equivalent per copy, post free. The bulk rate is also available on any quantity ordered on a business letterhead by newsagents, subscription agencies, libraries, educational organizations, unions and common rooms, etc.

*Sale or Return* (minimum 12): Copies will be supplied on sale-or-return terms at the bulk rate of 8d. per copy, post free, provided that unsold copies are returned in saleable condition, together with payment for copies sold, not later than the publication date of the following issue. Not applicable overseas.

*Specimen Copies:* Specimen copies will be sent (once) to any number of friends nominated by you in any part of the world, for 6d. or 7 U.S. cents or equivalent per copy, post free.

*Subscription Rates:* 1 copy each of 3 issues: U.K. 2/10d.; Overseas 4/- or 56 U.S. cents or equivalent.

1 copy each of 6 issues or 2 copies each of 3 issues: U.K., 5/6d.; Overseas, or 1 U.S. dollar or equivalent.

*Copies Despatched in Envelopes:* Except for the bulk rates, the prices above are for copies posted in newspaper wrappers, folded once and open to postal inspection and hence eligible for the printed paper rate.

If you wish to receive your copies in an envelope and unfolded, add the following amounts to your remittance:

*Unsealed envelope:* U.K. and Overseas, ½d. or 1 U.S. cent. or equivalent, per copy per issue.

*Sealed envelope* (at letter rate): U.K., 1½d. per copy per issue; Overseas, 3d. or 4 U.S. cents or equivalent per copy per issue.

*Free Copies:* In bona-fide cases where currency difficulties or other considerations prevent a would-be reader from remitting, *The University Libertarian* will be supplied free on request.

*Review Copies* will be sent regularly to university and other journals on receipt of a request on your letterhead naming the person for whose attention they should be marked.

Published by

THE UNIVERSITY LIBERTARIAN (non-profit), 13 Bannerman Avenue,  
Prestwich, Manchester.

Printed by

Philip Sansom, 84a Whitechapel High Street, London, E.1.