

*Souvenir  
in Envelope*

# PROGRAMME



ROYAL  
ALBERT  
HALL

OCTOBER  
THIRD...  
1933

*SPECIAL COLLECTIONS & WESTERN MSS*

Bodleian Library  
Oxford University Library Services



## *Speakers:*

LORD RUTHERFORD, O.M., LL.D., F.R.S.

THE LORD BISHOP OF EXETER.

SIR JAMES JEANS, D.Sc., LL.D., F.R.S., etc.

PROFESSOR EINSTEIN.

COMMANDER LOCKER-LAMPSON, C.M.G., D.S.O., M.P.

THE RT. HON. SIR AUSTEN CHAMBERLAIN, K.G., M.P.

SIR WILLIAM BEVERIDGE, K.C.B., LL.D., D.Sc.

MR. CHARLES COOLEY (Chief Organiser).

DR. MAUDE ROYDEN, C.H.

THE RT. HON. VISCOUNT BUCKMASTER, G.C.V.O.

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# *This Meeting*

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The Academic Assistance Council.

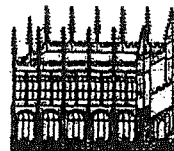
The International Student Service.

The Society of Friends (Germany Committee).

The Refugee Professionals Committee.

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## Science and Civilization.

I am glad that you have given me the opportunity of expressing to you here my deep sense of gratitude as a man, as a good European, and as a Jew. Through your well-organised work of relief you have done a great service not only to innocent scholars who have been persecuted, but also to humanity and science. You have shown that you and the British people have remained faithful to the traditions of tolerance and justice which for centuries you have upheld with pride. It is in times of economic distress such as we experience everywhere to-day, one sees very clearly the strength of the moral forces that live in a people. Let us hope that a historian delivering judgment in some future period when Europe is politically and economically united, will be able to say that in our days the liberty and honour of this Continent was saved by its Western nations, which stood fast in hard times against the temptations of hatred and oppression; and that Western Europe defended successfully the liberty of the individual which has brought us every advance of knowledge and invention—liberty without which life to a self-respecting man is not worth living.

It cannot be my task to-day to act as judge of the conduct of a nation which for many years has considered me as her own; perhaps it is an idle task to judge in times when action counts.

To-day, the questions which concern us are: how can we save mankind and its spiritual acquisitions of which we are the heirs? How can one save Europe from a new disaster?

It cannot be doubted that the world crisis and the suffering and privations of the people resulting from the crisis are in some measure responsible for the dangerous upheavals of which we are the witness. In such periods discontent breeds hatred, and hatred leads to acts of violence and revolution, and often even to war. Thus distress and evil produce new distress and new evil. Again the leading statesmen are burdened with tremendous responsibilities just the same as twenty years ago. May they succeed through timely agreement to establish a condition of unity and clarity of international obligations in Europe so that for every State a war-like adventure must appear as utterly hopeless. But the work of statesmen can succeed only if they are backed by the serious and determined will of the people.

We are concerned not merely with the technical problem of securing and maintaining peace, but also with the important task of education and enlightenment. If we want to resist the powers which threaten to suppress intellectual and individual freedom we must keep clearly before us what is at stake, and what we owe to that freedom which our ancestors have won for us after hard struggles.

Without such freedom there would have been no Shakespeare, no Goethe, no Newton, no Faraday, no Pasteur and no Lister. There would be no comfortable houses for the mass of the people, no railway, no wireless, no protection against epidemics, no cheap books, no culture and no enjoyment of art for all. There would be no machines to relieve the people from the arduous labour needed for the production of the essential necessities of life. Most people would lead a dull life of slavery just as under the ancient despotisms of Asia. It is only men who are free, who create the inventions and intellectual works which to us moderns make life worth while.



Without doubt the present economic difficulties will eventually bring us to the point where the balance between supply of labour and demand of labour, between production and consumption, will be enforced by law. But even this problem we shall solve as free men and we shall not allow ourselves for its sake to be driven into a slavery, which ultimately would bring with it stagnation of every healthy development.

In this connection I should like to give expression to an idea which has occurred to me recently. I lived in solitude in the country and noticed how the monotony of a quiet life stimulates the creative mind. There are certain callings in our modern organisation which entail such an isolated life without making a great claim on bodily and intellectual effort. I think of such occupations as the service in lighthouses and lightships. Would it not be possible to fill such places with young people who wish to think out scientific problems, especially of a mathematical or philosophical nature? Very few of such people have the opportunity during the most productive period of their lives to devote themselves undisturbed for any length of time to scientific problems. Even if a young person is lucky enough to obtain a scholarship for a short period he must endeavour to arrive as quickly as possible at definite conclusions. That cannot be of advantage in the pursuit of pure science. The young scientist who carries on an ordinary practical profession which maintains him is in a much better position—assuming of course that this profession leaves him with sufficient spare time and energy. In this way perhaps a greater number of creative individuals could be given an opportunity for mental development than is possible at present. In these times of economic depression and political upheaval such considerations seem to be worth attention.

Shall we worry over the fact that we are living in a time of danger and want? I think not. Man like every other animal is by nature indolent. If nothing spurs him on, then he will hardly think, and will behave from habit like an automaton. I am no longer young and can, therefore, say, that as a child and as a young man I experienced that phase—when a young man thinks only about the trivialities of personal existence, and talks like his fellows and behaves like them. Only with difficulty can one see what is really behind such a conventional mask. For owing to habit and speech his real personality is, as it were, wrapped in cotton wool.

How different it is to-day! In the lightning flashes of our tempestuous times one sees human beings and things in their nakedness. Every action and every human being reveal clearly their aims, powers and weaknesses, and also their passions. Routine becomes of no avail under the swift change of conditions; conventions fall away like dry husks.

Men in their distress begin to think about the failure of economic practice and about the necessity of political combinations which are supernational. Only through perils and upheavals can Nations be brought to further developments. May the present upheavals lead to a better world.

Above and beyond this valuation of our time we have this further duty, the care for what is eternal and highest amongst our possessions, that which gives to life its import and which we wish to hand on to our children purer and richer than we received it from our forebears. Towards these purposes you have affectionately contributed with your blessed services.

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