

# SHandS Suffolk Humanists and Secularists

## Welcome to our new newsletter

By George Bethell

Welcome to the Spring issue of our new, quarterly newsletter. Denis Johnston will continue to circulate the monthly bulletin that keeps members up to date, but the newsletter will give us more space to explore issues concerning humanism and secularism at large. Most importantly, it will give members the opportunity to share their own experiences and views with others. To that end, each issue will include a reflective and/or provocative 'Think Piece' written by a member on a topic of their choosing. In this edition, Margaret Nelson sets the bar high for those who follow with her personal view on 'Evolving Humanism'. (See pp. 2 & 3.)

If you want to respond to Margaret through the newsletter or if you want to write a Think Piece for a future edition, please contact me on [shands.editor@gmail.com](mailto:shands.editor@gmail.com)

George



Eleanor Roosevelt - driving force behind the drafting and adoption of the Universal Declaration of Human Rights. (See below.)

## Article 1 of the Universal Declaration of Human Rights: a Humanist's View

By John Mellis

Each year, SHandS is invited to send a representative to an inter-faith event organised by the Ipswich branch of the UN Association - UK. The theme for the meeting held in December 2017 was Article 1 of the Universal Declaration of Human Rights\*. Here is John Mellis's contribution.

Article 1 states **"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood"**

Perfect! This is a statement that could well have been written by a Humanist thinker and a statement that I think everyone in this gathering would agree with and endorse. It does deserve some discussion though.

The statement made me think about two of the key words in Article 1: 'Reason' and 'Conscience'.

Let's take the easier word first (because the second word is quite difficult!) The Penguin English dictionary defines Reason as "the ability to use the faculty of Reason to arrive at conclusions" – not very helpful – but more helpfully - "the power of comprehending, inferring, or thinking especially in orderly rational ways".

Rational – is another tricky word – the dictionary defines this as "endowed with the ability to think logically" and "based on or compatible with reason" which takes us back in a circle. In any case - rationality and reason in themselves are not enough to guide human behaviour. The Nazis thought it was rational and reasonable to try to exterminate people they saw as inferior. And still today the world is plagued by ethnic and religious attacks that presumably seem 'reasonable' to the attackers.

What if we add the word "conscience" into the mix? The dictionary defines this as "a feeling of obligation to refrain from doing wrong". So now we need to consider if Reason plus Conscience are sufficient to guide human behaviour. I am afraid that this not true – I'm sure for example that the Nazis and Pol Pot's regime regarded themselves as rational and were very conscientious (as in diligent) in their extermination attempts - as are the Burmese military today.

Some Humanists believe that humans are intrinsically good – capable of reasoning their way to morally good behaviour, and using our conscience to guide us instinctively to the right actions. I don't think so - history shows that we are intrinsically a warlike, aggressive and tribal species (more like our distant cousins the chimpanzees and baboons, than our other, gentler, distant cousins the orang-utans and bonobos).

So the final words of Article 1 are crucial – "to act towards one another in a spirit of brotherhood". This is essentially the message of the so-called 'Golden Rule' – which is the principle that is the basis of ethical behaviour for Humanists, and which is found in nearly every religion too. To treat others as we would wish to be treated – and to avoid harming others as we would want to avoid being harmed. That last phrase is crucial in adding meaning to Article 1, whose authors should be very proud of their work, and which sums up in 30 words the principles that should guide all our behaviours and all our beliefs.

John

\*The UN General Assembly adopted the Universal Declaration of Human Rights on 10 December 1948 .

## Evolving Humanism

### A 'Think Piece' by Margaret Nelson

*For those who don't know me, I founded Suffolk Humanists in 1991 after posting a notice on the back page of the BHA's Humanist News. I began conducting humanist funerals the same year and continued until recently, as well as acting as group secretary, public speaker, broadcaster on BBC local radio, and school visitor. I've had a variety of jobs, including farm labourer, interior decorator, and art teacher. Nowadays I'm a full-time procrastinator, cloud-spotter, frugal free-thinking feminist and physical wreck.*

Voltaire said, "If you wish to converse with me, define your terms." Easier said than done. Take humanism. I asked my Facebook friends how they'd define it. Most answers were succinct; others wrote mini-essays. Here's a sample:

- *Belief in humanity, science, nature - not mystical god/s.*
- *A choice not to believe in a god (but still respecting other's belief) and having nature and animals on the agenda instead of just thinking about the human race.*
- *A way of living one's life without the need for supernatural help, showing kindness and compassion to all.*
- *A rational, science-based approach to life.*

In my experience, there are almost as many definitions as there are nominal humanists. Humanist organisations offer their agreed definitions. The International Humanist and Ethical Union's Minimum Statement on Humanism is:

*"Humanism is a democratic and ethical life stance that affirms that human beings have the right and responsibility to give meaning and shape to their own lives. Humanism stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. Humanism is not theistic, and it does not accept supernatural views of reality."*

Humanist publications offer more versions. 'What is Humanism?', by the Humanist Philosophers' Group, concludes,

*"If someone were to insist that we summarise our account in the form of a definition, perhaps the best that we could offer would be something like this: Humanism is an evolving tradition of thought which starts from the rejection of religious belief and attempts, through rational argument and debate, to work out the positive implications of that starting point."*

*If you accept that starting point and want to be involved in that on-going debate, you are probably a humanist."*

Does that help? Maybe there isn't a single right answer, but I've come across some wrong ones, such as the non-humanists who've criticised us as centred on humanity, ignoring other species. There are some I regard as the cuddly humanists, who think of humanism in terms of being good and kind, but not much else. I've avoided describing myself as a humanist as I've grown older, except in the context of ceremonies. The trouble with labels is that most people have pre-conceived ideas about what they mean, and they may not mean what you mean. However, my answer to the question "What is Humanism?" on my death blog<sup>1</sup> includes:

*"For humanists, religion is an irrelevance. Throughout recorded history, there have always been people who've considered the human predicament without reference to supernaturalism, basing their decisions, actions and opinions on reason and experience. Humanism isn't equivalent to religion—a 'lifestyle' for non-believers—and you don't become a humanist by paying a subscription or simply saying that you are one. That's too easy. How you think and behave is what matters. Humanists are curious, always ready to learn and to change their minds. They ask a lot of questions, including, "What would the world be like if everyone did as I do?"*

There's a strand of humanist thinking that places great emphasis on science, particularly rehearsing the old argument about creationism versus evolution. A preoccupation with science can be rewarding and although it may be relevant to humanism, it's not an exclusively humanist way of thinking. Many educated atheists, particularly the anti-theists, favour it too. Atheists reject religion, but you can't assume anything about an atheist's values or behaviour from knowing that. To try to understand the way of the world and our place in it we need to know much more.

Is it sufficient to say, "I'm a humanist", and leave it at that? Or is being a humanist about doing, rather than just being? I'd say it is. As an ethical life stance, it behoves humanists to attempt to leave the world a better place, however small our contribution to the greater good might be. Our critics, the short-sighted or malicious ones, will point at religious social welfare and aid organisations and ask what we do. As we don't have a high profile, apart from with our ceremonies, it's assumed that we do nothing but talk amongst ourselves. Successful aid organisations don't ask about your religion when you join them. People of all religions and none work together in all sorts of statutory and voluntary bodies harmoniously. Humanists I've known for years have quietly gone about doing good in a variety of ways, either individually or collectively. True altruists don't boast about their work; they just get on with it.

There was an Ipswich humanist group about fifty or sixty years ago, I was told by one of its members. It was a small, monthly discussion group. I don't know how long it lasted. Its members didn't get involved in local campaigning or other activities. I imagine that, at that time, it would have been more difficult to do so than when our group started.

When I began conducting funerals, most people expected to have a religious funeral, whether they were religious or not, and the local clergy were proprietorial over the use of the facilities owned by the Borough of Ipswich, which had a user group of Anglican clergy, non-conformist ministers, funeral directors and local councillors. I was regarded with suspicion by some of its members. The borough's crematorium and cemeteries are publicly owned, for the use of anyone. Despite this, someone had taken it upon himself to conduct a dedication ceremony at the Old Cemetery Chapel, a small building in the middle of the cemetery. As far as the clergy were concerned, this made it like a church, complete with free-standing crucifix. The first time I used the old chapel for a funeral ceremony, before an interment nearby, I heard that ecclesiastical feathers were ruffled. Would I perform it in some sort of pagan gown, like a white witch? Would it be anti-religious? Would I somehow contaminate the building?

Attitudes have changed. Atheism is no big deal any more. Most people will tell you that they've either been to a humanist funeral, or they know someone who has.

<sup>1</sup> <http://deadinteresting.blogspot.co.uk/>



Despite their efforts to take control of more schools, religious organisations have failed to make most children believe in their god. If anything, it's been counter-productive. During one school visit, a young man took me aside to tell me that he thought he was a humanist too, now he knew what it meant, and that he hated feeling got at by the religious speakers who'd previously visited. On another visit, to a Suffolk sixth form, I did a quick straw poll to find out how many of the young people were religious. Only two or three said that they were. Various research programmes, from one conducted by the University of Manchester some time ago to the church's own surveys and the government's social attitudes surveys have shown that the younger you are, the less likely you are to be religious. The Church of England is likely to fizzle out with its oldest parishioners.

Yet, as successive group committee members have wailed, we can't attract young people to our numbers. Why would we? They're unlikely to be interested in an evening discussion group about Voltaire, the Ice Ages, or Scientology, however keen some of you might be. Young people are concerned about ethical issues and some will join campaigning organisations, but they do their socialising together, with their own age group, or through social media. I wouldn't worry about it. If you enjoy socialising with fellow humanists, carry on. If you'd like to campaign on a variety of issues, there are Humanist UK campaigns, detailed on their website<sup>2</sup>, and Humanists for a Better World, which has a group on Facebook. They wave a humanist banner on national demonstrations and all sorts of other things. They say,

*"Humanists for a Better World provides a network for UK humanists who'd like to share information and take individual and/or collective action on international ethical and sustainability issues such as peace and international co-operation, global justice, climate change and the environment."*

But if you're already busy doing something useful, carry on, and more power to your elbow. Even writing letters or emails can help to make a difference.

<sup>2</sup> <https://humanism.org.uk/about/h4bw/>

Margaret

## Sentientism - the next step?

By George Bethell

On the evening of February the 8th, I, along with hundreds of others, packed the Logan Hall in London for Humanists UK's Darwin Lecture for 2018. The topic was 'The Evolution of Human Morality' and it was delivered by evolutionary psychologist Dr Diana Fleischman. It was an interesting lecture during which Dr Fleischman revealed that she is an active 'sentientist'. That is, she adopts a Utilitarian approach not just to the happiness of her fellow humans but to all sentient creatures, i.e. all animals that can experience pain and suffering. When pressed as to the limits of this, Dr Fleischman admitted that she is currently "a bivalve vegan" in that she will eat mussels and clams but nothing with a more developed nervous system!

You can find a more detailed summary of the lecture on the Humanists UK website: <https://humanism.org.uk/>

PS - I'm tickled by the idea of a vegan called Fleischman.

George

## On a visit to the Ipswich Quakers

By Richard Layton

*A personal response following our visit in January, 2018 to the Ipswich Meeting of the Religious Society of Friends (Quakers) in Britain*

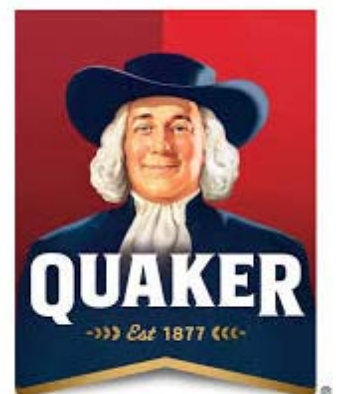
The Quakers exercise a choice,  
Of deities they heed in awe;  
Creator God's commanding voice,  
Or 'inner voice' within their core?  
Was Jesus Christ the Son of God,  
Or rabbi in mere mortal form?  
His views on slavery now seem odd,  
Despite them being, then, the norm!  
Thus moral laws for all time based,  
On dogma from the Iron Age,  
Should not just blindly be embraced,  
And locked inside an iron cage.

'Peace vigils' won't prompt war to cease,  
As such ignore the roots of war;  
Most *Homo sapiens* want peace,  
As they abhor the blood and gore.  
Is conflict thus where we take aim,  
To contradict our 'conscience guide'?  
Or is society to blame?  
A truth religion tends to hide!  
It's said that every 'son of man',  
Should heed another's point of view;  
But with no real debate, how can,  
The human race decide what's true?

Richard

## Did you know...

Unlike Bryant and May, Barclays Bank, Cadbury, Clarke's Shoes, and many other businesses, the Quaker Oats Company has no historical links to the Religious Society of Friends. They appropriated the iconic Quaker Man image to suggest the purity of their product and the honesty of their company. (Quaker Oats is now part of the PepsiCo Group.)



## Collective Worship and RE in Schools: How did we get here?

by Denis Johnston

How can it be that schools are required to have a “daily act of worship” when over half the population claims to be non-religious and fewer than one in twenty are church-goers? How is it that whilst Religious Education (RE) is a compulsory subject in schools it is not part of the National Curriculum? And why do some schools follow a county based curriculum whilst others can ‘do their own thing’? To understand how we got here we need to see how the interplay between Church and State has impacted upon education in England over the centuries.

In these British Isles there are records of schools that existed at the beginning of the 6<sup>th</sup> Century. These were invariably attached to churches and they continued to grow throughout the Middle Ages. By the 17<sup>th</sup> century these were known as ‘Latin Grammar Schools’ because they served the merchant classes who used Latin as the language of international trade. These ‘grammar schools’ were only available to a tiny proportion of the population – a situation that did not change until the industrial revolution took hold towards the end of the 18<sup>th</sup> Century. The expansion of education was driven by two key factors. First, new industries required workforces that were literate and numerate. Second, cities saw an influx of poor, unemployed agricultural workers. As a consequence, crime rates soared causing alarm amongst the great and the good in the towns, parishes and shires. One part of the solution was to establish ‘Sunday Schools’ to reform the ‘deserving’ poor by instilling their children with discipline. These schools were extremely successful and by 1785 more than 250,000 children were regularly attending for four or five hours a week.

In 1811 the ‘National Society for Promoting the Education of the Poor in the Principles of the Established Church in England and Wales’ was founded. Its aim was that “the National Religion should be made the foundation of National Education, and should be the first and chief thing taught to the poor, according to the excellent Liturgy and Catechism provided by our Church.” ‘National Schools’ were soon educating almost a million young people. Their focus was unashamedly religious and moral education: reading and writing were only included as far as they supported this aim. In 1833, the State began to make small grants to national schools but demanded a broader curriculum including reading and writing in return. This encouraged the teaching of reading and writing on weekday evenings with ‘spiritual values’ being taught on Sundays. Only a minority of children received this rudimentary education but, in 1869, the National Education League (NEL) began its campaign for free, compulsory and non-religious education for all children. The NEL was strongly opposed by the Sunday School authorities but supported by the many new industrialists who recognised that mass education was vital to their businesses. These industrialists wanted a much broader educational base but didn’t want to pay for it. At the same time, the government didn’t want to have to shell out for building new schools when there were already many suitable buildings - albeit inconveniently owned by the churches. The upshot was that in 1870 the Elementary Education Act (Forster’s Education Act) was passed to provide schooling for all children between the ages of 5 and 12 through a ‘dual system’ - the existing church schools (now partially state funded) would run in parallel with state schools run by newly formed ‘School Boards’.



*The crest of Argyle Street School established under the Ipswich School Board, 1872. Seen something similar? Please send a photo. ([shands.editor@gmail.com](mailto:shands.editor@gmail.com))*

In the run up to this bill the role of ‘Religious Instruction’ was hotly debated. Forster’s solution was to require the teaching of RE in all state schools but with decisions as to the extent and nature of the subject left to local School Boards (upon which church representatives were given leading roles). The legacy of the 1870 Education Act remains strong. The Act’s two main features (compulsory RE in state-aided schools and a role for local authorities in determining the syllabus) still feature today as do two other notable elements: a ‘Conscience Clause’ allowing parents to withdraw their children from RE classes and the ‘Cowper-Temple Clause’ determining that RE must be non-denominational in nature.

The dual system continued until 1902 by which time there was bitter rivalry between a well funded School Board system and the grant-aided church based system. The latter was stronger in rural towns and villages but here populations were rapidly diminishing. In cities and large towns, School Boards flourished with many church schools surviving because of the religious zeal of their adherents rather than their academic success. Internationally, Britain’s industrial leadership was being challenged by Germany and the USA. In comparison, British education was seen to be inadequate and fragmented and the remaining small church schools that were widely recognised as being a significant. However there was reluctance do anything about them. This was not just because their existence relieved the burden on the state budget but also because the number of Roman Catholics had grown substantially and their schools were totally controlled by their church with almost all the funding coming from their members - most of whom were poor. Roman Catholic schools wanted to be treated similarly to the other church schools but idea of the state paying more “to fund Rome” was anathema to the majority. Something had to be done and in 1902 a bill was passed sharing responsibility so that all church schools would retain responsibility for their school buildings whilst other costs (teachers salaries, etc.) would come from the public purse.

Everyone should have been happy. The established church retained property and influence; Roman Catholic schools were now (almost) on a par with the Anglican schools; and the non-conformists were happier now that their education was under public control. Of course it wasn't all sweetness and light and in the following years there were many attempts to change things. The outbreak of the first and second world wars halted any significant reforms although between the wars there were some proposals to implement 'comprehensive systems' based on the principle of equality of opportunity. Viewed as 'ominous' by churches, these were disregarded.

With R A Butler's 1944 Education Act, RE once again became a Parliamentary issue. This brought 'faith schools' fully into the state maintained sector but still allowed them to discriminate in the selection of teachers and staff. It also attempted to reconcile the religious issues that had again intensified since the start of the dual system. In particular there was contention over what form worship should take in state schools as the Anglican view was very different from that of the non-conformists. In the end it was agreed that "a daily act of collective worship of a broadly Christian nature" would suffice and be compulsory in all schools.

For hundreds of years, educational progress in the UK has been punctuated by challenges and counter-challenges between church and state. It is a history of compromises that has resulted in a fragmented system that still privileges some children at the expense of others. It has resulted in the bizarre situation where, in 2004, Ofsted reported that 76% of state schools were failing to comply with the collective worship requirement and were, *de facto*, breaking the law (Ofsted report). It has also contributed to the re-emergence of faith schools not only risking radicalisation but also jeopardising the breadth and quality of teaching. There may be some hope. In 2015, a document produced by the Westminster Faith Debates released a report "A New Settlement: Religion and Belief in Schools"<sup>1</sup>. Involving consultation across faith and educational organisations, its first recommendation was that the requirement for collective worship be abolished. Although it still favoured the perpetuation of faith schools it also recommended that there be a single national curriculum for 'Moral and Religious Education' that would be acceptable to all. That would be progress of a sort... but I am not holding my breath.

<sup>1</sup> The report is available from <http://faithdebates.org.uk/research/>

Denis

## On Sugar and Cyanide

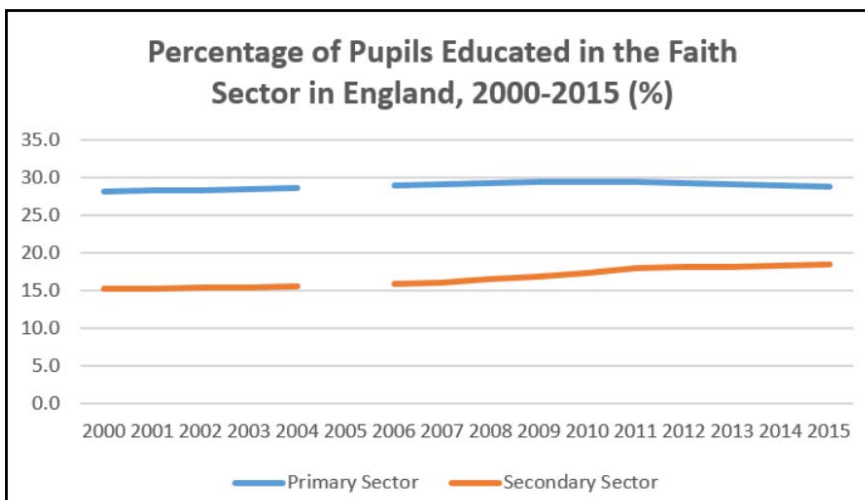
By George Bethell

In December, I took part in a conference at Kesgrave High School on the question "Is religion still relevant?" One of the speakers argued that we shouldn't consider the acts of terror committed by groups such as ISIS as 'extreme' but as 'deviant'. In other words, we should not consider their actions as a radical form of Islam but as aberrant behaviour having nothing to do with the tenets of the religion. To get her point across she used this example: "If I put ten spoons of sugar in my tea my behaviour is extreme, but if I put in one drop of cyanide my behaviour is deviant". Like all good aphorisms this one has a seductive, linguistic symmetry and, because it appeals to 'common sense', it also has the ring of truth about it. But beneath the surface it has a fatal flaw – it cannot be applied to those who believe that martyrdom is a virtuous act and one which will be rewarded in the afterlife. From this starting point it is not difficult to build a general case against the sugar and cyanide analogy. However, I prefer to accept the challenge head on and to build a specific refutation. Here goes...

In 1989, Ayatollah Khomeini, the then Supreme Leader of Iran and a prominent spiritual leader for millions of Shi'a, issued a fatwa ordering believers to kill the author Salman Rushdie for his blasphemy in writing the novel *The Satanic Verses*. The fatwa says, "I call on all valiant Muslims wherever they may be in the world to kill (Rushdie and anyone involved in publishing the book) without delay, so that no one will dare insult the sacred beliefs of Muslims henceforth. And whoever is killed in this cause will be a martyr..." Now, imagine that you are a Muslim living in London and you happen to find yourself invited to take tea with Salman Rushdie at, say, The Ritz. You have a small vial of cyanide ready to poison him but you know he is extremely cautious. He will only drink tea from the same pot as you and once you have poured two cups he will choose which one to drink and you will have to drink the other. Your religious duty is clear - you should add the cyanide to the shared pot of tea and drink the fatal brew along with Rushdie. From a religious point of view, this extreme action is far from deviant behaviour - it is not only fully justified but will also win you god's approval. QED?

George

"The moment you declare a set of ideas to be immune from criticism, satire, derision, or contempt, freedom of thought becomes impossible." **Salman Rushdie**



Right: The proportion of pupils educated in faith schools in England over the period 2000 to 2015. Source: *British Religion in Numbers* (based on GOV.UK data).



## Forthcoming SHandS Events

### Tuesday, 13th March: Thomas Paine History Visit

We have arranged for a guided tour of the Ancient House, Thetford, former home of the political activist, philosopher, political theorist and revolutionary Thomas Paine. There will also be a talk on the life and work of the great man.

Places are strictly limited so if you want to join the group, please contact Denis without delay: 01394 387462 or [denisjohnston@btinternet.com](mailto:denisjohnston@btinternet.com)

### Saturday, 31st March: SHandS Pub Lunch

Our monthly lunchtime meeting at the Duke of York in Woodbridge from noon. If you plan to come along please let Denis know so that he can book places.

### Tuesday, 10th April: Oryx and Crake

Liz and Peter Thompson will explore the many issues, both ethical and practical, raised in Margaret Atwood's trilogy of novels, "The Year of the Flood", "Oryx and Crake" and "Maddaddam". These novels portray a post-apocalyptic America, containing the results of generations of genetically manipulated humans and animals. There are intelligent and dangerous pigs, peaceful but naive humanoids, and rampaging gangsters. But the early stages portray a world of scientific manipulators who tinker with the human genome with disastrous results.

You don't need to read all the novels to enjoy a discussion, but it may help to dip into the middle of *Oryx and Crake* to get a feel for the author's creation of a strange world where clever science has gone badly wrong. We will try to relate this vision of the future to the latest developments today, including test-tube babies, elimination of genetic defects, and the regulation of drugs by government.

7:30 pm at the Coop Meeting Rooms, 47 St Helen's Street, Ipswich, IP4 2JL

### Saturday, 31st April: SHandS Pub Lunch

Duke of York, Woodbridge at noon. If you plan to attend, please let Denis know in advance.

### Tuesday, 8th May: Bertrand Russell

George Bethell will give an overview of the life and work of Bertrand Russell - not only one of the 20th century's greatest thinkers but also a leading social activist and a prominent humanist. Russell was a truly remarkable polymath. He was a mathematician of the first water and a prolific author, winning the 1950 Nobel Prize in Literature. George will also attempt to find a unifying theme underpinning this great man's achievements.

7:30 pm at the Coop Meeting Rooms, 47 St Helen's Street, Ipswich, IP4 2JL

### Saturday, 26th May: SHandS Pub Lunch

Duke of York, Woodbridge at noon. If you plan to attend, please let Denis know in advance.

## Other Events

### Wednesday, 7th March: Rosalind Franklin Lecture

Science journalist Angela Saini will deliver the 2018 Rosalind Franklin lecture: *Under Wraps - the policing of female sexuality* at The Camden Centre, London, WC1H 9AU.

Details and registration at

<https://humanism.org.uk/events/our-events/>

### Wednesday, 11th April: Voltaire Lecture

Consultant Neurosurgeon Henry Marsh will deliver the 2018 Voltaire lecture: *Do No Harm* at The Camden Centre, London, WC1H 9AU. Details and registration at

<https://humanism.org.uk/events/our-events/>

### 22nd - 24th June: Humanists UK Convention

The 2018 Convention will be held in Newcastle. Details and registration at <https://humanism.org.uk/events/our-events/>

## Suggested Viewing

### Recommended on YouTube

In just four minutes, Richard Dawkins delivers a fatal blow to Intelligent Design advocates with help from a dead giraffe and its recurrent laryngeal nerve.

<https://www.youtube.com/watch?v=cO1a1Ek-HD0>

### Also on YouTube

If you are one of the few people left who hasn't seen it, catch the 2009 Intelligence<sup>2</sup> debate on 'The Catholic Church is a force for good' featuring Archbishop John Onaiyekan and Ann Widdecombe (for) with Christopher Hitchens and Stephen Fry (against).

<https://www.youtube.com/watch?v=kWP4C5hjo4Y>

## Call for Contributions

If you wish to comment on anything you've read in this edition of the newsletter or if you would like to contribute a piece for the summer edition, please contact the editor on [shands.editor@gmail.com](mailto:shands.editor@gmail.com). We look forward to hearing from you.

## Interested in joining us?

If you would like to join Suffolk Humanists and Secularists or if you simply want to know more about us, please contact Denis Johnston on 01394 387462 or

[denisjohnston@btinternet.com](mailto:denisjohnston@btinternet.com)

You can also contact us through our website:

<http://suffolkhands.org.uk/>